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

Exports of Czechoslovak:

Potash Chrome Alum
Oxalic Acid
Sodium Sulphide
Sodium Bisulphite
Sodium Sulphite
Ammonium Chloride
Lacquers for Leather
Ammonium Bicarbonate, edible,

Abegin E (Ethylester of p-hydroxybenzoinic acid)
Citric Acid
Paints and Varnishes
Cosmetics
Lactic Acid
Pharmaceuticals
Soaps

and a wide range of other chemicals.

Represented in the United Kingdom and most Sterling areas by:

CZECHOSLOVAK CHEMICAL WORKS (LONDON) Ltd.,
35, PONT STREET, LONDON, S.W.1.
Cables: Centrochem, London.

In Iran represented by:

Mr. Karel Tauer,
Teheran, Seraie Lalezar.
Wires: Karta, Teheran.

Dalmia Cement

SURPASSES RIGOURS OF BRITISH STANDARD SPECIFICATION

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

Largest Number of Modern Buildings IN KARACHI Are Built in

Dalmia CEMENT

Mail your Requirements whether Inland or Export to:

Dalmia Cement Ltd., Shantinagar, Karachi-12 (Pakistan)
To Our Subscribers and Contributors

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

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

Orders for subscriptions may be sent to

<table>
<thead>
<tr>
<th>Country</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>British Guiana</td>
<td>H. B. Gajraj, Esq., 13, Water Street, George Town, 20/-, post free.</td>
</tr>
<tr>
<td>British West Indies</td>
<td>Maulavi Ameer 'Ali, &quot;The Gem,&quot; 64, Charlotte Street, Port of Spain, Trinidad, 20/-, post free.</td>
</tr>
<tr>
<td>Ceylon</td>
<td>Victory Trading Company, General Merchants and Suppliers, 51, First Cross Street, Colombo, Ceylon, 20/-, post free.</td>
</tr>
<tr>
<td>Egypt</td>
<td>H. H. Khan, Esq., P.O.B. 678, Cairo, £E1/-, post free.</td>
</tr>
<tr>
<td>Pakistan and India</td>
<td>&quot;The Islamic Review,&quot; Azeez Manzil, Brandreth Road, Lahore, Pakistan, Rs. 13/8, post free.</td>
</tr>
</tbody>
</table>


Subscriptions may begin with any desired number. Kindly quote your subscriber's number when corresponding.

Between Ourselves

The picture on the cover is that of the late Al-Hajj Khwaja Kamal-ul-Din, the founder of the Woking Muslim Mission and Literary Trust and the Islamic Review.

The Contributors

Khan Bahadar Ghulam Rabbani Khan, B.A., L.I.B., is a member of the Woking Muslim Mission Staff.

Arslan Bohdanowicz, a Muslim Pole, is a writer, historian and a specialist in the history of Islam in Russia.

'Aziz Sayeed, B.Sc., a Muslim Pakistani, is a post graduate scholar studying Economics at the University of California, U.S.A. He is an ardent student of philosophy, studying it with special reference to Islam.

Dr. M. F. Hoballah is Cultural Attaché to the Royal Egyptian Embassy at Karachi, Pakistan.

His Excellency Sir Sheikh Hafiz Wahha, K.C.V.O., is Saudi Arabian Ambassador at the Court of St. James's, London.

Dr. J. Hans, Ph.D., an Austrian student of the economic problems of Muslim countries, is the author of Gold and Gold un. Asien (1930), Wandel und Orient (1935), Aus der Finanzwelt des Islam (1938), which embody his studies. He was in Egypt for a good number of years before the war.

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

Captain Robert Gordon-Canning has travelled widely in Muslim countries. His name figured prominently in the negotiations he conducted between Emir 'Abd ul-Karim, the Riffi leader, and the French in 1926.

Dr. 'Umar Baron Ehrenfels, Ph.D., a Muslim Austrian, has travelled widely and been in India since before the war. He is now lecturer in Anthropology in the University of Madras, India.

Mumtaz Ahmad Faruqui, B.A., a keen student of the Qur'an, is a Pakistani Electrical Engineer.

Salahuddin Khursheed is Editor of the Pakistan Arabic quarterly, Al-Baithir, Karachi, Pakistan.


Muhammad Rifa'at Bey, M.A., is one of the foremost journalists of Egypt and author of several books on Egyptian questions. His most recent books in English are The Suez Canal (1948) and The Awakening of Modern Egypt (1947). He was sometime Professor of History in the Higher Training College at Cairo, Egypt.

DECEMBER 1949
CONTENTS

DECEMBER 1949

Editorial
A Retrospect of 1949 ........................................ 3
By the Light of the Qur'an and the Hadith ............... 4
  by Khan Bahadar Ghulam Rabbani
  Khan, B.A., L.L.B.
To the Memory of Al-Hajj Khowaja Kamal-ud-Din (1870-1932) .... 5
  by Arslan Bohdanowicz
Islam as a Basis of Life for the World ................ 10
  by 'Aziz Sayeed, B.Sc.
Political Organization in Islam .......................... 12
  by Dr. M. F. Hoballah
What Actually is Wahhabism? .............................. 15
  by Sir Sheikh Hafiz Wahba, K.C.V.O.
When the Crescent Beat the Cross ....................... 20
  by Dr. S. A. Khulusi, Ph.D.
Islamic Law and Western Monetary Thinking ............. 24
  by Dr. J. Hans, Ph.D.
The Girald .................................................. 26
  by Captain R. Gordon-Canning
'Idd ul-Adha (1368 A.H.) at Woking, England ............ 28
History of Womanhood in Islamic Society ................. 31
  by Dr. 'Umar Baron Ehrenfels, Ph.D.
Gog and Magog .............................................. 36
  by Muntaz Ahmad Faruqui, B.A.
Spiritual and Cultural Ties Between Pakistan Muslims and the Arabs ........................................ 39
  by Salahuddin Khursheed
A Page for our Youth — The Unification of the Human Race ...................................................... 41
  by Dr. S. M. 'Abdullah, M.Sc., Ph.D.

The Role of Egypt in Africa ............................... 42
  by Muhammad Rif'at Bey, M.A.
What They Think of Us ..................................... 43
  Islamic Civilization That Was ............................ 43
Islam in England ........................................... 44
  The Shah Jehan Mosque, Woking ........................ 44
A Glance at the World of Islam ........................... 46
  China ..................................................... 46
  Egypt ..................................................... 46
  Indonesia ............................................... 47
  Iraq ....................................................... 47
  Jordan .................................................... 47
  Libya ..................................................... 47
  Pakistan .................................................. 47
  Persia ..................................................... 49
  Russia ..................................................... 49
  South Africa ............................................. 49
  Turkey ..................................................... 50
  Yugoslavia ................................................ 51

Book Reviews .................................................. 52
  Modernism and the Christian Church (“The Church Looks at Herself”), by Rev.
  Martin Davison, D.Sc., F.R.A.S. ........................ 52
  Revival of Zakat, by Shaikh 'Alaullah, M.A. ........... 52
  Islami in the Sudan, by J. S. Trimmingham .............. 53
What Our Readers Say ....................................... 54
  H. E. Mohamed—Tanganyika ................................ 54
  A. C. Morer—Holland ..................................... 55
  Fareed S. Jafri—England .................................. 55
  Hachemi Wanes—Tunisia ................................... 56

TO OUR SUBSCRIBERS

INCREASE IN THE SUBSCRIPTION RATE

With a view to maintaining parity between the various currencies, the management regret to announce that commencing with January, 1950, the annual subscription will be 25/-, instead of the present rate of 20/-.

The increase does not affect those whose subscriptions are renewed before January 1st, 1950.

Those subscribers who wish to receive their copies by registered post should add another 5/- or its equivalent to their subscription.

FREE LITERATURE ON ISLAM

1. The Prophet of Islam ....................................
2. Islam, the Religion of Humanity .....................
3. The Call of Islam — A Fatwa ...........................

  By Maulana Muhammad 'Ali, M.A., L.L.B.
  By Maulana Muhammad 'Ali, M.A., L.L.B.
  By Maulana Muhammad 'Ali, M.A., L.L.B.

  A Fatwa — by Prof. Mahmud Shallut of Azhar University, a member of Jama'at ul Ulema

Other Pamphlets on Islam can also be obtained from

THE WOKING MUSLIM MISSION & LITERARY TRUST, Azeez Manzil, Brandreth Road, Lahore, Pakistan

THE ISLAMIC REVIEW
A RETROSPECT OF 1949

Political instability dominates the general atmosphere.

The social and political instability characteristic of the world of to-day did not fail to have grave repercussions upon the cultural evolution of the world of Islam, especially as it itself also suffered from its own troubles. Thus the discomfiture of the Arab League in its war against the state of Israel produced a sharp reaction of public opinion in Egypt, Iraq and Syria. The political and cultural situation of Pakistan was kept seriously affected by its conflict with India over the tangle of Kashmir. Russia's dynamism had also its share in creating a natural disquietude among her neighbouring Muslim countries. Finally, although Indonnesia saw the end of her political struggle with the Netherlands, and Libya was promised the status of an independent state by 1952, the French North Africa problem made no progress whatever. It was, however, noticeable that it was concentrating its efforts more than ever before towards its ultimate destiny of an undivided Arab North Africa.

Cultural achievements of the World of Islam.

In spite of all the political upheavals, almost all the principal Muslim countries achieved during 1949 important cultural progress, especially in the sphere of public instruction and of emancipation of women. In Syria, for the first time in the Muslim countries of the Middle East, women were accorded the franchise under the new electoral law ratified by the Syrian Cabinet on September 12th, 1949. The progress of women in all spheres of life was especially noticeable in Pakistan, where central and provincial authorities recently opened some 1,500 new schools of all kinds.

No less interesting were the results of the cultural activity of the Arab League. For instance, it undertook a systematic publication of ancient Arabic manuscripts, an initiative in the coordination of public education among all its members, the publication of a bulletin dealing with the intellectual life of all Arab countries, etc.

In Pakistan a significant cultural step was taken. Urdu, the national language of Pakistan, was put on a firmer footing. It was made the medium of instruction in a degree college to be started at Karachi.

In Egypt one noted a very interesting tendency towards specialisation in the rural primary schools where from the very beginning the child is now initiated in the art of agriculture and rural handicrafts. Let us hope that this example would be followed by the other Muslim countries. From Egypt also increasing numbers of professors and instructors were sent out to other Muslim countries, especially Arabia, in order to raise their cultural level.

All the Muslim countries, especially Turkey, Egypt and Pakistan, sent more and more of their students for higher technical training abroad, chiefly to Great Britain and America.

Turkey achieved remarkable progress in the study of her past. The re-establishment in that country of theological education contributed to the further intensifying of religious life.

But, above all, it is the tendencies towards greater unity and solidarity among all Muslim countries which encouraged one to regard the future with optimism. Let us enumerate quite briefly the most important among them:

On the 18th-19th February, 1949, the 5th International Muslim Congress took place at Karachi, affirming once more the unity of Islam. Speakers from some Muslim countries emphasised the need of closer contacts between the various parts of the World of Islam.

Between the 11th and 16th of September, 1949, there assembled at Tunis the Islamic Cultural Congress, the importance of which was unfortunately diminished by the restrictive measures taken by the French authorities to prevent the Muslims from abroad being present. But it enabled the North African Muslims to see their common cultural heritage at close quarters.

At the end of the year, between the 25th November and 10th December, 1949, there met at Karachi the first Economic Conference of all Muslim countries, the purpose of which consisted in founding and co-ordinating bases for increasing the commercial exchanges between these countries and finding ways and means of exploiting the natural resources of the Muslim countries.

We also observed that the unity of the Islamic world was not limited only to platonic declarations. During the Arab-Zionist conflict Pakistan supported eagerly the Arab cause. In 1949 was founded in Karachi the International Islamic Committee serving as a unifying centre of all Muslim countries. Finally an eminent Muslim Pakistani, Mr. Chaudhary Khaliquzzaman, suggested the creation of the confederation of Muslim states under the name of Islamistan, the capital of which should be in Iran. His idea found a warm reception in higher
official circles of Iran and Iraq. The basis of Islam is the spiritual and cultural unity of the World of Islam.

In the United Nations Organization, Pakistan, a non-Arab Muslim country, made a mark of its own by upholding the right of self-determination of all Arab Muslim countries. Its bearing brought home to the world the spiritual and cultural solidarity of Islam.

Another important feature of the year 1949 was the interchange of visits of Muslim ruling monarchs and political leaders. The visits of the Regent of Iraq and King Abdullah to Iran, the Prime Minister of Pakistan to Egypt and Iran, and the proposed visit of the Shah of Iran to Pakistan, were some of the highlights of political life, enabling one to estimate the progress which Islam was making towards achieving its political solidarity.

Thus we saw that in 1949 all the parts of the World of Islam had been drawn towards each other in order to create the united front against its common difficulties.

It was very encouraging to think that the events in the world confirmed the hopes by Pakistan which appeared more and more as marching ahead of Muslim solidarity.

By the Light of the Qur’án and the Hadith
By KHAN BAHADUR GHULAM RABBANI KHAN, B.A., L.L.B.

Muhammad Eternalises the Dignity of Man in Islam by making his (Muhammad’s) Position clear in relation to God

Muhammad a mortal human being.

We read in the Qur’an:

"Say: Shall I take a guardian beside God the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

"Say: Surely I fear, if I disobey My Lord, the chastisement of a grievous day” (6: 14-15).

"Say: I do not say to you, I have with me the treasures of God, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me” (6: 50).

"Say: I do not control for myself any harm or any benefit except what God pleases” (10: 49).

"And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us:

"Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth gushing out:

"Or you should cause the heaven to come down upon us in pieces as you think, or bring God and the angels face to face (with us):

"Or you should have a house of gold, or you should ascend into Heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord: am I aught but a mortal apostle” (17: 90-93).

"Say: I am only a mortal like you; it is revealed to me that your God is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord” (18: 110).

"Certainly you have in the Apostle of God an excellent exemplar for him who hopes in God and the latter day and remembers God much” (35: 21).

"And most surely you conform (yourself) to sublime morality” (68: 4).

The above-quoted verses of the Holy Qur’an deal with the personality and position of the Prophet Muhammad as depicted in this book. God has from time immemorial been sending teachers, guides and apostles as benefactors of humanity. But it is remarkable that these great lovers of humanity have invariably been met with two kinds of injustice at the hands of human beings. The first kind of injustice has been from their opponents, who not only rejected the message they brought, but also persecuted and tried to kill them. The second kind of injustice has been from those who accepted them, and became their followers but after death distorted and interpolated their very teachings. This interpolation and distortion happened because these religious personalities had left no authentic record about themselves — their true position and personality — with the result that these great messengers of God, whose main object has all along been to preach the Oneness of God, make humanity God-minded and God-conscious, have themselves been raised to the pedestal of the Godhead. The apotheosis of Buddha, Krishna and Jesus are cases in point. The only one exception has been that of the Prophet Muhammad. His success in life and the achievement of his mission has been unique, but still no Muslim ever thought or thinks of the Prophet Muhammad as God. The reason is quite simple. The Qur’an, the Holy Book of Islam, contains a true picture of his personality and the position he occupies in the framework of Islamic teachings.

Muhammad subject to the same Divine Law as every other Muslim.

The above-quoted verses show that the Prophet Muhammad (may the peace and blessings of God be upon him!) never claimed any special powers for himself. He was subjected to the same Divine law as every other Muslim. He was the first to submit himself to the laws of God. He was afraid of God’s punishment if he were to disobey Him.

He is a mortal human being, but no doubt an excellent example for us all. He is the best and the perfect moralist, full of the virtue of mercy and compassion. He had no reserved place for himself — neither in any public gathering nor in a Mosque. He mingled with his friends and mixed with his followers just like a commoner, so much so, that strangers and visitors had to ask, “Who is Muhammad among you?”. The poor members of the community took pride in saying: “The prophet sat so close to us that we touched his knees and shoulders.” The Prophet is reputed to have said: “If my daughter Fatima were to steal, I would cut off her hands.”

This shows his great respect for the law without any preferential treatment or favour for himself or any member of his family. He exhorted his daughter again and again to do good deeds and told her that she would not be spared simply because she was the daughter of Muhammad and that her good, noble and righteous deeds alone would help her. There are no reserved rights, or royal privileges for anyone in Islam. “The King can do no wrong.” is not to be found in the polity of Islam.
TO THE MEMORY OF
AL-HAJJ KHWAJA KAMAL-UD-DIN
(1870–1932)

A PIONEER OF THE RE-BIRTH OF ISLAM

By ARSLAN BOHDANOWICZ (Licencié en droit de la Faculté de Paris)

“Love His creatures if you wish to love your God.”
—Muhammad.

“....real love for man consists in feelings or actions that may better his condition and uplift him to his utmost capacities.”
—Khwaja Kamal-ud-Din.

The commentary of a passage in the Holy Qur’an by Khwaja Kamal-ud-Din here quoted, characterises best of all, we think, both him and his work, in the measure of course in which our poor language is capable of expressing that which is truly beautiful and sublime in life. I fully understand how difficult it is for a simple mortal to write about the life and the work of so exceptional a man as Khwaja Kamal-ud-Din had been. If, nevertheless, I have attempted the task, it is not only because, in doing so, I consider it to be my duty to pay a tribute to his memory, but above all because in doing so I hope to improve myself a little in speaking of the magnificent example which his life had been for every Muslim. I also nurse the hope that this modest homage to the memory of the founder of the Woking Muslim Mission and the Islamic Review will prompt one day, God willing, another, more worthy and capable than I, to write a monograph about him for the greater success of the work which he has bequeathed us to continue and which has no other aim but the service of our religion in the best and widest sense of the word — which merges with the service of the whole of humanity.

A Short Biographical Note.

Al-Hajj Khwaja Kamal-ud-Din, B.A., LL.B., was born in 1870 in the Punjab, descended from an honoured Kashmiri family which had already distinguished itself in the service of Islam. His grandfather, ‘Abdur Rashid, a famous poet, was at one time the Qazi or Chief Muslim Judge of Lahore during the Sikh period. His elder brother, Khwaja Jamal-ud-Din, was responsible for the spread of education among the Muslims in Kashmir and Jammu state. Therefore, one may believe that he owed at least in part the abilities which had made him so useful to the cause of Islam to his family origins.

He was educated at the Forman Christian College at Lahore, which explains his deep knowledge of the Bible, a knowledge which had been so useful in achieving good results for his mission in London, where it had happened so often that he was to participate in theological discussions with Christian specialists. He took his B.A. in 1893 and received the Punjab University Medal in Economics. This led to the chair of History and Economics at the Islamia College at Lahore, which he held for four years, becoming Principal of the College. After having taken his LL.B. in 1898, he practised law with considerable success at Peshawar, where he remained for six years. In 1903 he returned to Lahore, where he soon became one of the leading lawyers at the Punjab Chief Court, gaining the esteem and respect of both government and non-government officials. He remained at Lahore until his departure for England in 1912.

At the beginning of this latter period he became conscious of a kind of lethargy into which Islam was gradually falling and he began to utilise his leisure time in lecturing on Islam throughout India. Very soon the Muslim University of Aligarh recognized his services in conferring a fellowship upon him. He also became a member of the Court of Trustees of that University.

A Great Decision: Departure for London.

In 1912 he was at the height of his career as a lawyer, which assured him a lucrative and brilliant future. But it was just at this moment that he obeyed the voice of his calling, which led him to abandon material well-being in India, in order to devote himself entirely to the service of Islam. In order to do this, he chose the most difficult path: instead of remaining among his compatriots in familiar surroundings, he had decided to go to “plead the cause of Islam” in the place on which, at that time, depended his political and cultural destiny; in other words, he had decided to go to serve Islam in Europe and he chose London as the centre of his activities.

It is understandable that the biographers of Al-Hajj Khwaja Kamal-ud-Din, who wrote about him soon after his death, in 1932, and, who, as a result, lacked a sense of historical perspective, had not been able to appreciate this decision at its proper worth. But for us, at the end of 1949, when nearly all Muslim countries and especially Islam in India have regained their independence, the decision taken by Khwaja Kamal-ud-Din in 1912 to inaugurate the “Jihad by persuasion” in the very centre of colonial imperialism on which the fate of Islam depended, seemed then to be grandiose and magnanimous and displayed the traits of genius and, perhaps, more correctly, divine revelation. In order to understand this better let us remember what the year 1912 meant in the history of Islam.

His decision in 1912 when for the Muslim world there was no ray of hope visible.

The year 1912 was the beginning of that black page in the history of Islam which ended in 1918 by the loss of independence by the last Muslim state which remained truly sovereign at that moment: Turkey. The latter, after having lost her last African possessions, Tripolitania, in 1910, was in 1912 about to lose her last possessions in Europe as a result of the disastrous Balkan war. In addition, at that moment nationalist influences made themselves felt more and more in Turkey, influences which were opposed to the principles of Islam and which, 10 years later, deprived Turkey of leadership in the Muslim world.

The decision of Khwaja Kamal-ud-Din to inaugurate his “Jihad by persuasion” in Europe, these circumstances could only seem to be phantastic in the eyes of the masses, incapable of understanding the real needs of the moment. It is thus not astonishing that this initiative led to much enmity among hardened spirits and especially among those whose sacrifices
in the service of Islam did not go beyond prayers, with preference for their own material interests.

Now, after 37 years, and with an ever growing role of Islam as a factor in world politics, it is easy to understand that he had seen things correctly. And it is probably in this decision that his true greatness really lies, as well as his most considerable service to the cause of Islam. He had not been among those who followed the current of events and in favour of those who succeeded in their affairs. He had advanced past his contemporaries and alone had had the courage and the ability to undertake the task of indicating the path of the future.

In fact, speaking retrospectively, what the cause of Islam had most need of in 1912 was a direct link between the Muslim world as a whole and Europe, the source of colonial imperialism, on whom its destinies depended. In other words the Muslim world had need of an ambassador in Europe who would represent not alone the interests of this or that country, or peoples, or Muslim sect, but the Muslim cause in the global and general sense, representing that which is most imminent and permanent in it. It was necessary, in the first instance, to remember European public opinion about the universal character of Islam, in order to re-establish the place which is due to it; it was necessary at the same time to recall among Muslims the greatness of their religion, since they had begun to become subject to an inferiority complex as a result of political defeats. And along this path it was above all necessary to be concerned with Muslim youth which, since the beginning of the 20th century, had begun to enter in large numbers into the European universities and had begun, under the influence of western culture, to abandon its religion. In these conditions it became absolutely necessary to counteract these evil influences in the very place which gave them birth and in the language in which they were spread. It became necessary to make this youth understand the danger of western materialism, of its boundless mechanization and its ever growing tendency to neglect that which is true progress or a true conquest of universal civilization, spiritual values, in the enrichment of which Islam has played a rôle of the first magnitude. Finally, it became necessary to create in Western Europe a centre in which Muslims could assemble for prayer and meet without taking account of national or sectarian differences.

It was obvious that if the decision to undertake such a task called for great courage and for exceptional political perspicacity, the realization of such a programme required other abilities, no less important, which are rarely met with in one and the same person: one had to be an orator, writer, organiser, be persuasive, be capable of much work and be sustained all along by a wide general culture. And by the Grace of God Khwaja Kamal-ud-Din had them all.

His talent as a writer was equal to his oratorical one; as we shall see below in detail, he has left us a great literary heritage.

He did not set out lightly for the spiritual conquest of Europe; not only was he able to assimilate deeply the culture and language of Britain, but also the philosophy of Europe. It appears that his erudition in the latter domain was such that he was able to debate in public the most abstract questions of German philosophy.

As for his capacity for work, it was inexhaustible and without doubt brought about his early death. His effort can be judged by results, but it should be underlined that he did not stop working until the last moment of his life, ill and exhausted though he was during the last five years of his life. He died while dictating a commentary on the Qur'an for the next issue of the Islamic Review.

As for his abilities as an orator, it should suffice to say that he was able to keep numerous English audiences spell-bound during long hours, while explaining the principles of Islam.

On his arrival in London he at first settled in Richmond and immediately began his untiring activity, delivering lectures, sermons, taking part in meetings of British theological societies, publishing articles, etc. Thanks to his talents he immediately occupied a prominent place in theological circles of the British capital. But a little later, without having as yet obtained tangible results in what he considered to be one of the principal objects of his mission - the spread of Islam in Britain - a providential opportunity came to his aid, confirming once again the saying that God helps those, who help themselves. He had discovered the existence of the Mosque at Woking and
had the opportunity of taking possession of it. The way in which this fact had greatly helped him in the realization of his mission is worth recalling in detail.

**The founding of the Woking Muslim Mission.**

He and his compatriot and friend, Shaikh Nur Ahmad, had heard by chance that there was in Woking, a small place some 30 miles from London, an unoccupied mosque, gradually falling into ruins for lack of care. This mosque had been built in 1889 thanks to the generous grant of Her late Highness the Ruler of Bhopal, at the request of the late Dr. Henry Leitner, an orientalist and sometime registrar of the University of the Punjab. After the death of the latter nobody looked after the mosque, which explained its decayed state in 1912. The Shaikh Nur Ahmad and Khwaja Kamal-ud-Din did not hesitate to take possession, since the House of God must not remain without means. The heirs of Dr. Leitner wanted to evict them, but the two Muslims had no intention of giving up and approached the late Mirza ‘Abbas ‘Ali Baig, later Sir Abbas, at that time the Muslim advisory member of the Council of the Secretary of State for India. Together they found the means for satisfying the heirs of Dr. Leitner; a trust was formed in order to hold the title-deeds of the Mosque, of which, in 1913, Khwaja Kamal-ud-Din became Imam and near which he was henceforth able to live in peace. He transferred the headquarters of his activities to Woking and they were soon to be known as The Woking Muslim Mission. Let us mention that the Mosque at Woking was named The Shah Jehan Mosque after the grandmother of the present Ruler of Bhopal by Khwaja Kamal-ud-Din, who, for the first time after its erection, opened it to public worship. The building is of Bath stone and executed in the Indo-Saracenic style.

**The Founding of the Islamic Review and the Risalat Islā’at-i-Islām.**

In the year 1912 he began to publish at his own expense the monthly, the *Islamic Review*, which soon became well known in all the Muslim countries of the world, even in the most out of the way corners. Thus, quite by chance, we had heard the most read publication in the North-Eastern part of Chinese Turkestan is precisely the *Islamic Review*.
In the following year he brought about the appearance, also at his own cost, another monthly review, the *Ritael e Islaam*, for his Urdu-speaking compatriots. He remained editor of these two monthlies until the last moment of his life.

**The results of his missionary activities.**

Dr. Yemeni, the president of the Burma Anjuman Ishat-i-Islam, Rangoon, spoke as follows of his activity at Woking during that period of his life: "His unceasing lectures, soul-stirring sermons, arrested the attention of all those who happened to witness his oratorical performances. His pamphlets and booklets penetrated all the nooks and corners of the British Isles."

In a short time, as a result of this unceasing activity, more than one thousand British men and women had embraced Islam, headed by such personages as Lord Headley and Marmaduke Pickthall. Lord Headley, in particular, became his intimate friend and confidant. In London Lord Headley launched the initiative whose aim was the erection in London of the Nizamia Mosque: for this purpose a committee had been founded, led by Lord Headley. Earlier, thanks to their initiative, the Islamic Society in Great Britain was founded in London, widely open to Muslims from all parts of the world, without distinction of nationality or sect, of which, too, Lord Headley was chairman until his death in 1935.

The success of this missionary activity is all the more remarkable since it was achieved in very little time. Thus, for example, it was already in 1923 that Lord Headley accompanied Khwaja Kamal-ud-Din on his second Hajj (Pilgrimage to Mecca). Now, after 37 years, we do not perhaps realise fully what a task faced a preacher of Islam in England before the First World War. It is perhaps Muhammad 'Ali, the Translator of the Holy Qur'an into English, and President of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Pakistan, who had best described the difficulties of such a task at that time. He stated: "Here was a member of a subject race proceeding to a country whose people ruled his land, a resident of a country which was yet on the lowest rung of the ladder of civilization proceeding to a country that stood at the top, with the express object of converting these people to his own religion — converting people from a religion which was looked upon as having brought Europe to its present state of scientific advancement, material prosperity and conquest of the world, to a religion which was identified with backwardness, ignorance and submission."

**His literary activity.**

Very wisely and modestly he made a point of remaining outside politics and he did not raise his voice unless the vital interests of Islam were at stake. It is thus that he could not but react to certain attacks on Islam by some English circles, and in this connection he had published two books, *India in the Balance* and *The House Divided*.

In 1917 he arranged to get Muhammad 'Ali's English translation of the Holy Qur'an published from Woking, which was an event of great importance at the time. In all his literary heritage consists of more than one hundred books, mostly about Islam and other religious questions, among whom the best known are:

- *The Sources of Christianity*
- *The Ideal Prophet*
- *Towards Islam*
- *Gospel of Action*

**His knowledge of the Qur'an.**

In addition to all that he had begun to prepare his *Commentary of the Holy Qur'an*, which remained unfinished.

On the subject of his fundamental knowledge of the Holy Qur'an it is well to mention the words of those who had known him closely. Thus the Sheikh Mushir Hussain Kidwai, of Gadia, had said: "The forte of Khwaja Kamal-ud-Din was that miraculous book, the Holy Qur'an. He had studied the Qur'an well, although he was no Arabic scholar and he often, nay, almost always preached from the Qur'an." Lord Headley for his part had underlined: "I have never met a man who was better able to express the accepted interpretation usually put in the mouths of God's Messengers."

**Struggle against Sectarianism.**

Another characteristic trait of the missionary activity of Khwaja Kamal-ud-Din was that, while trying to serve that which was the most elevated and most eminent in Islam, he had succeeded in rising above sectarianism and thus renewed the best traditions of our religion. Concerning this his disciple and collaborator, Mr. Ya'qub Khan, at present the Editor of the English weekly *The Light*, Lahore, Pakistan, has said: "No-sect-in-Islam" was another most conspicuous feature in the campaign of Khwaja Kamal-ud-Din. And Woking, under whose auspices the Sunni, the Shi'a, the Wahhabi, the Ahmadi—all met as fellow-brothers in Islam represented a wonderful spectacle of a united Islam which could not but catch the fancy of the English people. In bequeathing this great legacy to the world of Islam, the Khwaja has paved the way for the renaissance of Islam, which has already set in."

**The influence of his activities in Europe.**

Soon after the end of the First World War his influence began to pass beyond the frontiers of England and to cover almost the whole of Europe. He was particularly well known in France, in Germany and in Belgium, which he had visited many times. Thanks to his efforts in England, a Muslim mission sponsored by the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Pakistan, was established in Berlin, where, towards the end of the 1920's a mosque was built at the cost of the latter. It would seem to have been also as a result of his influence that a mosque was founded in Paris, since France, a great colonial empire having a great number of Muslims, could not permit Britain and then even Germany to overtake it in that domain. As for the other European countries, we know that his influence extended even to Poland, where at the beginning of the 1930's one of the pamphlets published under his auspices about Islam had been translated into Polish.

