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The Cover

The picture on the cover is that of the celebrated Shrine of Imam 'Ali al-Riza, at Mashhad, Iran, who died in 818 C.E. in the reign of the Abbasid Caliph al-Mansur. This mausoleum has become the resort of Shi'ah pilgrims from all over the world. Imam 'Ali al-Riza is the only Imam who is buried in Iran.

The Golden Dome (seen in the background) is 34 feet square, rises to a height of 82 feet. At the command of the Emperor of Iran, Nasir al-Din Shah, the interior of the Dome was decorated with excellent mirror work and the walls are ornamented with broad panels of valuable tiles on which verses from the Qur'an are inscribed and the Traditions. Behind the Shrine building (seen in the background of the picture) is the Masjid (Mosque) of Gauhar Shad, the entire area of which, including the courtyard, measures 181 by 164 feet. The Masjid has a magnificent blue dome flanked by two minarets, all of blue tile, and all rising to a height of 140 feet.

The Contributors

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ONE NATION . . . . ONE LANGUAGE!

A Plea for a wider use of Arabic among Muslims in their International Dealings

The desirability of the spreading of Arabic in Pakistan.

What made me think profoundly during my sojourn in Pakistan as Egypt’s Ambassador was the fact that I found the Urdu language — the word Urdu, which is of Turkish origin, means the army, and was introduced by the Moghuls into India— was about to be adopted by the responsible men as the official language of the country. These men are being forced to take this measure in order to enable the various provinces with diverse languages to understand one another, just as the responsible people in India were forced — by the same reason — to encourage the spread of English in their provinces.

Urdu has greatly spread in Baluchistan, Western Pakistan, where the Baluchistani language formerly prevailed. It is also spreading gradually in the rest of the Pakistan provinces where diverse local languages are popular, foremost amongst which are Punjabi, in the South, and Bengalee, in the East. Considering the matter, I came to the conclusion that it was necessary to spread the Arabic language in the Muslim country of Pakistan, whose population of over 82 million people holds the Arabic language sacred, inasmuch as it is the language of the Qur’an and the Prophet’s Tradition. In many places Arabic has been taught voluntarily. An institute bearing the name of Nadwat al-Ulama — the House of the Learned — was set up in Lucknow, and another one at Deoband, both of which are now in the territory of India. In addition, there are several other small schools. Moreover, it is common knowledge that some of the Pakistani savants are well-versed in Arabic, and that they have translated the Qur’an, the Traditions and many Arabic religious works, into Pakistan languages.

The duty of the Arab countries.

The competent authorities in Pakistan have made every effort to encourage the realization of this idea. Thus, under the aegis of the Pakistan Ministry of Education, an institute for teaching Arabic was established last year. But in order to ensure the success of these efforts and help them bear fruit, the Muslim Arab countries, especially Egypt, their natural leader, and the seat of the venerable al-Azhar and other colleges and institutes that are jealously guarding the legacy of the Arabic language, should contribute towards this end.

With this in mind, I prepared a project which I put before the competent authorities of Egypt, aiming at Egypt’s initiative of a large Institute in Pakistan for teaching Arabic, to be followed up by three primary institutes: one at Karachi, the capital of Pakistan, another at Lahore, the capital of the Punjab, and a third one at Dacca, the capital of Eastern Pakistan; it being understood that these institutes would prepare students for entering al-Azhar and its institutes. It would be possible in the future to add secondary sections to these schools, enabling their graduates to join Egyptian universities and higher institutes.

The stabilizing of religious, political, economic and literary relations amongst the Muslims of the world demands the wider use of Arabic by Muslims.

It is a fact that Egypt admits now some Pakistani students into its institutes, prompted by kindness and the desire to help; but, the establishment of the above-mentioned institutes in Pakistan will regularize the admission and increase the number of such students, as will eventually spread the Arabic language among their compatriots, and pave the way for what all the Muslims in their various countries desire, namely, to have one language as a step towards stabilizing the religious, political, economic and literary relations amongst their peoples, inasmuch as they are one nation united by the precepts of the Islamic religion which call for kindness and co-operation, and make it imperative on its votaries to meet once a year at the General Pilgrimage Conference to make acquaintances and establish the foundations of the much desired co-operation.

I do not think I need remind anyone of the need of the Muslim peoples at present for co-operation in commerce, industry, shipping and air transport, nor to mention their need for unification and agreement in facing the various developments of the international situation.

1 Courtesy al-Hilal, Cairo, Egypt, for March, 1950.
Can Egypt help?

It is not being unrealistic if Egypt should take the spreading of the Arabic language in Pakistan seriously, for there are in Pakistan many foreign bodies that are teaching their own languages and popularizing their own sciences, arts and customs among the Pakistanis.

