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Between Ourselves

The picture on the cover is that of the facade, showing the main entrance, of the world-famous mosque and university of Al-Azhar at Cairo, Egypt. This mosque, founded in 969 C.E., was officially opened in 972 C.E.

The name of Al-Azhar, which literally means "the shining, blossoming," is derived from the appellation of Al-Zahra, by which the daughter of the Prophet Muhammad is known.

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FEBRUARY 1950
# THE ISLAMIC REVIEW

**FEBRUARY 1950**

## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial</td>
<td>3</td>
</tr>
<tr>
<td>Tasks Awaiting the World of Islam</td>
<td>4</td>
</tr>
<tr>
<td>By the Light of the Qur'an and the Hadith</td>
<td>5</td>
</tr>
<tr>
<td>The Prophet Muhammad</td>
<td>9</td>
</tr>
<tr>
<td>Islamic Economics</td>
<td>13</td>
</tr>
<tr>
<td>Nationalism and Internationalism (Western and Islamic)</td>
<td>14</td>
</tr>
<tr>
<td>Sajida, or the Palestinian Refugee</td>
<td>16</td>
</tr>
<tr>
<td>Traces of Islam in Hungary — Gulgaba’s Mausoleum in Budapest</td>
<td>19</td>
</tr>
<tr>
<td>The United Nations Organization and the World of Islam</td>
<td>20</td>
</tr>
<tr>
<td>The Islamic Link Between the Iranian Fire-Worship Temples and the Carolingian Church and Buildings</td>
<td>25</td>
</tr>
<tr>
<td>International Islamic Economic Conference</td>
<td>28</td>
</tr>
<tr>
<td>How Others Looked at the Conference</td>
<td>31</td>
</tr>
<tr>
<td>The Speech at the Opening Session given by The Honourable Mr. Ghulam Muhammad</td>
<td>31</td>
</tr>
<tr>
<td>A Page for Our Youth</td>
<td>39</td>
</tr>
<tr>
<td>What They Think of Us</td>
<td>40</td>
</tr>
<tr>
<td>Persia’s Need of Reform</td>
<td>40</td>
</tr>
<tr>
<td>Scheming and Intrigues of the Feudal Families Flourish among the Arabs in Palestine</td>
<td>41</td>
</tr>
<tr>
<td>Iraqo-Syrian Union</td>
<td>41</td>
</tr>
<tr>
<td>Notes and Comments</td>
<td>42</td>
</tr>
<tr>
<td>A Glance at the World of Islam</td>
<td>43</td>
</tr>
<tr>
<td>Egypt</td>
<td>44</td>
</tr>
<tr>
<td>England</td>
<td>45</td>
</tr>
<tr>
<td>Indonesia</td>
<td>45</td>
</tr>
<tr>
<td>Pakistan</td>
<td>46</td>
</tr>
<tr>
<td>Persia</td>
<td>46</td>
</tr>
<tr>
<td>Soviet Russia</td>
<td>46</td>
</tr>
<tr>
<td>Sudan</td>
<td>46</td>
</tr>
<tr>
<td>Syria</td>
<td>47</td>
</tr>
<tr>
<td>Turkey</td>
<td>47</td>
</tr>
<tr>
<td>We and They</td>
<td>48</td>
</tr>
<tr>
<td>Egypt</td>
<td>48</td>
</tr>
<tr>
<td>India</td>
<td>48</td>
</tr>
<tr>
<td>Indonesia</td>
<td>48</td>
</tr>
<tr>
<td>Pakistan</td>
<td>49</td>
</tr>
<tr>
<td>Turkey</td>
<td>49</td>
</tr>
<tr>
<td>Book Reviews</td>
<td>49</td>
</tr>
<tr>
<td>History of the Islamic Peoples</td>
<td>52</td>
</tr>
<tr>
<td>An American Engineer in Afghanistan</td>
<td>52</td>
</tr>
<tr>
<td>The General Theory of Obligations and Contracts in Islamic Jurisprudence</td>
<td>53</td>
</tr>
<tr>
<td>What Our Readers Say</td>
<td>55</td>
</tr>
<tr>
<td>Professor Wieslaw Jezierski — Poland</td>
<td>55</td>
</tr>
<tr>
<td>Abu Bakr Al-Janbri — Indonesia</td>
<td>56</td>
</tr>
</tbody>
</table>

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"Muhammad is...the Apostle of God and the Last of the Prophets..."
—THE HOLY QUR’AN 33:40
"There will be no prophet after me."
—THE PROPHET MUHAMMAD

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THE TASKS AWAITING

The Progress achieved in political domain.

On examining the position of the Islamic world on the political map one realises at once the enormous progress made by its composite parts during the last thirty years. After the end of the first world war the political situation of Islam seemed to be desperate; the only actually independent nation was Turkey; the rest was struggling hard to save the remnants of its sovereignty; one might have thought that the role of Islam as a factor in world politics was over for ever.

But the progress it has made during the last thirty years proves its abounding vitality. Some thirty years ago one would probably have asked: "Where can one find a Muslim people enjoying complete independence?" Now the question would be: "Where can one find a Muslim people that has not yet attained to full sovereignty?" Actually, since the recent formation of the Indonesian Republic, the number of Islamic peoples not yet enjoying complete political independence has diminished to an insignificant figure and the majority of these are well on the road to freedom, having already attained very considerable autonomy.

Questions that have yet to be answered.

Thus, while it is true to say that the results achieved by the Muslim world in the political sphere during the last thirty years are extremely important, one also asks if this is enough, if the most essential problems are really solved and if the political independence — sometimes achieved at a very high cost — is secure from all external dangers and from internal difficulties, so that the Muslim states "can rest on their laurels" and devote all their attention to their immediate interests and the organization of their internal life. Can we really believe that the Muslim world is playing a rôle dictated by its historical mission and that it is capable of facing all eventualities arising out of the present international situation? Or, if not, it is true, too, that the present state of the world gives rise to the most serious apprehensions concerning the political future of Islam and calls for constant vigilance. It would perhaps be useful to quote the sentence pronounced by Napoleon I on becoming first Consul: "What is really difficult is not to be in the Tulleries, but to remain there."

We are not going to analyse in detail the present international situation — the rivalry between the Western and Soviet blocs. It is sufficiently well known, and we shall merely try to deduce from it the possible repercussions for the Islamic world.

In case of a conflict the Muslim world will be the first to suffer.

We must remember that the majority of Muslim countries occupy more important strategic positions and in the event of a conflict between the two blocs, these countries would be the first to suffer from the outbreak of hostilities. Indeed, the Muslim countries of the Middle East are situated on the crossroads between the three continents: Europe, Asia and Africa. Moreover, because of their wealth in petroleum they will inevitably be the first objectives of military operations by the belligerent powers. Of this the two great wars have provided irrefutable proof. Pakistan is situated between Russia and the sub-continent of India; Indonesia between Asia and Australia. Thus it is certain that in the case of a conflict all the above-mentioned Muslim countries will be automatically involved.

A Muslim bloc is the need of the times.

On the other hand, it is easy to understand that after the end of hostilities all these Muslim countries will be at the mercy of the victor because the latter will not be held in check by any bloc and will be able to dominate politically as well as economically the whole of our planet. This eventuality can be avoided if the Muslim states succeed in forming a united political front for the defence of their common interests, thus constituting the third great political bloc in the international balance of power. One sees that the present international situation is full of danger for the world of Islam and it would be too early to congratulate ourselves on the results at present achieved in the political sphere. It is, moreover, obvious that if the Muslim states can group themselves sufficiently quickly in one political bloc, this will be a powerful factor for world peace as no rival bloc would dare to have recourse to war without the alliance of the Muslim bloc.

But even if by the grace of God there is no war, the strict co-operation between the Muslim states is for them a question of life and death from the international point of view, as well as from the internal standpoint. The conflict concerning Palestine, the rivalry of Pakistan and India in Kashmir, to speak only of two major problems facing the Muslim world in the political sphere at the present moment, necessitate the most close co-operation between all Muslim states. The same co-operation is dictated by the internal situation of Muslim countries.

Our social and economic conditions and disruptive agencies.

The social and economic conditions are best studied in the Middle East countries and are described in the following terms by one of the best experts, Maurice Hindus, in his Search of a Future, London, 1949: "Near starvation, pestilence, high death rate, soil erosion, economic exploitation — this is the pattern of life for the mass of the rural population in the Middle East. It is a poverty which has no parallel in Europe, since even clean water is a luxury. Money incomes are low — £5 to £7 per head per year — but money comparisons alone do not convey the facts and diseases, 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 the standard."

The same applies to Iran and to a lesser degree to Turkey, where recently in some regions famine was reported. The situation in Pakistan and Indonesia is not much better. Concerning the latter country we have to remember that administrative specialists and technicians are almost entirely lacking. Afghanistan has not yet emerged from the medieval feudalism in the full meaning of this term.

Thus the majority of Muslim countries provide a fertile ground for disruptive propaganda as well as for the exploitation by foreign capital. Remembering the disturbances which recently took place in certain countries of the Middle East, it would be no exaggeration to say that there is not much time left to introduce the most radical social and economic reforms in order to avoid the possibility of a revolution. The expansion of American capitalism in the countries of the Middle East can make illusory their recently achieved political independence. Our present defects are perhaps the best illustrated by our inability to organise the aid for the Arab refugees from Palestine.

Summing up, we see that the political, social and economic conditions prevailing in the majority of Muslim countries as well as the present international situation are far from bright for the future of the Islamic world. We see that the recently achieved political independence is only the first step on the way to the great tasks awaiting the Islamic
world if it wishes to survive and to render to humanity the services which it is its mission to accomplish because of the principles inherent in its ideology, because of its glorious past and because of its numerical importance.

As we see, the tasks awaiting the world of Islam are immense, and we can only achieve them ourselves. Their achievement requires a careful preparation of a plan of action, and this can only be done by the participation of the best brains and the most elevated hearts among us. The Islamic Review will open eagerly its pages to the discussion on this subject.

By the Light of the Qur’an and the Hadith

Compiled and Annotated By Dr. S. M. ‘Abdullah, Ph.D.

Gambling, Games of Chance and Intoxicants

We read in the Holy Qur’an:

"They ask you about intoxicants and games of chance say: In both of them there is a great sin and means of profit but their sin is greater than their profit" (2 : 219).

"O you who believe! Intoxicants and games of chance and dedication of stones and divination of arrows are an abomination, the devil’s work; shun it therefore that you may be successful. The devil’s plan is but to excite animosity and hatred between you, by means of intoxicants and games of chance, and to keep you away from the remembrance of God and from prayer; will you then not abstain?" (4 : 93-94).

From these verses of the Holy Qur’an we see that four things are prohibited in Islam:

1. Intoxicants;
2. Gambling, betting, and all games of chance;
3. Idolatrous practices; and
4. Everything superstitious.

The Arabic word used in the Qur’an for “intoxicants” is Khabar, literally “covering” (of the intellect), includes all intoxicants.

Similarly, the Arabic word used for games of chance is mutassir, which is derived from the word yaar, meaning “ease”, because a gambler comes by his earnings too easily, gets a profit without working for it.

Games of chance are social and individual evils.

Gambling and interdependence are social as well as individual evils. If the one ruins our wealth and property, the other destroys our intellectual capacities. Drinking and gambling were the two great social evils of the Arabs of the time of the Prophet Muhammad, and no one was considered civilised, modern and cultured without drinking and gambling. We find exactly the same in our present day civilised and modern societies and social receptions and parties in the West and even in the East. Gambling in the form of betting on horses, football pools, stock exchange, lotteries, etc., has begun to constitute a menace to social and personal life of human beings to such an extent that even religious personalities in the West have become alarmed at this great evil.

The Bishop of London the other day, appearing before the British Royal Commission on Gambling, called it “a grave moral and social evil,” although its moral danger is much more serious still, for this evil is now eating more than ever before into the very heart of the nation, that is, the home of the family. Speaking of the moral deterioration which has resulted from gambling, Dr. Wand, the Bishop of London, declared: “Everybody is being urged to realise the value of work. Now to us it seems that the gambling spirit is the very antithesis of the spirit that expresses itself in work, and we feel very strongly that the more the spirit of gambling prevails, the less will be the right attitude taken towards work.” Gambling takes away not only the sanctity of work, but also the honest value of money. It breeds a fever of continual speculation, exploitation and unrest, and destroys the intrinsic value of the earnings of honest labour. Forces of religion should unite in efforts to check the social and moral evils which result from gambling and betting, etc.

Intoxicants.

Coming to the evil of consumption of liqueurs, it has to be stated that the West is not aware of the great harm of this “mother of the evils” as it is called in Arabic. Islam preaches not only total prohibition of all intoxicants but also goes to the extent of forbidding its manufacture, selling and buying for human consumption, and offering of alcoholic drinks to others. It considers this as an “abatement of crime”. We wish that the West were to become conscious of the manifold physical and moral, economic and social and spiritual dangers of this great evil.

The total avoidance of intoxicants results in the simplification of life, cutting down one’s budget, and in creating clarity of the mind for reason, judgement and decision.

If we read the above-quoted verses of the Holy Qur’an carefully, we would find that some of the many evils and abuses arising from intoxicants and gambling are specified as below:

1. The remembrance of God is swept away from our hearts. Prayer and its solace are forgotten and foregone.
2. Strife and struggle, hatred and enmity prevail, which otherwise by the remembrance of God and keeping up of prayer would not arise, or even if they arose, would by the grace and help of God, be avoided.

Islam eradicated these evils not only from Arabia, but also from the entire Muslim world, so that the parallel of which is to be found nowhere in the history of the human race. This transformation brought about by Islam will always remain a riddle to the social reformers of the world.

Idolatrous practices and superstition — in Islam there is no consecration of any place.

Two other evils mentioned in the verses of the Holy Qur’an besides gambling and drinking are:

1. Idolatrous practices; and
2. Superstitions.

The Holy Qur’an and the Prophet Muhammad rendered a unique service to humanity by emancipating human minds from all kinds of fears, superiority and inferiority complexes, slave mentality and subordination to persons or forces of nature. The Qur’an says:

“God is He who made subservient to you the sea that the ships may run therein by His command, and that you may seek His grace and that you may give thanks. And He has made subservient to you whatsoever is in the Heavens and whatsoever is in the Earth, all from Himself, more surely there are signs in this for a people who reflect” (45 : 12-13).

This is why we do not find any priestcraft or consecration of any places or a mosque or that of an altar, etc., in Islam.

There is a tradition of the Prophet Muhammad which says:

“And for me the earth has been made a Mosque and a means of purification; therefore if prayer overtakes any person of my community he should say his prayers wherever he is” (Bukhari VII : 1).
The Prophet Muhammad

A STUDY

By Ahmad Hamdi Akeski

The Birth of Muhammad.

The history of the Spring season was glorified 1422 years ago, when the month of! Rabi' al-Awwal coincided with this season of blossoms, the singing of the birds and the regeneration of all living things. On the twelfth night of Rabi' al-Awwal just before morning there came into the world the sun of truth which had been expected by the world for a very long time (20th April, 571 C.E.).

"Dazzled the heavens and the earth
With the Sultan of the Faith's birth
In the month of Rabi' al-Awwal's twelfth
The gentle and the Holy Monday night."

This was the Prophet Muhammad (may God's peace and blessings be on his soul!), and that night is called the Mawlid, and is celebrated by all Muslims. In Turkey it is known as Mevlid Kandili. This night from an historical point of view carries the deepest memorable event as compared with the births of most powerful and splendid rulers and emperors. The significance of this date would be better understood, if the life of Muhammad as a human being and as a prophet were to be studied. In the first place he is a human being, but he has been elevated and has elevated himself to the highest point of beauty and perfection that man can reach. The poets sung of his beauty and could not find enough words to express it. The poet Hassan writes: "My eyes have never beheld anyone excelling you in beauty. No woman has ever delivered a child more handsome than you are. You have been created without any imperfection. You have been created as God willed." Another poet, Mustafa Fehmi Gerecek, expresses this reality with the following verse: "Joseph is no match for him: a star was he, this is a sun."

The Prophet, physically, was a man of the highest beauty; in spirit also, he reached the highest degree of humanity. Therefore, in this article, relying on the true sources of history, I shall briefly explain, first his appearance, then his moral character, and finally what he brought to mankind.

The Appearance of the Prophet Muhammad.

He was of medium height with handsome proportion of body, his skin texture was a healthy pinkish white in colour. He had a high forehead and pearl-white teeth in excellent formation, radiating light whenever he was seen talking. He had wide shoulders and chest. His shoulders and limbs were large and muscular; his wrists and fingers were in good proportion. His belly was in line with his chest. He was of medium height or a little taller. His skeleton and body formation was robust, heavy and strong. He had a superb constitution: he was neither fat nor thin. He had a silken soft skin without any roughness in his texture at all. He had handsome eyebrows, proportionately apart from each other; a well-shaped nose, a goodly face. His hair was neither curly nor straight. His beard was thick, his facial expressions were clearly identifiable. His eyes were black, big and beautiful, his black eyelashes were very pretty and long. He had the most genial and handsome face. The Prophet Muhammad had a very handsome body formation and his movements were free and independent. His conversational style was the best among the Arabs. His speech was extremely fluent as he stayed five years with the tribe of the Bani Sa'd.

The Prophet disliked unclean habits like spitting.

Whenever the Prophet let his hair grow, it reached the lobes of his ears. He would never leave his hair untidy, but always combed it and neatly parted it. He also used perfumes for his hair with pleasant odours. The dominating influence in his face would leave a deep impression on his companions. The thing to which he attached the greatest importance was cleanliness in everything. He would brush his teeth daily more than once with miswaq (the toothbrush) and cause his companions to do the same. He did not like persons with dirty clothes, with untidy hair and unpleasant appearance. He would be very angry and cross if he saw anybody spitting on the ground. He would always remind people to attend mosques and other places of meeting cleanly. He reminded the people that the unpleasant odour and uncleanness of any part of the body would make other people detest them, and therefore such people should not mix in gatherings.

His menus were always very simple. He never felt any desire for sumptuous feasts. His speech was most sweet and captivating. He thought much and would not speak unless on occasions. He spoke steadily and very fluently, so that the people would understand him with ease and commit his words to memory.

His Moral Character.

Physically, the Prophet Muhammad was a very handsome man, but he was also, spiritually, the highest human being. God praised him and created him. The poet does not speak in vain when he sings: "Do not enquire concerning his morality from me, when the Qur'an speaks wonderfully of him." The Prophet
was educated under the guidance of God. Truly he reached the highest degree in ethics and the greatest and the most beautiful aspects of morals were collected in his personality. He was sent as a Messenger to complete and spread ethics.

The Prophet gave thousands of maxims, hadiths and doctrines evaluating the importance of morality in the individual and the social life of the humanity. He was never satisfied merely to instruct, but he practised what he taught others to do and likewise was an excellent exemplary character for the people. His whole life is a picture of the highest ethics and wholesomeness. He said: "Why do you say the thing which you did not do?" and never said anything which he did not do nor could do. Therefore, he can be called an ideal man and an ideal Prophet, and could be taken as an example in all phases of our lives.

His Personal Character.

He had a smiling face, a sweet speech, a gentle nature, a magnanimous spirit and a great heart. He never uttered an unkind word; he did never hurt others physically or by way of speech. He did not probe into anybody else's discrepancies or doings nor would he openly declare one's mistakes. He would not break hearts nor cause anyone to feel ashamed. He would always conduct his affairs in complete regularity. His times for prayers, rest and meeting of his guests and visitors were all fixed. If he gave any promise he would keep it on time.

As regards his intelligence and intellectual capacity, this reached a zenith in Muhammad. He was an outstanding example of decency, loyalty and love of justice. He never told a lie, not once in his life. According to him the beginning of all goodness and merit and even the progress of science and art depended on being correct. Nations can live in peace and prosperity only with this sense. His enemies labelled him with several calumnies but they could never call him a liar and they confessed that he never lied. Among his many highest qualities, one most prominent was his trustworthiness in every way. That is the reason why he was called Al-Amin. His distinguished qualities were unshakable determination, a strong will-power, and a definite action.

While he was following a very high ideal, each particle of the Arabian desert was cutting right across his path, but all obstacles towering like mountains were surmounted under his unshakeable resolution and the strongest will-power. He was the everlasting source of strength, resolution and will-power to those gather 'd around him. The history of Islam is a living monument of this reality.

The Prophet was never shaken nor felt despair under the most devastating ordeals. According to his mind victory and success, like adversity and failure, are part of the life of human beings. To despair and to become irresolute with the latter is practically the same as to lose one's head at the former. Muhammad never felt despair for the ordeals he suffered, nor did he feel pride for his victories; he always thanked God. He believed that the nourishers of all moral characters were patience and perseverance. The absence or the insufficiency of these two merits in man is most unfortunate. The defending of personal and social justice depended on the strength of these characters. The very high quality of courage was developed in him to perfection. He declared that bravery was the highest merit man could possess. The Prophet never feared in telling what is just and in defending justice, even if he happened to be all alone. He was confronted with thousands of dangers, but not one moment did he falter. The Muslim hero, the Caliph 'Ali, said: "While the battle of Badr was reaching a terrible climax, the Prophet was shielding all of us: he was the bravest among us." The Prophet's determination and perseverance increased to the degree of the severity of the disaster and the defeat.

Muhammad had wonderful self-respect but he was also infinitely modest. He dined with the poorest, he was very pleased to serve the poor, the widow and the dependents. If anybody overpraised him, he would say to him: "Fear God, and do not listen to the devil. I am the son of 'Abdullah only, and I am a human being like you. The only difference is that I have been honoured to be the Apostle of God. Do not give me more honour than I am entitled to."

Among other merits, humility is one of the greatest virtues according to his mind. Man is prevented from doing all kinds of vice on account of this feeling. A nation whose members lacked this sense would surely perish.

"Show a miracle, my God, this nation will save." — From Thy unseen treasure, grant us a sense of shame.

His outstanding qualities were his simplicity and self-sacrifice. Even in times of abundance he would not leave aside simplicity and taught others to obey the rules of simplicity. Words without action are a dead letter. In the case of Muhammad, it is true that he practised what he preached. He possessed all the treasures of the Arabia, but he never asked for a soft bed, nor did he request rich costumes, nor feel any desire to put money aside for himself. When he was holding a position higher than that of the greatest rulers, he generally wore costumes made out of goat's hair. He distributed to the poor the gifts he received from the kings. His wives and children were also living in simplicity. When he died, the hand-woven coarse dress he was wearing was patched. The bed in which he was lying was made out of hide and was filled with the leaves of date-trees.

The Prophet at one time was a merchant. His whole trading life was a picture of correctness. He was widely known for his integrity, trustworthiness, his gentle manners with his friends and his loyalty to his words. He was very genial, and he greeted his friends with his hands outstretched to meet their hands first. He himself served his visitors and he was careful of the social status of the visitors in serving them. When he sat among the people he was very careful not to sit separate from or high above the rest, but would sit among the people and on the same level with them. The Prophet would not enter anybody else's room without knocking on the door, nor without permission, nor would he read a paper belonging to anyone else without permission of its owner.

He said, all people believing in justice should defend justice. He said that the greatest Hiday (Holy War) would be to a tyrannic and despotic king. For justice, there is no difference for the subject being rich or poor, master or slave, white or black, according to Muhammad. Each one of them is a human being, and is entitled to natural justice. The human disasters are on account of class sense among men and the imposition of injustice and injustice. No person or nation has superiority over other persons or nations excepting in the degree of their hearts. According to the Prophet imperialism cannot be considered as moral nor human, either for personal or national interests.

The Prophet's dislike of begging.

Generosity, according to him, was an innate quality. It was his habit to distribute his wealth among the poor. In charity and alms-giving he did not differentiate between Muslim and non-Muslim. He would not mind serving his guest even if they were heathens. The Prophet would leave his bed at night to find out if his guest needed anything. One thing he detested most was begging and beggars. To beggars he would not close his doors, but explain to them the badness of begging and show them the ways to save themselves from the base habit.

--- 3 "I have been educated by the Almighty and He maketh my character good." — Hadith.
--- 4 "I have been sent to complete the highest and most beautiful morality." — Hadith.
--- 5 Mehmed 'Akif Ersoy, national poet.
He had a golden heart, the Prophet was extremely forgiving. At a time when he had all the power in his hands after the conquest of Mecca he forgave his worst enemies who had inflicted upon him untold tyranny and injustice when he was alone and helpless. Muhammad is an excellent example of forgiveness. But he could not forgive injustice, which would corrupt his social order.

In his time, women suffered most in Arab society, which was at the time more or less the same as in other countries. The Prophet recognized the status women deserved and declared that women were no chattels; and that they had rights on men. What is more, Muhammad declared that women were entitled to use their property as they liked. The Prophet was extremely kind and gentle towards women. He knew their fine senses, the kindness and the frailty of their hearts. He was very careful not to break their hearts and would always instruct his companions to act likewise. There are many Hadiths about women, some are the following:

The most charitable among you, people, is the one who is most charitable to, useful to, and peaceful with, his wife. Only the most noble ones are good to their wives, those who are mean to their wives and betray them have corrupt origin.

Woman is the other half of man, the one without the other is incomplete.

Fear God, do not oppress nor ignore them.

Do not search for the imperfections of women, nor try to find out their misdeeds.

To accuse an honest woman of prostitution, will destroy a hundred years of prayers.

Be peaceful husbands to the widows.

To reconcile a cross husband and wife is better than extra prayers or fasting.

The Prophet's love for children.

The Prophet was very fond of children. Before leaving for an expedition he parted last with his children, likewise, on his return he first embraced his children. Not only was he fond of his own children and grandchildren but also he loved all children, spoke with them and pleased them with small gifts. If somebody happened to bring the season's first fruit to him, he would give it to the youngest child around him. In one of the battles, one or two children of the heathen enemies were killed at the height of the skirmishes. When the Prophet was informed of the happening, he was deeply moved. The Muslims standing beside him said: "Why do you feel so sorry? Were these not the children of our enemies and pagans?" He replied: "These children may be pagans, but they are better than you are. Take heed, do not kill children in the battles, do not on any account kill them. Know that each life is created with the Divine Will."

According to Muhammad a child was the gift of God. The duty of the mother and the father is to keep the child clean, as he is created absolutely clean by the Creator. The Prophet was extremely kind to orphans.

In fine, the human qualities of the Prophet Muhammad are as follows:

Innocence. Although he was born an orphan, he did not mix with the children of the streets, nor had this innocent any desire to imitate the vanities which are associated with them.

Intelligence. He was honest and gentle from his childhood, and grew up to be an intelligent and thoughtful young man.

Integrity. He was widely famous for his integrity and decency as a trustworthy merchant.

Loyalty. He was absolutely loyal to his family and family rights; he was a man greatly attached to his home.

Kindness. As a father his heart was filled with love and compassion for his children.

Clarity. He was an impressive orator, with the brevity and the clearness of his speech.

Leadership. He was a divine instructor leading the people to truth.

Military ability. He was a great commander; he knew the art of war and how to defeat his enemies.

Statesmanship. He had a very high political genius for seeing the future whenever he was obliged to sign treaties with his enemies.

Organization. He was the first man, a lover of peace and an able organizer, to establish the principles of international security and peace.

Reformation. He was a powerful reformer, uniting several nations with contradictory doctrines and sects around a single idea.

Humanity. The Prophet, as a fully grown-up human being, united in his person all personal and social merits.
His Messengership.

It is true that Muhammad was a human being by all means, but he was also the Apostle of God, honoured with the highest inspiration. His Messengership can be studied and evaluated briefly in the following statements:

1. The Prophet Muhammad invited people to join Islam, after he reached the age of forty. The significance of this invitation lies in the very fact that the Islamic ideal will first transform the minds, then the consciences, and finally human society to an extraordinary degree. This has been realised. We will find out in the pages of history that it had never witnessed, either in ancient or modern times, a reformation like the one introduced by Muhammad.

2. The religion which he advocated believes in the leadership of the intelligence, the innate capacity for goodness and in the Oneness of God. The Unity is essential in every phase of life.

3. The religion which he proclaimed is Islam. This religion accepts and testifies to the Messengership of all the previous Prophets.

4. The religion which has been declared by Muhammad covers all humanity, and therefore is a universal religion. Islam is the final and the perfectly developed divine religion which has been declared by all the previous prophets under different names since the creation. This religion is interested in all human needs and institutions. Islam prescribes the various duties to one's self and to one's God, considers all aspects of human life and bases them on broad and positive principles. It fits in with the mind, the innate abilities and the nature, in general as well as in particular cases.

Muhammad's message appeals to the intellect of man.

5. The fundamental principles of Islam can be subdivided as:

   (a) Belief in the Oneness of God.
   (b) Belief in the universal messengership of Muhammad.
   (c) Belief in the Resurrection and in the Day of Judgment, when absolute justice will be administered.
   (d) Belief and submission to the Will of God, which is the only source of all merits. Religious obligations, such as prayers, fasting, almsgiving and the pilgrimage to Mecca, come under this heading.
   (e) This principle is related to morality and general behaviour in minute details. A Muslim is required to put into order his outward and inward realities; to live in peace with his neighbours; to respect other people’s rights; and to do good in every place and in every time. A real Muslim is a person who is careful of his duties to God, to his person, to his family, and to others. He is a person who lives in peace with God and with His people.

6. The religion proclaimed by Muhammad is above the limits of time and space. It is a universal and natural religion. Its teachings are not designed for one nation, but for all humans who possess intelligence.

7. The religion which Muhammad enunciated is the religion of the mind. The fundamental principles of this religion depend upon the mind. For a real and lasting faith, intelligence is the first essential

No excommunication in Islam.

8. The religion of Islam has attached the greatest importance to the mind, and declared that between the intelligence and the sense organs there should be no disagreement in reality. However, if such misconstruction occur, this may be on account of the sense organs. In all cases sense organs should be deferred to the ownership of God and the intelligence preferred. Islam does not say: “Believe first unconditionally and then use your mind.” It commands one to think and to study the book of nature very carefully.

9. In Islam, it is a religion of the mind, there exists no excommunication nor anathematizing of a Muslim.

10. In Islam there exists no religious authority to control the thoughts, conscience and the faith of its adherents. No one in Islam is authorized to excommunicate any person in the name of God nor may pardon another's sins. No matter how great a religious duty one holds, he is obliged to obey God's commandments and to recommend justice and virtue. Control over souls is not allowed even to the Prophet Muhammad. God declared to the Prophet, "Remind the people, you are designated to remind the people, you must not control nor dominate them."

11. The religion of Islam contains broad principles, which are practicable at all times and in all circumstances by all nations. The details are derived from these broad principles.

12. Customs and tradition are greatly appreciated by Islam.

13. Islam, as it attached the greatest importance to the mind, similarly gives due importance to knowledge which develops the intellectual and innate capabilities in man. According to Islam, the cause of all evil, blasphemy and ignorance is ignorance. Knowledge is necessary for this and the next world.

14. The religion of Islam orders the establishment of international brotherhood. The social improvement demanded by Islam is this brotherhood.

15. According to Islam, each child is born without sin. No one is responsible for the sins of their mother or father. Sin is something which is acquired later by one's own will.

16. Islam is neither wholly spiritual and ethereal, nor wholly physical and temporal, it is interested in both. The goal of Islam is to achieve happiness, first in this world and later in the next world.

17. The religion of Islam considers such inborn rights as life, liberty, equality, ownership and property as sacred for each individual.