**His activity in Muslim lands.**

Even more profoundly than in Europe his influence had penetrated in the Muslim lands of the entire world, especially in those of Africa and Asia, which were under British cultural influence, as it was especially there that his *Islamic Review* circulated. On many occasions he had visited Muslim countries, especially during the Hajj, which he accomplished twice, in 1915 and in 1923, and later while organising long tours which included the Muslim lands of Africa and Asia right up to Singapore and Java. Everywhere, even in the learned circles of Egypt, known for their reserve towards non-Arabs, he was received in the warmest fashion; Muslims assembled in masses to hear him speak, or more exactly in order to let themselves be strengthened and reconfirmed in the "path of truth".

**His last years: illness.**

But towards 1927 his health began to give way under the weight of responsible and incessant work, and feeling unwell, he had left England for his native land. Before leaving Britain he created a trust and made his entire property, valued at over
one-and-a-half lakh, a Wākī for the Woking Muslim Mission, and he transferred his proprietary rights in his publications, journal and the Islamic Review to the Woking Muslim Mission and Literary Trust, Lahore.

As a result of overstrain he began to suffer from diabetes and tuberculosis, and thanks to his strong constitution he struggled against death for five years. Despite the orders of the doctors he did not want to stop working for a single minute, and being bed-ridden and incapable of holding a pen in his hand, he continued to dictate letters, articles and even books. Some hours before his death at Lahore, Pakistan, on the 28th December, 1952 (the 1st of Ramadan, 1351 A.H.), he had added the last paragraph to the commentary to the Qur’an which appeared in the April-May issue of the Islamic Review in 1953. Right up to his last breath he had fought and worked for Islam. His parting words were about his concern for his work started at Woking.

**Commemoration of his death.**

Sorrow spread throughout the Muslim countries when it became known that Khwaja Kamal-ud-Din had died. It should be underlined that the attacks of which he had been an object at the beginning of his work in England, had long since ceased and just before his death he enjoyed the general respect and admiration of all Muslim circles in all parts of the world, without exception. His death was received with especial sorrow in those Muslim lands which were under British cultural influence, that is to say, in those countries especially in which the Islamic Review is read. His family as well as the members of the Woking Muslim Mission received most touching and very numerous condolences and praises of the deceased from all parts of the world. We cannot find room for all of them and will limit ourselves to mentioning the most important of them.

It was, above all, his native land which had most majestically commemorated his death. A great meeting of the Muslims of Lahore took place in the Habbibiya Hall of the Islamia College at Lahore on the 8th January, 1953, to mourn his death. It was presided over by the Honourable Chowdhury Sir Shahab-ud-Din Sahib, B.A., LL.B., the president of the Legislative Council of the Punjab. Almost all the speakers acknowledged the non-sectarian policy of the Woking Muslim Mission in the propagation of Islam in the West and exhorted the Muslim public to help to keep alive the noble cause of Islam, started by the late Khwaja Kamal-ud-Din in England.

On the 17th March, 1953, the Khwaja Kamal-ud-Din Memorial Library and Reading Room was solemnly inaugurated at the Begum Mosque, Chandpur, Tippera, Bengal, in a beautiful pācca building attached to the Mosque and specially built for the purpose. This institution was the first of its kind at that time. It was proposed to run it on the lines of the Woking Mission.

Dozens of meetings were held in Muslim countries after January, 1953, to commemorate the death of Khwaja Kamal-ud-Din. Dozens of memorial notices were published. Some reports of these meetings as well as some of these notices are reproduced in the special number of the Islamic Review devoted to the memory of its founder (April-May, 1953), to which we refer those who may be interested. As an example we reproduce a passage from the memorial notice published by the journal The Light:

> "Every year, we start the New Year with some inspiring message to our readers. This year we can think of no more inspiring message than the death of the great soldier and martyr of Islam, in the midst of spouts of blood which his lungs emitted at the last moment, besmirching his fair face and silvery beard, putting a seal on his Shahadat, which indeed it was. We could give sons and daughters of Islam no more inspiring new year message than this glorious death which the soldier of Islam met in the service of Islam. We wish, out of every drop of blood of the devoted deceased, were to spring a heart burning for service, honour and glory of Islam."

**The moral character of Khwaja Kamal-ud-Din.**

All that we have already said about the personality of Khwaja Kamal-ud-Din are but the external traits of his nature such as can be seen from his writings and the other material results of his work. But certain characteristic traits of his nature could not have been known except to those who had the good fortune to know him personally. In order to describe them we reproduce below the following passages from commemorative notices devoted to him by his personal friends.

R. G. Pickthall, M.A., Barrister-at-Law, underlined "his unswerving kindness, his patience, his loveableness, his sympathy, his saintliness ... He was born a fighter in the cause he had at heart. He never acknowledged discouragement. Always cheerful, always mindful of the bright side of things and men, he had his hand to the plough and never looked back, meeting each temporary reverse or disappointment with the simple words : 'God knows better.' He was a firm friend, tactful, generous and, above all, wise ..."

A co-worker of his, Dr. Ghulan Muhammad, of Lahore, Pakistan, wrote: "Even during his protracted illness, bed-ridden and crippled, he never relaxed in his work. A picture of forbearance, fortitude and patience, he was a pillar of strength, a tower of light to all who came into contact with him."

> "He was charming, gentle, kind, lovable, but above all sincere, his acts of charity were constant, far-reaching and unostentatious." (The Indian News, Durban, South Africa).

But it is probably Lord Headley who succeeded in finding the most adequate expressions to describe his regretted friend, terms which were extremely touching in their simplicity as well as their depth and penetration. "We to-day mourn the loss of none of the most distinguished Muslims of our time ... Our dear Brother ... has left behind a beautiful example of a saintly life spent for the benefit of others; the Muslim spirit prevailed in his great personality and was amply evidenced by his daily life of humble devotion to his Maker ... There is a grandeur of the heart and a grandeur of the mind, and these must ever arrest the earnest attention of all with any pretensions to scientific attainments ... I have never heard him utter a word that could be called harsh or unforgiving. His individuality was eminently attractive ... All the people to whom I had the privilege of introducing the Khwaja were impressed by the absence of any trace of dogmatism or fanatical rancour." And after having spoken of his ability to comment upon the Holy Qur’ān, Lord Headley concluded: "I had many opportunities of seeing how carefully he compared notes and how he invariably put the spirit ahead of the letter in all his teachings and throughout his whole life."

**His contribution to the renaissance of Islam.**

We have underlined the last part of that phrase as we think that it explains best that which Khwaja Kamal-ud-Din had accomplished in the service of Islam. He understood well that it was because our ancestors had attached too much importance to
the letter of the doctrine while forgetting its spirit, or more precisely, had completely disfigured the latter, that they had passed from the category of conquerors to the status of slaves, and from the category of the spreaders of science to the rank of the uncivilized and ignorant.

But the services rendered by the Khwaja to Islam are not merely limited to the fact that he had shown us the path of salvation; by his incessant effort he had advanced us very far along this path by paving it along a great distance and in giving us the means for moving more quickly. The pavement in question is his literary heritage, which has not yet been fully explored. The means for travelling faster are the Woking Muslim Mission and the Islamic Review, which since nearly one year, thanks to its enlarged form, becomes ever more the most widespread Muslim magazine.

Others before him had tried to encourage Muslim missionary work in Europe, but it was to him alone that it was given to succeed on this path. Although 17 years have passed since his death, it is still too soon to sum up finally his work as it is but recently that its fruits had become visible to our eyes.

It is thus, for example, that Mr. Marmaduke Pickthall, the translator of the Holy Qur'ān into English, had said about this subject in connection with India: "The work in England is the least part of it. Not until I came to India did I realise the immense good that his writings have done in spreading knowledge of religion and reviving the Islamic spirit in lethargic Muslims; not only here (i.e., in India), but wherever there are Muslims in the world his writings penetrated and have aroused a new zeal and energy and hope."

Mr. Ya'qūb Khan has underlined: "The Mussulman of Western education, when he saw his rational exposition of Islam and men of high standing from among the ruling race bow to the force of Islam, began to shed much of their inferiority complex and to say to themselves that Islam after all is not a thing to be ashamed of. Were it not for this factor, it is sure the youth of Islam, like the rest of the youth of the world, would have been carried off its feet by the tide of atheistic materialism which is the order of the day."

As far as England is especially concerned, it is thanks to his efforts that Islam has been established in the rank of one of the great religions of humanity. In addition he had greatly contributed towards the better understanding of the Islamic problem in general in British circles.

It is certain in any case that if Pakistan, his motherland, marches at the head of the Islamic world it is not at all because it is the largest Muslim state, but because its people are animated by the desire to serve the cause of Islam in the full sense of the word. And Pakistan owes this zeal to a great extent to Khwaja Kamal-ud-Din.

To others it had been given to conquer or to found kingdoms which had shown themselves to be more or less ephemeral. It has been given to Al Haj Khwaja Kamal-ud-Din to do more — to contribute to the moral renaissance of our religion, which teaches us to love those near to us — the highest ideal which humanity has ever produced.

In truth "he certainly was the rightly guided" (The Qur'ān). May his soul inspire us in our life! Amen.

ISLAM AS A BASIS OF LIFE FOR THE WORLD

By ‘AZIZ SAYEED

The non-Muslim world of to-day lacks basis of life.

Ever since human beings started to live in groups, they have always had a "basis of life", but for the last century or so, that has not exactly held true. No doubt, the basis changed from time to time and in varying ways for different groups. Primitive people had their witch-doctors and magicians to guide them; then, as civilization progressed, philosophers, scientists, religious heads and sages took the lead. China had her Confucius, Mencius, Mo Ti, and others; in ancient India life was guided by the ideas expressed in the Vedas, Ramayana, etc., and by sages like Manu, besides the Avatars; while the thoughts and actions of the Greeks were profoundly influenced by Plato, Aristotle and Socrates. In short, each group of people all the world over, always had some sort of a basis of life respectively.

During early times religion exercised a very strong and beneficial influence in setting the pattern of life. In this connection, Islam stands out as a supreme guiding force, when consideration is given to the glorious achievements of the Muslims in a comparatively short period, and to the marvellous way of life which Islam brought forth.

Gradually the influence of religion decreased, till most people (and specially those of the Western world) came to believe fundamentally in the separation of church and state. However, other ideas, concepts, and philosophies occupied the supreme position which religion once held; but even a little scrutiny would reveal that at present the non-Muslim world has no absolute "basis of life" at all.

The separation of the Church and the State leads to the conclusion that man is an end in himself.

The separation of Church and State became necessary not only because of the non-progressive character of religions, but also because the religious did not provide clear-cut and sound rules to guide the people properly in all pursuits of life. In this respect Islam shone out like a leading light in the gathering darkness; it provided a basis for all aspects of human life — on the spiritual as well as on the material side. No doubt, for the non-Muslim world the separation of Church and State did have greatly beneficial results because the people were released from an intellectual bondage which tended to retard the progress of civilization; but in the case of the Muslim world the very opposite was true; the degeneration of the Muslim world was mainly due to the fact that Muslims deviated from the path which Islam showed.

To make the case more clear, a glimpse into history may be helpful. Beginning with the Christian era, we can see how at first the Pope was considered as God's Vicar on earth and reigned supreme over spiritual as well as temporal matters. Then the Christian world became divided over the question of the Pope's powers, and he was left only with the spiritual powers. Later, some time after the Renaissance and the Reformation,

1 By "basis of life" is meant the ideas, beliefs, customs and traditions (covering all aspects of human life), which a group of people uphold and practice, with the understanding that these are fundamentally correct and customary.
kings assumed a much more important role as "sovereigns". But soon democracy spread and also the belief became common that "sovereignty" resided in the people. In other words, the people were not restricted in any way (by any power either within them or outside of them), in dealing with any matter which concerned them (either internally or externally). Thus, through their representative and democratic governments, the people could do as they thought fit from time to time. Now, the above concepts when combined with the idea of the separation of Church and State, could lead to only one conclusion, which would be that man was an end in himself; man could guide his life along any path he liked, unrestrained by any "outside" force. Consequently there did not remain any permanent basis of life for man to follow and to believe in.

Islam rejects that man is an end himself.

In direct contrast with the above, Islam believes that God is the end of man in worldly as well as in spiritual matters; and that "sovereignty" ultimately resides in God. Man should obey God's commands as revealed through His Prophets.

The danger is apparent in the belief that man is an end in himself as far as his worldly life and actions are concerned. This does not leave for man any means either to guide, or to judge, or even to justify his own actions in an irrevocable manner. Specially in cases where value-judgements have to be used in performing certain functions, such a situation poses a great problem. When we look back upon history, thousands of cases could be found when man abused the liberty which he granted to himself.

It would be worth while to dwell on this point a little longer. All through history people found ways and means to hate and destroy each other through one pretext or the other. And furthermore, those philosophies of hate and destruction were also considered to be fundamentally correct by most of the people believing in them. At one time in history aggressive nationalism divided the people into warring groups; at another time colour and racial discrimination plagued the world; and more recently we find that the Germans declared themselves to be a superior people destined to rule others. While at present the world is divided on an ideological basis with the Marxists and the others who do not believe in Marxism, at daggers drawn. Besides all this, there could also be found appalling inconsistencies within each country; as an example one could point to the great differences which exist between the marriage and divorce laws of the many individual states of the U.S.A. People from all over the other states go to the state of Nevada in order to get married or to be divorced because the laws governing such matters in Nevada are very lenient.

All of which argues that unless there is a sound basis of life to guide the people, they can be led astray by their own whims and fancies, or by hollow philosophies of "ignorant" men who profess varying ideologies and attempt to lead the people. History is our witness to this axiomatic truth.

The five spheres of human affairs.

Now the main, though not all, spheres of human activity where guidance is needed, can be conveniently divided into those covering:

1. The family life;
2. Social life;
3. Political life;
4. External relations; and
5. Religious rules and belief.

In the space of a brief article, it is impossible to cover in detail any of these five aspects of life, which as a matter of fact are worthy of separate consideration by themselves. Suffice it to say that Islamic laws and traditions cover every one of the above-mentioned aspects (and also other aspects), in a sufficiently organized, elaborate and clear manner, so as to form a permanent basis of life. Here is then a great source of satisfaction to a Muslim, in the belief that not only are all of his activities fundamentally correct, but also that he is following a path traced by divine guidance.

However, at first thought two serious objections can be raised against the concept of having a permanent basis of life. It seems important to answer these objections before proceeding further.

Are Islamic laws progressive and dynamic?

To begin with, one can well question whether Islamic laws (covering all aspects of life) are really scientific and progressive, so as not to hinder or retard the progress of civilization. An example or two of this will need to be given: taking the political pattern which Islam advocates, we see that an Islamic government must be representative of the people and be democratic in character. Thus, a country which declares itself to be based on Islamic laws — as the new nation of Pakistan has done — can never by virtue of its very basis fall a prey to dictatorships or to totalitarian forms of government. The marriage and divorce laws of Islam can be taken as another example. A little study in this field will reveal that these laws are conceptually along the same lines which "modern" countries after so many years of bitter experience have come to follow. In short, Islamic laws can never be proved to be non-progressive by any scientific method of analysis and reasoning, except by employing value-judgements; but value-judgements are by no means a proof for any matter whatsoever.

The second criticism can be that if we permanently (for all times to come) fix laws and regulations which form the basis of life, then there is a great danger of stagnation in either the long or the short run. Islam fully takes note of this difficulty by openly recognizing changes in the interpretation of its laws through democratic process. Thus the dynamic aspect of life is totally preserved. For this we can consider the outstanding progress which the U.S.A. has made under a good and more or less a fixed Constitution. It is not the Constitution itself, but only its interpretations which change significantly from time to time, according to the demands of growing knowledge and newer conditions. Anyway, it prevents the American people from going completely astray. (However, it only provides a check and by no means can it claim to be a permanent remedy because the people, if misguided, can still alter it in such a way as to prove harmful.)

Islam provides a comprehensive basis covering life in all its aspects.

It is at this juncture that Islam can rescue society from the grave danger into which it has fallen. Islam provides a practical and a comprehensible basis which covers life in all its aspects. While fundamentally Islam is based on peace and equality its social and family laws lead to a uniform pattern of healthy social development; its religious laws drive away the superstitions and the mysticism which surrounds religion; its political beliefs support democracy; and its "external laws" advocate friendly relations with others and forbid wars of aggression. At the same time, Islam cuts through national barriers; eliminates racial and class feelings; dissolves ideological differences; and provides a uniform basis of life which arouses a feeling of oneness and brotherhood between Muslims of such different and distant lands as, for example, Mongolia and Africa.

With such exquisite qualities Islam presents itself to mankind. Here is a sound and logical basis of life within the easy grasp of everyone. Let all those who wish to end their weary wanderings turn to this tested path of righteousness and follow a pattern of life which is fixed and yet flexible enough to suit different groups of people and to fit changing times.

DECEMBER 1949

11
POLITICAL ORGANIZATION IN ISLAM

By DR. M. F. HOBALLAH

The case of political organization in Islam.

This subject, when scrutinized, can be analysed into three distinct topics: the form and the structure of the organization, the organ in which the administrative power resides, and the organ in which the legislative power resides. I shall dwell, at some length, upon this latter part in particular for two reasons: it is much disputed by both Muslim and non-Muslim scholars, on the one hand, and it is this legislative power which explains the real nature of the organization on the other. And despite the fact that the subject is extensive and complex, I shall be as brief as I can, avoiding, where possible, all technical terms.

Islam is a rational religion. It addresses itself to the intellect of man, and asks him to think, to ponder, to meditate, to make analogy, to observe the process of nature, and to look beyond. It pronounces that belief in authority, without reason and inner guidance, is a characteristic of the Godless — invalid belief. The valid and acceptable belief requires that man should grasp his religion with reason, and comprehend it with his mind, so that he thus becomes fully and freely convinced of it. But the belief of him who is trained to admire without the use of reason and to practice without thinking is of no real positive value. The design of faith, in Islam, is not that a man should be drilled for the good, as though he were trained for it like an animal, but rather that the mind and the soul of the man should be elevated by knowledge and understanding and that he should practice the good because it is good and is apprehended to be good, and not only because his superiors and ancestors were acting in like manner.

But what would you expect from a religion which makes belief — which is supposed to be a matter of faith, and emotional training — itself subject to reason and rational knowledge, except in organizing, in the political field, a system in which both individual liberty and freedom of the will and of the mind can be, and are, fully exercised? This is the core of political organization in Islam; and these, individual liberty and freedom of the will and of the mind, are central ideas in Islam. Indeed, they are central in all spheres of life, individual as well as social spheres. Nothing is binding on man except that which he freely performs, and he is responsible only for his free actions, when he is a real agent, and not a mere object of motion.

Opinion of one man or of one age not binding on another man or age.

Such a state of affairs is the inherent nature of Islam, and must exist when Islam exists; it is, therefore, not an attribute peculiar to one man or sect or class of people, or to one particular period of the Muslim history; it is a characteristic of Islam, and should be possessed by all Muslims — each according to his mental ability — at all periods. It is, thus, the duty of every Muslim to think, as far as he can, not only to form a way of conduct to guide him in his private life, but also to think in terms of social order, to find a way most conducive to social happiness; he is a social being, and has to function as such, and thus to participate in the life of the society, and to share in the legislative organs of the society, and in both its practical and contemplative or theoretical nature. Of all these fields each individual or citizen must have his share, and nothing gives one man more social responsibilities or makes him more eligible than another man for discharging such responsibilities except his personal ability and knowledge of the particular object in question. A man from a socially low class, or from a later age, may, in the art of legislation, or administration, or in the art of thinking in general, exceed another man from the noblest class in the society or of the early period in Islam.

This leads us to the assertion that the opinion of one man or of one age is not binding on another man or age, unless its wisdom is seen, and is, therefore, accepted by the other, or to put it in another way, every age has the right to, nay it must, in order to be in accordance with the teaching of Islam, try to solve its own problems through its own wisdom and sagacity; and everyone has the right to participate in such attempts, but with one reservation, that is, the solutions should not be in contradiction with the spirit and general principles enunciated by Islam.

A Muazzin (the caller to prayers) announces five times a day from the minarets of all the mosques of the world the real purpose of life of an individual. To do this he uses intelligible and clear words, unlike the sounds of the mute bells and cymbals.
Principles of Islam applicable to all ages.

Islam is a way of life; it regulates the life of the individual and of the society; it is universal and eternal. But in order to justify its claims to universality and eternity it must be applicable to all ages. In its rules for the conduct of life, and in its legislation, it is not rigid or particular; it must be general and have a certain amount of flexibility, so as to admit cases not existent at the time of its revelation. This was what actually happened; general principles were given, and their understanding and applications were left to the intellect of man: to all able individuals, in all ages — since they are all Muslims — recipients of the laws and of the authority of God, each being God's vice-regent on earth. This serves two purposes: it works to preserve the fundamental principle of the equality of rights, and to justify the Islamic claims to universality. For if the rights of understanding and applying these general principles were given to certain people or to a certain age, they would be acknowledged as superior; but nothing was more violently attacked by Islam than that system which divided people into superior and inferior classes; again, the laws themselves would be coloured by the narrow point of view of such a people, and would not meet the ever-expanding demands of mankind. But now, since these rights are left to the intellect of man, the Muslim legislations and laws of jurisprudence are bound to expand and develop with the expansion of man's experience and the development of his mentality; and every age will add some new factors to the legacy formulated from the early period of Islam.

Progressive expansion of Muslim laws — a characteristic of early Islam, not a mere theory — is coming into its own again.

This progressive expansion of Muslim laws is not a mere theory which has never breathed the breath of life. It is the actual fact. When the Prophet Muhammad died, the Muslim world was still in its infancy; its practical problems were very limited, so was the volume of its laws. When it grew in size, its problems grew also, and the Muslims had to face problems which they had never seen before. They had to face the problem of land and land-owners, the problem of the relation between farmers and owners; they had to face the difficulties arising in Iraq and Egypt from the irrigation system; they had to face the new civilization of both the Persian and the Roman Empires; they had to face all these problems and adjust themselves to them, or make provision for them. They faced them with determination and open eyes: with one eye looking into the new conditions, and the other eye looking into the general principles of Islam; and thus, their wisdom allowed them to reach new solutions which neither violated the principles of Islam nor ignored the demands of the new conditions. Their solutions were just and rational.

This was the case during the period of the four Caliphs, during the period of the 150 years of the Abbaside period, after which during the 'Umayyad period, people, for some reasons which I need not specify now, became reluctant, lazy-minded, and thought that they had neither the right nor the power to add any more. The precedents of other people, of different conditions and of different ages, were looked upon, not merely as suggestive hypotheses, but as absolutely binding laws, which attribute was prescribed, in the early period of Islam, to the Qur'an and the authentic Sunna alone. During what I call the dark period, people used to engage themselves in reading and studying what their ancestors had understood of Islam, and consequently, in copying what they had done or said in apparently similar conditions, and no serious attempt was made to grapple with their problems in the light of Islam itself, rather than in the light of what other people had said, which attitude was condemned in the early period. Listen to Abu Hanifa (died 767 C.E.) when he says in this connection: "Wherever is authentically related from the Prophet is acceptable, and so is what is authentically related from his companions, but whatever is related from others is not binding on us, for we are men as they were." That lazy state of affairs, however, was not continuous without a break; it was broken on many occasions. It was broken, for instance, in the West in the 12th century, by 'Abd ul-Momin Ibn 'Ali, when he ordered all books dealing with Fiqh and laws of jurisprudence to be burnt, so as to force people to think, and to study the Qur'an rather than the books written about it, or to be Mujtahid (originators) and not Muqallid (blind imitators); it was also broken in the East in the 13th century by the great learned Ibn Taimyiah (1263—1328 C.E.), when he, after the capture of Baghdad by Halaku, led a hard battle against this lazy attitude of mind, to revive the old mentality which thinks and tries to understand the Qur'an and the spirit of Islam, and to solve their problems accordingly. Muslim thought, in this respect, went on fluctuating from one side to the other, but inclining on the whole to assume the lazy attitude. But I am happy to say that it is nowadays inclined to assume the old and progressive attitude, and to consider the rights of understanding and applying the general principles of Islam, the rights of all able men of all ages; and consequently we have now, and have had for some time, Muslim scholars who have added, to the legislative legacy of Islam, their own judgments, and their own opinions, despite the fact that they were in direct contradiction with what the recognized authorities from the old scholars had said, yet in great harmony with the spirit of the general principles enunciated by the Holy Qur'an and the tradition.

A glance at the history of the development of Muslim judicial laws.

And now, to resume our discussion of how legislation in Islam was progressive, and alive to the fact that it is made for a moving world, and must move with it, we say that it is sufficient to notice that Imam Al-Shafi'i formed himself what the later ages called new and old theories. The old was the dictate of the conditions prevailing in Arabia and the new the dictate of the conditions prevailing in Egypt; and both are Islamic. Similarly, we find the immediate disciples of Abu Hanifa differing from him in many occasions, not on account of different proofs, but because of different conditions and the different period. So we read in the books of the followers of the system of Hanafi jurisprudence. But what does all this mean except a recognition of the time factors and changing conditions, as factors which ought not to be ignored in legislation without violating both the principle of justice and the spirit of Islam? The time factor, however, was not the only factor causing differences of opinions, co-existent scholars also used to diverge in opinion because of different understanding and discerning the real meaning of some of the texts of the Qur'an and the Sunna (traditions of the Prophet Muhammad), or of different ways of the application of the fundamental principles of Islam. Or to put it in a technical term, because of their different Ijtihad — the mental struggle to get hold of the best rational judgment on a present problem, in the light of the teaching of Islam — which led them to different opinions about one and the same question.

When we read the history of the development of the Muslim judicial laws, we are astonished at the great number of the Mujtahids (originators) and the flexibility of the laws of the Shari'ah (religious law). The Mujtahids were counted, at one period, by the hundred, surely they once exceeded five hundred, and people then never complained of the lack of insufficiency of the laws or of the Mujtahids. On the contrary, they felt sometimes that they were too many. That is why, in some quarters of the Muslim world, a certain set of rules was fixed for judiciary, so that people would know, beforehand, the exact rule to which
they were to be subjected. For instance, we remember what Abu Ja'far al-Mansur said to Imam Malik (715—795 C.E.) when he noticed the great differences of opinions between different scholars. He asked him to write his Muatta, to be the standard book to be enforced upon all people. But despite the fact that Malik compiled the book, he declined to have it enforced. "For that," he said, "is an attribute peculiar to the Qur'an and the Sunna alone." But in spite of such little accidents, these differences of opinion were considered then as a sign of intellectual liberty, mental development, progress, and as a cause of happiness and prosperity to the nation. The Muslim Fiqh — the laws of jurisprudence — are not, therefore, the result of the struggle of one period or of one man, nor are they a kind of rigid and fixed laws set out in detail by the Qur'an, rather they are the unfinished work of the Muslims in their different ages and environment, guided by the spirit and general principles of Islam.

Is freedom of opinion reconcilable with the absolute authority of God?

But it may now be asked: how would you reconcile this theory of yours with the equally central theory in Islam of the absolute authority of God? We hear that He is the absolute authority, the absolute law-maker, and the absolute law-giver. If this is true, what is left for man to do except to apply the laws of God which have been already determined and fixed from eternity? Muslim laws, therefore, it may be concluded, are neither changeable nor are they progressive. Here I find myself obliged to say with some detail more than I have so far done, and say that it is generally accepted that the fundamental bases of legislation in Islam are four: the Qur'an, the Sunna, the general consent, and Ijtihad.

But the mere recognition of the last two bases beside the first two is a direct recognition of the fact that the people have some say in the matter of legislation. And I am now going to show how much of the legislation was given and fixed, and how much was left to man; but before doing that I should like to add that the recognition of the last two was sanctioned by both the Qur'an and the Sunna; and I need not cite any particular verse of the Qur'an, for they are numerous and well-known. I refer the reader only to the tradition authentically related when the Prophet sent Mu'az Ibn Jabal to the Yemen to be judge there, and asked him how he was going to discharge his duties. When he said he was to appeal to the Qur'an, then to the tradition (Sunna), then to his own opinion, the Prophet approved and was very pleased.

The place of the Qur'an and the Hadith in the legal system of Islam.

Now, the Qur'an is the first, and is absolutely binding. But, with the exception of some few specific cases, the Qur'an deals with laws regulating social conduct in forms general and abstract. It deals with general principles aiming at the achievement of social justice and social equality, the application of which principles is left to the intellect of man, to decide in their light what is just and equitable. Read in this connection, if you like, Al-Shatibi's Muqtaqat (p. 366, vol. 3), when he says in most cases the Qur'an does not deal with the laws of the Sharia and jurisprudence except in general terms, and does not deal with particular cases or particular laws. So we get general terms which are to be understood and applied to particular cases which vary from day to day; but applied in such a way as does not violate the motive of Islamic laws.

Tradition, on the other hand, is also binding when authentic. But it does not cover all particular human cases. Apart from the ritual and general conception, it deals with some limited cases which happened during the lifetime of the Prophet. But what about the indefinite cases which are bound to occur in the process of time? Such cases were left to the sagacity and wisdom of man to solve in accordance with the general principles of Islam. The Prophet himself appealed to his own judgment on many occasions. So did his Companions and early followers. When a new condition arose the question to be asked was of this nature: how would the Prophet have acted in this case? And generally there was no difficulty in accepting the supposition that the Prophet would have admitted the reasonable and just solution, so long as it did not violate the Islamic principles of equality and justice. The case was not much different when the Muslims afterwards began to develop a scientific jurisprudence towards the end of the Umayyad period. They also appealed to their own opinions, but in different degrees. Abu Hanifa, for instance, appealed to analogy, which meant that the new conditions are judged by comparison with some older ones already treated in the Qur'an or in the Sunnah. But he also appealed to Istihsan — the preferable — that is what seemed to be right and equitable, even when it diverged from the logical conclusions which could be deduced from the revealed laws. The motive behind this Istihsan being to avoid an obvious injustice. Malik also used to a great extent public expediency, allowing analogy to be set aside only when its logical conclusion would be detrimental to the community.

Legislation in Islam the field of intellect of man with genius.

