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Between Ourselves

The picture on the cover is that of the facade of the small but world-renowned mosque, the Shah Jehan Mosque at Woking, England, built in 1889 C.E. Her late Highness the Ruler of Bhopal, India, gave the money for the building of this mosque to the late Dr. Henry Leitner, an orientalist, who was sometime registrar of the University of the Punjab, India. It was named The Shah Jehan Mosque after the name of the grandmother of the present Ruler of Bhopal by the late Al-Hajj Khwaja Kamal ud Din, who for the first time after its erection opened it to the public for worship. The building in Bath stone is executed in the Indo-saracen style.

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The Church has always been antagonistic towards Islam, despite the latter’s conciliatory attitude.

Up to the present time tragic antagonism has always characterized the attitude of the Roman Catholic Church towards Islam, despite the fact that the latter has consistently been conciliatory towards, and appreciative of, Christianity. It is not by chance that there are no longer any Muslims in those Christian countries where Islam was formerly largely represented, even in Spain — where Muslim culture reached its highest development. What can be said concerning the long list of crusades, some of which were proclaimed against the law of nations, as, for instance, that of 1444 which authorized the King of Hungary to break the armistice solemnly signed with Turkey? Or, of others which were directly opposed to the vital interests of the Catholic countries themselves, as, for example, that of 1683? The latter not only sealed the subjection of Hungary to the imperialist power of the Habsburgs, but also drove Poland against Turkey, who not only had never cherished imperialistic designs against her but had even taken up arms in defence of her independence. If in more recent times there have not been any more crusades, it is not because of a change in the irreconcilable attitude of the Vatican towards Islam, but rather because of the eclipse of the papal temporal power and the ever-increasing rôle played by the non-Catholic powers which, caring little for religious questions, base their policy on their purely egoistic interests. That the Vatican persisted in its antagonism, bordering upon regarding Islam as a danger to Christianity, could be seen in all its deliberations, and when as recently as 1927 at a Conference held at Jerusalem it was stressed that the continued expansion of Islam should be stemmed, for otherwise, before this century was out, Islam would overwhelm Christianity by sheer weight of its numbers.

We would step aside and let a non-Muslim, the late Professor Carl Becker, the well-known German Orientalist, speak for us. In his book Islam and Christianity, London, 1909, he makes the following observations on the attitude of Islam towards Christianity:

“Anti-Christian fanaticism there was therefore none. Even in early years Muhammedans never refused to worship in the same buildings as Christians. The various insulting regulations which tradition represents Christians as forced to endure were directed not so much against the adherents of another faith as against the barely tolerated inhabitants of a subjigated state. It is true that the distinction is often difficult to observe, as religion and nationality were one and the same thing to Muhammedans. In any case religious animosity was a very subordinate phenomenon. It was a gradual development and seems to me to have made a spasmodic beginning in the first century under the influence of ideas adopted from Christianity. It may seem paradoxical to assert that it was Christian influence which first stirred Islam to religious animosity and armed it with the sword against Christianity, but the hypothesis becomes highly probable when we have realised the indifferentism of the Muhammedan conquerors. We shall constantly see hereafter how much they owed in every department of intellectual life to the teaching of the races which they subjugated. Their attitude towards other beliefs was never so intolerant as was that of Christendom at that period. Christianity may well have been the teaching influence in this department of life as in others. Moreover at all times and especially in the first century the position of Christians has been very tolerable, even though the Muslims regarded them as an inferior class. Christians were able to rise to the highest offices of state, even to the post of vizier, without any compulsion to renounce their faith. Even during the period of the crusades when the religious opposition was greatly intensified, again through Christian policy, Christian officials cannot have been uncommon: otherwise Muslim theorists would never have uttered their constant invective against the employment of Christians in administrative duties. Naturally zealots appeared at all times on the Muhammedan as well as on the Christian side and occasionally isolated acts of oppression took place: these were, however, exceptional. So late as the eleventh century, church funeral processions were able to pass through the streets of Baghdad with all the emblems of Christianity and disturbances were recorded by the chroniclers as exceptional. In Egypt, Christian festivals were also regarded to some extent as holidays by the Muhammedan population. We have but to imagine these conditions reversed in a Christian kingdom of the early middle ages and the probability of my theory will become obvious.

“The Christians of the East, who had broken for the most part with the orthodox Church, also regarded Islam as a lesser evil than the Byzantine established Church. Moreover Islam, as
being both a political and ecclesiastical organisation, regarded the Christian church as a state within a state and permitted it to preserve its own juridical and at first its own governmental rights. Application was made to the bishops when anything was required from the community and the churches were used as taxation offices. This was all in the interests of the clergy who thus found their traditional claims realised. These relations were naturally modified in the course of centuries; the crusades, the Turkish wars and the great expansion of Europe widened the breach between Christianity and Islam, while as the East was gradually brought under ecclesiastical influence, the contrast grew deeper: the theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by Christians.” (Italics are ours. Ed., I.R.)

The significant change in the attitude of the Vatican towards Islam.

But things have changed since and circumstances have forced the Roman Catholic Church to change its attitude towards Islam. For the first time during the 1400 years of existence of Islam, the Vatican has seen the desirability of seeking its co-operation. For some time past the interest of the Vatican in the Middle East questions has been increasingly manifest. The Pope recently invited Roman Catholic Bishops to pray for a just decision by the United Nations Organization on the future of the Holy Places in Palestine, which the Church would like to see under International control. The Pope has chosen Cardinal Canali to be Grand Master of the Order of the Holy Sepulchre which gives financial and moral support to the Church in Palestine, and has appointed a Franciscan, who knows Palestine well, to be the Latin Patriarch of Jerusalem. The interest of the Pope in the Middle East as a whole is shown in a note published recently by a section of the Vatican State Department discussing Islam in the modern world. The note says: “Islam constitutes a mystery which should help to free us from too large a conception of our own importance and from too narrow a conception of Divine Grace.” (Italics are ours. Ed., I.R.) It concludes that “more than one pious Muslim realises even more clearly than many of us in the Western world the danger represented for religion by Communism. For this reason the possibility of a united front does not seem to be impossible.” (Italics are ours. Ed., I.R.)

We Muslims may congratulate ourselves on this change of heart on the part of the Vatican towards our religion, as we, for our part, have always been taught to be most conciliatory towards Christianity, and for that matter all religions. But what is more significant and welcome is the revised conception which the Vatican has of its own place in the religious world.

Until now the Roman Catholic Church has held that it was the sole repository of religious truth, and that it had the monopoly of salvation. We need hardly stress the revolutionary nature of this change, which approximates the attitude of Islam towards other religions.

Islam’s attitude towards Christianity unchanged. The pre-requisite of co-operation is a better understanding of the teachings of Muhammad by Christians.

It would not be out of place if we pointed out that the source of the conciliatory and tolerant attitude of Islam is derived from the idea of the unity of God as a common basis of all revealed religions. In the Qur’an the Prophet Muhammad is asked by God to make an appeal to the Jews and Christians taking his stand on this common ground in the following words :

"Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but God and that we shall not take others for lords besides God; bear witness that we are Muslims."

Besides this there are several other verses of the Qur’an bidding us understand the revealed nature of Christianity.

But our respect for Christianity is not limited to theoretical profession of faith but is and always has been a living reality. One may doubt if the tomb of Muhammad would have remained intact if by any mischance during the Middle Ages it had fallen into Christian hands — but we have respected the tomb of Jesus. It is well to recall that not only have there always been Christians in the Muslim countries practising their religion without danger to their lives, but also that sometimes the Christians preferred the Muslim rule to that of their co-religionists. (cf. The Russian historian P. Kulish, in an article “La question d’Orient et les Slav du Danube,” in the Journal of the Ministry of Education of Russia for 1878.) History has never denied the tolerance exercised by the Muslims towards the Christians, especially in the epoch of their political greatness. It was, therefore, nor our fault if, in the past, the hand stretched out by us in friendship to Christianity was left in mid-air.

The co-operation which the Vatican expects of Islam can never be fruitful if misconceptions about Islam and its promulgator Muhammad continue to exist in the minds of its adherents. It is a fact that if there is any man who has suffered most at the hands of the Church, it is the personality of Muhammad. The literature of all European languages is full of grotesque ideas about Muhammad. To give an example, the word Muhammad, which literally translated means “the praised,” has given rise to such words as “maometry” and “Mahound” — maometry means idol worship while Mahound stands for an idol!

By the Light of the Qur’án and the Hadith

By KHAN BAHADUR GHULAM RABBANI KHAN, B.A., LL.B.

Love of God

The source of love is the beautiful.

Love is the yearning of soul towards something that is regarded as excellent, beautiful. Thus the Divine love denotes the sublimest and holiest spiritual affection which the human soul has for its Creator.

The very first verse of the opening chapter of the Holy Qur’án is :

“All praise (adoration) is due to God (comprising all the attributes of perfection), the Lord of the worlds, the Beneficent and Merciful and Master of the day of requital.”

The Holy Qur’án enumerates the ninety-nine attributes of God, relating to the act of creation, to His Person, His Greatness and Glory, His Knowledge, His Power and Control, to His Love and Mercy.

Devotion is nothing but intense love for beauty, and beneficence, and who is more beneficent than the great source of all benevolence and grace?

The Prophet Muhammad once said :

"God is beauty and delighteth in the beautiful.”

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In the Holy Qur'an we read:

"The love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tillth is made to seem fair to men, this is the provision of the life of this world; and God is He with whom is the good goal (of life).

"Say: Shall I tell you of what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them and pure mates and God's pleasure; and God sees the servants" (3 : 13-14).

"And there are some among men who take for themselves objects of worship besides God whom they love as they love God and those who believe are stronger in love for God" (2 : 165).

Man's love for God, which is the real basis of Islam, is here stated as being stronger than all other ties of love and relationship with the mundane, transient, ephemeral objects of attraction.

Characteristics of those who love God.

"Say: If you love God, then follow me, God will love you and forgive you your faults, and God is Forgiving, Merciful.

"Say: Obey God and Apostle; but if they turn back then surely God does not love the unbelievers" (3 : 30-31).

Devotion does not mean only the singing of hymns, repetition of prayers, invocation of Divine names. Rather is it that a Muslim should follow the Prophet Muhammad who observed with unflinching zeal the Laws of God, and completely resigned himself to the will of God and was a perfect model of self-effacement, self-control, sacrifice, and self-surrender. His mind and his body worked in accordance with the will of his Lord and in short each movement of his hearing, seeing, sitting, walking, completely harmonised with the Divine will. This is the required standard for the love of God and the Prophet attained it. The following words in the Holy Qur'an are put in the mouth of the Prophet Muhammad:

"Say: Surely my prayer and my sacrifice and my life and my death are (all) for God, the Lord of the worlds.

"No associate has He; and this am I commanded and I am the first of those who submit" (6 : 165-4).

The following are some of the qualifications of the divine lover or beloved:

"Surely God loves those who turn much (to Him) and He loves those who purify themselves" (2 : 222).

"And spend in the way of God and cast not yourselves to perdition with your own hands, and do good (to others) surely God loves the doers of good" (11 : 195).

"Yea, whoever fulfils his promise and guards (against evil) — then surely God loves those who guard (against evil)" (3 : 75).

"Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and God loves the doers of good (to others)" (3 : 133).

Some of the disqualifications are given below:

"God does not bless usury, and He causes charitable deeds to prosper, and God does not love any ungrateful sinner" (2 : 276).

"And fight in the way of God, with those who fight with you, and do not exceed the limits; surely God does not love those who exceed the limits.

"And serve God and do not associate any thing with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess, surely God does not love him who is proud, boastful" (4 : 36).

"And do not plead on behalf of those who act unfaithfully to their souls; surely God does not love him who is treacherous, sinful" (4 : 107).

In this connection some traditions of the Prophet Muhammad read:

"Dost thou love thy Creator? Love thy fellow creatures first.

"Those who earn honest living are the beloved of God.

"God is gentle and loves gentleness.

"God is pure and loveth purity and cleanliness."

God encourages His lovers.

Muhammad once said:

"Whoever loveth to meet God, God loveth to meet him.

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

How God rewards those whom He loves.

God rewards His lover with His love and showers His innumerable blessings on him which are mentioned by the Prophet Muhammad in the following words:

"God said, 'The person I hold as a beloved, I am his hearing by which he heareth and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh.'"

On how to attain this high state of evolution, the Prophet again says:

"O Man! only follow thou My laws and thou shalt become like unto Me, and then say 'Be' and behold 'It is'."

This stage was attained by Muhammad when he became the limb of God and cast a handful of gravel stones and sand into the eyes of 1,000 Meccans who had come to destroy his life and that of his followers, who were only 313 and ill-equipped. This action of the Prophet caused confusion in the ranks of the enemy to their utter defeat. And God says in the Qur'an in this connection:

"Thou didst not cast when thou cast, but God cast."

God's highest reward for His lovers is mentioned in the Qur'an:

"O soul thou art at rest!

"Return to your Lord, well-pleased (with Him), well pleasing (Him),

"So enter among My servants,

"And enter into My garden."
The Birthday of the Prophet Muhammad fell on the 2nd of January, 1950. Muslims all over the world paid their homage to the memory of the Prophet by holding special meetings and religious ceremonies in which the blessings of God on the soul of the Prophet were invoked.

Muhammad is the most misrepresented religious personage in the world.

To the Prophet Muhammad will go the everlasting credit of having created a society whose members to-day number about 400 million, from the midst of which race-prejudice and national sentiments have been destroyed, caste abolished, colour ignored and all barriers between man and man broken down.

But despite this, of all the religious personages — Buddha, Confucius, Moses, Jesus — the Prophet Muhammad is the most misrepresented and misunderstood religious personage in the world. Perhaps this is because he is, to use the words of the Encyclopaedia Britannica, 11th Edition, Art. "Koran", "the most successful of all the Prophets," and also because he is an historical personality. For instance, every little detail of the life of the Prophet Muhammad is known. In his case, in order to examine and scrutinise his deeds and words, the statements of about 13,000 persons who had spoken to him and seen him have been written, recorded and handed down to us. The world will fail to produce the names of so many companions of one single personality.
THE IDEAL PERSONALITY OF MUHAMMAD

By The Late Al-Hajj Khwaja Kamal-ud-Din

The hallmark of personality.

The greatness of a man does not consist in the working of miracles or the doing of wonders; neither does it lie in the preaching of sermons or the formulating of theories. These are but passing phenomena. The greatness of a man lies in the possession of a mighty personality. "Personality is one of the indescribable wonders of the world, and... personalities can and do marvels of the world." It is of everlasting value for those who are immediately around it, and for those, also, who come after. It conciliates opposition and inspires respect and imitation, which result, in the long run, in implicit obedience. It inspires others with its own spirit and dyes them in its own colour. It changes ideas and revolutionizes the thoughts, the habits and the customs of its contemporaries. It creates a new basis for the beliefs and actions of generation after generation of the races of mankind. In a word, it creates a new heaven and a new earth. Muhammad was such a personality, and, as such, was unique. There have been other personalities in the world. We may clothe them with attributes they never possessed; we may attribute to them virtues and ethics that they never owned or taught. "We may crucify Saviours or transfer them from the human to the divine on Mounts of Transfiguration." But all this is an afterthought that seeks to defile or magnify a unit of humanity. On the other hand, the light of personality shines like the sun; instantly opposition shrivels into nothing before its fiery ardour and unconquerable soul. Our judgment as to a person believed to possess personality must, therefore, be based on the opinion and action of his own contemporaries. "If the test of a great man's inspiration is the reverence which his words inspire in those who acknowledge their divine origin," as is remarked in the editorial columns of the Daily Express of November 10th, 1925, "then Muhammad must be numbered among the greatest." But if this is right — and it is right — Muhammad is a unique character, seeing that no other reformer, prophet, nor even any God-incarnate, could have and claim that love, devotion and obedience that came to Muhammad from his followers, who were not of low station or of inferior mental calibre, but men of position, rank, wealth and culture; and from his own kith and kin, those who knew the ins and outs of his life. "For twelve years the early Muslims suffered frightful persecution at the hands of idolaters, and yet their number steadily increased. The community was scattered, many were driven into exile, yet it went on growing. Though its numbers were subjected to most cruel tortures, there were few apostates, and many converts to the faith of God. Did the personality of Muhammad — the most charming that the world has ever known — count for nothing in that steadfast and enduring growth?"

In Muhammad we have the ideal personality, who in his own lifetime moulds the character of his fellow-men, reforms them, changes their thoughts, puts new ideals before them, elevates them to a higher plane, and, in spite of themselves, drives them onward and upwards on the path of progress, to the fulness of a better and holier life.

Muhammad and his attitude to Jews and Christians.

Muhammad was surrounded by infidelity, drunkenness, immorality, oppression, irreligion and infanticide; true religion had vanished, and an admixture of idolatry, fetishism, nature, element and man-worship was prevailing everywhere, even among Christians and Jews. Above all, he had to face people who were immensely conservative; who would not stoop to any interference with their own ways; who were tenaciously attached to their old customs and habits, and would not tolerate any admonition from another. It was a hopeless task to reform them. But Muhammad came with a mission to do so, a mission that surpasses the mission of other prophets in its arduous nature. But did Muhammad hesitate or shrink it? Did he begin his work with words and deeds of compromise, as others did? Did he adopt half-measures, or try the gradual infusion of new

1 Marmaduke Pickthall, the translator of the Holy Qur’an into English under the title of The Glorious Koran, from whom I have just quoted, says further: "Listen to the answer which a follower of his, when put to the extreme torture, gave his persecutors. They asked him: 'Don't you wish now that Muhammad was in your place?' Amid his pain the sufferer cried out: 'I would not wish to be with my family, my wealth and my children, on the condition that Muhammad was only to be pricked by a thorn. That is the accent of a personal love, not merely of the reverence that men feel for prophets, or the loyalty they pay to kings. One who had been his body servant said: 'I served our Lord Muhammad for ten years, and in that time he never said so much as 'Up' to me.' The same note of personal affection is evident in all the hundreds of reports concerning him which those whose privilege it was to know him in this life have left behind."
thoughts? Were his actions ever influenced by expediency? No. He goes directly to the root of the evil. Sensitive, retiring and reticent as he was, he neither temporized nor kept silent. He felt the force of his convictions and had the courage to act upon them. He was never influenced by expediency, neither did he ever care for diplomacy. He was always direct, whether in reply, advice, or reproof. To the non-Muslim world, he would say, in the words of the Qur'ān: "Whoever desires a religion other than Islam — submission to God — it shall not be accepted from him, and in the hereafter he shall be one of the losers." To the Christian he would say: "Jesus, son of Mary, is only an apostle of God . . . believe therefore in God and His Apostle and say not, Three. Desist, it is better for you . . . and they say the beneficent God has taken to Himself a son. Certainly you have made an abominable assertion. The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in that they ascribe a son to God . . . say, God is One. He is independent, He is neither begotten nor begetten." The Christians say: "The Messiah is the son of God: these are the words of their mouths; they imitate the saying of those who were pagans before. God destroyed them; now they are turned away." To the Romish Church he would say: "They have taken their Doctors of Law and their monks for Lords besides God." The Jews believed that they were the sons of God, and the Christians also thought themselves to be so; but Muhammad would admonish them and say: "The Jews and Christians say we are sons of God and His beloved ones; say, why then does He chastise you?" In addressing the Jews he said: "Most of you are transgressors . . . God has cursed and brought His wrath upon (them) of whom He made apes and swine." To the hypocrites he would say: "There is a disease in their hearts, so God added to their disease and they shall have a painful chastisement, because they lied." To those who would not listen to admonition nor care for warning he would declare: "God has put a seal upon their hearts and upon their hearing, and there is a covering over their eyes and there is a great chastisement for them." "Deaf, dumb, blind, so they will not turn back." Those were the days when salvation through vicarious atonements, sacrificial rites, intermediaries and intercessions was a popular belief; and no one was prepared to bear or give countenance to any attempt that would expose the falsehood of that belief. And yet Muhammad falsified all these doctrines when he said: "What! shall I seek a Lord better than God? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of a burden shall bear the burden of another." (vi. 165). "There does not reach God their flesh (of animals sacrificed) nor their blood, but to Him is acceptable righteousness on your part." (xxvi. 37). "So the intercessions of intercessors shall not avail others." 2

The essence of religion according to Muhammad.

Those were the days when ritualism was the sum total of almost every religion. But Muhammad distinguished between a formal and ceremonial piety. He made faith in God, and benevolence towards man, the essence of religion. "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this, that one should believe in God and the last day and the angels, and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performance of their promise when they make a promise, and the patient in distress and affliction and in time of conflict — these are they who are true (to themselves), and these are they who guard (against evil)." 14

The Arabs were extremely addicted to "drink" and gambling, but he would not allow even moderation; he would go directly to the root of it and would preach total prohibition thus: "O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work; shun it, therefore, that you may be successful." 15 His countrymen used to kill their female babies or bury them alive. It was a custom honoured by usage, but Muhammad uprooted it, saying when one is buried alive — "for what sin was she killed?" 16 In short, no false belief or wrong doctrine remained of which the error or hollowness was not exposed. No civil custom or bad habit was left unrebuked. And yet Muhammad would neither inspire any false hope nor would he claim any identity with the Deity. "No extraordinary pretensions, no indulgence in hyperbolical language, no endeavour to cast a glamour round his character and personality: 'I am only a preacher of God's words, the bringer of God's message to mankind,'" 17 repeats he always.

Miracles and Muhammad.

Miracles he performed, but not to propagate his faith. He would plainly say he was but a man like others; he had no treasures, nor did he claim to know the secrets of the future: "Say: I am only a man like unto you." 19 "Say: I do not control any benefit or harm for my own soul except as God pleases, and I have not known the unseen I would have had much of good, and no evil would have touched me. I am nothing but a Warner and giver of good news to people who believe." 20 "Say: I do not say to you I have with me the treasures of God, nor do I know the unseen, nor do I say to you that I am an angel." The Arabs were a superstitious people. Had the Prophet so wished, he could have claimed any supernatural powers for himself. Many incidents occurred in his lifetime when people would
have ascribed divine powers to him, but he destroyed all such vain suggestions by a plain denial. It is stated that on the day of the death of his son, the sun became totally eclipsed. Some of the pagans thought that the sun was in mourning for the sad event. They went to him with repentance, ready to accept his mission. But he would not take advantage of such subterfuge. He said: "Surely the Sun and the Moon are two signs of God; they do not suffer eclipse in consequence of the death of anybody not on account of anyone’s life."

Here is a man, a reformer, a Prophet, a Messenger from God, who stripped himself of all the paraphernalia reported to have been possessed by those who came before him with a similar mission. He disowned all that might invite following, help, cooperation or sympathy. Thus he made no friends, but enemies of them all. He would not yield to solicitations nor accept a position of wealth, to prejudice the mission — a mission in no way contributing to his personal aggrandizement — but the mission of God, the mission of humanity and the mission of everything that is noblest and best, the mission to establish the Unity of God and, through it, the unity of the human race, the mission of raising degraded humanity to its destined elevation. In short, he deprived himself of all that could have smoothed his way to success; had he done otherwise, he would have been untrue to himself and insincere to his mission for which he had the call. He did not work miracles to achieve his object, but he worked what was more than a miracle: he worked against odds and achieved a success — such a success as has never come to any person before or since in religious or secular history, and that in the adverse circumstances to which he had been subjected. But to achieve this unique success he did not resort to things beyond human reach, in which case he could not have acted as an exemplar. He used all the honest and honourable means that are open to others, and so his life is an object-lesson to those who have to work for success against heavy odds and under adverse circumstances.

Muhammad a prophet whom men can imitate in their lives.

A prophet comes to act as a guide and a model; Muhammad has a special claim to these qualifications. He is the Prophet in human colours, and consequently a true specimen for our imitation. He faces difficulties, and surmounts them with means within the reach of humanity. Other Prophets, as the report goes, had recourse to miracles to meet the difficulties in their way. One could understand the need of a miracle in order to strengthen the conviction of, or drive home, certain truths to a man in the street — it is a necessity, and there is a genuine report of any number of miracles performed by the Prophet Muhammad for that purpose — but we, in our day, have to face similar difficulties in our life, and we cannot do miracles in order to surmount them. Moses saved his people from the Egyptian tyranny through a miracle, but Muhammad defended the city of Medina with his little band against ten thousand odds through his heroic and soldier-like measures which a commander of an army will be proud to follow with advantage. But Moses with all his miracles could not infuse that spirit of manliness into his followers which we observe in the ranks of Muhammad. Jesus had to complain always of the lack of faith in his disciples, though they saw many a miracle from the master, but Muhammad had a band of the faithful unique in their devotion to the master.

Muhammad achieved the zenith of character and morality.

Few persons remember their days of adversity when they come to power. High-mindedness and great strength of character alone can stand against the vicissitudes of life. To him who possesses these qualities change means newness of occasions that call forth such other noble qualities as could not be exhibited in his former state. In fact, every quality has its own occasion and demands special circumstances for its revelation. If trial gives a man character, success brings out his nobility of mind, if he possesses it. Humanity is not only softness of heart; it consists of various morals, tender and stern, and needs a variety of conditions for their development. If some find manifestation in penury, others demand influence if they are to appear in perfection. Very few of the Guides of Humanity were granted occasion to taste both. But Muhammad, to act as a perfect model for humanity, had to pass every phase of life. If prosperity brought out his generosity, his forgiveness, and his high-mindedness, his adversity gave him occasion to exhibit his patience, his fortitude, and his trust in God.

There is one thing in him that shows that he had achieved that zenith of character and morality that must be the final goal of human endeavour, where man reflects Divine morals. Like all the ways and laws of God, Muhammad is unchangeable. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same. He discloses the same character. Humility was, for example, his special characteristic throughout his career. "His military triumphs," says Washington Irving, "awakened no pride or vain glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect were shown him. If he aimed at universal domination, it was the dominion of the faith; as to the temporal rule which grew up in his hands, as he used it without ostentation so he took no step to perpetuate it in his family."

The humble ways of Muhammad.

"After he became the sovereign of Arabia he still remained on terms of brotherhood with all believers. He had not to surround himself with guards and janitors; he moved in simple ways among the brethren, the guide, the peacemaker, the trusted friend." "Even at the zenith of his worldly power the good sense of Muhammad," says Gibbon, "despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hand his shoes and his woollen garments. Disdaining the penance and merit of an hermit, he observed, without effort and vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with hospitable plenty; but, in his domestic life, many weeks would elapse without a fire being kindled in the hearth of the Prophet." "I would add a statement on record left by the Lady 'Aishah to these quotations which I have purposely made in pursuance of an Arabic proverb that says that the best of testimony is that which comes from the other camp: "For a whole month together we did not light a fire to dress victuals; our food was nothing but dates and water unless anyone sent us meat. The people of the Prophet's household never got wheat bread on two successive days."21

21 In the collection of Tirmizi known as the Jami' it is stated that the Prophet and his family went hungry for many nights successively, because they could not get anything to eat in the evening.

Once, no fire was made for two months in the house of the Prophet. 'Aishah related this to 'Urwa bin Zubair, who asked her what they had been eating. 'Aishah answered: "Water and dates. Sometimes the neighbours would send in goat's milk, and we would drink of it." In Bukhari, Book of Riqaq, it is stated that the Prophet never ate a loaf of bread.

Sahih bin Sa'd relates that the Prophet had never had any chance of enjoying the fine flour which in Arabia is known as Haddar an-nagi (The sifted white flour). He was asked whether there were

continued on Page 10
This was the life he led and such were his humble ways when the whole of Arabia was at his feet. The entire town of Medina grew wealthy in the latter days of his life. Everywhere there was gold and silver, and yet the house of his own daughter showed no sign of riches, no trace of wealth or comfort. On the very day of his death his only assets were a few shillings, a part of which went to satisfy a debt and the rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had patches. The whole property being thus spent, the Prophet has been reported to have remarked: "We of the class of Prophets neither inherit from others nor do we leave anything for others to inherit from us."

HOW AND WHEN THE HEGIRA ERA BEGAN

By DR. HASSAN IBRAHIM HASSAN

Events leading to the Flight of Muhammad from Mecca to Medina.

The migration of the Prophet Muhammad from Mecca to Medina was the starting point of the Muslim era.

The birth of the Prophet took place in the year of the Elephant, in which year God brought about the defeat of a certain Abraha, the governor of the king of Abyssinia in the Yemen who was trying to capture Mecca. Hence the year of the Elephant is regarded as an advent of a new era in the history of the national life of the Arabs. So important was this historical incident that the Arabs used to date their history from that year. It also paved the way for the acceptance of the Muslim faith and the struggle for its spreading.

Before the rise of Islam the Arabs made their offerings to their gods. In this society in which heathenism prevailed Muhammad was sent to this world with a prophetic mission proclaiming that there is but one God. He invited his countrymen to abandon idolatry, but his message received from them nothing but scoffing and contempt, and they viewed the progress of the new religion with increasing dissatisfaction and hatred. They realised that the triumph of the new teaching meant the destruction of the national religion and the national worship, and the loss of wealth and power to the guardians of the sacred Ka‘ba. His followers had to endure the cruelest persecution.

As the Prophet Muhammad was unable to relieve his persecuted followers, he advised them to take refuge in Abyssinia, and in the fifth year of his mission (615 C.E.), eleven men and four women crossed over to Abyssinia where they received a kind welcome from the Christian king of the country.

For three years the Banu Hashim, to whom Muhammad belonged, are said to have been confined to one quarter of the city, except during the sacred months, in which all war ceased throughout Arabia, and a truce was made in order that pilgrims might visit the sacred Ka‘ba, the centre of the national religion.

Muhammad used to take advantage of such times of pilgrimage to preach to the various tribes that came to Mecca.

The loss of his faithful wife, Khadijah, followed by that of his uncle, Abu Talib, who supported Muhammad and defended him, plunged him into the utmost grief and exposed him again to insult and contempt. He set out for Taif, a city about seventy miles from Mecca; but his claims only excited the ridicule and scorn of its heathen people, who pitilessly stoned him with stones and drove him from their city.

His return to Mecca, however, made his success more hopeless than ever, and the agony of his soul gave its utterance in the words that he puts into the mouth of Noah: "O my Lord, verily I have cried to my people night and day; and my cry only makes them flee from me the more. And verily, so oft as I cry to them, that thou mayest forgive them, they thrust their fingers into their ears and wrap themselves in their garments, and persist (in their error), and are disdainfully disdainful."

At the time of the annual pilgrimage Muhammad preached Islam in the encampments of the various tribes, but his words were rejected with scorn. Nevertheless the pilgrims of Medina, then called Yathrib, had long been engaged in a most bitter deadly feud between the Khazrajis and the ‘Aws. When these pilgrims returned to their homes they invited their people to the faith.

When the time of pilgrimage again came round, a deputation from Yathrib met Muhammad at Aqabah and pledged him their word to obey his teaching; they returned to Yathrib as missionaries of Islam, and so prepared was the ground that the new faith spread rapidly from house to house.

Persecutions of the Quraysh grow fiercer and the Prophet decides to leave Mecca.