What has been said with regard to Pakistan in this respect can be said with equal emphasis regarding the Republic of Indonesia, whose population is over 72 million, of which the majority is Muslim.

True, the realization of these projects incurs an expenditure of large sums of money which is beyond the already encumbered Egyptian budget, but the raising of the requisite expenses is not impossible, if the efforts of the Islamic states and nations are united towards the realization of that ideal.

MUHAMMAD 'ALI ALLUBA (PASHA).

By the Light of the Qur'án and the Hadith

Compiled and Annotated by KHAN BAHADUR GHULAM RABBANI, KHAN, B.A., LL.B.

War and Peace

Conditions under which the sword may be unsheathed.

War is a state of our social life when the normal human relationship is disrupted, and however much we deplore it, it is a constantly recurring phenomenon in our life. The Muslim is fortunate in having in the Qur'án a very detailed discussion of this human problem. Not only is the Qur'án vocal on what the Muslim has to do when war breaks out, it also points out the way to end it. For instance, while it denounces the aggressor, restricts the scope of war by appropriate laws, it recommends a generous peace and even a general amnesty to the aggressor. The injunctions of the Holy Qur'án on when a community could unsheathe its sword are contained in the verses below:

"Permission to fight is given to those upon whom war is made because they are oppressed and God is well able to assist them; those who have been expelled from their homes without a just cause, except that they say, our Lord is God. And had there not been God's repelling some people by others, there would have been pulled down cloisters and churches and synagogues and mosques in which God's name is much remembered, and God will help him who helps His cause." (22: 39-40).

"Fight in the way of God with those who fight with you, and do not exceed the limits; surely God does not love those who exceed the limits." (2: 190).

"Why should you not fight in the way of God, for the weak among them and for women and for children (of) those who say: 'Our Lord! take us out of this city whose inhabitants oppress us, and send us from Thy presence a befriend and send us from Thy presence one to help.' " (4: 75).

The injunctions in these verses permit fighting in the cause of justice, self-defence, to help the oppressed, for the freedom of conscience, protection and preservation of all places intended for the worship of God, be they Christian cloisters or churches, Jewish synagogues or Muslim mosques. The Qur'án never countenances war for expansion, exploitation or prestige, and abhors all perverted aims of egotism and oppression.

The words of the Prophet Muhammad to lessen the inhumanity of the war.

According to the Qur'án war, if ever to be waged, must be within certain prescribed limits and even then is to be conducted in the spirit of a noble, honest and humane adversary—a gentleman soldier. The historic order of the Prophet Muhammad to his army fighting against the Byzantines has blazed the trail for posterity. It reads:

"In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion; spare the weakness of the female sex; injure not the infants at the breast or those who are ill in bed. Abstain from demolishing the dwellings of the unresting inhabitants; destroy not the means of their subsistence nor their fruit trees, and touch not the palm."

His first successor, Abu Bakr, gave the following instructions to the commander of an army in a Syrian battle:

"When you meet your enemies, acquit yourself like men, and do not turn your backs; and if you gain the victory, kill not the little children, nor old people, nor women. Destroy no palm trees, nor burn any field of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill for the necessity of subsistence. When you make any covenant or article, stand by it; and be as good as your word. As you go on you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, neither kill them nor destroy their monasteries" (Syed Amer Iqbal's The Spirit of Islam, pp. 80 and 81).

Neither inhuman nor immoral practices are allowed, and directions are given to purify war of the elements of barbarity and dishonesty in which warring nations generally indulge themselves. Even the use of poisonous arrows was disallowed by Muhammad on humane grounds.

The Qur'án on when the war should cease.

It is ordained that even in the middle of war, as soon as the enemy desist from fighting or show an inclination to peace, the Muslims should cease fighting, though it may be a strategic disadvantage, even if the sincerity of the enemy's action be doubtful.

The Holy Qur'án lays down the conditions when the fighting should stop:

"And fight against them when there is no persecution and religion should be only for God. But if they desist, then (there should be) no hostility except against the oppressors" (2: 193).

"And if they incline to peace, then incline to it and trust in God, surely He is the Hearing, the Knowing. And if they intend to deceive you, then surely God is sufficient for you" (8: 61, 2).

On his entry into Mecca, the Prophet Muhammad granted a general amnesty.

Nowhere does the Qur'án approve of a spirit of revenge, and with the end of the war there is an end of enmity. The Prophet Muhammad greeted with the following message of love his inveterate, cruel oppressors of Mecca when Mecca fell: "This day there shall be no reproach against you.