So the field of legislation which was left to the intellect of man is open and is wide. Indeed, almost the whole field was left open to his intellect with nothing more determined except a few general principles to serve as a check upon the intellect of man when it is one-sided or short-sighted. They are rational principles given divine sanction, so as to be more appealing to man and more obeyed by man, and are likely to be generally accepted. For nothing is more binding on man than that which satisfies both his emotion and his reason. And as the aim of the idea of the unity and oneness of God in Islam is to establish a state of brotherhood and harmonious relationship between mankind, so the aim of these general principles, since they are principles of pure reason, is sanctioned by the sanction of the One Creator of Mankind. We can, thus, rightly conclude by categorically asserting that the detailed Sharia and laws of jurisprudence are the work of man in accordance with his reason as guided by the principles of justice and equality as enunciated by Islam.

Excepting the sole categorical proviso of the sanction of public opinion, nothing is static in the conception of political organization in Islam.

When we pass to the remaining aspects of the political organization, namely the form and the structure of the organization and the way of administration, we feel that we are on much safer ground. For if the religion of Islam was not concerned, in legislation, with specific and particular laws, it would not be concerned with specific forms and ways of administration either. We cannot find in the Qur'an, or in the Sunnah, or even in the history of the Muslim world, a single phrase indicating that there is one specific form which can be considered the model form of a Muslim State. It seems that the political structure was somewhat experimental. Each head of the State, and each of the provincial officials, used to adapt to the needs of the State such elements as they and their advisers could see just and right. And I have no objection to the saying that, in the art of government, the Muslim world has learnt a great deal from the Persian and Roman Empires. From a theoretical point of view there is nothing fixed and determined except the categorical statement

1 Died Granada in 1388 C.E.
which says that the affairs of the Muslims should be considered and managed in consultation. This is a direct recognition of the force of public opinion. Thus the people are and must be consulted, directly or through their representatives, in all questions concerning them — questions varying from the head of the State to all other important questions. The head of the State is to be dependent upon the people; he is to be elected, or, if he is appointed, his appointment must be ratified by the people or their representatives, and, historically speaking, this was the case. His part, therefore, is limited, he has neither absolute authority nor the divine right of the kings of the middle ages; he is responsible before his people, and can do nothing of importance without consultation. So long as the Muslim affairs are managed through real consultation, the religion of Islam is satisfied, but in how many forms can this be transacted? Apparently in many forms, each of which can be called Islamic as long as it allows people to participate in the management of their affairs.

Now it is fashionable to call such a state of affairs democracy. Personally, I hesitate to apply to it any modern term. Terms are misleading and do not, as understood by modern minds, perfectly fit here. But if any one insists on having a modern name, he can call it democracy, but with the adjective "Islamic", to avoid misconception. So it can be called "Islamic democracy" in the sense above explained: that is, some rational binding principles are given, fixed, eternal, and cannot be changed by man; but the rest of legislation and administration is left to man; the sovereignty of God is absolute, but is delegated to man as such, and every one is liable to be his vice-regent in both the legislative and the administrative aspects of the State, the determination of which vice-regency is given to the voice of the people involved. In these terms and in no other, it is permissible to call it Islamic democracy.

WHAT ACTUALLY IS WAHHABISM?

By SIR SHEIKH

HAFIZ WAHBA

The principal features of Wahhabism.

The term “Wahhabism” is unknown in Arabia. It was coined by the enemies of the campaign to make it appear that the movement was a new cult instead of being merely a return to the pure faith preached by the Prophet. Actually, it calls the people back to the Book, holding that individual interpretation of the Qur’an is open to anyone so long as that person is one of education. A learned man, it was held, was entitled to understand the Qur’an and Tradition. Religion was no monopoly of a certain class arrogating to itself the right of interpreting the Qur’an and the Prophet’s practice.

Everything was done by God, Who is Omnipotent. No human being, however exalted, can intercede for a sinner. A person can rely only on the good that he has performed. As the Qur’an says: “He who has done an atom’s weight of good shall see it, and he also who has done an atom’s weight of evil, shall see it.”

It followed therefore that intercession had no value according to Wahhabi teaching, and that the way of repentance was open to all without intermediary, for God was verily nearer to man than the latter’s own life-vein.

The idea of intercession seems to have originated from bygone centuries when the principle of favouritism was rampant. A king is popular so long as he mixes with his people and tries personally to redress any wrong of which they may complain. The same cannot be said of the king who prefers to be hedged in by a battalion of guards who render him inaccessible to his people. If that be the case of ordinary kings, was it not obvious — the Wahhabis believe — that the King of Kings, the Creator, should be accessible to His creatures without any intermediary?

Actions alone mattered in this world, it was held. One could not be considered a true Muslim merely because he believed in God and His Prophet without performing the practices of Islam, or believed in access to God by other means than goodly actions. Worship should be given to God and to Him alone. No offerings should be made except to Him; and with Him alone should one intercede. Access to God should not be sought through tombs or for worldly desires.

God-worship should be on the lines indicated by His Prophet; though rules regulating the dealings of people with one another could be devised, according to the requirements of the time, within the general spirit of Islam.

DECEMBER 1949
2. **Tombs.**

To visit the tombs is a commendable custom in that it serves as a reminder of the vanity of this world, and it is meritorious because it entails the offering of prayers for the departed. But it must be carried out in a proper manner, the manner in which the Prophet used to visit the tombs. To offer sacrifices to the tombs, or seek protection, etc., is nothing short of associating others with God, while the building of domes and the erection of monuments are forbidden practices. Many sayings of the Prophet and of his companions and immediate followers are cited in support of this. Thus the tombs in Mecca and Medina were destroyed and the domes pulled down at the beginning of the last century, as was the case in 1925-26, when the present régime was instituted.

3. **Intercession.**

The Wahhabis do not deny the right of intercession on the day of judgment to the Prophet and all other Prophets, and to angels, saints and little children, as laid down, but such intercession can only be asked from Him Who can grant it. Thus one should say, “O God, permit our Prophet Muhammad to intercede for us on the day of Judgment,” or “O God, permit thy saintly servants to intercede for us on the day of Judgment,” or some such words. The phrase usually used by the people, like “O Prophet of God,” or “O saintly servant of God, I ask you to intercede for me,” “Help me,” or “Rescue me,” are nothing short of associating others with God. No support can be found for them in the Qur’an, in the example of the Prophet, or in the life of the early Muslims.

4. **Heretical Innovations.**

The Wahhabis declare war on all heretical innovations such as that of meeting to hear the life of the Prophet in the belief that such a course brings the hearer nearer to God, and the inclusion in the Azan (Call) of certain additional phrases. In short, they desire that their worship should be conducted on the lines prescribed by the Prophet, without addition or omission. One example of unlawful innovation is the custom of women following a funeral and flocking to the tombs on certain days. Another example is the holding of festivals to celebrate birthdays, whether of the Prophet or of any saintly man, and the holding of special meetings for Zikr and the practice of certain dervishes of dancing and playing the flute at such meetings. All such practices are forbidden in Islam, and the Wahhabis therefore abolished such as were practised in the Hedjaz.

There was also the Muhmal (the pyramidal litter), about which the dispute between Sa’udi Arabia and Egypt arose, the former refusing to allow it to enter the Hedjaz and the birthplace of Islam. The Egyptians protested that it was merely a symbol of their pilgrim caravan and had no religious significance.

Sheikh Muhammad Ibn Abdul Wahhab did not regard as Muslim those people of the Nejd who adhered to such offensive practices as that of appealing to any one other than God, or making animal sacrifices to him. In the case of such people he first called them back to monotheism, urging them to carry out God’s commands, and those who obeyed were saved. Those who disregarded the call and remained obstinate, forfeited their lives and property. Hence the wars in the Nejd, the Yemen, the Hedjaz, and the outskirts of Syria and Iraq. Every place that the Wahhabis conquered by force of arms became their property. If they could keep it, they annexed it to their territory; if they could not do so, they took away the spoil. It is here they come into conflict with the rest of the Muslims, who hold that anyone who says “There is but one God, and Muhammad is His Prophet” becomes secure as regards life and property. The Nejdis argue that the making of such a declaration carries no weight at all unless it be proved by action. Thus, a person declaring that there is one God only and that Muhammad is His prophet, and still persisting in prayers to the dead is an unbeliever. His life and property therefore become forfeit, and no heed should be given to what such a man reiterates without understanding.

The right to declare war belongs to the Imam, who takes such a step according to the dictates of public good. When public interest demands it, the Imam’s duty is to declare Jihad (holy war) and everyone is bound to co-operate by immediate enrolment. The Nejdis consider all their raids, ancient or recent, as lawful Jihad.

6. **Ijihad.**

Sheikh Muhammad Ibn Abdul Wahhab has written some treatises urging Ijihad and criticising the advocates of slavish imitation. In most of these he bases his views on the writings of Ibn Al-Qayyim in his Al-Awsat Al-Muaqqi’in. He brought in certain new rulings such as fixing the ransom of a Muslim at 800 riyals (dollars) instead of a hundred camels, but in the main he followed closely in the footsteps of Imam Ahmad.

At the beginning of the religious reform movement, the Nejdi Ulama were much more conversant with the details of the life of the Prophet than are the Ulama of the present day. Also, they were more intelligent and far-sighted in their con-

---

*A picture of the cemetery, known as Jannat al-Baqi’, at Medina, as it was before the tombs on it were demolished by the Puritans of Sa’udi Arabia in 1925-26. All over this cemetery now nothing is to be seen but little mounds of earth and stones, etc. In this cemetery are buried the members of the Prophet’s family and Companions.*
sideration of the various problems. The 'Ulama of the present
day in the Nejd — and elsewhere in the Muslim world —
depend entirely on the books written by their predecessors. The
present Arab Government, which is founded on the movement
of Sheikh Muhammad Ibn 'Abdul Wahhab, was compelled to
borrow from the outside world many methods of legal procedure
bearing on commerce and these they incorporated in the
administrative system. Muslim jurisprudence failed to deal with
many commercial problems obtaining at the present time. It
had also to institute a court, the Commercial Council, for the
settlement of commercial disputes. I fail to see why such a
system should not be incorporated in the books of jurisprudence
for purposes of study as long as it is not in conflict with the
principles of Islamic jurisprudence. The question of the
insurance of commercial commodities, which is a modern prob-
lem, was submitted to the chief of the 'Ulama in the Hijaz,
who is a descendant of Sheikh Muhammad Ibn 'Abdul Wahhab.
This question of insurance had, as a matter of fact, been
incorporated in the commercial system or commerce law above
referred to, but the sheikh gave his ruling that it was un-Islamic.
He was asked to give proof from the Qur'an or the life of
Muhammad or his sayings, and though unable to produce any,
he still persisted in his view. King 'Abdul 'Azeez, being a man
of great wisdom and enlightenment, waived aside the opinion
of the chief of the 'Ulama, and declared that as public interest
demanded the recognition of the principle of insuring goods and
other articles against damage, and as there was no religious case
against it, the practice was to be permitted. The chief of the
'Ulama in Mecca was no worse in this case than his colleague in
Egypt who, thirty years ago, dismissed the supervisor of a certain
Wakf (endowment) because he had insured a building against
fire.

'Ulamas of to-day lack courage to face the problems of to-day.

There are many matters demanding attention and reform.
Some were discussed at the first Muslim Congress, convened in
Mecca in 1926, but everything goes on as it was, because there
is no real desire for reform either by the 'Ulama or the rulers
of the Muslim world. For instance, some members of the Con-
gress proposed the substitution of a cash donation for the
sacrifice of sheep on the occasion of 'Id ul Adha. As the number
of animals sacrificed is beyond the immediate needs of the poor,
most of the carcases are buried to prevent decomposition and
the spread of infectious diseases. The religious principle under-
lying the sacrifice is the wish to help the poor. It is religiously
wrong to allow so much waste every year, but from whatever
point one considers it, the present system stands condemned and is
in need of change. The Congress dispersed without having done
anything. So, to this day, sheep are sacrificed and buried. Every-
one complains of the offensive smell, yet nothing is done to
carry out the proposal put before the Congress.

There are many other problems which the 'Ulama of recent
times have never attempted to discuss because they lack both
the knowledge and the courage of the 'Ulama of former days.

Science and Religion.

This matter has occasioned many a controversy in every
religion. I am here concerned with the view taken by the Nejdis.
The 'Ulama of the Nejd forbid the study of philosophy and logic, and the enunciation of certain astronomic facts, such as the earth's rotation.

They also prohibit music and painting, accepting no other interpretation of the sayings of Muhammad on the subject. Some however show a certain tolerance for the modern photographic appliances, which in the Nejd are called "reflectors".

They also hold that a religious text takes precedence over scientific fact, no matter how well the latter may be authenticated. In this, they follow the teaching of Ibn Taymiyya and other early 'Ulama who attacked Averroes and other philosophers and the Mu'tazila school of theologians, who brought into line religious texts whose apparent meaning was in contradiction to reason and philosophical and logical principles. The Nejdis carry out all religious injunctions scrupulously, as for example the prohibition of smoking and the wearing of silk and gold ornaments by men. The punishment for a smoker is forty lashes. The earlier Sa'udi Government was more strict in prohibiting tobacco than is the present one. Although the latter punishes smokers, it takes a customs duty on all tobacco entering its ports.

One of the 'Ulama of Kaseem who was at the same time a judge in the High Court of Mecca, criticised the Government for punishing the people for smoking and at the same time levying duty on tobacco. During the Hedjaz-Nejd war in 1924, Khalid Ibn Lo-ayve, the military Governor of Mecca, ordered certain consignments of tobacco to be burnt. The Meccan merchant who had imported it protested that he had already paid customs duty on the goods which entered by the port of Laith. The question was referred to the King, who ordered the tobacco to be returned to its source, and the customs duties to be refunded to the merchant. At the same time he gave orders prohibiting the importation of tobacco into the Hedjaz. This may have been done to please the Ikhwan, for it was long afterwards that tobacco again began to be imported into the Hedjaz, and customs duties levied on it; while in Mecca people were still being punished for smoking. The question of tobacco (known by the name of "evil tree") was one of the matters discussed by the Egyptian and Arabian Governments in 1926. The Mufti was of opinion that smoking was not desirable, but he deferred to the opinion expressed by some 'Ulama that smoking was not permissible.

Palgrave relates that during his journey in the Nejd he heard some Nejdis say that they considered smoking worse than drinking and fornication. This can only be true of some of the more ignorant people, though I myself have heard something like it from certain Nejdis resident in Kuwait, who make a claim to learning. The 'Ulama of Nejd, however, although unanimous in the prohibition of tobacco, have never said or written anything like the above. Actually, they prohibit it on the same grounds as those on which wine was prohibited.

**False allegations made against the Nejdis.**

There is no doubt that the Nejdi-Egyptian war, and the dispute between the Al Sa'ud and the Turks which followed it, were accompanied with much anti-Nejd propaganda and false accusations.

It was alleged, for example, that Sheikh Muhammad Ibn 'Abdul Wahhab and his followers hated the Prophet (may the peace and blessings of God be on him!) and that they wished to lower his position and belittle him and all other Prophets, saints and good men of the past. The same accusation was levelled against Imam Ibn Taymiyya and his disciples. And to-day it is being made against many reformers in India and elsewhere who have no connection with the Nejd whatsoever. The origin of this allegation lies in a misunderstanding, deliberate or unconscious, of the following innocent facts:

1. Relying on the saying of Muhammad that "Journeys should not be made except to three mosques, the Haram Mosque in Mecca, my mosque, and the mosque of Jerusalem," the Nejdis considered journeys to the tombs of prophets and saints as an innovation that was forbidden by the Prophet and was never practised by any of the Companions of the Prophet or his immediate followers. This view was held by many of the early 'Ulama long before the time of Ibn Taymiyya or Ibn 'Abdul Wahhab.

2. The Nejdis do not allow anyone to stand facing the tomb of the Prophet when supplicating God, and they also prevent anyone from kneeling down at the tomb of the Prophet or any other tomb. Also, they do not allow people to rub themselves against the tomb or roll on the ground near it. They forbid anything in the nature of an appeal for help at the tomb of the Prophet or the tombs of the saints, as is frequently done in Egypt, Iraq, India, and many other countries.
(3) The Nejdis destroyed domes and structures on tombs, and cancelled all endowments earmarked for the graves.

(4) The Nejdis criticise certain lines which occur in the famous poem "Albuda" by Aboo Seery: for example, "O best of mankind (Muhammad), I have no one to hold to save thee at the time of greatest need!" "If thou (Muhammad) wilt not of thy kindness guide me on the day of judgment, my feet will surely fail me"; "Thy knowledge (Muhammad's) includes the knowledge of the future". The Nejdis hold that all such sayings are gross exaggeration: they constitute an open violation of the texts of the Qur'ân and the authentic sayings of Muhammad. The Nejdis further hold that anyone who repeats the above, believing it to be literally true, is associating others with God and is therefore a heretic.

(5) The Nejdis believe that the poetry of Ibn al-Farid is frank heresy, and look on him as the poet of pantheism.

Both Aboo Seery and Ibn al-Farid are of the same class as Ibn 'Arabi, the well-known Sooli. Their enemies accused them of hatred of the Prophet and attributed to them certain sayings of which they were innocent. For example, the Wahhabis were alleged to have said that the sick or the maimed was more absent from the Prophet than was the Prophet. I was told that the Al Rasheed, the former ruler of northern Nejd, wrote to the Turks during the dispute with the Al Sa'ud, saying that Al Sa'ud had adopted a banner inscribed "Ta'lab illa 'Lab Mahdi Rasul Allah" (There is but one God, and no one is His Prophet), the alteration being effected by omitting an "m" from the Arabic rendering of Muhammad. This was done to enrage the Turks against the Al Sa'ud; as a matter of fact, the Al Rasheed deliberately invented the whole story. During the Hedjaz-Nejd war of 1925, some leading men from Senegel and Terwan arrived in Mecca and told us with tears that when at Alexandria they had been given an account of Wahhabis actions which they now found to be absolutely without foundation. Among other things told them were that the Wahhabis had destroyed the Ka'ba because it was nothing but a collection of stones, and that in giving the Asar (the call to Prayer) they said "I bear witness that there is but one God" and omit saying "and bear witness that Muhammad is an apostle of God".

Actually, the Nejdis love and honour the Prophet, though they deprecate the exaggeration of such sentiments beyond their proper proportions, and they resist innovations. They say that love of the Prophet should consist first and foremost in strict observance of the rules prescribed by him and the regulation of our lives by his example. To introduce innovations, to obstruct the fulfilment of religious commandments, to be guided by one's own whims, is surely not the way of showing one's love but rather one's indifference of the teacher. The Qur'an says, "Say to them, if you love God and the Prophet, then follow me.

The Nejdis are also accused of calling anyone who has displeased them a Kafir (or Unbeliever). The origin of this accusation is to be found in the fanatic attitude of the ignorant Bedouins, who do not hesitate to call anyone who disagrees with them an unbeliever, the Nejdis not excepted. The Bedouins would not give the Islamic greeting "Peace be upon you!" to anyone wearing a headscarf and band, nor would they answer him if he greeted them. They boycott travellers who frequent places outside the Nejd, e.g., Kuwait, Syria, Bahrain, Iraq, Egypt, etc., and even declare the smoker of tobacco an unbeliever. They also call "unbeliever" anyone who speaks on the telephone. As a matter of fact, the adherence of these ignorant people to the movement for religious revival was its greatest misfortune.

Sheikh Muhammad Ibn 'Abdul Wahhab does not style "unbeliever" anyone who is truly good and religious, even though the latter may make mistakes and commit certain errors. They would, however, call an unbeliever any individual who had been informed of the truth, and to whom the wrongfulness of his evil doings had been proved, but who still persisted in his course.

This applies only to individuals. With countries it is different. As to the criterion by which any given country is considered Muslim or unbelieving, there is the work of the savant Hamad Ibn 'Ateeq. In this treatise, discussing whether Mecca be a Muslim or an unbelieving town, he says: "There are two grounds for considering a town Muslim: (1) Monotheism (Tawheed). God must be the sole object of worship. Monotheism would be considered non-existent if others were associated with God, and (2) obedience to the Prophet in all his commands, making him the arbiter in all matters great or small, honouring his jurisdiction and religious teaching, and submitting to his rulings in all religious questions.

If there be two conditions obtain in a town, and if this be the religion of the people of that town, and if they be the friends of anyone belonging to this religion, and the enemies of anyone opposed to it, then their town is Muslim. But if the practice of associating others with God is prevalent, and usury and tyranny prevail, and the example of the Prophet has been lost sight of, and the tyrant and the sinful sit in judgment, and reference is made to aught other than the Qur'an and the example of the Prophet, then there can be no doubt that such a country or town must be considered "unbelieving," regardless of all performance of prayers, pilgrimage, fasting and almsgiving.

Monotheism (Tawheed) was established in Mecca through the efforts of Ishmael, the son of Abraham (peace be on them both). The people of Mecca continued to be monotheistic for a long time, and then the habit of associating others with God began to appear among them. Their country became polytheistic, although they still retained certain forms of the original monotheistic faith, and continued to perform the pilgrimage, to give to the poor, and to succour the pilgrims.

Some of the Ulama of Kaseem do not agree with Sheikh Muhammad Ibn 'Abdul Wahhab and his disciples on this point, holding that the Turks and other Muslims cannot be considered as unbelievers; and it was on this account that Sheikh Ibn Jasir was compelled during the Great War to take refuge in Kuwait, where he died. Before that, Sheikh 'Abdullah Ibn 'Umar was put to death because he disagreed with the Ulama of Riyadh on this point and on other doctrinal questions.

Effect of adherence to the Islamic Faith on public life.

It is the firm belief of the Nejdis, their amirs and the Ulama alike, that God has given them the upper hand in the Arabian Peninsula so that they can revive His faith and make monotheism prevail throughout the Peninsula. Imam Sa'ud on his entry into Mecca in 1218 (1803 C.E.) said: "We were the weakest of the Arabs, but when God willed that this beautiful religion should be revived once more, we called the people back to it. Everyone who saw our weakness laughed at us, and started fighting us, but God turned weakness into strength." King 'Abdul 'Azeez, whenever the opportunity arises, always makes the same remark, and praises God for His favours, of which he and his ancestors before him were the recipients, acknowledging that all power which the Al Sa'ud have gained was given them only that they might serve the religion of God, and that whatever defeat they suffered was their punishment for being diverted from the service of religion by worldly things. It is on account of this that the Ulama continue to advise their Imam, urging him to carry out the commandments and punish the backsliders. In the days of Imam Feisal, Sheikh 'Abdul Rahman Ibn Hassam and his son Sheikh 'Abdul Lateef never missed an opportunity of advising the Imam and drawing his attention to the shortcomings of his subjects. They always reminded him of the results of apathy, and quoted the Qur'anic verse: "God does not revoke the lot of a people until they themselves alter their ways."
WHEN THE CRESCENT BEAT THE CROSS
The Fall of Constantinople on May 29, 1453 C.E.

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

The Genius of a Muslim Monarch who conceived the bold idea of transferring his fleet from the Bosphorus into the Golden Horn

"Why across thy cheek disordered float thy tresses?" asked I her.
"It is Ram-Eyl; there high-starred hero’s gallop," did she say.
— Sultan Muhammad II.

The character of Sultan Muhammad II.

It was an age of conquest and victory; it was an age of poetry and glory; it was an age of poetry and learning, when Muhammad II, barely 21, mounted the Imperial Ottoman throne. Thirty Turkish poets were his pensioners, and two others, the Indian Khwaja-e-Jehan and the Persian Jami, were overwhelmed with his gifts. He built colleges and established libraries. So, the aristocrats among his subjects emulated him and followed his footsteps: they all tried to compose verse, and they all tried to build universities, but none revealed a parallel talent to that of the God-fearing pious Sultan, who could speak five languages and read the works of Julius Caesar and Cicero in the original Latin and could lay siege to formidable fortresses and magnificent European towns as easily as he would compose elegant verses in Turkish.

Even Italian artists and painters received more encouragement from him than from their Christian rulers. The famous painter, Gentile Bellini, came from Venice to the court of the Sultan to return with 3,000 ducats and a chain and collar of gold.

In war, Muhammad II was noted for his rapid action and extreme secrecy. When once asked about his next military move he replied: "If a hair of my head knew it, I would pluck it out immediately."

He outstripped his brave gallant father, Murad II, and was equally at home with military leaders as with men of letters.

His features were no less impressive than his talents and deeds. And as a Turkish poet put it, his moustachios were "like leaves over two rose-buds, and every hair of his head was as a thread of gold."

But he did not conquer the grand metropolis because he was great. There were many great Sultans and Caliphs as great as he, yet they all failed in their earnest desire to possess the Jewel of Byzantium — Constantinople.

He did not trample down infidelity and defeat the mighty power of evil because he was brave. There were many as brave as he.

He did not succeed in raising the Crescent high above the Cross in Eastern Europe because he was a courageous man with dynamic personality.

Nay — he did all that because he truly dedicated himself and his life to Islam.

Muhammad II, before whose name every Muslim should stand with veneration, was born to live on the pattern of the early conquerors of Islam. He did not think of mundane gains and worldly pleasures. All that he thought of and cared for was that the whole world should be converted to Islam. "The world," he uttered once, "is too small; nevertheless, I am determined to dedicate it to Islam."

True, the whole world was too small for his ambitions — too small for a follower of the great Prophet. "It is my name," he said on another occasion, "which inspires me with great deeds!"

The Conqueror of Constantinople, Sultan Muhammad II

When asked by a Christian how he would treat the Christians if he overcame them, the Sultan said: "By the side of every Mosque a Church would be erected in which your people will be allowed to pray."

Down to the moment of his death, the namesake of the Prophet lived up to his great name.

The Bosphorus must be crossed and Constantinople must be gained for Islam, but how? How could he do what Usman, Muawiya, Yazid and the rest of the Omayyads failed to do? How could he achieve what the earlier Ottoman sultans gave up as a vain hope?

The answer was simple: the iron determination of a true Muslim shall conquer all by not thinking of the failure of others and by disdaining the word "impossible!"

So, the conquest of Constantinople haunted the great Sultan by day and by night. He seemed to think of nothing else, to talk of nothing else but of Constantinople in the embrace of Islam.

Often he would wade into the shallow parts of the sea on

1 He conquered 2 empires, 7 kingdoms and 200 towns.
2 Edward Gibbon, Decline and Fall of the Roman Empire.
3 E. J. W. Gibb, Ottoman Poems, 171-2; Stanley Lane-Poole, Turkey.
his fiery steed; and with sword flourished, he would shout out to his admiral and captains of the fleet to spare no moment in defeating the enemy and gaining a city to Islam which would please God and his Prophet and earn for the brave warrior the eternal reward and mercy of the Lord.

When once his admiral, however, failed to realize his wish, he bastinadoed him personally with a gold rod and sent him to exile stripped of all titles and property, narrowly escaping the gallows.

The nearer to victory, the more impatient the Sultan grew. He started his initial act by building Rum-Eyli Hisar, a formidable fortress on the European shore of the Bosphorus, in spite of the protests of the Greeks. The fortress was completed in the autumn of 1452. Thus with the help of the other fortress on the Asiatic side, the Muslims obtained absolute control of the straits, which enabled them to capture Venetian vessels going to aid the Greeks.

After this, preparations for a campaign in the next year went on at full speed at Adrianople, the then capital of the Ottoman Empire. A Wallachian who was in the service of the Greeks was won over by the Sultan and offered higher pay to cast large-size cannons to demolish the invincible walls of Constantinople.

Early in 1453, Muhammad II mustered an army of 150,000 men outside the walls of the ancient city.

The Byzantines on the other hand were counting on the help of the Neopolitans, the Genoese and the rest of Christendom, but it seemed very slow in its approach. The iron grip of the Turks was tightening round the throat of the obstinate enemy.

A map of Constantinople showing the Bosphorus and the Golden Horn

The Sultan Muhammad II conceived the idea of conveying his fleet of eighty ships from the Bosphorus across the tongue of land into the inner harbour — the Golden Horn. The scheme of transporting ships over the hills was so fantastic that neither the Byzantines nor the Genoese gave a thought to the possibility. They knew that such ships were made for the water. They could neither sail nor row over the mountains. But the inuperable will of a military genius like Muhammad II knew nothing of impossibilities. His fleet did cross the hills. The miracle of miracles was worked.
The most splendid cathedral, Aya Sophia, at Constantinople, built 1300 years ago: Directly after his entry into Constantinople, the Sultan proclaimed a general amnesty. "Leave the Christians unmolested," he announced to his soldiers. To Sultan Muhammad II goes the credit of preserving all Byzantine Churches and Cathedrals.

*The Qur'an enjoins on Muslims respect for the places of worship of others, and also says, in clear terms: "Let there be no compulsion in matters religious."

The Sultan Muhammad II conceives of transferring his entire fleet from the Bosphorus to the Golden Horn.

That was not enough; a swift and decisive blow must be given before it was too late, but it was not possible with the fleet in the Bosphorus. It had to be transferred overland to the upper part of the harbour, where it could be used more effectively. Whoever thought of an amphibian fleet? But the Sultan’s imagination was capable of conceiving such an idea. Why, why not? Did not Mutanabbi, the 10th century Arabian poet, once say?:

"None shall attain glory except a shrewd master. Who does what other men of eminence find hard to do. Were it not for hardship and duress, Every man would have become great. Generosity reduces one to poverty and audacity is murderous."

Muhammad II thought of those verses and said, "How true!"

So, directly he was struck with the Herculean idea of transporting the fleet overland, he gave his royal command that the fleet be transferred from the Bosphorus to the Golden Horn and placed under the walls of the unyielding city, thus avoiding the chain that was stretched by the Greeks across the strait and was well guarded by deep sea vessels. Accordingly, well-greased planks were laid out between Tophane and the Golden Horn across ten miles of a hilly region.

The project had to be carried out in the dead of the night, so that the enemy would know nothing of what was going on. Thousands of oxen, beasts of burden and labourers were employed. Eighty ships were thus transferred in one night. The next morning, when the fair damsel of the Golden Horn woke up, she could not believe her eyes. She rubbed them hard again and again to ascertain that she was not dreaming. The bulk of the Turkish fleet was right in front of Constantinople. The enterprise was disclosed to the world, which was convinced once again that the Muslims lack neither originality nor ingenuity.

But what was going to be the fate of the Turkish fleet? Was it going to be the same as that of the Arab fleet under the command of Admiral Busr ibn Arta’a, which passed through the Dardanelles and landed troops on the European shore in the autumn of 666; and which was ultimately destroyed by wind and Greek fire?; or was it going to be the same as that of Maslama ibn ‘Abd al-Malik, which attacked Constantinople and met with a worse fate than the previous one?

No — Islam had vowed not to be beaten this time. It had learnt many lessons, it shall not commit the same errors.

The siege.