The following year, when the time of the annual pilgrimage again came round, a band of converts came from Yathrib to Mecca and invited the Prophet to take refuge in Yathrib from the fury of his enemies and swore allegiance to him as their prophet and their leader.

As soon as the news of these secret proceedings reached the Quraysh, the persecution broke out afresh against the Muslims, and Muhammad advised them to emigrate to Yathrib; they set out in small parties. The Prophet himself set out accompanied by Abu Bakr. He left ‘Ali behind to return some property entrusted to him to their owners. ‘Ali remained three days behind in Mecca and then joined the emigrants.
The Quraysh tribe, to which the Prophet belonged, wished to slay him and appeared in the morning at his house; but they met only 'Ali. They then rushed off to pursue Muhammad on the road to Medina. When he heard of this, he hid with Abu Bakr in a cave, and God willed that a spider should spin its web at the entrance to his cave. When the Quraysh saw the web, they thought it impossible that anyone could be inside and passed by. The story explains the illusion in the Qur'an: "If you will not aid him, God certainly aided him when those who disbelieved expelled him, being the second of the two, when they were both in the case, when he said to his companion: 'Grieve not, surely God is with us. So God sent down his tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of God, that is the highest; and God is Mighty, Wise.'"

Along the road the supporters (ansar) came flocking up to the Prophet; they took the reins of his camel and begged him to settle among them. But the Prophet answered: "Let my camel go; it is obeying God's command."

The Prophet is said to have had a mosque erected and to have performed the solemn Friday prayer (Salat al-jum'ah) for the first time with Banu Salim, when he came among them on his way. Arriving in Medina he took up his abode with the Ansari Abu Ayyub.

The inauguration of the Hegira era by Caliph 'Umar.

Not long after this Muhammad was able to gather the Arab tribes and unite them under the banner of Islam, thus putting an end to the destructive tribal feuds that had prevailed among them in pre-Islamic times. In this manner was established in Arabia a respected and strong central government. Therefore it is natural that the Muslims celebrate the Hegira and regard it as the advent of a new era in the history of the Arabs and date their history from that year.

Authorities are not agreed on the exact day of the Hegira. According to authentic sources it took place on 8th Rabi' I (20th September, 622). The fixing of the Hegira as the beginning of the Muslim era dates from the Caliph 'Umar. The traditions which try to trace it to the Prophet himself are devoid of all probability. According to another tradition Ya'la ibn Umayyah, Abu Bakr's governor in the Yemen, was the first to use it, but the view that it dates from the Caliph 'Umar is by far the most prevalent.

It is related that the Caliph 'Umar, after having regulated the administration of finance and made up the registers and the levies of taxes, found himself embarrassed about the dating, or rather he was reproached for not dating at all. Abu Musa al-Ash'ari wrote to him saying: "Thou art sending us letters undated." The Caliph discussed the matter with his officers, and after investigating the customs of the Greeks and Persians it was decided to establish an era. Some proposed to date from the birth of the Prophet, but this date was not certain. 'Ali is then said to have proposed to have the Hegira as the beginning of the era, as it marked the date when the Prophet began to assume sovereign power. This decision was come to in the year 17 or 18; some, however, say 16, but the general view is the year 17.

Before fixing this date the Arabs were reckoning from the "year of the Elephant". After the migration of the Prophet to Medina 'Umar chose the year of the Hegira as the year 1; but as the calendar was already fixed by the Qur'an, the months were retained and Muḥarram was retained as the first month because business is resumed then after the pilgrimage. The era thus began, not with the day of the Hegira, but with the first day of the month of Muḥarram of the Hegira year. The first day fell upon a Friday, and corresponded to the 16th Tammuz (July) 953 of the Seleucid era, and 622 of the Julian Calendar.

Causes that led to the adoption of Muḥarram as the first month of the Hegira year.

It is interesting to illustrate how Muḥarram was made the first month of the Hegira year. Muḥarram is an adjective qualifying Safar, being the first two months in pre-Islamic Arabia, and Muḥarram qualified the two Safars which belonged to the sacred months, and it gradually became the name of the month itself now called Muḥarram, i.e., the sacred month. The Arab year began, like the Jewish, in autumn. After the Prophet Muhammad had forbidden the insertion of the intercalary months in the Qur'an (Chapter: Immunity), 1st Muḥarram, the beginning of the year, went through all the seasons as the year, which now consisted of 12 lunar months, had always only 354 or 355 days, as it still has.

"Postponing (of the sacred month)," states the Qur'an, "is only an addition in unbelief, whereas those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that God has made sacred, and thus violate what God has made sacred."

The sacred month is often referred to in the Qur'an. It is recorded in Surat al-Baqarah (the Cow) that: "They ask concerning the sacred month — about fighting in it. Say: Fighting in it is a grave matter; and hindering it from God's way and denying Him, and (hindering men from) the sacred mosque and turning its people out of it, are still greater with God."

Al-Muḥarram, the first month of the Hegira year, has 30 days of which, in addition to the first as the beginning of the year, the following are specially noted: the 9th as the fast day of the Shi'ite ascetics; the 10th, the anniversary of the tragedy of Kerbelah (61 A.H.), on which al-Husayn ibn 'Ali was killed, and therefore the great day of mourning by the Shi'ah; celebrated by pilgrimages to the sacred places of the Shi'ah, especially to Kerbelah; the 16th as the day of the selection of Jerusalem as the Qiblah; and the 17th as the day of the arrival of the Elephant at Mecca from which the Arabs used to date their history.

Therefore, it is natural that the Muslims celebrate the first day of the Hegira Year. Nevertheless, it is not recorded that they celebrated this day either in the Prophet's lifetime or during the reign of the Caliph Abu Bakr. During the reign of the Caliph 'Umar they took special interest in celebrating this day, and since then the eve of the Hegira year has been celebrated with great pomp and glory and the organization of the ceremony received particular interest from the 'Abbasid and the Fatimid governments. The Caliph rode on horseback and huge multitudes of all ranks joined the procession which passed through the main streets, and meals and gratuities formed a part of the celebration of this festival.

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A voluminous commentary of the Holy Qur'an has been described by somebody as containing everything but commentary. The biography of Hadhrat 'Aishah by Miss Nabiya Abbott, an Associate Professor of Islamic Studies in the University of Chicago, may similarly be described as giving all the stories, trivial as well as important, fiction as well as fact, about 'Aishah, without giving a glimpse of the real 'Aishah. This book — 'Aishah, the Beloved of Mohammed — is divided into three parts. The first part entitled "Beloved of Mohammed", deals with 'Aishah's life from her marriage till the Prophet's death, and shows her to be occupied with domestic "intrigues". The second, entitled "Mother of the Believers", deals with her life during the next thirty years, the Early Caliphate period, and describes her as playing a leading part in political "intrigues" against 'Ali. The third, entitled "Sage and Saint in Islam", deals with her life during Mu'awiya's reign, and describes her as still engaged in politics, though playing now only a secondary part. It is towards the close of this part that the author seems to have been compelled to refer to her real life-work, imparting religious knowledge to "men and women of all classes" who "came from far and near to this Mother of the Believers to listen, enquire and to be guided", devoting hardly four or five pages to this aspect of her life. But how a woman who passed her whole life in domestic or political intrigues became a religious teacher and a spiritual guide towards the close of her life, and that all of a sudden, the author wisely leaves unexplained, though she naively admits that 'Aishah "stands with such leading traditionalists of the school of Medina as Abu Hurairah, Ibn 'Umar and Ibn 'Abbas".

Was it possible for anyone to become a traditionalist overnight? Who were these traditionalists of Islam? Were they not all people who were occupied first with the acquisition, and then the dissemination of religious lore? And how could they disseminate knowledge without acquiring it? It is true that even the Muslim historians have not paid much attention to the spiritual and intellectual conquests of Islam, so deeply were they engrossed with its amazing material conquests. But now that the whole human history is really being re-written, in some cases from the scantiest material, it is the duty of every scholar who occupies himself with the historical side of life to unearth real facts, and not to be led away by prejudices which blur the vision. The religious lore of Islam enjoys at least one distinction; it is based on contemporaneous evidence. The primary source of the religious literature of Islam is the Qur'an, and the purity of its text is admitted on all hands. A secondary source is the Hadith, or words and deeds of the Prophet as reported by his Companions. The question is how were these reports preserved? And how did the traditionalists among the Companions of the Prophet — 'Aishah being admittedly one of them — acquire them?

In the first place, this reporting of the Hadith being a duty imposed on the Muslims by the Prophet himself. Li-yuballigh al-shabid al-ghaibah were the words which the Prophet would very often address to those who listened to him — Let him who is present carry this message to him who is absent. It was in obedience to this order that some of the Companions devoted their lives to this purpose. They listened to the Prophet as students would listen to a teacher. Indeed the pen was not used freely for this purpose, especially because there was a danger that the Hadith might thus be confused with the Qur'an, which was necessarily written down. But the same purpose was served by memory, and some of them had marvellous memories, 'Aishah being one of them. She knew thousands of verses of pre-Islamic poetry by heart. Seven of these traditionsists, including 'Aishah, had memorised two to three thousand of the Hadith. Abu Hurairah having more than five thousand to his credit. They were all young people in the days of the Prophet. Besides Abu Hurairah and Aishah, there were Ibn 'Abbas, Ibn 'Umar, Jabir, Anas and Abu Sa'id al-Khadr. Some of them were among the Ashab al-Suffah, students of religion living in a part of the mosque, while Anas had access to the Prophet as a servant and 'Aishah enjoyed his company as a wife.

'Aishah's life may thus be broadly divided into two periods like the other traditionalists. Like them, she led the life of a student in the Prophet's lifetime, and the life of a religious teacher after his death. Miss Abbott, while describing 'Aishah's playing with dolls, no uncommon thing in the life of any girl, has not a word to say about these more serious activities of the young 'Aishah.

'Aishah's age at the time of her marriage to the Prophet Muhammad fourteen and not nine as commonly supposed.

I may add a few words here as to a general misconception relating to the age of 'Aishah when she was married. It is generally supposed that the marriage, virtually a betrothal, took place when she was six years of age and the consummation of marriage when she was nine. That in a warm country like Arabia a well-built girl may have attained puberty at nine is quite possible, for there is not the least doubt that the delay in consummation was meant for this purpose. But there are clear reports which show that it was not a period of three but five years that elapsed between the marriage and its consummation. There is an agreement that 'Aishah's marriage took place in the month of Shawwal in the tenth year of the Prophet's Call, which was the year of the death of Khadijah, and there is also an agreement that the consummation of marriage also took place in the month of Shawwal after the Flight to Medina. While there is overwhelming evidence that it was the second year of the Hegira, some have held it to be the first year of the Hegira. Even if this were true, full four years had elapsed between the marriage and its consummation, and therefore the report that 'Aishah was six at marriage and nine at consummation cannot be accepted. But as I have said, there is overwhelming evidence that the consummation took place in the second year of the Hegira. The Flight took place in the beginning of the fourteenth year of the Call, but Abu Bakr and the Prophet had both left their families at Mecca when they fled to Medina. It was after they had settled at Medina that arrangements were made to fetch the two families. This must evidently have taken some three to four months. And it is further related by Bukhari that when Abu Bakr's family reached Medina, 'Aishah fell ill and she remained sick for such a long time that all the hair of her head fell off. Then after she had recovered, she grew fresh hair and before she came to the Prophet's house her hair had grown so

1 Aishah, the Beloved of Mohammed, by Nabiya Abbott, University of Chicago Press, Chicago, 1948, $2.50.

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long that it reached her shoulders. Now the Prophet's Flight (Hegira) took place in the month of Rabi I, and from this to Shawwal, of the same year, there were only six or seven months in all, about half of which time was undoubtedly taken in 'Aishah's coming to Medina. So the long illness followed by the fresh growing of the hair down to the shoulders was simply impossible within the short period of three or four months. The absurdity of this view is so clear that 'Ani, Bukhari's most famous commentator, calls it qa'il-un wasil — a nonsensical utterance. It was therefore Shawwal of the second year of the Hegira in which the consummation of 'Aishah's marriage took place. Thus full five years elapsed between the marriage and its consummation and the report that 'Aishah was six at marriage and nine at consummation thus stands self-condemned. Even if she was six at marriage, she was eleven at consummation. Further consideration of this question shows that 'Aishah could not have been six at marriage. When the proposal of her marriage with the Prophet was put before Abu Bakr, he replied that she was already betrothed to Jubaib, but betrothal at four or five was not customary in Arabia. On the other hand, there is positive evidence in reliable reports that she was born about the year of the Prophet's Call. For instance, Bukhari relates on the authority of 'Aishah herself that when the chapter entitled al-Qamar (the Moon), 54th chapter of the Holy Qur'an, was revealed, she was a girl playing about and remembered certain verses which she heard being recited. Undoubtedly then she could not have been less than four years of age at that time, and the 54th chapter was undoubtedly revealed before or in the fifth year of the Call. This points to her birth having taken place in the first or second year of the Call, so that she must have been nine at the time of her marriage. This is confirmed by a report in the Tabaqat of Ibn Sa'd that 'Aishah was nine years of age at the time of her marriage. Again, the Isbah, speaking of Fatimah, the Prophet's daughter, says that she was born about four years before the Call and was about five years older than 'Aishah. This also points to 'Aishah's birth having taken place about the second year of the Call, and this would show her to be nine at the time of marriage.

There are other reports as well which show that 'Aishah was nine years of age at the time of marriage, and therefore she was a fully grown-up girl of fourteen at the time when she was admitted to the Prophet's household. Before that she had learned and committed to memory much of the poetry of pre-Islamic days, and was not intellectually sufficiently developed to understand and realize what the Prophet's message was and how it was to be preserved. It was therefore with a full understanding of her duties as a wife and her duties as a student of religion that 'Aishah entered the Prophet's house.

'Aishah one of the foremost traditionists and also one of the greatest teachers of religion.

Of all the young students of religion that gathered round the Prophet with the object of carrying his message to others, 'Aishah was undoubtedly one of the finest, if not the finest person, and had moreover the best opportunity. The knowledge of Arabic poetry which she had already acquired, as knowledge was acquired in those days, stood her in good stead. Intellectually, as well as in independence of character, she was above most of those who undertook this duty out of their free will. She never rested until she was satisfied as to the real significance of what she was told. Bukhari says that 'Aishah did not hesitate to enquire repeatedly from the Prophet when she did not understand. On a certain occasion, the Prophet said that whoever is called to account will be punished — man huwa 'uzzathu. On hearing this 'Aishah said, "Does not God say that account will be taken by an easy reckoning?" The Prophet explained that he was speaking of a person with whom the utmost is done in reckoning or who is severely called to account — man isugh al-bisaba 'uzzihat.

It was thus as a young student that 'Aishah laid down the basis of an important principle governing the relations between the Qur'an and the Sunnah. When the Prophet spoke certain words, she thought that what he said did not conform to the principle laid down in the Holy Qur'an, and boldly gave expression to her feeling. The Prophet did not take it ill; he rather approved what she said and gave an explanation of his words which was in conformity with what the Qur'an said. It is the development of this principle which gives 'Aishah the first place among the traditionalists. In later days, i.e., after the Prophet's death, whenever a hadith was related in her presence and she found that it was not in conformity with the Qur'an, she corrected it. Thus when she was told about Ibn 'Umar relating a hadith about a dead person suffering punishment on account of the wailings of the mourners, she did not accept it, because, she said, it was against the Qur'an which said that "no bearer of a burden bears the burden of another." And then she corrected the hadith saying that what happened was really this, that the Prophet passed by the bier of a Jewess for whom her relations were wailing and said that they were wailing while she was being punished. Thus she pointed out that Ibn 'Umar was under a misconception in repeating the Prophet's words. This fact was brought to the notice of Ibn 'Umar, who did not contradict the incident as related by 'Aishah, and thus tacitly admitted that his view was wrong.

There are many other examples of the same principle to be met with in 'Aishah's life. She never accepted a hadith which was against the Holy Qur'an. The service which she thus rendered to Islam gives her the topmost place among the traditionalists. This principle was later developed and fully made use of by the two great Imams, Imam Abu Hanifah, who occupies the topmost place among the Jurists, and Imam Bukhari, who occupies the first place among the collectors of the Hadith. And it is this principle which can to-day solve the difficulties of the juristic problems of the Muslim world. Thus the basic juristic principle regarding the relation of the Sunnah to the Qur'an was laid down by that eminent lady 'Aishah, who is not only the First Lady of Islam but also its First Jurist and one of its greatest traditionalists. Strangely enough, her biographer, Miss Abbott, has not a word to say about this great and incomparable service which 'Aishah rendered to the world of Islam, while pages after pages are devoted to the most trivial details whose authority, to say the least, is doubtful.

'Aishah, the Truthful.

The distinguishing characteristic of 'Aishah's life, then, is that she was one of the greatest religious teachers, and no other woman in the world occupies the high position which 'Aishah does in this respect. She had the noble qualities of womanhood which other great women had, but she was in addition one of the greatest religious teachers of the world. That is not all. She also lived an exemplary life of a religious teacher, and this aspect of her life has again been belittled by the author of 'Aishah, the Beloved of Mohammed. 'Aishah was the Beloved of Muhammad not only on account of her personal charms but also because of her moral perfection and her attainments on the spiritual side of life. It was on account of these great qualities of hers that, just as her father was known as Siddig, the Truthful or the Righteous man, she was known as Siddi'atb, the Truthful or the Righteous woman. All religions have had their hermits, but Islam's hermits did not lead their lives in solitude. They lived in this world, yet so far as worldly attractions were concerned they were not of
this world. Such an hermit was 'Aishah. While young she had a love for the attractions of this life and, along with other wives of the Prophet, she demanded more worldly comforts when she saw that Muslim society had emerged out of the initial stage of poverty and was getting affluent. This demand was rejected by the Prophet as the Qur'an states:

"O Prophet! Say to thy wives: If you desire this world's life and its adornment, come, I will give you a provision and allow you to depart a goodly departing.

"And if you desire God and His Messenger and the latter abode, then surely God has prepared for the doers of good among you a mighty reward" (33:28, 29).

All wives of the Prophet, including 'Aishah, chose the latter alternative. They would no more desire this world and its adornment; and they were true to this till the end of their lives. With the Muslim conquest of Persia and the Roman Empire, the wealth of these empires flowed into the capital — Medina — and 'Aishah and other wives of the Prophet shared in the general prosperity. But they still led the austere and simple life which they had chosen in the Prophet's lifetime. Miss Abbott bears witness to this trait of 'Aishah's character:

"Equally numerous are the traditions that bear witness to the almost ascetic simplicity of her life. Not a few add or imply that she could not bear to live in comfort, let alone luxury, as long as she remembered the hardships and poverty of Muhammad's life or recalled his personal advice to her to content herself with little of this world's goods — a traveller's provision and old clothes — and to beware of the company of the wealthy. She, therefore, wore patched clothes and on occasion rebuked the Companions of the Prophet for their high living and extravagant attire. Her own resources, which were varied in source and considerable in size, is said to have dispersed largely in charity. But similar stories of such extravagant charity are told also of some of the other " Mothers of the Believers."

But all this good to her credit is swept off by Miss Abbott with four words — " with 'Aishah charity began at home" — because in one or two instances 'Aishah's relatives benefitted by her charity. And then a " careful examination of all the sources " leads the charitable author " to conclude that 'Aishah neither stinted herself on worldly goods nor allowed her piety to curtail her social freedom. " So that any tradition, however weak, or even fabricated, is to be accepted if it speaks of a weakness and must be rejected if it speaks of her good and great qualities. That in fact is the basic principle which has guided Miss Abbott in writing the life of 'Aishah, and therefore to her, " the Moslem traditions came in time to draw a picture of an ascetic and devout 'Aishah whose guiding principle in life was to live in the faith, hope for its rewards and practice freely its charities. " And it was therefore due to Muslim exaggerations of a later day that 'Aishah " came to be ranked high not only among the sages but also among the saints of orthodox Islam."

The Western mind fails to appreciate certain apparent contradictions in the life of Muslim religious leaders and saints.

It is true that 'Aishah, notwithstanding her role as a great religious teacher and as leading a more or less ascetic life, took part in certain political activities of the Muslim community. To the Western, Jewish or Christian mind it may look like a contradiction, so that reports relating to her religious activities or ascetic and charitable ways of life must be rejected as later exaggerations, but such contradictions are actual facts of life in the early history of Islam. Even the rulers of a vast empire in early Islam, men like Abu Bakr, 'Umar, 'Uthman and 'Ali, wore patched clothes and lived like the ordinary labourers. It was only for about three or four months in her life that 'Aishah had to play an important part in politics. This was the occasion when the third Caliph 'Uthman was killed by certain rebel leaders and 'Ali was elected as the Caliph. The Muslims became divided into two camps. Talha and Zubair led the movement which demanded the execution of the assassins of 'Uthman without any delay, while 'Ali under the circumstances found himself unable to take any such step. 'Aishah joined Talha and Zubair after some time when she found that the Caliph was not doing anything to apprehend the assassins of his predecessor. She based her case on the following verse of the Holy Qur'an:

"And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to God's command" (49:9).

As a result, a battle was fought at Bassrah. In the thick of the battle, Talha and Zubair met 'Ali and agreed to end the battle, but both were killed when the murderers among 'Ali's followers 'Ali with all honour waited upon 'Aishah and behaved like a dutiful son. And 'Aishah again went back to the work she had been doing all along. She went to the extreme of taking part in actual warfare when she thought truth and justice demanded it. It was not any political party that she joined; it was, as she thought, the cause of Truth. She did not hesitate to find fault with 'Uthman when she thought him to be in the wrong, and when he was assassinated she thought it her duty to have his blood avenged. Similarly she joined the movement against 'Ali when the latter, in her opinion, failed in his duty to avenge the blood of 'Uthman, but had no grudge against him when she was convinced of his innocence in the matter. 'Aishah's taking part in politics was an extraordinary event, but perhaps this was to show that even women might take part in politics if the need arose.

Miss Abbott finds herself unable to take a charitable view of 'Aishah's words uttered towards the close of her life: " She wished that she could sink into complete oblivion." These words were uttered when 'Ali Abbas came to see her during her last illness. He began to recount several of her distinctions and spoke of the benefits which had been conferred on the Muslims through her. It was on hearing these words of praise that 'Aishah uttered the words quoted above. Evidently what she meant was that it would have been better for her if she had not been spared to hear these words of praise, because one's praise to one's face may generate in oneself feelings of elation. Feelings of humility and lowliness, which fill the hearts of all men of God, generate a sense of unworthiness in the Great Presence of God. On one occasion 'Aishah was asked when a man was a sinner and she replied: " When he supposes that he is righteous." Miss Abbott is conscious of the high degree of 'Aishah's spiritual perfection. " Many are the references," she says, " in the traditions to her God-fearing and prayerful life, as seen in both her acts and her words. She was given at times, it seems, to the tearful reading of the Qur'an and to long periods of fasting and prayers." But when Miss Abbott comes to the interpretation of 'Aishah's last words, she refuses to take that view which is in consonance with her God-fearing and prayerful attitude to life — that these were words springing from a deep and religious sense of her own unworthiness — and suggests: " Or did it not, instead, well up from a weary soul tragically disappointed in life? " The author thus shows that her mind is full of strong prejudice against the great personage whose life she has undertaken to write.
JOAN OF ARC
OF ISLAM

PRINCESS AMINAH AL-UMAWIYYA
(Burnt March 2nd, 1587 C.E.)

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

"Is not God sufficient for His servant?" (The Holy Qur'ān 39 : 36).

The night was getting darker and darker, yet the battle continued to rage furiously. Every now and then a sword flashed in the darkness followed by a thud and a groan. But all throughout there was an Arab voice screaming ever so loud: "Don't give the infidel Spaniards a respite! They are the enemies of your religion and your race! Fight, fight on, brave heroes of Islam, true descendants of the early conquerors!"

The land was mountainous and rugged; one could hardly find enough room for one's feet to balance oneself. A few torches were lit at a later stage of the fierce battle to avoid killing one's own comrades by mistake. Bodies kept rolling down the slope and filling up the ditch below; the dead were being heaped on the wounded, precipitating their death. A thick smoke rose as a result of the brutal burning of Arab huts by the Spaniards. The air became suffocating, but the rebels did not yield. They were no longer fighting for their fatherland, because that was lost long ago; they were no longer fighting for their own property because that was already confiscated by a greedy glutinous government; they were no longer fighting for their very existence because they knew that the Spanish hordes had encircled them; there was no line of retreat left to them; they were doomed to die like so many thousands of their brave compatriots who died at Baeza, Malaga and the gates of the Alhambra. They were fighting to set an ideal for the coming generations—and what an ideal that was! No pen, however descriptive, can depict it. They kept ejaculating La ilaha illa 'l-Lab (There is no God but God) Wa la ghaliha illa 'l-Lab (And no conqueror but God). They were cut down to the last man. They died with the halo of martyrdom round their comely faces, with their eyes full of the beauty of Spain and their lips betokening the smile of happiness.

It was all calm and still now, except for the footsteps of a few Spanish soldiers walking over the battlefield with lanterns in their hands, lifting the heads of the dead and examining their faces.

"No, it is not him," said a soldier as he looked carefully at the face of a fallen martyr, with his eyes half-closed and streaks of blood besmirching the corners of his mouth.

"It is difficult to recognise any of them," returned the other, "they all look so much alike; but we have to find him to win the prize!"

A few steps further one of them stumbled and fell over, and when he rose again, with the flickering lantern still in his hand, he retreated a step or two back. There was a weak sound imploring him for a drop of water. "The knife, the knife, quick ..." shouted the heartless Spanish soldier to his friend. The other hurried along breathlessly with his knife flashing in the darkness.

"Here he is, here he is, give it to me!"

As he got hold of the knife, he clutched the victim's hair furiously, but within the split of a second an eldritch scream rent the stillness of the night. The other soldier turned on his heels and ran away as fast as he could.

It was not until the next day that a number of Spanish soldiers were sent to the spot of the previous night's scene. They found the wounded man dead, but lying next to him was a Spanish soldier transfixed with a lance with the expression of horror all over his face. Strangely enough he was still holding fast to his knife.

They came closer to the dead Arab and looked with scrutinizing eyes. "It is Ferdinando de Valori," they unanimously agreed. The head was severed and fixed to a lance and taken to the general headquarters amidst jovial exclamations.

"So Ferdinando is dead!" said pensively a hook-nosed, Israelite-looking man as he heard the news in confidential tones from a fellow hook-nosed Israelite-looking man. "I must tell Isabella. She should know about it. Good-bye, I shall see you later," said the first Jew, hurrying his steps through a narrow road of al-Bayacin.

In an hour he was at the Gate of Justice. "What do you want?" inquired the sentinel.

"I want to see Senorita Isabel."

"You must get permission first from the alcajde, Juan Alvarez."

The Israelite looked at him in a dejected manner and said, "Surely it does not require all this paraphernalia," saying so, he put surreptitiously a piece of gold into his hand.
“Oh!” said the guard, while his face became creased with a smile, “you’ve been here before, haven’t you?”

“Yes,” said the Israelite quietly.

“Go in then, but don’t be long.”

So he went in, walking stealthily through the halls of the Alhambra until he reached the hall of the Two Sisters. He knocked at the door very gently. A jingling musical voice answered, “Who is there?”

“Isabel, my dear, it is me.”

The door opened with a jerk, and there was a long exclamation of surprise. “It is you, Ya’qub!”

“Yes, my dear daughter.”

He held her in his arms and kissed her forehead, but he decided at the last moment not to tell her but to give the whole occasion an air of casual visit. But as he was holding her in his arms, he became emotional and a warm tear fell on her face and gave him away. Lifting her face up to him, she asked with surprise, “What is the matter, Ya’qub?”

“Nothing, nothing is the matter, my dear. I am just feeling sad for you being a prisoner here.”

“No, no, I don’t think that is the sole cause. Your eyes tell me a different story. Besides, I heard the voices a few days ago telling me that a battle was raging on the Southern mountains between the Spaniards and the Arabs, and that I should rush and rescue the rebels. I rushed from door to door but they were all bolted and securely locked. So I retired to bed, but the voices kept buzzing in my head. I couldn’t sleep a wink. I have a ‘white night,’ as you call it. One thing that I cannot understand is why should the voices insist on my taking sides with the Arabs and rallying round the banner of Islam, when I am a Spaniard and a Roman Catholic.”

“You know half the truth,” said Ya’qub. “I wish your voices told you the other half.”

“What is it, Ya’qub? Tell me and don’t try to speak in riddles.”

“My dear,” replied Ya’qub with a firm voice, “you’re neither Spanish nor Roman Catholic; you are an Arab and a Muslim . . . In fact, you are an Umayyad princess!”

“What!” exclaimed Isabella, with wide-open eyes.

“Yes,” went on Ya’qub, “you are the daughter of Prince Muhammad ibn Umayya, who was converted by force and was compelled to change his name into Ferdinand de Valori. He is dead. He was killed a few days ago in that same battle described to you by the voices. My dear daughter, you were abducted as a child and brought up in a convent. Your real name is Aaminah bint Muhammad and not Isabella! They wanted you to be a lady-in-waiting to the queen, but they found you too healthful and proud; the royal blood in you protested continuously against humiliation. So, they wanted to get rid of you, but at the same time they did not want you to get in touch with anyone. That is why you are imprisoned within the walls of the Alhambra.”

On hearing this news, Aaminah fell into a swoon. Ya’qub hurried to the Court of Lions and brought some water, which he sprinkled on her face. When she came to, she said with tears glistening in her eyes, “I thought I had died, and I was happy. Why did you bring me back to life? I can’t live any longer. I lost my religion, my people, my father and I am about to lose a more precious thing than all those . . . my chastity!”

“What?” screamed Ya’qub.

“It is just as I am telling you,” replied Aaminah. “Don Juan Alvarez, the governor of the Alhambra, is making advances to me. I am resisting him as much as I can. But I know he is going to get what he wants by force if I stay here any longer.”

“Shame, shame on him! Does the traitor forget that he is himself a Muslim convert, and his very name, Alvarez, is the Arabic al-Faris, the Knight?”

“Probably he does, but Roman Catholicism makes people so lax. I think he is the most inveterate enemy of the Arabs and Islam. He continually advocates wiping them out of existence. But do me a favour, Ya’qub. I have made a hole through this wall, but it is not finished. I’ll finish it to-night. So will you be outside ready with two horses to-night to flee out of this country; I expect you hate it as much as I do.”

“You took the words out of my mouth. This country is a hell for the Jews after the departure of the Arabs. We were so happy and prosperous under their rule and I am resolved to follow them to North Africa. I shall hold the horses in readiness outside this wall shortly after midnight. Goodbye for the time being. I promised the guard not to be long. I expect he is waiting for me to come out any moment now.”

As he turned his back to go, Aaminah followed him and held his arm, and said: “My dear Ya’qub, one further request I have: could you leave your dagger with me tonight?” “The Israelite turned round with an expression of inquiry on his face.

“Do as I am asking you, please. I hope I won’t have to use it — but just in case.”