18. Islam does not accept a privileged class. According to Islam each human being is born equal and free. No one has the right nor the authority to subjugate such people. In Islam no

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*Mustafa Fehmi Gerciker, a Deputy in the Turkish Grand National Assembly. From his latest book in Turkish on the Prophet, Hüseyin Pahri Alem.
person is allowed to exploit other persons under any circumstances; the same rule affects nations. It is the natural right of each individual to live free; he is born free.

19. Islam recognises the natural differences that exist between individuals on account of innate capabilities, progressive elements and other reasons, and therefore to prevent economic subjugation and financial bondage, it has imposed the institution of Zakat and charity as a religious obligation. The rich are obliged to distribute 2½ per cent of their wealth amongst the poor. Apart from this certain amount is allocated to the public interest and the needy from the properties of the wealthy.

20. Islam while proclaiming the Unity of the Godhead to the world desires a union and fraternity affecting all nations. Islam also wishes to see the people adhering to the gospel religions uniting in the principle of belief and worship of God. Islam invites all al-Kitab (the People of the Book — the Jews and Christians) to believe and worship one God; and opposes the delusion of human beings.

21. Islam recognises God as Rabbi l-‘Alamin Rahman ‘r-Rahim (the Lord of the Worlds, the Beneficent, the Merciful) and believes in God’s favours as intended not only for one nation but for all nations. God’s mercy is for the entire human race.

22. Most of the prophets preceding Muhammad were good examples in one way or another, but the Prophet Muhammad could be taken as an example in all phases of life, with his high morality and principles that he put into practice in his life.

23. The previous prophets succeeded in certain fields, whereas Muhammad was completely successful in covering the natural and spiritual life of humanity. Individuals as well as the community are indebted to him for their happiness.

24. The Prophet Muhammad is not a personality who was the result of his environment. He came from a race which deeply sunk in paganism and superstition. He destroyed evils and instead established a complete unity and a healthy doctrine. This was a great reformation of the doctrines, morals and the social life of the race.

25. The Apostle of God declared that peace is an essentiality and war an eventuality. Humans were created from one mother and one father, therefore they should live in this world amicably and fraternity.

26. Islam declared in most certain terms that a belief is essential in all the previous Prophets and the Apostles of God that were sent to different races. Likewise, the foundations of an international unity was established. Islam is the only religion which is truly acceptable internationally.

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The life of Muhammad as a man and as an Apostle of God is the ideal life. The present world is beginning to accept the principles which were first proclaimed by him 14 centuries ago.

My opinion is that to-day, as well as to-morrow, our mutual efforts should be directed to ameliorate the sufferings of mankind; and also to save the weak from the tyranny and the oppression of the strong. For the future realization of a peaceful and a just world, and to cause the weak to feel secure regarding their free and independent status, the dictum "Might is right" should be replaced everywhere by the moral codes and the principles of ethics and merit. The principles as practised by the Prophet Muhammad should be observed, even if they appear under other names. He should be regarded as the best example for all our deeds.

The straight path that will lead humanity to salvation, peace and happiness is his path. His way is the natural way to God.

The STATUS OF MINORITIES IN A MUSLIM STATE

By Dr. M. F. Hoballah

Relationship between State and Community.

It is sociologically true that no social, moral or intellectual progress is possible in a community whose members are not psychologically attached to one another and to the community in general. The very existence of the community is seriously endangered if such a feeling is lose or is relaxed; and its prosperity and welfare vary with the relaxation of the kind and tender feeling which each member harbours towards other members and towards the community. Whenever the national or racial feeling is strong, the co-operation and unity between the citizens are bound to be strong also; and the power of activity and productivity is thereby strengthened. That is why, in time of war or threat of war, politicians and statesmen strive to arouse in the citizens their national feelings and indignation.

This psychological feeling is not innate in man; it is not an inborn tendency, natural to all citizens who live, or even who are born, in the State. Rather, it is created gradually in man through the tender care and gentle treatment which he receives from his motherland and from his fellow countrymen. If he receives from them nothing except sweat, tire, misery and harsh treatment, when it is possible for him to be otherwise treated, he will not associate himself with it; for he is not in it, he is merely living on its edge. But he who is justly or mercifully dealt with, and looked upon by other citizens as a brother both in time of prosperity and time of adversity, finds pleasure in associating himself with his fellow citizens, and in identifying himself and his interests with the state and its interests. It is possible, therefore, for a man or a group of men to live in a State and have no sympathy with that State.

Citizenship of a State and religious sentiments.

Now, if the citizens of a State are all of one trend of life, or of one stock, without religious, social or racial distinction, it is more than possible to have from them all attached, with some natural divergences, to the State and to one another. But if all such a close society is possible in primitive life with a limited number, it is hardly possible in developed and civilized societies. Such societies are open; and in order to develop and prosper, they must admit foreigners and aliens, some of whom may be already there in the society, and do not need to be admitted. In such a case, how is it possible to change the feelings of these minorities from their narrow point of view, which is not the point of view of the State? And, on the other hand, how is it possible to make the majority receive as brothers the minorities, who diverge from them in respect of religion and culture, and thus make them devoted to the State and to its interests? This is a problem which appears more acute, when we remember that man's feelings towards his religion are also very strong. You may find many people ready to make a compromise and meet half way in everything except religion. If this case you can hardly find anyone who accepts compromise, when he is really convinced of the value of his religion. There is a growing tendency in man to have some convictions and beliefs, to get peace of mind and tranquility in this world. Once he accepts, as certain, some ideas, he clings to them, identifies himself with them, and finds satisfaction in defending them, as he usually goes with regard to all cherished objects.

We have, thus, two objects which may coincide and create one strong solid object for common feeling in all citizens, but
which can diverge, and cause some difficulties; the State and Religion. If the religion of man is that of the State, he will be doubly attached to the State, but if his religion diverges from that of the State, he will feel as if he is doubly on the horns of a dilemma, especially if religion interferes with his life. If religion is a private and personal concern, practised privately without making much ado about it, it is easily possible to be faithful to both his religion and the State which does not accept his religion. But religion does mould the social life of man as well as his private life; it is to a great extent of a public nature. Actually, religions as well as ideas and ideals, are all of public interest and must be so treated. This is the state of affairs which a philosopher like W. James, the American, not only deemed natural, but also much recommended when he said: "Let the different religions face one another, grapple with one another, so that the fittest, the truest of them may survive, and the others perish once for all." How, therefore, is it possible to have religious minorities clinging, as they are supposed to be, to their religion, and identifying themselves and their interests with a majority which diverge from them in respect of religion? Or conversely, how is it possible for such a majority to allow such minorities to exist with them in the same environment, receive them as equal brothers, and help them to prosper and be happy?

Islam and Minorities.

The question for many nations, from time immemorial down to a late period of the 18th century, did not raise any difficulty. The minorities, as a rule, had either to emigrate or to abide by the ideas of the majority, and live in a state of servitude. The modern nations, however, from that period up to now, claim that the minorities enjoy the same rights, and are allowed the same social status which the majorities have. My concern here is to see how the religion of Islam looked upon this acute problem fourteen hundred years ago.

I shall not deal with the problem from the historical point of view; this would make our discussion tediously long. It is sufficient, in this respect, to point out that it is well known, through the books of history compiled by both Muslim and non-Muslim writers, that Muslim tolerance has become proverbial. I shall, therefore, limit myself to the legal point of view only.

Islam enjoins two commands which may seem contradictory to many people; it demands from the Muslims, on the one hand, to have their hearts and their minds attached to their religion; and it commands them, on the other hand, to harbour no hatred towards their non-Muslim neighbours, to treat them kindly and to deal with them justly. Yet these orders do not in any way contradict one another. Islam, from the beginning, has taught Muslims to understand that the difference of opinion, of ideas and ideals, of beliefs and religions, is natural to men; since they are different by nature. These differences are the outcome of their different understanding and reasoning powers, of their different character, their different ways of education. The Muslims were made to believe these natural differences should interfere, in no way, with the just dealing and kind treatment which man ought to give to his brother. For all men are, by nature, brothers. In substance they are brothers, so do not let the changing and changeable modes affect the essential relations, and create a state of hostility. This is the injunction of the religion of Islam which finds expression in many places in the Qur'an, from which I may cite:

"A minaret existing side by side with the church belfry at the Monastery of Mount Sinai, Egypt. This is no solitary example of the tolerance of Islam, which teaches its followers to accept all the prophets of God as their own. "We make no distinction between a prophet and a prophet" (The Qur'an, 2: 285)"
"O people, truly, we have created you male and female, and we have divided you into nations and tribes, that you may know one another. Verily the most honoured of you, in the sight of God, is the most pious of you. And God is Wise and All-Knowing."

**The Muslim is tolerant because he regards differences as natural.**

Notice here the many significations of this passage. In the first place, it is directed to men; to people in general, and not only to Muslims, it states precisely that they are all of one and the same category in connection with their creation and beginning; they are created, they are dependent, they are begotten from a male and a female, so they are one and the same in substance, without any real ground, whatsoever, for distinctions or differences. It indicates, in the second place, that the apparent differences between mankind are only artificial, because of different localities, different environment. It explains, in the third place, that they are so distributed into nations, into different lands, and consequently have developed different cultures, that they may know one another, co-operate with one another, and make use of the different qualities with which the different nations and races are endowed. But they are not so divided in order to enslave one another, to fight one another, or to claim superiority one over the other. This and similar passages have taught Muslims to look upon such differences as something natural which cannot be avoided, and made them broad-minded and tolerant, allowing (when they were the only strong power in the whole world with ability to compel and dictate their own terms) the churches and the synagogues to exist alongside with the mosques, and the bells of the churches to ring loudly to prayer at the same time when the Muezzins were calling from the minarets to Muslim prayers. This can suffice to illustrate, in principle, the status of minorities in Islam; but let us discuss the question in some detail.

**In Islam the minority has the same rights as the majority.**

What do minorities legitimately and reasonably expect from a majority? They cannot, of course, expect to receive rights and privileges more than those of the majority itself. The most they can expect is to be its equal: they expect protection of their persons and their wealth and belongings; they expect freedom of conscience and freedom to worship and put into practice the tenets of their religion; they expect equality with the majority in civil and political questions, including expression of thought and ideas; they expect to have an equal opportunity of education; they have the right to expect, in all spheres of life, the same freedom and opportunities which the majority receives. These rights, I maintain, were guaranteed to them by Islam fourteen hundred years ago. Let us deal with them in turn.

They are, we have said, to be protected from the threat of all physical persecution, whether it be of moral or material nature. Their property is as sacred as their blood, and must also be respected and protected. In support of this we find many proofs in both the Qur'an and the Tradition. From the first we may cite the following passage:

"God does not forbid you to be generous and to deal justly with those who did not, on account of your religion, wage war against you, and did not drive you out of your homes. Verily God loves those who are just." (60: 9).

So it is only those who wage war against Muslims on account of their religion that are not to be treated kindly. But he who wishes to live in peace with Muslims must be given peace and shelter, generously treated, and justly dealt with. If a contract or covenant is made with them to this effect or to any other effect it must be performed and kept. Read here from the Qur'an:

"Keep the covenant when you enter into one, and do not violate the oaths after the ratification thereof, when you have made God a witness." (16: 91).

And:

"O true believers, keep your contracts." (5: 1).

Again we read in the Qur'an:

"And if your parents endeavour to prevail on you to associate with me that concerning which you have no knowledge, do not obey them; but remain in their company, and deal with them in a tender and gentle manner." (29: 8).

**Non-Muslims and the law of Islam.**

These and similar passages are understood to be closely connected with the regulation of the treatment of non-Muslim communities who live permanently or temporarily among Muslims. The first are technically called *zimmis*, the second *muwattasian*. From the Traditions of the Prophet Muhammad we also get many authentic instructions, clear and to the point, which we may recite:

"He who injures a *zimmi* is my opponent and he who is my opponent will be the loser on the day of resurrection. And he who falsely accuses a *zimmi* will be punished for it, on the day of resurrection, by whips of fire."

And:

"He who murders a *mo'abid* — the one who promised shelter and protection — will never taste the joys of Paradise."

From these and similar statements we get clear notions that aliens must be protected and well treated. Hence we read in the books of the Hanafy school of thought dealing with jurisprudence, the following statements:

"The Muslim and the *zimmi* are equal before the law of retaliation for murder: a Muslim is to be killed for the slaying of a *zimmi*, so is the *zimmi* if he slays a Muslim. If a Muslim spoils the *khimar* — the wine, or the swine of a *zimmi* — he has to pay their value (as estimated by the *zimmies*, for these have no value in Islam). If a Muslim unintentionally kills a *zimmi*, he has to pay blood money. No punishment is to be inflicted upon him, and it is forbidden to speak badly of him behind his back, as it is forbidden to do with regard to Muslims.

In short, *zimmies* are to be morally and legally treated as Muslims, and received as social brothers with all respect and protection given to all citizens. They are citizens, and must be so treated.

**Islam's record in religious tolerance unsurpassed.**

As for religious freedom and religious toleration, it is needless to say that Islam has an unparalleled record which is not likely ever to be surpassed.

Listen how the Qur'an trains the Muslims to look upon differences of opinion and religion as something natural and unavoidable, so as to make them tolerant and broad-minded, when it says:

"And if your God had pleased, He would have made all men of one religion, but they do not cease to differ among themselves, except those upon whom your God has mercy; and for this He has created them" (11: 120).

And when it says:

"And if your God had pleased, all people on earth would have become believers. Do you, therefore, forcibly compel men to be true believers?" (10: 99).

And when it also says:

"Verily, you cannot make whom you like rightly directed, but God can make whom he pleases rightly directed." (28: 56).

So Muslims must grow accustomed to see different opinions and different religions, and must adapt themselves to all environment whether Muslim and non-Muslim in character, and make provision, whenever possible, for them so as to avoid all hostility.

Listen to the Qur'an again, a step further, announcing that Muslims have no right to compel anyone to leave his religion **FEBRUARY 1950**
and embrace Islam. For instance we read:

"There is no compulsion in religion; guidance has been made manifest from error" (2 : 256).

"And say the truth is from your God; wherefore, let him who will, believe, and let him who will, be incredulous" (18 : 29).

These and similar passages imply that every man is to be left to believe in whatever appeals to him as worthy of being believed in.

The significance of this passage will be further appreciated when we notice that it assumes the form of denial rather than prohibition; as it was stating not only that compulsion is not to be performed, but also that it is impossible; it cannot be done. And this is psychologically true. For compulsion is theoretically impossible and practically useless. It is to force one to accept that which he would not otherwise accept. This might be possible and of some use, in connection with material objects, but with belief, which is a matter of conscience, it is absolutely impossible. The most you can do it to make the compelled one appear as if he were actually believing, but what is the value of such an apparent acceptance, if the heart is actually denying? Such a man would be considered a hypocrite, whose apparent acceptance is of no value at all. Listen to the Qur'án here, when it says:

"There are some people who say: 'We believe in God, and the last day; but are not really believers; they seek to deceive God and those who believe, but they deceive themselves only and are not sensible of it. The acceptable belief is the belief which springs from choice and free will; all other beliefs are null and void'" (2 : 8).

"No repentance shall be accepted from those who do evil until the time when death presents itself to one of them and he says: 'Verily I repent now' (4 : 18). This of course is because the time of choice has expired."

The Qur'ání order and attitude created in Muslims a state of mind which made them harbour no ill-will against non-Muslims on account of their religions and different opinions, and further made them receive them as brothers so long as they wished to be at peace with Muslims.

Minorities, therefore, are not only to be guaranteed the rights and the freedom to progress and to practise their religions, but these rights are also to be respected and protected from internal and external infringements.

Islam is equally tolerant towards non-Muslims in social and political rights.

Now, if Islam is so tolerant in respect of belief, can it be less tolerant in other spheres of life — political and social? The answer must be in the negative; it cannot be less tolerant, and it is not less tolerant. In these spheres the minorities are to enjoy the same rights which the majority enjoy, including equality before the law (but here, in their own personal affairs, they can be referred to their own laws, if they wish to be so referred), equality of social and economic enterprise, equality of opportunity, of education, of employment, and of political life in general, including a fair participation in administration. In short, they are guaranteed all fundamental human rights, and enjoy, practically, all rights which the majority are given. The evidence for this liberal treatment and almost mathematical equality are numerous; the verses above cited from both the Qur'án and the Tradition give a true picture of that equality. Yet, I should like to add here one of the Traditions, whose words convey the following meaning: "They (sinners) enjoy the same rights which we enjoy, and we have the same responsibilities which we have. They are citizens, and they must participate in both rights and duties, prosperity and adversity."

The obligations of the minority in a Muslim State.

Thus, they are, along with all citizens, responsible and are asked to perform duties; for it is only natural that those who have rights must have also responsibilities; you cannot ask people to oblige you, unless you are willing and ready to oblige them in return. And if the majority is to be faithful to the State and to the citizens, including the minorities, the minorities on their part have to reciprocate, and be faithful to the State and to the citizens. If the State is to respect and protect their rights, they are under an obligation to that State, so they ought not to harbour or cultivate any spirit of hostility, to the State or to the citizens. But rather their obligation to the State is like that of the majority, to subordinate their personal interests to the interests of the State. If they are received by Muslims as brothers and so treated, they are expected to receive the Muslims and treat them in the same manner. And as the Muslims in no way interfere with their religion, so they are expected not to interfere with the Muslim religion either. In this way the members of the State will be equal and consider themselves equal in both rights and duties. They will consider themselves brothers completing one another, each without losing his individuality, as part of a harmonious whole. Every member of the majority and of the minorities alike will subordinate his personal or communal interest to that of the larger whole — the State. In this way alone, the State will prosper and be progressive; and in this way alone, the problem of minorities will cease to exist or lose its significance.

This was one of the aims of Islam, and the religion of Islam has spared no effort to fulfil it. But, if it failed, or rather if the Muslims during some short period of their long history, failed to achieve fully this desirable end, they were not the only party to be blamed; in most cases, the minorities themselves had failed to reciprocate and be good citizens before the Muslims lost their sense of tolerance.

The duty of the present-day Muslims.

And now before I conclude, I should like to bring to the notice of the Muslims this: you have not reached this strong and universal position which you occupy to-day through the force of your arms, but through the wisdom of your religion and through social behaviour all through your history. Keep to this manner, live up to the high standard of tolerance set by your religion, and the future will also be favourable to you. Do not let the behaviour of some of your brothers in nationality, or the maltreatment which you may receive from them, make you lose your temper and the reputation which your ancestors earned for themselves and for you. Remain tolerant, gentle and kind; and do always remember that, in most cases, it is better to forgive than to retaliate, and mercy is better than justice. This is the injunction of the Qur'án when it says:

"Good and evil are not alike: turn away evil by what is better; then he, between whom and you there was enmity, will be as though he were a warm friend" (41 : 34). And when it says:

"Invite men into the way of your God by wisdom, and mild exhortation; and dispute with them in the most condescending manner, for your God best knows those who stray from his way and he best knows those who have yielded to his guidance. If you make reprisal, then make it proportionate to the injuries inflicted on you, but if you can patiently endure, it will be better for those who are patiently enduring. Endure then with patience, but your patient endurance must be sought in none but God, and do not be grieved about the infidels nor be troubled for that which they subdue devise; for God is with those who fear Him and do good deeds" (16 : 125-8).

With these verses which are and ought to be the motto of all Muslims, regulating their conduct towards their brother minorities as well as towards their brothers in faith, I conclude.
ISLAMIC ECONOMICS
By `ABDULLAH KANNOUN

Islam lays down general principles to govern the daily life of the individual.

The religion of Islam has laid down rules for the proper management and treatment of matters and problems of everyday life. Economics, the all-important science governing the life of human beings in this world, has been given by the religion of Islam the consideration and study it rightly deserves.

We know that the first elementary principle of sound economics is the pursuit of money and the means of acquiring it. This has been seen to thoroughly by Islam. It is forbidden to a Muslim to be a burden on society. It is not permissible to him to beg, and only in extreme cases is a Muslim allowed even to eat the flesh of animals that have died of themselves. It has shown him the natural way for acquiring wealth, which is diligence, industry and honest hard work. Islam encourages the Muslim to follow this meritorious path in this world by being promised a good reward in the life to come.

It is related that the Prophet said in this respect, "If one of you takes a rope and collects wood with it and sells the wood to buy his food, then this is better for him than to ask for the charity of others who may give him or refuse him." It is also related that the Caliph `Umar used to say, "No one of you may sit down and not work for a living and pray God to bestow on him his livelihood, for you know that the sky does not rain gold or silver."

Rules laid down for the conduct of business and trade.

The religion of Islam has also dealt with the different principles of economics and has classified them in a manner which is no less scientific or sound than is now recognized by modern opinion. Rules have been laid down for the conduct of business and trade, and others for agriculture and other branches of industry. There are also laws governing the conduct of every conceivable aspect of earning a living and of all matters and aspects related to or arising from it, e.g., the proper use and exploitation of mines, etc.

It will not be possible to discuss all these principles in a short article like this, but the main and fundamental underlying principles can be summarized under two heads:

1. The religion of Islam permits the pursuit and exploitation of all the possibilities and means of profit, which are beneficial to society as a whole.

2. All manners and ways of conducting trade and business are allowed provided they do not contravene or transgress the paramount and all-important consideration that no harm should result from them to society — indeed, they should result in benefit to society. The seeking of private profit and interest should not be such as would come within the conception of intransigent and extreme Capitalism, which exploits unmeritfully the labour of workers, nor should it be driven to the other extreme of Communism which has no regard for the rights of those who have acquired wealth. That is why the basis of the laws of Islam in this respect rests on a tradition of the Prophet: "No harm to others and nothing that might result in harm."

Capital in Islam.

It is my purpose in this short article to say a few brief and general words about the views of the religion of Islam on the subject of economics and capital. It may, however, be useful to mention a few of the statements of the Holy Qur'ân on the subject of encouraging the pursuit of living and the earning of wealth. All these statements show that the religion of Islam is very much in favour of hard work and industry — which it commends very highly to all Muslims. In encouraging hard work and industry and the lawful earning of a living and wealth; and in condemning selfishness, greediness and the niggardly hoarding of wealth and capital, God has said, "O ye who believe! spend of the good things which you have earned and of that which We have brought forth for you from the earth, and do not aim at what is bad that you spend in alms of it while you would not take it yourselves unless you had its price lowered, and you should know that God is Self-sufficient, Praiseworthy. The devil promises you poverty and orders you to be niggardly. God promises you forgiveness from Himself and reward and God is Ample-giving and Knowing" (2 : 267).

God also said in encouraging the transaction of trade and business: "When prayer is ended then you should disperse in the land and seek of God's grace and you should remember God often so that you may prosper" (62 : 90). "Remembering God in this context means that the Muslim should remember God in his heart and mind and not merely mention the name of God on his lips. The Muslim should remember God when he buys or sells or when he transacts any business dealing, and thus he will be careful not to offend against the Laws of God in any of his acts, but, on the contrary, to do things in the way that pleases his Lord and Creator.

Honest trader is counted amongst the prophets, the truthful, the faithful and the good men.

The traditions of the Prophet contain pronouncements on the proper conduct of trade and business. It is related that the Prophet said, "The honest and faithful trader is counted amongst the Prophets, the truthful, the faithful and the good men." `Umar is related to have said about work, "If ever I see a man and admire him and then ask about his trade or profession, and I am told that he has none — then he drops in my estimation."

Position of the accumulation of wealth in Islam.

Some people have entertained doubts as to whether the seeking of great profits or the love of money and the accumulation of wealth is sanctioned by the proper teachings of the religion of Islam. These have contended that such a state is alien to the principles of Islam and contrary to the true doctrine of `ibadah (piety). They say that the religion of Islam has recommended the believers not to plunge themselves too deeply in worldly riches and joys, but that they should detach themselves from such false pleasures. The truth is that the religion of Islam has prescribed very clearly that all worldly treasures and riches are of no value with God and men at all if they are not coupled with spiritual virtues. If the wealth of a man be gathered through unlawful means, such wealth is of no use in the eyes of God, nor is it of any value to him even though he seeks at a later stage to atone for his transgression by using his wealth for the giving of zakat or charity to the poor; and this is so because the doing of good has been preceded by the doing of evil and harm. In just the same way, if the possessor of a wealth gathered by lawful and honest means does not give to God His due from such wealth by helping the poor and by using his wealth to the good of his fellow beings, then his wealth is of no value to him and will bring him more harm than good. It would, in both these cases, be better for a man to have little to do with the world, rather than that greed and the hoarding of wealth should bring disaster and loss upon him.

FEBRUARY 1950
These statements are not denied either by Muslims or others. The law of Islam contains many pronouncements which condemn the gathering of great worldly treasures and praise abstemiousness. What it wishes is to point out the right place of worldly things in the life of the Muslim.

The Holy Qur’ān says: “The love of desires of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, 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” (3: 15). Therefore what God has adorned for men and made desirable for them is lawful; there is no obloquy or transgression if it. For a transgression in the eyes of God is when a man loses sight of his rightful duties and when he fails to fulfil his obligations which He has ordained him to perform. That is what is meant by the words “with God is the good goal of life.”

The verse of the Qur’ān which was revealed to emphasize this aspect has the same words as the one revealed about faith in Him. God said, “But God has enjoined the faith to you and has made it seemly in your hearts and He has made hateful to you unbelief, transgression and disobedience” (49: 7).

The Prophet took up a trade before the Call.

It is known that the Prophet himself took up a trade and pursued it before the “Call.” He went to Damascus with the goods and wares of Khadija and sold these there and made a profit. It is also known that some of the well-known friends of the Prophet used to trade in goods, lands and other things, and that some of them became millionaires through the profits they made (“millionaires,” I mean, according to the standards of those days, and relative to the purchasing power of a millionaire’s wealth at the present time). The great wealth of these friends of the Prophet did not minimise their faith or their love of God, and they were not considered by the Prophet to have transgressed against the principles of the religion of Islam, because they knew their duties towards God and their fellow-beings. They neither cut themselves altogether from this world nor did the world absorb them enough to detach them from God. These are our venerable ancestors . . . Let us follow in their footsteps . . . !

“NATIONALISM AND INTERNATIONALISM”
(WESTERN & ISLAMIC)

By Dr. MUHAMMAD IHSANULLAH KHAN

Western Nationalism devoid of its spiritual content.

Nationalism denotes an intense desire or patriotism on the part of a certain people to attain or to retain their independence and sovereignty, with a view to promote or enhance their material and cultural well-being. This intense desire or patriotism is awakened in a people who are knitted together by living in a common homeland or territory, by having a common blood, race or descent, by speaking a common language or dialect, by having the same history or traditions, by cherishing the same ambitions or yearnings, by believing in the same religion or faith, and by possessing the same ideas and ideals or culture. In a word, a people united together by a community of material and cultural ties constitutes a nation; and the aspirations and yearnings of the people, so united in order to attain their material and cultural well-being, constitute what we call Nationalism. But this holds good at best only in theory; in actual practice it is quite the other way round in modern times. The modern age is much too non-spiritual and materialistic. As such, the notion of “Nation” or “Nationalism” when it passes into the hand of people like the Westerners and Europeans, who are predominantly materialist, is altered and the spiritual aspect in either is side-tracked from these concepts. Nation and Nationalism acquire then different meanings, and the connotation of both is substantially changed. The cultural side in either is eclipsed or disappears; and Nation is then a people united together by the community primarily of blood and territorial ties; and Nationalism is then the aspirations of such people as seeking primarily their economic and political well-being. In a word, the community of blood and territory determines then the nature of a Nation; and the community of economic and political aspirations of such nations determines then the nature of Nationalism. This at least is so in the materially-minded Westerners of to-day. This is clearly brought out by the fact, for example, that an English person cannot remain English and cannot have English nationality, unless he has a pure and unmixed English blood in him and unless he is born on English soil. A man born of an English mother, but of an alien father, or an English father, but of an alien mother, can hardly claim to be an English person, and is contemptuously called either an “Anglo-Indian” or a half-

breed, despite the fact that he may be well versed in the English language and may share the same sympathies with the English and have the same religion, same culture, same ideals and the same yearnings or aspirations as the Englishman may possess. Even if he is born of the parents, both pure English-blooded, but incidentally born in a land other than England, he is still not English in the right sense of the term according to English law or convention. This also explains a fact that when a blue-blooded English pair gets hope of a child in any country outside Britain, the mother is sent to England to bear the child there in order to enable the baby subsequently to acquire English nationality.

Similarly, the common English motto: “My country, my nation, my people first — right or wrong,” clearly implies that the economic and political well-being of the English is their first and foremost duty, regardless of all right or wrong and regardless of all moral or spiritual values. In a word, the moral and spiritual values sink or recede into oblivion or insignificance in the presence of the material or the economic and political values. The former, at every step, are readily sacrificed at the altar of the latter.

The result is that each nation so formed strives hard to become economically the richest and politically the most powerful of all nations. This is not all. In the enthusiasm for wealth and power, even the minds of such nations are blinded. Each starts hating and underrating the others, and admiring and exalting herself. Evidently this blind lust for wealth and power, coupled with an all-out hatred and under-estimation of each other, necessarily results in the perennial strife and wars between these nations which culminate finally in the subjugation and exploitation of the weaker nations by the stronger. This means that the Nationalism of the moderns and the West easily sheds off and lapses into Imperialism and Colonization. And this precisely for the reason that it is the very nature of economic well-being and pleasure — that one wants to have all for himself and does not willingly share with others. And when there are more than one such stronger imperialistic nation in the world striving for the common booty of the weaker nations, the result is still worse and the wars are still more devastating and wide
spread. This naturally necessitates the "internationalism" of this modern age, whereby a refuge is sought from the ravages of nationalism. We thus pass to the second phase of our topic.

What is the Internationalism of the modern age and what are its implications and difficulties?

The narrow, selfish and materialist Nationalism of the West, now taking the form of racial Nationalism as in Germany, now of Imperialist Nationalism as in England and France, has twice caused the world to plunge into mighty wars within a period of just 20 years, costing humanity millions upon millions of lives and tons upon tons of gold and treasure. This naturally has set the war-weary world to thinking about the issue and to stop this insane and destructive national rivalry, if the very foundations of civilization are not to crumble and give way. Thus a feeling and tendency has slowly gained ground — a tendency that the oppressed, the subjugated and exploited people of the world must be liberated and protected, that all international disputes between nations must be amicably and peacefully settled, that all economic conflicts between the states must be resolved by mutual collaboration and cooperation, that all nations must work together for the maintenance of permanent peace and the true welfare of humanity and that, therefore, men should not regard themselves merely and exclusively as members of particular nations, but as citizens of the world. This tendency is known as "Internationalism".

As an ideal, Internationalism is certainly an improvement upon Nationalism and offers much better value than does Nationalism. Because the welfare of humanity is undoubtedly a higher good than the welfare of a particular group. The ideal further derives strength from the fact that modern transport and communication have caused the world to shrink and have brought the different parts of it closer — indeed so close that at times we feel we are not much apart from each other and that we are after all one family of nations. Further, the interests of the different nations in the economic sphere have become so interwoven that they can be furthered only by concerted action. Germany, impoverished by war, would be unable to buy Pakistani jute which she otherwise did and the Pakistani jute-growers, thus impoverished, would not be in a position to buy British cotton-goods, which fact in return would also impoverish the British cotton-workers ultimately. In a word, the parts of the modern world are all linked up one with the other, and the fall of one grievously affects the welfare of the others. Thus in order to ensure the welfare of each and all combined, all future wars must be stopped by mutual consent, world peace established, aggressive nationalism checked, and Internationalism promoted in the interest of all.

The League of Nations after World War I, and the U.N.O. after World War II, together with its subsidiary institutions like those of The International Labour Organization, the United Nations Relief and Rehabilitation Administration, The United Nations Food and Agriculture Organization, The International Health Organization, The United Nations Educational, Social and Cultural Organization, The International Monetary Fund and The International Bank for Reconstruction and Development, are the different forms in which Internationalism has manifested itself.