An army was landed. The town was besieged. No help was forthcoming to the Greeks. The sea was as still and calm as never.

before. Christendom had given up all hope of rescuing the precious capital of the Eastern Roman Empire. Now, in the year 1453, when the sun of Islam was growing pale and almost setting in Spain, it was rising again in full splendour and glory in Eastern Europe. Just as it has recently set in Palestine and shine magnificently in Pakistan. It shall never set completely.

"I have given you Constantinople instead of Cordova," a divine voice seemed to resound in heaven, "you shall convert their holy cathedral into a Mosque, just as they had converted the great Mosque of the Omayyads in Cordova into a Cathedral."

The siege continued with all its might and vigilance, but no news of the expected surrender of the capital was yet forthcoming. At last the hour struck, and some of those present said that they saw at that moment the face of Muhammad in heaven, smiling. "With one voice they all shouted, "It must be victory."

But where is it? The Christians have fortified their town on all sides and resolved on fighting to the last man.

The irregulars of the Sultan's army started the attack; for Muhammad II reserved his better soldiers for a later stage of the fighting, when the enemy would be worn out and exhausted.

At the instance of the Sultan the great cannon was brought forth and started roaring. The sky was filled with smoke and flying arrows. Next, the Anatolian infantry charged, but there was no success. In the third assault the Janissaries attacked, headed by the Sultan himself.

At this juncture, the immortal Muslim Hasan the Janissary, with his strong body managed to clamber one of the walls, but he was covered with a shower of arrows; he fell down but he rose again on one knee. His act proved that the walls are no barrier to the Ottoman soldiers. Of the thirty Janissaries who followed Hasan's example, eighteen were shot down and fell into the ditch.

But as good luck would have it, Giustiniani, the able soldier who headed the 700 Genoese that came to support the Greeks was wounded. So, he had to withdraw from the battle. His withdrawal caused a great deal of consternation and to a certain extent precipitated the fall of the city. Although he died a few days later as a result of the mortal wounds he received, Giustiniani stands, in the eyes of many Western historians, as a traitor; for his withdrawal at a critical moment, they argue, affected the morale of the soldiers. He could have died, they add, on the battlefield, rather than have gone back to his fleet to seek medical treatment.

In the Emperor's army, there were a number of West-European soldiers, including some Catalans and Aragonese from Spain, who came in response to the Pope's call for a new Crusade. Their number, however, was no more than 5,000. But the massive triple walls with towers at spaces of 170 feet added immensely to the Greek power of defence. Yet all was now in vain; for apart from Giustiniani's withdrawal, a new event took place. A few Turkish soldiers who were walking leisurely and apparently without aim at an assault happened to pass by a door small in size but great in its historical significance.

"Behold!" shouted one of them with surprise, "while we have been trying hard to get into the city from all quarters, it never occurred to us to look here! Why, there is not even a single soldier guarding this open door!"

"Shush," sounded the rest, pulling their comrade back, "it is some sort of trap." "Leave me alone," replied the soldier, who, brandishing his sword, dashed forward crying: "In the name of God and His Prophet I like to attain martyrdom here and now." With those words on his lips, the first Muslim soldier, whose name must remain for ever unknown, entered Constantinople.

Allahu Akbar — "God is great." La jala ilia 'l-Lah — "There is no god but God!" The unitarian formuale of the Muslims started resounding within the walls of the ancient capital.

The Turkish army poured incessantly. There were clashes with the enemy soldiers, who were taken unawares and were consequently thunderstruck. The Emperor did not know what do do. When he became aware of what had happened, he mounted his steed and dashed into the thick of the fray, shouting, "The city has fallen, but I am still alive!" It was not long before the world heard of the death of the last of the long line of Byzantine Emperors. Such was the end of brave Constantine. His body, according to some authorities, was never found. According to others, it was recognized by the shoes he was wearing, and was given a stately funeral.

All this took place on the memorable day of May 29th, 1453, and Christianity had to surrender before the advancing hordes of Islam. The day had been decided in heaven. The cross of the great Cathedral of St. Sophia was brought down and in a few minutes the walls were resounding with Muslim prayers.

Muhammad the Second, to whom the credit of this victory must go, entered the city not as a mighty conqueror, but as a humble servant of God and the true faith. So, he dismounted from his horse at the gate and prostrated himself on the ground. Rising, he took a handful of soil and put it on his head in token of further humbling himself before the Lord, so that this victory should not make him proud and conceited.

To him goes the credit of preserving all Byzantine churches and cathedrals. On the first day of his entry into Constantinople he visited St. Sophia. When he noticed one of his soldiers trying to remove a pavement stone, he shouted at him: "Didn't I say that all the buildings should be kept intact for me?"

The next day, when he entered the Imperial Palace of the Byzantine Emperors, he was heard quoting the following verses in Persian:

"The spider's web hangs before the portal of Caesar's palace,
The owl is the sentinel on the watch-tower."

Even his enemies admired his religious tolerance. The following is a remarkable example of Muslim tolerance of other religions and sects as compared with the extreme intolerance of Roman Catholicism.

Tolerance of the Sultan Muhammad.

When Hunyadi, the Hungarian leader and patriot, was once asked by a Serbian prince how he would deal with the Greek Orthodox Church, if he overran Greece, he immediately replied: "I will establish everywhere Catholic churches." When the same question was put to Muhammad II, his answer was: "By the side of every mosque a church shall be erected in which your people will be able to pray."

Directly after his entry into Constantinople, the Sultan proclaimed a general amnesty: "Leave the Christians unmolested," he announced to his soldiers, threatening anyone breaking this order with terrible punishment. "We should not force them into our religion, unless they wish to embrace it of their own free will." How different this was from victorious Catholicism in Spain, and what a contrast with the ravages of Constantinople by the Crusaders in 1204.2

Soon the inhabitants realized the difference between Christian and Muslim rule. Prosperity was always in the wake of the Muslims wherever they went. Many of the Christian inhabitants gladly and willingly embraced Islam.

To those who preferred to remain Christians the Muslims showed all signs of cordiality, friendship and goodwill, indeed, towards the end of Muhammad II's reign, Constantinople was more populated and more prosperous than at the time of the last Byzantine Emperor.7

---

5 Lord Eversley, *The Turkish Empire from 1288 to 1914*, p. 89 top.
7 Eversley, op. cit., 89 foot.

DECEMBER 1949
Such was the great episode of the 53 days siege of Constantinople and its ultimate conquest. If anyone wishes to find out the secret of such an amazing feat, he should seek it in the following verses of Muhammad II:

"To obey, Fight hard for God, is my aim and my desire;
'Tis but zeal for Faith, for Islam, that my ardour doth inspire.
Through the grace of God, and the assurance of the Band unseen,
Is my earnest hope the Infidels to crush with ruin dire.
On the Saints and on the Prophets surely doth my trust repose;
Through the love of God, to triumph and to conquest I aspire.

What if I with soul and gold strive here to wage the Holy War?
Praise is God's! Ten thousand sighs for battle in my breast suspire.
O Muhammad! through the chosen Ahmad Mukhtar's glorious aid,
Hope I that my might may triumph over Islam's foes acquire."

Such was the spirit of a zealous Sultan and his great army of proven Muslims, whose true descendants must be sought out somehow, somewhere, in the Muslim world.

---


**ISLAMIC LAW AND WESTERN MONETARY THINKING**

**By DR. J. HANS**

The Mechanism of International Monetary Fund reflects some essential features of the Islamic Law of Contracts

There exists a very delicate problem bristling with many intricacies which until recently has prevented the Dar al-Islam and the Dar al-Kafir — the World of Islam and the non-Islamic countries — from a closer co-operation in the field of international monetary and financial relations; this is the gulf between the Islamic law as to usury on the one hand and the decisive role the rate of interest on capital was playing in the monetary thinking of the Western World on the other hand.

The gist of this problem may be reduced to a very brief formula: the rules of the game inherent in the former gold standard system were legalizing an unlimited rise in the domestic rates of interest on capital. It was this ultimate consequence which rendered the effective gold standard system incompatible with the Islamic prohibition of usury.

There was, indeed, no bridging of this gulf in view of the incompatibility of two principles, though there existed a sort of de facto co-operation, whose discussion is, however, left outside the scope of this article.

**Decay of the gold standard and emergence of the Bretton Woods system.**

The fundamental change which took place in the monetary thinking of the Western World after 1914 has, however, paved the way for a renewal of the discussion, which otherwise would have been quite useless.

It was indeed the Western Hemisphere, not the Dar al-Islam, which changed its view during a span of time which covers a period of exactly thirty years.

The 19th century gold standard system was in its heyday in July 1914, i.e., on the eve of the outbreak of the First World War. It was definitely dropped in July 1944, when the Government representatives of 44 countries (including Egypt, Iraq and Iran) signed at Bretton Woods (U.S.A.) the Articles of Agreement of the International Monetary Fund, which commenced its operations in Washington on March 1st, 1947.

**Features of modern monetary ideology**

In the course of the thirty years between 1914 and 1944, but particularly after 1931 (when Great Britain dropped the gold anchor of the pound sterling), it became increasingly evident that all the nations which were adhering to the effective gold standard system had paid too great a price for the maintenance of the parities of their national monetary units in terms of gold.

In addition, it was the growing social consciousness which led to an ever-increasing demand for greater stability of income and employment at home. The defence of the gold parity of the national money ought no longer be the ultimate objective of the economic policy of a country. High levels of employment and production are nowadays universally recognized as the real ultimate goals.

The International Monetary Fund was created to help to attain the new purposes of international monetary co-operation. The Fund’s managing director is M. Camille Gutt, a well-known Belgian financier. In a lecture delivered before the Columbia University (New York), in November 1946, M. Gutt described the broad functions of the Fund as follows:

"The Fund replaces the old, but to-day ineffective, gold standard rules that a country must adjust its national economy to external pressure with a new principle that a country does not have to endure inflation or deflation from abroad. Under the new regime every country knows that, when it needs credit to tide itself over a temporary disequilibrium, it can get it from the Fund."

The foregoing remarks contain a very concise synopsis of the underlying economic and social reasons which led to the decay of the old doctrine about gold standard and the final emergence of what may be termed as the "Bretton Woods system".

The writer of these lines is very sorry that he cannot yet cease to keep the reader’s attention concentrated on a rather dry story of technical intricacies connected with the functioning of the rate of capital interest in the Western monetary mechanism. The knowledge of the details of the working of the old and the new monetary ideology is the indispensable key to a full understanding of what has happened in the monetary thinking of the past thirty-five years.

Before going into purely technical details it should be emphasized that one of the striking features of the new Western monetary doctrine is the dethronement of the interest on capital from its former predominant role. This change, however, is just that aspect to which the present article is devoted. It has been mentioned above that the rapid decay of the gold standard system during the inter-war period was accelerated by the de-linking of sterling from gold in 1931. It is worth while emphasizing in this connection that the second half of the inter-war period was an era of cheap money as compared with the first half; the simple average of central-bank discount rates in ten representative countries (Australia, Chile, France, Germany, Great Britain, India, Italy, Japan, Poland and the U.S.A.) was only 3.60% in the years 1935-38 compared with 6.27% in the years 1925-28.
Two typical years, 1920 and 1948, compared.

The change in the Western monetary conception was the result of a rather slow process spread over a period of some 30 years. Let us fix two typical years within a thirty years' period and compare the working of the old and the new monetary mechanism.

It is suggested to choose the years 1920 and 1948.

It was in 1920 that the Bank Misk was founded in Egypt, being the first modern-styled Islamic bank with purely Egyptian capital and staff. With the emergence of the Bank Misk a pioneer work was achieved in the domain of modern commercial banking in Islamic countries. The International Financial Conference, which was held in the same year in Brussels, strongly advocated the return to the 19th century gold standard system.

Twenty-eight years later, the State Bank of Pakistan commenced its operations in Karachi on July 1st, 1948. This was the fourth central bank founded in a sovereign Islamic country, its predecessors having been the note-issuing banks of Turkey (1931), Iraq (1932), and Afghanistan (1933). 1948 was also the second financial year of the operations of the International Monetary Fund, which, as has been stated above, embodies the modern line of thinking in the domain of international monetary relations.

Rules of the game of the gold standard.

Let us first consider and analyse the Western monetary ideology commonly accepted in 1920.

It is codified in the resolutions of the International Financial Conference held in Brussels in September-October, 1920. The League of Nations, under whose auspices the Conference was convoked, also fixed its agenda: "Studying the financial crisis and looking for means of remedying and of mitigating the dangerous consequences arising from it." Thirty-nine countries of all the five continents had appointed Government representatives for the Brussels Conference. One of the salient points of the resolutions adopted by the Conference dealt with the monetary rehabilitation of the European Continent:

"It is highly desirable that the countries which have lapsed from an effective gold standard should return thereto."

Endorsing this principle the Financial Commission of the International Economic Conference held in Genoa in April 1922 recommended a more detailed plan for the revival of the gold standard system:

"The Governments of the participating countries declare that the restoration of the gold standard is their ultimate object. Credit will be regulated not only with a view to maintaining the currencies at par with one another, but also with a view to preventing undue fluctuations in the purchasing power of gold."

This latter suggestion went even beyond the purposes of the principles on which the 19th century gold standard was based.

Incompatibility of the gold standard with Islamic Law.

None of the Islamic countries was represented at the International Financial Conference of Brussels (1920) and no Islamic financial expert was a member of the Financial Commission of the Genoa Conference (1922).

It would, indeed, have been impossible for any Islamic member to associate himself with the orthodox "rules of the game" on which the effective gold standard system, at least in theory, was based. The gold standard rules are falling very far away from the ideals of Islamic legal principles.

The 19th century gold standard whose revival was so strongly advocated in Brussels and Genoa has grown up through the recognition of the exchange stability as a common primary objective. The international purchasing power of a national monetary unit, if once fixed in terms of gold, should be maintained irrespective of the hardship such a policy would impose on the internal price and wage level or on the level of employment and production. Thus the internal purchasing power of the national money was subordinated to arbitrary reactions from abroad. This conception led logically to the dogma that the quantity of money circulating in each country should be determined primarily by the "balance of international payments" of each country. This meant that a country in need of foreign exchange (or gold) to meet its adverse balance of payments should be compelled to raise its discount rate in order to attract the necessary foreign funds (or gold). The volume of the country's national currency should thereby be contracted until the expected influx of the foreign funds (or gold) would increase the assets of the note-issuing bank and enable the monetary authorities to expand the volume of currency by a corresponding lowering of the discount rate.

It is the reaction of the gold standard mechanism on internal credit conditions which renders the doctrinaire gold standard incompatible with the principles of Islamic law. This reaction affects the everyday life and the everyday business by exposing them not only to fluctuating but even to excessive and unforeseen rates of interest on every money transaction.

Turning to concrete Islamic legal principles it may be referred to the rule, that a qard (i.e. the transfer of "mithl" such as money to be repaid later by an equal quantity and quality of the same kind) must be in the eye of "shari'a" gratuitous. The writer may be permitted to point out in this connection that to all intents and purposes of the scope of this article it is supposed that the four Sunni Schools of Law (the Hanafi, the Malik, the Shafi'i and the Hanbali) agree on the principle that loans must be gratuitous and on the prohibition of usury. There are, of course, differences of opinion and interpretation between the four Schools; there is a more rigorous conception of the Maliki law as compared with the other, three doctrines and there are various devices of the Hanafi and Shafi'i Schools to evade the prohibition of usury. These and other distinctions among the four Schools, if taken as a whole, seem to be quite irrelevant, if compared with the rather revolutionary change in the monetary theory and practice of the "Dar ul-Kufur" in the course of the last generation.

New mechanism in conformity with "bai' bi wafa" transactions.

When the State Bank of Pakistan was founded in 1948 the old gold standard system was definitely by-passed.

The new "rules of the game" are codified in the Articles of Agreement of the International Monetary Fund, whose functions may be briefly explained as follows:

When a member country of the Fund needs gold or foreign exchange for equilibrating purposes it can apply to the Fund. This is done through a system of quotas, for each member country is assigned a quota which determines its subscription and its right to use the resources of the Fund. As all countries cannot suffer a deficit in their balance of foreign payments at the same time, the deficit experienced by some countries is really nothing more than the surplus accruing to other regions of the world. These surplus countries will, in effect, place through the Fund part of their accruing surplus at the disposal of those deficit countries which need help.

This is the underlying economic idea. As to the technical aspect it is ruled that a double transaction is required: the first is the purchase by the deficit country of the needed foreign exchange (or gold) against payment in its own national currency; a second contract deals with the re-sale of the collateral national currency by returning to the Fund the amount of foreign currency (or gold) purchased in the first contract.

DECEMBER 1949

25
The combined economic effect of these two contracts is, of course, a loan, but no interest payment is connected with these transactions.

Readers who are a little familiar with the Islamic law of contracts will certainly be surprised (as the writer himself was!) to state that the mechanism of the International Monetary Fund reflects some essential features of the "bai' bi wafa" transactions, which are recognised even by the Malik School of Law: "bai' bi wafa" agreements are indeed, embodying two separate contracts, namely one of sale and the other a collateral or nominally subsequent promise of recovery.

Lessons and conclusions.

The purpose of the arguments of this article was to demonstrate that one of the chief levers of the doctrinaire gold standard system was the official discount rate, The Breton Woods system has reduced the discount rate to a quite secondary role. In addition to the growing social consciousness, which was chiefly responsible for the final emergence of the new monetary ideology, there were also purely economic reasons against the automatic application of the discount rate spiral: monetary experience has taught that an excessive rise in the discount rate was a double-edged weapon which, instead of attracting foreign exchange (or gold) from abroad, tended to affect lender-nations' anticipations in such a way as to produce the opposite effect.

Among the 49 member countries of the International Monetary Fund there are six Islamic States (Egypt, Iran, Iraq, Lebanon, Syria and Turkey). Pakistan is likely to become the seventh, Islamic member. Thus the Fund has become a workable platform for the monetary co-operation between the "Dar ul-Islam" and the "Dar ul-Kuf'. It is too early to formulate a definite judgement on the new deal inaugurated in Breton Woods five years ago. The world whole is still in a transition stage from post-war to genuine peace conditions.

The new idea of a predominantly "social," monetary order and its new mechanism has not yet turned the corner. In a lecture delivered at the University of Brussels in April, 1947, M. Camille Gutt dealt with the prospects of the Monetary Fund: "Réussirons-nous? D'un coté, une chance, une chance admirable de restablir progressivement, en luttant, le fonctionnement harmonieux du monde — de l'autre un chaos dans lequel s'engloutiraient finalement les civilisations et la liberté humaine. Oh n'a pas de mérite à choisir, la choix est fait d'avance."

There is a strange coincidence between the revival of Islam during the past thirty years or so and the new monetary ideology in the Western World which has emerged after an experimental period which covered also thirty years. Islam seemed to rush towards an abyss of political, cultural, social and economic decay, which, however, in the course of a single generation was not only stopped but followed by new life, new forces and new ambitions. Philosophers and historians will have to answer the question as to whether one of the many forces that have been at work in the awakening of Islam went out from the abandonment of the gold idol of the 19th century.

In the opinion of the present writer this question is to be answered in the affirmative.

The sources of this article are the following (chronological order).

1. LAW.
   N. Seignette, Code Musulman par Khalil (Rite Malekite), Constantine, 1878.
   A. W. T. Juynboll, Jus Shafiiticum; Auctore Abu Ishak-As-Shirazi, Amsterdam, 1879.

2. FINANCE.
   Dr. J. Hans, Aus der Finanzwelt des Islam, Cairo/Vienna, 1957/38.
   League of Nations (Geneva), International Monetary Experience, 1944.
   International Monetary Fund, Washington, Reports issued since the year 1946.

THE GIRALDA
By R. GORDON-CANNING
The Reverie of a Non-Muslim friend of Islam

I linger in the "Patio de los Naranjos" with the blue sky overhead and the sunlight falling softly upon the shadowy court. A few paces away the modern life of Seville, in the shape of tramways and motor cars, encompasses this isolated corner of the past, but within the shelter of the circling walls, a peace descends upon the Patio.

The atmosphere is impregnated with the lingering spirits of the past, who hover in ghostly form about their ancient home, more deeply and with greater intensity than those in any chamber of a northern castle that is haunted by the most cruel and foul of murders.

My attention turns to the Giralda; I follow the pure, simple, bold and graceful form as it rises into space; yet another link to the past, annihilating the centuries, a permanence amid the perishable, a rock amid the shifting sands.

Alas, beauty has been profaned, from where the Madrissins called the pleasure-loving citizens to prayer and from where, Arabian astronomers attempted to pierce the mysteries of the heavens, a tower has been super-imposed. Here, neither the simplicity nor the grandeur of the original, but heavy with ornamentation and bells.

Oh! miserable bells, symbols of so much! Herds of the darkness when Catholicism with its horde of bigoted priests fell like a pack of wolves upon the fair form of science, her temple desecrated, her veneries destroyed. Oh! pitiful hour, recalling the more ancient savagery of Judea exemplified in those words, "Happy is he who dasehth thy little ones against the stones."

Bells, harsh and disturbing, gather the acolytes of another faith; where once the human voice alone was powerful enough to bring a multitude to prayer with: "There is one God. Muhammad is the Prophet of God; come to prayer, come and do good."

The simplicity and purity have fled; where a Mosque arose now stands the cathedral, where Islam reigned now Jesuits rule. The past remains in the "Patio" alone, one imagines the Mosque with the sunlight pouring through the open arches upon the white robed devotees engaged in their prayers, with that close communion, that real absorption on the infinite, the Cause, God the One, Mighty, Merciful and Compassionate. How exquisite a vision! How different a scene from that which I have just
beheld in the dim light of the Cathedral where black-clothed worshippers knelt before altars of Saints and images, praying to others than God.

At the base of the Giralda, an existing remnant of the Mosque catches my eye — an arched portal — through which a multitude of Muslims have passed, now forlorn, forsaken and desolate. A remnant of a fallen race, a relic of an empire buried by the ages, a memory of a race once dominant in this land, but using its force with justice and tolerance. A race and a faith which placed Spain on higher pinnacles of fame than she has attained before or after, even in the proud days of Philip II.

The marble fountain, darkened by age and exposure, among the orange trees in the centre of the court, adds one more link to those far-off days, and, with the Giralda, preserves the memory of the great Almohad, ruler, Ya'qub ibn Yusuf, and the astronomer Geber. The victor of Alarcos, which even beside the mammoth battles of Europe in the XXth century, was a battle of huge contending forces, commemorated his power in a more ethical, a more beneficial manner, and with a greater aesthetic sense than the Pharaohs of Egypt with their Pyramids and certainly with a less disastrous result than the peacemakers of Versailles.

Ya'qub was responsible for the three great towers of worship and of science which arise by the banks of the Guadalquivir and the Wad Bou-Regreg, and amid the palm groves of Marrakesh — the Giralda, the Tour Hassan and the Koutubia.

Fate has treated them harshly! If they were human, with the consequent weaknesses and emotions, all three would have succumbed beneath the overwhelming sorrow of beholding the decay and degradation which have crept over the Empire and the descendants of their builders.

The Giralda now companions a vast Cathedral, from which the smell of incense and the sound of Christian ceremonies daily arise, an offence to its religious conception. The Tour Hassan sees the Imperial City of Rabat and the proud snow-white Salé fallen into the power of the Nasarni, and beholds the Alaouitic Sultan become a tame emasculated representative of the once courageous dynasty of the Mouley Isma'il. The Koutubia at Marrakesh is, of the three, happiest. The signs of foreign bondage are there less in evidence, and alien religions have yet no hold. The Jami' al-Fanaa is still the meeting ground of crowds identical with, except for the addition of the French, those of other centuries, of those days when the tower arose in all its pristine beauty, when poets sang of its wonders and the weary travellers many leagues away were hearkened by this token of their journey's end.

Do I hear the mid-day call to prayer? No, for on looking up into the minaret I behold two Spanish army caps, it is but the soldiers' voices I hear, and what my thoughts and imaginations had evoked is swiftly and rudely shattered.

"Oh! how are the mighty fallen, and all their works brought to naught?" Yet, though I know these soldiers are above me, that within the massive walls of the Cathedral, Christians are praying to their various gods, there is still a haunting charm, a whisper of souls long forgotten, and of another creed, who forever hover near. They permeate this silent courtyard with their shadowy forms and quiet faith, and still remain unseen owners of this Patio.

There are corners in the world which continue to hold through the ages certain characteristics of individuals or of races, however immaterial, that conquer time, and which are, as far as humanity can be, eternal. And in this "Patio de los Naranjos", under the shadow of the Giralda, I found the spirit of Ya'qub al-Mansur and his co-religionists still enduring and predominating through the intervening centuries, still enveloping this place with that sense of surety and peace which pervades the sanctuaries of Islam.
‘ID ul-ADHA
(THE FESTIVAL
Commemorating primarily
by MUSLIM
AT WOKING

The Festival, ‘Id ul-Adha, was celebrated in Woking, England, on Monday, the celebration of all nationalities mingled freely in the social activities.

Above—Outside the marquee erected in the spacious lawn facing the Shah Jehan Mosque, the congregation is waiting for the prayers to start. The English weather is at its best and the multi-coloured flags of the various Muslim countries emphasise the spirit of unity of the world of Islam. The general atmosphere exuded freedom, which is characteristic of all Muslim gatherings, in which a Muslim feels himself an equal amongst equals.

Below—The congregation is prostrating before God, each placing his forehead in the place where his feet are, bringing home to himself and others by this symbolic act of his utter humility and that God is the only object worthy of worship. Non-Muslims fail to understand the deep meaning of this posture, which is the lowest the human body can adopt to express submission of body and mind. All postures adopted during prayers by Muslims have one purpose underlying them — to create union between the body and the mind in the service of God, which is the ultimate purpose of prayers.
(1368 A.H.)

(OF SACRIFICES)

the great sacrifice of Ishmael

of Graham

EL, ENGLAND

cecated at the Shah Jehan Mosque,

third of October, 1949, when Muslims

each other — a characteristic of

ion of Islam.

Above—The Imam of the Shah Jehan Mosque, Woking, is explaining to the congregation

the procedure of the 'Ied prayers, whose distinguishing feature is the oft-repeated

pressive words Allaho Akbar — God is the greatest

Below—The prayers are over. The congregation is raising its hands in supplication to

God for His mercy on the entire Muslim world. After this the Muslims dispersed to

hich each other "a happy 'Ied," some by embracing each other, while others by a hearty

and-shake

Centre bottom—Royal Pakistan Air Force Cadets under training in England are looking

over the Shah Jehan Mosque, Woking. The picture shows them at the rear of the building

Centre—The Imam of the Shah Jehan Mosque at Woking, Dr. S. M. 'Abdullah,

M.Sc., Ph.D. In his sermon he laid stress on the importance of the teachings of Islam in

relation to the present-day world.
As the invitation of the Imam of the Shah Jahan Mosque, Woking, friends and guests are partaking of a repast which consisted of the delicious dish of rice and meat called "Pilaf" or "Pulao".

Festivals in Islam, despite the passage of time, have not deteriorated into carnivals. They, because of the religious genius of the Prophet Muhammad, serve a means of bringing home to every Muslim the simple truth—yet elusive of the grasp of the advanced world of today—that mankind is one.

Festivals in Islam, unlike the festivals of other religions, are not connected with the death or birth of the Prophet Muhammad, the promulgator of the religion of Islam, nor are they related to the changes of the seasons in the year.

A group of friends from West Africa with some friends from other parts of the world of Islam.

Some young Saudi Arabs and Iraqis. They have been drawn towards each other because of the language affinity. Beside them are some West African Muslims.
HISTORY OF WOMANHOOD IN ISLAMIC SOCIETY

The Real Meaning of the Claim that Islam is the First Social Order to Regard Woman as an Entity in her own Right

By DR. 'UMAR BARON EHRENFELS

The Popular Conception of the Question Examined.

It is a truism that Islam gave a better social, and more equitable personal position to Muslim womanhood than that which contemporary Christian, Jewish or Zoroastrian (Persian) women enjoyed. The somewhat unscientific and, at times, perhaps a little thoughtless way in which this assertion has been repeated ad nauseam, during the last forty or fifty years, cannot distract from its basic truthfulness.

Yet this statement, like so many other commonplaces, is frequently being associated with half, or untruths, such as the assertion of an all-out ill-treatment of women in Arabia, before the advent of Islam, or with vague ideas which generally cause the statement to sound false, saying, as it were, too much and at the same time also too little.

We are, for instance, told that Islamic law came to rescue Arab girls from being buried alive, soon after birth, from "degrading polyandry" at a later age, to give her the right to select her spouse, to re-marry after divorce, or in the case of widowhood, to claim a share in inherited family property and to secure equal spiritual rights as well. All these rights, bestowed on women by early Islamic law, it is contended, were not only unknown, but even contradictory, to the social laws of the Arabs in the sabiliyya, the days before the advent of Islam.

This contention, though on the whole coinciding with the true facts, is in this formulation yet too unscientific and loose, to give a clear picture of the historic (or pre-historic) position of Arab womanhood before Islam. Had it been, for instance, a common habit, among all pre-Islamic Arabs, to kill their daughters unexceptionally before puberty, the Arab nation hardly could have survived to see the advent of Islam. Polyandry, on the other hand, is a right, not an obligation. It is the right for a woman to marry legally more than one husband at a time, similarly as polygamy is the corresponding right for men legally to marry more than one wife at a time. However much may we look askance at this right these days, its denial to women cannot, by any stretch of imagination, be said to have constituted an addition to women's rights. If it is true that the right of polyandrous marriages had been enjoyed by Arab women, prior to the advent of Islam, its denial to them, by Islamic social law, may have been to their ultimate good and may conform to the present views on ethics held in Southern Asia, Western Europe, Russia or the U.S.A., but, in spite of all that, still remains a restriction, rather than an addition to the original rights of Arab womanhood. The right to inherit part of the family estate, to choose a husband to her taste, or to divorce him, the right to manage her property independently, all privileges which Islamic Law in fact bestows on women and which contemporary Christianity, Jewry and Zoroastrianism had denied to their women, are generally being quoted to show that Islam was the first religious system to give such rights to women. This latter assumption, however, is not true in the light of anthropological and culture-historic research, since we find that women in various

Two Muslim Azerbaijan girls, Fatima Vakilova (left) and Wagida Mamandakbaly (extreme right), working in the geological laboratory of the Oil Institute of the Azerbaijan Academy of Sciences

1 World copyright reserved by the author.
matrilineal societies, the world over, and in fact even certain sections of pre-Islamic Arabia, did enjoy such rights long before, as well as after, the advent of Islam. What undoubtedly is true is the statement that Islam was the first monotheistic religion in the Near East which organized society in such a way that these important rights for women were acknowledged and codified.