Ya’qub took the dagger slowly from his belt and handed it over to her.

“Thank you. I shall hand it back to you when we are on our way to Gibraltar tonight.”

Without uttering a syllable, Ya’qub smiled and made for the Gate of Justice, where the guard met him with a shower of curses. “You vile Jew! You nearly endangered my life and yours! Don Juan Alvarez is about to come back to the Castle. Hurry away, and don’t show me your face again.”

“Thank you for your kindness and for your highly refined Spanish manners.”

Come, come, my sweet Isabel,” said Don Juan Alvarez, as he approached Isabella. “Life is so short! Let us enjoy every minute of it! Don’t waste my time and yours in a futile struggle. Once you taste the pleasures of love you will regret that you have not yielded earlier.”

“Get away, you mean creature.”

“What a difference. I call you an angel and you call me a mean creature. I implore you by the Holy Spirit to change your attitude to me.”

“The Holy Spirit does not mean a thing to me. I am a Muslim girl.”

“Muslim? Ha! ha! ha!”

“So are you, you vile traitor and renegade!”

“Ah, it is serious now. You are casting suspicion on my faith. I am going to prove to you that I am a confirmed Roman Catholic.” He hardly uttered those words when he rushed on her.

“Stop where you are,” shouted Aaminah, as she drew her dagger. “I shall have to plunge this right into your heart, if you come any closer to me.”

He laughed hysterically and said, “You think you frighten me with that child’s play, don’t you? Yet I am going to make love to you in spite of your little weapon.”

“I am warning you, Don Alvarez!” replied Aaminah.
"Warning or no warning, I don’t care," retorted Juan, as he attacked her. He held her passionately in his arms. His lips slowly approached hers, but just as they were about to close upon them, he fell to the ground a lifeless body. The blood gushed forth in a ceaseless torrent and covered the beautiful Persian carpet in Aaminah’s room. She pulled the dagger slowly from his back and wiped it on Juan’s shirt and quickly made her way through the hole. The time was well after midnight. Ya’qub was waiting outside, shivering with cold. The horses kept neighing and stamping the ground restlessly.

"Here is your dagger; have it back as I promised you, and let us hurry."

They mounted the horses and galloped down the hill. When they were clear out of the town, Ya’qub turned to her and said, "I noticed some blood on my dagger."

"Yes, that’s right," said Aaminah, "I killed Don Juan Alvarez."

"You did not!"

"Yes, I did. He wanted to deprive me of the last thing I possessed... my honour." She was crying bitterly as she gave utterance to these words.

"Don’t cry, my child," said the Israelite, "he well deserved it. In a few hours everything will be over and done with. We shall be out of this country of demons."

At this juncture the horses started galloping at full speed.

Hours flew by, but Aaminah appeared listless and extremely unhappy.

"What is the matter, my child, aren’t you happy to leave this hell?

"I wish it were as you say, but the voices speak to me differently."

"Your voices again!"

"Yes, they tell me that I shall attain martyrdom very shortly."

"Sheer hallucination, my dear, sheer hallucination."

"No, the voices never lie to me!"

Gibraltar was now well in sight. Aaminah remarked: "That is where the Arabs entered the country as mighty conquerors and that is where they left it from, a humiliated van-

quished people, but neither you nor I shall be destined to re-cross it. The voices are so assuring."

The Israelite looked pale, but gathered enough strength to say, "But we are so close to the sea and it is madness to think that we shall be captured by the Spaniards."

"It is just as I am telling you. Do you hear?"

"Hear what?"

"The hoofs of galloping horses approaching us. I told you the voices never lied to me."

The sound of the party of horsemen became more and more distinct, and within a short time they were forming a strong ring round the fugitives. They had discovered the murder of the Alcayde in the princess’s room in the small hours of the morning. So they sent the alarm throughout the Southern villages and towns. The horses looked exhausted, their flanks were covered with sweat. The two culprits were chained and taken back to Granada.

The Spanish tribunal was quick; it tried both of them summarily and condemned them to death. The Israelite was flayed alive, while the princess was sent to the stake.

As she stood fettered in an immense heap of wood and the red flames started eating their way to reach her soft gentle body, she uttered one last cry and said, "You burn my body but my soul will remain alive. You cannot kill an ideal by prisons, gallows or the stake. You are only strengthening it thereby and inflaming the imagination of the coming generations. I am glad to become a martyr. The Prophet Muhammad is waiting for me in paradise with a heavenly drink. I am going. I am going. I shall not be long."

"O fierce flames! Devour me quickly, if you wish to have mercy on me. I don't love this world of yours. I don't belong to it. Heaven is my abode. There I shall go. O assembly of tyrants! You shall be judged in your turn before an Almighty Judge for all the atrocities you've committed in this fair land. I pity you, because this fire is nothing compared with the eternal fire of God. I forgive you for what you've done to me, but there are thousands of innocent victims who won't."

"Thank you, thank you, for you made me a saint and a martyr." With those words the soul of the Muslim Joan of Arc, Princess Aaminah, rose to the highest heaven.
SPECIAL FEATURES OF ISLAMIC CULTURE

By MUHAMMAD 'ABDUL BAQI, M.A.

What constitutes Islamic culture?

By the word culture is generally meant "the training and refinement of mind, tastes and manners or the condition of being thus trained and refined. It is the intellectual side of civilization." Culture refers to the comprehensive changes in individual and social life due to the continued and systematic influences of mental improvement and refinement. Considered from a strictly sociological point of view, it is called civilization, but anthropologists make culture the broader term. Whatever affects the intellectual status of man, whether directly or indirectly, may be said to be an element in culture. Arts and sciences, language and literature, education and Government, social customs, ethics and religion, contribute directly to the culture of a people. The cultural attainments of a people are thus the fruit of multifarious agents, religion being only one of them. And this may be true as far as other cultures are concerned—such as the ancient Indian, Egyptian, Chinese, Iranian, Hellenic and Roman cultures and is equally true also of the modern western culture, which in its outlook is very much akin to the last one.

But Islamic culture stands altogether on a different footing. Here religion is not only a single factor out of many but it is the sole basis; other factors such as literature, education, social customs, ethics, etc., which contribute to the culture of the Muslims being included in Islamic religion itself. Those who count religion as one of many agents of culture mean by the term "Religion" simply a dogma, which a man must accept if he will escape everlasting damnation or at the best the ways of devotion and means to attain communion with God. Such a misconception of religion has been responsible for much of the antagonistic views held by modern people against religion, who find it useless and even harmful for human society. The application of such a narrow definition to Islam will be far from truth. By doing so some Orientalists have done great and innumerable wrongs to Islam, starting imaginary and baseless theories to account for the various cultural attainments of the Muslims in the early and medival ages. The astounding cultural progress made by the Muslims who spread far and wide over three continents as conquerors within less than a century after the death of the Prophet Muhammad, puzzles the brain of these writers who fail to find sufficient ground for the same and ultimately turn to the theory "Borrowing of Cultures".

Islamic culture not borrowed from other religions.

Thus all the material, intellectual, spiritual, social and political progress of the Muslims of those ages according to them were all either borrowed by the Muslims from the Greeks, Zoroastrians, Romans and even from Indians, or have grown under their influence. Suchism was thus discovered to be the offshoot of Neo-platonism, Manicheism and Vedantism. The special feature of Iltm al-Hadis (the knowledge of the Traditions of the Prophet Muhammad) was regarded to have been borrowed from the Jews. Similarly the improvement in various branches of arts and sciences achieved by the Muslims in those days was supposed to be the outcome of foreign influences. All these erroneous views, held by scores of Orientalists, are due partly to their lamentable ignorance about the real spirit of Islamic culture and partly to their misconception about the meaning of Islamic religion and its all pervading influence upon Muslim life. In this article I have made an attempt to bring out clearly the distinctive features of Muslim culture, showing by examples how it bears the mark of religion even in the most trivial instances and refuting thereby the groundless theories of their being borrowed from foreign cultures.

Islam changes the signification of the word "Religion".

With the advent of Islam the term "religion" gained a wider significance. No longer did it remain confined to certain theoretical beliefs. Its scope was widened to include all the activities of man and the ways and means which would lead him to attain perfection in all respects. Thus, the domestic, social, political, intellectual and even the material activities of this worldly life came within the scope of religion. The idea of water-tight compartments of the material and the spiritual world, introduced wrongly, was removed. The term 'Ibadat (worship) also underwent a change. No longer did it remain confined to signify the prescribed ways of devotions. All the activities of man began to be regarded as worship, if performed with the consciousness and intention of doing one’s duty to achieve the approbation of God. Thus the material, intellectual, domestic, social and political advancement of the Muslims was the necessary outcome of their religion and of nothing else.

Iqbal, the great Pakistan Muslim thinker, has summed up this truth in a single verse which translated reads: "Sainthood, empire and the conquest of science — what are these, all they are but the elucidation of the single point, faith, i.e., religion."

In the Holy Qur'an, religion is compared to a godly tree with its root first in the ground, its branches flung high in the sky, yielding fruit all the time. Soul is the soil where the faith in one God is to be implanted firmly and that faith would grow up higher and higher and would spread far and wide — its influence would spread over all the thoughts and deeds of a believer and this would produce good effects which are really the fruits of culture, enjoyable by all for all the time. Religion according to Islam is therefore neither a dogma or a bundle of theoretical beliefs as has already been said, but it is the real motive force to lead a man to his full development, the fruits of which are enjoyed by the society. It is not one out of many agents which contribute to the culture of a people but the very basis of culture.

The basis of Islamic culture.

Taubid — or faith in one God, the Eternal, the Omnipotent, the Omniscient and the Merciful and a faith in the Risalat or messengership of the Prophet Muhammad — is the chief fundamental of Islam. Islamic culture is based on this fundamental and on the firm faith in a life after death where one shall have to reap the fruit of one’s activities in this life.

An impartial and thorough investigation into the various branches of Muslim culture will reveal unmistakably its essen-

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3 Vide Islam at the Cross Roads by L. Weiss, p. 32.
4 Seest thou not how God sets forth a parable a good word (i.e., true religion) is like a goodly tree, of which the root is very firm and its branches are flung in the sky and it yields its fruits all the time with the leave of its Lord? (vide chapter "Abraham," the Holy Qur’an).
5 Goodly word means the principle of Unity of the Godhead; Ibn Abbas says it means the faith in the One God (vide Kastabah).
tially religious character. The comprehensive changes in the individual and social life of the early Muslims were not due to the continued and systematic influences of mental improvement and refinement achieved by any means other than religion, but they were the direct results of the oneness of God and the messengership of the Prophet Muhammad and a life hereafter. A firm belief in the above fundamentals affected the mental status of the Arabs, the early followers of Islam, in such a way that it revolutionized at once their whole outlook on life and refined their tastes and manners. The formula of faith in Islam, viz., “There is no other object of adoration save God and Muhammad is the messenger of God” — a faith in this fundamental article was enough on the one hand to liberate the Arabs from the clutches of their age-long superstition, ignorance, imaginary powers, namely false gods, and evil customs, and on the other hand it instilled in their mind the rule of the One Eternal, Omniscient, Omnipotent and Merciful God, who, for their proper guidance in all the spheres of life, sent a messenger in the person of Muhammad with all the necessary instructions. To quote the Holy Qur’ān: “He it is who raised from amongst the unlettered ones a messenger, who recites unto them his revelations and purifies them and teaches them the book and wisdom, although heretofore they were in error manifest” (62: 2).

In this single verse along with the function of the messenger, the real purport of religion has been exhaustively described. The religion of Islam included all that is essential for mankind to attain a state of full development and perfection. A survey of the early history of Islam will show how the uncultured Arabs after embracing this faith were purged of all the evils and got rid of all the hindrances to real progress; how their outlook on life underwent a thorough change and how they attained the pinnacle of glory and perfection within a very short time.

**Moral standard raised by Islam.**

It was only six years after the advent of Islam that the migration to Abyssinia took place. But mark the comprehensive changes with regard to mental status, tastes and refinements that were brought about in the life of its followers within this short period. The Negus, the Abyssinian King, criticises the new Muslim Arabs when he meets them in an audience. “What after all is that religion which makes you differ from your own people and how is it that you choose neither my religion nor any one of those prevalent amongst other people?” To this Ja’far, son of Abu Talib, a notable emigrant to Abyssinia, replies on behalf of the Muslims, “O King, we were people of ignorance; we used to worship idols, to eat dead animals, to commit evils, to sever blood connection and to forget the right of the neighbour. And the powerful amongst us used to devour the weak ones; till at last God sent to us a messenger from amongst us whose pedigree, truthfulness, trustworthiness and chastity we know thoroughly well. He then called us to worship One God and not to associate with Him anyone else in the matter of worship and to abandon the worship of idols to which formerly we were used. He commanded us to be truthful in speech, to be trustworthy, to observe the rights of blood relations, and of neighbourhood, to refrain from unlawful things and from bloodshed. He also restrained us from the committing of evils, from falsehood and from mishandling the property of an orphan, and enjoined on us to perform prayers, to observe fasting, etc. So we have believed in him and have testified to his mission and have taken to be unlawful what he has prescribed as unlawful and have taken to be lawful what he has prescribed as lawful.” This reply by a new convert shows how deep was the influence of Islam and how effective, too, it was in changing the whole outlook of its followers within an insignificant period of time.

The cultured Persians also got a similar reply from an ordinary Arab envoy when his countrymen were criticised as only a savage race aspiring after the throne of the cultured Persians. The civilized Byzantines, while courting defeat after defeat at the hands of the early Muslims of Arabia, sent a spy to enquire secretly the causes of the high morale of the Arab soldiers. The man who did this is mentioned by Ibn al-Asir as one Cabcular, the Byzantine commander at the head of the Byzantine army in the battlefield of Ajnadin. The report that he received about the Muslim soldiers from the spy was: “The Arab soldiers at night were hermits (passing the night in prayer) and in day time cavaliers; and if the son of their chief would commit theft, they would cut off his hand, and if he would commit fornication they would stone him to death. These they would do to establish equal right amongst themselves.” We are to remember that the battle of Ajnadin was fought only in the thirteenth year after Hegira (634 C.E.). Mark what great changes religion had brought in those uncultured Arabs — changes which the continued and systematic influence of mental improvement for centuries can hardly perform. That Islamic culture was the fruit of the religion of Islam and not the effect of a continued and systematic mental improvement, achieved otherwise, is admitted by the famous historian of sociology, Dr. Gustave Le Bon. “The completion of the Arts and Sciences of all progressive peoples,” says Druses, “takes place in three generations.” The first generation merely imitates. The second one starts free thinking and criticism. And it is only in the third generation that the foundation of thought and judgment is well established and the people acquire the status of independent thinkers. But there is only one exception. It is the Arab people amongst whom the completion of Arts and Sciences took place in that very generation in which their civilization was started.

The Qur’ān conceives man as vice-regent of God on earth. The Universe is the field of man’s activity. It exists for him and its forces are capable of being subdued by him.8 There are no deities to preside over the various realms of Nature. They are created by God for the utility of man and they are signs of God’s existence, omnipotence, skill and mercy. The Qur’ān inculcates a spirit of quest in a believer and incites him to conquer the forces of Nature. Activism is thus the spirit of the Qur’ān.

“... And He has subdued to you the revolving sun and the moon and He has subdued to you the day and the night. And He has given you all that you needed. And if you go on counting the gifts of God you cannot exhaust them” (The Holy Qur’ān).

**Western civilization and Islamic culture basically different.**

Activism is also the creed of modern western civilization, but the difference lies in the fact that whereas western civilization wants mastery over the forces of nature only for material progress and thinks it to be the be-all and end-all of this worldly life, Islam presents this material world as a field of activity for the perfection of all the faculties of man including his spiritual self. Modern civilization is our and our utilitarian in its outlook on worldly life, but Islam views this material world as a fore-ground of the spiritual one and thrusts a moral responsibility on man for all his doings in this world. Gross materialism and

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8 Vide Hirat to Hobatha in Kitab al-Kamil fi ‘t-Tarikh by Ibn al-Asir.
11 Vide Al-Tabh al-Muhammadi, by Rashid Rida, where this paragraph is quoted by him.
12 "And for your benefit He has created all that is in the earth."
selfishness is the outcome of the utilitarian spirit of modern western civilization, resulting in atheism, capitalism and communism and in the creation of class hatred and petty nationalism. Islam has denounced all these, and has given birth to the best form of democracy, universal brotherhood, equality and fraternity, nullifying all distinctions of blood, colour, race and country. Islam is equally opposed to the view held by Christianity and Buddhism that the material world is "devilish" and must be wholly abandoned by man if he wishes to attain perfection. It also disagrees with the view that the world is a mere illusion or Maya, and must not therefore be taken notice of. Islam cuts a via media between these two extremes. It regards this material world as a living reality but enjoins upon man not to treat it as an end in itself, but as a means to an end. The life after death is a continuation of this worldly life, so our activities in this life must be guided and controlled in such a way as to enable us to attain our real goal, which is Fidab, i.e., full development both in this world and in the next. Thus, neither this worldly life is to be discarded as Christianity, Buddhism or the doctrine of Maya would dictate, nor an indulgence in it be regarded as the be-all and end-all here as is advocated by modern western civilization. But this worldly life is to be reckoned as the Ma’zda, i.e., "sowing ground" for the next life. And hence we should all be active in it, leaving all illusions aside. Consideration of the next life, represented in this world in the form of moral responsibility, should always be borne in mind whenever we do anything. This is the real key-note of Islamic culture. Iqbal has put it beautifully in the following words: "He, i.e., the Prophet Muhammad, has opened the door of this world with the key of the next; the world has not produced the like of him."

"Activism" coupled with a sense of moral responsibility is, therefore, the differentia of Islamic culture. All the activities, towards which Islam leads a believer, as well as their fruits, bear this distinctive mark.

Is Sufism a borrowed plume?

"Sufism," or to be more accurate, Tasawwuf, which is at once the religious philosophy and the popular religion of Islam, has been borrowed from non-Islamic cultures. Detachment from worldly life which is regarded to be the essence of Sufism is supposed to have been adopted from the practice of Christian monks; and the pantheistic views held by some Sufis are said to have their origin in Neo-Platonism. But a thorough study of Islamic Tasawwuf rules out this theory as a baseless one.

Seclusion and retirement from this material world practiced by the Christian monks, far from being adopted by Islam, has been strongly denounced in it. The Holy Qur’an declares this practice as an innovation in the verse: "And as to monstrosity that they innovated, we did not prescribe unto them only to seek the pleasure of God; but they did not observe it (and went to the harmful extreme) so we gave these of them, who believed, their reward and most of them are transgressors." The Prophet disapproved of this practice emphatically in these words: "There is no monasticism in Islam." Islam turns a man into an all-round good citizen of the world and urges him to cultivate and develop all the faculties to attain Salat and Fidab, i.e., success and full development. It considers all activities of a believer as acts of worship if done under the impulse of religion. While celibacy has been regarded by Christian priests to be a thing of piety and religiousness, the Prophet of Islam declares marriage to be his Sunnah and says that a man performs a religious act and is rewarded by God even when he supplies food to his wife. It is not the family ties, the social relations, the political activities and the economic progress that are to be denounced as worldly things, but a forgetfulness of God in performing all these is the thing to be denounced. Rumi, the great Sufi poet, puts it clearly in this way:

"What is worldly life? It is a forgetfulness of God and not the possession of any property, wealth, wife and children."

Those who think that Islamic Tasawwuf is borrowed from Christianity, Neo-Platonism and from other such religions which preach a passive resistance to this world of matter as a means to salvation, should see how Rumi belies their groundless theory. It is, indeed, a great wonder how in spite of the presence of such views in Rumi’s Mushiri, some people have been able to find him influenced by foreign influences, including Indian. If worldly life was denounced by Sufis they meant by ”world” that gross materialistic attitude to worldly affairs which is the attitude of the utilitarian modern West. Real Islamic Tasawwuf has neither its origin in the influence of foreign creeds nor is it even indebted to any of them for its views. There is a gulf of difference between the attitude taken by Islamic Tasawwuf towards life and that propagated by Neo-Platonism, Buddhism and Vedantism. Renunciation of the world according to Muslim Sufis did not mean a life of celibacy and seclusion from human society. The life example of the Prophet Muhammad was the perfect ideal for them, nay, it was the very essential condition for the attainment of spiritual perfection. Sa’di has declared with all the force he could command: "He who selects a path other than the path of the Prophet shall never reach the destination." Translating the Islamic precepts into practice with earnest sincerity and devotion is the essence of Islamic Tasawwuf. And for this the life example of the Prophet has been the perfect, standard and ideal. A slight digression from the teaching and practice of the Prophet has been emphatically denounced by all great Muslim Sufis as a bar to real spiritual progress. A strict observance of the creed preached by the Prophet and following his life example and not a renunciation in the sense mentioned above and a passive attitude to the material world, is therefore the essence of Islamic Tasawwuf. And it is the outcome of Islam itself. All the great Sufis including the founders of the famous schools — the Qadriya, the Chistiya, the Suhrawardiya, the Naqshbandiya and the Mujaddidiya — were persons who had large families. They lived in society, mixed with the people and kept themselves in close touch with them. They practised religion in its minuter detail and preached it to others. They opposed all innovations and denounced the slightest digression from the Sunnah of the Prophet. Is it not a sheer irony of fate that such persons are branded by some Orientalists as the followers of Platonists, Zoroastrians and Christian monks?

Political system of Islam.

The political system of Islam is purely religious in character and is entirely based on the principles laid down in the Holy Book and in the Traditions of the Prophet. The institution of thronocracy in the form of socio-religious state in Islam is peculiarly its own. It is neither the hereditary kingship of the ancient nor the defective democracy of the modern days. The system of Islamic Government, its civil and criminal laws, its revenues and finance, all bear the distinctive marks of religion. Ushr, i.e., tithe, Zakat, i.e., poor rates, Khumus, i.e., the one-fifth of the booty to be sent to the Caliph — all these are exclusively Islamic in character. The international Laws of Islam are also its own. Those who preach that in Islam religion is to be separated from politics either do not know the implications of the term "Religion" in Islam, or speak so in imitation of the westerners whose religion, as I have already said, has nothing to do with spiritual or religious practice.

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10. Aruar-ikbadi by Iqbal.
12. "You are rewarded even for what you put in the mouth of your wife."—Hadis.
do with their culture and civilization; since the modern-western culture has come into being rather in defiance of Christianity than with its help.\textsuperscript{14}

**Custom has no place in social system of Islam.**

The social laws of the Muslims are founded on the solid pedestal of the Divine Book and the life example or the Sunnah of the Prophet. There is no place for custom in Islam. Custom means the traditional practice of the people of a particular race or country. Islam is a universal religion and it aims at the establishment of a uniformity among its followers irrespective of their racial and regional differences. Hence there is no place for custom in the social structure of Islam. The Arabs who were the first followers of Islam had to abandon their old customs. The laws formulated by Islam and the life example of the Prophet replaced them all. The laws of marriage and divorce, inheritance and endowment, all have been clearly laid down in Islam and differ vastly from such laws prevalent among other people. A woman is raised to her proper place in society and is granted her proper right of having her own choice in the matter of marriage and divorce and her proper share in the matter of inheritance.

The regulations regarding mutual dealings with one another in Muslim society are also evolved out of religion. Good manners and the conduct of everyday life among Muslims owe their origin to the teaching and life example of the Prophet. What might be considered negligible and might be left to individual choice, did not escape the notice of the Prophet, and there also he has left his example as a guide. In fact he taught his followers even how to use the water closet. This evoked taunting criticism from the Jews. But the Prophet explained, "Unto you all I am like a father and so I teach you everything. Neither face the Qibla nor turn your back towards it when you use the water closet."

**Refined tastes and manners.**

The refinement of tastes and manners of the Muslims has been the result of their following the present and example of the Prophet. Muslim writers withhold from writing anything on good manners and conduct on everyday life and remark: "As to good manners (there is no need of writing anything more about it because) the religion of the Prophet has discussed it fully." The conduct of everyday life for a Muslim has been regulated in such a way as to keep in his view at all times the real goal of life. A consciousness of the fact that all the acts of a believer are acts of worship, if performed with the intention of seeking the approval of God, pervades the conduct of the everyday life of a Muslim and this is the significance of the recitation of the name of God in the beginning of every performance or at the end. A man of western culture at a dinner party would propose the toast of honour for the chief guest or would drink to his health; whereas a Muslim would begin with 'Bismillah', i.e., in the name of God, and would finish with 'Al-hamdu li 'l-Lahi 'l-Quddus wa alamin wa asmauna wa askaana, i.e., All praises are due to God who gave us food and drink. When a Muslim meets a Muslim friend, he expresses his good wishes for him with the words Al-Salamu Alaimun — the Peace of God be on you — and receives a similar reply. He shakes his hand and utters Yaqibina 'l-Labid wa lahumu l-Abidin! — May God forgive me and you too! A Muslim author's first sentence in his book, no matter what is the subject on which he writes, would be either 'Bismillah' or al-Hasanu li 'l-Labid. The recitation of such duas prescribed by the Prophet, is insisted upon only to make a Muslim conscious that all his activities are meant to lead him to his real goal of life and that he has a moral responsibility for all his deeds. In Muslim culture the "spiritual and material aspects of human life are not only reconciled to each other in the sense of leaving no inherent conflict between the bodily and moral existence of man. But, in addition to this, the fact of their co-existence and actual inseparability is insisted upon as the natural basis of life."

**Arts and science of Muslims bear the distinctive work of the religion of Islam.**

The arts and sciences, language and literature cultivated by the Muslims in the early and mediaeval ages also bear the distinctive mark of religion. The Arabs, early followers of Islam, were a people without any culture and civilization. Their literature consisted of a number of poetical pieces preserved in the memory of the rhapsodists. All the other branches of Arabic literature owe their origin to the Holy Book. All the linguistic sciences of Arabic literature, such as Grammar, Rhetoric, Philology, Lexigraphy, etc., evolved out of the necessity for the preservation and understanding of the Holy Qur'an. 'Ilm al-Hadith (tradition), 'Ilm al-Tafrij (commentary of the Qur'an), 'Ilm al-Kalam (theology) and 'Ilm al-Tasawwuf (Sufism), 'Ilm al-Fiqh wa 'l-Ushul (Law and Jurisprudence), these branches are purely religious in character. History, Geography and Biography in Arabic literature came into being as a result of the study of the Hadis and the Qur'an. The foreign Sciences such as Greek Philosophy, Medicine, Astronomy, Mathematics, Chemistry and Physics which the Arabs cultivated for centuries and upon which they made great improvement, bear the clear mark of the influence of Islamic culture.

**The Qur'an anti-Hellenic.**

"According to the Qur'an, besides inner experience, there are two other sources of knowledge, Nature and History, and it is in tapping these sources of knowledge that the spirit of Islam is seen at its best. The Qur'an sees signs of Ultimate reality in the sun, the moon, the lengthening of shadows, the alternation of day and night, the variety of human colours and tongues, the alternation of the days of success and reverse among people, in fact in the whole of Nature as revealed to the sense perception of man. And the Muslim's duty is to reflect on these signs and not to pass by them 'as if he is deaf and blind'; for he who does not see these signs in this life will remain blind to the realities of life to come. This appeal to the concrete combined with the slow realization that according to the teachings of the Qur'an, the Universe is dynamic in its origin, finite and capable of increase, eventually brought Muslim thinkers in conflict with Greek thought which in the beginning of their intellectual career they studied with so much enthusiasm. Not realizing that the spirit of the Qur'an was essentially anti-Hellenic and putting full confidence in Greek thinkers, their first impulse was to understand the Qur'an in the light of Greek Philosophy. In view of the concrete spirit of the Qur'an and the speculative nature of Greek Philosophy, which enjoyed theory and was neglectful of fact, this attempt was foredoomed to failure. And what follows their failure brings out the real spirit of culture of Islam and lays the foundation of modern culture in some of its most modern aspects. This intellectual revolt against Greek philosophy manifests itself in all departments of thought. It is clearly visible in the metaphysical thoughts of the Asharites and in the Muslims' criticism of Greek logic. The method of observation and experiment in Islam was not due to a compromise with Greek thought, but to a prolonged intellectual warfare with it."\textsuperscript{15}

The birth of induction was indeed due to the spirit of the Qur'an which brought a thorough change in the outlook of its followers upon the material world. What a great pity then that now by Muslim culture the Orientalists mean only the translation and annotation of the Philosophical work of Greeks by Muslim authors. Al-Ghazali, who animated by the concrete spirit of the Qur'an, criticises the speculative nature of Greek philosophy, represents the Muslim viewpoint, and not Ibn Rushd, who was a mere faithful translator.

The cultural attainments of the Muslims are thus the fruits of Islam and possess the special features detailed above.

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\textsuperscript{14} *Islam at the Cross Roads* by L. Weiss.

\textsuperscript{15} *Reconstruction of Religious Thoughts in Islam* by Muhammad Iqbal.
MY CONCEPTION OF A QUR’ANIC OR ISLAMIC STATE

By CHAUDHURY KHALIQ uzz-ZAMAN

Islamic State and Muslim State two different entities.

Ever since the partition of India and the establishment of Pakistan, there has been a natural inclination in the minds of its people to find out the exact character of their State. As it is generally described as a Muslim State, and the description in every way corresponds with facts, some people fall into the error of recognizing it as a Qur’anic or Islamic State.

The distinction between the two forms of Government is so obvious and marked that a cursory glance of the requirements of a Qur’anic State ought to be sufficient to remove the erroneous notion that is synonymous with a Muslim State. A State to be Islamic or Qur’anic must necessarily conform to the fundamental principles enunciated in the Qur’an. To understand fully the nature of such a State reference will have to be made to the guidance received by the Millat (community) from Almighty God in this respect. The necessary conditions, it will be observed, are contained in the simple but meaningful Qur’anic verse which says:

“O you who believe, obey God and obey the Prophet and obey those in authority from amongst you, then if there is a dispute between you on any matter, go back to God and the Prophet.”

The characteristic of an Islamic State.

Closely analysed, the following basic principles for the constitution of an Islamic State can be inferred from the foregoing commandment:

1. As the commandment is given to all those who believe, it follows as a necessary corollary that the State should be for the entire Millat (community) and not for any geographical, racial or territorial unit. And in this sense alone can an Islamic State be reconciled with the spiritual and temporal unity which Islam as a religion taught to mankind. Communion with God through individual worship was known to humanity even before the advent of Islam; but communion through fellowship and brotherhood was the special privilege of the Prophet of Islam to inculcate.

As in the field of thought and ideology, so in Statecraft Islam rejected the prevailing notions of the City States of Greece and the territorial-cum-racial States of the Romans and, instead, laid the foundation for an ideological State which embraced every member of the Millat. Thus a Qur’anic State was to be strictly non-territorial.