Economic well-being the aim of Internationalism of to-day will result in discord.

But this Internationalism of our modern age can never succeed. Because in its essence it is simply the extension of Nationalism as objected to above and is not very much different from it in principle. This, too, like Nationalism, throws the whole weight of its argument primarily on the economic well-being and happiness of each or all the nations combined. There is no doubt about it that it does admit of cultural and other social organizations or values, yet in its essence and spirit it is predominantly materialistic in trend. The spirit of this Internationalism of our modern age at best goes to show that if there is no war and all is peace, there would be no destruction; and each and all would be prosperous and economically well-off. In other words, it tends to argue that international peace must be sought primarily for the economic well-being of the nations. But unfortunately, as stated before, it is in the nature of economic well-being and its consequent happiness that each nation will have it all for itself and not share with others. Thus it is in the very nature of happiness, power and wealth-seeking that they divide people rather than unite them, exclude rather than include, hence creating discord and rift among people which can never be abridged or patched up on that ground. To have the gulf between people really abridged, we need quite another ground. This ground is spiritual rather than material or economic. On the material and economic ground, no gulf can ever be bridged. And this clearly explains the present international rivalries and jealousies striding fast towards yet another war. This also explains why the League of Nations after World War I failed and is now defunct. Even the U.N.O., though still existing, has not succeeded so far — at least not in any major international issue, least of all in one among the great powers. The right of veto which the great powers have reserved for themselves in the U.N.O. is another reason which explains the fact that none of the great powers is really prepared to sacrifice its own interests for the larger interests or good of the world and humanity.

The Islamic conception of "Nationalism" and "Internationalism".

Contrasted with these Western notions, the Islamic conceptions of "Nationalism" and "Internationalism" are something radically different and are grounded on the spiritual rather than the material basis. Strictly speaking, the Islamic conception of Nationalism is not very much different from Internationalism, and the one readily merges into the other without there remaining any clear cut distinction between the two. In a word, Nationalism and Internationalism are one and the same thing in Islam; and that precisely is its advantage over the Western notions. Because when there is hardly any distinction between the two concepts right from the start, one is not required, unlike Western thought, to struggle to pass from "Nationalism" to "Internationalism", which is a higher value. The question now arises, what is Islamic "Nationalism" or "Internationalism" and how are the two alike or even identical?

Islamic Nationalism is constituted by a people united together in community of beliefs, of thoughts, of feelings, and of will and action. As such, a Muslim nation can accept within its fold any person to become a citizen of it, once he accepts Islam or Islamic beliefs and the Muslim way of thinking, feeling and willing — any person, whatever race or blood he say, no matter whether he is black or an African, white or a Western, yellow or a Chinese, red or a Red Indian, English or Japanese, Russian or American, etc., he still enjoys a Muslim nationality and belongs to a Muslim Brotherhood once he accepts the process of Islamic beliefs, thoughts feelings and actions. In other words, Islam does not recognize any distinction of race or blood, nor indeed the territorial distinctions. Thus it eliminates all barriers between people and peoples or nation and nation; and paves a way to uniting them into one people or one nation — a family or comity of Nations. This is exactly what Internationalism is in the true sense of the term. Evidently, this liberates Islamic conceptions from the difficulties of the Western Nationalism or Internationalism aforesaid.

Moreover, starting as Islam does with the spiritual bias, it is in the very nature of the spiritual values that one is willing to share them with others, because the sharer is not a loser in
the sharing thereof. And once you start with the spiritual bias, you not only will share with others the spiritual alone, but will also be willing to share the material values, because the very ground of its sharing is now changed in this case. The material in this case is shared not because the material itself admits of it, but because it is the spiritual injunctions that require the material to be shared. There is no doubt that while sharing the material value with others, the sharer is a loser thereby, yet he is otherwise spiritually compensated and has a spiritual satisfaction in return, which is a higher gain. Thus Islamic Nationalism is precisely the institution wherein the weal and woe of nations do equally admit of mutual sharing. And when this is agreed, it becomes evident that the differences and animosities between nations will eventually have to be scart away and dispersed, and all will be brought closer to each other. Thus Islamic Nationalism, unlike Western Nationalism, necessarily unites rather than divides, includes rather than excludes, hence establishing a world-brotherhood of nations or Internationalism in the true sense of the term. This will at once make all diverse nations one people or one family, and as well attain the material and economic well-being of each and all. The order of the Islamic solution of the issue is just the reverse of Western thought. It first reforms — reforms the person by inspiring in him the right belief, which belief then influences his thought, his thought then modifies his feelings and his feelings then induces his action. Once the belief is reformed, the whole man is reformed — his thoughts, feelings and actions. In a word, it first reforms the whole man and then regulates his conduct by asking him to help his fellows through a mutual giving and taking, in order thus to promote as well the economic well-being of each and all. Whereas in Western Internationalism, the man still remains the same man, predominantly materialistic with a wild lust for wealth and power — the same man, without first essentially changing or reforming him, and yet requiring him to unite and not exploit or destroy, which is a contradiction and impossible.

In the West a culture derives its value from the worth of the country or the people by whom it is represented.

In the end, we need also add another advantage which Islamic Nationalism possesses over the Western one. Any culture evolved in the nationalistically minded West has ordinarily a value not because of itself, but because of this or that country in which it is evolved, or this or that people or race by whom it is conceived. That is to say, a culture derives its value not so much from the intrinsic worth it has, as from the worth of the country or people by whom it is represented. In a word it is the land and blood that gives value to the culture, and not that the culture itself has value.

But the land or country may be devastated or destroyed by war or by any natural catastrophe or calamity. Similarly the blood, body and people may also be either destroyed or become degenerate in the course of time. Even destruction apart, all life, and for that matter, all people, admit of the process of slow and steady degeneration or decay by the simple process of physiological laws. According to Hegel, no nation, howsoever unimpeded its process of development may be, can remain powerful and prosperous for more than 700 years. With the fall, therefore, of the country and the people in nationalist minded races, their culture too would fall, and it would lose the glamour and value it once enjoyed during the prosperity of the nation upholding it and propagating it. This is exactly what happened to Nazism, Fascism and Totalitarianism, once such charming and fascinating ideas, but now dead and defunct with the fall of Germany and Italy — so dead and defunct that even their own people are tired of, and disown, them. The same may happen to Communism, now so world-wide and of all-absorbing interest, even to Democracy, Imperialism and Capitalism, the moment Russia, Britain and America are no longer in power.

But with Islam and Islamic culture, the case is quite the other way round. The culture has a value because of itself and not because of Arabia, Iran, Turkey and Egypt, etc., in which it was born or flourished; nor because of the Arabs, Iranians, Turks and the Egyptians etc., who conceived or developed it. In other words, the culture derives its worth from its own resources and not from the worth of the country or people who evolved it. Thus a country or people might well be destroyed by a calamity, or become degenerate by simple physiological process, and yet the culture would live, if it has intrinsic worth. The Arabs or the Iranians, the Turks or the Egyptians, the Pakistanis or the Afghans etc., might well die out or become degenerate, and yet Islam and Islamic culture might live. Some other wretched people, after having rested for generations and being quite fresh and healthy in mind and body for that matter, might arise, accept this culture for its own worth, raise its banner, keep it alive, even promote and develop it further, and thus become a pioneer of it. As such, Islam and Islamic culture is not the monopoly of one people; and would, therefore, never die out with the death of a people. Any people, race or country, can take it up, be benefited by it or even cause others to benefit by it.

1 For example, if I have a spiritual value, say a piece of “knowledge” of 2×2=4, and I impart it to others and share it with them, that does not mean that in the same moment I have forgotten the formula. Contrast this to this, if I have a material value, 10 shillings, and I share 5 with others, then though I may have benefited another, yet I have become poorer myself by 5 shillings. That means that it is easier to share or part with the spiritual values, but difficult to do the material ones.

DEDICATED TO PRESIDENT TRUMAN

SAJIDA OR THE PALESTINIAN REFUGEE

By AN ARAB REFUGEE

There she lived in the formerly Arab and present day Israelite Jaffa. She lived in the town where her ancestors lived fourteen hundred years ago. A date in point of history is long before the Normans entered England and long before there was ever an English, French or American nation.

There she lived in the pure Arab town of Jaffa, happily at times, unhappily at others — happily, because she thought she was secure amongst one hundred thousand Muslim Arabs; unhappily, because the idea of abandoning the Holy Land by the British to the clutch of the crucifiers of Christ saddened her profoundly.

Her apprehensions were by no means unfounded, for one day she awoke to read in all the papers the first act of a barbarous drama which history came to know as the Massacre of Der Yaseen. Within the hearing and sight of the British soldiers, the allies of the Arabs and the protectors of the Holy Land, this bloody butchery took place.

If there is justice in history, the butchery of Der Yaseen shall remain the blackest spot in the history of the British Empire; and if there is divine justice in the universe, neither the perpetrators nor the spectators of this cold-blooded murder will get away with it.

THE ISLAMIC REVIEW
Three empires that partitioned Poland crumbled to the
dust. The same God who punished those who tore Poland into
pieces shall, no doubt, punish those whose hands are still reeking
with the blood of the innocent children and women of Palestine.

Sajida, the beautiful girl of Jaffa, thought of all those things
as the Zionists cannons started thundering outside the gates of the
city, demolishing brutally mosques and holy shrines.

At last the British stepped forward in the guise of deliverers
and saviours. The whole population of Jaffa was ordered to quit
the town and leave all its public buildings, bazaars and stores to
the aggressors.

Never in history did a nation suffer as much as the
Palestinian nation. One hundred thousand men, women and
children were driven out of town like flocks of sheep. Where
were they to go? They did not know! The other Arab countries
were themselves poor. They couldn't offer clothing, shelter and
nourishment to their own people adequately.

Whatever the pros and cons were they had to go anywhere
other than Jaffa; so, some went to Egypt as unwelcome guests,
others distributed themselves partly in the unconquered parts of
Palestine and partly in Transjordan. Sajida and her family were
amongst those who went to Lydda, thinking it safe and at the
same time being amongst fellow-Palestinians, although Sajida
herself was strongly against it because she had strange
apprehensions.

"Father, let's go elsewhere," she pleaded repeatedly, but the
elderly gentleman, who was over sixty-five, thought otherwise.
He kept telling her that it was better to stay in the land itself,
"for however strong our relations and ties are with the other
Arab nations," he reasoned, "they are bound to get tired of us
one day. Besides, this is our land. We should live and die in it,
rather than abandon it to outlandish barbarians."

"No, father, it is no longer our land; it has been mortgaged
and sold, mortgaged by Britain and sold by America. We have
been sold too as slaves in the slave-market of Lake Success by
the modern slave-traders who call themselves 'the United
Nations'."

"Leave those notions, my child; let us build everything anew,
and start our life afresh."

"I cannot, father. I can neither forgive, nor forget. I shall
reaffirm my children and my children's children to take revenge,
and every Arab mother should do the same. It is going to be
worse than the enmity that persisted between the French and the
Germans. The Americans think that they are establishing peace
in the Middle East by hatred that provokes enmity and enmity
that leads to perpetual war. They think that by filling the
caskets of some Arab chieftans with dollars they buy peace
from their Arab nations. How wrong they are! They shall know
one day the consequences of their irredeemable blunder."

"Why haven't you taken after me, daughter? You father
no longer gives those things a second thought."

"You're too good-hearted, Daddy, and it is people like you
who are most exploited and taken advantage of."

As Sajida was sternly arguing with her father, the long
train of refugees trudged along the hilly land on its way to
Lydda. Darkness overcame them. The children started crying.
They were hungry and feeling cold.

"Papa," a boy of eight pleaded with tearful eyes, "I am
thirsty; give me a drop of water."

"My dear little son! We have only a little water left.
There is a long journey to make before we can reach Lydda."

"I cannot stand the thirst any longer, father!"

The father could not resist the repeated pleadings of his
son; so he gave him all that was left of their water and
exclaimed, Allah Karim — "God is generous!"

And on a bleak stone on one side of the road was a mother
suckling her infant with breasts that were dry, and she was her-
self hungry and thirsty, but she went on feeding the child in a
fake manner to keep him quiet.

On the other side of the road there was an old man lying
prostrate, dying, with his wife and children crying bitterly. The
long continuous journey, grief, thirst and hunger, all these were
enough to put the flickering life out of the frail body of the
aged man.

"He is at rest at last," muttered a dejected-looking Arab
who was a witness to the tragic scene, "his soul has gone up
to heaven to complain to God of what man is suffering at the
hands of man."

He stepped forward with two other men and dug a grave
for him. He was not washed, after the Muslim custom, because
there was no water to be spared for drinking, let alone the
washing of the dead. So the man was buried with his clothes
just as were the martyrs in the early days of Islam. Soil was
heaped on him and was surrounded with a few rocks to mark
the place of his burial. Verses from the Qur'an were recited
by a congregation of miserable fugitives. It gave them all a
temporary feeling of solace.

"He was lucky," said one of them to his friend, "because
he found a tomb to lie in peacefully. Many of us will die like
dogs and be left unburied to be eaten by the beasts."

The march on the road of death continued. Many fell and
the prediction that was given utterance to a little while ago
came to be fulfilled. The dead were so many that they were
left where they lay. The feet of many were bleeding and some
even preferred to let their families go on and leave them behind
to die because they were unable to walk any longer.

What an endless journey! What a protracted road that
had neither a beginning nor an end. The darkness of the night
intensified their misery and horror. If the tears of those
Palestinian refugees were collected they would have been enough
to wash a thousand martyrs. Many sincerely wished that they
had never left their homes and had rather a thousand times have
stayed behind and waited for their fate.

"But even if we wished to stay," remarked an elderly man,
"the British would not have allowed us to do so."

"I do not think so," replied the other, "we could have
stayed but the British would not have protected us. They would
have left us butchered in cold blood; they would just have
witnessed the scene and reported the event to their government
and Press."

"Yes, and you think the British public would have heard
about it? It would soon have been suppressed, considering that
practically all the papers in Britain are owned or edited by the
Jews."

A young man who was educated in England suddenly put
in: "Whatever happened to us and to our brethren at Der
Yaseen, Haifa and Tiberias, was certainly against British public
opinion. I know the average Englishman is kind; and he is not
to be judged by the gang of imperialists who are sent abroad
and often mar the good name of the English people at home
by their arrogance and brutal acts. This applies more to the men
than the women. The Englishwoman is the same abroad as at
home. She never changes, she never forgets her good upbringing
and good manners. It was always the men who made Britain
hated all over the world."

While this march of death was going on, other tragedies
were taking place. In Haifa many virgins committed suicide by
throwing themselves into the sea, although suicide is against the
Muslim religion and rarely, if ever, does a Muslim commit

FEBRUARY 1950
suicide, but those miserable girls found death the only means of avoiding dishonour by the Jews.

Death opened his arms kindly to receive those pure virgins and in between the waves of the vast blue sea he opened graves for them. Go, go down into the depths of the sea, miserable souls, for there is a greater peace for you there than on the wicked land inhabited by vile beasts.

* * *

Meanwhile the march of death continued, until a small remnant of the vast horde reached Lydda. They were emaciated and pale; covered with frail clothes in ratters. Even the breasts of some of the women were showing through their torn garments.

Lydda was already overcrowded with refugees from other quarters; so, some of our wretched crowd had to sleep in the streets and in the mosques; Sajida and her family were lucky enough to find a cozy corner in a mosque.

Days passed by and things went from bad to worse. The Arab armies entered Palestine from all directions but the international Jewry seemed stronger than all the armies put together and soon an artificial armistice was brought about. This caused a good deal of discord amongst the Arabs themselves.

Those who studied this wretched drama very closely say that more people were killed during the armistice than during the war, and more land was lost to the Jews in this period by so-called peaceful negotiations than by war.

Lydda and Ramla were both in danger now. The inhabitants equipped themselves with arms as far as possible; the price of arms went up. Indeed, an old-fashioned rifle fetched one hundred pounds easily.

The notables of the towns sent cables to the Arab headquarters asking for help, and all they got was loud promises.

Using their former tactics which they employed against Haifa, Jaffa, Acre and Tiberias, the Jews attacked Lydda. The fatal hour came when the poor Lyddans fired their last shot and surrendered. A little while later some Arab armoured cars entered the town to rescue one of their officers; the Jews thought it a premeditated Arab attack; so they instantly withdrew from the town, but soon they realized the real purpose of the armoured cars, so they re-entered it. Massacres started, whole families were butchered cold-bloodedly. Having offended a Jewish soldier, Sajida’s father was put in fetters, oil was poured over his head and he was burnt alive amidst the giggling and jubilation of the Jews — another soul went up to heaven — another martyr left this wretched earth to seek peace and quietude elsewhere.

The whole population of Lydda, including the refugees from other towns, were thrown out of town after stripping them of all their possessions. They were meticulously searched by the Jews, and were deprived even of such a small thing as a fountain pen. The fingers and hands of many ladies were hacked off when a ring or a bracelet proved too difficult to slip off.

The march of death started again. This time it was quickened by shots fired by Jewish soldiers at the rear of the unarmed fugitives. The road was strewn with dead and dying men, women and children. One pathetic scene was more touching than all the others: a mother was lying dead while her child was still suckling her breast!

The march of death continued, but a whole family, whose progress we have endeavoured to trace throughout these pages (amongst so many other Arab families in Palestine) was shattered. A whole family was reduced to nothing, or practically nothing. It was reduced to a mad mother who lost her wits on seeing her husband being burnt alive and a blind daughter whose eyes were put out by the Jews, on protesting against their atrocities.

Those miserable wretched souls have filled the ears of the world with their groans, but no one ever listened. They have suffered a great deal and they shall suffer even more until a new Saladin arises in the Middle East and teaches the whole world a lesson that it shall never forget!
TRACES OF ISLAM IN HUNGARY

GULBABA’S MAUSOLEUM IN BUDAPEST

By ISMA’IL BALIC, Ph.D.

In Buda, the old part of the Hungarian metropolis, there is a small hill with the poetic name of “Rose-Hill” (Rozsadomb). On the top of this hill, in romantic surroundings, is a small eight-pointed building which attracts the attention of passers-by by its architectural peculiarity. Every year when the great Islamic Festivals, ‘Id-ul-Fitr and ‘Id-ul-Adha, draw near, men, women and children make their way to this strange monument. Upon arrival, the pilgrims sink into silence, a few hands are raised in prayer and their lips whisper the Sura “Al-Fatiha”. One can see by their faces that they are mourning something great, something which probably vanished long ago but which still lingers in many a memory.

The small eight-pointed building is the famous mausoleum of Gul Baba, one of the very few remains of the former Osmanian rule in Hungary (1591–1686). This mausoleum is one of the best-known places of pilgrimage for European Muslims since the withdrawal of the Turks from the upper Danube territory. Even the Christians living there show a reverence for it for some unknown reason. Twice have camera-men visited the lovely grave on “Rose-Hill” and have made the life and activities of the only Osman still in Hungary the subject of a film.

Gul Baba was the companion of Sulaiman the Great, the conqueror of Hungary, and a well-known Islamic mystic (Derwish). He took part in the battle of Buda and died on that hill where his grave is to-day. The mausoleum was built some years after his death by order of the Turkish Military Commander in Hungary, Mehmed Pasha, in special appreciation of Gul Baba’s excellent services for the successful outcome of the battle. But one can also see the proof of the veneration which surrounded this fascinating, believing personality both during his lifetime and after his death.

The life story of the Derwish of “Rose-Hill” cannot be completely told. He comes from Marsiwan (Asia Minor) and took part in many of the Government’s battles during the times of the Sultans Mehmet al-Fatih, Bayazid, Selim I and Sulaiman al-Qanuni. Generally he acted as a military Imam and, as such, did much for the moral uplift of the fighting troops.

Gul Baba was extraordinarily religious and a convincing preacher. He also wrote poems and prose. Some of his manuscripts on mystics are to be found in the works Mişah al-Ghaib (Key of the Unseen). Some of his poems have been preserved for us in a small handwritten booklet Guldöste (Bunch of Roses), although many of his manuscripts have probably been lost. He wrote all his works under the name of Mithali.

Of the grave itself, there is the following to be said: As the Turks left Budapest in 1687, the little building also fell into the hands of the new rulers. All of the other Turkish monuments were destroyed, but the little building was fortunately changed into a small chapel. For three years (until 1690) it was used only as such. The tomb and the Wākf which had been presented to the community for the keeping of the grave-site as well as the administration of a Bektashi Cloister near it fell into the hands of the enemies of Islam — the Jesuits. In the 19th century the mausoleum became private property and gradually again a place of pilgrimage. Shortly after this change, the Sultan ‘Abdul ‘Aziz visited the grave during his famous tour of Europe. Soon after that the Turkish Government took over the care of the mausoleum and had it renovated in 1885. During the first World War the mausoleum was placed under monument protection and once renovated. The second World War left it undamaged. To-day it is yet lovelier than it has ever been before. The Hungarian Government had some of the old walls removed in 1947 so that it can now also be seen from Pest.

The tomb is of smooth stone. In the middle of it is the grave of Gul Baba. Above it is a green wooden sarcophagus with Arabic ornamented script and covered with cloth. The inside walls are green and covered with verses from the Qur’an in calligraphy. The wooden floor is covered with valuable carpets which are a present of the former Turkish Ambassador in Hungary, Ahmed Hikmet, the well-known historian and narrator.
Budapest during the reign of the Turks.

As the Turks were driven out of the country, Budapest had 61 mostly very beautiful and very impressive mosques, 22 prayer-houses (Maidjida), 10 Seminars for Theology (Medresas), of which the one belonging to Mustafa Sarpulla Pasha is the best known, a number of libraries (Katanubkhanas), some Derwish Cloisters (Tekiyes), numerous wells valuable for their architecture, a number of hot water baths, 5 massive hostels, an antique bazaar (Bedestan), a few public kitchens for the poor, and many other public buildings. Of all these Islamic institutions, with the exception of Gul Baba’s mausoleum and the remains of one of the baths and one of the mosques, not one of them is left to-day. In other towns and cities of Hungary there were Turkish buildings and institutions as well. The cities of Pecs and Kaniza had, for example, an entirely Islamic oriental character for quite some time. The famous Turkish historian Ibrahim Effendi Pecavi, alias Alajbegovic (died 1651) was born in Pecs. The brave Bege (Margraves) of Kaniza are still alive in the old hero songs of the Bosnian Muslims.

The Introduction of Islam into Hungary.

Islam was first brought to Hungary by the Ismailites (Izmaeliot or Boszormenyek). These were parts of the Turkish Folk of Chevalise and of the Volga Bulgarians who had emigrated to Hungary. They lived in the southern districts of Hungary during the 11th, 12th, 13th and 14th centuries and formed an important political, military, financial and commercial factor. The first Islamic author to speak of this Muslim community was Yaqut al-Hamawi. In his famous geographical work Mu'ajjam al-Buldun, he describes a meeting with Ismailite youth in Syria who were studying Islam there and brings some details of the history and life of their people in Hungary (see Mu'ajjam al-Buldun, Wustenfeld Edition, vol. 1, p. 469 fl.). It seems that Maghrebian Arabs also had some connection with Hungary at that time and that many a conversion was the result of them. We only know that the Hungarian kings Ladilaus (1077–95), Koloman (1095–1142), Andreas II (1205–1235) and Carl Robert of Anjou (1308–1342), introduced many laws against the Sarenzenen (Mujams) (see Verboecky's Triparitam).

To-day there are approximately 3,500 Muslims in Hungary, about 500 of these are in Budapest. Most of them have married partners of other confessions, are less intelligent, but have preserved a love of tradition. They also have a way of keeping their own personal note in spite of all difficulties. The head of the Hungarian Muslims, the old Mafil Husein Efendi Durics, died during the last war. The community is now being led as best as possible by his secretary, Mohammad Reszulovic. The plan to build a mosque in Budapest could not be carried out as yet, mainly because of the lack of material means. The idea, however, lives on, and perhaps will some day find some way of realization.

THE UNITED NATIONS ORGANIZATION AND OF ISLAM

By ABU MUHAMMAD

The Results of the General Assembly’s Deliberations.

The fourth General Assembly of the United Nations has just concluded its third session. The next session will be held in Britain. If any general view is to be expressed upon the achievements of the Assembly in this last session, one would say that the gist of what has been done is that the United Nations Organization has just entered upon the consideration of the very serious matters of unfranchising man from servitude to another man, and of revoking the old-established imperialist regimes by granting freedom and liberty to all.

Though the Assembly has failed to bring a compromise or any shade of agreement between the Communist bloc and the Western democracies, and has not succeeded in expelling the dreadful shadow of a future world war, it has nevertheless succeeded in registering victories which will have a far-reaching effect on the fate of the whole of mankind.

The General Assembly of the United Nations has succeeded in procuring the grant by Holland of independence to the United States of Indonesia, which came into being officially during the last few days. The Assembly has also resolved to grant Libya its independence at the end of two years, and to hand over the power of self-Government to the people of Libya, with freedom of action under the protection and guidance of the United Nations. Arab Somalia has also been given independence to take effect in ten years’ time. During this period Somalia will be under Italian trusteeship, but the United Nations has directed that Italy should work for the preparation of Somalia for the assumption of its independence at the end of the ten years, and that Italy’s temporary stay in Somalia be under the control and supervision of the United Nations Organization. In addition to all this, the United Nations has decided on the setting up of an international regime for the City of Jerusalem, and formulated a scheme for helping the Palestine Arab refugees. The Assembly also attacked the imperialist powers and gave additional powers to the Trusteeship Committee to inquire into the conduct of the imperialist powers in their colonies, with a view to giving such colonies the right to self-government and independence at an early date.

These are some of the major resolutions of the United Nations Assembly which bear particular interest to the Arab and Muslim World. Let us now consider how these resolutions of the United Nations Assembly are being carried out or enforced.

The United States of Indonesia.

This large Muslim country which has a population of over 70 millions, and whose peoples are known to be very ardent Muslims, has just been handed its independence by the Dutch, who occupied the country some three centuries ago and have all the time been exploiting it. Indonesia is now, at long last, a self-governing state.

The Dutch Parliament approved, by a large majority, the treaty which was recently concluded between the two countries. The Dutch government was very enthusiastic in its endeavours to secure the approval of this treaty by its Parliament, and spoke of the treaty as the best means of safeguarding the various Dutch economic and social interests in Indonesia. The Dutch Government argued that there was no hope of success in opposing the independence of Indonesia, and that to stand in the way of the strong nationalist movement in Indonesia would only bring peril and mischief to both the Dutch and Indonesian peoples, by paving the way for the advent of the wild torrent of Communism.

It is very fortunate indeed that all the steps towards the final handing of power to the Indonesian people went very

\footnote{1} Courtesy, the Editor, Al-Battar, Algiers, Algeria, for 12th and 19th December, 1949.
smoothly without any disturbing incidents. The Indonesian Republic is now functioning and its administrative machinery is so far working very successfully. Dr. Ahmad Soekarno, the relentless fighter for Indonesian liberty, is the first President of the United States of Indonesia, and his colleague Dr. Muhammad Hatta is the first Prime Minister.

**Libya.**

Preparations are now being made for carrying out the resolution of the United Nations General Assembly giving Libya its independence in two years' time, and for the handing over of power to the people of Libya. The General Assembly's resolution was greeted in Libya with jubilant and happy celebrations. The leaders of the local political parties there have now begun their active deliberations and preparations for the assumption of the task of self-government, and are now attempting to devise a democratic constitution to replace the old imperialist régime under which the country laboured.

The United Nations has appointed, as its High Commissioner and Official Representative in Libya, M. Adrian Pelé, a very well-known Dutchman with a wide reputation for efficiency in the field of international work. He will be assisted in his task by the nominated representatives of the United States of America, Great Britain, France, Pakistan, Egypt and Italy. In addition, this Commission will have three representatives of the Libyans and one representative of the Libyan minority, these four being chosen by the High Commissioner of the United Nations.

They will be charged with securing the withdrawal of the British and French forces from Libyan territory and with supervising, on behalf of the United Nations, the setting up of the Libyan Constituent Assembly, the formation of the Government there and the handing over of power to the accredited representatives of the people of Libya. He will also submit regular reports to the Secretariat of the United Nations regarding the progress of his mission, until such time as the Libyan Independent Government is settled firmly and functioning well.

**Somaliland.**

It is not generally known that Somaliland, which lies on the Gulf of Aden to the south of the Arabian Peninsula, is an Arab and Muslim country, and that it has a history and glorious tradition. What is now known as Somaliland was in the past sometimes made up of small sovereign territories and sometimes under the control of the Sultan of Muscat in the days when Oman was a sovereign and independent Arab State with a prosperous and efficient navy, and before its decline, through foreign intermeddling, to the pitiable state in which it now finds itself. The Sultan of Muscat Zanzibar later annexed Somaliland but was later ousted by European colonists who divided the country between Britain, Italy and France. France concluded a treaty with the Sultan of Tadjora in 1862 and thus occupied Obeik, and later, by agreement with Britain, annexed Jibuti, and became the ruler of a large part of Somaliland stretching from Abyssinia to the Indian Ocean.

Britain occupied a part of Somaliland comprising an area of about 176,000 square kilometres, with a population of about half a million. The British occupation of a part of Somaliland began in 1884, but the area was later enlarged until it finally reached its present dimensions. Britain in this part of Somaliland has helped in setting up a flourishing agriculture.

Italy occupied that part of Somaliland which bordered on the British occupied territory. The part of Somaliland which came under Italian control was the most prosperous and richest part of Somaliland. It comprised an area of about half a million square kilometres with a population exceeding one million. Some Arab Sultans continued to exist in the colonized parts of Somaliland but with no effective say by these Sultans in the affairs of the country, the most important being the Sultanate of Mijorrein and Obbiyya.

The "Italian" Somaliland which was occupied by Britain during the last war is now the subject of the United Nations resolution for independence in ten years' time, and will be under Italian trusteeship until power is finally handed over to the native people at the end of the ten years' period. This part of Somaliland is, as I have just said, the most wealthy and prosperous part of the whole of Somaliland, and it is hoped that its independence will soon cause the liberation of the remainder of Somaliland.

**United Nations Trusteeship differs from the League of Nations mandate.**

It is noteworthy that the trusteeship now being set up by the United Nations Organization differs from that form of trusteeship or mandate set up by the old League of Nations. The main point of difference is that the United Nations trusteeship is being framed only for a limited period, during which the trust territory is to be prepared for self-government and finally given its independence, or the situation reviewed; while the League of Nations mandates were nearly always vague and for an indefinite period. The League of Nations mandates also contrast with the new United Nations trusteeships in that the former always allowed the mandatory power to conduct the administration of the mandated territory in any manner it desired and without any effective supervision or restraint by the League of Nations. The mandatory power had to submit formal reports to the League of Nations about the progress of its "mission" in the mandated territory, but these reports were never in effect verified by the League, nor were the native population of the mandated territory ever allowed to criticize the mandatory power or to make complaints against it.

The new form of United Nations trusteeship, in addition to specifying the duration of any trusteeship, comes under the effective control of an International Committee set up by the United Nations to supervise the work carried out by the mandatory or trustee power, in order to ensure that nothing is done which is contrary to the spirit or purport of the United Nations policy. The United Nations now also opens the door wide to any criticisms or complaints by the people of the territory being administered.

What has been done by the United Nations so far will, it is hoped, ensure the ultimate liberation and independence of this part of Somaliland, and prove effective in preventing Italy from pursuing there its old despotic and tyrannical colonial policy.