The generous treatment brought about a change of heart in the bitterest enemies, converting them into fast friends. Is not such a peace much needed by the world to-day?

No punishment, no indemnity, no recompensation, but a general amnesty was proclaimed, which brought about the unification of the warring elements, and elevated the depressed and forlorn Arabs to an enviable dignity in the comity of nations.
A MUSLIM TAKES STOCK OF SISTER RELIGIONS

By Al-Hajj Khwaja Kamal-ud-Din

A Study of Characteristics of Islam with a special reference to its contemporaries

The historic authenticity of the Qur'an is the first characteristic of Islam.

All religions are a matter of history. Even with Islam, the latest of all, more than thirteen hundred years have passed since its birth, and if a man must look to some Holy Scripture for the light he has to receive from a religion, no religion should claim our allegiance unless its record is absolutely unimpeachable on the score of authenticity. In this respect Islam seems to me to possess merits of its own — merits which attach to no other religion. For example, the Scriptures of all other religions have now been found, as is even admitted by their respective adherents, to be wanting in genuineness. Even Rabbis and high dignitaries of the Church are to-day ceasing to believe in the authenticity of the Holy Bible. The followers of Zarathustra can only point to five or six verses that have come to them in their original purity, out of all the revealed mass ascribed to that great prophet of Persia. Vedicism, popularly known as Hinduism, presents another insurmountable difficulty. The Holy Vedas were written in a language now obsolete and what we should call "dead". The Vedic verses are susceptible of contradictory interpretations; they have given rise to innumerable sects, who differ from each other even in the fundamentals of their religion while they all receive their inspiration from the same Book. There are atheists, theists, agnostics and deists, image-worshippers and image-breakers, among Hindus, but they all take the same Book as the authority to substantiate their respective views. The translation of the Vedas given by one class of Hindus is condemned by the others. On the other hand, the Qur'an, the Holy Book of Islam, is admitted by friend and foe to be the very words revealed to Muhammad. The Book has maintained its purity till now. Fortunately we live in times when reliable criticism has established the above facts, and its verdict has not been questioned. Now wherever may be the worth of the teachings of a religion, I think I could not consider or accept its claims when the very source of our information with respect to it is of a dubious character. From this point of view I think I am justified in saying that there is no comparison between Islam and other religions.

The second characteristic of Islam — amongst the founders of the various religious systems, Muhammad is the only historical personality, the richness of the details of his life being amazing.

I was constrained to come to the same conclusion as to the Founders of the various religious systems. The Vedic religion is the oldest of all; but we know nothing about the authors or recipients of Vedic revelations excepting their names, and these are but incidentally mentioned at the beginning of the different Vedic Mantras (hymns). Similarly, the strictly historical aspect of the Lord of Christianity is not free from doubt and suspicion. Even if Jesus may be admitted to be an historic character, we know very little of him. Mary, we read, gave birth to the illustrious Nazarene; but soon after the event she and her husband fled from Judea with the child; and after some twelve years Jesus is seen in synagogues finding fault with the Rabbis and joining issue with the teachers of Judaism. Then the curtain drops again. Another gap of some eighteen years, and the Master comes back out of an Essenic monastery and is seen on the banks of the River Jordan. But his ministry was too short for him to become our perfect specimen and guide in the manifold and divine walks of human life. A few sermons, a few miracles, a few prayers accompanied by a few curses are not enough to give humanity a religion. His movements are of meteoric character which presents few incidents of note and consequence, excepting his crucifixion. Moses was no doubt a great law-giver, an historic character, liberator of his nation from their bondage in Egypt, worker of wonders and performer of miracles, but not an example for practical purposes in real life. In a word, the life of all these founders is enshrined in much mystery. My surprise knew no bounds when I began to read of Muhammad. Like a panorama the events of his life passed before my eyes one after the other. From the cradle to the grave, everything of note in his life is narrated and preserved in a well-authenticated record. I was amazed to find in him an assemblage of the best of characteristics so rare in others. I am at a loss to understand how he could unite in himself all the best qualities of discreet characters. He is meek and at the same time courageous; modest as a maiden but the bravest of the soldiers on a battle-field. While with children, loved for his playfulness and endearing talk to the little ones; when in the company of sages and old men, respected for his wisdom and far-sightedness. Truthful, honest, trustworthy; a reliable friend, a loving father and husband, a dutiful son, and a helpful brother, Muhammad is the same man whether in adversity or prosperity; affluence or indigence cannot change him; unruffled in his temperament whether in peace or in war. Kind and hospitable, liberal in giving but abstemious for himself. In short, judge Muhammad from whatever angle of human character you will, and he is nowhere found wanting.
The third characteristic — Muhammad brings his mission to success in life.