2. The State was to obey the commands of the Almighty and His Prophet and to follow the Uli ‘l-Amr (those in authority). Although no specific method is provided by the Qur’an as to how the Uli ‘l-Amr will come to assume office, nevertheless the use of the word ninkum, (from amongst you) clearly indicates elective principles. This inference is further supported by another direction contained in the Qur’an elsewhere, wa shawir ham fi ‘l-Amr (and take counsel with them in all affairs), which requires those in authority to hold consultations. On this principle alone the election of the first Caliph has been approved by the Millat and recognized in history. The Uli ‘l-Amr are to be the head of the State.

Functions of Uli ‘l-Amr (those in authority).

3. The powers and the functions of Uli ‘l-Amr are to guide the Millat in all matters where clear guidance from the Holy Book or the Prophet is not available; but where such guidance is available the heads of the State have no power to legislate, amend, alter or modify.

4. On its part the Millat is not bound to follow any act of the Uli ‘l-Amr, if it transgresses the law of God or the commands of the Prophet.

5. No specific period is fixed for the tenure of office by the Uli ‘l-Amr.

6. That for the purposes of election, subject, of course, to the conditions prevailing at the time, the widest franchise, viz., adult, is provided because the command is addressed to all the believers.

7. Women are not excluded from the franchise.

8. The State should be independent and completely free from outside influence.

That so much could be expressed in a single line and that so many fundamental principles of constitution-making can be drawn from it, is a miracle of the Qur’an and is positive proof of the divine character of the Book. Not being a Book on constitution-making, only the basic principles of the Islamic State have been given in it, and what has not been said is left to the Millat, to fill in, to evolve and to develop.

The main idea running through the constitution of the Qur’anic State is the establishment of a central authority, to be secured through the head of the State, who is to be both its secular and its spiritual head. Applying the above test to present-day Muslim States, it will be noted that they lack the fundamental requirements of non-territoriality and centrality. There are people who wrongly believe, and they consider it a service to Islam, that a mere declaration by a Muslim State which is confined to a given territory with a large Muslim population, that it holds power for and on behalf of Almighty God and by enforcing Islamic laws will transform it into a Qur’anic State. In the light of what has been said above in regard to the fundamental basis of a Qur’anic State such easy makeshifts will not confer upon a territorial State the title of a Qur’anic State. The conception and the form of a Qur’anic State is a unique combination of democratic principles, centralized authority and well-defined power of legislation. This form of the State was necessary for the preservation and advancement of the uniformity of Muslim political interests, economic policies, moral codes and social standards. A religion to be the last, and yet to last till eternity, could not have any other State policy for its adherents except that which God in his infinite mercy revealed to the Millat.

Islamic State.

If the Muslims started recognizing Pakistan, Egypt, Saudi Arabia, Syria, Iraq, Iran, Turkey or Afghanistan, which are Muslim States, as Islamic States, they would be guilty of dividing Muslim polity for all time to come and making further progress in the direction of the unification of the Muslim States into any form of association, federal or otherwise, an impossibility. It is the duty of Muslims all over the world to work for the establishment of the Qur’anic State through political associations, social contacts, economic co-operation and linguistic changes, so that Muslim genius in statecraft may be able to evolve a central authority for the Muslim World through democratic federation or otherwise, not for aggression, not for exploitation, but to discharge the duty which has been cast on them by the Divine will.
The future of the Muslim States.

Unbiased observation is sure to lead to the conclusion that the tendency of the modern world towards internationalism and the creation of ideological States is a belated acceptance of the ideals for States which Islam conceived centuries before. Closer co-operation in economic and political activities by the Democracies on the one hand and the Communist States on the other, is slowly but steadily undermining the territorial conception of States. If the Democracies and the Communist States can collaborate with each other despite differences in outlook, why not Islam, which can boast of having been the pioneer of a separate and distinct ideology? But to be able to play their part in the affairs of the world, Muslim States will have to evolve some form of central authority, otherwise they will continue to remain the hunting-ground for the diplomatic enterprise of powerful Democratic States or their counterpart, the Communist States.

The recent history of Palestine during the British mandate, and still more recently the decisions in the United Nations Organization where even the representatives of the U.S.S.R. supported the proposal, sponsored by America and Great Britain, to partition the country, not for the benefit of the people of the country but for the foreign Jewish element imported into the land as a spearhead in the heart of the Middle East, ought to serve as a warning. No one can doubt the love and affection of the Arab States for Palestine; but, despite all that, the partition of Palestine is proceeding "according to plan" because the Arab League, which was formed mainly for the protection of Palestine, has been made innocuous by creating differences between the members of the League themselves. How cleverly it has been worked gives credit to the astuteness of those employed in the game, but not to their political honesty.

Arab Movement.

But the Arab League, even otherwise, had little chance of success, because not only was its ideology wholly foreign to the Muslim mind, but it lacked also any semblance of a central authority. Even for the minutest detail in the Palestine movement the Arab League leaders had to move from place to place and Palace to Palace. As a result the Arab League has failed and along with it the Arab racial movement. The natural reaction of this failure ought to divert the attention of the Muslims of the Arab countries to the creation of a central authority for the Muslim States, which alone can protect them against further political and economic inroads of other powerful States.

It would be unsafe to assume that territorial-nationalism, which has been fostered among Arabs since 1864 by some very prominent Muslims of Arabia, as it is disclosed in his book on Arab nationalism by George Antonious, and fanned by the counter-nationalism of the " Union and Progress Party of Turkey" since the beginning of the 20th century, is devoid of the powerful support of a fairly strong section of Muslim opinion in the Middle East. But it would be equally wrong to doubt that the Muslim Arab world is not pulsating with a keen desire to go back to the Islamic conception of statehood.

It is a strange phenomenon indeed that, while the Muslims in Arabia and Turkey were engaged in finding a solution of their problems through nationalism, the Muslims in India, despite their slavery, stuck firmly to the extra-territorial ideology for an Islamic State. After centuries of decadent existence, as soon as Muslims became politically conscious, on every historic occasion during the last 50 years they have directed their energy to the propagation of Islamic ideals, even while they were governed by a powerful foreign Government, which naturally looked at such movements with suspicion and distrust.

Muslims of India and the Turks.

The pro-Turkish sympathies of the Muslims of India during the Greco-Turkish War of 1896-97 were not merely symptoms of religious brotherhood, but were expressions of a sincere affection for the Muslim cause. Thereafter during the Turk-Ionian War in 1910-11, the Aligarh students, who at that time formed the centre of Muslim political thought, saved money for the Mujahideens (crusaders) by cutting down meat from their menu for over a year and thus gave Muslim public opinion an impetus for jealously guarding the Islamic conception of polity.

By that time the late Allama Iqbal had filled the minds of the Muslim youth with an ultra-territorial, non-geographical and world-embracing sympathy of Muslims by his powerful and penetrating politico-spiritual poetry, which served as nectar against the lifeless and slumbering soul of Muslim India. The late Maulana Muhammad 'Ali translated his poetry into a living activity by his bold, courageous and upright stand in all matters affecting Muslim interest in any corner of the globe. To cement the bonds of the Muslims of India with other Muslims of the world he organized and sent a medical mission under the late Dr. Ansari to Turkey during the Balkan War in 1912-13.

When the World War I started in 1914 and Turkey joined Germany in November of that year, despite the fact that the arms of the British Government were arrayed on the side of France, Maulana Muhammad 'Ali, with full knowledge of the dangers ahead, defended the Turks by writing his famous editorial, "The Choice of the Turks," in his well-known weekly, The Comrade. The British Government, as was to be expected, pounced upon him and his elder brother Maulana Shaukat 'Ali and at first interned them at Mahrauli, near Delhi, then transferred them to Lansdowne, and lastly took them to Chindwara, in the Central Provinces, India, where they remained confined.
till the end of the war, and were only released a few days before the Amritsar session of the Congress and the Muslim League. The Muslims of India had by now become fully conscious of their duty to Islam and were prepared to shoulder that burden.

After the war, which ended in November, 1918, the Allied Governments started their crusade of revenge against their enemies, particularly Turkey. Lord Grey, the then Foreign Secretary, made a speech in 1919 in which he predicted "sterner justice for Turkey" and shook Muslim India with fearful forebodings for the Caliph and his dominions, which had already shrunk to the province of Anatolia after the revolt of Sharif Hussain through the machination of the British diplomacy in the Near East. In post-haste an all-India Muslim Conference under the aegis of the Muslim League was convened at Lucknow, which was presided over by the Honourable Haroon Ja'far, a member of the Legislative Assembly of India, of Poona, and attended by a large number of people from all the provinces, including the 'Ulema, who for the first time participated in the political activities of Muslim India.

The Conference ended after having formed a Central Khilafat Committee for the protection of that institution and the maintenance of Muslim polity. What sacrifices were made during the Khilafat Movement by the Muslims of India need not be repeated here, but it can safely be asserted that the very foundation of British rule was rudely shaken by the movement. In offering big sacrifices for the cause of the Khilafat, which had already lost its spiritual hold on the Millat (community) and its secular power through centuries of misrule and disregard of the elective principle, the Muslims of India were making a heroic effort to save what little had been left of the true conception of Islamic political unity. Despite all their efforts circumstances conspired to defeat the Muslim objective. The Khilafat may have gone, but the command of God for the establishment of a central authority for Muslim polity still exists and shall continue to exist as the Almighty Himself is the preserver of the Sacred text of the Qur'an.

The Muslims of the undivided India became alive to their responsibilities.

In their fight for Pakistan also the Muslims of India were not oblivious of the necessity of linking up their religious, political, economic and cultural interest with those of Muslims in other Muslim countries. History had taught them how, in the dark days of the decline of Muslim power in India, their religious fervour and self-respect had been so sapped that they fought as mercenaries in the British Army to defeat Tippu Sultan, in the Sikh Army to advance on Kabul, and in the Maharatta Army to fight against the valiant soldier-saint Ahmed Shah Abdali. Further, the Muslims had seen how in spite of the attachment of mass Muslim public sentiment to the Khilafat, the British had used the brave Pathan and Punjabi soldiers against the Turkish armies in 1914-15, and how General Allenby had used Muslim soldiers for the conquest of Palestine, where stood Masjid Aqsa, the first Qibla (the direction towards which Muslims turn their faces) of the Prophet and the Muslims.

It was obvious to them that a free and undivided India with 400 million people and vast resources following an aggressive policy of conquest could as well use Muslim man-power after some decades, when their political consciousness has sufficiently softened, for the subjugation of other Muslim countries. Besides protecting Muslim interests in India the demand for Pakistan also contemplated active assistance to other Muslim countries in the task of rebuilding Islamic polity on Qur'anic lines. And to that task we must studiously apply ourselves. It should, however, be remembered that there are no shortcuts in politics and that misdirected actions take their revenge.

What we have destroyed in the course of over 1,000 years will require long periods of struggle, toil, labour, despair, hope and sufferings to rebuild. If world Jewry can think of establishing a State of "Israel" in the heart of the Middle East, why cannot the Muslims of the world rebuild their Islamic State, which alone can save them from destruction and ruin?

As has been mentioned before, the reconstitution of the Islamic State does not carry with it any aggressive designs, but will be for the service of mankind through peace and progress. The Muslims have enough space and sufficient economic resources in this world to be self-sufficient and not to cast greedy eyes on other people's lands and riches. An Islamic State will not be debauched from co-operating with other States and organizations like the United Nations Organization, and may serve as a buffer between the East and the West and may be a meeting-ground for both. There is thus no room for misunderstanding.

This is my conception of an Islamic State. Pakistan has come, but Islamistan has to come.

The Honourable Liaqat ‘Ali Khan’s Address at the opening of the

INTERNATIONAL ISLAMIC ECONOMIC CONFERENCE AT KARACHI, PAKISTAN

November 25th, 1949

"Islam does not divide a man’s life into halves: one belonging to God and the other to Caesar."

"We all belong to the great brotherhood of Islam."

It gives me very great pleasure indeed to welcome our distinguished guests from the Muslim countries of the world, who are present here to-day to take part in this conference. This is an historic occasion because it is for the first time that the representatives of the Muslim world in the fields of industry, trade and commerce have come together to discuss and formulate a course of action which will benefit the peoples of these countries and which will further strengthen the ties of brotherhood which already exist between them. What is a source of particular happiness to me is that we meet here not for any worldly purpose and not to plan anything directed against any other country but for mutual co-operation which will not only benefit the common man of the countries participating but will in course of time increase the prosperity and well-being of the whole of humanity.

It is my great privilege to welcome you to the capital of Pakistan. I wish to assure you that the people of Pakistan have great love and regard for the peoples of your countries. Nothing will give us greater joy than to see all Islamic countries progressing economically, socially and culturally and becoming strong.

THE ISLAMIC REVIEW
It appears necessary to recall what has brought us together to-day. We are neighbours of each other and like good neighbours we are interested in each other's welfare. There are, however, other and stronger ties that bring us together. Those are our religion and a common cultural heritage. We all belong to the great brotherhood of Islam.

**Islam can solve some of the problems facing the world to-day.**

I firmly believe that Islam alone can solve some of the problems facing the world to-day because it is not a religion which concerns itself with only one aspect of a man's existence. It is a way of life. Islam does not divide a man's life into halves: one belonging to God and the other to Caesar. It embraces the whole of the lives of its followers individually and collectively. It enjoins equality and brotherhood of man and an equitable distribution of wealth. It forbids warfare amongst Muslims. Above all it preaches a complete submission to the will of God. Translated in modern terms it contemplates a society based on equality, fraternity, enlightened freedom and social justice. A society in which the spiritual needs of man are not forgotten or sacrificed to his material wants. That is why I say that I know of no other system which could really solve the diverse problems which face humanity to-day and which threaten it with virtual extinction if it persists in its present course of action.

The point I am making, however, is that along with other things Islam teaches common endeavour for the solution of those problems which confront us. It is in this spirit that we have gathered here to-day.

**The main purpose of the Islamic Economic Conference.**

Almost all the Muslim countries are agricultural and the bulk of their populations live by cultivating the land and otherwise producing raw materials. They all export these and import manufactured goods. One of the consequent results is that the standard of living of their people is not as high as that of those in the industrial countries. Of course the standard of living of a people does not depend on industrialization alone. Trade and commerce are other important factors. The main object of this conference is to formulate plans for the industrial development and for increasing the volume of trade among our countries. We want to know each other's needs and also what we can offer each other in terms of goods, services and technical help. The Islamic countries have practically all the minerals and agricultural products which are needed for the development of these countries. There is no reason why we should not utilize these in the interest of our people. I must make it clear, however, that our intention is not to confine our trade and commerce to Muslim countries alone and to exclude others. We are willing to co-operate in mutually beneficial activities with each and every country in the world.

It has been recognised from time immemorial that a people like an individual cannot stand still; they must either go forward or they are inevitably pushed back. There is no stage in a nation's life when it can say that it has achieved all that it has to achieve and that it need not make any more efforts. Certainly we, the people of the Islamic countries, cannot say this. In fact we are all aware, some of us painfully so, that we have a long way to go before we can claim that we have banished poverty, hunger, disease and ignorance from our midst.

It is obvious and it stands to reason that if each one of us tries to work in isolation we shall not achieve very much or at least not with the speed which circumstances demand. On the other hand working in co-operation and according to a plan which is for the benefit of all we can and shall achieve all that we wish to.

Pakistan to-day has the honour of being your host. The representatives of industry, trade and commerce of this country have organised this conference not for any selfish reasons, not because they want to get something for themselves alone, but because they have a passionate desire for the betterment of the people of the world — particularly those who have been left behind in the race for development and progress. If an underdeveloped country progresses it benefits the whole of humanity.

We have worked hard and we are determined to continue our efforts. The proof of this is the achievement of the people of Pakistan during the last two years. Whatever decisions are made in this conference and whatever plans are formulated for future action, Pakistan will not fail to do its share gladly and to the full.

There is another aspect of the problems before us that needs some emphasis. During the last two or three hundred years the very close and intimate cultural relations that existed between Islamic countries broke down, with the result that people of one country could not benefit to the full from the knowledge and learning available in other countries. I sincerely hope that with the increase of trade between our countries our cultural contacts will also increase and we will be able to add to our common glorious heritage, and thereby make our due share of contribution to the culture of the world.

I wish this conference God-speed and hope that your deliberations will be crowned with success. I also hope that this conference will initiate a series of conferences which will not only bring material benefit to our countries but also increase mutual goodwill amongst our peoples.

*JANUARY 1950*
BIRTH OF THE REPUBLIC OF INDONESIA

Geography.

The Indonesian Archipelago is comprised of hundreds of islands extending for more than three thousand miles along the equator, from the Indian Ocean on the west to the Pacific on the east. It lies between the continents of Asia to the north, and Australia to the south. The total land area of Indonesia is 750 thousand square miles, and the individual islands range in size from an area of a few square miles to the island of New Guinea, which is almost as large as Greenland.

Population.

There are approximately 80 million people living in Indonesia, but most of these millions live on the two islands of Java and Sumatra, at the western end of the Archipelago. Java alone has a population of about 50 million. The island of Sumatra has 12 million inhabitants. Tiny Bali, the famous tourist paradise, has roughly one and a half million inhabitants. Borneo has some 4 million inhabitants, and the islands generally referred to as the Greater East have a combined population of 14 million. The Greater East includes the larger islands of New Guinea, Celebes and the chains of islands known as the Moluccas and the Lesser Sundas.

Natural resources.

Indonesia is one of the richest areas in the world in terms of natural resources. Her most important mineral deposits include oil, tin, bauxite, manganese ore, copper and gold. Indonesia's major agricultural products are: sugar, rubber, rice, pepper, coffee, tea, tobacco, cinchona, palm oil, vanilla, tapioca, kapok, fibres, rattan and soya beans.

Only a fraction of Indonesia's mineral wealth has ever been tapped and, similarly, her enormous agricultural potential has never been fully developed. Nevertheless, before World War II, Indonesia played an important role in world economy, supplying to the world 86% of its total export of pepper, 72% of its kapok, 37% of its rubber, and significantly large amounts of other agricultural and mineral products. Indonesia's total exports in 1940 amounted to almost $500 million, and her imports to $252 million.

History.

The Republic of Indonesia, which came into existence three and a half years ago, represents the culmination of a centuries-old struggle on the part of the Indonesian people for independence, self-determination and freedom from foreign rule. Despite the tremendous hardships which the Republic has had to face since its inception, despite the fact that it has had to struggle for its existence in the face of a total land, sea and air blockade, and despite the fact that it has on two occasions been the victim of sneak attacks launched against it with all the force and all the weapons of modern warfare, the Republic of Indonesia has been and remains the personification of the ideal of Indonesian independence, an ideal cherished by the 10 million people of the Indonesian Archipelago.

Early years.

The Indonesian people's struggle for freedom began in the days when the Dutch East India Company laid the foundations for Holland's colonial empire in the East, and the Dutch Army only conquered the last stronghold in Indonesia in the first decade of the 20th century. From the day that the Dutch East India Company first used armed troops to force their way inland into Indonesia's rich and valuable territory, the people had risen in arms against the invaders time and time again. The last of the major rebellions against the Dutch took place in Java in the middle of the 19th century; after that had been crushed, there was a period of comparative peace except on the islands of Bali and Lombok and in North Sumatra, where the people managed to fight off the Dutch invaders until the early 1900's.

But Netherlands rule in Indonesia was not destined to be a peaceful one, and it was only two or three years after North Sumatra was occupied, that the new Indonesian nationalist movement came into being, and expanded until the nationalists' ideals were realized in the establishment of the Republic of Indonesia on August 17th, 1945. In the preceding century, Indonesian nationalism had taken the form of a general resistance against foreign rule; but now Indonesia, along with the rest of Asia, was undergoing a renaissance.

Nationalist Movement.

Indonesia's freedom movement, like all modern nationalist movements, began with the efforts of a small group of intellectuals, who founded a cultural society, called the Budi Utomo, in 1908. This organization, which increased its membership enormously in a very short time, was the first of a series of increasingly politically-minded organizations which sprang up throughout the Archipelago, although the majority of them were founded in Java where 50 million of Indonesia's 70 million people live.

As these Indonesian organizations began to evolve more and more interest in political affairs, the Netherlands Indies authorities reacted strongly against them and forced the dissolution of some organizations, at the same time imprisoning certain of the outstanding nationalist leaders. But the nationalist groups — for they were now clearly nationalist in character and acted as political parties — continued to form and to increase their membership despite the harsh sentences meted out by the Dutch authorities.

The laws of the Netherlands East Indies Government were such that, while on paper the people of Indonesia were not specifically denied the rights of freedom of speech, press or assembly, in practice that was the result. The Netherlands authorities enjoyed extremely wide latitude in dealing with any dissident elements in the Indonesian population, by virtue of the so-called Exorbitant Rights vested in the Dutch Governor-General used these rights to authorize the Netherlands East Indies authorities to determine whether any person, group or paper was dangerous to public law and order, and to imprison or exile to concentration camps, without benefit of trial, any Indonesian they considered dangerous to law and order. And "dangerous to law and order," as interpreted by the Dutch authorities, could mean anyone found criticizing the Netherlands East Indies Government, its members, or its regulations, in speech or in writing. Practically speaking, this meant the denial to the Indonesian people of the rights of freedom of speech, press or assembly.

Exploitation of Java by the Dutch.

The intense nationalist sentiment was an inevitable reaction against the conditions which then prevailed in the Netherlands East Indies. Politically the people were denied the fundamental democratic rights, as far as the practical exercising of these rights went. Economically, their situation made them one of the poorest peoples in the world. Although the Dutch government had finally abandoned its notorious culture system, which was a form of share-cropping instituted by law and forced upon the people, the living standards of the Indonesians had not in any way been improved. The only real change which the abandonment of the culture system and the adoption of the so-called ethical policy of the Dutch government brought about, was that the mother-country ceased appropriating funds from the Netherlands East Indies treasury out of which to pay Holland's national debt, and build Holland's railroads, dikes, highways and canals. But while
NEGARAS.
1. Republik Indonesia (Republic of Indonesia).
2. Negara Indonesia Timur (East Indonesia).
3. Negara Pasundan (Pasundan or West Java).
4. Negara Diawa Timur (East Java).
5. Negara Madura (Madura).
7. Negara Sumatera Selatan (South Sumatra).

Negaras may be identified on the map by reference to the number. They are enclosed by a solid line.

NOTES.—The cross-shaded area in the centre of Java has no autonomous organisation, is centred around Semarang. The future political status of New Guinea — further negotiations within one year.

DAERAHS.
a. Djawa Tongah (Central Java).
b. Bantaka (Bantaka).
c. Bantaka (Bantaka).
d. Riau (Riau Archipelago).
e. Kalimantan Barat (Special territory of West Borneo).
f. Dajak Besar (Great Dyak).
g. Dukuh Bandjar (Bandjar).
h. Kalimantan Tenggara (S.E. Borneo).
i. Kalimantan Timur (East Borneo).

Dua rabb may be identified on the map by reference to the letter. They are enclosed by a broken line.

the outflow of wealth from Indonesia to Holland amounted to sums as high as 279 million guilders in 1938, the average income of the Indonesian at the same time amounted to no more than the equivalent of one United States cent a day.

Social conditions were even worse. After 350 years of Dutch rule in Indonesia, 93% of the Indonesian people were illiterate. In 1940 there were only 1,200 medical doctors for the entire population — this meant one doctor for 60,000 people. In the United States, today, there are 250,000 doctors, for 150,000,000 people; this is more than 100 times as many doctors for the same number of people, and still the United States considers itself medically understaffed.

Nevertheless, when the war in Europe broke out and Holland was invaded by the Nazis, the nationalist leaders were unanimous in their condemnation of fascism and were prepared to ally themselves with Holland and the other European powers in the common fight against this greatest danger to freedom all over the world. It was in this spirit that the nationalists were prepared to put aside, for the time being, the struggle for their own independence and offered complete co-operation with the Dutch. The publication of the Atlantic Charter seemed to the Indonesian people a confirmation of their view that co-operation with the Allies was not only a case of siding with the forces of justice but would also ultimately help to bring about their own goal of self-determination. But the Netherlands Government announced that it did not consider the terms of the Atlantic Charter applicable to Indonesia. But even this absolute denial of the Indonesian people's right to enjoy any of the fruits of the hoped-for Allied victory did not change the orientation of the nationalist movement. The nationalists maintained their stand of anti-fascism, and nationalist leaders, including the present President of the Republic, Dr. Soekarno, ignored the growing propaganda of the Japanese and publicly denounced Japanese imperialism. Faced with this paradox of fighting on the side of the democracies without having a democracy of their own to fight for, the nationalists asked the Netherlands East Indies Government to give them more possibilities for self-determination, to give them more democracy and to make a start by changing the so-called People's Council of the Indies into a real parliament. At the same time, recognising the imminent danger of a Japanese advance toward Indonesia, the nationalists made their last request of the Netherlands East Indies Government; they asked for the right to bear arms and train a militia in defence of their homeland, in order to halt or at least delay the oncoming Japanese attack.

Underground Resistance during Japanese Occupation.

The Netherlands East Indies Government rejected both requests of the nationalists, denying them either the right to train a militia for their own defence or the right to have a representative parliamentary body with any real powers.

A short time before the actual Japanese invasion came, the Netherlands East Indies Government finally decided to permit the
THE RISE OF A NEW STATE:
THE FAR EASTERN

The Recognition of the Independence
(Republik Indon.

AREA:
735,000 square miles

TRADE
Export: $1
Import: $2

The Republik Indonesia Serikat consists of the Republic of
Indonesia and fifteen other member states. At the end of last
year this new Republik also entered into a Union with the
Netherlands known as the Indonesian-Dutch Union.
This Union is formed by two equal, independent and
sovereign states. The Republik Indonesia Serikat has the full

Above — The President of the Republic of Indonesia,
Dr. Ahmed Soekarno

Dr. Soekarno, 48, a Civil Engineer, was educated at the
Technical College at Bandung, Java. For his struggle for
freedom of his country from foreign rule, he went through
the usual routine of exile and imprisonment. With the
exception of 1932 and 1933, he was right from 1929 to
1942 either in exile or prison or under house arrest. He
was set at liberty by the Japanese upon their occupation
of Java.

He and Dr. Hatta made the Declaration of Independence
on the 17th of August, 1945

Above — The 350 year relationship of the Netherlands
1949, when the Indonesian Round Table Conference a
after 10 weeks of negotiations. Documents drafted to
signed by the Delegates of the Netherlands.
The photo shows the Prime Minister of the Netherlands
To the right of the Dutch Premier it the Republican
Indonesian Commission, while the members of the Fe
Bottom right — Indonesian delegates to the Hague R
after the signing the Provisional Consti.

Bottom left — The representatives of the Indonesian
Constitution of the Republik Indonesia Serikat at the

Dutch

The picture shows the Republican Prime Minister, Dr.
followed by the other repres.
AR ON THE HORIZON OF THE WORLD OF ISLAM

of the Republic of United Indonesia Serikat)

In 1940:
POPULATION: 70,000,000
(of which 65,000,000 are Muslims)

freedom to disassociate from the Union whenever she wishes to do so. Co-operation between the two members will not affect all fields but only problems of interest to both parties.

There is no combined defence plan between the two countries and the Union and the Republik is not automatically obliged to assist the Netherlands when she is attacked.

Above — The Prime Minister of the Republic of Indonesia, Dr. Mohammed Hatta
Dr. Hatta, 47, a Sumatran by birth, got his Doctorate in Economics at Rotterdam, Holland. On his return to Indonesia in the early thirties, he was arrested and exiled by the Dutch authorities in 1933 to Belembul, New Guinea, where he remained till the Japanese released him in 1942. He and Dr. Soekarno, the President of the Republic, made the Declaration of Independence on the 17th of August, 1945
establishment of a very small Indonesian militia, but this militia was to be composed only of persons specifically chosen by the Netherlands East Indies authorities. This militia was set up, organisationally, as an integral part of the Netherlands East Indies Army. The militia permitted by the Dutch was in no way what the Indonesian people had demanded and they rejected this attempt to side-track their original request. This tiny militia, like the small Netherlands East Indies Army, was too insignificant in size to make any real difference when the Japanese attack finally came. The failure of the Netherlands East Indies Government to comply with the request of the Indonesian nationalists and their failure to provide adequate protection for the Indonesian people left them unarmed and helpless to face the invading Japanese forces.

From that time on, ever since the Dutch Government proved beyond a doubt its blind unwillingness to make any real concession to its colonial subjects, even for the purpose of serving the cause of war against fascism, the nationalist movement dropped the idea of trying to reach a solution with the Dutch by means of gradual evolution. The nationalists continued just as firmly in their determination to fight the Japanese, but they were equally determined that, once the task was completed, they would never again come under Dutch rule, which had not only failed in its duties and responsibilities towards the Indonesian people on political, economic and social grounds, but had also proved its inability and unwillingness to defend those people.

It was with this end in view that the nationalists then mapped out their programme for the period of Japanese occupation. The movement was split into two units; one section, headed by Soekarno, who later became Prime Minister of the Republic, went underground and organized a resistance movement throughout the islands, much along the lines developed by the resistance movements of the occupied countries of Europe. The underground harrassed the Japanese by sabotage, by skillful evasion of measures devised by the Japanese authorities to promote their own war effort, and finally, when their strength had increased somewhat, by outright armed risings against the Japanese. The other section of the nationalist movement, headed by Dr. Soekarno and Dr. Hatta, made an outward pretence of collaborating with the Japanese and accepted administrative positions under the Japanese military government. In this manner they were able to supply the underground with important information, divert arms to their guerrilla units, and finally to protect them against some of the Japanese repressal measures.

**Birth of the Republic on August 17th, 1945.**

Cut off from the world as Indonesia was by the occupation, the nationalists were still able to gauge the dwindling power of the Japanese, and simultaneously with the surrender of Japan to the Allies, the nationalists came into the open, disarmed the Japanese wherever possible, and proceeded to establish the Republic of Indonesia. On August 17th, 1945, the Republic of Indonesia proclaimed its independence.

It was some weeks after V-J day before the Allies were able to send any troops into Indonesia to round up the Japanese troops and disarm them. During this period the Republican administration took over the machinery of government from the Japanese and began the long, hard task of post-war rehabilitation. Meanwhile, the Dutch press and Dutch officials kept frantically denouncing the Republican régime, and even went so far as to broadcast orders to the Japanese military government in Indonesia not to relinquish the reins of government to the Indonesians. But the Netherlands did not possess the military power with which to impose its rule over Indonesia, and the first Allied units to return were British troops assigned from Lord Mountbatten's command. When the commanders of the British units arrived in Java, they found a Republican administration functioning as smoothly as possible under the circumstances. Since the British had been sent to disarm the Japanese, and since they found that the Republic had already accomplished part of that task for them, the British commanders accepted the de facto authority of the Republic and proceeded to deal with them on that basis, over the loud protests of the Dutch Government. As the de facto authority, and by arrangement with the British, the Republican Government carried out the task of evacuating the Allied prisoners of war and internecine from the interior of the islands, to the centres occupied by Allied forces.

**Highlights of the Round Table Conference at The Hague**

The Round Table Conference at The Hague was terminated on Wednesday, November 2nd, 1949, resulting in the transfer of sovereignty to the Republic of Indonesia Serikat. The final session took place in the Ridderzaal seventy-one days after opening there.