The members of the International Committee which will supervise the Italian trusteeship of Somaliland are: Iraq, the Philippines, Britain, France, the United States of America and San Domingo.

It is hoped that Italy will now conduct herself in Somaliland in a way different from that which she pursued in Libya, and that she will leave a better record behind her in Somaliland. The ten years will soon pass.

**The Trusteeship Council and the resentment of the Colonial Powers.**

The Trusteeship Council of the United Nations also discussed the question of Colonial Administration. It decided that it had the right to intervene and to supervise the conduct of the administering power in those territories which are at present under the Colonial system and are not self-governing. The Council asserted its right to investigate the extent to which these colonies had progressed, or were being allowed to progress, under the colonial system, in the direction of ultimate self-government.

The Colonial Powers raised a storm over this resolution. There was open opposition to it by them and bitter resentment...
by Britain, France and Belgium. The Representative of France was the most vehement in his denunciation of the Trusteeship Council’s resolution and he is reported to have said that had France known that such attitude was likely to be adopted by the United Nations, she would never have been a signatory to the San Francisco Charter.

Despite all these heated and vociferous denunciations by the Colonial Powers, the Trusteeship Council proceeded to elect a sub-committee of seven members to be charged with supervising the colonies and with gathering all the necessary information about their progress and development. It was a source of distress to the Colonial Powers that the U.S.S.R. was elected a member of this Council, as well as Egypt.

The time has now come for the Colonial Powers to render their account, and it is strange that the U.S.S.R. and Egypt should be amongst those who will see to it that they do.

The Council which will supervise the colonies, and which is destined to a very important rôle, is composed of the following members:

1. Egypt, Brazil, the U.S.S.R., India (to be members for three years);
2. Mexico and the Philippine (to be members for two years);
3. Sweden and Venezuela (to be members for one year).

It appears certain that the United Nations, now that it has set the course, will not halt and will go on undaunted in its endeavours to set the peoples of the world free.

The Palestine Arab Refugees.

The United Nations also discussed in its last session the sore problem of the Palestine Arab refugees. As far as the Arabs are concerned, nothing new has been done towards solving this problem, and the situation will continue to be unaltered so long as there remains in the midst of the Arab World a State of Israel, which has been created by power politics and in the same way made a member of the United Nations Organization. As far as the United Nations Organization is concerned, the Palestine problem is virtually solved and non-existent. The United Nations Organization has seen all its resolutions enforced and complied with so far — Palestine has in fact been partitioned, irrespective of the way in which such partition has been effected; the State of Israel has been established and is alive, and, here too, irrespective of the possible length of its existence in its present form; and, finally, virtual peace has been established by the conclusion of armistice agreements which also have marked the boundaries between the contesting parties.

The only aspects of the Palestine problem that were discussed by the United Nations in its last session, were the refugees problem and the question of setting up an international régime for the City of Jerusalem.

So far, the Arabs have pressed for the return of these refugees to their homes in Palestine and for the restoration to them of their property. But the Jews are now saying that this will not be possible, in view of the fact that Jewish immigrants who have come in great numbers to Palestine since the establishment of the State of Israel have settled there and left no room for the return of the Arab refugees who deserted their homes. It is forgotten, however, that these unfortunate Arab refugees were made to flee from their homes by the threat and fear of unspeakable massacres at the hands of the Jewish aggressors.

The United Nations Organization has so far made no final resolution regarding the fate of the Palestine Arab refugees; only a temporary measure has been decided by the United Nations, and this seems to have been made on the assumption that these unfortunate refugees shall never return to their rightful homes, but remain in the various Arab countries in which they have taken shelter.

The United Nations has, however, recognized the desperate plight of these refugees and has set up an International Committee to give food to them and to start industrial projects for their employment. A fund of twenty million pounds has been allotted to this Committee to use in supplying foodstuffs in appropriate cases and for initiating suitable industrial projects to give employment to the refugees, so that the refugees will cease to be burdensome to the slender economies of the Arab countries. Among the projects proposed are the building of roads and bridges, and the construction of irrigation schemes in the Arab countries. This is only a temporary solution to the problem of the Palestinian refugees, and one which is not in accord with the right of these people to return to their homes and retrieve their property, but it must be admitted that the United Nations is now tackling the immediate emergency of starvation and death which faces the refugees in this severe winter.

The Internationalization of the City of Jerusalem: the Arabs and the interests of the Great Powers.

It had been anticipated that the United Nations would have favoured a practical solution by acquiescing in the status quo in Jerusalem, which would make its resolution effective from the first moment, and would have necessitated no complicated measures for its enforcement. The United Nations was expected to approve the recommendation of the Palestine Reconciliation Committee at Lausanne which advised that the present state of affairs in Jerusalem should not be upset and that both the Arabs and the Jews should be left in occupation and control of the parts they now hold, but that an International Committee be set up to safeguard the Holy Places and secure free worship and access to them, and prevent any aggression on the part either of the Jews or the Arabs there.

These recommendations were favoured by Britain, which is always interested in enlarging the domain of King Abdullah of Jordan, and in enhancing his prestige amongst the Arab people by making him the protector and guardian of one of the most sacred religious places of Islam. The United States also supported these recommendations, her motive being to establish the Jews in Jerusalem, their traditional capital. Both Britain and the United States exerted great pressure in an effort to secure the approval of these recommendations by the United Nations.

The Arab States, however, were opposed to this scheme. They held the view that if the Jews were allowed to establish themselves firmly in any part of the City of Jerusalem, they would very soon usurp that part of the city which the Arabs now occupy. They also believe that King Abdullah does not have the strength to stand in the way of such aggression by the Jews, and they also doubt the wisdom of trusting King Abdullah with the task of protecting the Arab part of Jerusalem and are suspicious of his, and Britain’s, true motives.

In the view of the Arab States, the setting up of an international régime in the whole of the City of Jerusalem is the only way of safeguarding the Holy City. By putting Jerusalem under international control, the City will be taken out of the sphere of constant and continuous conflict between the Arabs and the Jews, until such time as the Palestine problem is finally settled; and they see in the splitting up of Jerusalem between King Abdullah and Israel an impediment and a hindrance to such final solution.

In the United Nations there was support for Israel and the United States on one side, and for Britain on the other. The Arabs States had, therefore, to manoeuvre in such a way as
to obtain the necessary majority of votes to pass the resolution and thus free Jerusalem from the clutches of the Jews and the British.

The Arabs found ardent supporters in Russia and her satellites. Russia favours the setting up of an international régime in Jerusalem for various reasons amongst which is her desire to oust Britain from acquiring new interests or gaining influence there, and also her desire to have a say in the administration of Jerusalem through the International Committee which is to control the city.

The Catholic countries also gave support to the Arab scheme. The Vatican was opposed to any arrangement whereby the Jews would be allowed to have absolute control over any part of Jerusalem, a city which occupies a high place in the esteem of the Christians and Catholics of the whole world, and this policy of the Vatican influenced, in no small measure, the Latin American bloc which then rallied in favour of the internationalization of Jerusalem to the Russian and Arab blocs. In this way, sufficient votes were mustered in the United Nations to pass the resolution for the setting up of an International Committee to be directly responsible for the administration of the whole of the City of Jerusalem.

This majority vote has recorded a victory for the United Nations General Assembly, by approving the recommendations made by the Assembly in 1947 when it considered the whole of the Palestine problem. The Arab League has also scored a victory and obtained, at least in theory, a formal rejection of the present control of the State of Israel over Jerusalem.

How will the resolution of the Assembly be enforced?

In theory, the United Nations has scored a victory by not departing from its former recommendations and by placing the whole of the Holy City under its direct control. For the purpose of carrying this resolution into effect, the United Nations has voted a sum of $1,000,000 for the first year's budget of the proposed international administration.

But what is the value of this resolution from the practical aspect? Has the United Nations any means of enforcing its terms?

King 'Abdullah of Jordan declares that he will not under any circumstances quit Jerusalem, a place held sacred by the World of Islam, and which he has saved from the Jews. Britain supports King 'Abdullah in his claim — for its own reasons.

Israel, too, is very bitterly opposed to any scheme for placing Jerusalem under any form of international control. It contends that Jerusalem is its rightful and traditional religious capital, and a main part in the corpus of the State of Israel and of Judaism, and that it will never leave the New City of Jerusalem, and who number about 150,000, to be governed outside the "mother country". Mr. Ben Gurion, the Foreign Minister of Israel, declared, immediately upon the passing of the United Nations resolution for the international control of Jerusalem, that Israel would transfer its Parliament and Government Departments from Tel Aviv to Jerusalem (a thing which has now been done), and also made a challenge to the effect that the Jews would fight to the bitter end any attempt to cut Jerusalem off from Israel.

It is noteworthy that both Israel and Jordan are equally opposed to any international control over Jerusalem, and are both in revolt against the United Nations. Both are desirous of keeping what they now hold.

Jordan, not being a member of the United Nations Organization, is not technically bound by any resolutions passed by this Organization. It will, therefore, be interesting to see what methods will be used by the United Nations to coerce Jordan into submission to its plan of handing the Old City over to the International Committee. Perhaps the United Nations will try to influence King 'Abdullah through Britain, which is known to have great influence over his policy. If King 'Abdullah finally agrees to relinquish the Old City, it is expected that he will not withdraw until Israel effectively relinquishes the New City.

But will Israel ever give up its claim to Jerusalem? Would it be reasonable to expect that it would abandon its claim to Jerusalem and cease its military occupation of it, after its Government has made such solemn declarations and after it has transferred its Parliament and Government offices to the city? Or will Israel defy the United Nations and revert to the policy of brute force, which has brought her many benefits so far, and then confront the United Nations and the world with an accomplished fact which everyone will have no alternative but to admit and recognize?

The whole world looks at this 59th member of the United Nations, which is revolting against its very creators, and which seems to have no respect for the whole world.

This problem is a real test for the United Nations, a test which will prove, once and for all, whether the United Nations is in fact an organization with supreme power that stands always on the side of right and justice, or whether it is weak, deceitful and doomed.

THE WEST AND THE WORLD OF ISLAM

A Conference or a Conspiracy?

Let us go back a little. On the 20th of July, 1949, the British Government summoned to London its representatives and agents in the Middle and Near East for a Conference presided over by the British Colonial Secretary. The purpose of the Conference was to discuss ways and means of strengthening and safeguarding various British interests in these parts and to formulate a policy to counteract American influence, which has assumed alarming proportions and threatens to oust the influence and say that Britain so far has had in these territories.

One of the matters discussed at this Conference was the endeavour to regain the trust and confidence of Arab public opinion and to improve relations between Britain and the Arab World, which has been seriously jeopardized by recent events in Palestine, and by the view that the Arab peoples take of the rôle played by Britain in bringing about the defeat of the Arabs in the Palestine struggle which resulted from the Balfour Declaration.

The resolutions of the Conference have not been made public, but it is known that these resolutions now form the basis of British policy in the Near and Middle East.

Syria, at the time the Conference was being held, had just been through a coup d'état and was under the dictatorship of Marshal Husni Za'im. The policy which Syria had then come to adopt was to seek assistance and help from both the United States of America and France. To France, Syria looked for military and economic help and guidance to a great extent, so much so that many French newspapers spoke openly about "the return" of France to the Arab East and about France regaining her traditional rights and prestige there.

But suddenly, and in a most unexpected manner, another coup d'état occurred in Syria on the 14th of August, 1949—only twenty days after the conclusion of the Conference in London. Marshal Husni Za'im was executed, the new order was completely revoked and power was handed back by the military authorities to the old striving political parties of the régime which Marshal Za'im had fought.

This curious coincidence — that a second coup d'état in Syria should follow so soon after the London Conference — has
arrested great attention and caused speculations and doubts as to the true causes of this second coup d'état. Some newspapers in Arab countries have said that Britain was the instigator of the conspiracy and was mainly instrumental in bringing about the second coup.

The immediate result of the second coup d'état in Syria was that for the first time there was open discussion and preparation for a union between Iraq and Syria. This subject soon assumed serious importance and became one of the main problems of the Arab World. Thus, we see the United States of America lose this round in the fight with Britain for supremacy and influence in the Arab World. How true was the Arabic couplet:

"These our relics point to us,  
So look for us in our relics."

The Reaction.

An important diplomatic conference held at Istanbul by the representatives of the United States of America in the Near and Middle East was concluded in the early part of December, 1949. One of the subjects discussed at this Conference was the present relations between the United States and the Muslim East, which have become very strained as a result of the attitude of the United States in the Palestine problem, in supporting the Jewish State of Israel with money and arms, and in coercing members of the United Nations Organization to vote for the admission of Israel to the United Nations. Another subject which was discussed at this Conference was the competition of Britain with the United States for gaining influence in the Muslim East and restoring its traditional prestige there with the help of many supporters and collaborators.

The official statement issued by this Conference stated that the Conference confined its deliberations to the question of defending the Middle and Near East in the event of war or of any aggression on the part of Russia. But despite this statement, it is true to say that the main purpose of the Conference was not what was officially stated.

The Istanbul Conference studied very carefully the problem of the return of British influence to the East, a problem which is at present vexing the United States of America. Ways and means of undermining this influence and preventing it from taking root were discussed very carefully at this Conference. The Conference ultimately came to the practical conclusion that it would not be possible for the United States to "fight" British influence without gaining, in one way or another, the favour and goodwill of the Arabs. Of course, such wooing of the Arabs is to be directed exclusively for the benefit of the United States, and none of her interests is to be sacrificed in the process. American capitalism has hopes of great wealth in the oil of the East and in its potential markets. It seeks to bring about peace between the Arabs and the Jews so that it may invest capital with both, and ultimately swallow up both.

If, only twenty days after the London Conference, there was a coup d'état in Syria, what, I wonder, will happen twenty days after the Istanbul Conference? 1

The Decisive Battle.

The field in which the interests and policies of the United States and Britain conflict bitterly at this moment is Syria.

We have seen how Britain had scored a triumph in this respect (after the London Conference of its Middle and Near East Representatives) over both the United States and France by bringing near to its fulfilment the project of an Iraqi-Syrian Union. The position there seems quite clear now. Britain is making every endeavour to achieve this proposed union, which will ensure a widening of her sphere of influence in the Fertile Crescent as well as safeguard her diverse interests there. Britain sees in such a union a prospect of spreading her propaganda and of holding herself out as the friend of the Arabs and their defender against any possible aggression on the part of Israel in the future or against any attempt by Israel at aggrandisement.

Support for Britain's aims in this respect lies in the official policy of Iraq and in the willing co-operation of the present political régime in Syria. Many leaders of thought in Arab countries believe that the defeat of the Arabs in their struggle with the Jews was the direct result of the division of the Arab World into small states and of the lack of any material co-operation or co-ordination in their policies and actions—a thing that made these Arab countries an easy prey to Jewish aggression. In any union or consolidation of the Arab countries, these politicians see hope of strength in the face of any future aggression.

The United States, however, is known to be bitterly opposed to this proposed Iraqi-Syrian Union, and to be making every endeavour to thwart any efforts for its achievement in any form whatsoever.

Egypt.

By the side of the United States stands Egypt, which is very jealous of any move in the Arab World to oust her from her position as the largest and most populated of the Arab States, a fact which makes it the "rightful" leader of the Arab League. In an Iraqi-Syrian union, Egypt fears a competitor for its so far uncontested leadership at least in the northern part of the Arab World, if not in the whole of it.

Another Arab country which is opposed to this Iraqi-Syrian union is Saudi Arabia. King Ibn Saud fears the establishment of a strong Hashemite Kingdom, which may induce the Hashemites to reclaim the Hejaz (now Saudi Arabia) from which King Hussein ousted them not many years ago.

The Lebanon, too, is opposed to this Iraqi-Syrian union. Lebanon fears that if such a union is achieved, she will have to join it sooner or later, and in that case the so-called Christian majority in the Lebanon will become a small minority in a predominantly Muslim union.

King Abdullah of Jordan is enraged... he is annoyed at seeing that an Iraqi-Syrian Union is to be achieved by hands other than his, and without himself as the sole leader of the movement.

The Final Word.

Britain and the United States compete bitterly with each other in the Arab World, and both of them have ardent supporters amongst Arab politicians. The final word in this contest now lies with the Syrian people themselves, who alone will decide their fate in a democratic and constitutional manner.

The recent Parliamentary elections in Syria have been conducted in a free and democratic manner and there have been no disturbances or foul play on the part of any of the political parties. The result of the elections has been a victory for the People's Party, to which the majority of the members of the present Government belong. A strong Independent bloc has also emerged, composed of those who are not affiliated to any particular political group, and these are represented in the Government; while the National Party had support only from an insignificant minority of the electorate.

The new Syrian Assembly, which has been constituted by

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1 This was written before the third coup d'état in Syria, which took place on the 19th of December, 1949. — Ed., l. r.
the free will and choice of the Syrian electorate, held its first meeting not very long ago, and its first business will be the drafting of a new Constitution for Syria. When this draft is finally adopted, the Assembly will have full power to carry on other business and enforce the terms of the constitution.

The real battle between Britain and the United States on the question of the Iraqi-Syrian Union, and between the supporters of this union and those desiring continuance of the present régimes there, will, therefore, be fought inside the Syrian Constituent Assembly and between the 114 accredited representatives chosen by the Syrian people — in a free and democratic manner.

The Arab World awaits with great interest the results of this constitutional battle. Confidence is great that the result will be in the interest of the Syrian people and of the whole Arab World, irrespective of whether such a result will, or will not, suit the interests of Britain, the United States or any other foreign power.

THE ISLAMIC LINK BETWEEN THE IRANIAN FIRE-WORSHIP TEMPLES AND THE CAROLINGIAN CHURCH BUILDINGS

The Influence of Oriental-Islamic Forms of Building in European Architecture

By RICHARD ADAM

The Sources of European Knowledge.
When a general intellectual interest in the past awoke in Europe, people turned in the first instance to Greek and Roman creations of culture as well as of science. The spiritual background of what we may call the age of Romanticism was highly influenced by medieval thoughts. Besides, the science and culture of Egypt and the Orient were of most impressive influence.

Arab buildings were of different shape because of the different purpose. Walls built outside the town were rather a simple start for the meeting of a body of people.

I shall make it the task of another article to describe the development of a Mosque. Here I shall deal with an interesting, though not very well-known fact — the influence of Oriental-Islamic forms of building on European architecture.

(Left) — Illustration 1
"Chahar Taq" — Fire Temple in Iran

(Right) — Illustration 2
"Chahar Taq" — the ground plan

Islamic architecture influenced by the Persians.

When the Islamic Faith was carried to Persia, people there worshipped fire instead of gods. The Holy Fire burned on sacrificial altars. Many such were to be found on the tops of hills. These altars were not open-air places. We owe the knowledge of Chahar Taq to Arab authors, who gave descriptions of it. (Illustrations 1 and 2). In the middle of a 6.5 feet high platform of 90 by 70 yards rose a square socle being 28.5 yards long and nearly 10 yards high, covered by a massive cupola which rested on four open arches. This monumental canopy was constructed over an altar with the Holy Fire. We

Illustration 3
may consider the building not striking, because the similar full-centred vault and the Iwan, which is open in the front, have been known before. Chabar tagq differs from it in so far as there is a cupola above a square room. (Illustration 3.) A cupola on four arches seems so natural a form that we may wonder why it had not always been in use. But it took hundreds of years to find the construction. Once found, however, its influence spread far beyond the boundaries of Persia.

The connection of the Iwan type of building with characteristic features of Chabar tagq meant a revolution which had a deep influence on Islamic architecture. Forms which are so intensively laden, carry in their seemingly impossibility unimaginable strength. They became still more refined in the course of further development. The Persian Mosque as well as European buildings, for instance, the "Carolingian Central Building" preserve and develop the same construction. Quite naturally, the creators of Islamic Mosques based their plans on this heritage and passed the tradition on. In the end, the Mosques stood near these fire-temples. Some were even erected on the ruins of the fire-temples, and the men who built them were descended themselves from fire-worshippers. Mosques were themselves partly erected on relics of Chabar tagqs.

Of rather greater importance to the question under discussion seems the fact that we meet the imitation of Sassanian construction in Charlemagne's territories. The church of "Germigny des Prés" near Orleans, erected in Carolingian time, is in part of a striking similarity with Chabar tagqs (Illustration 4). A cupula upon a square room opens to four arches, each length leads to full-centred vault. It has been supposed that there was a case of parallel development, but to think of an influence of oriental models, however, is nearer the truth. This is especially so when we remember the wide cultural interests of Charlemagne's learned assembly. Besides, we know of the cultural intercourse between Charlemagne and Harun al-Rashid and also of the relationship between Charlemagne and the Patriarch of Jerusalem, the which town lay within the dominions of the Caliph Harun al-Rashid. Precious gifts had been exchanged; why should not models of architecture have been taken?

Charlemagne, a fanatic Christian, has been compared with the Biblical David or King Solomon by his contemporaries. Charlemagne's palace chapel at Aachen (Illustration 5) held the position of the Solomonian temple. In a letter written 798 C.E., when the temple had not been completed, Alcuin, the author, expresses his hope to see the king, in Hierusalem opitatae patriae, ubi templum sapientissimi Salomonis arte Domini constructur.

The comparison of Aachen with Jerusalem makes the wish obviously to imitate the Temple. The Orient had to supply the prototype. The huts of the Old Testament cannot be considered a model in the architectural sense. To-day the Mosque of Umar, called Qubbat as-Sakhra (the Dome of the Rock) takes the place of the Solomonian temple. It was built in the 7th century by the Caliph 'Abd-al-Malik. To a certain degree it can be looked at as a model for the Aachen Cathedral. I may mention that the modern shape of the cathedral does not correspond with the Mosque of Umar, but it is to be noted that the central plan and the cupula have a remarkable correspondence. Introducing the central building, which was to replace the Basilica, eastward directed art caused an important reform in the development of Christian church-buildings. The central building, however, does not answer the church requirements of Western Europeans. So it was gradually changed into a long room expanded by the addition of a choir (compare Aachen). The centre disappears and by this the atmosphere and mood become changed. Concentration disperses. In a round or square building covered by a cupula men feel as if the concave of sky were above them. The cupula does not rise; it floats down, making people feel inferior, receptive, free from wishes and desires. It supports introversion, which is a main part of the oriental mind.

In Europe the church of San Vitale at Ravenna approaches a similar aim. This church has been often supposed to be a
model for Charlemagne's palace chapel built by Old von Metz. The above-mentioned explanation pointing to oriental descent answers more to the fact of the relations of Charlemagne's era with the Orient. It may be likely that there is a connection between the church of "Germigny des Prés" in France and the Aachen cathedral of Charlemagne (see Illustration 3). The first shows even more features of oriental origin than the latter, for instance, the square room in the middle closed by four short full-centered vaults.

The plan of Chahar Tag is easily to be recognised in it. At Aachen the square room has been altered to an octagon on the sides of which lie full-centred vaults, which rise straight to the middle room. As each length opens to a wide arch, there are only eight corner pillars in the plan to be seen, which hold the cupola.

In Chahar Tag and "Germigny des Prés" there are four corner pillars on which the cupola rests. Aachen shows still another alteration, an outward wall of 16 sides, which closes the building. The 'Umar Mosque has got four pillars inside and an outward wall of eight sides. Very likely "Germigny" has had a square room in the middle, rising to a tower, all covered by a cupola. The church was broken up in 1863, so it cannot be examined nowadays, but all rooms and corners are arched.

Not only do the general features of the plan point to oriental descent, the treatment of details differs entirely from the customs of Carolingian architects who imitated the ancient Greeks. The well-known half circle arch was replaced by a horse-shoe arch. Ornaments also show similarities with Arabic patterns (Illustrations 8 and 9). The incentives which Western Europe gained from Islamic art can also be traced in later periods. The Knights Templars had a copy of the 'Umar Mosque as Templum Domini in their badges. They erected churches after the model of Qubbat as-Sakhra (the Dome of the Rock), probably not knowing that it was not the Solomonian temple. Perhaps even Raphael has made it a model for his Solomonian temple, in front of which the marriage of Mary took place.

Illustration 8 — Germigny des Prés

Illustration 9 — Details of Germigny des Prés
The Afghan Delegation

Aims and Objects of the Conference.

The Conference was first conceived by Qaid-i-A'zam Muhammad Ali Jinnah, the Founder of Pakistan, a month before his death, and finally carried through by Mr. Ghulam Mohammad, Pakistan's Finance Minister, with a view to bringing about closer business relationship between Muslim business men and industrialists of the various Muslim states and the Muslim majority countries, and to suggest ways and means of developing business and industry in the Muslim countries and arranging the interchange of commercial intelligence between them.

History is replete with instances of Muslim traders who travelled to the farthest corners of the earth in quest of new markets and trade links. History also tells us that Muslim countries had, at one time, the monopoly of most of the world's trade and commerce, particularly in Islamic regions. The aim of the International Islamic Economic Conference was to revive the past glories of Islam by opening new avenues for the extension of trade among others on the basis of mutually complementary economy.

The people of Pakistan realised that the world needed peace. They also realised that if the world was to avoid wars, sincere efforts must be made by all to raise the standard of the living of the common man. As the economic problems of Pakistan are identical with those of the Middle East particularly, and with those of the Muslim majority countries generally, the sponsors of the Conference believed that by creating stronger trade relations and by exploring the economic potentialities of the countries participating in the Conference, their ideal, namely, to raise the standard of the living of the common man, could be achieved.

The work started at Karachi is to continue.

For the first time in history, the Muslim countries acted together for their peaceful advancement and economic betterment. By scientific analysis of the requirements of all, and the capacity of each for co-operation with all, they have established machinery for permanent benefit.

The Prime Minister of Pakistan, Mr. specially designed flag of the Internation November 25.

The flag has a white crescent on a green background.

Qur'an: Wa'tasimu bi habti 'l-Lah wa l-rope of God and do not disperse. To the Iran delegation by Mr. Ghulam M. International Islamic Economic Organised the International Islamic Economic Conference at I.
Muslims of the world have acted cement and economic betterment

The deliberations of this Conference are not to end in Karachi. From what transpired between the sponsors of this Conference and leaders of Muslim countries, a permanent secretariat has been set up for establishing a closer economic link between the Muslim world. This permanent secretariat will not only arrange conferences of this nature but will also be the first step towards a co-ordinated and concerted effort to develop the natural wealth of the Muslim world on the basis of mutually complementary economy. Among the duties to be discharged by the permanent secretariat of the International Islamic Economic Conference, to be located for the time being at Karachi, Pakistan, will be the exchange of economic data and other relevant information so that each country may know what others produce and can offer. This is the only way to prevent economic waste through costly but futile efforts which, perforce, have had to be made hitherto by resorting to artificial self-sufficiency.

The Results Achieved.

The inaugural meeting of the International Islamic Economic Conference was held on November 25th at 9.30 p.m. in an impressive auditorium built of aluminium which provided seating accommodation for 5,000 visitors. The Prime Minister of Pakistan, Mr. Liaquat Ali Khan, opened the Conference with a short speech in which he stated that Pakistan wanted to serve Islam and humanity.

On November 26th the Steering and Procedure Committee, consisting of leaders of delegations from the participating countries, held its first meeting under the Chairmanship of Mr. Zaki Sa'ad Bey, leader of the Egyptian delegation, and reached two important decisions. First was the appointment of eleven subjects committees which dealt with the following subjects: Constitution, an International Islamic Federation of Chambers of Commerce, Trade, Finance, Banking, Transport and Communications, Industrial Development, Technical, and Scientific Education, Geological Survey, Agricultural and Agrarian Reforms, Travel Facilities and Labour. The second resolution was to cable to the participating countries' heads of Governments, sending respectful greetings and invoking their support in the achievement of the objectives of the Conference.
The Conference accepted the recommendations of the various committees, a summary of which is given below.

**Permanent International Federation of Chambers of Commerce and Industry.**

It was decided to establish a permanent International Federation of Chambers of Commerce and Industry with its headquarters at Karachi for the first year. This decision is regarded by leading business men of the Muslim world as a far-reaching step towards consolidating their common interests. Branch offices of the Federation will be situated in all Muslim countries that become associate members of the Federation.

The objects for which this Federation has been established are to aid and stimulate the development of trade, commerce, industries, mineral resources, banking, insurance, commercial airlines, shipping and transport. It will also be the function of this Federation to collect and disseminate statistical and other information and to spread commercial, technical and economic knowledge among the associate members of the Federation. Particular emphasis has been laid on establishing liaison between the various Chambers of Commerce and trade organizations of Muslim countries. The possibility of raising loans which may be required for the purpose of the Federation upon bonds, debentures, bills of exchange, promissory notes or other securities of the Federation has not been ignored.

It was also decided to issue every month news and commercial intelligence bulletins by the International Federation headquarters, to set up a section for the promotion of trade between Muslim countries in each of the Chambers and Federations of Commerce and member countries, and to facilitate visits by Muslim business men to other Muslim countries.

**Finance and Banking.**

The following recommendations were accepted: first, the setting up of a central bank in all the participating countries to exercise control over the other banks and over the issue of currency; secondly, the setting up of national banks for commercial banking, in order to free the economies of these countries from the influence of foreign financial institutions; thirdly, mutual help and encouragement to participating countries’ banks which wish to open branches outside their countries; fourthly, mutual help and encouragement to insurance companies of participating countries which wish to open branches in other countries; and fifthly, considering the intricate nature of exchange, currency and national budgets, the Conference agreed to postpone these questions to a later date, when the organization would have enough material from participating countries to go into the question thoroughly.

**The Agricultural and Agrarian Reforms.**

First, substantial reform should be made in the existing land tenure system in accordance with Islamic dictates, providing freedom of the cultivator from servitude, forced labour, illegal cesses and dues, and ensuring that he had an increased share in the yield of the land, substantial security of tenure and fixation of maximum and minimum of land ownership to be allowed to each person, and, secondly, all governments should increase land productivity by using mechanised methods of agriculture, large-scale employment of manures and supply of seeds to cultivators.

Other recommendations covered measures to combat fragmentation, the encouragement of co-operative farming and capital development schemes — irrigation, hydro-electric power, control of agricultural pests and diseases, improvement of cattle and afforestation.

For the implementation of these recommendations it was suggested that Islamic countries should encourage mutual visits by experts and exchange technicians’ services. In order to collect statistics, the Conference recommended that a permanent organization should collect all relevant data about economic conditions in Islamic countries.

The Conference emphasised the necessity for guidance and supervision of agriculture by the state to encourage large-scale farming, regulating the total area sown under each crop according to a national plan and the introduction of co-operative farming which, while preserving the independence of the farmer and his deep attachment to his smallholding, will enable large-scale cultivation and planned agriculture.

**The Constitution Committee — the definition of a Muslim country.**

The Conference agreed to the establishment of a permanent organization called the International Islamic Economic Organization. Its object would be to develop trade, commerce, industry, mining, banking, insurance, communications and other forms of economic activities calculated to raise living standards and enhance the national prosperity of the people of the Muslim world. A Muslim country has been defined as one which is predominantly inhabited by Muslims, or with a predominant culture, or other affinities with Muslim countries.

**Labour.**

The Conference emphasised full collaboration between capital and labour in order to advise ways and means by which all the necessities of life would be made available to the labour class.

The following points were stressed: The provision of a provident fund, gratuities and pensions; the fixing of minimum standards of health and safety by legislation; the provision of suitable houses for the working classes; special insurance covering risks, accidents, old age, disability, and free medical treatment for the workers.

Throughout the deliberations the Committee was guided by the principles of social justice enunciated by Islam.