This is important enough a fact to justify a deeper and scientific study of the culture-historic background out of which it emerged. It is indeed one of the many and fundamental impulses which Islam contributed to the later progress of the Western world. Yet, this is not all that has to be considered in this connection. The assertion that Islam brought more rights to women-themother's rights - than ever had before states too much, and, at the same time, too little, as we have said before.

To maintain that Islam was the first social order to give inheritance, property, full matrimonial and spiritual rights to women, is to say too much. There had been other social systems which did likewise. To omit, on the other hand, that Islam proclaimed this important character for women under very peculiar and difficult circumstances, is to omit a most important fact and, by such omission, to say much too little about the real attitude of Early Islam to the question of womanhood and the position of women in the social organization of humankind.

In order fully to appreciate this attitude, it will be helpful to approach the problem from the culture-historic point of view.

The Culture-Historic Background of Womanhood in Arabia and Early Islam.

Until about the end of the 19th century the prejudice against Islam was still so strong in the Western world that it required no doubt moral courage and scientific conviction for a student of Islam to say, as Edward Smith did: "The two social touchstones are the way in which, relatively to the time, it deals with the weaker sex and the way in which it regards the poor and oppressed. Mohammed's religion can stand the test." (Italics are author's.)

The notion of a good position of women, not only in the early days of Islam, but also among some of the pre-Islamic tribes in Arabia, began to attract the attention of historians at the end of the 19th century. Collection and comparison of these data suggested the possibility that there was, after all, more than a merely mythological significance to be attached to the legends about the Queen of Sheba, the stories of Arabian poetesses in pre-Islamic Mecca and other hints, suggesting the former existence of a matriarchal civilization in Arabia. Critical examination of the relevant data in fact convinced Robertson Smith, the first eminent Western scholar of Arab sociology. Discussing the problem of a common origin for both Quraish and 'Adnaan, that is, the Southern and the Northern Arabs, and the value of the tables of descent which have been prepared for them by Arab historians, he states that "no great weight can be given to these genealogies, for they can mean nothing when applied to a community which does not reckon descent in the paternal line and that the "patriarchal theory" (of social organization) 'was of recent introduction in the time of Mohammed.' (Italics are author's.)

Matrilineal order replaced in Arabia before the advent of Islam.

This observation suggests (firstly) that Arab sociology had at one time been based on the matrilineal system of inheritance and (secondly) that this matrilineal system has been replaced by newly arrived patriarchal ideas, already shortly before the advent of Islam, not by the Islamic law, as was sometimes believed, but by some other forces for which we shall seek presently. This second point, the replacement of the matrilineal order by a patriarchal ideology, existing already in the last phases of the nabiliya, is of particular significance to the question of the attitude toward womanhood of Islam, relatively to the time. We agree above with Bosworth Smith, when he stated that the moral attitude of a religion towards women and the oppressed can only be gauged when measured relatively to its time. Had the relative position of Islam at the time of the Prophet still been that of the Southern Arabs of old, where women enjoyed the full rights of a matrilineal organization, we would hardly have been justified in labeling Islam as the bringer of women's rights; for Islam is, after all, based on the sociological conception of patrilineal inheritance and patriarchal patria potestas. This remains so, in spite of the fact that the Early Islamic Law undoubtedly safeguards more and better rights for women than any of the contemporary big civilizations in the neighborhood of Arabia did. This consideration leads us to ask: What was, actually, the social position of Arab womanhood just at the time of the dawn of Islam?

I have shown elsewhere which main features indicate an old-standing connection between the pre-Aryan civilization of India and those of the Near East, generally, and of the present South-Indian, Dravidian civilization with Southern Arabia in particular. The pre-Aryan, ancient Indian civilization was no doubt based religiously on the Mother Goddess conception and, in all probability, organized on the patrilineal lines of social structure. The affinity of the ancient Near East, especially Southern Arabia, to the pre-Aryan civilization in India, would thus already in itself suggest the former existence of matrilineal organization and character in ancient Southern Arabia, even if we had no more direct evidence for its existence. But such evidence too is also not missing.

We know of the leading position, in pre-Islamic Arab religious conceptions, of the three mother-deities, Al-Uzza, Al-Lat and Manat, as well as of the female conception of the sun (Al-Shams). De Lacy O'Leary concludes the frequency of her worship also from the proper name 'Abd Shams in pre-Islamic Arab literature. He also thinks that she was represented by Allat, the "Alitta" whom Herodotus mentions as the name applied by the Arabs to Urania. The typical connection between female deities, or nymphs, and trees, so characteristic of Indian matrilineal civilizations, is also exemplified by the tree "Nakhla which was identified with Al-Uzza" and such was also in all probability the Dhar Anwat, or 'Tree to hang Things on' to which the Meccans made an annual visit; such as the tree at Hudaibya, mentioned in the Qur'an (48 : 18), which was visited by pilgrims until it was cut down by the Khalif 'Umar (Yaqut 3 : 26).

A hint to Queens of the Arabs is found in the reports on the gifts sent to Sargon of Assyria about 750 B.C. by Samas, the "Queen of the Arabs (Arabs)" in the Northern desert, by 'Amur of Saba, and from Egypt.

There are, further, a number of indirect indications of a matrilineal culture among Early Arabs, such as the importance

1 Mohammed and Muhammadalism," London, 1874, p. 175.
2 "Kinship and Marriage in Early Arabia," Cambridge, 1885, pp. 131 ff. (Notes by De Lacy O'Leary in his "Abd Muhammad), London, 1927, p. 15.)
7 ibid., p. 194, "seq.",
8 ibid., p. 295.
9 ibid., p. 11.
given to the maternal uncle 10 or to the monthly period of
genital discharge 11, to which I have already referred elsewhere.

But quite apart from all this, there is also evidence of matronal
caretaking among the Early Arabs, from whom we know that the wife
remained in her own tribe, retaining the children, who became
collective property of the tribe. 12 These customs, being the ostentatious
outward signs of power and civilization, were copied by the less powerful but
more harmonious tribes of Arabia, just in the same way as we see also in these days that all sorts of vices and
and the social law of Early Islam called a halt to this trend of development.

This observation gives us the clue to understand the position in
which Islamic law first grew, relative to its surroundings in space and time. Obviously a patriarchal wave had swept over the
Arab world, and already before the advent of Islam, and not because of
it. The sequence of events thus shows itself much more com-
plex than is generally known. It had become the fashion of the
day, among the Arabs of the last phase in the jihâd, to trans-
form their former matrilineal (and more or less democratic)
customs into patriarchal (and autocratic) modes of social
organization. In this position, relative to its time and surround-
ing, Islamic insistence on the rights for women (and the oppressed classes) becomes the more remarkable, as it shows that Early Islam took up the cause of womanhood (and of the poorer classes) in spite of the fact that it had become a "modern fad" of those days to do away with the ancient, matrilineal
richts of womanhood all over the peninsula, and especially in the
northern region of Arabia.

Veil (Purdah) not of Islamic origin.

It now remains for us to ask where those patriarchal
influences had come which reached Arabia shortly before the
advent of Islam? We have already referred to this question at
the beginning of the present discussion. Arabia was a country of
free and independent people, situated, as it were, between the
existing centres of city-civilization and power-policy. These were at
this time, and shortly before, the advent of Islam: Byzantium ("Eastern Rome"), Persia, Egypt and Ethiopia. Of
these the two latter, having lost much of their political influence,
gave way also culturally to the influence of the former, the
two great "imperialist powers" of the day. Both situated north of
Arabia, they were engaged in a struggle for power, in which
also religious feelings played some importance, the one being
Christian, the other Zoroastrian. But coaxing to both these
centres of power and civilization was the emphasis on an
extremely patriarchal way of life, as had not been seen
there in the days when classical Greek and Persian civilizations
flourished, some five to nine hundred years earlier. The increas-
ingly patriarchal mentality of both Byzantium and Persia at the
time resulted in such fashions of their ruling classes as the wear-
ing of veils (purdah) by women which, incidentally, has been
preserved in the West among nuns only, to show their readiness
for self-torture, the seclusion (zamâna) of women and the
employment of castrated guards (eunuchs) there. Simultaneously
personal rights, freedom of movement and social position of
women, decayed rapidly.

These customs, being the ostentatious outward signs of
power and "civilization," were copied by the less powerful but
sociologically more harmonious tribes of Arabia, just in the same
way as we see also in these days that all sorts of vices and harm-
ful sophistication are being spread to so-called "primitives" by
so-called "civilization." The Arab tribes were just about to
adopt the uncompromisingly patriarchal social order, with all its
morbid consequences, from their northern neighbours, when the
social law of Early Islam called a halt to this trend of develop-
ment. This fact is the more interesting, culture-historically, as
Islam adopted in many other respects cultural features that have
come from these same sources: religious mythology, civil
administration and technology. But in the question of family
organization, early Islamic law actually re-introduced a number of
the last privileges which Arab women had previously enjoyed.
This re-introduction was the more revolutionary in the North of
Arabia, where fewer of these ancient privileges for women had
survived until the days of the Prophet, than in the South.

The extent of early Islam's role in checking anti-feminist
tendencies.

Islam acted as a check on the spreading patriarchal fashion of
the day. This was its sociological function, defined in relation to
the Arabs. In relation to the Christian Byzantine, Zoroastrian,
Persian and Jewish people, Islam played a revolutionary role by
spreading ideas about, and ideals for, womanhood which gave
them more and better rights than they had previously enjoyed
in these nations.

Did Islam succeed in this sociological double role of a
revivalist at home and a revolutionary abroad?

The reply is in the negative. Soon after the death of the
Prophet, extremely patriarchal, and even consciously anti-
feminist, forces began to undermine the largely polarized
system of early Islamic society. Its via media in sex, and related
matters, began soon to be transformed into a lopsidedly male
institution. These forces came from the same centres of civiliza-
tion which had previously exercised a similar influence already
on pre-Islamic Arabia, Byzantium and Persia. There was only
one difference. Politically they had been conquered and
religiously assimilated, at least so far as Persia was concerned.
Yet even that they had continued to influence the Arab world by
laying more and more emphasis on the purely male and patriar-
chal point of view. The shifting of values, in these questions of
womanhood and the attitude of sex and related questions, grew
so permanent and yet so slow that almost every subsequent
period in the cultural history of medieval Muslim womanhood
stood in sheer wonder before the testimonialies of freedom and
independence, which had been enjoyed by Muslim women in
each previous period.

The material at the disposal of the historian is here so
interesting, yet so scattered over a vast field of researches,
that it actually calls for systematization. Such culture-historic
research-work could be the more fruitful if it were to be built up
on all those sources in Byzantine and Persian history which point

---

10 comp. Th. Juenboil in "Encyclopaedia des islam," where we find under
"Rhâb" on p. 608-11, that the mother's brother held a well-established
position in the life of family and state. Also Anantakrishna Iyer says in
"Mysore Castles and Tribes," Mysore, 1908, p. 334-IV, that the
maternal uncle among Musulmans of Mysore "plays a prominent part in
all ceremonies of his sister's son and daughter by giving them presents.
He also acts the part of a father in his absence."
11 "Encyclopaedia des Islam," "op. cit."
12 De Lacy O'Leary, "op. cit."
13 De Lacy O'Leary, "op. cit."
14 Robertson Smith, "op. cit."

DECEMBER 1949
to the time and way of transmission of patriarchal institutions and conceptions from there to the Arab, and later to the entire Islamic world, including its non-Arabic zones. We are awaiting such a study in comparative history. This much can, however, be already said from the, as yet unsystematized, evidence that is at our disposal, that the political conquest of Persian and Byzantium, by Muslim Arabs and Turks respectively, rather quickened the process than interrupted it. This is true, not only with regard to the patriarchal outlook and the status of womanhood. The red, cylindrical head-wear which was a characteristic feature of orthodox Christianity in Constantinople, came to be adopted by the conquering Turks and, as such, was held to be the very symbol of a Muslim for centuries to follow. The Persian fashion of wearing dressed garments, which was as foreign to the Arabs as it was to the Indians, has been so widely adopted by Muslims in India that this habit of wearing uncomfortable, sewn clothes in India's tropical climate has, for a long time, been almost considered as the most prominent outwardly visible sign of a Muslim Indian, though also here the Arab-descendant Malayalam speaking Muslims of the West Coast made an exception.

**Woman's position in early Islamic history.**

We further know the following distinct features of women's position in early Islamic society. A daughter had the right of inheritance and management of property. A girl could choose her future husband, according to her own free will. A wife could claim divorce, without obligation to prove any fault or crime on the part of the husband from whom she desired to be divorced. Every woman had the duty and right to participate in common prayers, just as men. In advising men and women on matters of behaviour, and the questions pertaining to sex-appearance, exactly the same words are being used, indicating the desirability of guarding one’s looks, to which, in the case of women, it is added that they should conceal their ornaments, "except what is generally visible." Since the word "generally" here can only mean a reference to those habits which prevailed generally in the immediate surroundings of the Arabs, during the days of Early Islam, no amount of speculation ever interprets the words "generally visible", but only a knowledge of culture-historic facts of Arab every-day life can. This knowledge tells us that Arab women of those days used to clad in loose upper garments, such as permitted female beakers to be either seen fully, or to be lightly covered with a piece of cloth that was generally not sewn. This is borne out and further proved by the next following Qur'anic verse, in which women are being advised to cover their breasts (if marriageable men, other than their husbands, are present). This advice could quite obviously only be given because in those days it had not been generally the custom to cover the breasts of women, if marriageable male visitors other than husbands were calling. There was, therefore, doubt as to whether female breasts are to be included in the group of "ornaments which are generally visible," and therefore need not be covered, or whether they are to be reckoned among those ornaments which are not generally visible and hence ought to be covered in the presence of marriageable men, other than husbands. The other parts of the upper body, at any rate, were not considered as falling under the group of ornaments which were generally not visible and therefore there was no need to cover the back, shoulders, the portions around the arm-pits, above the actual female breasts, hands and arms and the strip of body between the breasts and above the line over which the loin-cloth was generally tied. These parts were generally visible in the Arabia of Early Islam, just as they are to this day in those regions of Southern Asia where the old dress habits have been better preserved. This dress proved that the position of women in Early Islamic Arabia had been comparatively free from male oppression, hygienic, and in harmony with style.

Comparing this style of women's dress with the dress used by the average Muslim woman, even in Arabia, and still more in the northern countries, from about the fifth century A.H. (roughly after 1000 C.E.), we feel at once how much her social and aesthetic standards have gone down. Clothing has, by this time, become Perso-Byzantine practically all over the Islamic world and it was only the Bedu element which resisted still for a long period. Sewn garments have become the exclusive fashion. Women were taught to hide everything that was in any way beautiful in their body. Not the ability, style or beauty of a woman herself, as in the days of Early Islam, was any more considered as her mark of distinction, but the money-value of the clothes which her father, or husband, bought for her. Hand in hand with this went a general sociological change in women's position. They first lost all influence, and then also their former interest in public affairs, in art, literature, sciences and politics. Only after about five or more centuries, Muslim women had become prisoners for lifetime, practically all over the then existing Muslim world; at least among the middle and higher classes. We shall realize what a tremendous change has thus come over Muslim womanhood if we recall that even as late as in the days of Salah-ud-Din Muslim women were still frequent travellers and independent singers (bards) and, as such, had been used to do spy work in neighbouring countries, just as were men.

**Central Asian peoples even after having become Muslims preserved their patriarchal prejudices of anti-feminism.**

A further patriarchal impulse, resulting in the repression of the female element in Islamic society, came with the Central Asian nomads: the Seljuks, Tartars and later the Osmanli Turks. Most of these conquerors from Central Asia had adopted Islam as their new religion shortly before, during, and, sometimes, even after their most spectacular military victories. Thus, once accepted as part and parcel of the Islamic world, they still were sociologically the same pastoral nomads and horse-riding warriors they had been before the conversion. It is therefore not natural that they preserved to a large extent the social conceptions, prejudices and inhibitions of their own civilization which had been organized on patriarchal lines, such as we find characteristic of pastoral and nomadic conquerors. To them, women were part of man's private property. Very far from enjoying any such rights or position, as was given to women in the early Islamic social organization, women were not only deprived of any respect, or to the infir, or to the other, women, on the other hand, were considered to be part of the inheritable estate itself. They were owned by their own fathers, husbands, or even sons. In this the Central Asian nomads followed the same principle of patriarchal sociologym by which the ancient Romans or the Aryan invaders of ancient India had been governed, and strong traces of which can also be detected in the socio-organization of the ancient Greeks, Jews, and many other peoples that had at some time or the other come from the Central Asiatic plains. Assimilation to the matrilineal settlers in the southern agricultural regions took place at different stages in different periods of history or pre-history.

**Also these latest Central-Asian invaders gradually assimilate.**

17 *ibid.*, pp. 642-3.
18 "ibid.", p. 632.
19 "ibid.", 675.
20 "ibid.", p. 684-5.
21 Dr. Joseph Hell: "Die Kultur der Araber" (Quelle & Meyer), Leipzig, 1903, p. 600, where he describes the sociolized position of the professional Arab singer in high position and summarizes: "This her role as a singer disowns the widespread idea of womanhood being enslaved by Islam. In the early days her position was by no means inauspicious. Her freedom of movement was unhampered, her relations with men so free that she could accept male visitors without hesitation. The Arab attitude to womanhood has always been chivalrous and also remained so, wherever it could protect itself against Central Asian influences, such as for instance in (Arab) Spain." (Translation from German original.)

34 THE ISLAMIC REVIEW
lated parts of the indigenous civilization and, with it, such conceptions as the equitable Islamic attitude towards womanhood. But the process took a long time and before it reached the dramatic turning point which, in the case of the Turks had been marked by Mustapha Kamal Ataturk’s reforms, man’s attitude towards women was that of the absolute lord and master to his slaves.

In the beginning of their political supremacy, the new Central Asiatic conquerors were still extremely patriarchal, even anti-feminist, in their social conceptions and conscious, as well as sub-conscious, attitudes. Their influence on the Islamic world, generally speaking, could not be, and was not, other than that of the Byzantines and Persians in earlier days. The further development in Islamic sociological trends was naturally determined by the then strongly patriarchal bias of the new ruling races.

Islamic privileges granted to women by Islam disappeared during the medieval history of Islam. One by one the Islamic privileges, granted to women by Islamic Law, disappeared during the medieval history of Islamic society.

The right to choose her future spouse independently degenerated into the mock-consent which the Muslim girl was now made to give just before the marriage ceremony, to be performed with a bridegroom whom she has very often never seen in her whole life, let alone studied characterologically, and approved of conscientiously.

Divorce claims of a married woman used not be be regarded at all, unless the claimant was perhaps a rich and very influential person. Even the re-marriage of young widows has often been discouraged, so that it became a very rare thing in large parts of the Islamic world.

The fundamental Islamic rights and duties, equal to men and women in all spiritual matters, were also denied to women. Such unquestionable rights of Muslim women, as the common prayer on the same carpet and in the same mosque with men, were denied to them in most parts of the Islamic world and, until quite recently, without exception.

Personal freedom, daily behaviour and outward appearance were also tampered with. Whilst the same advice to men and women, in all these matters, is given in the Holy Qur’an, and both men and women are treated equally, adding only the hint to women that they may cover their breasts, women were now being made to cover their whole body from top to bottom, including the face, and sewn, sack-like garment, the like of which has never been seen in the Arabia of the Prophet nor in any other country outside the Islamic world of the Middle Ages.

Muslim women have, in the comparatively short period of five to ten centuries after the Hegira, fallen from an extraordinarily high position to one of almost unprecedented restriction, if compared with their contemporary neighbours. The traditional high place which Arab women had held until shortly before, and again after, the advent of Islam, had deteriorated into a social position which was not only almost as bad as that of womanhood in ancient Rome, but was in some respects even worse, owing to the restrictions imposed by the dress regulations of the notorious burqa, the sack-like garb which is a valuable instrument of torture in hot, sub-tropical and tropical countries. This change was due to the combination of influences from various northern neighbours of original Islamic zones, to which we have just referred. It was a fundamental change; no doubt alien to both the letter and the spirit of Islam.

It is significant and worth noticing, in this connection, that the non-Arabic, northern conquerors among the medieval Muslim nations, rarely succeeded in making friends, or winning over, conquered peoples, whilst the Arabs very often did. The Arabs, especially those from the southern provinces, were a South Asian people with a strong element of matrilineal culture tradition in them. They used to come to foreign countries as traders, students and religious recluse, rather than as martial conquerors.

The history of Northern India (and Pakistan) on the one side, and of the south-western Coast of India on the other, yield a typical example of this kind. In the north it was mostly through Afghan, Persian and Mughal invasions that Islam has been introduced to India. There the relations between Muslims and the indigenous people had frequently been strained and did not lead to such assimilation as we find for instance in Indonesia or Ceylon. On the south-west coast, on the other hand, Islam was introduced through Arab traders and settlers. These mixed freely with the people of the country, adopted their language, Malayalam, and partly also the matrilineal social organization, especially in North Malabar and on the Laccadive Islands. The descendants of these Arabo-Malayalam cultural, and racial, combinations, the Malakkas, formed an important and, on the whole, very successfully co-operating integral part of the economic, political, military and cultural development of the country. The Malakkas were one of the pillars on which the rule of the Zamorin of Calicut rested when he resisted Portuguese invasions for such a long time, and they form one of the vital and progressive parts in the modern Kerala area also to-day.

Latest Developments and the Potentialities of the Future.

After the disintegration of the Mogul and the Ottoman Empires, the Islamic world passed through a period of not only political, but to a great extent also, cultural stagnation. The awakening from the XIXth century onwards, however, was more spectacular, since it started with religious and ideological reforms and soon resulted not only in the liberation of most Muslim countries under European colonial administration, such as Egypt, Iraq and Syria, but actually in the creation of powerful new countries, such as Saudi Arabia, Pakistan and the Indonesian Republic.

It is under these circumstances a remarkable and, as yet little noticed, fact that most of the energetic reformers who had brought about such great changes, have done little to regenerate Muslim Womanhood in the spirit of Early Islam and its once decidedly feminist attitude. There are of course a few well-known exceptions, such as the powerful personality of Mustapha Kemal Ataturk, the ex-Shah Reza Khan of Iran and the ex-King Amanullah of Afghanistan. But the interest of these reformers in the position of womanhood and women’s rights was not so much in the way of an inner reform, within the Islamic social structure, as an imitation of the position of women in surrounding countries and among non-Muslim neighbours where it had become much better, better not only than it had been thirteen hundred years ago, in the days of Early Islam, but better also than it has now come to be within the Islamic world itself. Similar, yet slightly different, conditions prevail also in most other Muslim countries where the position of women has undergone spectacular changes and improvements during the last thirty to twenty years. In the Muslim Soviet Republic, as well as in the Balkan countries and North Africa, everywhere the impulse for reform of women’s position has come from outside, but has been taken up eagerly by local religious and secular Muslim organizers.
The slowness amongst almost all the other Muslim reformists, in realizing the glaringly un-Islamic treatment of women in those Muslim countries where outside influences have not made themselves strongly felt, is the more difficult to understand, as the Muslim reformers of the last half-century or so were bold and courageous in many other respects.

One of the reasons for this step-motherly treatment of modern Muslim womanhood may have been the reluctance to provoke opposition, on the part of Orthodoxy. Here we seem to witness a vicious circle. Orthodoxy became particularly averse to feminist aspirations because these had mostly started with foreign influence from without, rather than with evolution from within. Orthodoxy therefore supported the position which Muslim women occupied in most parts of the Muslim world during the Victorian Age, although this position was equally “old-fashioned and inconsistent” from the point of view of modern womanhood the world over, as it was incompatible with, and contrary to, the ideals of Islamic Womanhood, as expressed in Early Islamic sociology.

However this may have been, the renaissance movement among Muslim women has meanwhile become so strong, owing mostly to secular influences, that now even purely religious circles in the Islamic world begin to feel that it is their duty to support, and thereby to guide, this Muslim feminist movement, instead of leaving its future entirely to either Christian missionary, or Soviet political, efforts, within their respective spheres of influence.

The latest developments in the history of Muslim Womanhood opens the possibility of an evolution which is so far unheard of, not only in the Islamic, but perhaps in the entire modern world. The opinion has been voiced that the attitude towards womanhood, characteristic of original Islam, was that of aiming at a truly polarized society.23 We have seen how the ancient South Arabic matriarchal social system had fallen into abuse already before the dawn of Islam. We have further seen how the original Islam Law revived many an important point of this older system, in spite of the then prevailing general trend towards patriarchy in Northern Arabia, just at the dawn of Islam. We have further seen how Early Islam opposed the lop-sidedly patriarchal tendencies that had come to be copied in the North of Arabia, already before the dawn of Islam. We have thus found that Islam, seen from the culture-historic and sociological point of view, rather than from the religious standpoint alone, appears as a revivalist movement at home in Arabia, whilst it was at the same time a revolutionary feminist movement abroad in the centres of powerful civilizations that lay north of the Arabian Peninsula.

It would appear to be in the natural line of inner evolution that modern Islam should again take up this its original rôle and again lead mankind on towards an as yet unexplored application of matrilineal principles to modern life, in order to come nearer to the Islamic ideal of a truly polarized social order. It has been discussed24 and was considered feasible that Islam would thus revive its old position as a monotheistic religious system which, in the question of the sexes and the position of womanhood, is yet more progressive and equitable than all the previously existing monotheistic organizations of the Near East had been.

The idea underlying this expectation is the conception of relativity in cultural history. The Islamic social order contains certainly a number of patriarchal elements. It is less matrilineal than ancient South Arabia had been at one time, probably some 500 or 1,000 years before the Hijra, yet, relatively to the time and environment, Early Islam has been a progressive and pro-feminist movement abroad, whilst it was a revivalist and again pro-feminist movement at home.

That Islamic society later degenerated in many respects, as also in that of polarization and the attitude towards womanhood, is true, but has to be understood as a passing historic phase, not as an expression of Islamic essentials.

It is yet possible that the present Islamic civilization will revive its erstwhile attitude and take a leading position in the development of modern womanhood.

24 In a lecture on “The Status of Women in Islamic History and Culture,” delivered by the present author in the Anjuman-Islam, Bombay, under the presidency of Mr. A. A. A. Fyzee, on January 7th, 1940, as well as in the discussion that followed the lecture (vide “Bombay Chronicle” of January 8th, 1940).

GOG AND MAGOG
A Prophecy and a Warning

By MUMTAZ AHMAD FARUQUI, B.A.

The Qur’án on Gog and Magog.
The Qur’án opens with the verses whose translation is:

“...Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (it) down for him. And it is binding on a town which We destroy that they shall not return. Even when Gog and Magog are let loose and they shall break forth from every elevated place. And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open. O woe to us! Surely we were in a state of heedlessness as to this; nay we were unjust.”

In the above verses a Divine law is laid down that a town (or a nation) that is destroyed because of its evil deeds, does not rise again. So much so that even Gog and Magog, notwithstanding their mighty predominance in the world, will be subjected to the same law.

Now the question arises as to who are Gog and Magog? There is one other place in the Holy Qur’án where a reference is made to Gog and Magog, and that is the last but one section of Chapter XVIII — “The Cave.” There we read about Darius I, the king of Media and Persia, and his campaigns. One of his campaigns led him to the region of Armenia and Azerbaijan. There he met a people who complained to him that Gog and Magog troubled them a lot and made mischief in the land, and requested him to raise a barrier to ward them off. So Darius built a wall for them, which has now been identified as the Caucasian Wall at Derbent (or Darband), which is 50 miles long, 29 feet high and has a thickness of about 10 feet and blocks up the narrow pass of the Iron Gate or Caspian Gate. A study of history tells us that it was the Scythian tribes, living north of the Caucasus or the Black Sea, against whom Darius I
The gigantic effigies of Gog (right) and Magog (left) as preserved in the Guildhall of London. They were destroyed during the last war by enemy action. It is being proposed to restore these effigies.

wanted to guard. However, on the completion of the wall, Darius I told those people that this wall would serve its purpose for a long time, but a day would come when such impediments would no longer hold back Gog and Magog. Then follow these verses of the Holy Qur’án in which a prophecy is made about Gog and Magog to which I will refer later on.

The complete identification of Gog and Magog is still somewhat obscure and needs further clearing up. A study of the articles on "Gog and Magog," "Goths" and "Teutonic People" in the Encyclopaedia Britannica (11th Edition) shows that:

(a) The Goths, who are considered to be the easternmost of the Teutonic races, are said to have migrated into Scythia.

(b) The traditional identification of Gog and Magog with the Scythians is not only plausible but generally accepted.

(c) The presence of gigantic effigies of Gog and Magog in the Guildhall, London, can be traced to a very early period in English history. This seems to indicate that the Angles or the Saxons had in very ancient times some connection with the Scythians or other tribes living north of the Caucasus or the Black Sea.

The Bible on Gog and Magog.

Now let us see if the Holy Bible throws any light on the subject. When we read the Book of the Prophet Ezekiel, we find that in Chapter 38, the verses 2 and 3 run as follows:

"Son of man, set thy face against Gog, the land of Magog, the Chief Prince of Meshech and Tubal, and prophesy against him, and say, thus saith the Lord God, Behold I am against thee, O Gog, the Chief Prince of Meshech and Tubal ";

and goes on to prophesy in verses 18 to 23, the magnitude of the world-wide catastrophe (of which Palestine would seem to bear the brunt) and the final destruction of the offenders through fire and pestilence, etc. The opening verses of Chapter 39 again repeat the warning, and then in verse 6 says: "And I will send a fire on Magog and among them that dwell carelessly in the isles (italics mine) and they shall know that I am the Lord."

In the above verses, Meshech and Tubal are almost always mentioned together. Now if we look on a map to the north of the Caucasus we find still two rivers bearing the names of Tobal and Maskoa, on the latter of which is situated the ancient city of Moscow, and on the former the more recent town of Tobalsk. It seems obvious from the above that these rivers received their names from the two tribes of Ezekiel, 38 : 2, the Meshech and Tubal. This view also finds support from the opinion of Josephus, the ancient writer, who identifies Magog with the Scythians who dwelt in the regions to the north and north east of the Black Sea.

In verse 6 of chapter 39, the mention of a branch of these tribes who dwell carelessly in the isles is most significant. From the above discussion the fact now emerges that the Anglo-Saxon, Teutonic and Slavonic nations of modern times are the descendants, so to speak, of those ancient tribes — Gog and Magog.