In retrospect of the seventy-one days of negotiations, the conference passed through several critical periods — particularly decisions on the questions of the Union Statute, the financial problems and New Guinea.

The discussions faced a deadlock when the questions of the economic and financial issues arose. One of the aspects of the disputes on the financial issues was with regard to Indonesia assuming the debt of 4.3 billion guilders — 5 billion for internal and 1.3 billion guilders for external debt. However, the Dutch demands that the revenues of the tin mines and proceeds of sales of certain commodities should be used as a collateral for the debts were completely waived aside. It was agreed that there was also to be no actual say by the Dutch concerning the financial policy in Indonesia. As far as the Central Bank (Java Bank) was concerned, the Republic of Indonesia Serikat would have the right to appoint the President and the Majority Managing Directors immediately upon the date of transfer of sovereignty. The definite status of the Java Bank to serve as a Central Bank was to be decided at the earliest possible date by law through the decision of the National Parliament, for the purpose of becoming a National Indonesian Bank. In general, it was decided that there would be consultations only in important economic and financial matters, where Dutch interests were concerned, but the ultimate decision would be vested with the Republic of Indonesia Serikat at all times, and that there would be consultations for the period of outstanding debt only.

With regard to foreign trade and foreign exchange, the Republic of Indonesia Serikat will have complete jurisdiction. Furthermore, only with regard to Europe there will be coordinated action for the first year between the two partners, but each partner will retain the right to make ultimate decisions.

**New Guinea still under dispute.**

When it was thought that all main issues were solved during the final stage of negotiations, the problem of New Guinea arose, threatening to destroy all positive results of the previous acts of negotiations. A deadlock was averted by a compromise on this issue whereby the status quo of New Guinea would be maintained, with the stipulation that within a year of the transfer of sovereignty the political status of New Guinea should be determined through negotiations between the Republic of Indonesia Serikat and the Netherlands.

The issue of New Guinea is considered by the Indonesians as a great concession and they have only agreed to these concessions as long as the status of New Guinea is officially termed under dispute. This term should be interpreted to mean that Indonesia has not waived her rights and claims to New Guinea, even though accepting the present status quo.
A PAGE FOR OUR YOUTH

By Dr. S. M. ‘ABDULLAH, M.Sc., Ph.D.

“the king can do no wrong has no place in the ideology of Islam.”

I cite instances from the life of Sultan Salah-ud-Din, the King of Egypt and Syria (1137—1193 C.E.) to illustrate the social ideal of Islam. It is said that whenever a petitioner appealed to him, the sultan would stop to listen, to receive his complaint, and to inquire into the rights of the matter. A man of Damascus named Ibn Zubayar delivered a complaint against Taqi ud-Din, the sultan’s nephew, demanding justice. Although Taqi ud-Din was high in affection and esteem of his uncle, the sultan would not spare him in a matter where justice was at stake, and caused him to appear before the tribunal.

Here is another incident still more remarkable and significant than the foregoing, which likewise shows the great sense of justice inspired by the teachings of the Qur’an. Once a man by the name of Umar al-Khalati came to the holy city of Jerusalem and appeared before the court of justice. He was a merchant and a native of Khalat. This man placed in the hands of a judge a certified memorandum, and begged him to read its contents. The judge asked him who was his adversary, and he replied, “My affair is with the sultan; this is the seat of justice and I have heard that here you make no distinction of persons.” “Why,” the judge said, “do you bring a suit against the sultan?” He replied, “I had a slave named Sonkor al-Khalati, who remained in my possession until his death. At that time he had several large sums of money in hand, all of which belonged to me. He died, leaving these sums; the sultan took possession of them, and I lay claim to them as my property.” The judge remarked, “Why have you delayed so long before making your claim?” and al-Khalati replied, “One does not forfeit one’s rights by delaying to claim them, and here I have a certified document proving that the slave remained in my possession until his death.”

The judge took the paper, and having read it through, saw it contained a description of Sonkor al-Khalati, with a note that his master had bought him of a merchant of Arjish in Armenia on a certain day of a certain month in a certain year, when he escaped by flight; and that the witnesses named in the document had never understood that the man had ceased to be the property of his master in any manner whatever. It was in legal form—nothing was wanting. Wondering very much at this affair, the judge said to the plaintiff, “It is not meet to adjudge a claim in the absence of the party sued: I will inform the sultan, and will let you know what he says in the matter.”

The sultan thought the claim utterly absurd, and asked if the document had been examined. The sultan was informed that the document had been taken to Damascus, and laid before the judge there, who had examined the document officially, and appended a certificate to that effect, which was witnessed by the signatures of various well-known persons. “Very well,” the sultan replied, “we will let the man appear, and I will defend myself against him, and conform to all the regulations prescribed by law. Appoint an attorney to act in my name, and then receive the deposition of witnesses; do not open the document until the plaintiff appears in the court of justice.” The sultan, placing himself in front of the man, called upon him to state his case. He accordingly set forth his claim in the manner related above, and the sultan replied in these words: “This Sonkor was a slave of mine; he never ceased to be my property till the time when I gave him his freedom; he is dead, and his heirs have entered upon the inheritance he left.” Then the man answered and said, “I hold in my hand an instrument that will prove the truth of what I state. Please do open it, that its contents may be known.” The judge opened the document and found that it bore out the statement of the complainant. The sultan, having informed himself of the date of the paper, replied, “I have witnesses to prove that at the said date Sonkor was in my possession and at Cairo, and he remained in my possession till he received his freedom.” He then summoned several of his chief military officers who bore witness that the facts were in accordance with the statements of the sultan, and declared that the date he had given was exact. The plaintiff was confounded, and the judge said to the sultan, “My lord! The man has done this only that he may obtain mercy at my lord’s hands, being in your presence; and it will not be meet to let him depart disappointed.” “Oh,” said the sultan, “that is quite another matter.” He then ordered a robe of honor to be given to the man, and a sum of money, which was ample to cover his expenses. Observe the rare and admirable qualities shown by the sultan in this matter, his condensation, his submission to the regulations prescribed by the law of Islam, the putting aside of his pride, and the generosity he displayed at a time when he might justly have inflicted a punishment.

Islam frees an individual first, without which his political emancipation remains incomplete.

But no democracy can be complete and aspire to be permanent unless it is accompanied by the spiritual emancipation of the individual to-day. Even Europe has begun to wonder as to whether democracy should lose ground before the rising tide of dictatorship and oligarchy. Islam, in order to stabilize democracy and make it pure and parcel of human society, first emancipates everyone by inculcating that there is no mediator between man and his Creator. Islam starts from within, emancipates us spiritually, and aims at building up a social system rooted in the conviction that between man and man there is no difference, that socially, morally, spiritually, all are equal. Europe, and the rest of the world with it, are still mentally, spiritually in the shackles of priestcraft. Islam also places in our hands a complete code of ethics which guides us in the right use of the emancipation it rains upon us. It is one thing to emancipate an individual; it is another thing to enable him to use his newly won birthright properly and justly.
EX-TERRITORIAL CAPITULATIONS IN FAVOUR OF MUSLIMS IN CLASSICAL TIMES

By Dr. M. HAMIDULLAH

The origin of extra-territorial rights.

It is commonly known that European people have enjoyed in recent times a legal extra-territoriality under capitulations in various Eastern countries. It is also known how these grants were willingly made in the beginning as a token of favour and broad-mindedness, how the beneficiaries abused them, and how the growing local resentment led in time to their abrogation.

Yet it is not as commonly known that it did not originate with the Westerners in recent times, but it was a general rule, rather than an exception, in olden times, to consider law as applicable to persons and not to places. So whatever legal system applied to a person on his birth, it continued to apply to him, no matter where he found himself, whether in his native land or in any other part of the world as a sojourner.

However, in the present article it is intended to confine ourselves to only one nation, namely, the Arabs of Islamic times. We shall collect together whatever data is available about them. Apart from the interest of the student of Comparative Legislation, the historian of Economics will also learn how with the different parts of the globe the classical Arabs had established commercial and cultural relations, what concessions were juridically given them, and how they functioned in the Arab colonies.

Muslim law, as it is commonly known, is not only intensely personal but also comprehensive, so much so that it governs all walks of life of a Muslim, no matter whether it is in connection with worship and dogmas, or contracts, or crimes and punishments, or personal status. Again, whether the matter concerns the citizens or the government, or an event which occurs in Islamic territory or outside it, the all-encompassing law of shariat provides for it. No doubt one and the same rule of law cannot be expected to apply in these various eventualities.

A Muslim in a foreign country.

In a certain Tradition of the Prophet it is expressly stated that those Muslims who happen to live outside Islamic territory must also abide by Muslim law as faithfully as any other Muslim; however, they would not enjoy certain worldly privileges applicable to the residents of a Muslim country. For instance, the share in the partition of the income of the Muslin State, unless and until they migrate to Islamic territory. The Qur’ān also lays down how a Muslim should behave if he finds himself in an intolerant non-Muslim country, and what the duties of a Muslim State are in such a case of human tyranny. The famous chief judge of Harran ar-Rashid, the Imam Abu Yusuf, also expressly propounds a maxim that “a Muslim is bound by Islamic laws wherever he may happen to find himself.” Obviously, this binding character, or the practical observance of the laws of Islam, depends, as the first instance, on the freedom conceded by the local non-Muslim government to the Muslim residents. For there are recent cases of prohibiting even the harmless bid'ah or the Call to Prayer from the minaret; secondly on the sanction available in a non-Muslim country against the violation of Islamic law by the Muslim community; and thirdly, on the fact whether the parties to a case are both Muslims; if not, the applicability of the law of Islam may be doubted, and finally, it may be noted out that although Muslim jurists emphasize that a Muslim is bound by rules of Islamic law in each and every part of the world, the very same jurists acknowledge unambiguously that whenever any rule of Muslim law cannot be enforced, that is, when the jurisdiction belongs to a non-Muslim State, the binding character of Muslim law on a Muslim in such a country is only moral, not judicial; so much so, that if a Muslim violates some law of Islam in a foreign land and returns to Islamic territory, Muslim Courts are not competent to hear his case. The jurists lay so much emphasis on this principle that they have actually gone to the extent of deducing and admitting that if a foreigner murders a Muslim in a foreign country and then comes to Islamic territory, no suit can be filed against him in this respect in the Court of Islamic territory.

A quotation from the famous jurist of the Seljuq period, As-Sarakhsi (d. 485), would be of interest here:

“If a Muslim enters the territory of non-Muslims with their permission, and lends money to them or borrows from them, or usurps their property or his property is usurped there, his case will not be heard (in the Court of the Muslim territory), because it took place outside Muslim jurisdiction. As for the Muslim who usurped their property after guaranteeing not to do so, we hold this view because he violated his pledge, not the pledge of the Muslim ruler. Nevertheless, jurists will advise him to return the property though the Muslim Court will not compel him to do so. As for the foreigners in their homes, who usurped the property of the Muslim, we hold this view because they violated their pledges in a place where they were not under Muslim jurisdiction. So if they kill him, they will not be held responsible. If they destroy his property or usurp it, the same holds good in a pre-eminent degree. It is so because the Muslim took the risk and exposed himself to it when he acquired the Muslim resisting power (manṣūr, i.e. jurisdiction). The same is true of monetary loans, if they come to the Muslim territory... If a Muslim has gone by permission to a non-Muslim territory and destroyed life or property there, he is not held responsible in the Muslim Court if the other party comes to the Muslim territory. The reason for this is that had they committed the same against him, they would not have been held responsible in the Muslim Court on the principle that they were there not under Muslim jurisdiction. Similar is the case with the Muslim; yet it is improper (mukārah) for him under his religion to violate his pledge with them, for the violation of a pledge is forbidden (ḥaram), and the Prophet has said: ‘Whoever violates a pledge, a flag will be hoisted over him on the Day of Judgement in order to prove that he was a traitor.’ It is on account of this that no Muslim being aware of the fact that a property had been acquired through violence of pledge and brought over to the Muslim territory by any Muslim, would like to purchase it, for the acquisition was through evil means, and the purchase would be a persuasion to do the like again, and that is not proper for a Muslim. This is based on the tradition that al-Mushirah b. Shu‘bāh killed his companions and plundered them and brought their belongings to Medina, where he embraced...”

1. Muslim, Sahih, V. 1:940.
3. As-Sarakhsi, Musnad, X. 95.
Islam and asked the Prophet to treat the plunder as war booty and tax one-fifth of it in favour of the public treasury. The Prophet said: "As for thy conversion to Islam, we accept it; but as for thy property, which has been acquired by treachery, we do not require that. This prohibition to purchase is not absolute but only the purchase is improper."

Although the Muslim jurists stress emphatically on the personal character of Islamic law, and assert that a Muslim is bound to observe it, no matter where he finds himself, it, nevertheless, cannot be denied that a Muslim in a foreign territory is under a twofold disability: first, Muslim law itself causes a diminution of his legal capacity; for instance, every Muslim is ordinarily entitled in the Muslim territory to give quarter to any foreigner, yet a Muslim in a foreign territory has got no authority to do that. Secondly, such a Muslim will have to accommodate himself to the rules and regulations of the country of his residence which may at times hinder him from obeying the law of Islam.

**Early Cases.**

Discussing the precedents historically, we come across, in the first instance, the Muslim migration to Abyssinia in the time of the Prophet. This relates to a time when such a thing as an Islamic State had not yet come into being. But when this party of refugees returned from the land of the Negus, after fifteen years of stay, one such State was established with Medina as its headquarters. Anyhow, describing the conditions of the time of the departure of the Muslim refugees to Abyssinia in the early years of Islam, the chroniclers say that the Muslims found there perfect freedom of conscience and freedom from fear, and in spite of the difference of their religion from that of the Abyssinians, the Muslims could obey Muslim law in dogmas as well as rites and religious services without any fear whatever. When the Muslims were being persecuted in their native town of Mecca, the Prophet had told them: "Go ye to Abyssinia, for a just ruler governs there, who recognizes nobody" — as has been related by the historian Ibn Hisham and others. These refugees recount that they encountered no obstacles in the performance of daily religious services or in declaring their belief in the oneness of God; on the other hand, when twice the deputation of the Meccan non-Muslims came to Abyssinia to demand extradition of the Muslim refugees, the Negus absolutely refused to do that.

On the contrary, when the Byzantine governor of Ma'ân in northern Arabia communicated his embracing of Islam to the Prophet, the Emperor commanded him to apostatize, on the refusal of which the poor governor was beheaded, falling victim to the vengeance of narrow-minded priests. His correspondence with the prophet has been preserved by Arab historians, who mention another such case that when the Autocratis (the Dughatir of the Arabs) declared his embracing of Islam in the Royal Court of Heraclius, he was then and there lynched by the audience.

The cases of good or bad treatment of the Muslim residents in foreign territories are innumerable. A few of the classical instances alone will be described in the following. But it is to be borne in mind, at the very outset, that in those days the good or bad treatment depended on the whims and fancies of individual rulers in individual cases and not on any fixed rules based on consistency or reciprocity.

**Cases of Ex-Territorial Capitulations in Favour of Muslims in Non-Muslim Countries.**

The subject has not been studied by scholars in an exhaustive manner to permit the deduction and formulation of a system for this branch of capitulatory law. We confine ourselves here to the collecting of useful data only.

(1) In the year 651 C.E., during the Caliphate of 'Umayr, a treaty was concluded between the Muslim State and the Christian ruler of Nubia. It provided, among other clauses, that if any Muslims wanted to go to Nubia no obstacle would be placed in this respect nor in their performance of the religious services in the mosque at Dongola, the capital city of Nubia. It was also provided in this treaty for the extraditions of certain categories of refugees. 8

(2) During the early days of the Umayyad Caliphate, when al-Hajjaj ibn Yusuf was the governor of Iraq, many Muslims are said to have fled for political reasons from Iraq and taken refuge in the non-Muslim Malabar, on the south-west coast of India. The treatment meted out to them has thus been described by our historian:

"The persecuted Muslims reached, somehow or other, different ports (of South India). The Hindus, seeing them of a different nationality, prevented them from landing. After long solicitations and humble petition, however, they let them settle in those ports. This was on the condition that the Muslims would follow Hindu customs and wear the costumes of the country. The poor Muslims were constrained to accept the terms, and, 'As the Country, so the Dress,' they took to wearing Hindu costume. They took to different professions according to their conditions. They had to be very careful, and they observed extreme scruples lest they be detected. So they performed the Call of Religious Service and the recitation of the Qur'an in a way that no Hindu could hear them." 9

(3) The Muslims had penetrated into the seacoast of Bombay and Sind in the time of the Caliph 'Umar, 10 as has been reported in detail by Balzurrij 11 and Qudamah ibn Ja'far. 12 It appears from the descriptions than on one occasion when the Caliph lost the city of Sindan, the Hindu conquerors let the cathedral mosque remain in the hands of the residing Muslims where they could perform their Friday service, even pray for the Caliph in the Friday sermon. 13

(4) Al-Mas'udiy visited India in the first decade of the fourth century of Hegira. He writes:

"In the year 916 C.E., I visited Saimur (modern Chaul) which was part of Lar (Gujarat) and ruled by Balbhar (Valabharay). The name of the prince who ruled at that time was Chantha. There were about ten thousand Muslims, including the so-called Bayairah, natives of Sira, 'Umar, Basrah, Baghdad and other regions, who had married and settled there permanently. Among them were rich merchants like Musa ibn Ishaq as-Sandauliy, who occupied the past of Hunairan... Hunairan signifies the post of the chief of the Muslims: for in this country, the king appoints the most distinguished Muslim as the chief of the Muslim

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8 Strickly, Mabrut, X, 95-97.
9 Strickly, Mabrut, 70.
11 Ibn Hisham, Siub, 938f.; Ibn Sa'd, Tabaqat, 1/1, 31.
12 Author's Documents sur la Diplomatie Mulsmane, II, Nos. 23-34, or Arabic al-Washtiq al-Siyastikub, Nos. 33-36.
13 Tabarii, Tarikh, I, 1567.
16 For a detailed study and discussion of the question, see the Islamic Culture, 1945, 1946.
17 Puthab d' Albidri, ch. "Conquests in India."
19 Qudamah ibn Ja'far, op. cit., last page of the Istanbul Ms. (ch. 7, sec. 19).
community, to whom he relegates all their affairs. By the term Bayqarab (whose singular form is baiar), they mean those who were born in India of Muslim parents (Arab fathers and Indian mothers).”

The same author narrates in another connection:

“In the whole of Sind and Hind, there is no king who respects Muslims more than the Balharâ. Islam is strong and protected in his kingdom. There are petty mosques as well as cathedral mosques full of Muslims. Its rulers rule for forty and fifty years and even more, and the local people pretend that the length of the age of their kings was due to their justice and benevolence to the Muslims.”

(5) Buzurg b. Shahriyar is a classical author who is supposed to have lived in as early as the tenth century of the Christian era. He was a navigator and his journal of voyages has come down to us. He mentions:

“Theft is generally punished in India by death. If the thief be a Muslim, he is adjudicated by the Hananun of the Muslims who judges according to Muslim law. The Hananun is like the Qadi in the Muslim countries. He is selected from among the Muslims.”

The same author tells us that once a newcomer, a Muslim sailor, violated the sanctity of a temple in Saimur. One of the priests caught hold of his hand and took him before the king of Saimur and related to him the whole affair. The sailor confessed that he had done that. The king asked the people around him: “What should we do with him?” Some said: “Let him be trampled upon by elephants.” Others said: “We will sell him.” No,” said the king, “this is not permissible since he is an Arab and there are pacts between us and them. So one of you should go to al-Abbas ibn Mahan, the Hananun of the Muslims, and ask him what he would do if a man was found in similar conditions in a mosque, and see what he says…”

(6) Ibn Hawqal belongs to the same period. He was the Postmaster-General of Baghdad under the later Abbasids. In that mine of extremely useful information which he compiled as a geographical dictionary with the help of the notes of his own long travels and of others, he refers to the same custom in India and corroborates Musâ'udîy, and adds information regarding many other countries. He says:

“Nowadays it is a Muslim who governs the Muslim colony in the realm of the Balhara, on behalf of this Raja, who delegates to him the authority over his co-religionists. This custom I have found in many other countries now under non-Muslim occupation, such as Khazar, Sarir, Lan, Ghanah, and Kughah. In all these countries the Muslim community does not accept that its chief, its judge, and the witnesses in its disputes and litigations be persons other than Muslims, even when their number is very small. In some of these countries I found Muslims presenting sometimes trustworthy non-Muslims as witnesses. If the other party agrees to it, their witness is relied upon; if not, they are replaced by Muslim witnesses.”

(7) Malabar (S.W. India) has had contact with Arabia since the pre-Islamic days. It may be that the earliest Muslim colonies in the coastal regions of India date back from the time of the companions of the Prophet; the tombs of two such are still commemorated in Goaolong and Mahmud Bandar (Porto Novo). In the former even some inscriptionsal evidence is found in this regard. We have seen above the origin of some such colonies in India. Soon they must have cultivated cordial relations with the local authorities and gained political influence for their commercial, industrial, and military qualities. Malabar has since changed less than the other parts of India. In fact as late as the time of the incursions of the Portuguese, we find the family of Kunj 'Ali Markar holding the post of the admiral of the fleet of the Zamarin (Raja of Calicut) for at least three generations.”

The most trustworthy historian of this period, Zainuddin al-Mâ'barîy, states:

“In the whole country of Malabar, there is no Muslim ruler, and it is non-Muslims who are ruling over the Faithful, administering their affairs, and even fining them when they commit some delict. In spite of that the Muslims enjoy among the people of this country great respect and power, for it is mostly on account of them that their cities flourish. The Muslims can hold Friday and 'Id services. The local non-Muslim chiefs pay the salaries of the qâdis and muazzins, help in the enforcement of the rules of the Sharia among the Muslims, and do not allow the Friday service to be suspended; if anybody tries to suspend it, they punish him and fine him in most cities. If any Muslim commits a crime, which must be punished with death according to Muslim laws, he is behiended with the permission of the Muslim chiefs. Then the Muslims take possession of the dead body, bathe it in the ritual manner, clothe it with shrouds, celebrate the death service over it, and bury it in the graveyard of the Muslims… They do not tax the Muslim merchants except the usual tithes or the fines when they commit delicts punishable with fines according to their laws. The agriculturists and horticulturists are not taxed even when they own big properties. They do not enter the houses of the Muslims without their permission, even to arrest a murderer, but surround his house and force him to surrender through constant vigilance and hunger and the like. They do not put obstacles in the way of conversion to Islam; on the other hand, they pay the same respect to the new convert as to the other Muslims, even when the convert belonged to the lowest caste among the Hindus. In older times, the Muslim merchants used to subscribe for the help of such a one.”

Many details of this description are as true to-day as in those days. For instance in the small Maratha State of Aundh, south of Poona, the Raja still functions as the chief Qadi of the Muslims, and the Muslims are fined by him if they neglect the congregational Friday service. I was an eye-witness to this in 1939. Many similar instances are related regarding modern Cochín also.

(8) Regarding China, the above-mentioned author, al-Masâ'udîy, mentions that once a Chinese official in Khanfu oppressed a Muslim merchant who, trusting in the justice of the ruler of the country, went once to the metropolis, put on the usual red uniform of the complainant and thus attended the royal court. In due course he was presented before the monarch. The ruler ascertained the story from several of his secret service officers and then punished the official complained against; and bestowing on the Muslim merchant royal gifts told him: “If thou likest sell thy goods to us at bargain price; otherwise thou hast the final decision regarding thy belongings. So stay if thou likest, sell as thou pleasest, and return in safety wherever

17 idem, 1, 382.
19 Buzurg ibn Shahriyar, 1, p. 145.
22 E. M. Panikkar, Portugal en Malabar, p. 32-33.
24 Qulî Husain Khan, in Christian College Magazine, Madras, November and December 1912, January and February 1913.
thou intended to go." 25

Here there is no mention of capitulations, but it was not always so, as is testified to by an older eye-witness:

(9) Sulaiman the Merchant, who is believed to have lived in the ninth century of the Christian era, reports:

"At Khaifu, which is the rendezvous of merchants, a Muslim is charged by the ruler of the country to adjudicate the disputes that arise between the members of the Muslim community arriving in the country; such has been the desire of the king of China. On days of festival, this chief of the Muslims conducts the service of the Muslims, pronounces the sermon, and prays for the Sultan al-Musulimun (Caliph?) in his sermon. The merchants of ‘Iraq cannot resist against his decisions. And in fact he acts with justice in conformity with the Qur‘an and the precepts of Muslim law." 26

This shows that customs have varied in China in different epochs, may be for different dynasties and rulers or through the difference in the political attitude of the Muslim community towards the local potentates.

(10) Regarding people living near the Caspian Sea, al-Ma‘dudi records extremely interesting details:

"In the country of Khazar, the Muslims are the elite because they constitute the army of the local king. They are known there as Larshih. They were immigrants from Khwarizm. Long ago, after their embracing of Islam, a famine attacked their country and they migrated to Khazar. They are very fine soldiers and the king of Khazar trusts in their prowess in his wars. They have settled in his country on conditions they have contracted, viz., firstly, open profession of their religious rites and mosques and the Service Calls (azan); secondly, selection of the minister (vizier) from amongst them... thirdly, if the king of Khazar has to fight some Muslim State, they would not be employed; they would, however, fight against any other nation. They provide the body-guard of the king... They have Muslim Qadis. In the capital of Khazar the custom is that there are seven judges, two Muslims, two Khazarites, two Christians, and one for the Slaves and the Russians and all the rest of the Ignorant Peoples... If any difficult question arises, they all refer it to the Muslim judges and agree to what Muslim law provides for it... They have mosques in which there are Qur‘anic schools for children." 27

Deductions from above-mentioned precedents.

From these few selections which I have gleaned, a few general rules may be deduced:

(1) If the parties are Muslims, generally not only the law but even the judge is Islamic.

(2) The judge, selected from the domiciled Muslims, is sometimes styled as Hunarman, sometimes as Shahbandar, and has administrative functions not restricted to purely forensic ones.

(3) Allegiance of the Muslims remains to the Caliph, not to the ruler of their birth-place.

(4) Among the capitulatory or ex-territorial concessions, we come across even freedom from land taxes, freedom of conscience and freedom of preaching. Treaties of

27 Marji, Marji, II, 10-12.
28 Sarakhsi, Mahbub, X, 98.
29 Ibid.
30 Ibid.
31 Sarakhsi, Mahbub, X, 98.
32 Sarakhsi, Mahbub, X, 97-98.
33 Muhammad ash-Shahbaniy, al-Ad (MS), in loco.

extradition abroad but they do not properly belong to our subject.

(5) A sort of a mixed Court is sometimes mentioned where cases of mixed parties and conflict of laws were also decided.

(6) The conversion to Islam is no mere religious act; on the other hand, it is as much a change of political allegiance. In spite of that it was readily conceded to them, going so far as to allow the convert of a low caste or untouchable the same social status as the ordinary Muslims. This was obviously due to Muslim social laws based on the equality and fraternity of the Faithful, and not on any local custom.

(7) The rare cases of mixed parties show that they were heard by local tribunals in collaboration or consultation with the Muslim Qadis, and not by pure Muslim tribunal.

It will be observed that these points are based on books of facts. Books of theories, such as legal compendia, also provide a few details which may be of interest here.

The conduct of a Muslim in a non-Muslim state.

In general, books of Muslim law strongly recommend a Muslim going temporarily to foreign countries to abide, as far as possible or practicable, by Muslim law, and to behave in a manner befitting a representative of Islamic faith in an alien surrounding. They also urge him to carry out fully the conditions of his passport and the pledges he may give, so much so that if war breaks out between his native Muslim country and the country of his residence, he should refrain from all acts which might be considered warlike or treacherous by the local government. 28 He must observe in all details the conditions of his travelling or transit or stay permits, and avoiding perfidy and treachery and violation of pledges; he may remove, if feasible, any wrong done to his co-citizens of an Islamic territory (Muslims as well as Zimmis, i.e. non-Muslims). 29 In one particular case, however, Muslim law is emphatic and urges the Muslims abroad to leave no stone unturned. It refers to the case when women and children of the subjects of the Muslim State, no matter whether Muslims or non-Muslims or even rebels, are captured by the State in whose territory the Muslim now resides and these captives are brought into the country where he is living, he is entitled, if he likes, to renounce first the protection of the local government and then fight in order to relieve women and children of his compatriots. 30 The greater importance of women and children in the religious policy of Islam lay obviously in the fact that in those days slavery was rampant, and, unlike soldiers of age, children and women could easily be led to apostatize and could lose all their traces. But it should be clearly noted that this command or rather permission of Muslim law requires two important conditions, viz., to give up first the protection of the foreign State before taking any action and informing the local Government of this renunciation of its protection; moreover, this duty of helping the compatriots is not confined to Muslims alone but it is as valid regarding the women and children of the non-Muslim citizens of the Muslim State.

Muslims residing in foreign territories are not permitted to enlist themselves in the forces of the local State. It is, however, allowed that if any enemy attack the locality of their residence and it is feared that he would not respect the neutrality of the Muslim residents, then it will become a defensive war in which they may take part actively in their own interest. 31 In this connection the Muslim jurists clearly recognize that the invader may be non-Muslim or even rebel Muslim, all of whom fall under the same category. 32

There is a precedent for it from the time of the Prophet. The refugees in Abyssinia once found that their protector Negus
was attacked by a formidable enemy. The Muslim refugees prayed to God for the victory of the Negus and were ready to fight on his side if their services were required. But the forces of the Negus had the upper hand, and the Muslims were not required to take active part in the internecine war of the Abyssinians.

THE ORIGIN OF ISLAM IN EASTERN EUROPE AND THE FIRST CONTACTS OF RUSSIA WITH ISLAM

By ASLAN BOHDANOWICZ

Circumstances under which Islam entered Russia.

The expansion of Islam after the death of our Prophet will remain for ever an exceptional event in the annals of history. Moved by the sacred fire, animated by the desire to bring the light of their new religion to all humanity, the Arabs in a few years almost reached the actual limits of the present territorial expansion of Islam: in 642 C.E. they established themselves in Egypt and in 709 achieved the occupation of the whole of North Africa and in 711 C.E. landed in Spain. In 642 they appeared in Armenia and in 649 reached the northern part of the Caucasus, some days' march from Derbent. In 650-652 they occupied Merv, Balkh and Herat — in Central Asia — and there at the beginning of the 8th century they consolidated their position by the capture of Samarkand, Bukhara and Kashgar.

One sees thus that it was between 642 and 650 C.E. that Islam appeared within the actual geographical limits of Russia, i.e., two centuries before the foundation of the Kievan state — first Russian state truly worthy of the name. We shall try to show under what circumstances Islam penetrated within the geographical limits of Eastern Europe and how the Russians came into contact with the Muslims. In doing so we shall exclude all doubtful questions and only use irrefutable data.

Eastern Europe at the time of the Arab conquest of the Caucasus — the Khazars.