**Technical and Scientific Education.**

The Conference recommended the setting up of a section in the permanent organization of the International Islamic Economic Conference for the collection of information regarding scientific and technical institutions in existence, or likely to come into being in member countries, so that facilities for training technicians and scientists might become available to all member countries; the preparation of a census of technicians and scientists by all member countries so that a pool might be set up from which member countries might draw technical assistance; and the exchange of information between member countries regarding programmes of development and details of industrial plans and budgetary provisions.

**The Trade.**

The Conference recommended: first, the exploring of the possibilities of making bilateral trade agreements between Muslim countries for the exchange of commodities in such a manner as to avoid payment difficulties; secondly, the exploring of the possibilities of exchange preferences with one another, provided that the volume of trade between them justified such action; thirdly, Islamic countries with common frontiers should accord concessions to each other upon a mutually advantageous basis; fourthly, non-discriminatory treatment to nationals and companies belonging to other Muslim countries in respect to the establishment and organization of business of trade; fifthly, adoption of the metric system of currency, weight and measures; and sixthly, freedom of transit through the territories of participating countries in accordance with the laws and regulations in force in the country concerned. This should conform to the principles laid down in the Havana Charter in respect of freedom of transit.

**Geological Survey.**

The Conference recommended the establishment of a central technical institution for training geologists, mining engineers and metallurgists, the setting up of an International Islamic Mineral
Resources Development Board to advise on geological investigations, and the preparation of schemes to pool natural resources, including forests and waterways of different Islamic countries under the supervision of the Development Board.

**Transport and Communications.**

The Conference recommended a conference of railway experts, to be held at an early date, to decide the best method of establishing railway communications between various Islamic countries and setting up an international air transport company jointly owned and managed by Muslim countries. It also recommended the establishment of an integrated network of telecommunications and a standing Islamic Communications Council to discuss the question of rates, technical standards, methods of operation and common policy for the extension of circuits to the rest of the world; the advisability of setting up an international shipping line. This question is to be considered by the International Islamic Shipping Conference, which should survey trade routes, economic freight rates, and consider aspects of the Government aid required for setting up a shipping line. The importance of the shipbuilding industry was also stressed. The Conference recommended an early beginning of the industry by mutual co-operation and provision of facilities for repairs, overhauls, conversion and construction of freighters and small passenger vessels.

**HOW OTHERS LOOKED**

Commenting on the International Islamic Economic Conference recently held in Karachi, the London Times said: "This is the first attempt in modern times to unite the Muslim world on a basis not of political interests, but of the economic principles prescribed by Islam. The promoters of the Conference contend that the principles of economic justice laid down by their faith are better suited to the needs of the Muslims to-day than the tenets of either Capitalism or Communism."

"The ideal State of Islam is one where, in the words of the Prophet, 'a man shall walk through the land offering charity and shall find none to accept it.' The basis of such a State would be a compromise between individual freedom and the obligation imposed by Islam upon a Muslim Government to promote the good of all by just means, a delicate balance between the rights of individual and the duties of the State. . . ."

"Most Muslim countries to-day, with the exception of Pakistan, are poor and politically unstable, partly because productivity is low and partly because what wealth there is tends to be concentrated in the hands of a few. There is much discontent, and the poverty of the people is an invitation to the propaganda of the Communists. The first need is to raise the standard of life by the best technical means known to the Western world, but the remedy must be applied to Muslim conditions by Muslim agencies pursuing the principles of Islam."

"The Karachi Conference is intended to remind the Muslim world of what those principles are and to suggest practical ways of applying them. The Conference has the official approval of the Government of Pakistan, and of some ten other Islamic States, but mostly consists of industrialists, commercial leaders, engineers and technicians whose concern is economic rather than political. These are the men who have to devise the means of drawing the Muslim countries together on the basis of lasting economic interests rather than of political alliances, which may be transitory and are always liable to be upset by personal or dynastic jealousies."

**THE FINANCE MINISTER OF PAKISTAN,**

The Honourable Mr. Ghulam Muhammad’s speech at the Opening Session of the

**INTERNATIONAL ISLAMIC ECONOMIC CONFERENCE.**

**“DON’T BE MISLED BY PROPAGANDA THAT ISLAM AND MUSLIMS HAVE HAD THEIR DAY”**

**Why the Islamic International Conference has been convened.**

Representatives of the Muslim world! I am grateful to the organisers of this Conference for giving me an opportunity to address this unique gathering whose deliberations may turn out to be of great significance to the future trend of thought and action in the Muslim world. As one who was privileged to assist in the germination of this idea of calling this Conference I am happy that I have been given the privilege to address you and tell you of the hopes with which this Conference has been called and of the currents of thought that have been pulsating in the minds of those who have translated the idea into a real fact.

This is a unique occasion and the uniqueness of the occasion generates unique feelings. Muslims, geographically and politically separated, have come together from different parts of the globe to relate to one another the stories of their fortunes and misfortunes and to take stock of the position and to lay down lines for future understanding and co-operation.

The mere feeling of coming together gives a thrill of joy but the joy is tempered by the seriousness of purpose and impending dangers of the world situation. The world is in travail, everywhere the old order is sagging or crumbling. The equilibrium of society is disturbed everywhere. The pale hue of doubt is changing the complexion of time-honoured values. The world is crying for a revolution of values but nobody seems to be sure of the criterion of good and evil. Individuals, classes and nations, the oppressed, the down trodden and the outcasts have awakened and are demanding self-realization. Vested interests are fighting a rearguard action or a last-ditch battle.

The Muslim world too is subjected to great stresses and strains and is shaken by great convulsions. Regrouping of forces and re-orientation of attitudes has become a crying need and that need has brought us together in this Conference.

People that come together to deliberate are actuated by some common interest or have some common ideal at which they aim. Allow me to say a few words to clarify as to what it is precisely that makes us congregate in this august gathering which might prove to be an assembly of an epoch-making importance:

**Islam gives to the world a lesson on the unity and solidarity of humanity.**

This is a conference of Islamic countries and Muslim peoples whose very designation denotes that Islam is the bond that unites them. Of all the bonds that have ever cemented peoples of diverse races, historically speaking, Islam has been the most salutary uniting factor. Islam has created a Brotherhood in a sense in which no other world-embracing brotherhood ever came into existence. Islam created a Social Democracy which abolished all distinctions of race, class and caste and gave to the world a lesson in the unity and solidarity of humanity.

But we have not come together to-day to demonstrate the obvious or announce to the world the fact of our supernatural
unity and solidarity. This is a conference convened for more concrete and substantial purposes. Besides being united in a common Faith, a common outlook and a common way of life, we form also a geographical unity. Most of the Islamic countries are territorially contiguous except the great solid block of Indonesia which has struggled heroically and successfully to vindicate its birthright of freedom and whom we all shall soon welcome in the comity of free nations.

When the Muslims of the Malayan Archipelago are able to assert their birth-right of self-determination, the belt will extend further from Pakistan to Java. The economics of geographically contiguous countries naturally get inter-linked. This is an additional bond and a great advantage, which must be exploited to the greatest benefit of all.

Political independence must be followed by economic freedom.

A third factor which creates a community of interest among these people is the type of their economy; the economy of all these countries is a rural economy; we all live in the agricultural stage and are producers of essential raw materials. A fourth factor which is common among all of us — rather an unfortunate factor — we are all underdeveloped and backward nations and in comparison with the industrialized West, we are relatively inefficient and our standards of living are low, sometimes to a deplorable extent. A fifth factor which is still more unfortunate is this, that although politically more or less independent, economically we are still in the iron grip of powerful nations of the West.

Even after achieving political independence some of us have not been able to throw off economic thraldom and you will agree with me that economic subjection to the interests and will of others is nothing but a camouflaged slavery. All of us are not yet completely free and are not yet complete masters in our own houses.

Economically and industrially we are weak nations; our aims are simple, pacific and humane. Here is a large mass of humanity stricken with poverty. We have natural resources and we have manpower; both of them are at present unutilised, misused and badly exploited, and the exploiters are not always the outsiders. We have to devise ways and means to set our own houses in order and to canalise our resources.

Science and industry are interlinking the world more and more closely. Most of the Muslim States are comparatively small states for which economic self-sufficiency is out of the question. None of them can stand alone and achieve any measure of security or prosperity in isolation. But with vast territories stretching over three continents, their economies which are in some ways complementary to one another could be made complementary to a greater degree and to mutual advantage.

Gentlemen, we are here not to accuse others or ourselves for shortcomings and tyrannies of the past; our limited energies must not be frittered away in vain regrets and useless recriminations. We have to refer to the past because the effects of an unhappy past are still contaminating and poisoning our body politic. We have, in most of the Islamic countries, achieved political independence; the next step and a very important step is the achievement of economic independence in order to put our house in order, to give to the common man the essentials of human existence. If we are only free to starve, such a freedom is a time of great stresses and strains. In a number of Muslim countries, our economies are still mortgaged and great monopolies are held by colossal capitalist groups which develop the resources of our countries in order to drain them for their own benefit.

Agricultural economy of the Muslim countries must first be modernised.

The life of the bulk of the people in Muslim countries depends mainly on agriculture and any attempt to raise the standard of life of the common people which should be recognised as the primary object of the Muslim peoples would fail unless that attempt concentrates chiefly on modernising agriculture. Industries have their place and a very important place, and I shall refer to that later. But the life of the bulk of the people shall remain unaffected unless we take early steps to concentrate on modernising agriculture.

The methods followed in the Muslim countries are medieval, if not primitive, and barring a few countries where water resources have been harnessed for the service of agriculture, the methods followed are capable of great advance for the benefit of the tiller of the soil. We require scientific and technological skill to develop our agricultural resources.

More than that a new consciousness must grow amongst the ruling classes and amongst the people that an agricultural revolution is essential if we are to heed the lessons of the times and to equip ourselves in the shortest period possible to face the struggle that lies ahead. Land tenure system is not static — land belongs to God, that is, the State.

Economists rightly think that the problem of Asia is primarily a rural problem. We shall have to rivet our attention on that basic problem. If we have systems of land tenure that thwart the fullest exploitation of the soil, let us make bold
and effect drastic changes in them. Islam wanted to found a welfare state based on social justice, it gave us no rigid codes of land tenure. During the time of the Great Khalifa 'Omar different systems of land tenure were prevalent in Iran, Iraq, Syria and Egypt; he examined them closely from the point of view of justice to everyone concerned and modified them in various places variously as he thought fit. As conditions changed in the time of Hazrat 'Osman they were further changed and modified.

Whoever asserts that Islam is bound for all times by any particular system of land tenure is ignorant of the spirit of Islam and the history of its adaptive development.

The great ideological conflict that threatens to engulf the whole world centres round the problem as to whom the land and the instruments of production belong. The simple reply of Islam is that the land belongs to God as sovereignty belongs to God.

It is not a metaphysical dogma but a fundamental principle of Islamic jurisprudence. Islamic law uses the word “God” where European systems of jurisprudence use the words State Civitas or Polis. There is another principle of Islamic jurisprudence that there is no right of an individual or a group in which God has not a share. The exercise of all rights is limited by the consideration of the public weal. With respect to land, feudalism has no place in Islam, nor that type of big landlordism which reduces the actual cultivator of the soil to the condition of a serf.

If by any system of land tenure productivity of the land could be increased without cramping the life and personality of the labourer, then according to the fundamental principles of Islam it is the duty of the State to adopt and enforce it. If fragmentation of land by inheritance cuts it up into uneconomic holdings it is the duty of the State to remedy it; no individual can assert his right at the cost of the public weal. When exigencies of the situation demanded, Hazrat 'Omar denied to acknowledge the right of the Arabs to hold land in any conquered territory. The right of God or, in other words, the welfare of the State demanded this order at that stage; later on when conditions changed, the right was granted under Hazrat 'Osman.

Besides the overhaul of systems of land tenure to suit modern conditions and to meet the urge of the common people it is the duty of every Muslim State to develop agriculture on a scientific basis. Not only proper seed and proper manure should be made available to the cultivator, but the State must set up model farms run on up to date and efficient methods, employing agricultural machinery of various types. The scientific knowledge of agriculture must be translated into simple facts and should permeate the cultivators.

As in other countries of Asia, Muslim countries suffer from the vicious circle that has been set in. The cultivators are poor and the State cannot raise much of a tax from them to pay for education and safeguarding their health. As the State cannot educate them and make them more healthy, the production from land suffers. This vicious circle can only be broken by a bold and imaginative step in the direction of co-operative farming and setting up agricultural development corporations which would lend manure and seed to the cultivator and also lend him modern implements for use on a co-operative basis.

A writing on the wall of China for the Muslims.

A writing on the wall is there for anyone to see. What has happened in China started as an agricultural revolution, and unless something bold is undertaken for the common people who are mostly the tillers of the soil, the future cannot be faced with confidence.

Industrial problems of the West do not exist with us as yet in all their extensiveness and intensity. Industrial revolution in the West and the progress science has made in European and American continents have left their impact on the Muslim countries. But the Muslim countries have so far failed to take seriously to industrialization and adoption of modern methods of production, thus reducing themselves in many important respects to producers of raw materials dependent for their daily life on the products of the more advanced industrial countries. Varying progress in starting industries has been made in certain countries, but we have in the Muslim countries areas that are devoid of any industry and other areas which have tried to tackle this problem in a very minor degree.

The handicaps from which Muslim countries suffer are both internal and external. Ignorance, lack of knowledge, technical personnel and capital are the chief causes of this backwardness. Combined with these have been political complications and pressures which keep Muslim countries as customers of the manufacturing nations, dependent on them. Efforts at starting industries did meet open or subtle opposition. It was only lately when most of the Muslim countries realised to a greater degree their political independence that some leeway is being made.

It is essential that progress towards industrialization should be accelerated and co-ordinated steps taken to make advance all along the line. This Conference could make valuable contributions towards the achievement of this object by pointing out to different Muslim countries the steps that should be taken by the Government and the peoples to accelerate industrialization. Without trying to anticipate the recommendations of this Conference or Committee set up by it we have to consider carefully the question of technical and scientific education in Muslim countries and of training students abroad.

The system of education must be given a definite bias and leaning towards industry and science. Without adequate facilities for training a large number of young men in each country in modern sciences and industrial processes we shall not have the personnel to start or carry on industries. The deficiency in this respect in Muslim countries is real, and the problem must be dealt with seriously if we mean to progress.

The other chief difficulty is lack of capital. Internal capital is shy and Muslims in many countries make better traders than
industrialists. This is partly due to the easy manner in which profits could be made in commerce as compared with long waiting and hazards of industry; but for the development of a country and its defence industrialization is essential. This Conference should consider ways and means of encouraging internal capital to flow into industry.

The probable attitude of imperialistic and Colonial powers towards the Muslim countries.

For the early development of Muslim areas it is, in my view, necessary to attract capital, technical knowledge and "known how" from foreign countries. This raises important considerations, as experience of Muslim countries in the past, especially with imperialistic and Colonial Powers and their political activities has been very unhappy.

The conference should consider this aspect of the question most carefully. It is my belief that with the changed attitude, forced by the pace of circumstances, towards Asiatic countries and coloured peoples, the Western democracies are not likely to repeat through capital investments their old tactics of gaining political influence, prestige and power and thus interfering with the political freedom of a country. The consciousness of the people of these countries is likely to prove a great asset against any such policy. But the biggest safeguard would be the pursuit of a conscientious policy based on democratic ways of life and devoted to progress and improvement in the standards of life of common people.

I cannot ignore, while dealing with the subject, the efforts that are being made through the United Nations for giving aid to backward areas, especially in technical matters. Capitalism is generally blind except to its own advantages. But the impact of world forces is making capitalistic states to see beyond their immediate gains. If consciousness grows that the existence of backward areas is a danger to world peace and that the strength of those who believe in democracy and peace lies in helping those areas that have been exploited before by some of them to a better and higher level of existence, the problem would not be so difficult.

I am not without hope that those who have seen through the failures of the last two wars on the moral and economic planes and those who wish to strive for world peace and prosperity will work towards that end and show the necessary measure of unselfishness and foresight. In working out a case for aid the various Governments no doubt will be led by their own requirements, but co-operation and mutual consultation between Muslim areas can prove of considerable help, and it should be a fit subject for discussion by this Conference and its Committees.

Industrialization of Muslim countries a real necessity, but character is lacking in Muslims in high places.

Industrialization of Muslim areas has, as I said earlier, become a real necessity from the point of view of their economic development and defence. Apart from difficulties about capital, technical personnel, organizing ability and "know-how" that exist in all these countries there is one significant aspect which, though painful, must be stated frankly and faced by all the Muslim countries.

Industries can only prosper when a sense of security prevails. Despotism has not in the past encouraged a sense of security and will always fail to inspire people to think and look ahead for developing their country. While democratic rule has been established and is continuously progressing in various Muslim countries, other areas have to make a definite leeway in this direction.

Policies based on the welfare of the people and raising their standard of life, clean administrations based on the will of the people, political institutions working in a clean democratic way and discouragement of force as an element in settling internal differences are the essential requirements towards the achievement to which time and thought must be given and action taken.

Above all there should be a clear recognition of the fact that the Muslims whose revered Prophet adopted trade and commerce as a profession and who was known by the name of Amin for his honesty and straightforward dealings should adopt practices in commerce, trade and industry which would stand the highest test of integrity and honesty. Countries are not built by capital and money, they are built by brains and character.

Character is by far the most essential requisite for success. Due to the degeneration of the last few centuries and the economic and political slavery "character" in Muslim countries has suffered most especially in those who have been in charge of affairs. Corruption and intrigue in high places ruined many a Muslim land and brought them to the sorry plight of to-day wherein they hold in the economic field very poor position and where the bulk of their citizens have a very low standard of life. Believe me, instead of talking of Islam and making it a cloak for our failings we should realise that we must apply the teachings of our Prophet to our daily life and dealings with others. Thus alone we shall be better Muslims and better patriots.

A survey of the sad plight of Muslim countries.

Now I would come to the question of co-operation between us for this great task of the economic development of a very large portion of humanity which forms a continuous block of Islamic countries. Islam started with a unitary state which soon spread over a greater part of the then civilized world. It envisaged the great body of Muslims living under one régime. The ideal remained practicable for some time but when the religious bond weakened, Muslindom was split up into monarchal autocracies. The religious and cultural unity of Islam survived this disruption but the political separation came to stay.

Although the Muslim countries have become more or less politically independent, there is hardly any one of them which is not a victim of economic imperialism which the two wars fought for democracy have not been able to destroy. Great resources of Muslim countries are in foreign hands and economic exploitation and rivalry of capitalistic powers are hampering the free development of these countries. How can we co-operate fully in the pooling of our resources when we are not free to handle those resources? The Middle East particularly is an arena of power politics. There is a great talk of helping and developing the backward and under-developed areas, but one may ask what is the help thus far received by the Muslim countries.

Circumstanced as we are, what must we do about our economic uplift? On what lines shall we proceed? What are the ideals and ideology that should govern our economic life?

Every Muslim country has to remodel its own economy, but unless there is some common ideology no co-operation can be possible or fruitful. We are now under pressure from two different ideologies both striving to gain our allegiance. We are told that there are only two ideologies; you must accept the one and repudiate the other in toto. In other words we are told, you are either saved or helpless, you must be camp-followers of the one or the other.

One purpose of convening this Conference is to grapple with this dilemma and determine objectively and frankly whether we are constrained to subscribe to the one or the other, or whether we have an ideology of our own, which might be a third ideology accepting the good that we may discover in either and rejecting what is contrary to the spirit of Islam.

Can Islamic politico-economical ideology stand the stresses and strains of the other two ideologies?

All Muslims believe the Islam was meant not only to be a belief in God but a system of life; the basic principles and the framework of that system were divinely ordained. Some people
The delegates to the International Islamic Economic Conference at Karachi are taking part in a meeting of the Provisional General Council, held on December 6th, 1949, with the Finance Minister of Pakistan, Mr. Ghulam Muhammad (fourth from the right) elected as the first President of the International Islamic Economic Organization.

Picture shows (from right to left) Khwaja Surawar Hasan (delegate from Pakistan), Mr. M. A. Khaliq, Mr. Husain Malik (Secretary General), Mr. Ghulam Muhammad (President), Mr. M. S. Mujahid (Saudi Arabia), His Excellency F. Nury Esfandiary (Iran), Dr. Habib Thamer (Tunisia), Mr. 'Ali El Hamamy (Algeria), Mr. Fayez Dalati (Syria and Lebanon), Mr. Hashim Mitha (East Africa), Mr. Muhammad bin 'Aboud (Morocco) and Mr. M. Anwar

have a dread of religion when it comes forward as a regulative principle in the practical affairs of nations. They have heard or read of Theocracies that were other-worldly, dogmatic obscurantists, reactionary and pontifical. Their fear of Islam may belong to the same order.

Things have changed and there is a marked trend towards a more realistic approach to the fountain head of Islamic principles — The Qur'an — and eliminating the overgrowth that had heaped up through centuries.

Real Islam is progressive, dynamic and rational; in the affairs of this world it means nothing other than social justice, or as the Muslim jurists have defined it, the essence of all law is giving everyone his due. But Islam has not left it at that generality which in the absence of any further amplification might become a mere platitude. Now let me define Islamic politico-economical ideology as preached and practised by the Prophet and further implemented by his successors so long as Islam was a living force and a guiding principle.

(1) Economic justice is the sine qua non of all social justice and is the very foundation of it. It is a necessary basis for the free spiritual development of man. The Prophet said everyone must try to ward off poverty and it was the duty of the state that no one was deprived of the essentials of human existence. The Prophet said that in the Islamic State a time should come when a man should walk through the land offering charity but should find no one who would accept it.

(2) Islam founded a democratic republic which was designed to be a Welfare State. The primary function of such a State was the promotion of justice and well-being amongst the individuals. In the administration of justice all citizens were equal before the law. All privileges were abolished.

(3) Feudalism was discouraged by the prohibition of primogeniture according to which, in order to keep an estate intact, only the eldest son inherited. No truly Islamic state can be feudal.

(4) A Muslim State must distinguish between earned and unearned income. Muslims may start companies but according to the Islamic principles they must be on a basis where money is employed in useful and fruitful purposes and profits as well as losses are shared. Islam does not allow any money transaction in which all the risk is incurred by one party and the other party compelled to part with its pound of flesh. It may not be known to many that marine insurance was started by the Muslims centuries before Europeas thought of it, and it was managed on Islamic principles.

(5) Banking is another field where we have to examine our own ideology instead of following the Western type. Necessary changes can be effected by systematic efforts in that direction. To me the question of our ideology of banking is a vital question which should be thrashed out at leisure by a special committee.

(6) Another basic principle of Islamic economics is adopting measures that would prevent the concentration of wealth in individual hands. Anti-usury measures were meant to prevent this unsocial concentration. The Islamic laws of inheritance were also a step in that direction. National wealth must be spread out as widely as possible and it must circulate in the body politic as a whole as the blood stream of economic existence.

(7) As to the right of holding private property Islam upholds the right subject to the limitation that it is rightfully earned but extravagance in expenditure is severely condemned, and as already stated, the Muslim jurists hold that the State has the authority to check extravagant and luxurious living, when it assumes wasteful and unsocial forms.

Islam not opposed to the nationalization of vital industries — laissez faire doctrine has no place in Islam.

(8) In the early Caliphate and even later all works of public utility were undertaken by the State and financed by the state exchequer. In pursuance of that principle and widening its application to basic industries vital to the life of the nation, they may be nationalized and taken out of the control of individual profit seekers and when circumstances permit.

(9) There is nothing in Islam against the acceptance of the principle of co-operative farming if the State comes to the conclusion that it will increase its productivity. But the legitimate rights of the cultivator must be scrupulously safeguarded.

(10) As Islam does not want to curb individual initiative it leaves a large space for the development of personality. The right of private property is conceded within very defined limits. The State must not dominate the entire sphere of individual life nor can it leave the individual uncontrolled in his freedom.

The laissez faire of the old economists has no place in Islam; all liberty is controlled liberty and public weal is the ultimate criterion. No individual can be allowed to exercise his liberty in a manner that saps his own humanity and spreads the position to society at large.

FEBRUARY 1950

35
The epithet used by the Qurān for the Muslim nation is the nation that follows the middle path, always avoiding extremes. So far as our ideology is concerned we must try to keep to the middle path. We are not in search of markers to dump our goods, to compel others to sell cheap and buy dear. We are not the manipulators of exchange to benefit at the cost of others. Our primary need is security with self-respect and well-being for our masses. We do not want to be dragged into the whirlpool of power politics, we desire to be let alone to shape our own destinies according to our ideals of living.

Islamic economics and Western democracies’ capitalism.

There is much in our ideology which is common with liberal western democracies but we can also see the valuable aspects of the Communist experiment. The democratic countries of the West follow the capitalist way of economic life but their capitalism leaves considerable scope for individual initiative and action. It is being gradually moulded by conceptions of social justice.

Islam did chalk out a system of life but it was an open system with ample room for progressive adoption to circumstances. The history of Islamic jurisprudence is a witness to this dynamic aspect of the Islamic System. Progressive modifications of the Western democratic system are bringing it closer to the type of Islamic socialism. British tax on surplus wealth with the measures to check the concentration of national wealth in single hands, to be hoarded or used for unsocial purposes, are bringing it nearer to the Islamic way of life.

Why should we become the camp-followers of those who after bitter experience of more than a millennium are gradually adopting our own system of values? Our appreciation of Western democracies is a qualified appreciation; there is much that we have to learn from them, but reciprocally there is much that they have to learn from us.

It was the ruthless exploitation of the weak that attracted people to the Communist ideal. The worker was being reduced to a pitiful serfdom and his humanity was being sucked out of him. The gulf between the rich and the poor, between the haves and the have-nots, was widening. Men were assuming the complexion of machines with the difference that machines were looked after better than men.

We cannot imitate the Western democratic system wholeheartedly, notwithstanding our appreciation of many of its values. Capitalism still has considerable hold, but a Muslim State can never become capitalistic in the Western sense. Colonialism and racial discrimination of the worst types are practised by some of these countries claiming to be democratic.

The United Nations has become an arena of power politics and hence no vital issue is decided on its merits. In the tussle of hostile ideological groups who can hope to get justice? Every vital issue drags on indefinitely. There is either procrastination or confusing of issues on which hang the destinies of innocent millions.

Islam and Communism.

We cannot put implicit faith in the Western democratic system, nor can we subscribe to Communism, although there are some aspects of this vast and comprehensive experiment which we must appreciate. It has levelled social and economic inequalities; there are no callous capitalists and exploiters in the Soviet. The peasant and the worker have much more feeling of dignity; the lowest can rise to the highest place merely on personal merit. Education has become widespread and cheap and to a considerable extent free. Medical help is available to the poorest. An honest observer must praise all these achievements.

But there is another side of the picture that we can neither appreciate nor imitate. A great thinker has said that in the history of States the pendulum swings between liberty and order; sometimes liberty increases at the cost of order, and at other times order is established at the cost of liberty. In my opinion, in the Communist experiment liberty has been unduly swallowed up by order. The Communist thinkers used to put forward the thesis that with the advance of Communism the State would wither. But in actual experience the reverse has happened.

The Communist State has become so all-embracing that little room is left for individual initiative. Every individual is educated in a definite ideology, to the exclusion of any objective approach to truth. Minds are very easily fashioned and conditioned on definite ideological patterns. There is too much of mental, moral and economic regimentation. Freedom of conscience and freedom of expression are extremely restricted.

Communism aims at the levelling of society by violent and drastic methods; its chief aim is the establishment of a classless society. Islam is in complete sympathy with this ideal but not with the method. As already stated, Islamic society originally was a classless society. Classes are established either by feudalism or capitalism or by priesthood. All these three modes of splitting society into classes and castes were ideologically, constitutionally, and legally condemned.

In Islamic way of life no classes can be created.

Although in the decadent periods of Muslim polity this ideal was never strictly adhered to, still history bears witness to the fact that Muslim society nowhere created permanently privileged classes of haves and have-nots. Proletariat is a creation of Industrial Capitalism. No Muslim country has any proletariat, though relatively rich and relatively poor have always existed. Along with equality before law, Islam recognises certain natural inequalities, the forcible levelling of which would destroy the very basis of a healthy and harmonised society. Men, by natural gifts, by personal efforts, become superior or inferior to one another. Those who rise above others by dint of initiative and character are asked to share gifts with those whom nature or nurture has not favoured. Considering mere ethical guarantee of social equilibrium, Islam legalised to rectify the disequilibrium by closing all avenues of the unsocial concentration of wealth.

Islamic society has never therefore been subjected to the stress and strains of class war and morbid hatred of the rich has never been one of its characteristics. If a society follows the Islamic way of life, no classes could be created.

If an individual or a group has fortified itself by capital and privilege by un-Islamic methods, an Islamic State would surely intervene, but we do not believe in a violent levelling up or levelling down. The rights of the labourer in relation to the employer are guaranteed to an extent not yet materialized even in those societies which claim to be Socialist or Communist. The Prophet said that a labourer had a right to be clothed and fed as his employer was clothed or fed and in the Hadith the worker’s share in the profits was also inculcated. If we guarantee to the worker all that Islam inculcates, we can never be pestered by a disgruntled proletariat, nor could we be in danger of the revolt of peasants against the landlords. If the tax on surplus capital has to be spent on the uplift of the poor, a natural non-violent levelling would gradually be effected.

As Islam would not allow classes to develop, there could be no question of class war in Muslim Society. Slogans of class war are reverberating in all Muslim States, but in the Islamic way of life class war is not the method inculcated for the abolition of any privileges if they have developed anywhere in violation of social justice. Western democracies preach the evolutionary method within the framework of a capitalistic society.
At the last Plenary Session of the International Islamic Economic Conference, one of the foremost women politicians of Pakistan, Begum Shaukat Ikramullah, a member of the Pakistan Constituent Assembly, addressed the delegates.

The Begum said: "Give women a chance to play their part for the glory of Islam and cease to regard them as a mere ornament in the home."

and Communism having despairs of any progressive evolution and pins its faith on violent revolution to be brought about by a class war.

Islam again is the golden mean between these two extremes; it is a non-violent method of rectifying unsocial and detrimental inequalities.

The entire Communist ideology is given an anti-religious bias. Communism has itself become a fanatical religion with dialectical materialism as its basic dogma. Extra-economic values are either denied or considered as secondary derivatives. Anyone, however efficient, honest and talented, if he does not prove his faith by word and deed in these dogmas, has little chance of holding any responsible position in the State.

With all this Islamic ideology is at variance. We believe that existence has a spiritual source and an ultra physical aim. For us economic life is a means to an end, and the chief aim of individual and social existence is the preparation for ultra physical values. Bread is essential for life, but man does not live by bread alone. For us life has a metaphysical background and the unity of existence, the unity of virtue, the unity of humanity and the dignity, harmony and seriousness of life, are all derived from one source and goal of existence we call God.

In spite of having a definite creed and a way of life, Islam allows the fullest liberty of conscience to the believers of all other creeds. In Muslim kingdoms non-Muslims have always been entrusted with the most responsible jobs, and equality before law of all citizens is one of the basic principles of the Islamic system.

**Mutual co-operation in economic field by Muslim countries is possible.**

The economic resources and economic situation of different Islamic countries vary. It is not the purpose of this Conference to impinge on the economy or autonomy of any Muslim State. The viewpoints of every State should be closely stated and enlightened self-interest should be respected. This is primarily a deliberative consultative body. We have to find out ways and means for the economic development of every state, at the same time exploring avenues of co-operation. We hope to form a group of nations that by mutual co-operation in the economic field are able to help themselves by helping each other.