The Holy Qur’án, however, goes a step further in this direction, and indicates that these descendants of Gog and Magog

DECEMBER 1949
will accept Christianity as their faith; but that their making a human being (Jesus Christ) to partake in the Divinity of God and their irreligious living would bring the wrath of God on them. Chapter XVIII, "The Cave," of the Holy Qur'an describes the monastic beginning of the Christian faith of these people and their finally ending up in becoming followers of materialism and spending all their efforts in beautifying this worldly life and making wonderful progress, but taking religion very lightly, in fact ridiculing it. Then again both the Christians and the Jews were culpable in the eyes of God in as much as they did not pay any heed to what their prophets had enjoined on them — to hearken to the message of that last of the Prophets — Muhammad. The message of the Prophet Moses is given in Deuteronomy 19, 15 and 18, while Jesus addressed his followers as mentioned in John 14 : 16 and 16 : 12-14.

The fate of the descendants of Gog and Magog as foretold in the Qur'an and the sufferings of mankind.

For their sins of omission and commission and for their inhuman treatment of Jesus Christ, and last but not least their refusal to accept the Prophet Muhammad as their guide, the Jews have drawn the wrath of the Lord God on themselves. They are destined, so to speak, to wander in the wilderness, and in verse 54 of Chapter III of the Holy Qur'an, God says, addressing Jesus Christ, "... and clear you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection..." In the quotation above the words "those who follow you" include the Muslims as well, as they accept Jesus Christ as an exalted person and a prophet of God, but not His Son, which Jesus never claimed to be in the Christian sense of the word. But this does not let the Christians go free, for God says in the Holy Qur'an, "And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore, We excited among them enmity and hatred to the day of resurrection, and God will inform them of what they did." So it will be greed and hankering after worldly possessions that will be the undoing of the Christian nations. So we read in the first section of Chapter XVIII of the Holy Qur'an: "And warn those who say, God has taken a son," then again it says: "Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works." Now we take the portion of the same chapter where Darius I had built a wall to ward off the attacks of Gog and Magog, and then had warned the people that a day would come when nothing would seem to keep them from invading all parts of the world. Then follow the verses which prophesy as to what will happen to these Christian descendants of Gog and Magog:

"And on that day We will leave a part of them in conflict with another part, and the trumpet (or the siren) will be blown, so We will gather them all together.

"And We will bring forth hell, exposed to view, on that day before the unbelievers, They whose eyes were under a cover from My reminder, and they could not even hear.

"What! do those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.

"Say: shall We inform you of the greatest losers in (their) deeds!

"(These are) they whose labour is lost in this world's life and they think that they are well-versed in skill of the work of hands.

"These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

"Thus it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery." So these Christian nations fought one another in World War I, and then formed the League of Nations to end war for all times, but to no avail. Their greed and selfishness brought about the Second World War and much resultant destruction and sorrow all over the world. Now the United Nations Organisation is formed to ensure peace, but will it succeed? Power blocs, Communist and anti-Communist, have been formed, and the cold war of nerves has already started. Is it a prelude to another horrible World War III? The founder of the Ahmadiyya Movement in Islam, Mirza Ghulam Ahmad (died 1908) has also stated in one of his writings that in a vision he was shown that a last decisive armed struggle would take place, the centre of which would be the region of the so-called Middle East, and in which Great Britain and Russia would be on opposite sides. The poor long-suffering dwellers of this planet may well cry out in desperation: "Is there any way out of this terrible situation?" Yes, there is a way out to a state of harmony and peace, but to that we will come anon.

The vision of the Prophet Muhammad and Gog and Magog.

In the sayings of the Prophet Muhammad a reference is made to the appearance of Da'ijal (meaning one who covers up the truth or practises falsehood and deceit), who in Christian parlance is named Antichrist. The prophet is reported to have said that whoever remembers the first ten verses and the last ten verses of the XVIII Chapter, "The Cave," of the Holy Qur'an, will be saved from the machinations of Da'ijal. Now we find that these verses in particular mention about the Christians, their doings and the fate that will be meted out to them. It seems that under the guise of Christianity, these nations will spread falsehood and deceit in the world. The proverbial wine, women and gambling will follow in their wake. Speaking in parables the Prophet is reported to have said that a donkey, a beast used for riding as well as carrying burden, will accompany Da'ijal, and that fire and water will go with it. It will travel fast, so that if it is in the East in the morning the evening will find it in the West. Further, Da'ijal will carry loaves of bread with it as with that it will feed those who accompany him or bow to him. Then again it will drink away the water of the rivers, meaning obviously that it will dam these up and put the water to his own use. The reference to the donkey is apparently to the railway trains and steamship. In a vision, the Prophet was shown the Da'ijal in physical shape, with his right eye blinded but his left eye shining like a star. This again alludes to his lack of spiritual insight but extraordinary power in worldly outlook so that for him the earth will disgorge its treasures. But one peculiar thing that is mentioned in these sayings of the Prophet is that Jews in their thousands will also follow Da'ijal. Apparently it seems contradictory, but when we come to look into it closely, we find that it is Jewish money that is backing most of these so-called machinations of the Christian nations and, ironically enough, it is the Christian nations who have managed to give a foothold to the Jews in Palestine, as a reward for services rendered or expected to be rendered.

A time did come, however, when these false Christian dogmas and vilification of Islam and its Prophet, as spread abroad by the Christian missionaries under the protection or with the backing of the so-called Christian powers, were smashed up by means of arguments and by the force of the pen as wielded by Muslim Reformist and missionary organizations like the Ahmadiyya Movement and movements set afoul by Jamal ud-Din al-Afghani and Muhammad 'Abdu, of Egypt. Islam had again come into its own; and not only that but it
would go on adding lustre to its name and conquering the hearts of the people, and finally prevail over all other religions.

"The mercy to all mankind" — Muhammad wished from the bottom of his heart that the light of Islam, the true faith, be granted to these Christian nations as well. His prayers for their salvation became so intense that God had to chide him gently for almost killing himself with anxiety for them. But it seems that his prayers were answered, for in his vision he was shown Da'ijal himself circumambulating the Ka'ba — the sacred house of God in Mecca. Then again he is reported to have said that a day would come when the sun (of Islam) would rise from the West. In other words the majority of the Christian people of these Western countries (Europe and America) would accept Islam as their religion. But it seems that the Christian nations' faith in materialism is not yet shaken, and that their greed and selfishness would again make them fly at one another's throats till the bitter truth is brought home to them that this game is not worth the candle and they would then start looking about earnestly for some spiritual way of attaining peace and happiness in the world.

Yes, there is hope for them, for in the very last section of the Chapter, "The Cave," the Lord God says:

"Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise.

"Abiding therein, they shall not desire removal from them."

The last verse is significant. The chase after, worldly pleasures, excitements and thrills soon slows down. One gets bored. But the pleasures of that heaven which they would make for themselves in this world's life and in the life hereafter, will never pall on them.

SPRITUAL AND CULTURAL TIES BETWEEN PAKISTAN MUSLIMS AND THE ARABS

By SALAHUDDIN KHURSHEED

Muslins of Pakistan in relation to their Arab brethren.

Although the Muslim nation which has now established Pakistan was considered, during British rule, as one of India's communities, it had all the characteristics and qualities that made it a separate and distinct nation. It had its own culture, history, language, costumes and habits. It had its own way of life. In fact it was this feeling, the feeling that they were a separate nation and a distinct entity that urged them to demand a national homeland in the areas where they formed the majority of people — Pakistan. These characteristics and qualities are intrinsically similar to those of other Muslim nations, particularly the Arabs, and are different in essence from those of other communities living in India in spite of the oneness of the environment, for they have been impressed by the stamp of Islam and of Muslim culture. They have been so much influenced by Islam that its impact is conspicuously clear in all aspects of their life. They have always felt that they were Muslim first and Muslim last and that all Muslims, no matter to which race or nationality they might belong, were their brothers-in-faith. They particularly favour the Arabs with their affection and love and this is due to the spiritual chord and their long historical attachment to them.

The beginnings of Islam in India.

For it was the Arabs who conquered India and spread Islam in the Peninsula for the first time. This was during the reign of the Caliph Al-Walid Ibn 'Abdal Malik (712 C.E.). It is true that Muslim missionaries came to India much earlier to spread the new faith, but theirs were individual attempts, though with much success. But it seems that the Arabs were thinking of conquering India even during the early Caliphate. Al-Balazuri states that "When Usman Ibn Affan was acknowledged as Caliph he wrote to 'Abdullah Ibn Umar Ibn Kareez, the then governor of Iraq, to send to some Indian ports a man to study the conditions there and report. 'Abdullah Ibn Umar sent Hakam Ibn Jabala Al-'Abdi to carry out investigations and on return he was sent to the Caliph 'Usman Ibn Affan, who enquired of him about the conditions he had seen. Hakam said, 'O, Chief of the Faithful, I intimately acquainted myself with the country.' Then 'Usman asked him to describe it. 'It is a country,' said Hakam, 'whose water is meagre, whose dates bad and whose thieves shrewd; wherein if the army is too small it will be lost, if too great it will starve.' To which 'Usman retorted, 'Are you reporting or romancing?" 'No sir,' replied Hakam, 'I am reporting.'"

Historians also state that the Muslims had established small colonies on the coast even before the Muslim conquest. This is quite certain in view of the fact that Arab traders, particularly the Yemenites, had trade relations with India long before the advent of Islam. They were sailing along the coasts of Hadramaut, Oman and Bahrein and then crossing the Indian Ocean from the nearest point to the Indian coast, where they contacted Indian traders and exchanged their wares, such as camphor (Kafur) and scented woods.

Whatever may be the case, Islam did not spread in India on a wide scale until the time of the Muslim conquest, which was first carried out by Muhammad bin Qasim Al-Thaqafi during the reign of the Caliph Al-Waleed Ibn 'Abdal Malik. Muslim armies conquered Sind and occupied Dabut (known as Thott), Nirancor (now known as Hyderabad), Rawar and Multan. They advanced northwards as far as Kashmir. When the Abbassides resumed the Caliphate, Sind came under their rule. During the reign of the Caliph Al-Mansoor, Hisham Ibn 'Umar Al-Taghibi was appointed governor of Sind (761 C.E.) Hisham took it on himself to expand his territory. He conquered Kashmer and Kabul (Al-Masalik w al-Mamalik) by Ibn Khuradhibh.

Islam welcomed by the Buddhists oppressed by Brahminism.

In their conquest and expansion the Muslims aimed at the spreading of the true religion amongst the non-Muslims. They did not aim at exploitation. Life, property and honour were secure and the Indians were treated kindly. They therefore did not show a very great opposition. Some may even have welcomed them, for in those days strong religious differences arose between the Buddhists and the Brahmins. The Brahmins were trying their best to spread Hinduism; they preached amongst the Buddhists, they even oppressed and coerced the latter so that they might embrace Hinduism. And even when a Buddhist embraced Hinduism he did not escape oppression and humiliation, for even after embracing Hinduism he was attached to the lowest social caste in accordance with the caste system of Hinduism.

When the Arabs came to India and began to propagate Islam, a great many Indians, particularly oppressed Buddhists, embraced the new faith, for they found in the teachings of Islam their safety from oppression and humiliation. Some of them were
so devoted that they started learning Arabic with the intention of reading the Holy Book and acquainting themselves with the principles of the religion. Later on, many of them excelled in this sphere and there were amongst them men who were notable for their learning, poetry, literature and the Hadis, such as, for instance, Ibn ul-'Arabi (a Sindi in origin), who was a notable linguist and litterateur; 'Abdul 'Ata Al-Sindi, who was a well-known poet, though he could not pronounce difficult Arabic words, and Abu Ma'ashar Al-Sindi, who was a celebrated Mubaddis (narrator of the Hadis).

The extent of Arab influence in the North-West part of India.

With the spread of Islam also spread Muslim learning, for there were amongst the Muslim armies people well-versed in religious studies, the Hadis and Muslim jurisprudence. And the historians state that the Arabic language spread in Sindh and became the lingua franca of many parts. Al-Istikhar states in his book of travels (which he compiled towards the end of the 14th century of the Christian era) that the language spoken in Manora (which is now known as Bhukkar) and Multan and its suburbs, was Arabic. This was confirmed seventeen years later by Hawqal, who also visited Sindh.

Arab influence was so profound that the passage of centuries could not obliterate it. It is conspicuous till to-day in many aspects, notably the religious linguistic aspects. The Sindi language is even now written in Arabic script (Naskh script). It contains innumerable Arabic words which relate to all aspects of life, such as Jalal, Nabir, Khat, Qalam, Ilm, Madrasa, Kaurib, Hukm, Mudir, etc.

But the Arab-cum-Islamic influence was in no way confined to religion and language; it touched other aspects of life, social, ethical and artistic. It continued even after the fall of the Abbasside Caliphate and the separation of Sindh, its Arab centre. Then Arab influence was indirect. It came through the Turks, Moghuls, Afghans and Persians, who were then holding the banner of Muslim culture and who conquered India time and again. In 1000 C.E. Sultan Mahmood Ghaznavi, a Turk who founded a vast empire extending from Afghanistan to Central Asia, conquered the Punjab and Sindh and annexed them to his empire. This empire continued after him for more than 150 years and, when it began to decline, it was overwhelmed by Sultan Shabaddin Chori, who conquered it and also occupied Lahore and Delhi.

For several centuries Muslim rulers succeeded each other in Delhi. Turks, Sayyids and Afghans conquered Delhi and ruled over it till Babar, a Turkish Moghul, overwhelmed it and made it the capital for his Moghul empire, which lasted more than 300 years (1526—1857). All these empires were mainly of a Muslim character; for the rule was in the hands of the Muslims. The influence of Muslim culture had crept into many aspects of life. Naturally the Arabic element which had played its role in the building of this culture was also transferred to India, as were many other elements. For instance, many Arabic words mingled with the local Indian languages through the Persian language, which was the official language during the first Arab-Muslim rule. Arabic words also passed into Indian languages directly through the Arabs. Urdu, which was created later, contains so many Arabic words that, if these Arabic words were taken out, it would be impossible, it is said, to use it as a medium of expression.

This devotion to the Arabic language is ascribed to their attachment to religion and religious learning such as the Hadis, jurisprudence and personal laws. To those who seek to recite the Holy Book and understand its verses the knowledge of Arabic is essential.

Many of them took it on themselves to learn and master Arabic. This tendency was inherited generation after generation, till it became an established characteristic. And, as they were

The Foreign Minister of Pakistan, Choudhary Muhammad Zafarullah Khan, talking to His Royal Highness Prince Faisal, of Saudi Arabia, at one of the sessions of the United Nations Organization.

In the past obstacles and obstructions had prevented the strengthening of the fraternal ties, but now circumstances are changing fast, so that spiritual and cultural ties between the Muslim Pakistanis and the Arabs will get stronger with time much attached to Islam and its tenets, they saw to it that all religions duties were performed in the proper manner. They said their prayers five times a day, attended mosques for the Jama'a (Friday) congregational prayers, when the Khuubs was delivered in Arabic, and the well-to-do visited Mecca for the Haj pilgrimage.

Spiritual and cultural ties between the Muslim Pakistanis and the Arabs will get stronger with time.

It is a well-known fact that the Indian Muslims used to form one of the large majorities of the Haj pilgrims of the year. The number of pilgrims who visited the Hedjaz and other Holy places in Arab countries, such as Karbala and Najaf, was more than 20,000 a year during peace time. They were thus contacting the Arabs in their own country, living with them and exchanging views with them.

These spiritual and cultural ties have had profound effect in moulding the outlook of the Muslims in India and in framing their attitude towards the Arabs and the Arab countries. Their is an attitude of a brother who wishes his brother's well-being and prosperity, who would rush to his rescue in case of his adversity. But, in the past, obstacles and obstructions had prevented the strengthening of these ties. That was during the British period. But now that they have rid themselves of the British yoke and won a national home of their own—Pakistan, they will no doubt strive to further their ties with the Arabs and the Arab countries. They will throw a bridge of brotherhood across the gulf that was created by British imperialism. The first indication of this attitude was shown when they notably defended Palestine before the United Nations. They have thus proved to the world that they not only sympathise with the Arabs and the Arab countries but are prepared to support them in a positive and active manner.

40
THE UNIFICATION OF THE HUMAN RACE

By Dr. S. M. ‘ABDULLAH, M.Sc., Ph.D.

Our mistaken outlook on life responsible for the obstacles to the unification of the human race.

Never has there been an obstacle to human progress and unification of the human race so great as the idea of the inequality of mankind — an idea glaringly opposed to all the best tendencies of general civilization and culture. The cause of the trouble is the lack of guidance for men's minds, the lack of direction as to the right way to tread. We must not blame men's minds or man's nature. If we have to blame anything at all we must blame our lack of understanding, our defective and mistaken outlook on life. The desire for an understanding does exist and has been greatly heightened and enhanced by the shrinkage of space brought about by aviation and wireless. But, side by side with this profound change introduced by the abolition of distance, we also find that man lives with increasing restlessness with all the rest of mankind. The conquest of distance has made him more than ever dangerous to his neighbours. His conquest of the forces of nature has placed at his disposal an unimaginable increase of power, by which his very existence and that of his fellow-beings is threatened. Thus man is dangerously out of harmony with his surroundings. In spite of the shrinkage of space and abolition of distance, our world of to-day is split up into many "isms" and "schisms", many races, classes, creeds and nations. Although physically our world has become one, unfortunately, in all other respects, it has been divided into many water-tight compartments, which are antagonistic and opposed to each other.

Material development has brought unhappiness.

Material advancement, which was believed to be the source of increased happiness for the human race, has brought instead untold misery and vast destruction. Our present day world is almost in a state of chronic instability and insecurity; life, property and honour has vanished from the entire world. In spite of all our efforts, conferences and attempts for establishing a better and more harmonious and peaceful world, we are drifting headlong towards hatred, disunity, insecurity and a third world war.

Man-made barriers are increasing rapidly and becoming insurmountable. Just imagine the case of travel. A hundred years ago travelling was not so comfortable or at least not so quick. It required months to travel from one part of our globe to another. Now that has changed, but humanity has been separated by many other causes. A hundred years ago there were no passports; now we need not only a passport, but a dozen other papers, such as visas, currency permits, custom declarations and photos; and God knows what more is in store for us. Only a few days ago we read in the papers that six out of the eight Finns who travelled for ten months to reach Florida (U.S.A.) had to be deported back because they were without visas. The other two were also without visas, but they were allowed to remain in Florida because of the birth of a son to them while they were in the Virgin Islands en route for Florida. They cannot be deported because their son is an American citizen. A fine of $2,000 was imposed on the captain and the owner of the ship, and their vessel was liable to be seized and sold if the fine was not paid. Now this is a glaring example of the concept and practice of unlimited sovereignty of nations. My nation and my country — no matter whether it is right or wrong. The accidental birth of a child can change the destiny of the people, but no amount of common reasoning or human feeling can help. This kind of concept is dominating our entire life and poisoning our youth's mind, which is leading to our total destruction.

Unification of the human race can be brought about by a change in our outlook on life as taught by Islam.

We have tried various kinds of "isms", such as nationalism, capitalism, communism, but have failed and failed miserably in establishing peace and security on this planet of ours. In spite of so-called advancement, civilization, scientific discoveries, subjugation of the forces of nature, shrinkage of space, our mastery over land, water and air, we are being driven to misery, poverty, nervousness, restlessness — nay death and annihilation — and that, too, not only in the physical and material domain but also in moral and spiritual spheres as well. Science and material advancement is not a thing to be condemned. It is the foundation of our society which requires a change. A change in our outlook on life is needed. Islam changes the entire outlook on life. It does not believe in man-made distinctions of race, colour, creed or national, geographical and lingual divisions. It does not think in terms of English, Germans, French, Americans, Russians, Afghans, Iraqians, Pakistanis, or in terms of Eastern or Western — nay, it does not think even in terms of Christians, Jews, Hindus, Buddhists, and so forth. Islam is a system of laws as
well as a system of belief. It believes in the sovereignty of God alone over the entire universe. The whole of the universe belongs to God. The Qur’an says:

“The whole of humanity is one community.”

Muhammad Iqbal, the world-famous poet of Pakistan, has put this idea in a beautiful Persian couplet:

“A Muslim is taught to believe that every country is his country, because it is the land and country of his God.”

This idea cuts at the very root of any kind of division based on nationalism and hence advocates and aims at the creation of a world-government and world-citizenship. The Qur’an, the Holy Book of the Muslims, says:

“O you men! surely We have created you of a male and a female, and have made you tribes and families that you may know each other; surely the most honourable of you with God is the one among you most careful (of his duty); surely God is Knowing, Aware” (49:13).

The Prophet Muhammad says:

“There is no precedence of an Arab over a non-Arab, or of a non-Arab over an Arab, or of White over Black or Black over White, except through piety.”

And they say: None shall enter the garden (of paradise) except he who is a Jew or the Christians. These are their vain desires. Say: Bring your proof if you are truthful. Yea! whoever submits himself entirely to God and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve” (The Qur’an II : 111-112).

“Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in God and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve” (The Qur’an II : 62).

The justification for our existence as Muslims lies in showing to the world how to remove colour and race prejudices.

The unification of the human race, rooted as it is in Islam in the belief of the Oneness of God, is the one ideal for which Islam lives, and it has really succeeded in removing colour prejudices and national hatred from almost one-fifth of the human race. We Muslims believe that the justification for our existence lies in our being the sole possessors and the only custodians of the secret of changing an individual to such an extent that the moment he becomes a Muslim, he sheds all sorts of prejudices born of race or colour.

THE ROLE OF EGYPT IN AFRICA

By MUHAMMAD RIF’AT BEY

The Union of South Africa.

For the first time in the diplomatic history of Egypt, the Government, a few months ago, gave a formal reception to a special envoy with the rank of ambassador from the Union of South Africa. In a Press conference which the Ambassador had called together, he declared that the Government of South Africa was anxious to knit closer relations between the Union of South Africa and other African States. The motive, he said, for his visit to Egypt and other countries in Africa or on the Mediterranean was to express to them the feelings of friendship and good neighbourliness which his Government entertained towards them all. The security of South Africa, he emphasized, was closely bound up with the safety and security of the African Continent as a whole; and it was therefore incumbent on all the independent states of Africa to join hands in an effort to safeguard the interests of the Continent and protect the people against all possible incursions from outside.

It was clear from his announcement that the Ambassador intended to visit Greece, Italy and Portugal, and thus link together the cause of Africa with that of the Mediterranean and possibly with that of the Atlantic. He was also careful to stress the economic aspect of his mission. There were vast tracts of land, he said, lying fallow in the heart of Africa between North and South — tracts which await reclamation to agriculture to supply food for the famished natives and vegetable wealth for the world at large. Such schemes would naturally call for enormous expenditure and would need the collaboration of all civilized Governments in Africa.

Africa the coveted continent of the future.

This sudden resurgence of Africa as an important political and economic factor in the post-war world is a phenomenon that merits some explanation. In the first place the economic reconstruction of Europe which began last year, thanks to the Marshall Plan, and which combines the economic interests of sixteen European nations in a vast financial scheme sponsored by America to help recover industry and production, will naturally depend for its success on the supply of raw material usually provided by tropical and semi-tropical countries in the East. But, seeing that the resources of India and the Far East will in future be more or less utilized by the thriving industries of the new budding Asian Nationalities, it becomes imperative especially for Britain to make use of the potentialities of Africa — the virgin Continent, dominated by Britain and other Western Powers, and lying so close to the doors of Europe. In the second place, we must bear in mind that the withdrawal of Britain from India and Palestine together with the prospective evacuation of Egypt and the Sudan have necessitated a resurvey of allied defensive plans for the Mediterranean and the East. It would seem that military authorities have decided to concentrate on East Africa as a base of action to cover both the Middle East and the Indian Ocean. Hence the recent importance given to Africa by Britain and South Africa. Viewed hitherto by the powers as the Cinderella of the Five Continents, Africa has lately emerged as the coveted Continent of the future. That is why we see Britain, Egypt and Uganda agreeing together on a scheme to build Owen’s dam on Lake Victoria and to construct an electrical plant to help industrialize that region of the Continent. We see England earmark 120 million pounds for the recovery of more than 3 million acres in Tanganyika, Kenya and Rhodesia, for the plantation of groundnuts. We see Britain hastening to introduce local representative councils to wield the burden of government in Nigeria and in other African colonies with a view to elevating those colonies to the status of self-governing states.

Even the Government of South Africa, known for its bitter opposition to native political rights, has of late contributed large tracts of land and vast sums of money for the uplift of their native population, numbering nearly 8 million souls out of a total of 10 millions.

Egypt’s interest in Africa not new.

No wonder therefore that South Africa and Britain should both seek to associate Egypt with them in their pro-African
policy, knowing firmly well that Egypt's collaboration is most essential for the success of any plan involving the interests of the Nile Valley. They know too the extent of Egypt's concern for the welfare of the peoples of Africa as a whole. That interest which Egypt takes in the affairs of Africa does not date as in the case of South Africa from present-day politics. It has its roots embedded deep in the soil of the Continent, intermingled with the blood and bones of her pioneer men who first introduced the rudiments of civilization into the heart of the Dark Continent. When Mohammed 'Ali sent his expedition in 1820 to prepare the Union of the Sudan to Egypt, when he founded Khartoum in 1822 to be the Capital and Emporium of the vast regions of the Sudan, and when in 1859-1840 he sent the famous geographical expeditions under Captain Selim of the Egyptian Navy to navigate the White Nile up to its sources, he did so at least twenty years before Speke, Grant or any of the other famous explorers began their search for the sources of the Nile in the sixties. But it was reserved for his grandson, Khedive Ismail, to conceive the grandiose idea of an Egyptian Empire in the very heart of Africa. It was Ismail who opened up Equatorial Africa, Rohr El-Ghazel, Darfour and Harar. It was he who pledged himself to combat slave traffic in Africa, an adventure which cost him dear in money and men, but which made his name in Africa synonymous with law and civilization.

When things deteriorated both financially and politically towards the end of Ismail's reign and soon after, Egypt had to recall her forces from the Sudan and the country soon relapsed into anarchy and the misrule of Mahdist. There then came the scramble for power and territory in Africa and each European Power was racing against time to snatch a portion of no man's land. When at last both Egypt and England combined to reconquer the Sudan it was England who dominated the scene; but it was Egypt who fought and bore the brunt of the battle, and it was she who ultimately paid the bill.

**Egypt's cultural and religious ties with the rest of Africa.**

Although Egypt has been denied full partnership with Britain in governing the Sudan, her spiritual and cultural influence is too great and too profound to be curtailed by any power, not only in the Sudan proper but far beyond its artificial political boundaries, in the Sahara and Nigeria to the West and in Zanzibar to the East, and in all places where the simple and congenial doctrines of Islam find a spontaneous response from the natives. There are in Africa about 44 million Muslims in all, and about six million Ethiopians affiliated to the Coptic Church of Egypt. They all look to Egypt for inspiration and spiritual guidance. And it is the bounden duty of Egypt to respond to the call of her brethren in the Faith, and extend to them a helping hand to raise them to the dignity of humanity and nationhood.

If, therefore, an ambassador extraordinary comes from South Africa to Egypt in order to preach Pan-Africanism in this country, his mission will not be unlike the coal merchant who tries to sell his wares in Newcastle! Egypt is fully aware of the needs of her African neighbours and has already made a start in the Nile Agreement with Britain and Uganda, whereby a great engineering work will be built on the Great Lakes to serve both agriculture and industry in Africa. She will also be glad to join hands with Ethiopia in another effort to exploit the waters of Lake Tana, and will certainly welcome the chance of collaborating with South Africa in an effort to protect the peoples of Africa against external or subversive aggression. But she will be willing to act only if the following conditions are fulfilled:

1. That the Union of South Africa should modify its policy towards the native population and other coloured inhabitants;

2. That Pan-Africanism should not serve as a tool in the conflict for world-power politics between East and West;

3. That an African Pact will not cut across Egypt's obligations towards her sister Arab and Islamic States;

4. (And this is a most important condition) that Britain should concede to Egypt her inalienable rights regarding the Sudan and the Suez Canal Defence.

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

**Islamic Civilization That Was**

Mr. Mussa Kuraieim, the Proprietor-Editor of the Portuguese-Arabic monthly, *O Oriente*, Sao Paulo, Brazil, has recently written, in Portuguese, *Poets and Caliphs*, to which a preface has been contributed by a very eminent Brazilian writer, Mr. Cesar Salgado. In his preface Mr. Salgado pays an eloquent tribute to the achievements of the Islamic civilization. We reproduce a few excerpts from it hereunder:

"When we speak among us of the Arabian civilization, we soon think of something legendary and marvellous, but far and inaccessible like the Paradise of Allah.

"It is, as a rule, that we don't know of other literary testimony of that golden period of the history of Mankind beyond 'The Thousand and One Nights'.

"There might be found in the bookcases of our intellectuals, some works of the Arabs . . . but very little of this will you encounter. Here or there will be found *The Itinerary of Chateaubriand*, *Voyage in the Orient* by Lamartine, and what is more rare, *The Civilization of the Arabs* by Gustave Le Bon.

"Outside of the limited circle of some initiated, there is no other commemoration of the life of this great people: except the desert; a horseman with *burnooos* in the wind; or fantastic palaces where romantic princesses recite for the delight of the caliphs the most beautiful stories of love and heroism. They bring to mind the Beduin, amidst the infinite sands beaten by the hot desert wind. Or the magnificent Harun Al-Rashid, forlorn of his empire, sleeping to the sweet enchantment of the voice of Sheherazade . . . and in this land almost no one knows where reality begins and fantasy ends.

"Arabian civilization constitutes, nevertheless, one of the most portentous human events. Studied in its multiple aspects in time and space, it appears to us as an odd historical phenomenon . . .

"What traces still remain of these rulers? Where are the signs of its religion, its language, its arts?

"Nothing remained beyond scanty ruins, mute ghosts of the past dead. Go, however, to Persia, Turkey, Syria, to the Moroccos, to Algeria, Tunisia, Mauritania, until the Indies. Go to Egypt, to the 'immutable Egypt of the Pharaohs', that not only resisted the Greek and Roman influences but imposed on the victors the yoke of its thousand year civilization. Everywhere you will encounter lasting testimony of the Islamic civilization.
ISLAM IN ENGLAND

THE SHAH JEHAN MOSQUE, WOKING

Visitors to the Mosque, Woking.

The Shah Jehan Mosque, because of the activities of the Woking Muslim Mission, has earned for itself a world-wide reputation as the centre of Islam in England, so that visitors to Great Britain, if possible, avail themselves of the opportunity to pay a visit to it. On Friday, the 14th of October, 1949, a Jordan Press Delegation, consisting of Azmi Nashashibi (Director of the Jordan Political News Bureau), Daud Al 'Asa (Editor of Fadlan), 'Abdul Hadi Aretan (Deputy Editor of Al Difā'), Anis Nasr (Proprietor-Editor of Al-Urdun), Subhi Kutub (Proprietor-Editor of Al Nisar), and Taysir Thibian (Proprietor-Editor of Al Jazira and Director of the Islamic School of Arts and Sciences), and accompanied by an official of the British Foreign Office, came to the Mosque to get themselves acquainted with the activities of the Woking Muslim Mission. The Imam, who entertained the guests to afternoon tea, narrated the history and the details of the working of the Mission. The Imam also made a present of some literature published by the Mission to them.