At the time of the appearance of the Arabs in the Caucasus the easternmost part of Europe was ruled by the Khazars and the Bulgarians of the Volga, peoples of mixed origin but in whom the Turkish strain predominated, apparently inter-related and cross-bred — the first chiefly with the Northern Caucasian elements, such as the Alains — Ossetes of to-day — and the second chiefly with the Finns. It was these two peoples — the Khazars and the Bulgarians — who were the first in Eastern Europe to experience the influence of Islam.

The Khazar kingdom, founded in the 6th century, occupied the triangular area bounded by the Caucasian mountains at the base and the mouths of the rivers Volga and Don at the apex. Not far from the delta of the Volga lay the capital, Irl (in the Turkish language this word means "river" and is applied by the Turks to the Volga itself), the great centre of trade with Asia. Its exact site is not yet known, but it is presumed that it lay not far from the modern Astrakhan.

A people very warlike and semi-nomadic, the Khazars were still pagan at the time of the penetration of the Arabs into the Caucasus. By reason of their geographical position the Khazars became the guardians of Europe against the nomads, who from time immemorial had arrived in successive waves from Central Asia, and it must be said that during the epoch of their greatness they acquired themselves well in this task. In spite of continual menace from the Arabs the Khazars were able to extend their sway very far from the base of their kingdom, including in the north-west, probably since the 8th century, the Southern slavs of the Don and Dnieper — these Slavs were afterwards known as Russians — and to the north-east along the middle course of the Volga the Bulgarians.

The penetration of the Arabs into the Caucasus opened up a series of wars between these latter and the Khazars, who by this fact found themselves in the position of the natural allies of Byzantium, who was herself suffering very strong pressure from the Arabs. It is, in fact, good to remember that in 669 and in 717-718 C.E. Constantinople almost fell into Arab hands. More than this, one may even suppose that it was more exactly the counter-offensive of the Khazars who engaged an important part of the Arab forces, which saved Byzantium at that epoch from final disaster. These wars between the Arabs and the Khazars lasted for more than a century with more or less long intervals of peace. The strategic objective of these wars was the possession of the fortress of Derbent — in Arabic Bab al-Abwab — which guards the narrow pass between the Caspian Sea and the Caucasian mountains. From time to time the Arabs succeeded in breaking through this pass and invaded the steppes bordering the Northern Caucasus, or sometimes it was the Khazars themselves who were able to open this pass and penetrate into Transcaucasia-Azerbaijan. It is interesting to note the traces of Arab penetration in the Caucasus. Thus, for instance, Maslama ibn 'Abd al-Malik established garrisons, totalling some 24,000 Arabs, in the neighbourhood of Derbent; until recent times the population of the village of Darvaz, some 35 kilometres to the west of Derbent, used to speak Arabic. According to a legend, Maslama left in this village his sword, which was to defend Islam against the infidel. There are to-day in Transcaucasia numerous localities bearing the name "Arab", and in certain of them Arabic was still commonly spoken during the 19th century. In 737 the future Caliph Merwan forced the passage of Derbent, obliged the king of the Khazars to embrace Islam, and sent to Syria 20,000 prisoners.

But the conversion of the Khazar king to Islam was not sincere, and after the departure of the Arabs he returned to paganism. It is necessary to understand that at this epoch his political situation was somewhat delicate. The king knew well that in embracing Islam he would become a vassal of the Caliph; on the other hand, if he accepted Christianity he would be obliged to recognise the supremacy of Byzantium. Under these circumstances, in order to preserve their political independence, the Khazar king and his immediate entourage preferred to embrace Judaism. The other religions, however, especially the Muslim and apparently in a lesser degree the Christian, became largely represented among the population of the Khazar kingdom, and in fact one may conclude that Islam ended by playing the predominant role among the Khazars. We know, for instance, that at the end of the 9th century there were 30 mosques in Irl, serving about 20,000 Muslims, and that the guard of the Khazar king was entirely composed of Muslims ('Khorezmians). We do not yet know at precisely which epoch and by what means Islam succeeded in penetrating among the Khazars.

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The spread of Islam in Eastern Europe.

It would be difficult to accept as fact that Islam was introduced among the Khazars by force, seeing that their country was never definitely conquered by the Arabs. On the other hand, we know that about 740 there took place a kind of religious congress at which attended Muslims, Christians and Jews, whose avowed aim was to discuss the advantages and disadvantages of their respective religions. Thus we can accept this date as the starting point of the peaceful expansion of Islam among the Khazars, owing chiefly, in all probability, to the missionary activity of the Arab merchants. Their merits in this respect are well known and there is need to stress them here. We have previously mentioned that the Khazar kingdom lay on a commercial cross-roads frequented by the Arab merchants.

About the middle of the 9th century the pressure on the Khazars by the nomad Turks coming from Central Asia was continually increasing, and finally, about 1025, the Khazar kingdom was conquered by the Kipchaks. From this date and until the arrival in Europe of the Mongols in 1223, there is little known about Islam in the ancient Khazar kingdom.

caravan route from Khorezm, while V. Gregorijev, another eminent Russian orientalist, was of the opinion that it penetrated after the occupation of Derbent by the Arabs, that is at the beginning of the 8th century. His colleague, I. Berzin, also a very eminent Russian orientalist, has quoted a source from which it appears that Islam had already some adepts among the Bulgarians at the end of the 8th century. However that may be, that which is most important to know is that this region of the middle course of the Volga, which was known before 1917 as the Kazan region, became the most important centre of Islamic culture in Eastern Europe and that it played a great role in the spread of Islam among the surrounding Finnish and Turkish peoples.

The first contacts of the Russians with Islam.

Detailed information concerning the conditions of dependence of the South Eastern Slavs of the Dnieper on the Khazars is unfortunately lacking. (These Slavs from the end of the 9th century are referred to by the chronicles as Russians.) It is generally agreed that the yoke was by no means heavy; indeed, in the view of a very recent Soviet writer, it might better be

There is no doubt, however, that Islam penetrated by peaceful means into another great political centre of Eastern Europe, namely the kingdom of the Bulgarians of the Volga. The capital of that kingdom, the Great Bulgar, was situated near the confluence of the Volga and Kama. It was a great commercial centre. Trade was carried on with the Eastern Slavs, with Central Asia by means of the caravan route which already existed in the 6th century, and, naturally, with the Khazars along the Volga, to whom as late as the beginning of the 10th century the Bulgarians paid tribute — at that time, perhaps, only in the shape of customs duty. The best description of the Bulgarian kingdom we owe to the celebrated Arab traveller Ibn Fadlan, who was a member of the embassy sent by the Caliph Muntadir at the request of the Bulgarian king. The purpose of this embassy was to spread Islam among the Bulgarians and also to provide them with some technicians, as, for instance, architects. When Ibn Fadlan arrived there in 922 with a great caravan, some 5,000 horses strong, he already found some Muslims there.

Scholars do not agree as to the exact epoch when Islam was first introduced among the Bulgarians nor as to the route by which it penetrated. For instance, the well-known Russian orientalist, V. Bartold, thought that Islam was introduced by the

ermed an alliance. Most probably it consisted in the payment of a light tribute and military service under the Khazar command. It is interesting to mention the opinion of the Russian historian, Professor E. Lamansky, who says that "the organized social life of the Russians evolved under the Khazar supremacy."

It is quite definite, on the other hand, that this dependence being almost nominal not only did not prevent the Slavs from continuing their gradual expansion to the south and south-east into the basins of the Don and Dnieper, but actually tended to favour it. In point of fact the Khazars protected their vassal Slavs against the nomads beyond the Volga and at the same time assured their peaceful relations with the nomads of the southern steppes, who were also their vassals. Moreover, this dependence favoured in great measure commercial relations between these Slavs and the different countries of Southern Europe and Western Asia. By the Dnieper they could send their products to Byzantium and by the Don either towards Itil with one transshipment where the river approaches within 80 kilometres of the Volga — directly opposite Stalinograd — or towards the ports of the Sea of Azov and the Crimea. The Slav element was largely represented in the population of Itil; further, there are indica-

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tions that their merchants and interpreters penetrated as far as Baghdad and very probably to Persia. Since at this epoch the sciences flourished exceedingly in the countries of the Caliphate, we may say that the Khazars introduced the South-Eastern Slavs to Asiatic, or, more exactly, to Islamic culture which at this time, as is well known, was at the head of world civilization.

Towards the middle of the 9th century the pressure of the nomads from beyond the Volga — themselves continually pushed by those advancing in their rear — had become so strong that the Khazars could hold them in check only with great difficulty. In fact, after three centuries of continual struggle against the nomads, the Arabs, Byzantium and the highlanders of the Northern Caucasus — who until the 19th century had been able, practically speaking, to preserve their independence of all foreign domination — the Khazars ended by being completely exhausted. Finally, towards the end of the 9th century they were obliged to let pass into Europe the nomadic Turks who, spreading over the Southern steppes, had pushed westward the nomad Magyars who had preceded them there and who soon were to form the state known as Hungary.

By reason of the pressure of the nomads upon the Khazars their authority over the Slavs became still weaker, and it was only lack of social cohesion and absence of a central power that prevented them (the Slavs) from achieving their complete independence. At this epoch — about the middle of the 9th century — the South-Eastern Slavs had not yet succeeded in forming a nation and, lacking in unity, they continued to be divided into tribes, sub-divided into clans, governed by councils of elders; certain of these tribes included princes among the members of their upper classes, but everything seems to indicate that these princes enjoyed very little effective power.

The Normans and the Turks.

It is here that we touch upon one of the most important points of Russian history, namely the formation of the Kievan State and the rôle played in it by the Normans. This last question is one of the most debatable in Russian history and, as it is outside the scope of our subject, we shall not deal with it in this article.

It suffices to say that at the beginning of the 9th century the Normans had begun to spread over the river systems linking the Baltic with the Black Sea. Towards the middle of the 9th century they occupied Kiev, taking the place of the Khazars. Soon this town, by reason of its strategic and economic advantages, became the centre of their power in Eastern Europe. After consolidating their position in Kiev, the Norman princes

subjugated the neighbouring Slav tribes, replacing thus the Khazars as their overlords. In this they met practically no resistance, the Khazars being too weak and the Slavs being socially disunited. Bringing practically no women with them, the Normans very quickly amalgamated with the Slav upper class and thus greatly contributed to the creation, or at least to the strengthening of, the central power among the South-Eastern Slavs. In short, these Normans supplied the unifying and centralizing factor which the South-Eastern Slavs lacked.

But the pressure of the nomad Turks who were wandering over the Southern steppes and who were still pagan, soon made itself felt (from the beginning of the 10th century) on the young Kievan state. These nomads cut the Kievan state off from direct contact with the Khazar kingdom and, as a result, with all the Muslim countries, with the exception of the kingdom of the Volga Bulgarians. In 985 the Grand Prince Vladimir the First, of Kiev, organized a campaign against this kingdom, but achieved no positive result. The causes of this campaign are not exactly known; it is possible that Vladimir wished to subdue these Bulgarians in order to be able to dominate the lower Volga. This set-back obliged him to give up all ideas of expansion eastward and to turn towards the west. This coincided with his rejection of the attempt of the Bulgarians to convert him to Islam. It is interesting to mention this episode in Russian history, as outside Russia it is little known.

After the campaign of Vladimir in 985 against the Volga Bulgarians, peaceful relations were soon re-established between the two states, so much so, that in 986 the Bulgarians sent to Kiev a mission with the avowed object of converting the Russians to Islam. Vladimir was somewhat disillusioned by some of the precepts of Islam, especially by the prohibition of drinking wine, and so the mission of the Bulgarians was a failure. History relates that he said, "But in Russia our pleasure is in drinking."

One can only conjecture what might have been the course of Russian history, if Vladimir had seemed fit to embrace Islam. We have to realize that at that time Vladimir was not likely to be greatly attracted to Islam as his principality was already cut off from the greatest political and cultural centres of the Islamic world; the Volga Bulgarians were at that time only at the initial stage of Islamic civilization. In other words conversion to Islam could not bring to Russia much political or economic advantage. Concerning the Volga Bulgarians, one must say that although cut off from direct contact with the countries dependent on the Caliphate, they succeeded in preserving intact their religion; and it is in their country that the most important centre of Islamic culture in Eastern Europe was to arise.

ISLAM AND LANDLORDISM

By HAMEED MUMTAZ, B.A.

(We are reproducing by courtesy of the Editor of The Light, Lahore, Pakistan, for November 8th, 1949, this article from the pen of a young Muslim Pakistani. His approach to the verses of the Qur'ân is not only novel but thought-provoking. This short essay, we believe, is an indication of the lines on which the youth of Islam of to-day is thinking and reading the Qur'ân. — Ed., I.R.)

The condition of the peasants on the whole under landlordism.

The abolition of Landlordism in Pakistan, meant to ameliorate the lot of the majority of the population depending on the land, has been suggested by the Agrarian Reforms Committee of the All Pakistan Muslim League. The query whether the annulment of landlordism is in consonance with the Islamic code of Shari'ah seems to be the burning discussion of the day and apologies for the defence of landlordism have appeared in the Press. The problem under the national injunctions of Islam needs further clarification in order to help place the newly born Muslim State of Pakistan on solid Islamic bases.

The rôle played by landlords in the history of nations gives us a deep into their activity and their place in society. Not mentioning old records, the recent history of the undivided India and Czarist Russia shows that both these countries were firmly in the grip of a class of people, who owned big estates of land, extending over hundreds and thousands of acres, sometimes unseen by the owner. This class of people made poor farmers, peasants and
tenants to work on the land, and under various types of contracts vowed to them only such compensation that the poor class could hardly make both ends meet. Often the peasants had, after toiling like slaves upon the land, to go without sufficient clothes to cover their bodies and in stark want of anything to warm their bellies. This class of landlord, as professional parasites, themselves living in luxury as rajahs, nawabs and amirs entirely ignorant of labour and toil, sacked the peasants and workers on their estates from vast pieces of land, leaving the latter mercilessly without their full status as human beings and enjoying the rights of living beings and satisfactorily clothed and fed.

This state of affairs continued to exist and I should say reached its acme in 1917 in Russia. The Great Revolution changed the whole constitution of that country, and according to the Soviet structure, all land was agreed to belong to the State, in which every Soviet citizen had an equal share. In the twinkling of an eye all Czarist landlords who enjoyed unparalleled and unprecedented monopoly as the inheritors of possessions of vast lands were brought to the common level with the much subjugated tenants, peasants and workers on the land. And thus a big country, with the biggest landlord class, succeeded in achieving redemption from the class which stood for the oppression of the majority who did not possess large estates of land. Russia got free from the yoke of the parasite landlord, but Indians continued to give every drop of blood and to perspire in the scorching Indian sun, and the class of landlords continued to benefit from all this toil and sweat of labour.

Abolition of landlordism is not the negation of the Islamic law of inheritance.

Now, while millions of Indians depending on the land cherished the ancient dream of freedom from alien bondage, the two big nations — Muslims and Hindus — found themselves busy in making their own destiny. The Muslim State of Pakistan, as the Objectives Resolution puts it, is conceived to be a sacred trust from God and all its citizens are equal trustees of this gift. This is to be the basis of Pakistan's constitution. Surely the equality of people, subject to the edicts of the Holy Qur'an, lies in this? All land belongs to God, and is a trust in the hands of the trustees at the helm of the State itself, representing the millions, and is to be shared equally by the citizens of the State, without giving preference to one set or the other.

"And excellent is the reward of the workers" (3:135).

These clear-cut edicts of the Holy Book bring home to a Muslim that only labour and toil give us what we deserve and consequently there is no place for a parasite like an "absentee-landlord" as the Western democracy would have it even after boasting of equality of human status. Islam, on the other hand, stands for the equality of the human race. "Verily we created you of a male and female and made you tribes and families that you may know each other" (4:13). How can Islam after claiming the equality of man give any place to a set of people in the same society who remain idle and eat what they do not earn themselves but take out of the hard earnings of others by subjugation, thus causing discrepancy in human equality? Islam is the very negation of sects in society, and it admits material possessions such as land or estates to be no monopoly of the better or the ruling class.

In agricultural countries it is the landlords who play the part of capitalists; and the unlawful yield which they get from land enables them to deprive the major portion of the population of possessing any land, and hence excess of wealth gives additional land which again overfills their coffers. For this the Qur'an says:

"Abundance (of wealth) diverts you until you come to the grave" (102:1, 2).

"Most surely man is ungrateful to his Lord... And most surely he is tenacious in the love of wealth" (100:6, 8).

These agrarian capitalists and landlords cannot help amassing wealth incessantly, but this is what the revelation hints at:

"And those who hoard up gold and silver and do not spend it in the way of God, announce to them a painful chastisement" (9:39).

After this it seems quite unreasonable to label the abolition of landlordism as the very negation of the Islamic economic ideal of private property and tantamount to the abrogation of the law of inheritance. Islam is a code for the whole of the human race in which the utmost emphasis has been laid upon equality and fraternity. Landlords cannot raise up their heads in Islamic society for their properties gained by the anti-human device of grinding down the weaker majority of society for the benefit of a few top-heads. A parasite cannot claim his possession to be his genuine property and himself the lawful owner of it. How is this private property ownership warranted? Is this private property ordained upon the landowner from the Heavens or has he amassed it out of the sweat of hundreds and thousands of half-naked sweating human beings toiling beneath his whip in order to keep starvation away? A religion like Islam cannot tolerate this discrimination in society. Surely their claims of demanding private property rights in order to cover their real intentions are merely a hoax to hoodwink rational thinking. The Qur'an overtly declares:

"Men shall have the benefit of what they earn and women shall have the benefit of what they earn" (4:100); which makes quite clear that man or women as equal members of society can claim anything as their own that they earn legitimately. Acquisition of wealth and big estates by wrong means cannot be genuine properties of the genuine members of a genuine society:

"And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know" (2:188).

Islamic law of inheritance militates against landlordism.

It is said that the abolition of landlordism negates the Islamic law of inheritance. What the Islamic injunction regarding inheritance is, is stated in plain words in the Holy Qur'an. As regards our share in this trust of God, the Holy Qur'an enjoins upon us in explicit words:

"And that man shall have nothing but what he strives for; and that his striving shall soon be seen, then shall he be rewarded for it with the fullest reward" (55:39-41).

"Say, O my people! work in your place surely I am a worker" (39:39).

"Men shall have a portion of what the parents and near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it: a stated portion" (4:7).

And again:

"And to everyone we have appointed heirs of parents and near relatives; and as to those with whom your right hands have ratified agreements give them their portion" (4:33).

Here it is stated in most explicit terms that we can very legitimately inherit the property which we did not earn ourselves. But does the law of inheritance give rise to big landlords? If this Islamic law is acted upon, big and vast pieces of land will be divided amongst its inheritors, and within a single generation the very name of landlordism will be obliterated from Islamic society. Had this law been enacted in Islamic countries, no trace of landlordism would have been left amongst 400
For co-operative farming, which gives the richest product, and the best that man can acquire, out of the common gift of God — the land.

It is, therefore, quite clear that if our millions living on the land are freed from the talons of the landlords, there is nothing in this which may contradict the Islamic Code of Shari'at. It would rather help carry out the Qur'anic injunctions, obliterating all exploitation of landlordism, and would thus help produce a truer and better Islamic society.

MY APPROACH TO ISLAM

By R. C. DICKINSON

As a boy, I received my education at an English Public School, where compulsory attendance at chapel twice a day during term time was enforced. During the school holidays, as must often have happened in many other similar cases, I never set foot inside a church. When one is young, religion tends to play a minor rôle in one's life and thoughts of God, if present at all, are very fleeting. To a boy, there is always the more material attraction of a games field just around the corner.

After leaving school, and during several years in the Services during the late war, I attended church on certainly no more than twelve occasions. Even then, more often than not, only because it was suggested by a friend and I had no alternative to offer. I professed myself a Christian, though what were the outward and visible manifestations of my faith I do not know. Looking back, they are certainly not very apparent.

Then, a little over two years ago, I succeeded in obtaining employment in the Persian Gulf, and gradually settled down to observe the ways and customs of the people around me. I lived in a community of some thousand Christian people. Each Sunday evening in the local church a non-denominational service was conducted, a greater part of the time, by a layman — an ordinary man working during the day at his normal occupation, but who felt the desire to endeavour to bring the people a little nearer to God one evening a week. What response did he receive to his call? Each week from this community of some thousand souls, twenty to twenty-five people gathered together for worship. However, this was not always the case. Oh, no! On those occasions when the Bishop came to conduct the service, the small church would be filled by the congregation. Was it some strange coincidence that with the presence of this church dignitary these people felt the desire to come before God, or did it just seem the "thing to do"? Perhaps the path to God was more clearly defined by this pillar of the church? I myself was a fairly regular attender at these weekly services, but gradually I felt myself being alienated from this pageant and drawn by a power I did not understand.

Since my arrival on the Island, I had been filled with a strong desire to find out about, and get to know, the local people in order to be in a position to be better able to help them and to understand their problems and difficulties. Also, I had within me a great love of mankind and a deep hatred of racial prejudice and discrimination. I believed that the failings and shortcomings in a man were his own doing, and that the bitter segregation of the nations and peoples of the world into races, colours and creeds, with the resultant overall general class condemnation, was the greatest drawback to progress in the world to-day.

Wherever I went, I was impressed by these people — these Muslims — who had surrendered themselves to God, and by their simplicity and hospitable acceptance of a stranger who was neither of their colour nor of their faith. Here was no hypocrisy in the farmer in the field or in the labourer in the date garden who felt prostrate before God. Not because it was "the thing to do", or because their failure to do so would cause comment, did they bow down. No! Because in Islam — in their submission to the will of God — they had found a peace and spiritual happiness that the material issues of the world cannot give.

To learn more of Islam, I became a regular subscriber to the Islamic Review and also, to help me in my language studies, I purchased a bi-lingual copy of the Qur'án. Each day I made it my practice to read a portion of this literature, with the result
that after a short while I found great spiritual uplift and beauty in the Revelations of the Prophet. Then I knew and understood the force that had been drawing me for so long. In Islam and in the submission of myself to God lay the answer. It was then that I decided to embrace Islam and become a Muslim.

Since that time I have found myself better able to appreciate the ways and feelings of the people around me, and have been able, I think and hope, to bring a little more understanding of Islam and the Muslim peoples to some of my condescending and less tolerant Christian friends. It is my prayer and hope that, with the help and blessing of God, I may be privileged to carry on my humble service to Him.

GREAT BRITAIN AND THE ARABS

By WILLIAM BANKS

The strategic position of the Arab world and Great Britain.

Last summer Britain's diplomatic representatives in the Arab countries were called by Mr. Bevin to London for consultation. What passed we do not know yet. But the newspaper reports on the news evoked a variety of reactions in the countries to which the diplomats are accredited.

Four years have passed since the last meeting of this kind took place; four years during which the political fortunes of Arab unity have suffered a series of heavy blows, during which the direction of Arab thought on the future of the Arab nations has been undergoing gradual but perceptible change. New voices are coming to be heard, voices which question whether the recent misfortunes of the Arab League are not due more to a wrong conception of the nature of Arab Unity (and irresponsible leadership) than to malign foreign influences — especially that of Britain.

In the West many friends of the Arab people are glad that other voices are coming to be heard. In particular are they glad that the shock of the events of the last eighteen months has had the salutary effect of causing some of the best minds in the Arab capitals to re-examine the whole basis of recent thinking on the subject of Arab Unity. Friends of the Arab people note with satisfaction the new understanding of British policy among the best Arab minds — the realisation that Britain's Middle East rôle is neither that of an imperialist bully nor that of a patron for crazy adventures of foreign conquest.

What, then, is Britain after in the Middle East? The real answer will appear like one of those children's toys consisting of a series of cups fitting into each other: a series of objectives arising out of each other and all resting on one basic aim. That aim is the main element of British policy in the Arab world is to secure the oilfields against outside military aggression.

The importance of these oilfields, the biggest outside the dollar area, for an industrial country like Britain, need hardly be stressed. They are almost as much her life-blood as are her coalfields. It should, however, be stressed that official British opinion attaches importance more to free access to the oilfields rather than their ownership. So long as Britain's industries are able to obtain fuel from the oilfields of the Middle East, Britain has no particular interest in direct control thereof.

Thus the Arab world is seen through British official eyes as a strategic problem in the first place; and only secondly as a political problem. In the last analysis political factors interest London only as a function of strategic factors.

It would be quite wrong, on the other hand, to assume that political factors have no interest — or even a minor interest — for Britain. For consider the means which were open to Britain towards the end of the war to secure the military security for the Middle East oilfields. The most obvious way, of course, was that of military occupation. But planners of Britain's post-war foreign policy saw that there would be two objections to this. First it would be a very expensive business; and Britain, faced with a gigantic effort to make good the economic damage of those terrible war-time years, would — they realised — certainly be in no position to undertake large-scale direct military commitments of this kind. Second, Britain, as the first country to appreciate correctly the strength and historic validity of the Arab movement, was only too conscious of the fact that direct military occupation could only be maintained in the face of increasingly violent Arab resistance — a factor which would have undoubtedly necessitated even greater diversion of the country's slender post-war economic means into military channels.

Great Britain supports Arab unity in her own interests.

The solution was found in a second way — the obvious community of British and Arab interests. Military evacuation, it was realised, had to come. But from the British point of view it would be courting strategic disaster to abandon the individual Arab states to their own devices. British official opinion could not close its eyes to the obvious political, economic and military weaknesses of these states, weaknesses which arise partly from the fact of Arab disunity and partly from social systems and productive techniques which have lagged far behind those of the advanced countries of the West. The nature of Soviet policy in the Middle East had to be taken into account, and such a step would be merely an invitation for Soviet imperialism.

From the Arab point of view, the growing sense of national identity which has marked mature political thought in the Arab capitals during the last quarter of a century had, by the middle of the recent war, reached a point where conditions were ripe for some definite step to translate theoretical discussions on Arab unity into fact. No less than Britain the Arab countries sensed the danger of Soviet imperialism.

If the Arab countries, therefore, could achieve a measure of solid cohesion among themselves they represented for Britain an element of strategic security in a vital strategic area. Divided, on the other hand, they were merely a strategic burden.

Since the trends of Arab thought and Britain's strategic interests were moving in an identical direction, it was inevitable that British influence should have been associated with the early steps leading up to the formation of the Arab League and that this step should have been taken with British blessing. There is nothing to be ashamed of in this reasoning, either on the British or the Arab side. It represented a natural community of interest in the face of a common danger.

In so far as there has been mutual recrimination since the signature of the Arab League Pact, it arises from misunderstanding on both sides on what kind of Arab unity was to be forged.

When, in 1943, Mr. Anthony Eden announced in the House of Commons that the British Government viewed with favour the establishment of cultural, economic and political ties among the Arab countries, he chose his words very carefully.

It is now twenty-five years since Colonel T. E. Lawrence wrote that he would be opposed to political Arab confederation before "it had become a reality commercially, economically and geographically by the slow pressure of many generations."
The intervening years have made it possible for British opinion to be more sanguine as to the speed with which the process could come about. But the British view on the order of priority of steps towards Arab unity has altered little: more note should have been taken, both by British spokesmen in the Arab countries themselves and by Arab opinion, of the order in which Mr. Eden placed the words "cultural, economic and political ties.

It is only now being realised that, by rushing into grandiose political and military plans, before the necessary groundwork in the economic and cultural spheres had been prepared, the Arab League was trying to run before it could walk.

The initial despair which the military defeats in Palestine and the political defeats in the United Nations have evoked in the Arab capitals was not, however, in any sense justified. The fall was painful; but no bones were broken. The most serious injury arising out of the ill-considered invasion of Palestine has been the running sore represented by the 900,000 odd Arab refugees. This sore can be cured by treatment similar in kind to that necessary for the exhausted body of the Arab League itself.

The future of the Arab countries depends on four conditions.

It is by now clear that if the Arab League is to be reconstituted on really solid foundations, many years of hard work lie ahead; and they lie in four main directions. First is the forging of economic ties and the re-establishment of prosperous trade throughout the Middle East. Second is the crystallisation of political structure round the main ruling dynasties of the Arab world — the Hashemites, the Wahhabis and the Royal House of Egypt. (For the political fragmentation which resulted from the break-up of the old Turkish Empire has no place in an Arab League based on historic realities.) Third is the implementation of widespread social and economic reform without which the Arab world must remain under continuous threat of disruptive influences.

If those three conditions are present it will be possible to advance with benefit in the fourth direction: the provision on a regional basis of capital equipment for the agriculture and industry of the Arab world. Within the body of these four conditions, too, it would be possible to arrive at a lasting solution of the Arab refugee problem. These are the bastions on which any recommendations from the United Nations Survey Mission in the Middle East must rest.

The first condition would be well in sight once martial law, with all its multitudinous impediments to trade and communications, is scrapped. Martial law is only justifiable in three situations; first, so long as war is in progress; second if war is contemplated; and third if public security is threatened because of impending insurrection. Neither the first nor the second applies, while the third does not threaten immediately — and need not apply at all if the steps necessary for the reform of Arab political, social and economic life are taken in time.

Once martial law is got rid of, there is no good reason why the Arab countries should not arrive at an agreement for customs union and, eventually, for currency unification.

It is true that discussions on these two subjects have taken place already within the councils of the Arab League. But they never led to anything, principally because of the overwhelming body of personal and group jealousies inevitable in a body such as this, composed of a number of nation-states several of which have no justification in history, geography, economics or politics. The fewer nation states involved in the business of Arab unity the greater the chance of the Arab movement leading to something worth while.

That is why real friends of the Arab people in the West are watching with approving interest the movements now taking place to assist the forging of one nation-state out of the Fertile Crescent. Greater Syria is a social, political and economic necessity for the Arab world's prosperity.

Democracy and the present-day Arab world.

It may seem paradoxical to argue in the same breath in favour of political crystallisation under royal rulers and of social and economic reform. Yet those who know the Arab world from personal experience realise that the traditional European prejudice in favour of republican constitutions does not stand up to comparison with actual conditions in the Arab world. To foist a republican constitution on a people which has not been accustomed over a period of several generations to the exercise of their rights and duties in a democratic state is to make a mockery of the people and of the principles of democracy. It is only necessary to compare the probity of public administration in Jordan or Saudi Arabia with that of certain states on the Mediterranean littoral to realise how true this is.

The Arab world, at this crucial juncture in its history, needs rulers of a moral stature without blemish, with great powers of leadership and, above all, with an overwhelming sense of their responsibilities before God and their people. If the Arabs are ruled by men actuated only by the wish to do their duty, it stands to reason that they are more likely to enjoy the benefits of reform than if they are ruled by men actuated above all by the desire to satisfy their appetites and to fill their pockets and those of their relations.

The need of reforms in the Arab world.

In all the Arab countries the system of land tenure is crying out for reform. Public health administration — and especially the administration of public hygiene — is a disgrace for a nation which once led the world in these matters. Doctors and medical facilities generally are insufficient and are too concentrated in the large cities. There are insufficient educational facilities, while those which exist are too often concerned with the wrong kind of training. Too much of the public revenue is obtained from excise and indirect taxation, with the result that the burden weighs most heavily on those who can least afford to pay. Above all, the masses of the Arab people just do not eat enough to maintain at the highest level their physical, mental and moral qualities. The standard of living is not only appallingly low, but it has been steadily getting lower during the last hundred years.