There already exist other groups of economic co-operation. The British Commonwealth is a vast group and this vast group has developed methods of inter-dominion co-operation. The Communist group too is steadily widening and in the near future with the addition of 500 millions in China it will acquire a huge economical potential. It would be nothing extraordinary if the Islamic nations, in spite of all the handicaps which hamper their free economic development, gradually form another group inter-linked by a common ideology and common interests.

We should get rid of all inferiority complexes. Our strength should lie in self-confidence and faith in our destiny. We shall have to improve our political systems to make them conform to the ideal of Islamic Democracy. History has repeatedly proved that no nation was ever destroyed by external enemies. The essential strength of a nation lies in the character of the people. If the faith of a people in its destiny is firm and the will to live along with the will to die for it is strong, a nation can always rise again with renewed and redoubled strength. Don't be misled by the propaganda that Islam and the Muslim peoples have had their day.

**Political misrule has been the undoing of the Muslims.**

To me it appears Islam is converting gradually the Western nations to its own ideology. Fragments of it are incorporated in Western democracies and similarly some aspects have been assimilated by Communism. We, who should have practised it as a whole and become the leaders of humanity in all the spheres of culture and civilization as we once did for about 800 years, are lagging behind because of political misrule of centuries.

People deprived of opportunities and responsibilities degenerate very soon. It is sad to acknowledge that though the heart of our masses is sound, our institutions of social and political life alone with our educational systems require fundamental overhauling. People must be fired with a fresh enthusiasm to achieve great ends with supreme sacrifices. Every Muslim country now is galvanized with dynamic ideals. Wise leadership must guide these urges into proper channels.

Modern history has witnessed with admiration and wonder the rejuvenation and renaissance of Turkey. The creation of Pakistan is another proof of what enthusiasm for a definite ideal and the sacrifices of the people can achieve. Our Indonesian brethren have broken the back of the Dutch armies and achieved independence which will become real in the near future. All this proves that the spirit of the Muslim peoples is a mightier weapon than all the unholly engines of destruction.
Muslim countries must realize their strength.

We may be materially weak, but in spirit we are still strong. All the same we must not neglect to increase our material strength and raise the standard of living of our people. Aids from other countries are a secondary proposition and I assure you nobody will help us if we are not able to help ourselves.

Weaker nations are not respected and their legitimate claims are ignored. Let us resolve to become strong and indomitable in spirit, strong primarily in individual and national character and secondarily in material resources. Our economic strength shall be greatly enhanced if we are able to co-operate as a group. This is an age of large groupings and the pressure of other large groups is being exerted on us. Let us be strong enough to resist these pressures and develop a system of collective bargaining and collective security. In unity lies strength. We should be able to tell the great powers, “Hands off the Muslim World.” Economic imperialism is still busy with its intrigues and one Muslim Power is being played against the other.

Anglo-American rivalry is also vitiating the politico-economic life of the Middle East. If we were not suffering from our own inherent weaknesses, we could not be used as pawns in the game of power politics. If Muslim nations decide upon a concerted action, the exploiters shall have little chance of success. Co-operation is based on compromise and give and take; but in order to be effective this give and take must be on a generous scale and on the idealistic level. Every one of us shall have to make sacrifices for the common good.

Let us become an organic whole in which each part strengthens the whole and the whole imparts life to each part. The more we know and appreciate each other the more we shall sympathize practically with one another in difficulties. Interlinking of our economies is an important step; if we succeed in that, political co-operation will follow and become more real and effective. Politics is three-fourths of economics. Realize your strength: Muslim countries occupy strategic positions and possess most valuable commodities required by the world.

It is for this Conference to decide by pooling their knowledge what would be the more advantageous and practical fields to start economic co-operation between Muslim countries. Banking, insurance, shipping and ship-building are obvious fields for co-operation. I understand that the organizers of this Conference have set up preparatory Committees dealing with these and other matters. I shall not therefore enlarge on the subject, but judging by the trade and freight available from Muslim countries it should be possible to evolve out plans for both ship-building and running shipping concerns on the basis of co-operation between various Muslim States and/or nationals of Muslim countries.

One of the most important questions that ought to be dealt with by this Conference is the industrialization of Muslim areas and economic development of backward areas. Anyone who has studied even cursory the economic resources of the Islamic belt would appreciate that considerable co-operation is not only possible but perhaps the only feasible way under the present conditions for promoting quick industrialization. Different Muslim countries are not sufficiently big units and are deficient in one thing or the other. It is by co-operation that they could plan their industrialization as a region, thus giving strength to the various industries for which each country is found to be most suitable and providing larger markets. Once this broad principle is accepted, it should be left to a permanent committee to go into the question in more detail.

I am not unmindful of the efforts that are being made by the United Nations Economic and Social Council in the direction of surveying economic conditions in the Middle East, nor of the work that is being done by the various agencies subordinate to the United Nations. While we should be co-operative with such agencies and take full advantage of the facilities offered by them, the problem of regional planning should be treated on a higher level as a problem of Muslim areas. Such treatment on regional basis is not against either the principles or the practice of the United Nations.

A permanent Secretariat of the Conference should be established.

This brings me to the subject of this Conference. You would no doubt consider whether a conference of this kind does fulfil a real need and whether it should not be put on a permanent footing so that each year or at suitable intervals the Conference meets in different countries and should have a permanent Secretariat. In my view the earlier an organization of this character is set up on a permanent footing the better. I have no doubt that the need for a co-operative and continuous effort of this nature is widely realised and has become essential.

Another important subject which should engage attention of this Conference is how to increase the number of persons trained in sciences and technical matters so that the pace of industrialization could be accelerated and the man-power essential for change-over from the present economy to a more modern economy is secured. We should not lose sight of training a large number of geologists. On this subject also I understand that the organizers of this Conference have appointed a preparatory committee.

It is an unfortunate fact that Muslim countries have very few economists of any distinction and the present institutions for training young economists are not highly efficient. Muslim friends from various countries with whom I have discussed this matter have encouraged me in the view that it is necessary for our common purpose to establish an institution wherein economists trained by our universities and existing institutions are given adequate opportunities for research and higher training, especially in planning and other cognate subjects. Such an institution should be run by the common effort of the Muslim countries.

Training of economists.

Pakistan will be prepared to play its part if it is decided — as I hope it would be — that such an institution should be
established. This institution must employ men of international reputation, who could give guidance and training of the best character to our young economists. An institution of this character should also be of use to various Governments for research and examination of special problems as well as dissemination of statistical and other economic data.

For their plans to go forward Muslim countries shall need a large corps of highly trained economists, and the money spent on their training would be well spent. A distinguished Muslim who is in full sympathy with the objects of this Conference has offered to donate a sum of Rs. five lakhs for this purpose.

Muslim countries stand in a difficult position to-day and they have to take momentous decisions if they are to retain their independence — economic and political — and have to live in the world as a progressive people who have to contribute towards progress and peace. We are already very late; most of us have slumbered and one is sometimes afraid that we have woken up to realities too late. But with determination and faith in our future it is not too late to start on the road to economic development and co-operation. In that lies our salvation.

The best minds in the Muslim countries should direct their energies to the work of reconstruction and development. This Conference should provide the motive power for creating that peaceful revolution in agricultural and economic life of Muslim countries without which our very existence shall continue to be in peril. I have no doubt that we will tackle these difficult problems in this historic Conference with a sense of realism and objectivity. Important decision will have to be taken and that too very quickly. Complacency and procrastination shall be fatal. The cause is too big to be allowed to be side-tracked by present-day political and other complications or petty jealousies. The writing on the wall is there. Those who can foresee events should beware and save the Muslim way of life and freedom of Muslim people while the going is good.

Pakistan's object in calling the Conference is service.

I must make it clear that in calling this Conference, Pakistan has no desire for leadership. Our sole object is to serve and get together all the Muslim countries under one roof so that they could sit down and consult each other in common matters, as enjoined by our Prophet.

Pakistan wishes to serve and realises that petty jealousies and intrigues must be kept out of our affairs if the Muslim States are to progress. We have suffered from this for quite a long time. Those who are against us and do not wish us to progress will try to throw all sorts of doubts, but with courage and faith we shall, by the will of God, march ahead. Hopes have been aroused in all the Muslim countries and we cannot at this critical juncture afford to fail.

Muslims have been blamed for talking too much and not following it up by concrete action. I am confident that this Conference will give a lie to such misgivings and lay down the first concrete steps for co-operation between Muslim countries for their early economic development. All eyes are on you — Delegates to this Conference — and I hope and pray that wisdom and foresight guide your steps.

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A PAGE FOR OUR YOUTH

Some Thoughts For Youth

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

World Tumult.

The world to-day is in crying need for direction. Opposing ideas, opposing desires, quite different ideals, are ranged facing one another in opposing camps. Let me say at once quite simply and in a manner every thinking, reasonable person will readily understand and admit: "This state of affairs in the world is all wrong! This attitude of great blocks of humanity arrayed and encamped against one another is shamefully beneath our essential human dignity, beneath our common humanity."

Is there any Hope of Improvement?

This deplorable condition once realised and admitted, the next question that arises is: "Can this state of affairs be improved? Can these stark and ugly antagonisms be smoothed away out of existence?" For where peace approaches, where peace treads, where peace dwells, smouldering angry antagonisms must disappear. The smoke of hate and distrust must give place to the brightness and clear-shining sanity of trust, confidence and love.

My answer to this second question is an unhesitating: "Yes, undoubtedly the condition of mankind can be improved." Shadows, suspicions, distrusts, prejudices and all the goblin hosts of greed, selfishness and ignorance must go by the board, must disappear into that unreality which was their source.

Wherein lies the Hope of the World?

How can this be done? Now I come to a very important point. If you attend to nothing else, I hope you will attend to this. With emphasis I say: "The hope of the world rests not with the wise men of seventy, nor with the experienced men of sixty, nor with the capable and powerful men of fifty, nor even with those men of forty who, filled with exuberant enthusiasm, feel that they have in them the will and the ability to conquer more worlds than this tiny planet Earth. No, not with these lies the hope of humanity, for all these are formed men. They have their set powers and viewpoints. They have been framed and fashioned by out-dated environment. No, but in truth the hope of humanity lies simply and naturally with you, with the youth of this day."

Therefore I am addressing these few words to you now, because with you lies the magic power of accomplishment, with the youth of to-day lies the bright possibility of a better world.

Qur'anic Light.

When you have realised this, I would ask you to listen to some verses of the Qur'an, which, if generally understood and put into practice, would do much to advance the wider happiness of mankind.

Let me quote them:

"Surely those who disbelieve in God and His apostles, and who desire to make a distinction between God and His apostles, and who say, We believe in some but we disbelieve in others, and who desire to follow a course of differentiation — these indeed are truly unbelievers: and We have prepared for the unbelievers a disgraceful chas-
Tolerance Necessary.

Thus the position is clarified. We must fully respect other people’s prophets and the divine messages they gave to various other nations. We must not be hasty or bigoted, but must, in ourselves, display that saving Islamic tolerance, which recognises the multitude of prophets sent by God, and also the multiplicity of the scriptures sent down by God to every nation upon the earth. We must on all occasions keep the above-quoted Qur’anic verse in remembrance and beware lest we make distinction of this prophet above that prophet.

Practising this easy tolerance, based on reality and given Qur’anic sanction, we shall find that fundamentally we have nothing but goodwill towards our brethren of whatsoever outward faith. We share their humanity and we respect their prophets, and to God do we return, each one of us.

The Problem of Money.

Now let me add a few words concerning what is perhaps the greatest stumbling-block in the path of world peace and happiness. I refer to material wealth, to money, and to the amassing and the distribution of money.

Firstly, the Qur’aN permits trading but forbids usury.

Those who devour usury cannot rise up except in the semblance of one whom the devil has mauled. That is because they say, Trading and usury are the same; whereas God has allowed trading and forbidden usury” (2 : 275).

And again:

“Be sure that such of your substance as ye put out to usury, to increase it by adding the goods of other men thereto, causeth no increase of your treasure laid up in heaven. Howbeit, that which ye bestow in alms for the love of God is bread cast upon the waters; it shall return to you doubled” (30 : 39).

After all, the trouble lies not so much in wealth and the possession of wealth as in the collecting of usurious interest on wealth, whereby the poor are made to suffer continual hardship. It is not wealth that is wrong, but the love of wealth, bringing with it greed, grasping and selfishness. In truth:

“The love of the world is the mother of all evils.”

(A Saying of Muhammad.)

But listen again:

“Whoso desireth the world and its riches, in a lawful manner, in order to withhold himself from begging and to gain a livelihood for his family, and for being kind to his neighbour, shall come to God with his face bright as the full moon in the fourteenth night.”

(A Saying of Muhammad.)

But, even in trading, fair dealing and humane principles are to be followed and all sharp practice and unscrupulous methods are to be avoided. This age calls for the remembrance of the Prophet’s words in this connection. Thus:

“Whoever monopolizes trade is a transgressor.”

(A Saying of Muhammad.)

“Whosoever buys and sells at a cheap rate gains great advantage; but he who purchases and hoards so as to sell at a high rate incurs God’s displeasure.”

(A Saying of Muhammad.)

Does it not, after all, come down to this, that every trading transaction you may make is with your fellow human being, your brother? There should, therefore, be a fair and square bargain made at all times. Otherwise, if you yourself stand to gain much beyond what is right, your profit is at the expense of your brother’s loss.

WHAT THEY THINK OF US . . .

Persia’s need of Reform

The Special Correspondent of the London Times for November, 1949, in writing on Persia’s need of reforms, points out, among other things, the poverty which has become the hallmark of Muslim countries. He writes:

“The chronic complaint in Persia is poverty, partly the unavoidable poverty of a land largely desert and precipitous mountain, but partly the result of neglect. In some districts absentee landlords have left their peasants to the scant mercy of agents. In others, haphazard and antiquated farming, illiteracy and sickness keep the countryside poor. Rapacious administration discourages investment and fosters distrust of authority. The remedies — education, irrigation, anti-malarial measures, better communications, exploitation of whatever mineral wealth the country may possess — are obvious and the seven-year plan has been drawn up to apply them.

“On paper at least the plan is capable of raising the standard of life considerably, provided finance can be found and inflation avoided; but to carry out such an ambitious project requires more continuity, more fixity of purpose, and a tighter hand on official speculation than recent Persian Governments have displayed. It was hoped to provide this in part by setting up a quasi-independent organization to put the plan into effect, but the early supersession of the plan’s first administrator, Dr. Taqi Nasr, raised doubts, and in any case it would be necessary to supplement the plan by political reforms designed to produce a more stable Government.

“Such a programme was announced by the Shah last spring and partly enacted by a specially convoked Constituent Assembly, and later by the Majlis. The Senate, provided for in the original Constitution but ignored for 40 years, has been set up at last and a means devised for dissolving Parliament in case of deadlock. But the Electoral Bill was not passed and the procedure of the Majlis was so imperfectly reformed that Mr. Makki was able to prevent a vote on the oil agreement and talk it out almost single-handed. It can hardly be said that the conditions for a strong constitutional government yet exist, even if the men for it were available. A beginning only has been made. But without a strong Government the seven-year plan can hardly succeed . . .

“The work of administrative reform is going forward
gingerly — far too slowly for a country where official salaries absorb the bulk of the budget while lower officials are so underpaid as to make some forms of corruption inevitable and practically incurable. The plan is in existence; the national factories have been reorganized and projects for better roads and railways are in hand. Political reform has not been abandoned. But the atmosphere of hope which prevailed in the spring has undoubtedly given way, if not to despondency, at least to restlessness, impatience, and dissatisfaction. If the steps the Government somewhat belatedly took to remedy the shortage of grain dearing into famine during the winter there will still be a good prospect of orderly reform, provided the necessary energy can be found. But it is precisely energy that seems to be lacking.

Scheming and Intrigues of the feudal families flourish amongst the Arabs in Palestine

The Special Correspondent in Jerusalem of the London Times for January 2nd, 1950, writing under the caption of "The Arabs in Palestine," makes the following sorrowful observations on the pettyfogging mentality of Arabs in Palestine:

"Arab Palestine is desperately poor in spirit as well as in natural resources. Politically it is as barren as the Samaritan and Hebron hills; only the schemings and intrigues of the old feudal families flourish. These old jealousies, which divided the Palestinian Arabs during the last two critical decades, have emerged stronger and more furious and dangerous than ever before. There can be little nationalism, or even national identity, while these family and clan loyalties are considered more important, or more profitable. The Palestinian notables, unlike most Jordanians, share a vehement hatred for Israel. There is no doubt that this hatred will become a heritage of future generations and that it will do much to prevent any kind of modus vivendi from being created between Jordan and Israel.

"The dangers of this bitterness and hatred are obvious to most neutral observers. While the situation between Israel and Jordan deteriorates, the Palestinians do nothing to prepare for the hostilities which would inevitably follow if their schemings were successful. Apparently the Arab Legion is expected to do the fighting. Confused, vindictive, and unable to sacrifice personal ambitions for a cause of which they talk so much, they nevertheless do everything in their power to stop Jordan and Israel from coming to terms.

"Their power is not inconsequential, in spite of their weakness. The Palestinian role in unification is by no means passive. Palestinians wield almost as much power in Amman as the Jordanians do in Jerusalem, and there are many reasons why it should increase. Their participation must be accepted if union is to be achieved, and their superior numbers, knowledge, and experience are already making themselves felt."

Iraqo-Syrian Union

Lord Kinross, in expressing himself on the proposed, now shelved, Iraqo-Syrian Union, in a speech broadcast by the British Broadcasting Corporation reproduced in The Listener, London, for February 22nd, 1949, lets his reader see into the conflicting aims and ambitions that stand in the way of the unity of the Arab World. He says:

"The Syrian movement towards union with Iraq returns to the classic conception of Arab unity on a more limited scale. It envisages joint control of the military, economic and foreign affairs of the two countries, either under the Iraqi crown, or under some federal constitution which would enable Syria to remain a republic. There are in Syria the elements which object to the idea of the common crown, and there are also nationalist elements which object to becoming involved in the treaty between Iraq and Britain. But on the whole there is widespread enthusiasm for the project in Syria and widespread support for it in Iraq.

"Beyond their frontiers, however, there is widespread opposition. Egypt does not want the union, fearing that it would weaken her influence in the Arab world. She prefers to keep alive the Arab League, and has proposed, under its auspices, a military pact for collective security between all the Arab countries. Syria and Iraq, while supporting the pact, are inclined to doubt whether it will be practical or effective. But they argue that, in any event, it need not exclude Syro-Iraqi union, which is perfectly consistent with the principles of the Arab League. Saudi Arabia takes the same view as Egypt, being jealous, like Egypt, of the power of the Hashimite dynasty. Iraq does not want the union, mistrusting any movement which would strengthen the Arabs. The Lebanon is divided, the Moslems wanting it and the Christians not, because they are afraid of Moslem domination.

"Finally there is King Abdullah of Jordan. He wants Syro-Iraqi union less than anyone, because it conflicts with his own life's dream of a union between Syria and Jordan. He would like to see Syria under the Jordanian, and not under the Iraqi crown. He argues that, historically and geographically, Jordan is part of a Greater Syria, and that racially and culturally, the Syrians have far more in common with the Jordanians than with the Iraqis.

"All this may be true enough. But unfortunately King Abdullah has said it too often, and in such a way as to antagonise the Syrians. It is true that he has a certain popularity among the Syrian masses. But the educated middle classes suspect him of reactionary and autocratic tendencies. So they turn instead towards a union with Iraq feeling that Jordan might be induced to join in at a later stage. The ideal solution would probably be a triangular union between Syria, Iraq and Jordan which the Lebanon might subsequently join. In Abdullah's lifetime this could never be achieved under the Iraqi crown. It might be achieved in terms of a looser federation, in which each state retains its sovereignty. But this, in turn, could only materialise if Britain and America were prepared to give it their blessing and support. For in the long run the attitude of Britain and America provides the key to a permanent settlement in the Arab world.

"For the present Syria is likely to move slowly and cautiously in the direction of union with Iraq. Carried along at the outset by the first wave of popular enthusiasm, her leaders are now beginning to recognise some of the obstacles. Though Arabs, they are peoples of different temperaments, at different stages of evolution. Many months of intricate negotiation, perhaps in a heated political atmosphere, would be necessary before a joint constitution could be agreed. Meanwhile there are urgent social and economic problems to be solved at home, and the panacea of union, however attractive, would not in itself solve them.

"But such aspirations, once they have captured the Arab imagination, die hard. Union, in some form or another, is in the air. It is likely to be the main political issue for the new generation of Arab politicians. Britain and America, allowing respectively for Britain's ties with Egypt and America's ties with Israel and Saudi Arabia, will have to decide, sooner or later, on their attitude towards it..."

FEBRUARY 1950
NOTES AND COMMENTS

Christ and Christendom.

The News Chronicle of London published in its issue of 24th October, 1949, extracts of a speech made by Sir Stafford Cripps, the Chancellor of the British Exchequer, "as an ordinary member of the Christian community," at a Christian Action Meeting at Blackburn, England. The purpose of the meeting, we are told, was to call Christians to action in the public affairs, and was supported by Anglicans, Roman Catholics and Free Churchmen, members of the three main political parties and City Councillors. Sir Stafford is reported to have said: "What I do say is that unless the peoples of the world are prepared to use practical and admirable tests which Christ laid down as a guide to their way of life, we shall before long plunge into an even more disastrous international tragedy than any we have yet experienced."

One wonders what has been the difficulty so far in applying these ideal tests to the everyday affairs of Christian life and what the guarantee is that they will ever be so applied at any time in future. Maybe these tests are too ideal to be so applied, or perhaps the people who have been professing this faith for the past two thousand years are incapable of applying them in the manner desired. We think Sir Stafford could have simplified the matter by defining these tests for the common people of the world. One would then proceed to find out where the defect actually lay. If he means by these tests the example of passive suffering and of complete other-worldliness of Jesus, one would be inclined to despair of this example ever inspiring the virile nations of the West to whom the only law of life so far known is of self-assertion and violence without any provocation. Indeed, if 2,000 years of experience in the midst of civilized and enlightened life and a knowledge of the Master's life in all its phases have not been able to incline the Christian nations towards these examples, one wonders what further possibility there is for them to have any attachment to this ideal in future.

Sir Stafford reached the climax of the paradox when he said: "I recognise the vast difficulties that lie in the way of the practical application of the Christian beliefs, and yet I must acknowledge that they are God's directive to the world if it seeks after peace, for I believe in the divinity of Christ."

It is really confusing to see Sir Stafford emphasis the divinity of Jesus Christ, while addressing a Christian nation. We also wonder if an enlightened man, as he is, does actually believe the man Jesus to be a veritable incarnation of God in flesh and blood, as many idol-worshiping nations of the ancient and modern world believe their respective heroes to be, or whether he believes merely in the divine mission of the Master of Galilee, just as any sensible man to-day would believe in the divine mission of any teacher that has ever appeared in any part of the world?

Christian Principles of Life.

But, this question aside, it yet remains a problem what are the tests that can be deduced from the life and example of the Master, as his peculiar directives to the world, or which at least were meant to be so by the Master himself. We are yet to come across a clear ruling on this point. No doubt the great Nazarene teacher has extolled the virtues of meekness, humility and poverty, but to be fair to other religious communities this is no monopoly of Christianity. The Prophet of Arabia, who is wrongly believed to be preacher of violence, did not neglect these soft virtues either. We come across in the Qur'an for example such verses as the following:

"As for that future abode We assign to it those who have no desire to exalt themselves on the earth nor to make mischief and the good end is for those who guard against evil" (28 : 85).

"And hasten to forgiveness from your Lord and a garden, the extensiveness of which is as the heavens and the earth. It is prepared for those who guard (against evil) 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).

These are no solitary passages of the Qur'an, but they form the burden and the pith, so to say, of the Qur'anic teachings.

Why the Christian faith is compromising and lifeless.

Sir Stafford's observations for once hit the mark when he says: "Perhaps the Church had been too ready to compromise for the sake of a quiet life, and the militant note which Jesus Christ struck had sounded too raucous in the respectable atmosphere of our modern life. Whatever the cause, there was not to-day that burning faith in the truth and efficacy of His teaching." What Sir Stafford suggests as a probable cause of the waning of the influence of Christianity as a faith is, as a matter of fact, decidedly the cause for such warning. The compromise, moreover, with the current values of life and the current standard of respectability is not a new thing in Christian history. It was quite early in its history that Christianity adopted these standards as its own and became not only worldliness-minded in practical life, but even superstitious in the matter of fundamental beliefs and the rituals of the faith. The Church, as it stands to-day, carries with it very little of the traditions of the faith of Jesus and very much of the traditions of pagan Rome. No wonder that through the process of this admixture the faith has suffered in its efficacy.

Time limit in Religious Movements.

But there is another factor that is at work in this tragedy. Perhaps even a Christian of Sir Stafford's calibre has not yet considered that, like many other covenants, the covenant of religion has a time limit. Religious figures that have appeared from time to time have each of them a time limit appointed for the efficacy of their teachings. An intelligent man can easily understand that the central spirit and fundamental teachings of all the teachers are practically the same at bottom. The successive appearance of these figures, therefore, in history would be meaningless if we did not recognise this rule of time limit as applied to the effectiveness of their spiritual powers. We are not entering into the region of mysticism when we say that, apart from the rational and surface moral appeal of the teachings and the conduct of a teacher, there is such a thing as spiritual waves set in motion by such personalities. These spiritual waves cover a larger or smaller area of the surface of history according to the personality of the teacher concerned. A study of history will give one the impression that the spiritual waves created by the teacher of Nazareth were not big enough to go a long way in history. It was accordingly felt necessary that another teacher should follow him within 600 years. If one examines the history of the first thousand years of the Christian era, one will find that the spiritual suzerainty of the past 1,000 years of humanity really belongs to Islam and not to Christianity. Because all the elements of positive virtue that have made humanity fit for civilized existence during these centuries are the direct contribution of Islam to human civilization.

We, therefore, appeal to all sound-thinking and open-minded Christians of the type of Sir Stafford Cripps to advise the Christian peoples of the West to supplement their faith in Christianity by an allegiance to the spiritual personality of the
Prophet Muhammad, who is rightly regarded by 400 millions of people as the Prophet of the Age and who have shown the virility and positive vigour of their faith by a prolonged course of civilized existence without any moral breakdown in their social structure.

Christianity needs supplementing to meet Marxism.
Sir Stafford incidentally makes some passing remarks on the Marxist creed which we fully endorse.

"However satisfactory Marxism or Communism may be as an explanation of the ills of civilization, and as an oppositional creed to encourage and stimulate men and women fighting for their rights of equality and justice, it breaks down hopelessly the moment it becomes a government policy for them. As we have seen all over Eastern Europe, it can only carry through its policies by destroying all freedom of thought and action except that of the small governing minority."

We are afraid, in spite of the right analysis of the situation, Christian leaders of thought have up to this moment shown only a defeatist mentality and adopted a passive attitude in opposing this anti-religious creed of Communism. Christian people forget, as has been rightly remarked by Sir Stafford himself, that there should be a practical programme of social behaviour in our fight with Marxism. They should at the same time realize that Christianity, as such, has no such programme at all. As may not be unknown to Sir Stafford and Christian leaders of thought, Christianity is a religion of sermons and, unless it adopts the law of Islam to supplement its religious code, it has no ground to stand on in its fight against Godless Marxism, which has a programme and a definite scheme for the social life of man.

Despair of Christianity.
The British Chancellor of the Exchequer does not seem very optimistic about the future of his ancestral faith, as his closing observations show:

"Christianity should to-day be the strongest support for democracy throughout the world, but it could not be so unless it could take itself right into the home of the ordinary man and woman and deal with their material problems.

"The Church has tended to forget or to overlook all this, and so the material doctrine of Communism, which is essentially mystical and religious in its appeal, has stepped in and taken away the loyalties of many people, and has left others disillusioned and doubting as to whether Christianity really means anything at all to them."

If one identifies religion with Christianity and cannot think of anything else, this note of Sir Stafford's would appear a very gloomy foreboding for religion itself. A bolder spirit in Christendom, however, could very well have discarded shyness in this respect and could have advised his co-religionists to look for a further religion in Islam, which wonderfully combines the lofty idealism of Christianity with a rational and systematic programme for the social and economic life of man. So long as this is not done, thinking Christians will only have a sorrowful time to pass in view of the surging tide of Godless Communism let loose on the world.

A GLANCE AT THE

WORLD OF ISLAM

Vegetable Oils.
There are about 25 factories producing vegetable oil in Egypt. The seeds employed are cotton seeds, linseed, sesame seeds and ground nuts. More than 5,000 workmen and employees earn their living in this industry, which produces from 65,000 to 75,000 tons of oil annually; of which 2,000 tons are used for making soap, 5,000 tons for other industries and the rest for food.

Soap.
Two hundred and thirteen soap works exist in Egypt, of which 10 are very large and furnished with the latest equipment. The products of some of these factories rival the best qualities of imported soap. The capital invested in this industry amounts to L.E. 3,000,000, and there are rather more than 4,000 workmen — all Egyptian. The production of soap in Egypt slightly exceeds the local demand. This industry could increase production, were it not for the difficulty of getting raw materials such as oil and caustic soda.

Glycerine.
Three large factories produce an average of 40 tons a month (three varieties are manufactured — industrial, refined and medical). Part of this is exported.

Paper.
In Alexandria there are two large factories for the manufacture of paper, as well as two other smaller ones in Cairo. This industry occupies about 1,000 workmen. It produces principally cardboard and wrapping papers. It has been found possible lately, however, to make limited quantities of newsprint.

The actual production of the first two kinds reached 17,000 tons during the war. Before the war Egypt used 6,500 tons of newsprint yearly. This quantity could be produced locally. As for printing paper, of which 6,000 tons are used annually, its local production is not yet assured.

Sulphuric Acid.
A single factory at Kafr el-Zayat produces sulphuric acid and employs 346 men. The raw materials for this industry are plentiful in Egypt, but foreign competition gravely infects this industry.

Organic Manure.
Twenty-eight factories produce 337,800 tons annually and the raw materials are present in Egypt. This industry has no fear of foreign competition, as the same qualities made abroad are not imported.

Caustic Soda.
Certain societies are undertaking the extraction of nitrate from the lakes in the regions of Wadi Natroun and Hoch-Isa. 6,500 tons of caustic soda are produced every year in Egypt, but the local consumption is 14,000 tons and the difference is imported.

Matches.
Among the Egyptian industries which rendered very great services during the war was the manufacture of matches. Ten large factories, with a capital of L.E.450,000 and employing a thousand workmen, produced during the last three years of the war 2,405,851 packets and 960,858 boxes of matches; thus largely satisfying the country's needs.
Other industries flourishing in Egypt are the manufacture of glass, beer, yeast, gelatine and paint.

The Avicenna Millenary.

The Arab League is taking active steps to organise a literary festival in memory of the famous Arab philosopher Ibn Sina (Avicenna). The governments of Turkey, Iran, India, Oriental seminaries in American and Europe, and academical societies, have been invited to take part in it. It is expected to have on view some of the rarest unpublished MSS of Avicenna which are preserved in Escurial.

The Cultural Section of the Arab League has collected information about all the published works of Avicenna and also the unpublished MSS. It has requested the principal libraries in the world to make available to it the photographic copies of their MSS with a view to publishing them.

The venue of the millenary festival is not yet decided upon. Beirut, where the United Nations Educational, Scientific and Cultural Organization held its last session, and Cairo, which is the seat of the Arab League, are the two names that are being suggested.

It may be pointed out that the Avicenna Fair to be organised by the Arab League is quite independent of the Avicenna Fair which Iran expects to hold.

The Manufacture of Cellulose.