The Imam also received a visit from two well-placed Arab Muslims from Aden, Mr. A. A. Ahmad and A. Ali Sayed Gaber, who are in England for further studies. These gentlemen, being greatly impressed with the valuable literature produced by the Mission, have sent some of it to their country for translation into Arabic. They have expressed a wish for more co-operation and help.
Meeting of Islamic Council in U.K. at Shah Jehan Mosque, Woking.

The Islamic Council of England, consisting of Dr. 'Ali 'Abdul Qadir, Director of the Islamic Culture Centre, London, Mr. I. de Yorke, Barrister-at-Law, Chairman of the Muslim Society in Great Britain, S. M. Haffar, Manchester, Syrian Council in Great Britain, Mr. S. M. Jetha, Treasurer of the Muslim Society in Great Britain, Dr. S. M. 'Abdullah, Imam of the Mosque, Woking, and Maulavi 'Abdul Majid, Editor, the Islamic Review, met at the Shah Jehan Mosque, Woking, on the 16th October, 1949, to formulate further proposals for the unification of various organizations working in different parts of England. It was resolved that Dr. 'Ali 'Abdul Qadir and Dr. S. M. 'Abdullah be asked to undertake a tour of the principal cities of Great Britain as a preliminary step towards consolidating the scattered Muslim associations.

Khan Bahadur Ghulam Rabbani Khan on tour in Scotland.

In pursuance of the invitation of Muslim friends from Glasgow, Khan Bahadur Ghulam Rabbani Khan left on a tour of Scotland on the 15th of October, 1949. While in Scotland he was requested by the Warden of the University International Union, Glasgow, to give an informal talk to the members of the Union. Mr. Ghulam Rabbani Khan was also asked by the Jamat-ul-Muslimin of Glasgow for a public lecture, when he spoke at length on Pakistan and Islam. Mr. Rabbani's talks revived a spirit of "faith, unity and discipline" amongst the Muslims of Glasgow.

On the invitation of the Young Men's Muslim Association of the Glasgow University, Mr. Rabbani Khan addressed its members on Pakistan and Islam. While in Scotland he took the opportunity of going to Edinburgh to meet a Muslim Englishman, Mr. Pawle. As a result of his visit Mrs. Pawle has joined the fold of Islam.

The Assistant Imam of the Berlin Mosque at the Shah Jehan Mosque, Woking.

Mr. Muhammad Aman Hobohm, the Assistant Imam of the Berlin Mosque, came to England for a week in connection with the Berlin Mosque repairs and certain proposals for extending the missionary work on the Continent. This outpost of Islam in the heart of the continent of Europe, badly damaged by the indiscriminate shelling during the last war world, and its standing in need of early repairs to save it from dilapidation, requires the immediate attention of all benevolent and charitable Muslims. The cost of its final repairs is estimated at about £5,000. Those who wish to join in the noble task of saving this building dedicated to the worship of God, can send their contributions to the Imam of the Mosque, Woking, England.

"Islamistan."

In order to organize the Muslim countries of the world for all material purposes in a bloc to be known as "Islamistan," Chaudhri Khaliquzzaman, President of the All-Pakistan Muslim League, undertook an extensive tour of the Middle East and Persia. In this connection he visited London during November,
1949. All the principal Muslim organizations of Great Britain gave an at-home to meet Chaudhari Khaliquzzaman at Kingsway Hall, London, W.C.1, on Monday, the 7th November, 1949, with Mr. Hector Hughes, K.C., a member of the British Parliament, in the chair. In introducing the guest the chairman pointed out that Mr. Khaliquzzaman was the principal co-worker with the late Qaid A'zam Muhammad 'Ali Jinnah, and did spade work in the attainment of Pakistan, a great achievement which makes him great in the eyes of the world. Chaudhari Khaliquzzaman, after formally thanking the hosts, described his cherished mission, which, in brief, is a message of fraternity for the Muslim countries of the Middle East, including Pakistan, to unite and work as supplementary and complimentary units in the economic, political and moral spheres of the proposed Islamic bloc. Such a step was essential, he opined, for the economic and political emancipation of the Middle East at this juncture.

The president then called upon Mr. I. de Yorke, Barrister-at-Law, the chairman of the Muslim Society in Great Britain, who after thanking the guest of honour for his message of amity and unity, said his was a clarion call to fraternise as ordained by the Holy Qur'an for concerted and well-planned acts and resolutions to meet all the eventualities. In order to accelerate the noble move, it was high time, he said, for the Muslims of various countries in Great Britain to fraternise and unite to serve as a great object-lesson for the rest of the Muslim world.

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, while welcoming Mr. Khaliquzzaman on behalf of the Mosque and the Woking Muslim Mission and Literary Trust, said, "We Muslims do not want to establish 'Islamistan' by creating a bloc of the Muslim States in the Middle East simply because we want to add another bloc to those already existing. We must have a justification for so doing. To my mind, the justification lies in the fact that all the present existing blocs are pacts based on materialism and power politics. Islam, on the other hand, affords a foundation for the formation of a bloc based on spiritual forces and moral values of life, so very badly needed in our present-day world."

**A GLANCE AT THE WORLD OF ISLAM**

**China**

**MUSLIM PROVINCES OF CHINA**

**Collapse of Muslim Forces.**

The most serious development in China has been the collapse of the Muslim forces in the north-west opposing the advance of Communist forces. These excellent fighting troops received no arms from the Nationalist Government.

Ningsia and Ts'aihai were defensible while certain areas on the borders were neutral. The surrender of Suiyuan Province and large areas of Sinkiang made the situation impossible. The fall of Lanchow gave General Chu-Teh the opportunity to launch a drive right into Ningsia to destroy 20,000 of the 60,000 Ningsia troops.

Their position became even worse by the withdrawal to the south of Kazak forces in Sinkiang leaving the Ningsia rear unprotected.

The Governor of Ningsia, General Ma-Hung-kwei, the best of the Muslim generals, is suffering from a severe attack of diabetes from which he is not expected to recover, and General

Maulavie Mushtaq Ahmad Bajwa, Imam of the London Mosque, Putney, London, S.W.1, congratulated the honoured guest on behalf of his community and laid stress on the absolute necessity of an early formation of the Islamic bloc. He was followed by Mr. S. D. Khan, President of the London Muslim League, who eulogised Mr. Khaliquzzaman, one of the architects of Pakistan, for taking up the great task of unifying the Muslim countries into Islamistan. As a business man his considered opinion, he said, was that it was a very sound proposal, for the immense mineral and agricultural resources of the Muslim countries were there to be exploited by Muslims. In the event of a strong Islamic bloc coming into existence in the heart of the world, the nations of the world would look to Mecca rather than to Lake Success for the solution of their most difficult political tangles and economic troubles, and for peace and prosperity on this earth.

**The Muslim Society in Great Britain.**

Under the auspices of the Muslim Society in Great Britain, London, Dr. Ahmad 'Ali Khan and Miss Khan gave an at-home on Sunday, the 23rd September, 1949, whose special feature was the holding of the second session of the Brains Trust, which consisted of Mr. 'Abdullah Yusuf 'Ali, the Translator of the Holy Qur'an into English, Dr. H. H. Bilgrami, a Lecturer in the University of London, Dr. S. M. 'Abdullah, Imam of the Mosque at Woking, Mr. 'Abdul Majid, Editor of the Islamic Review. The Question Master was the Secretary of the Society, Mr. S. Muhammad Iqbal. Questions were varied and covered a wide field. To give our readers an idea of the questions, it would suffice to give here one or two of them: Has Islam elevated the status of women in Muslim countries? What better rights has Islam given to women, as compared with Christian European countries? Has Islam, as a religion, contributed more to the world culture than other religions? Do Islam and other great religions agree with modern science and knowledge? What is the significance of various ceremonies attached to the Muslim prayer? etc.

It is proposed to publish a résumé of these questions and answers in one of the subsequent issues of the Islamic Review.

**China**

**MUSLIM PROVINCES OF CHINA**

**Collapse of Muslim Forces.**

The most serious development in China has been the collapse of the Muslim forces in the north-west opposing the advance of Communist forces. These excellent fighting troops received no arms from the Nationalist Government.

Ningsia and Ts'aihai were defensible while certain areas on the borders were neutral. The surrender of Suiyuan Province and large areas of Sinkiang made the situation impossible. The fall of Lanchow gave General Chu-Teh the opportunity to launch a drive right into Ningsia to destroy 20,000 of the 60,000 Ningsia troops.

Their position became even worse by the withdrawal to the south of Kazak forces in Sinkiang leaving the Ningsia rear unprotected.

The Governor of Ningsia, General Ma-Hung-kwei, the best of the Muslim generals, is suffering from a severe attack of diabetes from which he is not expected to recover, and General

Ma-Pu-fang, Governor of Ts'aihai, was reported to have left some time ago for Hong Kong to make a pilgrimage to Mecca.

Without their commanders, the depleted Ningsia and Ts'aihai forces are, however, fighting on under General Ma-Chi-yuan, son of Ma-Pu-fang, helped by General Huh.

Their task is hopeless but Ma-Chi-yuan is doing his best to prevent a junction between the Communist forces advancing from Lanchow and the Sinkiang forces. He is also trying to save the Yumen oilfields in the north-west corner of Kansu.

**Egypt**

**Expansion of Merchant Marine School.**

One hundred and fifty cadets and twenty-five engineers will join the Merchant Marine School next year, in fulfilment of the plans to widen the scope of its activities. A new ship costing £570,000 is to be bought for training purposes, as the two ships on which the cadets now train, the "Abdul Moneim" and the "Nefris", are too small to permit of expansion.
The development schemes are being undertaken partly to meet the demand of the Suez Canal Company for navigators and pilots.

At present Egyptian maritime companies are obliged to engage foreign officers, because they cannot find trained Egyptians.

**Indonesia**

**The United States of Indonesia.**

The Round Table Conference in The Hague, which began on August 23rd, 1949, terminated on the 2nd of November, 1949. Both the Indo- sianese and the Dutch have agreed on the three documents:

1. Charter of Transfer of Sovereignty by the Netherlands to a Republic of the United States of Indonesia;
2. The Provisional Constitution.

Of these three, complete agreement has been reached on the Union Statute, which provides for a partnership between the two states on a voluntary basis of equal terms with equal rights, under which the Dutch monarch is head of the Union, and all Union decisions, to be binding, must be ratified by both the Netherlands and Indonesian parliaments. It also provides for ministerial conferences to be held at least twice a year.

The Charter of Transfer of Sovereignty is almost agreed upon, with the exception of the status of the Island of New Guinea. The provision for the status of New Guinea is added in one article in the Charter. Both Indonesian Delegations (Republican and Federalist) have stood their ground on the inclusion of New Guinea in the Transfer of Sovereignty in Indonesia. Against Dutch claims that New Guinea is not geographically a part of Indonesia, they have referred to the previous Dutch recognition of New Guinea as part of Indonesian territory, as outlined in the Renville Agreement. The Indonesian delegations, however, have indicated that they are prepared to discuss plans for a joint economic development of New Guinea and the determining of its political status by negotiation, but this can only come about after the transfer of sovereignty to Indonesia as a whole has taken place.

The Provisional Constitution has been agreed upon between the Republican and Federalist Delegations. The Constitution was recognized by the Dutch as an Indonesian affair.

The people of Indonesia are to have sovereignty in their country not later than December 30th this year.

**Republican Premier on the future of Indonesia.**

Mr. Mohammed Hatta, in outlining the foreign policy of the future United States of Indonesia, pointed out several problems that the new government would have to face. He explained that the foreign policy of Indonesia, as far as it concerned its new relations with neighbouring countries of South-East Asia, would be to stabilize the results achieved at the New Delhi conference held early this year.

Mr. Hatta said that the improvement of living standards was of vital importance in East Asia, pointing out that as far as Indonesia was concerned, the main problems of economic reconstruction were those that had to do with industrialization. He pointed out that the most urgent programme for Java was the reconstruction of all that had been destroyed, and especially the stimulation of rice growing in areas which during the past years of strife had not been sufficiently productive.

The Republican Premier, in stressing the need for confidence in the future and for great efforts directed at production, said that the new Government would be able to justify its existence only if it proved its ability to promote the prosperity of the population.

**Iraq**

**Irrigation projects.**

A vast irrigation project to bring vast areas of land under cultivation in the valleys of the Tigris and the Euphrates is being pursued by the Government of Iraq. Numerous barrages and artificial lakes are to be constructed, which will permit to double the irrigated area, which now is 6,000,000 acres. When this project is completed, it will completely change the economy of Iraq. The project is expected to cost £120,000,000. The International Bank has been approached for a loan for the realization of this project.

**Jordan**

**Plans to make homes for 100,000 Arab Refugees along the Jordan.**

A scheme to settle 100,000 Palestine Arab refugees along both banks of the River Jordan launched and sponsored by the government of Jordan, is expected to add at least 75,000 acres to the country’s irrigated area.

Jordan will use part of £1,000,000 Britain lent to it for the work. British experts have reported that £10,000,000 would be needed to complete the scheme, which will include village units, canals, dams, reservoirs, wells, agricultural implements, machinery, and draft animals. One detail of the project would be a canal 60 miles long.

Jordan extends along the east bank of the River Jordan and from the Jordan’s important tributary, the Yarmuk, in the north, to the Dead Sea in the south. A scheme has been advanced to divert water of the River Jordan for irrigation in Israel. The question arises as to whether the River Jordan can supply water for both schemes.

**Libya**

**Libya to be Independent by 1952.**

A firm decision on the future of Libya was taken on November 9th, 1949, by the United Nations political committee, which adopted the proposals of its drafting sub-committee for the creation of an independent sovereign State by January 1st, 1952.

As the draft stands, Cyrenaica, Tripolitania, and Fezzan are left with full freedom in determining the form of their union. A United Nations commissioner and a council of 10 to assist the territories in their task of State-making has been appointed. The Council will be composed of Egypt, France, Italy, Pakistan, Great Britain, and the United States, with four representatives of the local population.

The draft also provides for a Libyan national assembly, at which representatives of the three areas will draw up a constitution. The administering Powers, in co-operation with the commissioner, are asked to initiate steps immediately for the transfer of power, and to report annually to the General Assembly. By a vote of 56 to none, Libya was assured of a seat in the United Nations on becoming independent.

**Pakistan**

**Soviet writers’ delegation to Pakistan.**

A delegation of Soviet writers flew from Moscow to Lahore on November 9th, 1949, on the invitation of the Pakistan
Association of Progressive Writers. The delegation, which is to take part in the work of the Congress of the Association, consists of Nikolai Tikhonov, Assistant General Secretary of the Union of Soviet Writers, leading the delegation; Anatoli Sofronov, Secretary of the Board of the Union of Soviet writers; the Tajik poet Mirza Tursun-Zade, and the Uzbek poet and member of the Uzbek Academy of Sciences, Murra Tazmuhammadov (Aibek), the latter being of Muslim origin.

**Education in Pakistan.**

At the Fourth Annual Conference of the United Nations Educational, Scientific and Cultural Organization, held recently at Paris, the Pakistan delegation stated that the Government of Pakistan had decided on a rapid democratization of its political structure. To illustrate, in one of the Provinces in Pakistan, the West Punjab, elections would be held within a few months. The Government has decided to hold these elections on the basis of adult franchise, with equal rights for men and women and that it was anxious to remove illiteracy as expeditiously as possible and to make the people sufficiently educated to exercise their responsibilities of citizenship sufficiently, although there existed a shortage of qualified technical personnel and of equipment, which it was anxious to overcome by recruiting, on a contract basis, people suitably qualified.

The delegation observed that in the Educational sphere Pakistan was making rapid progress, there being an urge among the people for education and the schools were now overcrowded. It was also pointed out that the normal numbers of school-children in elementary classes ranged between 25-35, but already a large number of schools had as many as 50-75 pupils. Pakistan wanted more teachers and more school buildings immediately to cope with this rush. The same was true of secondary education. Progress in the spread of women's education was particularly gratifying.

**Telephone equipment to be manufactured at Lahore.**

Equipment for automatic telephone exchanges is to be manufactured for the first time in the Indo-Pakistan sub-continent when the Pakistan Government's automatic exchange equipment factory set up in Lahore will go into production shortly. The factory will also manufacture telephone apparatus.

**Pakistan’s Goodwill Mission to Sa'udi Arabia.**

On the occasion of the Pilgrimage to Mecca this year, the Government of Pakistan sent a goodwill mission headed by its Minister of the Interior, Khwaja Shabah ud-Din. His Majesty King Ibn Sa’ud received the mission in the State Room on September 28th, 1949, where Sayed ‘Abdul Hamid al-Khatib, Sa’udi-Arabian Minister to Pakistan, who was specially called to Mecca in connection with the Pakistan Mission, introduced the leader and the members.

The leader of the Mission said: “The position of Sa’udi Arabia is unique in the Islamic world. Mecca is the origin and the centre of Islam. It is, therefore, natural that Pakistan, established on the Islamic principles of brotherhood, tolerance and social justice, should look to this holy place for inspiration. There is an abundance of goodwill in Pakistan for Sa’udi Arabia, and this Mission is only the mouthpiece of it.”

In reply His Majesty reciprocated the feelings of brotherhood and unity that existed between the two Islamic countries. Quoting from the Holy Qur’an, he said that “all Muslims should hold fast the rope of God,” and added that his Government’s constant endeavour was to promote goodwill and closer ties between Pakistan and his country.

**Steel Survey of Pakistan.**

The U.S. Steel Export Company is evincing keen interest in the economic development of Pakistan and has promised to help in all possible ways.

At the invitation of the Government of Pakistan, a strong mission went to Pakistan for the purpose of surveying the kinds and qualities of steel required by Pakistan, and recommending the most effective methods of obtaining such requirements with a minimum expenditure of foreign exchange. The mission comprises about thirteen technical experts — besides a secretariat.

During their stay of about six weeks in Pakistan, the mission visited important places — including East Bengal — to prepare their survey. The mission would also advise the Government of Pakistan on establishing a steel industry in Pakistan.

The members of the mission are almost the same as visited Germany some time back, and prepared an exhaustive plan for re-organising German steel industry and stimulating production. It is a highly qualified Mission, and their report on the economic development of Pakistan, with particular reference to steel, should be of great value in the urgent task of industrialization. Such a strong mission has not so far visited any country in Asia.

Some members of the Mission are specialists in market analysis, economy and finance, transportation, raw materials and manpower facilities, equipment, etc., and since they will be working as a team, covering practically all aspects of the steel industry and its development in Pakistan, their report should be a comprehensive one. Each one of the specialists in the branches mentioned above holds a high position in the U.S. Steel Export Company, which is one of the biggest companies in the U.S.A.

**Pakistan’s contribution to Palestine Fund.**

The Pakistan Embassy in Cairo presented 100,000 rupees (£10,000) to the United Nations Palestine Refugees Relief Fund on behalf of the Pakistan Government.

This is the first installment of the 700,000 rupees (£70,000) promised to the Fund by Pakistan.

**Pakistan’s Shipbuilding Industry.**

Pakistan will have its first shipbuilding yard in the near future.

A Pakistani Steamship Company is going ahead with plans to open a shipbuilding yard in Karachi capable of constructing sea-going vessels up to a tonnage of 10,000 tons.

The Company is in communication with a well-known firm of shipbuilders in Glasgow. The shipbuilding yard when completed will fulfill Pakistan’s most urgent mercantile needs arising out of her expanding sea trade and her developing ports.

**Pakistan Plans for Industrialization and Foreign Capital.**

The Prime Minister of Pakistan, inaugurating the Council of Industries in Karachi on September 8th, 1949, exhorted the advanced countries to give “the wherewithal for development” to underdeveloped countries along with technical assistance.

Calling on investors both at home and abroad, he said, the Government estimate of total capital required for industrial development of the next ten years was £300,000,000.

He said that the Government did not subscribe to the viewpoint that there was enough capital in the country and foreign capital was not essential for the industrial and economic development. “If Pakistan has to take rapid strides in development of industries, it should obtain financial assistance.”

Recapitulating the Government’s attitude towards industrialization he pointed out the Central Government had assumed direct responsibility for the development of twenty-seven different types of industries.
He also disclosed that before the current financial year was out the Government would have placed orders for the necessary equipment for three proposed Jute Mills and Paper Mills in East Bengal at a cost of £120,000,000. He announced the Government's decision to form a statutory corporation and charge it with the responsibility for the development of certain specified industries which were of vital importance to Pakistan's economy.

Development Board approves plans for Woollen Industry and Drug Laboratory.

A plan for developing the woollen industry in the North-Western Frontier Province and Baluchistan has been approved by the Pakistan Government Development Board.

Under this scheme it is proposed to set up two woollen mills, chiefly for supplying yarn to handlooms and power looms worked on cottage industry scale. To encourage the cottage industry, it is also proposed to set up a number of training-cum-production centres.

The Board approved of a scheme for the establishment of a Central Drug Laboratory for Pakistan, where not only testing and analysis of, but also research on drugs would be undertaken.

Persia

"Week of Benevolence."

Under the auspices of the Association of the Lion and the Red Sun of Persia, founded twenty-five years ago at the instance of the late Shah of Persia, every year a week is set apart in Persia when every Persian is expected to contribute towards the funds that are collected for the more unfortunate members of the population of the country. This "Week of Benevolence," which commenced on the 10th October, 1949, enabled everyone to think of his social obligations. The Shah of Persia graced the opening meeting of the Association with his august presence when he inaugurated the programme of the "Week of Benevolence." During this week the schoolchildren go about specially collecting money.

Education in Persia.

During the year 1949, the number of primary schools in Persia increased from 3,141 to 3,538, that of teachers from 13,627 to 17,887, and that of scholars from 376,847 to 417,366.

Secondary school education also showed an upward trend. The number of the schools has risen from 272 to 299, and of the scholars from 36,104 to 42,116.

The Government of Persia has earmarked the sum of £20,000 for sending students to foreign universities and scientific institutes during the coming year.

Karachi-Zahedan.

It is being reported that steps are being taken to extend the existing Karachi-Zahedan railway track to Teheran, connecting the capitals of two Muslim countries. When this project materializes, it will strengthen the cultural and spiritual ties of Pakistan and Persia. It is expected that the railway line will be in operation by 1955.

The Shah of Persia's visit to Pakistan.

At the invitation of the Government of Pakistan, His Imperial Majesty the Shah of Persia will pay an official visit to Pakistan after the conclusion of his American tour. His visit will strengthen the cultural relations that have always existed between the two countries. The Shah will be the first Muslim sovereign and the head of a Muslim state to visit Pakistan.

Persia and other Muslim countries.

On the occasion of 'Id ul-Adha (1368 A.H.), His Imperial Majesty the Shah of Persia received in audience heads of Diplomatic Corps of Islamic countries at the Sa'dabad Palace. The Shah in his address observed: "Our good fortune is that we Muslims, who have rallied round the sacred standard of Islam, have succeeded in maintaining the spirit of justice and fraternity in all circumstances towards each other. The Iranian people are fully aware that their prime duty is to uphold the sacred tenets of Islam. Rest assured we can rely on these principles with a united heart and a clear conscience."

The Shah described Islam as the "palladium of our social life and civilization, and a great unifying force". "Muslims," he declared, "should be proud that Islam is the apotheosis of justice and brotherhood."

The same ideas were expressed by the Iranian Foreign Minister, Mr. Ali Asghar Helkmet, when he addressed the Islamic diplomats at the 'Id Dinner. "With us, nationality is synonymous with religion. We Muslims have one nationality and that is Islam," he said.

Russia

An Azerbaijani develops a new variety of Silk-worm.

Rahim Husseinov, a biologist in Azerbaijan, has developed a new variety of silk-worm, which is considered to be the best in the world.

The new silk-worm has been named "Azerbaijan". It is distinguished from other species by its rapid growth and the fact that its cocoons are of uniform shape and colour. It spins twice as much silk as the Baghdad silk-worm.

South Africa

The Crescent Moon Controversy.

A mass meeting of the Muslims was called by the Hilal (Crescent Moon) Committee of Durban to explain to them why the Committee had decided to celebrate 'Id ul-Fitr on Thursday instead of Wednesday. Hajee A. S. Kajee and Maulana Aboob Bakar Khatireb outlined the reasons and gave a discourse on the proceedings of the meeting at which the decision had been made. Mr. Kajee said that during the evening when the decision was made, not a single call contradicting each other had been received by the Committee, and because the evening skies were clear, the Hilal Committee decided that Wednesday was not 'Id.

Although the mass meeting was rowdy and unconventional, it ended with passing a vote of confidence in the Hilal Committee.

This year's celebrations of 'Id ul-Adha showed a severe lull and there was a sharp decline in animal sacrifices. This was because of several developments in many spheres of Muslim life in South Africa. Depression in business is setting in, and the ban on slaughtering animals at individual homes in several towns in Natal still continues. Efforts have been made by the Natal Muslim Council to get the City Council rescind its ban placed on sacrifices in Durban. But it has failed to receive a two-thirds majority in the Council.

The ban has brought severe protests from Muslims all over South Africa, a flood of telegrams to the Mayor and a petition by the citizens of Durban.

The Natal Muslim Council in describing the decision as "trespassing upon the religious rights of Muslims," has stated: "We will tolerate no such interference. In fact we shall do all we can to bring about a reversal of the City Council's decision and we will leave no stone unturned until we achieve this end."
Muslims of South Africa and Pakistan.

The Indian Views, Durban, assisted by the Transvaal Muslim League, continued its drive for funds for the performing of Qurbani (sacrifices) in Pakistan. This year, however, the sacrifices in Pakistan were conducted under the supervision of Pakistan’s Food Minister.

Recently the Iqbal Study Group of Durban staged a small-scale Iqbal Week. The Week consisted of speeches by two prominent speakers, Mr. E. M. Nakhoda, and Moulana Goolam Mustapha, both of whom spoke on Iqbal in English and Urdu respectively, indoor sports, speeches by the members of the Study Group, socials and a Ladies’ Day, held in collaboration with the Mehfil-e-Khwateen-e-Islam.

The M. L. Sultan Charitable Fund.

A Durban Muslim, Mr. M. L. Sultan, recently created the M. L. Sultan Charitable and Educational Trust with a magnificent contribution of £100,000. The Trust has been created to foster and promote cultural, educational, spiritual and economic activities amongst the Indian community of Natal. The proceeds are to be applied in the first place in Durban and the surrounding districts and, if funds permit, in other parts of Natal, irrespective of creed, caste or religion.

Turkey
Observance of Turkish Republic Day.

Saturday, the 26th October, 1949, was the 26th anniversary of the Turkish Republic. It is an occasion of widespread celebrations in every part of Turkey. The anniversary, as usual, was also kept by Turks abroad.

Turkey’s Industrial Progress.

The plans of the Government to build new industrial plants and increase production in existing installations are now ready to be put into execution.

The five year industrial plan now being applied by the Sumer Bank will be completed in 1952. Government factories in operation at the end of 1952 will meet about 70% of national requirements, and the ever-increasing public demand will leave plenty of opportunities for private enterprise.

The list of projected new factories is headed by a plant to produce printed fabrics at Izmir. Other installations include a serge cloth factory, at Diyarbakir, and yarn factories at Denizli and Erzincan.

The production of copper will be increased to 14,000 tons annually. A new copper mine at Margul is expected to yield about 10,000 tons per year. Chrome production at the Güleman mines will be increased from 120,000 to 160,000 tons yearly. The production of lignite (brown coal) at the Western Lignite Mines will be 70,000 tons greater than last year’s 700,000 tons.

New coke ovens will be added to existing installations at the Karabuk Steel and Iron Works.

The oil wells sunk in the Raman Dag area have shown conclusively that oil can be produced in Turkey on a sound economic basis. Measures are being adopted to increase oil production.

Electric bulb factory.

An electric bulb factory is under construction in Istanbul, the first in the Near East. It is scheduled to begin production in 1950. The new factory is being built by the Turkish firm of Vehbi Koc, in collaboration with General Electric, to supply electric light bulbs to the Turkish market and to nearby countries.

Private Enterprise and the State.

The Turkish government is working on plans to create conditions favouring the speedy expansion of private enterprise within the country. In line with this policy, a questionnaire was sent out recently by the Ministry of Economy and Commerce to prominent merchants, commercial companies, industrialists, economists, etc., to ask for their views regarding the best method of co-operation between State enterprise and private capital. The points of view expressed in the answers already received are summarized below.

In the overwhelming majority of cases, those who replied to the questionnaire are agreed that sufficient private capital exists in Turkey to finance enterprises of the type required for economic recovery. To support this view, mention is made of the private capital that is being invested in banking, housing projects, stocks and bonds, gold and jewellery, etc.

With respect to where the line should be drawn to limit state enterprise in running public services, it is suggested that the state should content itself with such fields as are not favoured by private enterprise, and in some cases, it may be necessary for the state to open up new fields, and then turn them over to private enterprise. Several replies say the government should refrain from operating mines, or branches of heavy industry.

On the subject of which national resources should be developed first in order to serve the best interests of the total economy as well as of private enterprises, the almost unanimous vote went to (1) agricultural resources, (2) mineral production.

The question of making private enterprise in Turkey attractive to foreign capital brought forth the following composite view: a comprehensive plan should be prepared, outlining the country’s goals in the spheres of industry, public works, agriculture, etc. The character and extent of the place to be reserved for foreign private capital in such a plan should be determined and advertised. Guarantees for foreign capital, its admittance and manner of being taken out of the country, etc., should be formulated in an irrevocable manner, so as to safeguard such investments for a minimum of 15 years. Taxes to be levied on foreign capital and profits should be stabilized, and guaranteed against increases.

Regarding the best method of making short and long-term loans available to industrial and mining projects, replies to the questionnaire show that it is thought advisable to form an Industrial Bank with the financial participation of the government.

Faculty of Theology at Ankara University.

The Senate of the Ankara University in their convocation of the 20th October, 1949, elected the members in the newly-established Faculty of Theology. To the Professorship Ordinary of Islamic Jurisprudence Professor Esad Arsebuk, of the Faculty of Law; to the Professorship of Arabic and Persian Professor Necad Lugal, of the Faculty of History, Geography and Languages; to the Professorship of the Islamic Art and History Remzi Oguz Arik, the Curator of the Ankara Ethnography Museum; to the Professorship of the History of Islamic Creeds Yusuf Ziya Yoruklu, Member in the Advisory Council of the Religious Affairs; and to the Professorship of the History of Religions Hilmi Omer Buda, Member of the Turkish Language Society, were elected.