One could enlarge on this subject over many pages. But the facts are already well known; and they are only touched upon to make two points: there is a constant flow of subversive propaganda being poured into the Middle East from outside, in an effort to turn the social and economic discontent of the people into channels of revolution and disorder. If these blandishments were to succeed, the result would not only be a menace to the peace of the world but would certainly spell complete disaster for the Arab movement. The political leadership of the Arab people would bear a heavy responsibility if it failed, for whatever reason, to introduce the reforms which alone will stop outside propaganda, skilfully laced as it is with slogans of extreme nationalism and xenophobia, from gaining ground. That is the first point.

The second point concerns the capital re-equipment of Arab agriculture and industry. In the West it is sometimes thought that if only there were some kind of Marshall Plan for the Arab countries, a plan which would enable them to buy on credit the equipment wherewith to modernise productive technique, all the main problems of the Arab world would be solved.

But capital re-equipment without social reform may well mean merely that those who are rich to-day will become richer; while the masses of the poor will obtain no benefit. That is not the basis on which to build a strong and lasting fabric of Arab society. It is, moreover, most doubtful whether on this basis the
Arab Governments could mobilise sufficient confidence in the stability of the Arab nation among those, especially in the United States, who are in a position to finance large-scale capital schemes.

**Inter-Arab economic co-operation and planning essential.**

It is now four years since the Middle East Supply Centre in Cairo was closed down amid the acclamation of the commercial and land-owning classes. But there are those among Arab thinkers who are wondering whether, in joining in the applause, the leading elements in the Arab movement were not parties to the casting away of what might have become an invaluable instrument of inter-Arab economic co-operation and planning.

The Middle East Supply Centre was, it is true, a foreign-inspired and foreign-operated agency. It, therefore, incurred the odium of all things foreign at a time when the Arab national movement tended to confuse xenophobia with patriotism. But there was no good reason why the British hope that the Middle East Supply Centre should continue after the war under Arab management together with a modicum of Western technical collaboration and assistance should not have been realised. Had it done so, the Middle East Supply Centre might have provided an excellent basis on which to develop inter-state economic co-operation in the Arab world and a first-rate vehicle for regional development schemes financed from Western sources. Likewise the Middle East Supply Centre would have been a most suitable instrument for the co-ordination of schemes of economic and social reform among the Arab countries. It may be that the re-examination of the foundations of Arab national unity which is now in process will in due course make it possible for the Arab movement to seize the opportunity presented by this organization.

Pending a change in the orientation of the Arab national movement, the British Government has not been idle in giving effect to its desire to see an economically strengthened and politically stable entity in the Middle East. On the economic side there are the plans for work on the waters of the Nile, consisting partly of the Owen Falls Dam. Eventually this scheme should bring perpetual irrigation to the Nile Valley, and with it, the possibility of three crops per year. In Iraq the year 1952 should see the completion of a scheme to irrigate an extra two million acres. There are other schemes for Iraq which, if put into effect, would increase the acreage under cultivation from 7,000,000 to 16,000,000 acres within 50 years. A scheme for Syria would absorb 150,000 settlers on the land within two years. Also there is the 7-year plan in Iran costing £160,000,000, of which a third will come from royalties of the Anglo-Iranian Oil Company.

That is the pattern of development for the Arab world as seen from London. It is a pattern which, if combined with schemes for social and economic reform and an overhaul of the area’s political structure on the lines suggested earlier on, will almost certainly open up dazzling possibilities of national and cultural rebirth and economic prosperity for the Arab people. From the short-term point of view it will make possible the resettlement of the million Arab refugees from Palestine who for over a year now have been rotting in the camps on the periphery of Israel.

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

“High death rate, soil erosion, economic exploitation—this is the pattern of life for the mass of the population in the Middle East”

The well-known American writer, Mr. Maurice Hindus, who recently made a tour of Iraq, Iran, Syria and Egypt, makes the following observations on these countries in his book *In Search of a Future*, London, 1949:

"He was speaking not only of Palestine but of Mesopotamia, which is now known as Iraq, Syria, Arabia, the Lebanon, Trans-Jordan, Sinai and Egypt. I use the more comprehensive term Middle East, and include Iran. Despite differences in language and culture, Iraq and the Arab world have more in common with each other than just the Muslim faith. In its way of life, in the agricultural implements, its fashions and uses, in the methods of tillage it pursues, sometimes in the crops it grows, the Arab village is different from the Iranian only in geography. The shepherd and the goat, the donkey and the camel are features as distinctive of the landscape of one as of the other. Both are victims of the same brutal neglect, the same unspeakable incompetence for which the peasant in either is no more to blame than for the colour of his eyes or the shape of his mouth. Nor is he but others fashion the compulsions to which he must submit, and from which he cannot escape.

"Devastation of the land, overgrazing, pestilential marshes, poverty, disease, illiteracy, these are as common to the Persian as to the Arab village."

"In both, absentee landlordism, in the words of William Vogt, demanding its pound of the soil's flesh every year, had brought disaster to millions of acres" — and to millions of human beings, the author might have added. Echoing these sentiments in his own dispassionate language, Charles Issawi, formerly of Magdalen College, Oxford, in speaking of the Egyptian landlords, writes: "Few classes have justified their existence so little as the Egyptian landlords, who have all the defects of a privileged class unredeemed by any of the virtues of a ruling class."

"Despite their outward gallantry and their extraordinary hospitality to foreigners, the absentee landlords of the Middle East, with all the political power they have mustered and all the eloquence of their speech, are among the most arrant social drones of our time. Drones in a beehive eat the honey they cannot gather, but they do not despoil the blossom of the precious sweet that the work bee brings to the hive. But the absentee landlord, by his antiquated and parasitic methods of farming, drains out of the earth the substance that yields him his opulent living. He has no love of the earth or of the men and women who cultivate it. Lord and master of both, with neither vision nor foresight, with neither mercy nor enlightened self-interest, he is as much the affliction of the one as of the other. He rarely even visits the villages that grow the wheat and the barley, the rice and the cotton that annually replenish his coffers with the dollars and the pounds he so eagerly covets and which he so often hastens to deposit in a European (chiefly Swiss) bank."

"But the villages are there, and I have read no more poignant description of an Arab village, which with equal force applies to a Persian village, than was penned by Doreen Warriner in her *Land and Poverty in the Middle East*."

"Near starvation, writes Miss Warriner, 'high death rate, soil erosion, economic exploitation — this is the pattern of life . . ."

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JANUARY 1950
for the mass of the rural population in the Middle East. It is a
povety that has no parallel in Europe, since even clear water is
a luxury. Money incomes are low — five pounds to seven
pounds per year — but money comparisons alone do not convey
the filth and disease, the mud huts shared with animals, the
dried dung fuel. There is no standard of living in the European
sense — mere existence is accepted as its standard ... "

"In Persia I had travelled over vast areas of land which had
once grown grains and grass and trees, and now are parched and
barren desert, without a flicker of life. The crumbling mud huts
and fallen caravansaries along the roadways attested to the one-
time presence of populous communities. But because of faulty
farmering, overgrazing of pastures, and the falling of forests for
the charcoal which Persians universally use for fuel, the water
had dried up and man had to flee to a more hospitable earth.

"Darius built a magnificent capital at Persepolis because
the land all around bloomed with crops. Now the ruin of
Persepolis is matched by the ruin of the land.

"The universal cry of Persian officials is, 'If only we had
water.' Yet Dr. Lyle Hayden, of the Near East Foundations, a
geologist but an agricultural scientist, bored for a well in the
village of Gala Non and, 189 feet below the surface, struck
water which gushed forth at the rate of from fifteen thousand to
twenty thousand gallons an hour. I spoke to the British engineer
in Shiraz who drilled for the first well that is to supply the city
with sanitary water. The water had always been there. All he
did was to drill for it. Who knows how much water there is in
Persia that could be tapped with equal success and that would
replace the putrid supply which peasants and others dip up from
open ditches?

"The real problem of water is not, of course, the digging
of wells, but the elimination of prodigious waste — conservation
of floodwaters, proper utilization of streams, protection of waters-
sheds, and the cessation of the ruthless burning of forests into
charcoal and the perpetual overgrazing of millions of acres of
virgin lands. Even with the waters at present available, according
to the reports of foreign, including the American, agricultural
attaches in Tcheran, Persia could irrigate six million more acres
than she now does. So gigantic an improvement — were it
accomplished and were the land not to slip into the grasp of
absentee landowners but to be allotted to peasants — could pro-
vide comfortable homesteads for 1,250,000 share-cropping
families. A reform of such magnitude would automatically lift
Iran to a plane of social health it has not known since the
Mongolian invasion.

"Persia could cultivate three times the area that is now
under plough, were there only a rational instead of an antiquated
system of farming in the country. It makes no sense that two
millions sheep a year should die from preventable diseases and
that pests should damage and destroy crops to the value of thirty
million dollars. Nor does it make any sense that the peasant
should be ravaged by malaria, when (even if his prediction should
fail of complete fulfilment) Dr. Hayden's suggestion for a nation-
wide effort to wipe out the scourge within three years at a cost
of only five dollars a family goes unheeded.

"And what shall be said of the perverse plight of a nation
which is fat with oil, the fourth largest oil producer in the world,
yet heats its homes and cooks its meals with the charcoal that
comes from the burning of the forests or, as in the village, with
the animal dung that should enrich the earth with the humus
that has been drained out of it, and where the overwhelming
mass of the pauperisation retire shortly after sunset because they can
afford no kerosene for their lamps?

"In Egypt, garden spot of the world, where only seven and
a half million acres are available for cultivation, nearly two
million are still sun-scorched desert. Only now, spurred on by
the voices of rebellion, especially of the college youth, is the
Egyptian Government, largely an instrument of landlords and
their lawyers, beginning seriously to concern itself with bringing
water from the Nile to these lifeless acres. That about three-
fourths of its rural population should be afflicted with bilharziasis
and with hookworm is of itself the saddest commentary of the
plight of the Egyptian village.

"In Syria, with a population of over three million, of whom
two million live in villages, three-fifths of the land is in the
possession of absentee landlords. Of its twelve and a half
million acres of arable land, only about one-third is in cultivation.
The sharecropper peasant has not even the legal right to demand
or receive compensation for the improvements he may have made
with his own labour and his own meagre funds, in the event that
he is forcibly evicted.

"In Iraq, with a population of over four and a half million,
only one-fifth of the cultivable land is under plough. British
scientists have done yeoman work for Iraqi agriculture, for its
dates and its wheat, and for its irrigation projects. Yet share-
cropping persists, and the average life span of the Iraqi is only
twenty-seven years.

"Almost a century ago the Russian satirist Saltykov-
Shchedrin, in a burst of bitter indignation over the lot of the
muzhik, wrote: 'Why does our peasant go in best slippers
instead of leather boots? Why does the muzhik seldom or never
eat meat, butter, or even animal fat? Why is it that you rarely
meet a peasant who knows what a bed is? Why is it we all
perceive in all the movements of the Russian muzhik a vein of
fatalism devoid of the impress of conscience? Why, in a word,
do the peasants come into the world like insects and die like
flies?'

"One feels like asking: why does the fellah come into the
world like an insect and die like a fly? Russia has paid for her
servitude and the abuse of her paupersy with the most violent
revolution the world has ever known; and one wonders about the
Middle East.

"To the author it is not the eloquent spokesman of the
newly inflamed nationalism of the Middle East, but the lowly
fellah, who is the central though voiceless character in the crisis
that has come upon that part of the world. His physical con-
dition alone deprives him of the first requisite — soldierly
health — for an effective military force. The dismal showing of the
Arab armies made in fighting against the Jews in the summer
and autumn of 1948, despite all the modern equipment they
brought into play, must have been as rude a shock to the Arab
leadership as to the British Middle East Command, which
had reckoned that within ten days the campaign would be over
and the Arabs would unfurl their banner of victory over Palestine.
Had the British officers in the Middle East Command
not been exclusively military — or rather victory — minded, but
even slightly land-minded, with an elementary grasp of the
relationship between the tiller of the soil and absentee land
ownership in the Arab countries, they would have tempered their
self-assurance with a sense of reality that would have saved them
the crushing disappointment they subsequently suffered.

"One need not be a military expert to realise that five or
seven or even fewer mechanised divisions of any first-rate army,
British, Russian, French, American, could sweep through the
entire Middle East almost as fast as motor power could carry
them. There is no military strength there, because there is no
human strength, no human health, and precious little human joy
for the overwhelming mass of the population."

3 Doreen Warriner, Land and Poverty in the Middle East (London: The
Royal Institute of International Affairs, 1948).
ISLAM IN ENGLAND

THE SHAH JEHAN MOSQUE, WOKING

Its Work.

The successful arrangements for imparting religious instruction to young Pakistan Air Trainees at Halton by the staff of the Woking Muslim Mission has led to further expansion of its work. The Imam of the Shah Jehan Mosque, Woking, has been requested to spare at least a day every month for a lecture on the politics of today in the light of Islam at the Loughborough College, where forty officers of the Royal Pakistani Engineers are under training. Accordingly a lecture by Khan Bahadur Ghulam Rabbani Khan was given on "Islam and Western Civilization" — a subject of the choice of the said officers — at Essex Lodge, Loughborough, on the 13th November, 1949. Besides the Pakistani officers some Iraqi and Syrian officers also attended the meeting. The instructive and impressive lecture was followed up by a request from the chair to continue the interesting and educative talk at fortnightly intervals.

The Woking Muslim Mission also directs and supervises the propagation of Islam in Holland and Germany. A report was received from Mr. W. A. Omar Schubert, of Hamburg, that he had presided over a meeting of the German Muslims held on the 14th October, 1949, when it was resolved that the German Muslim Community of Hamburg should devote itself to the cause of the propagation of Islam under the direction of the Woking Muslim Mission at Woking and be affiliated to the Ahmadiyya Anjuman Islah-at-Islam, Lahore, Pakistan.

Besides the usual routine of the Qur'anic classes for children and adults at the Muslim Prayer House in London, held under the auspices of the Muslim Society in Great Britain, London, the Woking Muslim Mission receives queries ranging from such minor details as the saying of prayer to the interesting subject of how and why man was created by God, thus enabling it to play the rôle of a sympathetic friend and guide to truth seekers from all parts of the Muslim world.

The free Islamic literature is in great demand from West Africa, East Africa, South Africa and Trinidad, where the Christian missionaries have the advantage of belonging to the same religion as that of those who hold the reins of political power in their hands. But it would seem that our co-religionists can hold their own, fortified as they are by the literature produced by the Woking Mission literature and its monthly, the Islamic Review. The Imam has also advised friends in those countries to establish branches of the Woking Muslim Mission and re-print the Mission's free literature for circulation to enlighten the Muslims on the pristine beauties of Islam and exposing the retrogressively irrational doctrines, rites, rituals and sacraments of its opponents.

On the social side of the activities of the Woking Muslim Mission, mention should be made of the solemnisation of marriage ties between Mr. Muhammad Dhami, of West Africa, and Miss G. Davies, of London; Major A. I. Akram and Miss Inge Mahnicht Gebe, of Copenhagen, on the 5th of November, 1949. Another marriage ceremony at the Shah Jehan Mosque, Woking, was solemnised on the 20th November, 1949, when Miss Angela Crowe was married to Mr. Muhammad Amir. A very impressive sermon was given by Dr. S. M. Abdullah, the Imam, on this occasion.

It was with regret that the authorities learned of the death of Daulat Chahi Taymou, of Persia, who died of heart failure in London. The deceased was a student of a specialist course in medicine. His funeral obsequies were performed by Khan Bahadur Ghulam Rabbani Khan on the 17th November, 1949, at the Muslim Cemetery, Brookwood, near Woking. The relations of the deceased expressed their heartfelt gratitude for the voluntary services of the Woking Muslim Mission.

THE MUSLIM SOCIETY IN GREAT BRITAIN, LONDON

On 20th November, 1949, Major J. W. B. Farmer, the Honorary Treasurer of the Society, was the host at an at-home at 18, Eccleston Square, London, S.W.1. As is usual on such occasions, tea was followed by a lecture by Professor H. O. Corfito on "Islamic Decorative Art." Professor Corfito is Director of the School of Architectural Design at London University and one of the leading authorities on Islamic art and architecture.

It may be recalled that some time ago Professor Corfito delivered two lectures at the Muslim Society's headquarters on "Islamic Architecture," and the text of his lectures was published in the Islamic Review. On this occasion, however, the speaker dealt with what he described as the products of the ordinary craftsmen as contrasted with the more extensive work of the architect, and after a short introductory talk the Professor showed a number of slides accompanied by a running commentary. The slides illustrated not only elaborate designs on the walls of mosques and other buildings, but also pottery, painting, bookbinding, carpets, etc.

After the lecture the Chairman thanked the speaker on behalf of those present and remarked that cultural lectures of this kind served a most useful purpose inasmuch as they drove home to the Muslims themselves how vast was their heritage of culture. This was not generally appreciated, and a knowledge of this would help them to be even prouder of their great religion.

The audience were then treated to a most pleasant surprise item supplied by our friend, a Muslim Englishman, Mr. A. A. Verstage, owner of the press where the Islamic Review is produced. He showed a film he had taken on the occasion of the last Id at the Shah Jehan Mosque, Woking. This film revealed the diversity and great size of the congregation and gave much pleasure to everyone.

Finally, the Chairman thanked Mr. Verstage for the unexpected pleasure he had given and wound up by thanking Major Farmer for his being responsible for such a pleasant and instructive afternoon.

THE ISLAMIC CULTURAL CENTRE, LONDON

Recently Dr. Taha Hussein Bey, the eminent Egyptian scholar and author, paid a visit to England. During his stay in England Dr. Taha Hussein Bey sat as a member of a brains trust organised by the British Broadcasting Corporation. Dr. Taha Hussein's style has revolutionised prose writing in the Arabic-speaking world. His style is characterised by lucid expression which is shorn of ponderous verbiage.

Before his return to Egypt, Dr. Taha Hussein visited the Islamic Cultural Centre where he listened to addresses of welcome from members of the Muslim community and from others. Among the speakers were Sheikh Ahmed, the chairman of the Islamic Society in Great Britain, representatives of the British Broadcasting Corporation, the British Council and London University. All emphasised their joy at the visit to this country of so eminent a stylist of Arabic prose: Dr. Ali Ahmed Kader, who was in the chair, spoke on behalf of the Centre. In his reply, Dr. Taha Hussein Bey thanked all those present for the great welcome they had given him, saying that he was touched by such friendliness from everyone.

JANUARY 1950
A GLANCE AT THE WORLD OF ISLAM

Egypt

National Library of Egypt contains 500,000 volumes.

Egypt's National Library now holds half a million volumes of valuable works in different languages. It started with 20,000 volumes by the Khedive Isma'il, who arranged for the collection of priceless Islamic literary and religious writings. These treasures of Islam had been lying neglected in old mosques and palaces.

The Egyptian public was first allowed to use the Library on September 24th, 1870. It was moved to a new location in central Cairo in 1904, where it still stands, a beautiful mosaic building.

To the Islamic works were added foreign books and records of the studies and discoveries made by French scientists in Egypt. Besides these, the records and books edited by an Egyptian society in 1836, which formed only a part of the Library's wealth, many important private libraries belonging to Egyptian personalities were pooled to form the National Library.

Both foreign and Egyptian directors have been in charge of the Library, each contributing his share to the advancement of knowledge. The foreigners gave their attention to Occidental publications and also brought to Egypt a set of Muslim coins now exhibited in the Library museum. The Egyptian directors did a great service in reprinting Arabic and Oriental books.

Egypt's National Library has a printing office besides its reading rooms. It furnishes paper and helps to reprint books and old manuscripts. In the Library's museum, many antique wonders are to be seen, such as writings on rice grains, eggs, leather, and animal bones. Old Qur'an MSS. are exhibited in the museum, where an average of 500 readers per day look at them.

The Library has an average of 150 borrowers of books per day. It also has 250 visiting readers of all types of occupation — students, officials and employees, and professional people.

Egyptian Schools in Morocco.

An Egyptian school, bearing the name of H.M. The King Farouk, may be established in the city of Tetuan by the Egyptian Government. Moroccan educationists recently requested the Royal Palace and Egyptian educational authorities to consider the proposal.

A Moroccan spokesman said that the proposed school would be run along the same lines as Farouk 1st School in Khartoum and the Egyptian School in Addis Ababa. Moroccans who join this school will find it less difficult to complete their education in Egyptian universities and higher institutes.

It is expected that when the school is built it will receive pupils from all parts of North Africa. Moroccans who graduated from Egyptian universities will join the staff, which will mainly comprise Egyptian teachers.

Nile Dam will create World's Largest Reservoir.

Work will commence shortly on a new dam that will create the world's largest reservoir at the headwaters of the White Nile in Central Africa. The dam, with an electric power station, will be erected at Owen Falls in Uganda, at the outlet of Lake Victoria.

The dam will be designed not simply to produce electric power but also to guard against floods on the lower reaches of the Nile in the Sudan and Egypt. It will provide for a con-

inous, or "century," storage of water for irrigation. The purpose of century storage is to save excess water from the years of plentiful rainfall for use in subsequent years of scarcity.

This project is the first of a series envisaged by the Egyptian, British and associated governments to bring the waters of the Nile under full control to provide irrigation for an additional 3,000,000 acres of land in Egypt and the Sudan and to produce electric power for industrial development in the heart of Africa. The whole series is expected to require a quarter of a century for completion. The Egyptian Government estimates the projects will cost about $200,000,000.

The dam at Lake Victoria will be 400 yards long and 30 yards high. After its completion, the level of the lake will rise eventually by one metre, and over a period of eighteen years or more, 200 billion cubic metres of additional water will be accumulated in the vast basin.

This project, combined with others now under discussion, should enable Egypt to increase her cultivable land from about 6,000,000 acres to 7,500,000, a vital increase because of Egypt's growing population. Egypt now has 20,000 inhabitants, a gain of 25 per cent in the past twelve years.

Egyptian engineers are assisting in the construction of the dam and work at Owen Falls is expected to be completed in four years.

Indonesia

Preparatory Committee for Higher Education in Indonesia.

The Indonesian Ministry of Education in Jogjakarta has made known the composition of the Preparatory Committee for Higher Education. The Committee is divided into several faculties, and it is worthwhile mentioning that in addition to a form of existing faculties, there is also a faculty for Political Science, which did not exist in Indonesia before the war. Formerly, Political Science was more or less incorporated in the study of law.

The Republic of Indonesia in 1948 opened a special faculty for Political Science, and this policy will be continued in the future Republic of Indonesia Serikat.

Pakistan

National Bank of Pakistan.

The Government of Pakistan has established the National Bank of Pakistan.

The Bank will extend banking facilities generally and will provide credit for agriculture and agricultural produce. It will have an authorised share capital of 60,000,000 rupees divided into 600,000 ordinary shares of 100 rupees each. The Central Government will hold not less than 25 per cent of the shares issued by the Bank from time to time.

The Bank will have its head office at Karachi and will have three local boards at Karachi, Lahore and Dacca.

Five-Year Health Plan for East Pakistan.

A five-year health plan for East Pakistan was outlined by the Provincial Minister for Health at Dacca.

The Minister stated that a tuberculosis centre would shortly be established at Karachi, and, under the joint enterprise of the
Russia

Reclamation of Kzyl-Kum Desert.

The formerly barren Kzyl-Kum desert is being made fertile by the efforts of Soviet scientists. Two large oases, the Bukhara and Kara-Kum oases, are already protected by forest-shelter belts against the shifting Kzyl-Kum sands.

This autumn particularly large-scale works are being carried out in the desert. Afforestation will start here in the near future of tens of thousands of acres. The workers are confronted with the task of afforesting about 2.5 million acres of desert during the coming years.

Construction of wells has also assumed a large scale in Kzyl-Kum. Thanks to this about 7.5 million acres were made suitable for pasture during this year alone. New settlements are rising around the hundreds of new wells.

Land cultivation is beginning in the desert. Tractor ploughing and autumn sowing of grain crops is now proceeding over an area of many thousands of acres. With the assistance of scientists and agronomists, the peasants have learned to raise good harvests of wheat and barley under desert conditions without irrigation. Harvesting is carried out with harvester-combines.

Kzyl-Kum livestock breeders are providing themselves with ever-increasing quantities of vegetables. The desert is changing its appearance year by year and is being made habitable.

Sa‘udi Arabia

Hajj (Pilgrimage) 1368 A.H.

In the Hajj of 1368 A.H. (1949 C.E.) which was performed on the 2nd of October, 1949, the vast concourse of pilgrims assembled on the plain of ‘Arafat was estimated at about 450,000. Those who came by air to Jedda and Medina numbered 10,938. The pilgrims who came by sea were 80,436, while 528 travelled by car via Medina and 1,241 via Riyadh. The rest of the pilgrims came from various parts of the Kingdom of Sa‘udi Arabia.

The following are the details of those pilgrims who went to Jedda:

<table>
<thead>
<tr>
<th>Country</th>
<th>By Sea</th>
<th>By Air</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistanis</td>
<td>29,052</td>
<td>2,507</td>
</tr>
<tr>
<td>Indians</td>
<td>15,990</td>
<td>33</td>
</tr>
<tr>
<td>Javanese</td>
<td>19,043</td>
<td>449</td>
</tr>
<tr>
<td>Turks</td>
<td>2,909</td>
<td>3,139</td>
</tr>
<tr>
<td>Iranians</td>
<td>442</td>
<td>2,120</td>
</tr>
<tr>
<td>Syrians</td>
<td>3,003</td>
<td>444</td>
</tr>
<tr>
<td>Lebanese</td>
<td>454</td>
<td>142</td>
</tr>
<tr>
<td>Jordanians</td>
<td>2</td>
<td>35</td>
</tr>
<tr>
<td>Palestinians</td>
<td>21</td>
<td>81</td>
</tr>
<tr>
<td>Sudanese</td>
<td>4,293</td>
<td>111</td>
</tr>
<tr>
<td>Hazrnamis and Adenees</td>
<td>409</td>
<td>87</td>
</tr>
<tr>
<td>Bokharnas</td>
<td>293</td>
<td>64</td>
</tr>
</tbody>
</table>

The pilgrimage season was free from epidemics. On the day of ‘Arafat (2nd October, 1949) 15 deaths occurred, of which 10 were due to old age and 5 to sun-stroke. During the days of Mina 105 deaths took place, of which 80 were caused by sun-stroke, 17 by old age and 18 by normal diseases.

King Ibn Sa‘ud Participates in the Pilgrimage.

King ‘Abd al-‘Aziz al-Sa‘ud was one of the distinguished pilgrims. After having performed all the rites, the King received Muslim delegations at the Palace at Mina who congratulated him on the occasion of the ‘Id al-‘Adha and thanked him for the steps that had been taken to ensure the comfort of the pilgrims. During the reception speeches were made and poems recited.

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His Majesty Sultan Muhammad V, of Morocco

On the 18th of November, 1949, the people of Morocco were in fête on account of the anniversary of the accession to the throne of His Majesty Sultan Muhammad V.

The Sultan is famed for his progressive-mindedness. In his address on this festive occasion to his people he showed a keen desire to see representative government established in his country by referring to the verses of the Holy Qur’an — “and take counsel with them in government affairs,” the government of the Muslims is by counsel among themselves — the verses upon which rest the foundations of the Islamic system of government.

World Health Organisation and the Food and Agricultural Organisation of the United Nations, a demonstration team would start work in East Pakistan. He added that the Provincial Government also would intensify the drive against malaria, tuberculosis and other major diseases in East Pakistan.

Mardan Sugar Factory.

Asia’s biggest sugar factory, now under construction in Mardan, Western Pakistan, is expected to be in operation by February, 1950. Practically the whole of the heavy machinery, weighing 4,500 tons, has arrived from England, and is being installed at top speed.

The Governor-General of Pakistan, Khwaja Nazim ud-Din, will pay a special visit to the North-Western Frontier Province to perform the opening ceremony in February, 1950.

First Ordnance Factory.

Pakistan’s first ordnance factory will be built on a ten-square mile tract of land in the Rawalpindi District, Western Pakistan. It is expected that the factory will take five years to complete, but the construction engineers believe it may be possible for them to put certain sections of the factory in operation earlier.
Prayers are Broadcast.

Voices of the Pilgrims in prayer at 'Arafat on the eve of the 'Id al-‘Adha were, for the first time, broadcast over the Sa‘udi Arabian radio station. The reciting of the Quran, the call to prayers and the dawn prayers from Mecca were also broadcast.

King Iba Sa‘udi ordered that any pilgrim seen walking on his way to Mecca should be given a lift by car to ensure that he did not miss the pilgrimage season.

The Sa‘udi Arabian health organization centres between Mecca and 'Arafat operated from September 29th.

The diminishing number of camels on 'Arafat as part of the Pilgrimage scene was particularly noticeable this year. Not more than 4,000 camels carry pilgrims these days compared with the vastly greater number of even recent years.

Turkey looks at the Arabs.

Mr. Huseyin Cahit Yalcin, editor of the Ankara newspaper Ulus and Turkish delegate on the three-nation United Nations Palestine Conciliation Commission expresses his views in his journal on the plans of the Arabs to form a collective security pact among the Arab states. Although it is believed to be principally a defensive measure against Israel, Mr. Yalcin says there are those who hope such an Arab pact may lead to an alliance, or alliances, with western powers. Mr. Yalcin is of the opinion that the Arabs look on Britain as the country which traditionally plays the most active role in the Near East, and if Britain agrees to a collective defence arrangement with a group of united Arab countries, such a step would give her the liberty of action on a basis of equality that is the right of an ally. He also states that Egyptian circles believe that Britain approves of a collective security pact among the Arabs; and that the United States would not withhold approval from a development calculated to bring peace and stability to that part of the world. He adds that the participation of Britain in such a pact would do away with the suspicion now felt toward her in the Arab world.

"On the other hand," Mr. Yalcin pointed out, "the statement reported to have been made to the press by Isma‘il Sidiki Pasha, a former Premier of Egypt, constitutes a strong set-back for the much-discussed plans for Arab union: Sidiki Pasha reportedly believes that such a pact for collective security would do more harm than the atom bomb to the security of Egypt, because a joint command of armed forces for the Arab countries would necessitate the revealing of secret defense plans.

"Therefore, it would appear that while nothing definite has been decided at Cairo, there is a desire to gauge the reaction to certain plans still in an embryonic stage. It would also appear that the old rivalry between Egyptian and Hashimite influence continues to exist, a fact which cannot fail to constitute a factor for weakness in the Middle East."

"We are of the opinion that the participation of Britain and other western powers in a project to unite the Arab countries in a defensive pact can only come up for discussion at a later date. The desire of European diplomats to wait and see, and their policy of attaching greater importance to deeds than they do to words, have lost none of their practical value. Not until Arab statesmen put aside petty considerations and rivalries so as to act in the interests of the great nations that they represent, and not until they have organized themselves into a force to be reckoned with, will they see extended to them the west any hand that is, in terms of its strength and seriousness of purpose, worth grasping."