Cellulose is one of the most important raw materials used in the manufacture of artificial silk, paper, plastic goods, dyes and explosives. Cellulose, which is extracted from reeds, can be easily manufactured in Egypt, where reeds are plentiful.

The Ministry of Commerce and Industry invited an Italian expert to Egypt. According to his report the local reeds contain a quantity of cellulose sufficient to make its industrial development worth while from the economic point of view.

Navigation in the Suez Canal.

The traffic through the Suez Canal, in the course of the first six months of 1949, reached a new record: 32,240,000 tons, that is to say, 14.2% more than during the second six months of 1948. In June, the traffic decreased by 3% from that of May, with 5,646,000 tons.

Five French firms have been charged, by the Suez Canal Company, with the digging of a secondary canal, 11 kilometres long, to ease the traffic in the principal canal.

The contract is worth 625,000,000 francs, and the work must be completed within 15 months.

The construction of this canal will eliminate the waiting of vessels to allow boats coming in the other direction to pass. This will considerably speed up the canal transit traffic.

Islamic Council.

"Nearly all independent observers agree that some of the needs of our community in England require an integrated safeguarding action to be taken by all interested Muslim organizations in England. Therefore, about a year ago the Executive Committee of the Islamic Council of the United Kingdom passed a resolution urging the formation of an Islamic Council of Great Britain, and appointing Mr. 'Abdu'l Majid and Mr. Isma'il de Yorke, as members of a sub-committee to explore all possible channels of approach and to convince all other Muslim organizations of the urgent need of such a Council. The main object of this Council was to establish closer contacts between those working on different aspects of the problems of the Muslim community in the United Kingdom and to co-ordinate their efforts and avoid unnecessary overlapping. This was a sort of foundation-stone of the Islamic Council. I feel confident that all important Muslim organizations will wake up to the immediate need of their participation in the Islamic Council and the formation of a united front. If this results in complete co-operation among various Muslim organizations, it may prove to be one of the major events of the year and a milestone in the chequered history of our community in this country."

Membership.

The Secretary then spoke of the Society being "strictly non-sectarian, owing no allegiance to any religious sect, political party or any other sectional interest and dependent on the Holy Qur'an for its guidance and inspiration. It was not a regional organization, representing any one nation, but an international body deriving its membership from Muslims from all parts of the world. . . ."

The Secretary then drew the attention of the members to "the issues confronting the Muslim world and therefore the problems of the Muslim Society are likely to grow, rather than diminish, in importance and urgency. Therefore our comparative success during the past year must not lead to complacency. Instead, it should be a source of encouragement to greater effort in all spheres of this important work."
The report of the Secretary ended with an appeal to the younger members of the Society. He said: "Young friends! You have a proud heritage in the living philosophy of Islam. You have every reason to be proud of your religion because its great teachings are second to none and stand supreme in the entire history of mankind, not only from the moral and spiritual point of view but also from the physical and materialist point of view. It is essential to have broad-mindedness, tolerance and equality if there is to be peace in this world-shattered world. And yours is the only religion that lays down in black and white that we must respect the prophets of all religions, and that all human beings, irrespective of their race, caste or colour, are born equal in the eyes of God. Therefore, it is your duty to master the fundamental teachings of this beautiful philosophy so that you can proclaim these great principles and convey this mighty message of brotherhood of mankind to every corner of the world."

As there were not sufficient nominations to cause an election, the Chairman read out the names of the Committee for the coming year. There were only two new members to replace the retiring ones — Mr. H. G. Gresstock and Khan Babadar Ghulam Rabbani Khan. The Chairman also announced that in view of the services of Mr. 'Abdul Majid, Editor of the Islamic Review, to the cause of Islam in the West, the Committee had asked him to become a patron of the Society for life, and also announced that the Society elected Mr. W. B. Bashy-Pickard, a prominent English Muslim, as its President for the year 1950.

Indonesia

Ratification of Results of The Hague Round Table Conference.

All sixteen Indonesian States having ratified the results of The Hague Round Table Conference brought into being the Republik Indonesia Serikat. The most significant ratification was that of the Republican Provisional Parliament. In its Plenary Session it ratified the agreement with 226 votes to 62 — with 31 abstentions.

This ratification paved the way for the signing of the Provisional Constitution of the Republic of Indonesia, drafted at The Hague. The ceremony took place in President Soekarno's residence in Batavia, where on the 17th August, 1949, the independence of the Republic of Indonesia was proclaimed.

Meanwhile, the Dutch First Chamber ratified the agreement, and the Transfer of Sovereignty took place on the 27th of December, 1949, according to schedule, at Amsterdam.

Simultaneously, in Batavia (now Jakarta), the Representative of the Dutch Crown relinquished authority of the former Netherlands East Indies Government to the Sultan of Jogyakarta, representing the Republic of the United States of Indonesia. From that day on, the Sultan was in charge of the security of Indonesia, and would temporarily be heading the Army and Police of the United States of Indonesia until the respective heads of these organs are appointed.

Soekarno First President of the United States of Indonesia.

Dr. Soekarno, President of the Republic of Indonesia, was elected President of the United States of Indonesia on the 16th December, 1949, by a unanimous vote of the delegates of 16 Member States of the United States of Indonesia.

Soekarno's first act as Chief Executive of the Republic of the United States of Indonesia was to charge Dr. Harra, Anak Agung Gde Agung, the Sultan of Jogyakarta and Sultan Hamid II, with forming the Government.


The newly-formed Government of the United States of Indonesia announced the following outlines of policy which they will follow:

1. To realise as soon as possible an effective transfer of sovereignty to the United States of Indonesia; re-organise the Netherlands-Indonesian Army and integrate it with the Armed Forces of the United States of Indonesia; to come to a speedy evacuation of all Netherlands forces now in Indonesia.

2. To maintain social peace and order for ensuring democratic rights and fundamental human rights and freedom to everyone.

3. To hold general elections for the Constituent Assembly.

4. To strive for improvement of the national economy, finance, communications, health, housing and social provisions; carry out reconstruction and rehabilitation programmes.

5. To improve the academic education of the people; set up a cultural centre; intensify anti-literate campaigning.

6. As regards foreign policy, to concentrate on the strengthening the position of the United States of Indonesia within the family of nations; support the ideals of world peace and brotherhood of nations; strengthen the moral, political and economic relations between the South-East Asian countries; strive for membership in the United Nations.

7. To follow a policy within the Netherlands-Indonesian Union which will benefit the United States of Indonesia; attempt to solve the New Guinea issue within this year, through peaceful means.

Pakistan

The lot of the masses in Pakistan.

The Government of Pakistan is taking measures to improve the standard of living of the masses. It has given to the Provincial Governments Rs. 1 crore (1,00,00,000) in the current year's budget for development of agricultural projects. These schemes are expected to increase production of food grains by about 800,000 tons.

Other measures have been considered and high priority to schemes of industrial development has been given. A Finance Corporation with a capital of Rs. 6 crores (6,00,00,000) has been set up to assist in industrial schemes, while a sum of Rs. 4 crores (4,00,00,000) has been provided in the budget for establishing large-scale industries. The Government has understood the importance of a speedy industrialization of the country as a measure for raising the standard of living of its people.

Generation of power was another item which is being pursued actively, for it helped to give more employment to the people. The Government has given high priority to power development schemes in the Provinces of the North-West Frontier, the West Punjab and East Bengal. The total cost of these projects was estimated at Rs. 20 crores (20,00,000,000), and they were expected to produce 116,300 kilowatts of energy. The establishment of the Jute Board had already achieved a good deal of success in ensuring fair prices to the cultivators.

Two more Universities in Pakistan.

Pakistan is shortly going to have two more universities — one residential situated in the Federal Area of Karachi, the other at Peshawar. Both these universities will begin to function soon after the bills for their erection are passed by the Pakistan Parliament and the Provincial Legislative Assembly of the North.
Western Frontier Province in their forthcoming sessions respectively.

The provision of a suitable building in the rapidly growing metropolis of Pakistan will be a difficult problem to solve, but it is understood that the education authorities of Pakistan will not account delay the functioning of the Federal University.

In Pakistan there are at present three universities — the University of the Panjab, the University of Dacca and the University of Sind.

Census of Pakistan in 1951.

The Parliament of Pakistan has passed a bill empowering the Government of Pakistan to hold the census of Pakistan in 1951. The decennial census of the population was due in 1951. Owing to mass migration of population from Pakistan and influx of refugees in Pakistan, it has become difficult to take census. Besides, certain changes in the boundary of the Dominion have made the task still more difficult.

Persia

Progress of Education in Iran.

The modern system of education in Persia was born during the rule of the Qachars, and the nucleus of Teheran University was formed during the régime of Nasir ‘Ali Shah Qachar. At present there are about 1,100 maktabks, 300 secondary schools and 10 institutions for higher learning.

Besides the University of Teheran and Tabriz, two more universities are to be established at Mashad and Shiraz. The University of Teheran has about 5,500 students. During the last ten years, 15,000 new books were published in Persia.

Co-education in Persia was introduced in 1935. Primary education is compulsory in Iran, but so far not much progress has been made due to dearth of teachers and lack of finance. It is estimated that about 25 per cent of the boys and girls of school-going age in Persia go to school.

Soviet Russia

Reconstruction of Baku.

The head architect of the Azerbaijani capital, Baku, has submitted a report to the Academy of Architecture of the Union of Socialist Soviet Republics on the reconstruction of the city.

Under the Soviet régime Baku has grown three-fold, and in the next few years will become one of the most beautiful cities of the Soviet country.

The general plan for the reconstruction of the city, which is already being materialized, envisages the radical replanning of Baku. Under this plan the city will be extended to the very seashore, where an architectural ensemble of Government buildings will be erected. Industrial enterprises are being removed from residential districts. The general architectural plan of the city envisages pulling down almost one-third of the old houses.

20th Anniversary of Tajik Republic.

On the occasion of the 20th anniversary of the Tajik Soviet Socialist Republic, which was celebrated on December 18th, 1949, it was stated that within the past 20 years an advanced industry and a highly-mechanised agriculture had been created in the Tajik Republic, and the culture of Tajikistan — a culture national in form and Socialist in content — was developing.

In comparison with pre-Revolutionary levels the gross output of Tajik industry has increased more than tenfold. Cotton, silk, footwear, meat and dairy and other industries have been newly created. Old enterprises were reconstructed and dozens of new ones built in the coal-mining, oil, cement and electric power industries.

Agriculturists of the Tajik Republic have brought hundreds of thousands of hectares of fertile virgin soil under the plough, and are increasing the production and delivery to the State of cotton and other industrial crops, vegetables, melons, etc. Stock-breeding is being successfully developed in the Republic. During the past 20 years nearly 3,000 schools have been established, as well as a wide network of higher and secondary educational establishments, 15 theatres, 214 cinemas, and over 540 popular libraries, and all these are now functioning in the Tajik Republic. In comparison with pre-Revolution days the number of hospital beds in the Republic has increased 154 times and the number of physicians and doctors has increased 78 times.

The Republic has emancipated the Tajik woman and drawn her into active participation in the State, economic and cultural construction of the country.

Rebuilding Kirghizian Villages.

Over 500 collective farms of Kirghizia are reconstructing their villages according to general architectural plans. Instead of the old houses dispersed in the fields, new, well-built houses, corresponding to the increased cultural and living demands of the peasants, are to be erected. Schools, hospitals, village clubs and administrative buildings will be built according to type plans.

The new village of the Kirov collective farm of Karasui District recalls a little town. The village has straight streets, a square surrounded by big buildings with a Lenin memorial in the centre and beautiful houses.

Sudan

Arabic as Official Language.

The Assembly of the Sudan endorsed a motion by its Education Minister, Sayed ‘Abdel Rahman ‘Ali Taha, that Arabic, the tongue of the Northern Sudan, should be taught throughout the pagan South and that, eventually, it should become the only official language of the Sudan as a whole.

The motion on Arabic produced a lively debate. This was expected, as recent meetings of southern province councils had produced some criticisms of the Government’s policy to introduce the teaching of Arabic into all southern schools, and the Northern Press had campaigned against the Southern missionary societies on the assumption that they were resisting Government policy. One of the main arguments against the motion was that recognition of Arabic as the only official language would be detrimental to efficiency in Government work and that it would discourage foreign experts from coming to the Sudan. This was met by introducing into the motion the words “without prejudice to efficiency and economy.”

Speaking for the motion, the Minister of Education said Arabic was closely related to the national character of the Sudan and would be maintained as a vital modern language. He stressed that if it became the common language of the Sudan, local languages would not die out, and he asked for English to be taught as a subject in secondary schools but not to be used as the medium for teaching other subjects. The Minister assured the Assembly that Southerners need have no more fear of Northern teachers interfering with their language than Northerners would have when Southern Christian teachers were posted to the Northern schools. The teaching of Arabic in the multi-lingual tribal South is a fundamental part of the new educational programme of the Sudan.

Syria

According to the last census taken in Syria the population of the Republic is 3,043,310, of which 1,543,898 are males and 1,499,412 females. The number of those who profess Islam is
Turkey

The 676th Anniversary of Maulana Jelal ud-Din Rumi.

A meeting in memory of the great Muslim poet and philosopher Maulana Jelal ud-Din Rumi was held in the auditorium of the Faculty of Languages, History and Geography, the University of Ankara, on 17th December, 1949.

The meeting was opened with an eloquent speech by the Rector of the Ankara University, Dr. Hikmet Birand. This was followed by a flute recital (New Taksitir), after which Dr. Feridun Nafiz Uzlug, from the Faculty of Medicine, spoke about Jelal ud-Din’s life and character.

His Excellency the Ambassador of Pakistan, Mian Bashir Ahmad, was the next speaker. The Ambassador’s theme was the National Poet of Pakistan, Dr. Muhammad Iqbal. His Excellency’s speech was in Urdu, which was translated into Turkish and received a warm ovation from the audience.

Before the end of the meeting Mr. H. S. Everett, from the British Council, read some pieces from Rumi’s Musnawi, rendered into English, and Mr. Kemal Edip Kurkcuoglu recited some poems of Maulana Jelal ud-Din in Turkish and Persian.

Conference on the Turkish Language.

The sixth Turkish Language Conference was opened in Ankara on the 19th December, 1949, to study the latest developments in the Turkish language, and to establish a scientific approach to the language controversy. A report prepared by its Committee which advocates a policy based on the study of the language as used in Turkey, and the Turkish dialect as used in Istanbul, was accepted, the recommendations of the Committee on orthography being rejected, as it complicated the present system of the composition of Turkish words.

Turkey’s Position in the European Council.

The Turkish National Assembly has passed a bill ratifying the Organization Statute of the Council of Europe, as discussed at Strasbourg in August last year. Turkey was invited to become a member wielding eight votes, fewer only than the representation allotted to Britain, France and Italy.

In presenting the bill to the Assembly, the Foreign Minister, Mr. Necmeddin Sadak, said that formation of the European Council constituted an important turning-point in the history of Europe, just as Turkey’s acceptance of the invitation to join the Council was a landmark in Turkish political history. He pointed out that the whole world had come to realize that Turkish foreign policy was aimed at safeguarding the peace and the aim of establishing world peace in accordance with principles of right and justice was written into the Constitution of the European Council.

The Foreign Minister observed that: “It is also admitted on all sides that Turkey is a major factor for peace and a strong element of security and stability in the midst of the unsettled conditions prevailing in Europe to-day. Therefore, it is by right that Turkey is participating in the work of the family of nations which seeks to establish and preserve peace; and her inclusion in the European Council answers the question of whether she is or not a European state: it is also as a European state that we receive aid under the Marshall Plan.”

He went on to say that Turkey had many ties, economic as well as political, with every continent: these ties with countries in the Near East and Asia, extending as far as India and Pakistan, were daily growing stronger; but it is their relations with the West that constitute the pivot of Turkish policy. “There is no doubt that this is not so much because of geographical position as because, following the Ataturk reforms, Turkey became a member of the European family. I should also like to emphasise that the present position occupied by the Turkish Republic among the Western democracies, in her capacity as the possessor of a democratic régime and as a state deeply attached to individual and political freedoms, is sufficient to demonstrate the esteem
gained through the political course which we all support with such great strength and sincerity."

**Turkish Radio Stations.**

The new 150-kilowatt medium-wave (426 metres, 704 kilocycles) radio station in Istanbul began broadcasting regular daily programmes in December, 1949.

A new 100-kilowatt short-wave station in Ankara is nearing completion. This will supplement the present 20-kilowatt short-wave transmitter in Ankara (9,465 and 1,545 kilocycles) which carries Turkey’s foreign language programmes. Turkey’s fourth radio station is the 120-kilowatt long-wave transmitter, also in Ankara, used for domestic programmes.

**Census Planned for 1950.**

The next general census in Turkey will be taken on the last Sunday in October, 1950. Preparations are being made to employ the latest methods for interpreting the data to be collected.

The last census in 1945 showed a total population of 18,861,609, an increase of 1,040,659 over the 1940 figure.

**Marshall Plan Aid.**

Twenty-eight Turkish agricultural engineers are shortly to spend in the United States two years to study latest farming methods at special courses. Their expenses will be paid by the Marshall Plan administration.

The Turkish Ministry of Agriculture has announced that tractors and other agricultural machinery delivered to Turkey under the Marshall Plan will henceforth be sold to farmers in the Ankara area against an advance payment of 20% and instalments spread over six years. Farmers had previously been required to pay 37.5% down and the balance in four years.

**Industrial Expansion.**

A new cotton textile mill being built at Halkapinar, near Izmir, estimated to cost over $10,000,000, with 32,644 spindles, will produce 3,100 tons of No. 20 yarn per year, which the 864 automatic looms and numerous presses will convert into 25 million metres of printed fabrics, representing about one-third of Turkey’s present annual consumption. The factory will be equipped with machinery purchased in the United States, and will employ some 2,200 workmen when it is ready for production in 1951.

A third paper and cellulose factory is planned for construction at Izmit, near Istanbul. Construction of the first two paper factories at Izmit has resulted in an increase of population from 14,000 to 35,000; and the employment to be provided by the new plant is certain to give added impetus to the expansion of this industrial area.

## WE AND THEY

### Afghanistan

**Indo-Afghan Treaty of Friendship.**

A five-year treaty of friendship between India and Afghanistan was signed on January 4th, 1950, in New Delhi by the Prime Minister, Pandit Nehru, and the Afghan Ambassador, Sardar Najibullah Khan.

The treaty recognises the independence and rights of the two States, affirms that there shall be everlasting peace and friendship between the two countries and provides for the establishment of diplomatic and consular posts in each other’s territories and for the grant to their representatives of diplomatic and consular privileges.

The treaty further provides for the establishment of trade agencies in each other’s territories. It affirms an agreement between the two Governments to strengthen and develop cultural ties and to assist in each other’s industrial and agricultural progress.

There is a provision for the settlement of differences arising out of the interpretation or application of the treaty by negotiation or through arbitration. The treaty is to remain in force for five years in the first instance but thereafter it is liable to termination at six months’ notice.

### Indonesia

**Way open for Foreign Estate Owners to visit their holdings.**

Owners of foreign estates may visit their properties if they so wish and the Republican Government was prepared to allow foreign owners of enterprises in Republican territory to inspect their holdings therein in order to make necessary arrangements for their reconstruction and rehabilitation.

All reconstruction work in Indonesia would be carried out in conformity with decisions reached at the Hague Round Table Conference concerning the workers’ social welfare. The Republican Government would do everything in its power to safeguard and assist foreign owners of enterprises located in Republican territory.

### Pakistan

**Minorities of Islam.**

Mr. Liaquat Ali Khan, Prime Minister of Pakistan, addressing a large public meeting at Bannu, N.W.F.P., on December 15th, 1949, called upon the people to shape their character according to the principles of Islam. He stated that if Pakistan was not built into an Islamic State it could not last long, and that the Islamic State was the best guarantee for the protection of the rights and privileges of non-Muslims, because the principles under which minorities were treated in a true Islamic State were the finest in the world.

The Prime Minister also said that the policy of the Pakistan Government was to improve the lot of the common man and that if it failed to remove poverty its existence had no meaning. He pointed out that Pakistan was not created for a few individuals or capitalists; it was made for the people, but as the greater portion of the Budget was being spent on the defence of the State all schemes for ameliorating the condition of the masses could not be completed immediately.

**Pakistani Trade Agreements.**

The Pakistan Government has concluded trade agreements with Germany and Czechoslovakia representing £48,000,000 a year. Pakistan has agreed to buy considerable quantities of cloth from Czechoslovakia, and total business would be more than £8,000,000 a year. Textiles, leather machinery and chemicals would be purchased from Germany in exchange for hides and skins, jute, tea and drugs. The volume of trade will reach £40,000,000 annually.

Under this agreement with Czechoslovakia Pakistan would sell jute, cotton and new goods like pharmacological raw materials, sports gear (footballs) and dried fruit to Czechoslovakia.

Czechoslovakia will supply light investment goods, vehicles, tractors, paper, chemicals, textile goods and matches.

48
Agreements with both countries concerning trade marks, patents, and the position of German and Czech nationals in Pakistan have also been concluded.

Turkey

Turkish-Yugoslav Trade Agreement.

A trade agreement between Turkey and Yugoslavia for a general exchange of goods, and, especially, Turkish cotton against Yugoslav timber and pit props and a payments agreement allowing both sides $500,000 credit, was concluded on January 5th, 1950. An agreement for compensation of Turkish nationals' properties which have been nationalized in Yugoslavia has also been reached.

Turkey's Relations with the United States of America and other countries.

The Foreign Minister of Turkey, Mr. Ncemeddin Sadak, in answering a number of questions on Turkey's foreign relations, spoke specially on the subject of the United States of America's plans to increase its naval strength in the Mediterranean. He said: "Because of the Truman Doctrine, the United States is intimately concerned with safeguarding peace and security in the eastern Mediterranean. From this point of view, the stronger the United States is in the Mediterranean, the more advantageous this will be for the defence of Europe."

Regarding his conversation with Mr. George C. McGhee, Assistant Secretary of State, during the latter's visit to Istanbul and Ankara earlier in December, 1949, to head the conference of U.S. diplomats in the Middle East, the Turkish foreign minister said: "Our talk served to confirm once again the conviction that the continued strengthening of mutual interests and co-operation between Turkey and the United States is essential to maintaining peace and security. We agreed that the reciprocal interests of Turkey and the United States coincide in all respects."

"We are pleased to note that our friendly and good-neighbourly relations with Syria and the Lebanon are steadily becoming stronger. There is no change in our relations with Russia... Our relations with Bulgaria unfortunately continue unchanged: the Bulgarians have not yet released the Turkish officer whom they arrested without cause..."

Summing up the year 1949, he said: "I regret to say that no step forward in the direction of world peace and security was accomplished in 1949. On the other hand, it is necessary to note that 1949 has been a successful year for the nations of Europe from the standpoint of seeing where danger lay and uniting in the face of such danger."

Turkey and Greece launch campaign for closer links.

A joint Turkish-Greek commission has submitted to the governments of the two neighbour countries its proposals to make the bonds between the peoples of Greece and Turkey even closer and stronger than at present.

The decision to form such a commission was taken during the meeting of the European Council at Strasbourg in August, 1949, when Turkish Foreign Minister Ncemeddin Sadak had several conversations with Mr. Tsaldaris, Greek Foreign Minister. It was announced at the time that Turkish-Greek friendship would take precedence over everything else, and that all necessary means would be pursued to maintain existing manual support and solidarity.

The commission, composed of three Turkish and three Greek representatives and including several former cabinet ministers, has proposed the formation of a 5-member committee in each of the two countries, to be made up in each case of three cabinet members and two members elected by Turkish Greek and Greek-Turkish Friendship Societies. The committees would formulate programmes to facilitate travel between Turkey and Greece, encourage lecture tours, exchange teachers and students, provide material for radio programmes and articles in the Press; publish books in Turkish and Greek to make the people of each country better acquainted with the cultural, political, and economic structure of the other; translate the classics of each country, etc.

International Fairs

The Prague International Fair (Czechoslovakia), from the 14th to 28th May, 1950.

As a result of the reorganization of Czechoslovak national economy after the War, the famous Prague International Fair will this year be held once a year. The Prague International Fair thus follows the line of the majority of other international Fairs held annually. The duration of the Fair has been prolonged from 8 to 15 days, so that the total number of days of the Fair remains practically unchanged.

International Motor Show at Turin, Italy, from the 4th to 14th May, 1950.

The 52nd International Motor Show will be held at Turin, in the Palazzo delle Esposizioni, from May 4th to 14th, 1950, covering the whole range of automobile production. The Show will also include a historical display of racing cars which will give visitors a complete picture of the technical development of this interesting branch. There will also be a series of national and international meetings and congresses connected with the automobile industry, trade and engineering.

Frankfurt International Fair at Frankfurt, Germany, from the 19th to 24th March, 1950.

The Frankfurt Spring Fair will include a general Sample Fair as well as a Technical and a Building Fair. Home and foreign trade will here engage in a lively competition in the 33 Fair branches. Foreign countries are expected to participate in more than before with their own pavilions and individual stands. Among the Fair Groups, which comprise productions of all branches of industry, will be exhibited the following: Textiles, sports, footwear and leather goods, jews, gold and silverware, watches and clocks, glassware, hardwoods, household goods, medical and surgical goods and appliances, optics, cinema and photo goods, rubber goods, perfumes, soaps, cosmetics and toilet articles, radio sets and accessories, office and business goods, furniture and accessories, toys and educational media, mechanical and electrical engineering tools and appliances, agricultural and horticultural implements and machinery, vehicles of all types and accessories.

BOOK REVIEWS


There is no denial of the fact that Brockelmann is one of the greatest living Orientalists, if not the greatest of them all. His services to Arabic history, culture and literature, especially through his encyclopaedic work, Geschichte der Arabische Literatur, are invaluable.

FEBRUARY 1950
But his History of the Islamic Peoples and States is certainly not of the same calibre as his other works. This is easily explained on the ground that Brockmann is a philologist and bibliographer rather than an historian.

The present work reminds me, in a way, of Majlisi's Bihar al-Anwar, which is an incongruous admixture of facts and fables, and as an Arabian said of Bihar, "of pearls and pebbles". The following points are what I noticed with regard to the book, throughout my careful study of it:

1) To begin with, I don't agree with the author's statement that "the Bedouin is above all a purely egotistic individual" (p. 4). From my experience of the Bedouins, I don't think they are any more egotistic than the average people anywhere else.

2) On p. 14, I was surprised to find an accomplished scholar like Brockmann mentioning the baseless story of the Gharaqiq, as there is no substantial evidence that verses alluding to the praise of the Meccan goddesses ever existed.

3) As for his statement, "Later the Prophet's Courtyard acquired a reception tent with expensive materials and carpets" (p. 21), it does not seem to be supported by any of the ancient sources at our disposal.

4) Brockmann's allegation that the Prophet had praised the wine in the Qur'an is based on a misunderstanding or a mis-translation of the verse. Anyhow, in the Arabic text, the verse is no more than a statement of facts. It runs thus: "And from the fruit of the palm and the vine you make wine." I don't see where the praise of wine comes in.

5) The pleasing thing, however, is Brockmann's admission that the "veil did not prevent women, before Islam as well as to the time of the Umayyads, from moving around in public with a good deal of freedom and sometimes exercising quite considerable influence. It was only the institution of the harem, introduced by the Abbassids on the Christian-Byzantine pattern, that finally degraded the women of the Orient" (p. 27, top).

6) I noticed that the translation of Laylat al-Qadr as the "Night of Determination" (p. 40 foot) was inaccurate. The phrase should have been rendered as "the Night of Grander".

7) How unjust and totally erroneous is Brockmann's belief that "the Prophet authorized an unlimited number of wives only for himself" (p. 44).

Reference to the Holy Qur'an (33:52)* will convince anyone that the learned professor is wrong in his assertions. The verse reads:

"It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses, and God is Watchful over all things."

We expected our great professor to discard the old, worn-out ideas of the Christians concerning Muhammad, which views were acquired through the medium of unrestrained prejudice during the period of the Crusades and the time of the Ottoman conquests in Europe. Muhammad did not allow himself (in questions of Marriage), more than what he allowed his followers.

His marriage to several wives was for political reasons in order to unite the leading Arab clans, and not for the sake of "an excess of pleasure-taking in the harem" as Brockmann had stated earlier (p. 35 foot).

Anyway, I don't know why this question is raised time and time again by the Christian scholars, in spite of the fact that even their Bible does not seem to disapprove of polygamy. In fact, in the Old Testament we clearly read statements as the following:

"But King Solomon loved many strange women . . . And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart" (First Book of the Kings, Chapter II, vv. 1-3).

"And David took more wives at Jerusalem . . ." (I Chronicles, 14, v. 3).

And in fact nowhere in the Christian world true monogamy is practised. Many have one wife legally but several illegally. You have only to glance at the News of the World every Sunday to ascertain this fact. It is far, far better to make them all legal, especially in a country like England where there is a great surplus of women. The idea of "one wife and several fancy women" does not solve the problem but in a very crude way, with many tragic results. As for the East where, as the statistics tell us, the balance is even, polygamy is not required, and it is very rarely practised nowadays.

8) With regard to the Campaign in Syria, the author says, "For reasons unknown to us the supreme command now went from Khalid to Abu Ubaydah . . ." (pp. 52-3).

But the reasons are known to us! After the killing of Malik ibn Nuwairit, Umar suggested to Abu Bakr the removal of Khalid from the commandment of the army. Abu Bakr refused. When 'Umar himself came Caliph, he carried out his former suggestion; because he believed that Khalid killed Malik unjustly, in spite of the fact that the latter had promised to obey all the precepts of Islam once again after his cessation. It is said that Khalid disposed of him to gain possession of his beautiful wife.

9) It is hard to believe that as a result of the Arabs' failure at the battle of the bridge "Umar . . . lost all interest in this Babylonian theatre of war" (p. 53 foot). As a matter of fact, Arab historians tell us quite the reverse; he doubled his efforts and enthusiasm and gave fiery speeches at the Mosque of Medina, exhorting men to the Jihad.

10) An interesting fact revealed by Brockmann concerning early Islam is "whoever accepted Islam became an Arab by virtue of it, and joined one of the tribes . . ." (p. 61) which only confirms the wisdom of Pakistan's attempt to identify itself with the Arab states, and corroborates her contention that Islam is a nationality as well as a religion, for every Muslim whether an Arab, a Tuareg, a Persian or a Pakistani, belongs to the great Muslim nation.

This only goes to prove that narrow nationalism (which more accurately should be termed as provincialism) is an artificial invention of modern times and had no value in the eyes of the early puritan Muslims and that a non-Arab Muslim was as good as an Arab one. Let those who divided the Muslim world into Persia, Iraq, Syria, Egypt and Turkey, etc., bear the foregoing fact in mind and remember that the world of Islam is still an integral unity however hard its enemies may try to divide and subdivide it. (c.f. the attitude of the early Ottoman Turks "who accepted every new convert . . . as a full citizen" (p. 315)).

How sad it is when one reads on p. 65 the following statement with regard to the internal strife at the time of 'Uthman: "In the very midst of a great sea battle on the Lycian coast which the Egyptian fleet had offered the Byzantines under Emperor Constans II, the maltcontents had withdrawn with one ship under the pretence that the true Holy War was now being neglected."

(11) On p. 67, I noticed a footnote giving N. Abbott's

1 I don't know why the translators omitted the words "und Staaten" from the title; the book is certainly more concerned with the Islamic States than with the Islamic peoples. Perhaps it would have been more appropriate if they had omitted the word people and called the book History of the Islamic States, if omission were necessary at all, at least to distinguish it from W'il's History of the Islamic Peoples, translated into English by Khuda Bakhsh.