The registration of the new entrants to the Faculty is now proceeding.

Travelling Women’s Services.

The Mobile Women’s Services which had done great services to Turkey’s numerous villages and hamlets in the field of tailoring and fancy needlework, will extend its activities to towns and cities this year.
The Universal Interest in the Hajj.

This year’s Hajj aroused universal interest in Turkey, as evidenced by the people’s desire to read and learn more about this great religious institution. The three of Istanbul’s daily papers sent their correspondents to Mecca on Pilgrimage.

Murad Sertoglu from Yeni Sabah, Hikmet Feridun Es from Hurriyet, and Sinan Korle from Vatan, serialized their observations and comments in their papers. Among these the most factual and reliable appearing were those by Murad Sertoglu.

Istanbul Exhibition, 1949.

As a preparatory step for the celebration of the Quincentenary of the Conquest of Istanbul, in 1453, an Exhibition was held in the month of October. The present exhibits are chiefly of native manufacturers and of various government departments. The most noteworthy pavilions in the Exhibition were those of the Sumerbank and Etibank. The Stands of Communications and the Monopolies also received wide interest.

It is reported that the Exhibition will re-open in June, 1950, as an International Fair, expecting large-scale participation by foreign governments and firms.

The Fair and Exhibition grounds are appropriately placed on a valley between Beyoglu and Macka, where Muhammad the Conqueror transported his fleet overland to the Golden Horn to make a surprise attack on the enemy.

Yugoslavia

Muslims in Yugoslavia.

The Rector of al-Azhar, Cairo, Egypt, received a delegation of the Ulama of Yugoslavia, headed by the Shaikh ul-Ulama of Yugoslavia, on September 21st, 1949, which enabled him to learn first-hand about the condition of Muslims in Yugoslavia.

The Rector was told by the leader of the delegation that the Muslims of Yugoslavia enjoyed all the privileges, both civic and religious, under the present régime, and that they had their own Religious Institutes in which they pursued the study of religious and secular subjects. One of the Institutes was specially devoted to the learning of Arabic. The Rector asked them about the abolition of the Religious Courts in Yugoslavia. He was told that they had been abolished in the interest of national uniformity, but all the same a special provision was made for Muslims in matters of personal status. The Rector expressed the hope that the Religious Courts would be restored.

After this the Rector enquired about the reported persecution of the Muslims as such in Yugoslavia. He was informed by the Shaikh ul-Ulama of Yugoslavia that there was no truth whatsoever in these reports; rather they received all care and attention from their government to encourage their Religious Institutions and Muslim schools. He added that what happened to some of the Ulama was because of their having conspired against the present régime.
BOOK REVIEWS

MODERNISM AND THE CHRISTIAN CHURCH


This work seems to owe its genesis to the author's having been a reviewer of Dr. Barnes's book, The Rise of Christianity, which caused such an outcry owing to its "unorthodoxy" in such dogmatic details of official Christianity as are most opposed to rationalistic theism, Unitarianism, or Islamic theology. In his preface, Dr. Davidson says: "I still adhere to the statement in my review that in the course of a few decades most of his (Dr. Barnes's) views will have been accepted, but the question arises whether Christianity can survive in the emaciated form in which it will be left."

The present work aims at being "a résumé of the criticism of the Church by her own members," namely the "more important readjustments of the Christian faith." ("Readjustments" is the author's own word.)

Dr. Barnes's work becomes the last of the ten chapters in which the storm-raising "heresies" that, one after another, the Church of England has managed to assimilate as "readjustments," are treated.

First comes "Essays and Reviews" (1860), wherein Dr. Temple, later Archbishop of Canterbury, declared that his Church should even welcome the results of scientific Biblical criticism if it showed that interpolations and forgeries were found in the extant text of the "Bible." The second chapter deals with Bishop Colenso's frank attacks on the credibility of specific details, and hence on the verbal inspiration of the extant text, of the Pentateuch (five "Books of Moses") — for example, his simple arithmetical calculation as to how, if 600,000 men of military age (as implied in Exodus and Numbers) marched out of Egypt, implying a total population of over 2,000,000, including women, children, aged, and sick, the front rank must have had a three days' start before the rear rank could have commenced the march! — and the evidences for plurality of authors of the books, so called, "of moses." It was Colenso who, all but turned out of his bishopric by outraged Anglican "orthodoxy" for such rational criticism (an expulsion avoided only on a legal technicality), became even more unpopular in South Africa among the white people by his championship of the human rights of the coloured South Africans in their own land, as Dr. Davidson reminds us! Then we pass (Chapter 3) to the book edited and partly written by the to-be Bishop of Oxford, Gore, Lux Mundi. Gore scandalised the conventional Christian of his day by maintaining the position that in the Old Testament God "descended" to a low level of human development by "tolerating" what was part neither of His original will nor His ultimate purpose, and that all the results of literary and historical criticism, as to altering the previously accepted views of authorship, and as to interpolations, etc., could be reconciled with acceptance of the complete contents as Divinely inspired (in this spirit of "condescension"), the inspiration taking the form of Divinely permitted multiple authorship, interpolations, and editions!

To a Muslim reviewer it seems somewhat pathetic to read these ably summarised accounts of the struggles of sincere and God-fearing men, who were eminent in their own Church, to try and reconcile that Church to the inescapable results of rational critical science, which made it impossible to accept as what they were conventionally supposed to be — the perfectly preserved exact Words of God, literally true on all matters of physical science as well as of Spiritual and Ethical truth — the books bearing the names of the Hebrew Prophets. How much simpler to have recognised that God, indeed, spoke through the Hebrew Messengers, but that the recipients of the Revelations had not preserved authentic records of them, only fragments of the Divine message mixed with masses of human error!

Space will not permit of even a brief summary of the remaining chapters, covering the (among Anglicans) even more bitterly controversial critical treatments of the New Testament, and of the specifically Trinitarian, Christological, Thaumaturgical, dogmas of the Church, attacked not by sectarians, atheists, or agnostics, but by its own consecrated and often eminent priests, bishops, and scholars. The net ultimate effect of the entire work is to underline with terrific emphasis the phrases quoted from the author's preface in our opening paragraph.

C. E.

REVIVAL OF ZAKAT, by Shaikh 'Atallah, M.A., the Ripon Printing Press, Lahore, Pakistan, 1949, 110 pages. Price Rp. 3/-, or 6 shillings.

This is a book that fulfils one of the greatest needs of the time. To all clamours for the economic reconstruction of the world Islam has one reply — adoption of the principle of Zakat. Will it solve all the difficulties on this line? "Mainly," is the author's reply. Thus on page 13 he says:

"The worst punishment to which a society may be subjected is the undue love of money . . . the callousness and demoralisation of the rich grow in proportion to their riches and the extreme poverty and exploitation of the masses degrades them physically, mentally and morally, and thus converts them in due course into either soulless serfs and untouchables or heartless rebels against an order of society that provides no outlet for the cultivation of their gifts and for the consequent enrichment of the society."

Indeed, if the outer structure of all human civilisation has its roots in the feelings and thoughts of men, an emotional and mental corrective must precede all our attempts at economic rehabilitation of the world. The individual man should devoutly cultivate a more or less ascetic attitude towards the possession and accumulation of wealth, and the institution of Zakat is designed to that end.

The author then proceeds to present the case of Zakat in the language of the present-day facts and problems of life. He goes into the details of the old system of Zakat, its collection and disbursement, and admirably translates them in terms of modern needs. In doing so he unconsciously acts as a modern faqih in respect of this question. Where there is unanimity among the ancient authorities, his line of argument is clear, but where there is divergence of opinion he places before the reader all the different views, not failing to show his preference by a passing remark here and there. As befitting a Muslim he has great respect for authorities past and present, but like a true Muslim he has the courage to differ where he feels he should do so in the interest of truth. As he says: "Some of the old con-

THE ISLAMIC REVIEW
ception on which decision have been taken under different conditions have to be revised in the light of the prevailing conditions" (p. 39).

The beauty of the book lies in the fact that it makes the subject of Zakat attractive to modern sociological thinkers by bringing to fore its bearing on current problems of life.

No doubt he is an ardent believer in Islam and its destiny and writes with the zeal of a believer, but that does not minimize his anxiety for the welfare of the suffering humanity of our time.

While advocating the enforcement of Zakat the book yet is more in the nature of a plea than a decisive programme. It opens the discussion so to speak and leaves the competent person to solve the many difficulties that stand in the way of the intended enforcement. For example, the chapter on merchandise deals with a question on which hangs the entire economic dispute of our time, and yet the author could do no more than briefly present to the reader the four divergent opinions on the subject. In a way it is like a question put by the author to the Muslim leaders of the Sudan. There are many such questions, big and small, to be found here and there all over the work. The author himself summarizes them towards the end of the book (section viii, entitled "Conclusion").

Generally methodical in its analysis, the book sometimes lacks in the clearness of division, and suffers from the defect of overlapping, but as the very first attempt on a subject hitherto untouched this is natural and excusable.

We only hope some of our scholar readers of the book will catch the drift of the faith that inspires the writing of this book and make their own contribution to this very important aspect of life in Islam at this crucial point of human history. We welcome this small book as a distinct milestone in the resumed march of socio-intellectual Islam along the line of progress.


Being fully aware of the difficulties that face a foreign author who attempts to write on such a wide subject as Islam in the Sudan, especially if he wants to touch closely the social life of the people as a mirror in which the real effect of religion is reflected.

Islam as a faith and social system demands much study and this Faith, as people understand and practise it in their countries, demands much explanation.

It is clear that the author does not wish to discuss Islam as a mere theory learnt and believed in that country, but as an influential factor which dominates the social life of the people in the Sudan. It would be worth our while to accompany him and go to the Sudan to see how he deals with the social facts which are moulded by the spirit of Islam, and, on the other hand, see how Islam itself has been influenced by the people.

The author begins his book with a rather long historical outline, tinted with many geographical facts. He talks about the land and its different parts and characteristics and the kind of people who live in it, namely the nomads and the settled tribes. He also makes mention of the various tribes who live in these parts, their customs, their modes of life and, finally, their religion, and does not forget to add a very long treatment of the historical relationship between the Sudan and her neighbours, especially Egypt. He goes as far back as five thousand years — before the birth of the first Egyptian Dynasty — and continues this review right to the present time, covering at some length the Muslim invasion and migration and the results which arose out of these happenings.

Without entering into the details of the Arab invasion and the ancient Sudanese states, it should be pointed out that most of the facts Mr. Tringham has given about the nomads and the agriculturists are exaggerated. For instance, as regards the customs of the Nubians and their traditions pertaining to divorce, he says, "the divorced woman goes back to her family where she become a slave to be kicked and knocked about unless someone can be found to take her." I wonder how the author got his facts; for the woman of the Sudan enjoys high respect and occupies a good position in her home. Perhaps the author might have heard of an isolated case, but this does not warrant his making a generalization and overshadowing the truth, which the just historian should try to find out.

The author tries on more than one occasion to show the ill-feeling of the relationship between the Sudanese and the Egyptians, and quotes historical expeditions that took place and ends by saying about the Sudan of to-day as the "Sudanese have nor the desire to be ruled by the Egyptians", but he does not say whether the Sudanese have the desire to be ruled by the British!

As a matter of fact the Sudanese have no desire to be ruled by any power whatsoever, but this does not interfere with the fact that the Sudanese of their own free will wish to co-operate with the Egyptians as equals under the flag of the State of the Nile Valley.

The author continues his compliments on the condominium of Great Britain and Egypt, in other words, British rule in the Sudan, stating why the Sudan is under the condominium: "Britain by the right of conquest and from a sense of Trusteeship of the Sudanese lacking in the Egyptians" (page 97).

The author speaks of Trusteeship over the Sudanese and the practicability of this condominium, but he does not tell why the Sudanese political leaders are to-day imprisoned, and why famine is spreading so widely in most parts of the Sudan that the people are dying of hunger in such a fertile country! If the writer could answer this question he should be able to explain to us what kind of enjoyment the country is to get under that Trusteeship or British rule.

About the economic and social progress of the country, Mr. Tringham says (page 97): "a steady economic and material development of the country has been maintained in spite of the country's meagre resources... food supply has increased and a fear of famine expelled... hostility has been transformed into trust, poverty to sufficiency and oppression to freedom." I am not going to say much about this progress, but if one knows anything about the present hostility resulting from the divisions of the people, the poverty which the country is suffering from, the diseases which are spreading and, finally, the kind of famine which always threatens the Sudanese and can imagine them all in their true perspective, then one can see how far from the truth the author has gone.

About the spreading of Islam after the British had been established he says (page 104): "since the British occupation the advance of Islam among the pagans continues only slowly, the agents being traders, fekis (religious teachers) and native functionaries." The author should learn why the advance of Islam in the south "continues slowly," or, if he does not know, I would remind him of the fact that the Sudan Government does not want Islam to spread quickly, and very often it prevents
people of religious activity from going to the south and mixing up with the pagans; at the same time the Government considers the south and the Nuba Mountains as "closed districts," that is the northern Sudanese has no right to go to these parts unless he obtains permission from the local authorities.

He devotes Chapter V to "The Beliefs and Practices of Popular Islam in the Sudan." He speaks about the saints, or awliya, and how people believe in them. It is true that most of the uneducated people exaggerate their beliefs, however they do not worship them as he thinks and says. As we know, these beliefs in holy men came ready-made to the Sudan, and the more education spreads the more people put a stop to these exaggerations, with the result that the condition now is much better than it used to be, and most of the religious orders have begun to lose influence upon both the educated and semi-educated. There are also many pagan customs which one finds among the tribes. This is due to the lack of fundamental education, which deficiency is widespread, and the Government are doing nothing to equip these people with the necessary make-up.

In the final chapter our author deals with the influence of Westernism in the Sudan and tries to find out what cultural changes have been made in Sudanese life since the British established their rule in the country. He reviews the bases which the Sudan Government has founded to help the Sudanese to reach further cultural, social and economic standards.

He mentions the attempt which has been made with great effort by the Sudan Government to improve the standard of education and does not forget to refer to the schemes that the Government intended to carry out if the war had not hindered it from doing so, and continues, "but still considerable progress has been made," but he does not give us statistics of the primary and secondary schools which have been established since the beginning of British rule nearly 50 years ago.

The reader will wonder when he learns that in the whole of this vast country there are only two secondary schools. If we imagine the large population and the comparatively insignificant number of Intermediate (Primary) schools then we can realize something interestingly amusing about this "considerable progress." He did not allude to the fact that owing to the narrowness of the policy of educational institutions in the Sudan, hundreds of Sudanese students migrate to Egypt, seeking fundamental and higher education; and he says nothing about the outstanding facilities which Egypt offers to the Sudanese students in Egypt apart from the many Primary schools that Egypt has founded in the Sudan and the Farouk Secondary School, which plays an important part in the educational machinery of the Sudan.

The author, having mentioned the intellectual and social changes in the Sudan, says (page 257): "Egypt in the same way bridges the gap between intellectual and social puberty which is the inheritance of the Sudanese Muslim and the life of Europe." While agreeing with the author in this, one wonders why the Sudan Government is trying to take away this "bridge".

The writer also lightly touches upon the existence of the two main political parties in the Sudan, the Umma (Nationalists) and the Aishiqaa (literally — Full Brothers). It is to be regretted that the word Aishiqaa has been wrongly translated by him as "separatist" (page 262). In referring to the Umma Party the author says (page 262): "The Nationalist Movement is a step towards the coming-of-age and the Government is wisely guiding it along the schemes which may lead to progress and preparing the way through local government and regional councils for a higher degree of self-determination." The writer does not like or at least forgets to tell us anything about the other main party he mentions and how the Government deals with it?

Islam in the Sudan covers rather the Ancient and Modern History of the Sudan and "Islam in the Sudan," as he titles it. However, if the book had been called Islamic Sudan or Short History of the Sudan or The Sudan as an Englishman Sees It, there would not have been this vast difference of the title and the contents.

K. B.

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 AND WORLD SOCIAL STRUCTURE
Acacia Avenue,
P.O. Box No. 136,
Dar-es-Salaam,
Tanganyika, B.E. Africa.
25th October, 1949.

Dear Sir,

It can safely be said that we are living in a most unusual time in history. Not because we are blind to our progress, but for the fact that in spite of our enlightenment towards various affairs effecting our day-to-day life, we feel that the situation is vaguely getting out of hand.

Since time immemorial philosophers, scientists and men of advanced thought have turned heaven and hell inside out just to find out the simple meaning of life; but they could not comprehend it. Some, getting no end of life beyond their known limit, took to making hypotheses, and gave to the world certain ways of thought which resulted in continuing the experiment. Some, having thought life to be an end in itself, advocated material achievement as "all".

All these, and many other sceptics, gave rise to numerous problems in governing human affairs. The theory that "human beings cannot live with bread alone" (spiritual way of assertion), and also "cannot live without bread" (material way of assertion), brought about a conflict in human beings when these two were not in equilibrium. The ill-balance between the two resulted in nothing but chaos. One could escape the result of ill-balance individually; but it was likely to effect society because during all these past ages human beings had made a supreme effort to adjust themselves to fit into society. So, naturally, any unusual move resulted in a conflict.

It so emerges that if the order of human society is to run smoothly, then, the two ideologies — spiritual and material — should go side by side.

Let us take for an example that a government draws up a constitution which, after clear synthesis and after having taken into account the various factors that govern the life of people, proves to bring about the smooth government of the masses. Of course, this would naturally be so, provided people pinned their faith in it. Let me emphasize the word "faith" once again. After all, everybody has not the same sort of thinking power. If it would be food for one, it might be poison for the other. For some time this government might prove a heaven on earth. But mind, it is difficult to control the thinking power of people. The word "sacrifice" which would appear to one to be an act of goodness, might seem to others to be foolishness. The ever-generating minds of people start building the secret web of personal opinion as a spider does with its own silk. This moral
and mental disagreement with material life cannot be assessed apparently; but it keeps on accumulating in the individual until it explodes in a way that makes the said heaven on earth totter.

As it is generally believed that the government that governs least is the best government, this thing can only be possible when people have superior moral force.

Scientists have not succeeded in exposing all moral principles in a mathematical way. They have only removed some religious principles and eliminated some ritual beliefs. But remember, the kernel is untouched.

For the above state of affairs Islam has already put forward the remedy to bring about a smooth social order of human society. In explaining this I least mind what others have been grumbling about so far. "The Divine Revelation of the Holy Qur'an" is sentence enough to claim the faith of its followers unchallenged. And, I emphasize that without faith no order of society, in any form, can be a lasting one. Islam is not a religion in the sense others are. It is a code of life and governs the day-to-day life of its followers in the most accommodating manner. It has, besides, superior moral force. You see, here material and spiritual principles are embodied and blended into one whole, which Muslims believe because it is divine and they have faith in it.

H. E. MOHAMED.

THE DIFFICULTIES IN THE TASK OF A MUSLIM EUROPEAN IN THE MIDST OF HIS OWN

24a Singel,
Plushing,
Holland.
5th November, 1949.

Dear Brother in Islam,

Many thanks for your letter of the 25th of October, in which you so kindly asked for some information about me. Although I fear I shall bore you, I shall comply with your wish, as it means a great deal to me to correspond with a co-religionist.

When I still attended school, at an age of 13 to 19, I took up the study of Islam and Arabic and Persian. For what reason, I cannot explain rationally; but I know now that I can only thank God for His mercy in showing me His Way. I think I can safely say I was a Muslim then, although my knowledge of Islam was restricted.

But later, at the University, I am sorry to say I came under the influence of an extreme rationalistic mode of thought. Yet, even then, when in the course of a conversation Islam was attacked, I felt guilty somehow and spoke up for it. My extreme philosophy necessarily led me to scepticism, the denial of the existence of all and everything save myself; no certainty remained. You, as a Muslim, have, of course, never witnessed such a frame of mind, but I can tell you it is utter despair to realise the senselessness of life, death, the universe. In July I came across a copy of the Islamic Review. I cannot say it converted me at once. Such things take a long time to grow and ripen. But I subscribed to your journal and it gave me a great satisfaction to know what Islam really means to its adherents. Hitherto I only had read about Islam in Western sources, many of which are not extremely inimical, but always condescending, and consequently give a warped representation of the facts. How I wished that I had known the true meaning of Islam before! But God knows best. Perhaps my erring was necessary to give me a deep understanding of Islam. Maulana Muhammad 'Ali's brilliant work The Religion of Islam will undoubtedly help me.

I am a teacher of mathematics and astronomy at Flushing High School. Of course I am not allowed to make propaganda for Islam in the class-room, and my subject is not suited to bring the matter up. Nevertheless, as often as I can, I point out to my pupils the great share Muslim scientists have had in the evolution of astronomy and mathematics. In that connection I can tell something about Islam, about real Islam that is, not the semi-scientific stuff that is poured out over them by history and geography masters. But my great disadvantage is that I have never visited an Islamic country, that I never can describe what I have seen with my own eyes: the beauty of the Mosque, of congregational prayers, the Friday service and so on. Again and again a pupil (or a colleague) who has been in Indonesia will ask: "Have you been in Indonesia or Egypt or Pakistan?" As I deny this, they will say: "Then you cannot judge about Islam!" A former colleague, who has travelled a great deal, even told me: "Islam! Please go and visit Port Said, then you'll see what Muslims are like." Unhappily I couldn't at the moment think of an apt report, as I am no great debater, although the blatant fallacy of his remark is apparent to everyone. But I wrote him later on: "If you want to study the Christian religion, the best place to go is, of course, the harbour area of Rotterdam. A Dutch colonist, returning from Indonesia, will naturally go and see the best-known quarters of Port Said!" He did not vouchsafe me a reply. But I need not tell you any further; I expect you will have met the same bias, ignorance and bloated superiority all over Western Europe.

But you at least have an answer if they ask you: "Have you ever been in an Islamic country?"

Now I know a lot more about Islamic countries, especially Pakistan, thanks to the Islamic Review, than I did a year ago. But still I have to deny that crucial question. That is why my greatest wish, after the Hajj, is to visit Pakistan. For that is in my opinion the country from which we Muslims can expect most; a young country, full of the ardent desire to build its own future on an Islamic foundation.

Your sincere Brother in Islam,
A. C. M. OVERLING.

"THE MUSLIMS IN THE U.S.S.R. AND PAKISTAN"
190, Wanstead Park Road,
October 26th, 1949.

Dear Sir,

Mr. Isma'il de Yorke in his letter published in the November issue of your esteemed journal on my article "The Muslims in the U.S.S.R. and Pakistan," which appeared in your November issue has not only been unjust to me but has misunderstood the spirit behind my article. I must make it quite clear that I was holding no brief for Communism.

If Mr. de Yorke will turn over the pages of my quite an objective article once more, he will find that the article was written by a Pakistani patriot and not by a stooge of any "ism" or World Power. It was written in the interest of Pakistani people and concerned with the future welfare of the masses of Pakistan and through them other peoples of Muslim countries. The headline said so quite loudly. The writer thought that the Soviet Union's invitation to the Prime Minister of Pakistan was a very significant move and it opened the possibilities of lifting the curtain and exposing the "lost Muslim brethren" to the entire Islamic World.

Why shouldn't the Prime Minister of Pakistan be told that his visit to Moscow alone will not satisfy his people, as they will like to know the real position and status of millions of their brethren there with whom they have lost all contacts since the establishment of the British rule in the Indo-Pakistan subcontinent since 1857?

Sir, I still maintain that the Muslims in Tsarist Russia "were kept as serfs and cheap manual labour". I admit that
serfdom was abolished by an imperial decree in 1861, but my study of the Soviet history shows me that this decree was for "white labour" only. The colonials, who included the Muslims of the Central Asian regions, did not get any relief by this decree. It was not only the Tsarist imperialists who employed them as serfs (in certain cases they were actually brought and kept as slaves; in fact the company of an Oriental serf or slave was a fashion even in the English society of the Charles II period), but also the so-called Muslim priests, the mullahs, hujjatullahis and peers.

I agree with Mr. de Yorke that the solution was and is even to-day in true teaching and the real meaning and spirit of the Qur'an. Doesn't it prove that the Muslim religious leaders failed miserably in pre-Revolution Russia as they are failing everywhere even to-day? Whenever any courageous leader tried to convey the true meaning of the Qur'an to his people, his move was dubbed "detrimental to the cause of Islam". To quote a few names, Jamaluddin Afghani, Sir Syed Ahmed Khan, Iqbal, Atatürk, Amanullah and Jinnah!

Sir, I am convinced that Islam is the only force which can cure the ills of the world. But it is not that Islam which was practised in Russia before 1917 and which is practised even to-day in almost all Muslim countries, including, I dare say, Sa'udi Arabia.

Mr. de Yorke says that other than Islam "no system can succeed, especially one such as Communism, which is based on materialism. It may seem to bring relief to some persons, but such a relief is but fleeting, real success will be found only along the path of Islam." I partly agree. But the question is: What is this path and what the Muslims are doing to re-establish it for mankind? And didn't Islam come as a mixture of spiritual and material forces? Didn't it teach Ijtihad from the very beginning? The Pakistani poet of Islam, Iqbal, fought all his life against this fanaticism. He said, "The most remarkable phenomenon of modern history is with which the world of Islam is spiritually moving towards the West. There is nothing wrong in this movement, for European culture, in its intellectual side, is only a further development of some of the most important phases of the culture of Islam."

May I humbly suggest to Mr. de Yorke to observe minutely the ghastly picture of the Muslim life to-day in the entire Islamic world and ponder as a realist what forces could be utilised to infuse the true spirit of Islam in the body-politic for the rescue of some of the lowest and depraved patterns of humanity.

An American writer, Maurice Hindus, who is an accepted anti-Communist, has reported recently on this failure of "Islam" in the Islamic world. I will advise his latest book, In Search of a Future, to be widely read by Muslims. It is not pleasant reading. It is, in fact, the worst condemnation of Islam I have ever read. That is why I recommend it as unless we see our faults through the stranger's (non-Muslim) open windows, we will never be able to correct ourselves.

This is what he saw in the Jewish village of Givat Brenner in Palestine: "Arab women and children wait on the highway for the garbage waggon and when it starts out for the garbage pit they rummage around for scraps and rags that may be of use to them."

Maurice Hindus has a solution which incidentally is the real teaching of the Qur'an. He says: "The sordid incident need never have happened, or might have been exceptional instead of commonplace, had the Arabs, in the centuries they have lived in Palestine, achieved an equitable distribution of the land and acquired a knowledge of scientific farming."

But how without the aid of the material forces can you regenerate the deteriorated livestock, sheep and goats, poultry, and above all cattle and work for the redemption of unproductive lands in Muslim countries? Mr. Maurice Hindus rightly observes that "without which the Mohammedan countries in the Middle East cannot hope to stabilise strength and enrich their newly acquired and ardent nationhood. If the right spirit of Islam can be successfully invoked in the administrative conceptions of these un-Islamic Muslim countries, nothing can be better and no one will be happier than I because Islam has given to the mankind a message of complete democratic socialism. Humanity, however, does not always wait for miracles to happen. Hungry stomachs do not always express contentment by tying heavy stones. It is purely and simply a materialistic matter. No more will Muslim peoples be satisfied or be exploited in the mere name of Islam; no more will they get solace in the mere promise of paradise. And if the non-Islamic forces rescue the Muslim masses from "serfdom and depravity" and a journalist like me reports it to the world at large, I think he does a great service to Islam, for he shows to the Muslim leaders that where they failed their people through their greed, lust and petty-fogging, others have succeeded."

What is the actual position now? Iran and the North-African countries have become babies of Uncle Sam and the Middle East is in the pawnshop of Johnny Bull. If being a satellite of Russia is shameful, surely this situation is also deplorable.

The check to Communism can only come from complete and perfect socialism which is basically provided in the Islamic code of life — both materialistic and spiritual. On the foundations of the Qur'anic laws, we will have to spread a materialistic roof, then only mankind will get lasting security. Before the true meaning of the Qur'an can have any effect on un-Islamic Muslims and non-Muslims, the Muslim masses will have to listen to God's Command and destroy these un-Islamic demi-gods and will have to, in the words of Iqbal, "bid eternal farewell to all the vestiges of traditional customs, fetish dogmas and idolatry" and "adore instead every particle of the country's dust as its deity." If in practise this turns out to be the "Communist way," it will only prove the universality of Islam and neither "will it be detrimental to Islam" nor will it have "harmful effect on non-Muslims."

In the end I ask, if 1400 years ago a Muslim was advised to go to China "to learn", is it a sin now if he goes to the U.S.S.R. to-day to learn?

FAREED S. JAFRI

THE SIGNIFICANCE OF THE PILGRIMAGE TO MECCA

29, Rue des Andalous, 29,
Tunis, Tunisia.
19th October, 1949.

Dear Sir,

I read with great pleasure and interest Mr. Edref Edib's article concerning the formation of Pilgrimage Associations in the Islamic Review for October, 1949. I think that such a suggestion must be taken into earnest consideration by all the religious authorities all over the Islamic World. Its realisation would facilitate very much the accomplishment of the Pilgrimage to the Ka'ba at Mecca.

By the projection of films, broadcasting stations and the diffusion of newspapers and magazines, Muslims would understand better the sublime significance of the Pilgrimage.

Now the Hajj being over, Muslim countries should study carefully the possibility of establishing such useful and interesting Associations.

I should like to have Pakistanis and Iranian students pen-pals.

HACHEMI WANES.

THE ISLAMIC REVIEW
A Western Wakening to Islam
by the late
AL-HAIJ AL-FAROOG LORD HEADLEY
SECOND EDITION pp. 247
PRICE 5'6 or Rs. 3'6 POST FREE

Islam and the Muslim Prayer (Illustrated)
by the late
AL-HAIJ KHWAJA KAMAL-UD-DIN
SIXTH EDITION pp. 123
PRICE 5' or Rs. 3'12 POST FREE

Thanks to its high quality,

CZECHOSLOVAK SUGAR
ranks among the best on the
World’s Markets

ANNOUNCING THE PUBLICATION
of an attractively produced

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

with the following distinctive features:
(a) Solar (Shamsi) and Lunar (Qamari) year dates are shown in two different colours, black and green, in squares printed on one page to each month.
(b) Dates of principal Muslim and National holidays in the various Muslim countries of the world are shown.
(c) The calendar card, which is of pale green tint, measures 19½in. by 12½in., and has the calendar tab wire stitched on it, above which is an illustration printed in 4 colours showing the flags of the principal Muslim countries.
(d) Strung with coloured ribbon.

Price (single copies) 2/-, postage, packing (and purchase tax in England) extra. Limited Quantity. Reduction on larger quantities.

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

NOVEMBER 1949
WHAT IS ISLAM?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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