Workers' Hostels of the Turkish Ministry of Labour.

The Turkish Ministry of Labour will open shortly in the various industrial centres of Turkey, workers' hostels which will accommodate some 10,000 industrial workers. The local municipalities will give financial help in erecting them. The first hostel is to be opened in Izmir to accommodate 250, with others to follow in Mersin, Iskenderun and Samsun.

The Rais ul-Ulema of Yugoslavian Muslims.

Ibrahim Tevich, the Rais ul-Ulema of Yugoslavian Muslims, visited Turkey with his assistant on his return from the Hajj. While at Ankara he was presented with a Tafisir in Turkish of the Holy Qur'an by Ahmed Hamdi Alkski, the President of the Religious Affairs. He later visited Istanbul, Bursa and Adapazarı. He found it impossible to fulfil the needs of the Yugoslavian Turkish Muslims for the primary school textbooks of Turkey, on account of the difference in the political régimes of the two countries.

The Esenboga Airport in Ankara.

The Esenboga Airport will become one of the largest aerodromes in the world in 1951. The present aerodrome when completed will have capacity for aircraft up to 120 tons with a landing field 2,500 metres in length and 60 metres in width. The terminal building which is under construction will house 300 employees. Great efforts are being made to complete the hangars, the power station and the radar centre before 1951. Esenboga is at a distance of 30 kilometres from the city of Ankara, and situated on a plain which was the scene of a famous battle between Tamerlane and Bayazet. Esenboga derives its name from the celebrated army chief of Tamerlane.

The addition of this new airport to large-scale installations now in existence in practically every major city in the country will serve to increase the importance of the rôle played by Turkey, already a regular stop on world-wide routes joining the West and East by air, in international air travel. Work on ten other modern airports in various parts of Turkey will begin in the near future.

The World Youth Council.

In 1950 the World Youth Council will meet in Istanbul, Turkey, to which 400 student delegates are expected to come. The Turkish National Students' Federation will be aided by the Ministry of Education for the accommodation of the arriving delegates. The conference will be held in one of the pavilions called "Shale" in the old palace of "Yildiz" of Sultan Abdul Hamid.

Maulana Jalal ud-Din Society in Konya.

With the initiative of Dr. Feridun Naifz Uzlu in Konya a Maulana Jalal ud-Din Society (Mevlana Cemiyeti) has been established. Among the noteworthy objects of this Society are the publishing of Maulana’s world-famous books and also the founding of a Seljuk Academy in Konya where Maulana’s mausoleum stands. The Society will also study the needs of Konya with a view to increasing its importance as a centre of tourism in Turkey.

The President of the Pakistan Muslim League.

After visiting the Muslim Middle East countries, Iraq, Iran, Syria, Sa‘udi Arabia, Jordan and Egypt, the President of the Pakistan Muslim League, Chaudhury Khalique-uz-Zaman arrived in Istanbul on the 14th November, 1949. This was a private visit in connection with the "Islamistan" project. He stayed in Istanbul till 17th November, 1949, at which date he proceeded to Ankara together with the Pakistan Ambassador. A reception was held in his honour at which some distinguished personalities and the members of the Turkey-Pakistan Friendship Society were present.

Islamic Institute.

The Senate of the Istanbul University decided to open an Islamic Institute attached to the Faculty of Letters. The Institute will be headed by Professor Ahmed Hamdi Taşpinar.

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BOOK REVIEWS


Bombay, India, is rather a latecomer in the field as a centre of learning. The University of Bombay was incorporated in 1857, but the prosperous Muslim minority of that city had no research centre of its own before 1933. The renowned scholar, now ambassador of India at Cairo, Egypt, Asif Fyzee, the general secretary of the Association, had proposed a volume of collected papers to commemorate the 10th year of the foundation of the Association. At last he has succeeded in bringing it out in its 15th year.

Our readers may know that the Society has already a dozen publications to its credit. Most of them, though pertaining to the Isma'ilism, are yet pieces of high research concerning a less-known aspect of the complex Muslim life and thought. *Arab Navigation* by Dr. Sulaiman Nadwi, in Urdu, is also included in the same series and constitutes a masterpiece of research. Parts of it have also been translated into English and appeared in the *Islamic Culture*, Hyderabad-Deccan. *Nab Stiphe* of Amir Khusrav is also announced in the same series as ready.

The present commemorative volume has nine articles in English, and one in each of the Urdu and German languages.

(1) Dr. Abdullah of Lahore, rather boldly, tries to survey in a short article "the value of Persian poetry." According to him the chief features of Persian poetry are the unity of God, liberal outlook, pessimism, and wrong political outlook due to rapid political changes. He classes both Haftz and Khayam in the same category of the love of wine and song (and woman). Not many poets are represented in support of the theories. Rumi is nowhere. Poets composing in Persian in India, Afghanistan, Turkistan, Turkey, etc., do not seem to come within his purview. Further studies would certainly show our author that Persian poetry is not devoid of many other things he has not yet found therein.

(2) A new MS. of the *Kisah al-Fihrist* of Ibn an-Nadim has been the occasion of a learned article by Professor Arbbery, Cambridge. A new edition of this famous work has been in preparation by Professor Fick for many years past, with the help of many MSS. newly discovered in Medina, Oxford, etc. The Chester Beatty Library in Oxford possesses a copy of al-Fihrist written in the lifetime of the author and copied from the autograph of Ibn an-Nadim himself. Though not complete, the portions that have come down to us of this MS. ameliorate in many respects the text as formerly edited. Particularly the chapter on the Mutazilites is complete here. Professor Arbbery propounds the plausible theory that since the section abounded in citations outrageous to Orthodox Muslims, these were gradually deleted from the copies of al-Fihrist; and in the present brief article he reproduces the Arabic text of this chapter in full. In this connection, it may be of interest to know that the *Usul al-Fiqih* of Abu 'l-Hassan al-Basri, a Mutazilite, was also recently discovered in the Yemen and is now in Hyderabad. The importance of this latter work is that the Mutazilite author tries to refute the theory of ash-Shafi'i that the kind of Hadith, called *Khabar Wabiid*, is also a trustworthy source of Muslim law. Professor Arbbery quotes, among the works of al-Jahiz, the *Risalah fi al-Kawab*, with a mark of interrogation. The reason is not clear. This must deal with the question of addressing people, not with their personal names but with their *Kawab*, that is, with reference to the name of their sons. Professor Arbbery promises to write a separate monograph on the different styles of Arabic script.

Nothing will be more welcome. He also points out that the manuscript under description has been in the possession and use of the great Egyptian savant al-Maqriziy.

(3) Dr. Hamidullah, Hyderabad, has taken the little known theme, "Ex-territorial Capitulations in Favour of Muslims in Classical Times." He cites cases from China, from India, from Turkistan, from the Caspian Sea region, etc., and also refers to the theoretical teaching of Muslim jurists in this respect. I am tempted to quote a few lines of this article, hoping that the present generation of the people referred to there will try to be worthy successors of their ancestors whom history now praises with unreserved eulogy:

"Al-Mas'udi writes: In the year 304 H. (916 C.E., I visited Saimur (modern Chaul) which was part of Lur (Gujarat) and ruled by Balbara (Valabhray). The name of the prince who ruled at the time was Chandra. There were about ten thousand Muslims, including the so-called Bayatars, natives of Siraf, Uman, Basserah, and other regions, who had married and settled there permanently... In the whole of Sind and Hind, there is no king who respects Muslims more than the Balbara. Islam is so strong and protected in his kingdom. There are petty mosques as well as cathedral mosques full of Muslims. Its rulers rule for forty and fifty years and even more, and the local people pretend that the length of the age of their kings was due to their justice and benevolence to the Muslims."

(4) A *Quotation from the Words of Jesus Christ* by the Rev. Heras, Bombay, has probably been included for the sake of variety. He quotes directly the Arabic sources. The poor knowledge of Arabic evinced in the article forces us to believe that perhaps second-hand sources have been used. In the beginning of the article he quotes a certain passage in Arabic, and quotes it again later from two or three other sources; he gives different English translations in different places of exactly the same Arabic text, and propounds curious theories, based on the pretended difference in the original text in different sources. On page 65 he translates in a manner not warranted by the Arabic text. On page 67 he has not been able to correct the Arabic text; probably for no fault of the translator. The theme is that according to a saying of the Prophet of Islam, Christ said that the "World is like a bridge; so cross it and do not populate it." Father Heras says that this saying is not to be found in the actual Gospels, "which are the contemporary historical source of Jesus Christ's life and doctrine." Are the authors of all the four present Gospels contemporaries of Christ? In what manner were the present four selected from many other Gospels? The Spanish Father would not like to stop and ponder on these questions. Rather, for him, al-Ghazali has invented the text as it is he who, in the research of Father Heras, has first quoted this Hadith, and thence it went on the Bulanda Darwaza Inscription of the Emperor Akbar in Fatehpur. We do not know how the title of the article permits the author to digress in three out of 11 pages of the article to translate, at second-hand of course, 14 explanations of al-Ghazali why the world should be treated with contempt. Perhaps the same spirit of relying on second-hand sources leads the author to assert that "St. Paul, who so perfectly understood the doctrine of Jesus Christ ..." (p. 68).

We wish Father Heras would return to the original Jesus Christ (peace be upon him!) and not depend on human beings more inaffable as Jesus the Message-bearer of God. One more example, and we finish: Father Heras probably means *Musnad al-Firdaws* of ad-Dailimi, when he refers to it at second-hand as Firdaws al-Akbbar.

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(5) Mr. Kamil Husain (written Hussein) of Cairo wishes to deal at the present time with "Shi'ism in Egypt before the Fatimids". It is difficult to agree with our author that the story of Ibn Saba had no truth in it — he might profitably consult a learned article in the Zeitschrift fuer Assyriologie, vol. 25, on a comparison of Ibn Saba with St. Paul, Jews both, who tried to undermine and corrupt the teachings of Jesus and Muhammad (peace be with them both!) — though one could agree with him had he said that Ibn Saba had nothing to do with the role of Egypt in the tragic murder of the Caliph 'Uthman. As Professor Manazir Ahsan of Hyderabad has so penetratingly pointed out, that the Arabic script in the time of the third Caliph had no points to distinguish ba, ta, tha, etc., and the letter pater bearing the word faqihdahu (welcome the new governor) was unfortunately read faghidha (kill him), a misapprehension which led to the tragedy. The author must mean "Abu Jafar" when speaking of the Caliph Mansur (6:78), no mere Jafar. On page 80 he spells the same person Bagha and Bagha, and there are other incoherences in transcription. It is a stupid question pathetically to discuss (p. 82) which of the Companions of the Prophet was nearer to God. Let us change now this antiquated angle of vision.

(6) Mr. Bernard Lewis, of London, has contributed translations of a few modern Turkish poems, without introduction or any other help to the initiatrix. "Darkness," "Pool," "Staircase," "Life," "Song" "Provocateur" are some of the titles.

(7) Shahhriban and the Rama of Udaipur by Mr. Abdur Rashid of 'Afgar, translates a document of considerable interest. "Walid, Saltullah, 'Abdul Beg," etc., are anomalous transcriptions; and the lack of inverted commas in the translation of the letter of Chandar Bhan is not very welcome.

(8) The manuscripts of the "Uch Library" in Pakistan, by Mr. Ghulam Sarwar of 'Afgar, is a welcome article on a library which has remained unknown until now. However, the description shows that its importance is more from the calligraphical point of view, as he does not refer to rarities.

(9) Professor Strothmann of Hamburg has, in spite of his old age, obliged with an article on Kleine Isolitische Schriften (smaller tracts on Isma'ilism), based on Yemenite MSS. now in Hamburg. They contain mostly poetical works on sectarian themes. One of these poems has been edited here in the original Arabic, with a brief analysis in German. Other works are important inasmuch as they show the internal quarrels of the Isma'ilites, religious as well as political.

(10) Professor Zettersten of Upsala annotates and edits parts of the Divine of Jamalludin Ahmad Hansawi, the unique MS. of which is preserved in Upsala, Sweden. The themes of the poems are mainly moral and religious. The selections of our Professor are judicious, and their value has been enhanced by the fine translations in verse which enable the reader to follow the author to the end without knowing Persian.

(11) The last article in the volume consists of an Urdu monograph by Qadi 'Abdul Wadud of Pana, India, on a poetical work of Ghallib, called Bal-e-Mkabli. The work was edited long ago, but the author has now discovered two MSS., which differ considerably from the edited text. Ghalib must have revised the text, and now we have an opportunity of studying the evolution of Ghalib's thought on the point. This Persian poem of the great Indo-Muslim poet of a century ago gives the appreciation of Ghalib of other poets, Persian and Indian, and was intended to rectify the bad impression created by an earlier poem of his on the same topic. It consists of 155 couplets, and shows the mastery of the Indo-Muslims over the Persian language.

As a whole, the volume is interesting reading, and the publication of the works of Eastern and Western scholars together gives the opportunity of gauging their comparative merits. We have no hesitation in saying that as here represented Eastern scholars compare favourably with Western ones.

THE POLES AND THEIR RELATIONS WITH THE LEBANON AND SYRIA THROUGH THE CENTURIES,
by Stanislaw Koscialkowski, Beyrouth, 1949, published by the Institute for the Middle East, Reduta.

Although the author of this book keeps scrupulously within the framework of his subject, its significance goes far beyond the limits imposed, providing us with one of the most interesting contributions to the more general and, up to the present, little-known question of the relations of Poland with the countries of the Middle and Near East. The following brief summary may possibly help to make this clear.

It is natural that Poland, one of the most faithful daughters of the Catholic Church, should be profoundly interested in the Near East, containing as it does, the Holy Places — object of countless pilgrimages and Crusades. If the question of the participation of Poland in the Crusades has not, up to the present, been sufficiently studied, that of the Polish pilgrimages to the Holy Land possesses rich and very ancient tradition; for example, there are known to have been at least twenty-eight of these by the end of the 15th century. The first description of a pilgrimage made by a Pole dates from the beginning of the 16th century. From this time the number of Polish pilgrims increased considerably and to these we have to add from the beginning of the 19th century numerous tourists. The descriptions of their journeys embrace not only the Lebanon and Syria, through which they passed on their way to the Holy Land, but also several other countries of the Near and Middle East. Several
BRIGHT destiny

In Pakistan a new nation is rising based upon the firm foundation of profound memories of the past and guided by the prospect of a bright future destiny. For centuries trade between the East and the West has been part of that past and it is certain to be an increasingly important part of the future. In matters relating to Eastern trade, the Chartered Bank of India, Australia and China has had a long experience not only in the Pakistan area but also in all parts of the East. Of great assistance to the businessman contemplating east-west trade are the Chartered Bank’s branches in London, Manchester, Liverpool and New York. Through these offices he can be placed in close contact with local markets and conditions and can utilise the services offered by a network of branches extending throughout the Eastern world.

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of these descriptions may be included among the best works of this kind in world literature.

From the opening years of the 19th century the Lebanon and Syria begin to attract Polish orientalists of whom certain, as for example, J. Sekowski and S. Smogorzewski, are well known outside Poland.

From the same epoch dates the beginning of Polish missionary activity, carried on by various religious communities the number of which has always been considerable in these countries. It was Fr. M. Rylo, S.J. (1802-48), who in 1841 founded the Beyrouth Collegium Asiaticum, later transformed into the French Catholic University of St. Joseph.

Another chapter deals with the visits to these countries of Polish officers, of which the list is very long, containing many celebrated names as, for example, that of J. Sulkowski, one of the most brilliant lieutenants of Bonaparte during his campaign, who in Syria in 1795 under the orders of the French Government, was studying the possibilities of an invasion of India: the generals Dmowski, Bystrzowski and Czarnowski, envoy to Mehemet 'Ali, who visited Syria between 1853 and 1840, Colonel T. Sazul in the service of Egypt, who in 1841 distinguished himself at the defence of the fortress of St. Joan of Acre, of which he was commander-in-chief; General J. Bern (Murad Pasha), who, after covering himself with glory in Poland and Hungary, passed to the service of Turkey and died at Aleppo in 1852; and his aide-de-camp A. Ilinski (the future Iskander Pasha), who distinguished himself in the ranks of the Ottoman army.

As is known, in 1860-61, after the Christian massacres, Turkey was compelled by the great powers to appoint a Christian to the post of Governor of the Lebanon (e.g., A. Czajkowski, son of Sadyk Pasha, commander in 1854-55 of the Polish cavalry brigade in the Ottoman army) and to employ there only Christians as garrison troops. It was for this reason that in 1865 there was brought here the 2nd Regiment of Ottoman Dragoons, composed almost entirely of Poles from the Polish units formed during the Crimean War in the Ottoman army. This regiment, which up to 1882 kept its specifically Polish character, enjoyed a good reputation with the local population, which counts among its sons some of the descendants of officers and soldiers who served there.

A considerable number of Polish émigrés after the insurrections of 1831 and 1863 were employed in the Lebanese and Syrian civil services where they played an important role as specialists for the economic and cultural progress of these countries.

Among the Polish tourists a place apart is occupied by Count W. Rzewuski, amateur-Arabisch, who in 1809-13 financed in Vienna an orientalist publication called Les Mines d'Orient. Between 1817 and 1820 he was in Syria living among the Bedouins, and on his return he did not fail to pay a visit to Lady Stanhope, the somewhat extravagant relative of Byron, who had sought refuge in the Lebanon mountains from European society. A. Mickiewicz and J. Slowacki, the greatest Polish poets, have dedicated verses to W. Rzewuski.

It is to Slowacki, who was in the Lebanon in the spring of 1857, that belongs the place of honour among Polish men of letters who have visited the Near East. It is there he conceived his best works, Aubheli and Father of the Plague Children. Other eminent Polish writers and poets besides Slowacki have devoted many of their works to the Orient and drawn much of their inspiration from its poetry. This question calls for a special study which is yet to be made.

The recovery of her independence by Poland in 1918 made her relations with these countries more systematic; the last war strengthened them still more, since numerous Polish troops and a considerable number of Polish refugees from Russia have passed through these lands. Mr. Kosciakowski has not touched upon this last question, considering that it demands special study. He has only mentioned one of the many products of this state of affairs, namely the Polish Institute at Beyrouth which continues to function and counts more than 250 students of which, we have to add, he is the distinguished director.

That which is most striking in the book under review is its clarity and simplicity. Professor Kosciakowski does not pretend to exhaust the subject, but simply to draw the attention of the general public to the question. It constitutes an excellent mise au point that could only be made by a true scholar, a man of great culture and erudition. It is well to remember in this connection that Mr. Kosciakowski before the war was professor of Polish History in the University of Wilno; fate drove him away at the beginning of the war. Let us wish his book the success that it so much deserves, and, to its author, the physical and moral force to continue his work to the very great benefit of his own country and of the country which has accorded him such generous hospitality.

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.)

An open letter to the Member States of the United Nations Organisation

United Nations for Europe or United Nations for the World?

The Somali Delegation, Prince George Hotel, 14 East 28th Street, New York City, N.Y.

With deep regret we are compelled to choose the rather unpleasant title for this letter of ours. But we have our own reasons to do so.

At the outset we wish to make it quite clear that the purpose of this letter is not to engage in polemics and unnecessary criticism. We realize quite well that we have nothing to gain by such means. The contents of this letter are the facts — the facts as we see them and the facts as we judge them.

Unfortunately some Member States of the United Nations, and among them some of the great powers, have made clear their intention to use the world organization primarily for the recognition of European interests. During the debate on the question of the former Italian colonies in the last session of the General Assembly of the United Nations, these nations made clear that they were here to serve European interests and nothing else. In fact, they ignored the wishes and welfare of the inhabitants of the former Italian colonies and tried to partition these territories among a few colonial powers.

It was a great and disillusioning shock to colonial peoples generally and particularly to those inhabiting the territories of the former Italian colonies to see the strong support that the
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unjust imperialist claims of Italy received. May we ask the reason for this? Are we to believe that the unjust imperialist claims of Italy to rule again all or part of her former colonies received this strong support only because she is a European nation?

As we are directly concerned with the case of Somaliland, we should like to say something on that particular case. In the last session, the Assembly considered, without taking final decision, the fate of the Somali people as well as that of their country and their descendants. The wishes of the Somali people are recorded in the report of the Four Power Commission of Investigation which visited Somaliland early in 1948 and other documents subsequently submitted. From these records it is as clear as the light of the day that the Somalis do not wish and will not accept Italian rule in any form or guise even as a Trustee under the supervision of the United Nations. The Somalis repeatedly declared that they prefer complete extermination rather than live again under the hated Italian domination.

A great number of the Member States ignored these wishes of the Somali people and tried to re-impose the oppressive Italian rule in Somaliland for an indefinite period. During the debate on this particular question, we noticed, with great disappointment, that some of the Member States were rather worried about the interests of the small Italian community in Somaliland — some 2,000 — while ignoring completely the wishes and welfare of the Somalis. May we be permitted to ask why? Is this because the Italians are Europeans?

Our people joined the allies in the war against the Italians and their Nazi-Fascists allies, and we gave our blood freely for the cause of freedom which was promised us. We were then quite naturally shocked, stunned and bewildered to hear and read that some nations were willing to hand over our people, and not only the people, but also our land as well as our sons and grandsons to the Italian Government in violation of all principles of decency, justice and humanity. It appeared to our people that we were being liberated only to be subjugated again!

As soon as the war against the Nazi-Fascists was over we hoped that the victorious allies would fulfill their war-time pledges for our freedom and liberty. Our hopes increased when the United Nations was established. The Charter of this noble world organization symbolized to us freedom and justice for all peace-loving nations in the world.

But what we have seen during the debate on the question of the former Italian colonies in the last session of the General Assembly of the United Nations was in complete contrast with what we expected. Instead of the freedom promised, we have seen that some nations, and among them some of the great powers, intended to condemn us to perpetual slavery.

Here are some of the main reasons which led us to choose the unpleasant title of this letter:

On April 11th, 1949, Count Carlo Sforza, the Foreign Minister of Italy, addressed an important speech to the First Committee of the General Assembly (Part II of the third regular session). In this speech, he fearfully warned the Europeans in the Committee that Europe had lost considerable prestige in Africa since the beginning of the World War I. To quote from this speech:

"Be aware of Europe, I tell you. It will be remembered that Europeans were, in Africa, before 1914 believed to be almost demi-gods."

It is evident that the Foreign Minister of the new democratic Italy is displeased because the African peoples no longer look upon the Europeans as "demi-gods". Count Sforza went on to say:

"The Africans saw the horrors and shame of the first world war which they judged — and they were not far from being right — as a civil war."

It is also clear that the Foreign Minister of the new democratic Italy considers as "horrors and shame" the war among European nations, even against the aggression of Nazi-Fascism. He rather prefers to subjugate eternally the colonial peoples in Africa and elsewhere.

Count Sforza warned the European nations that if they lose Africa, Europe will become "the small hamlet of Eastern Asia". To quote further from his speech:

"The Europeans in this Committee will remember that six thousand years ago Europe was a small hamlet of Eastern Asia. Asia is coming again to the greatness to which she is entitled, but if we are going to fail in Africa, I am not sure that Europe will not again become the miserable peninsula which it was six thousand years ago."

What we see here is more than enough proof that the intention of the leaders of the new democratic Italy is to keep the whole continent of Africa under the eternal domination of European powers otherwise " Europe will become the miserable peninsula which it was six thousand years ago."

In this speech the Count clearly reveals his worry and deep-seated fear of a great and powerful Asia. Count Sforza, like many leaders in the colonial countries, is alarmed because Europe has lost almost all of Asia. The Count and his friends have clearly demonstrated their open hostility to the legitimate struggle of the peoples of Indonesia, Viet-Nam, Malaya and other parts of Asia for the freedom and liberation of their respective countries from foreign subjugation. Most of these nations have suffered centuries of European exploitation, suppression and oppression.

Apparently, Count Sforza believed that the decision on the question of the former Italian colonies was a matter within the exclusive jurisdiction of the European nations. We quote one of the repeated sentences in this respect from his own speech:

"Do we want to create again in Africa the impression that Europe is unable to reach agreement, or rather the impression that Europe is able to reach agreement . . . ."

The reaction from non-European members of the Committee came sooner than expected. In fact a delegate from Asia politely pointed out that " perhaps Count Sforza thought he was addressing a European Assembly instead of the august Assembly of the United Nations."

During this speech Count Sforza talked at length about European co-operation and the great instrument of the then proposed European Union. During the course of his speech, he frequently mentioned the Franco-Italian custom and economic union and others.

The Foreign Minister of the new democratic Italy has made clear, in advance, his intention to use President Truman's Point Four as a means to exploit " every part of Africa at the hands of a United Europe." We understand that Point Four of President Truman's Inaugural Address proposed that the United States provide technical and other assistance for under-developed countries in the world. According to Count Sforza's statement, Italy intends to use the plan for purposes other than those proposed by the sponsoring government.

The Foreign Minister of Italy stated that the Italians residing in the former African colonies are "Afrikanders" like those of South Africa. To quote him further:

"These men are no more simply Italians, they are also Afrikanders, like their fellow-farmers and industrialists of South Africa."

This statement of Count Sforza caused great shock and alarm in Somaliland. The reason why our people feel so alarmed is not difficult to understand. The Somalis know something about the horrible situation existing today in the Union of South Africa.

There is no need for detailed explanation on this particular question since the whole world knows about the deplorable
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situation there. Here is what an American correspondent said about South Africa in an article published in the New York Times Magazine of September 18th, 1949:

"In neighbouring South Africa, Prime Minister Malan and his Nationalists — frankly pro-Nazi in the last war — are relentlessly coupling their expansion policy with 'apartheid', the doctrine which in America would be called white supremacy or Jim-Crowism. 'Apartheid' there already has stripped natives of what little say they had in government, and it even goes so far as to set up separate counters in post offices for natives and whites. It applies, too, to 'coloureds' — half-castes and East Indians — and is anti-Semitic..."

To-day the peoples of Africa are experiencing the same fear that Europe endured under the Nazi-Fascism regime. At that time the peoples of Europe lived in peril and uncertainty. Their very existence was daily in great danger. World War II was the inevitable consequence of this danger and fear. At last the war ended with a satisfactory result: destruction of the evil Nazi-Fascist forces and victory for the allies. But to-day the peoples of Africa face the same, if not greater, danger that existed in Europe prior to V.E. day. The Nazi ideology and the Nazi doctrine of the Government of South Africa is of great concern to all the peoples of Africa.

Should Italy succeed in her unjust imperialist claims to subjugate once again our country and our people, her ultimate goal will be to establish in Somaliland a semi-autonomous state of the type and model of the Union of South Africa, namely an administration in the exclusive hands of the local Italians or "Afrikanders" as Count Sforza calls them.

The Somalis, fully aware of this great danger and its consequences, do not wish and will not accept Italian rule in any form or type in their country. The Somalis will resist — even at the price of complete extermination — any attempt to re-impose the oppressive and hated Italian rule in Somaliland.

We wish to make it quite clear that we are not against Europeans or any other group. Please do not consider that we have hatred or ill-feeling towards Europeans. On the contrary, we do realize that a considerable number of European States joined with those disinterested nations who defeated the imperialist plan known as the Bevin-Sforza agreement. Some of these nations have even gone so far as to condemn the inhuman discriminatory policy of the colonial powers generally and the principle of the white man's supremacy over the non-European populations particularly. We are, indeed, grateful to those noble European nations and those others who saved our people from being condemned to perpetual slavery.

It is our firm intention to have and preserve friendly relations with all peoples. We hope to co-operate with the peoples of Europe, America and elsewhere. Such co-operation is possible only on the basis of equality. On the other hand, we strongly oppose colonialism in any form. We do not spare time and strength at our disposal to fight against anyone — European or otherwise — who intends to subjugate our people and exploit our country.

We consider the United Nations as a world-wide organization where all peoples, regardless of their colour, religion, language, culture, etc., are treated the same and where all matters are solved in accordance with the wishes and welfare of those most vitally concerned and in conformity with justice and equity. But it is evident that some Member States intend to use this noble organization only for the selfish interests of their own governments and that of their own group. Therefore, we urge the honourable members of the Assembly to restrain anyone who seeks to use the noble aims of the world organization for purposes other than those set forth in the United Nations Charter.

It seems to us that even now some nations are planning to reintroduce a revised Bevin-Sforza agreement recommending the restoration of the oppressive Italian rule in Somaliland (perhaps for an indefinite period). Should these nations succeed in getting the required majority for their evil and imperialistic projects, then peoples of the world, and particularly those of dependent areas, will see that there is a place of bargaining and political expediency instead of justice and equity as they had expected.

If, against the wishes and welfare of our people, the General Assembly should decide to re-impose the oppressive Italian rule in Somaliland, how can you, honourable members, expect us to trust and have faith in the United Nations since we have seen from the very beginning that our wishes and welfare have been completely ignored?

Once again we appeal to you, gentlemen, not to sacrifice our people on the altar of political expediency. We appeal to you to be guided by the principle that is not merely laid down in the peace treaty with Italy but in the very corner-stone of the United Nations Charter "that the wishes and welfare of the inhabitants of non-self-governing territories are paramount."

We faithfully hope that the honourable members of the Assembly will carefully consider the just and legitimate aspirations of the Somali people. We trust that these honourable members shall disregard any and all personal interests, bargaining and bribery and decide this all-important and vital issue of the fate of the whole Somali nation as well as that of their country and the future Somali generations on the grounds of equity, justice and good conscience.

ABDULLAH ISSA,
ISMA 'IL HASSAN.

* * *

THE WISH OF A MUSLIM PAKISTANI
32, Zeenat Mansion,
McLeod Road,
Karachi, Pakistan.
8th November, 1949.

Dear Sir,

I desire to congratulate you and all those associated with the Mosque and with the publication of the unique magazine in the Islamic World, i.e., The Islamic Review. This magazine of late has improved amazingly, and I am really proud of receiving it and reading page by page all its contents. This is a grand job you are doing, and I pray to God that you keep the fire burning and the flag of Islam flying high.

Islam is the only way out of the present world chaos and the only solution of all complex world problems. It is our duty to make the message of Islam reach the ears of every man and woman in this world. There are millions of men and women in this world who are Muslims at heart and who are only awaiting unconsciously to hear the true, simple and pure message of Islam. Let us not fail these millions of long-suffering hearts who are torn inside by knowing the facts, that the faith they profess is not true.

It is equally necessary to strengthen the faith of those who are already Muslims or are born Muslims, therefore I venture to suggest to you that the Islamic Review should be published in Urdu also, and in Arabic if possible.

Pakistan is essentially a Muslim State through and through, and there are millions of Pakistanis who want to know more about Islam and "The Islamic World". Your magazine is comprehensive in all respects to fulfil this crying need. I am sure that if you publish the Islamic Review in Urdu and Arabic, you will find numerous subscribers to it, both in Pakistan and the Arab countries.

Your Brother in Islam,

E. A. BAWANY.
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