2 The italics are the author's.

A'ishah (Chicago, 1942) as an authority on 'Aishah's death, which is absurd. No modern scholar, however eminent, can be cited as an authority on a historical point when more than half a dozen of original sources that were written over 1000 years ago are available. On consulting the original German text, I did not find the intrusive footnote missing, but also the sentence had not been translated faithfully. The original German text reads:

"Aischa bot dem Sieger ihre Unterstüzung an, wurde aber abgewiesen und muesste nach Medina Zurueckkehren; dort zog sie sich ins Privatleben zurück und starb im Alter Von 64 Jahren am 13. Juli 678" (p. 61 foot).

Translated faithfully into English, it reads:

"Aishah asked to offer the victor her support, but it was rejected; and she was obliged to return to Medina where she withdrew to private life and died at the age of 64 on July 13, 678." 

The English translation of the book, however, omits all the words shown in italics; which fact casts suspicion on the faithfulness of the translation of the whole book. It is, therefore, advisable that the student of history should use the English version with caution.

(12) On p. 70, Nahrawan should have been transliterated as Nihrawan; and preferably the unauthenticated legend of "a woman by the name of Qatam" should have been dropped by the author.

(13) To those who admire Muslim tolerance of other religions and creeds, the following words (p. 70) must be of particular interest:

"The Arabs were on good terms with the Christian population... with whom they even held divine services here and there under the same roof."

(14) The death of Marwan I by the plague (p. 78), instead of the more commonly known story of his being strangled by his wife, "Yazid's widow," to avenge her son's exclusion from the succession, is an entirely new idea, but the author does not seem to give any reference, or any reason for doubting the second version, which is equally possible.

(15) On p. 63, the "Jami' al-Aqsa" is more properly called "al-Masjid al-Aqsa," which is indeed the only form that occurs in the Qur'an (Sura XVII, verse 1). (16) The paragraphs, apart from being unprouca, runs contradictory to what the author had previously stated on p. 78 (see para. 13) of Muslim tolerance of the Christians and that they both worshipped under the same roof:

"The statement that the Muslims directly after the conquest occupied one half of the church for their own worship and left the Christians the other half in gratitude for this capitulation is an invention of later Muslim tradition, which could no longer understand such favouring of the Christians.

Why should it be an invention when we know that the same sort of thing took place in Cordova and elsewhere of the Muslim domains?

Perhaps in this respect Brockelmann has been influenced by the great anti-Muslim Orientalist Henri Lammens, as it is suggested by his footnote supporting his statement that "in 705 Walid simply took the church away from them (i.e. the Christians)"

How can the great Brockelmann, who has the whole of medieval historical literature of the Arabs at his disposal, rely on a modern anti-Muslim propagandist for supporting a serious allegation—that is entirely beyond me!

I am sure he would not have fallen into this contradiction if he had not mixed his ancient and modern sources indiscriminately.

(17) Brockelmann's passion for denying the mode of death of the Caliphs shows itself once again with regard to the death of Yazid II. On p. 94 (top) he says without putting forward any proof:

"It is difficult to credit such a man with taking the death of a favourite singing girl so to heart, as later tradition tries to make credible, that he died as a result in January 724..."

Why is it impossible for a highly sensitive man to die for his beloved? On this point I beg to disagree with the author.

(18) Another novel statement of Brockelmann is his denial of the Abbasid Embassy to Aix-la-Chapelle. "Presumably," he says, "it was only a case of Oriental merchants passing themselves off without authorization as ambassadors of the Caliph." (p. 116).

If this be so, then all eastern and western accounts on the subject should be rewritten. I wish our author enlarged on this point and gave us some internal and external evidence in support of it.

(19) The author's assumption that Harun had a son by the name of Mahdi (p. 119 middle) is an error.

(20) It is of particular interest to note in Brockelmann's book his allusions to the early Indian cultural relations with the Arabs:

"Harun ar-Rashid himself had once summoned Mankah, an Indian physician, to Baghdad, and the Barmakids had had Indian medical works translated into Arabic" (p. 125).

Apparently, however, there was an intermingling of Iraqis and Indians since the time of the Sasanids, who settled an Indian people, the Zar (in Arabic, Zor) in Iraq (p. 129).

On one occasion Brockelmann repeats himself unnecessarily. Now, in a footnote on p. 114 he says:

"Since state loans were still unknown at that time, such fleecing of officials who had sucked their fill in service, constituted a regular means of refilling the empty state treasuries."

And on p. 147, he says in the text:

"...and since it was impossible at this time to cover it (i.e., the deficit) through loans, as in modern states, the requisite sums were levied again in the form of monetary fines on wealthy private individuals, most usually officials who had been sucking their fill in well-lined sicureces."

I think all this practically literal repetition could have been avoided. A small footnote on p. 147 referring the reader to what had already been said on p. 114 would have been sufficient.

(22) Since the book is on Islamic peoples the author's elaboration on the origins of the Turks before becoming Muslims is an unnecessary digression (pp. 163-5).

(23) On p. 171, while he is talking about mediaeval times, there is no justification for the author to jump suddenly to modern times and add that the Persians in 1934 celebrated the millenial jubilee of Firdawsi. This could have been more appropriately made a footnote. Unfortunately Brockelmann has done this more than once.

(24) The distance of az-Zahra from Cordova is not one mile as suggested on p. 190 but three miles, which any guide book on Spain would give. Take for instance Muirhead's "Southern Spain and Portugal" (1929). On p. 109, it says:

"About 3 m. N.W. of Cordoba, on a site known as Cordoba la Vieja, are the scanty remains of Medina az-Zahra..."

(25) It was not Hisham III who formed the aristocratic republic in Cordova (p. 195), but Ibn Jahwar (see Dozy, "Spanish Islam," p. 391).

(26) I presume that the word Abbasid in the phrase "Abbasid Mutamid of Seville" (p. 204) is a misprint for Abbadid.
(27) The author’s suggestion (p. 100 footnote) that Marwan, the last Omayyad Caliph, was nicknamed “the wild ass of Mesopotamia” by reason of the latter’s being the “noblest of the animals of hunt” is not accurate. He was given this n.ckname because he was as patient as an ass in face of the innumerable hardships that confronted him.

(28) On p. 316, it is refreshing to come across such facts as the following:

“...during the greatest efflorescence of the Ottoman Empire, between 1453-1623, only five out of forty-eight grand Wazirs were of Turkish blood. One was a Circassian from the Caucasus, ten were of unknown origin, the remaining thirty-three converts, namely six Greeks, eleven Albanians and eleven Slavs, and one Italian, one Armenian, and one Georgian”;

which only goes to further confirm the fact that in a Muslim state, run properly, there is no petty racial discrimination.

Moreover, “the Christians — enjoyed complete civil and religious freedom especially the Greeks (Rum Millet).” Their patriarch had even greater powers under the Ottoman rule than formerly in Byzantium.

So “the Ottoman state ... actually became an asylum of religious liberty for the Jews driven out of Spain and Portugal ...”

(29) On p. 353, it is neither fair nor logical to compare the leader of the Wahhabis with the Prophet Muhammad.

I appeal now to Brockelmann’s sober scientific judgment and put to him the following question: “Are you justified in saying ‘This reformer, accordingly, was no more distinguished by any abundance, or for that matter originality, of thought than the Prophet himself had been. But like the latter he was capable of inspiring his followers and making their sleepless passion for feud useful to his cause’?”

I can hear his conscience saying distinctly, “No!”

(30) The author is wrong in claiming that Muhammad ‘Ali died in 1848 and that Ibrahim’s death preceded his by eight months (p. 363). The actual fact is that Muhammad ‘Ali died on August 2nd, 1849, and his son Ibrahim Pasha died on November 10th, 1848, which makes nearly nine months’ difference. As for ‘Abbas Pasha he was not the son but the grandson of Muhammad ‘Ali Pasha (see George Young, Egypt (1927), p. 63).

(31) Professor Brockelmann’s attempt to justify British Imperialism in Egypt is quite untenable. I don’t think there are any unbiased historians who would agree with his following statements (p. 453):

“Egypt, as perceptive patriots have also admitted, actually owes an extraordinary amount to the British administration. It would be idle to attempt a discussion of whether without British intervention, ‘Arabi Pasha’s Movement could have found a compromise ... Since Britain took control, it must be acknowledged that though it may not have solved the problem, at any rate it laid a most fortunate groundwork for its solution. It is true that the classes formerly in sole control must often have resented bitterly the harsh tutelage of the Consul-General ... but it is very much to be doubted whether without it the prosperity of the country and so the intellectual and moral rise of its inhabitants(!) could have been achieved so swiftly.”

I must admit that the above paragraph, coming from a distinguished scholar like Brockelmann, shocked me utterly. It displayed lack of insight into modern Egyptian history. Why, even British historians would not agree with those erroneous statements. On asking Professor B. Lewis, of the University of London, on the tendency of Brockelmann’s book to glorify power and justify Imperialism, he said, “Don’t forget that the book was written during Hitler’s totalitarian regime.”

If only our author had a little sympathy with the unfortunate victims of the Demonstrations tragedy, he would not have applauded Lord Cromer’s reign of terror (see George Young, Egypt, pp. 175-6).

I hope Professor Brockelmann will correct those unacademic views in his next edition of the book, or better still strike them out altogether, as they tend to give his book a propagandist or perhaps even a journalese flavour which is often far from being unbiased.

This somewhat anti-Arab tendency also influences the Professor’s view with regard to the Husayn-Macmahon agreement. So he says (p. 473), “Even in the final note of January 30th, Macmahon merely declares his readiness to have the question of the Vilayet of Baghdad studied after the final victory.” Then further on he adds, “It may be doubted whether the text printed in the Arabic newspaper ‘Al-Manar, vol. 25 (Cairo, 1924, No. 1) ... may be regarded as a ratified treaty.”

(32) In the chronological table (p. 522), Brockelmann’s date, “February 4”, for King Ghazi’s death is an error, for which read “April 4”.

Finally, I must say that, apart from the above points, which are stimulating one way or the other, the book is of certain interest, and also a useful introduction to the study of modern Muslim history.

S. A. K.

AN AMERICAN ENGINEER IN AFGHANISTAN.


For long, Afghanistan has been known as “The Forbidden Country”. This legend arose chiefly from a warning of the British Indian Government which once guarded the Afghan frontier north of the Khyber Pass — “It is absolutely forbidden to cross this border into Afghanistan.” Since the eastern countries are introduced to western people by some such forbidding epithets, it is a peculiar habit of western adventurists to describe themselves as the “First” discoverers of this or that Asiatic land. Mr. A. C. Jewett, who was an engineer in the services of Amir Habibullah Khan, during the period of 1911-19, and whose letters to his niece, Marjorie Jewett Bell, and diaries, form the substance of this book, was the “First” American permitted to live in the country since 1880.

In many ways, the period during which Mr. Jewett was installing the hydro-electric plant in Afghanistan, is significant for the course of the country towards modern life. While Amir ‘Abdur Rahman did much to consolidate the many tribes of his kingdom into one nation, it fell to Amir Habibullah to introduce western technical skill into the country. He was greatly impressed by the British achievements in India which he toured in 1907. One particular innovation which caught his fancy were the milestones along the Indian roads. Mr. Jewett has a humorous story to tell about the king’s effort to have milestones erected in the Afghan road. I would let Mr. Jewett tell his story in his own words: “His Majesty had marble kerb-stones made with the distances from Kabul to Jalal-ud-Siraj cut into the stone. The lettering was leaded to make it plane. As lead is used for making bullets, the lead in these stones was promptly utilised for that purpose. Then the ‘budnashab’ (Mr. Jewett had learnt Persian and uses Persian words frequently) broke off some of the stones and carried them away. This was pure vandalism. When His Majesty heard about it, he sent for the Mustothi, Chancellor of the Exchequer, who is also Malik-al-Mamalik, Chief...

a All the italics are the author's.
Malik of the Malikis of Kohistan, and ordered him to have guard-houses built at the kerb-stones and to place two guards supplied with rifles at each. The cost of the huts and other expenses were to be apportioned among the Malikis of the district through which the road passed.

"I happened to be travelling with the Mustofis when he went from Kabul up into Kohistan to see that these orders were carried out, and stopped one night with him at the house of a local Malik. There were gathered together twelve or fourteen other Malikis, to whom the Mustofis gave orders and detailed instructions for the building and equipping of the guard-houses. There was much argument about the apportioning of the work and expenses, which went on well into the night. These cone-shaped huts, built of mud, went down with the first rains, and were re-built on the same plan. The third time, they were made square, with flat mud roofs, supported by poles which were laid across the tops of the walls. The new kerb-stones were made of heavy iron plate set well into the ground."

Having related this story, Mr. Jewett asks the question: "What is the use of milestones for those who cannot read? I have been over this road with the Korwal, the Chief Police of Kohistan, and have been asked the mileage by him because he cannot even read the figures.

This is typical of the experiences which Mr. Jewett has related. According to him, the social condition in Afghanistan was extremely backward. The uselessness of publishing a chronicle of a period about thirty years removed from present times, is open to question. Indeed it is difficult to understand how a book like this can serve the purpose of introducing a western reader to "the forbidden country". It is quite true that Afghanistan has yet to go far along the path of modern developments, but so have many other countries. But it is extremely unfortunate that the very few books which appear on Afghanistan should be this type of tattle-talk. If anything, such books help to deepen racial prejudices for which the people in the west have a special weakness.

The Editor admits "that since 1929, a new era has opened for the 12 million people of Afghanistan . . . to-day the little kingdom has launched a $450,000,000 programme to build public works and industries and to modernize the government and the educational system." It would have been far more conducive to an understanding of Afghanistan by the west, if these contemporary developments were more fully elaborated, than to have composed a book out of the letters and diaries written by the dear departed uncle during the years 1911-17.

M. Z. S.

THE GENERAL THEORY OF OBLIGATIONS AND CONTRACTS IN ISLAMIC JURISPRUDENCE. By Subhi Mahmassani. The author is a Doctor of Laws of Lyon University and a Bachelor of Laws of London University. He is also the Professor of the Mejahal and Roman Law in the American University of Beirut. The book is published in Arabic by Al-Kashshaf Printing Press, Beirut.

The subject of this valuable book is a comparison between the provisions of the Islamic jurisprudence regarding the law of obligations arising from agreement, and torts in general, and the corresponding theory of obligations in similar transactions in the majority of other systems of law, modern and ancient and both religious and civil, e.g., the Old Testament, the old Roman Law and the modern civil laws of America, England, France, Switzerland, Germany, and the civil Law of Obligations of the Lebanon.

Dr. Mahmassani has a wide knowledge of the Books on the Prophet's Traditions (The Hadith) and Islamic Schools of Jurisprudence in general, and he is a reliable authority in the expositions he makes on Islamic Jurisprudence and in the doctrines and principles he draws from it. In his book he refers often to the Al-Maddawana Al-Kurba by the Imam Malik Ibn Anas, who died in the year 795 C.E., to Al-Uumm by Al-Imam Ash-Shafi’i (died 818 C.E.), Al-Majmu’, by Al-Nawawi (died 1277 C.E.) — which is a commentary on the Mubahazab of Ash-Shefaal Ash-Shafi’i (died 1083 C.E.), Al-Magheni, by Al-Muwaffaq Al-Makdisi Al-Hanbali, with the "Great Commentary" by the nephew of its author and his student, Shams ud-Din Al-Makdisi (died 1283 C.E.), and to the Mushala, by Abi Muhammad bin Hazm (died 1063 C.E.). Each of these books contains several volumes, and the author has faithfully reproduced extracts in his book from them and from many other old textbooks, with the same skill and honesty. He always quotes the page, etc., in the book referred to, where fuller information and more details could be obtained on the subject. This precision and faithfulness has become one of the great qualities of the author, which he has also applied in his references to the French, English and other modern legal systems.

The present volume falls into two parts. Part I deals with the general theory of obligations arising from legal acts and transactions, and Part II with obligations arising from torts or wrongful acts. Under these heads the author deals with acts of "abuse of rights" (damnum sine injuria), acts of negotiorum gente, acts which result in "unjust enrichment," acts of "forceful appropriation and conversion of the property of others," torts, "personal and vicarious liability," of a principal for the acts of servants and agents and for damages caused by animals or things under his care and province.

The Theory of Obligations.

The author says that the theory of obligations is a general one and is doubtless the most important of what the Romans have left in their legal heritage. It covers a great variety of legal transactions and covers the rules by which they are governed. Dr. Mahmassani speaks of the reasons which prompted him to write his book and says in the introduction that his aim is to extract from the old Islamic authorities the general principles of obligations according to pure Islamic jurisprudence and hence to contrast these principles with those available in the similar modern legal systems. Dr. Mahmassani states that the Muslims made wide and detailed studies in jurisprudence but did not go as far as adopting a similar method as that followed in the treatment of the modern General Theory. The author attributes this difference in the method of treatment to the fact that the law of obligations has its roots in Roman law, and is known that Islamic jurisprudence was not all affected or influenced by Roman jurisprudence. This point is dealt with fully in the author's book, falsiha Il-Tashrī ‘l-ī ‘l-Islam (The Philosophy of Jurisprudence in Islam).

The author is to be thanked for the attention and detailed study which he gave to this most interesting topic, and for proving that Islamic jurisprudence developed independently of Roman jurisprudence and uninfluenced by it. He has established beyond any doubt that there is no truth in the allegation that the Imam Abu Hanifa An-Nu'man and other great Muslim jurists were merely translators of Roman jurisprudence. The author says that one of the main reasons that prompted him to write his book was to dispel and undermine such doubts that are cast by prejudiced and superficial legal writers on the true origin and inspiration of our Islamic laws. The author points out, however, that the Islamic jurists failed to set out a general theory of obligations covering all contracts similar to the modern doctrine. He considers an excusable and natural omission, in view of the fact, he says, that Islamic jurisprudence did not grow historically out of scientific speculation, but out of practical cases, which were the effective causes for the revelation of...
of the successive Qur’anic verses, and for the various Traditions of the Prophet, all of which were later the object of juristic interpretation, analogy, deduction and equitable reasoning. These cases arose before the theoretical rules and doctrines were formulated.

In the book is to be found a definition of an "obligation" according to its etiological and legal senses. This is followed by an explanation of the constituents of an obligation, namely: (1) the two parties, creditor and debtor, (2) the legal tie which binds the debtor towards the creditor, and (3) the subject matter which includes the duty by the debtor to give a certain thing, to do or to refrain from doing a certain act for the benefit of the creditor.

It may be mentioned here that the Holy Qur’ân and the Traditions of the Prophet contain many statements which could rightly be considered as the basis of this general theory of liability in deeds, contracts and other obligations, which, as we have seen, is presumed to be of Roman origin, and which has been adopted by modern legal systems. The verses of the Holy Qur’ân and the Traditions of the Prophet are clear and direct on these points. A fairly varied collection of these verses and Traditions is to be found in the book *Ibn Al-Kayyem Al-Jawziyya*. On perusing this book it would soon be seen that quite a number of verses of the Holy Qur’ân and many sayings of the Prophet are clear and self-explanatory legal provisions and as precise and definite in their wording as any legal or juristic doctrine or rule is expected to be. I have not found any mention of this in the book under review, and it is, I think, a regrettable omission of material which is closely related to the subject of the present book and has a great bearing on it. It may be worthwhile at this stage to quote short passages from *Ibn al-Mutawakkil*, by Ibn Al-Kayyem Al-Jawziyya. Fuller extracts from this book are to be found in an essay written by Dr. Mahmassani himself and published in a previous edition of *Majallat al-Majma'i* 'l-IImi Al-'Arabi of the Arab Academy (Vol. 5, p. 23), of which the author is a member.

Under "The sanction of every evil is an evil of similar character and to him who attacks you or visits you with an offence you should do likewise," he goes on to enumerate the various crimes and offences known at the time and to set out the punishment for each. Under "My Lord has forbidden all adultery, crimes and evil whether the act is committed in the open or secretly," he sets out various types of forbidden ill deeds directed to the soul, honour or body of another person. Under "The heir is under similar obligations," he defines the liability for the expenses and costs of a child's maintenance, etc. And under "They (the women) have equal rights and corresponding duties" he sets out all the rights and duties of women, and in this respect, he says that the guiding principle should be the particular custom and tradition prevailing in the country at the time and which is sanctioned by the Qur’ân, the Traditions of the Prophet, and the Sunna.

The General Universal Principles in Obligations and Contracts.

The Imam Ibn Al-Kayyem made very important additions to the principles governing equally obligations and contracts, which show that these provisions can be interpreted in many different ways, and that they are nor, by themselves, exhaustive in enumerating the instances to which they apply. There are also to be found examples expounding on these principles, but these should not be taken as enunciating new principles and are only to be treated as explanations of details which the original doctrines imply. An example of this is where God says: "The hands of the thieves you should cut." This verse applies by analogy to a stealer in a burial-ground, for such a stealer is also a thief.

Another example of a doctrine made in wide general language but which has implied details in it is where God says: "God has provided for you a release from your vows," which applies to the case of many oaths which a Muslim takes without any specification. God has explained this when he said "God will not chastise you for being rash in your oaths but will chastise you for what you have contracted to do and its amount is the feeding of ten poor." This as can easily be seen provides that the amount of every breach of a contract is the feeding of ten poor. The Companions of the Prophet have included under this head an oath to take over a liability and an oath to do good work for God (in order to draw oneself nearer to him) by emancipating slaves, the which act is much favoured by God. The Prophet said: "Are void all acts contrary to our habitual practice." This saying was applied to nullify any contract which God and his Prophet have forbidden and warned about, and to render such contract absolutely void, be it marriage contract, a divorce or any other act.

Another instance is where God has found it sufficient to say: "God has analysed to you what he has forbidden you to do," and where the Prophet has said, "That which God has not mentioned is what he has permitted you to do." Therefore all that which neither God nor his Prophet have forbidden in the way of foods, drinks, dresses, contracts and conditions, cannot be made forbidden to the Muslims by any other device. God has told us plainly what he has forbidden us to do, and anything that God meant to make unlawful for us he has made clear. What God has forbidden it is not possible to allow. Also in the same way what God has allowed and not forbidden cannot be made forbidden.

These are a few examples of the general provisions which include by implication other similar doctrines, and which prove that the general theory of contracts and obligations is clear and unambiguous in providing that all worldly contracts are allowed to be made. Contracts such as for feeding, clothing, building, selling, marriage and other things can be made and any provisions or conditions can be inserted in them. None of these contracts can be forbidden and no one who enters into such contracts can be punished for doing so, except by a clear pronouncement from the Legislator who has told us in detail of what we are forbidden to do. This is based on the saying of God in the opening verse of the Chapter, "The Food": "O you who believe, fulfil the contracts," which should be taken to mean that the believer should fulfil every contract which he has entered into or taken upon himself for the benefit of another person. Under the heading of "Contracts" are included "active and direct contracts" as by the giving of money to the person who holds the passage tickets in trains, ships and airliners. Similar to this is God's saying "fulfill the contract," which should be understood as an order to fulfil all contracts without exception. God also said, "And those who fulfil their promises when they promise." These examples prove the "General Theory of Contracts" and in it are included all kinds and varieties of transactions, etc., on which the jurists wrote in their books. What the Legislator has not mentioned has been purposely omitted by way of charity and benevolence, and is in no way due to forgetfulness or negligence. But the Prophet has seen fit to forbid some kinds of transactions which were very common before the advent of Islam. This he has done for the simple reason that such transactions admitted of the possibility of fraud, deceit, and uncertainty. Such contracts are void because they are contrary to the true doctrines of contractual relationship and result in an unjust enrichment. Breaches of contracts and vows, and unlawful acts such as oaths (which render a person liable for their consequences) — all these aspects of liability, the author says, flow directly from and are included in the sources of obligations discussed in his book *The General Theory*. 54
From these principles which were enumerated in the Qur'an and from the general universal doctrines which were primarily based on these principles, the jurists of Islam have compiled and written their books of law. The Holy Qur'an in this respect — like the old Roman Law — is the basis of all the legislation, deductions, classifications, presumptions, expositions and opinions. This is proved by the Qur'anic verses: "Say: God will reveal to you his opinions" and "God will judge amongst you." The Tradition of the Prophet is the second source of Islamic Jurisprudence. On these two sources the jurists and legislators of Islam have worked and studied the law and made expositions of it by analogy, deduction, reasoning and interpretation. Thus there grew the minute details, the rules and their exceptions and provisos. The opinions which eminent jurists held in past years were recorded, and in this way the Islamic jurisprudence was set down.

We hope that the author will in the second volume continue his scientific studies and researches on the same modern methods of treatment, and add to these the work of Ibn Al-Kayyem Al-Juzeyya and his characteristics.

I cannot see how these doctrines could be obsolete when they are mentioned in all the juristic books and considered therein as one of the best doctrines, because of the abundance of examples and illustrations of the doctrines mentioned in it. The Imam of the Shafi'is in his time, Al-Izz bin 'Abd as-Salam, also called the "King of the Learned," who died in 1261 C.E., says: "I have not seen a book amongst the scientific books in Islam to compare with Al-Madkala W' al-Majalla, by Ibn Hazm, and the book of Al-Magbi, by Sheikh Muwaffaq Ud-Din bin Kudnabah, in their excellence and in the truth of what they contain." He used to make use of Al-Madkala and its explanation Al-Majalla. It is reported that he said about these books: "I was never contented until I came to possess a copy of Al-Magbi." (See the biography of Al-Muwaffaq in the introduction of Al-Magbi published by Al-Manar of Egypt.) Al-Madkala, by Ibn Hazm Ath-Zahiri, was printed and the author has used it as a reference. Some of the Noble Hanahis in Damascus have also printed the sayings of Al-Imam Daoud Ath-Zahiri and the selections of the Sheikh of Islam Ibn Taymiyya in one book.

In conclusion I wish to say that this book excels any other book that has been written before on this subject, in the elegance of its style and its veracity. It contains constant reference to the old famous authorities together with a comparison between them. Islamic jurisprudence is contrasted with modern Western legal systems, and emerges after due examination as the better and more reliable one. The book serves as a very good reference and as an authority for any study on Islamic jurisprudence. It should incite some legal writer to write a systematic code of Islamic law based on the pure Islamic jurisprudence (something like the Majallah of Ottoman Law — but not based wholly on or confined to one particular school of Islamic jurisprudence) to adopt the pure principles of Islamic law to the modern requirements and needs of our present society.

I thank the author for the great effort which he has exerted in writing the book, which must have taken a great deal of time to finish, and we hope that others will follow his example and give us more books on this most interesting topic.

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.)

SOME SUGGESTIONS CONCERNING THE ORGANIZATION OF THE ISLAMIC MOVEMENT IN EUROPE

11th December, 1949, 4/22, Słoweńca Street, Krakow I, Poland.

Dear Sir,

I read with great interest Mr. Ahmad Al-'Azma's perspicacious article concerning the reasons that stand in the way of appreciation of Islam, which appeared in the November issue of the Islamic Review.

According to this writer there are in the main four reasons of this kind:

(1) conservatism;
(2) misconceptions caused by
(a) the methods of misrepresenting Islam, which are adopted by the Christian Church,
(b) the lack of authoritative books and studies in the languages of the Western World;
(3) the present backwardness of the Muslims;
(4) the absence of organized effort by Muslims to propagandize their Faith.

I may add two other not less important reasons:
(a) the lack of competent leaders ardently attached to Islam and acquainted with modern European culture;
(b) taking no notice of the modern scientific methods of propagation.

I think that the lack of a suitable organization of the Muslim World is a principal source of this state of affairs.

One cannot overcome the conservatism of the Western peoples, misconceptions fabricated by the Christian Church, and the backwardness of the Oriental and African Muslims. One cannot bring up competent leaders acquainted with modern European culture but with an organized effort.

Every hyperorganization presents a serious danger: it becomes an end in itself and kills the idea of which it should be the servant. But, on the other hand, no idea can conquer the world if not supported by a suitable organization.

I think that the following suggestions correspond to the real needs of the Islamic Faith and of the Muslim World:

I. A European Muslim Council or Committee should be founded. It should be a planning and co-ordinating centre of the missionary and cultural activities in Europe. At the disposal of the named Council (or Committee) a permanent Bureau should be established. E.M.C. should gather every year. It should be in close touch with the International Islamic Committee in Karachi.

II. An Almanac of the Muslim World should be published every year in English under the auspices of the International Islamic Committee in Karachi.

III. An International Muslim League should be founded with a view to realizing the following purposes:
(a) propagation of Islam;
(b) spreading of the knowledge of the Arabic language among the Muslims;
(c) reinforcement of the spirit of solidarity between the Muslim peoples;
(d) propagation of the idea of a United States of Islam;
(e) organization of Pilgrimages to Mecca (see Mr. Eshref Edib's article in the October issue of the Islamic Review);
(f) facilitation of personal relations between Muslims (correspondence, travels, marriages, etc.);

FEBRUARY 1950
(g) raising the ethical and cultural level of the Muslims;
(b) moral, legal and financial help to the Muslims.

IV. An International Muslim Academy of Sciences and Letters should be founded.

V. A Muslim University should be founded in Europe with a view to bringing up:
(a) theologians;
(b) jurists;
(c) economists;
(d) teachers of geography, political and cultural history, languages, literatures, etc., of the Muslim peoples;
(e) journalists; and,
(f) social workers.

The different faculties should be established gradually, step by step. External studies should be allowed (as in the University of London). A possibility of studying by correspondence should also be granted.

Lectures should be reduced to a minimum; the greatest stress should be placed on the seminar work. The place of elementary lectures should be supplied by convenient manuals which should contain selected bibliographies, and themes for seminar work thoroughly explained.

To prevent narrow-mindedness (which is a natural consequence of the modern exaggerated specialization) all students should receive a basic education in biology, psychology, sociology, theory of culture, technique of study, etc.

A well-equipped library and a small museum of Islamic culture should be incorporated in the University. * * *

Friends interested in my suggestions are requested to get in touch with me. Letters in English, French, German, Italian or Spanish may be sent to me.

All Muslim periodicals are requested to give some publicity to my ideas explained above.

(Professor) WIESLAW JEZIERSKI.

INDONESIANS AND PALESTINE
12th December, 1949. 19, Struiswijk Street, D'Jakarta, Indonesia.

Dear Sir,

The Arabs and Muslims in Indonesia are happy to learn about your zeal and efforts at the propagation of the ideals of Islam in Europe. As is known to you, there are more than seventy million Indonesians, of which about 95 per cent are Muslims who believe in the One God and the Prophethood of Muhammad. Now that Indonesia has become independent, we hope that before long it will be a rich and prosperous Muslim country. As to the Indonesians they are avid of knowing everything that happens in Muslim countries, especially Palestine. The day we heard and read of the events in Palestine, in Indonesia was established an Aid-to-Palestine Committee, which has seventy sub-committees with its head office at D'Jakarta under the leadership of Mr. Zain al-'Arif. We, the Indonesians, also requested al-Hajj al-Amin al-Husaini to send a representative who by going to various towns in Indonesia was able to raise the sum of Rs. 600,000 for the Arab refugees.

It would interest you to know that the Muslims in Indonesia told the representative of al-Hajj al-Amin al-Husaini that they were sorry to hear of the misunderstanding that had crept between the Arab governments and that they had acquiesced on the division of Palestine. Our efforts in the cause of Palestine still continue. We have an Arab Office at the above address headed by Sheikh Asad Shihab. The office issues daily reports in Indonesian and Arabic languages.

Yours, ABU BAKR AL-JANBI.
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