With a critical eye, I studied all that has been said about him by his opponents. They could not lay a finger on a single flaw in his private character. It is perfect. And whatever has been said against his public character in one or two things, involves really a matter of principle. They say he had more than one wife; that he waged war; that he did this, that, and the other; but before we judge him in these matters we have to decide as to the validity of the principles under which he worked. If polygamy is a matter of necessity in certain circumstances and an economic measure sometimes, then why find fault with Muhammad, when all the great men and benefactors of humanity, especially in the world of religion, have all of them had more than one wife? As to the use of the sword, the whole world until now has taken the greatest pride in unsheathing the weapon. War has hitherto been an indispensable institution. A Prophet was needed to teach the world the true ethics of war, and who can deny the nobility of Muhammad in this respect? He unsheathed his sword only to crush evil and defend truth. With great care I read the accounts of every war waged by him and they were all in self-defence.

There is something unique in this great man; he is the only teacher among the noble race of prophets who brought his mission to success. Jesus was crushed by evil, and words of despair and despondency were on his lips on the Cross. Muhammad really crushed the serpent, but just in the moments of his victory, when the real “generation of vipers” was at his feet, his character revealed another noble aspect — that of forgiveness. No student of history can read the account of the conquest of Mecca by Muhammad without bowing down to that great hero. He not only forgives his cruel oppressors, but raises them to places of dignity and honour. Who knows what Jesus would have done if he had achieved any victory over his enemies? After all, he said that he had come not to send peace on the earth, but a sword. Moses, Ramchandra and Krishna, the other great teachers in the world of religion, disclosed not a gleam of mercy in their dealings with their enemies.

The fourth characteristic — ceremonialism in Islam has a secondary place.

It did not take me long to pass in review the various religious persuasions with their tenets and doctrines. Whatever may have been the original form of Hinduism, it is now one vast accretion of ceremonialism and sacrifice, this being the only feature common to its innumerable sects; beyond this there is no meeting-ground among them. In fact, there does not exist a definition of Hinduism wide enough to comprise all its sections and sub-divisions. Anismism, element-worship, hero-worship, polytheism in its worst shapes, monotheism, though not in its pure form — all come under the heading of Hinduism. It possesses its philosophy, but it is a philosophy which has no bearing whatever on practical life; it tries to solve certain riddles — for example, the problem of ultimate pain and pleasure, and here it speaks of the transmigration of the soul; but all this is a species of mental luxury possessing no practical advantage. I admit that ceremonialism and sacrifices are not without their uses, but they are of secondary importance — a means to certain ends — whereas in Hinduism they have become essentials. Again, these Hindu rituals were intended to meet certain local and topical needs, and cannot therefore be of use to alien races and later generations.

In the course of time it, too, became merged in ceremonialism and sacrifice. The vice of ceremonial piety lies in the fact that when once a person has observed its demands he thinks himself to be better than his neighbour, no matter what crime he may commit. For this very reason the Brahmins in Hinduism and the Pharisees in Judaism considered themselves absolved of all the duties laid upon other members of society. Jesus did not come with a new religion, nor did he found a Church; he was a Jew of the Jews. Jealous for the religion taught by Moses, he came to redeem the teachings of the Master from the formalism of the Pharisees. He had the courage to expose their hollowness and hypocrisy. In short, his aim was to reform Judaism and to restore it to its pristine purity, but his enemies would not allow him to do so, and so he failed in the end. Then St. Paul came on the scene, but instead of carrying on the work of Jesus, he grafted on the old faith something quite new and repugnant to it — the religion of the Blood and its grace.

Christianity is submerged in Paganism.

It is called the “New Covenant”, but it seems to me but a reappearance of old Paganism with a change of name and setting. I sum up here the story of Christianity in a few words: Man drowned in sin and God alienated from him and in anger. To appease His wrath He sends His own son to the world through a virgin’s womb. The son is brought to the Cross and pays the penalty for all human sin, thus washing away the sins of humanity with his blood. He dies for all, and then through his resurrection brings new life to mankind. This is the superstructure of the Pauline schism as it was never taught by the Lord of Christianity. But it is not a new revelation. It has now come to light that Jesus as portrayed by Paul and others as “the new Adam” is only the last of the virgin-born Sun-gods — Mithra, Apollo, Bacchus, Horus, Osiris, and others; all of them born at the first hour of the 25th of December. They all led a peaceful mission; the first miracle that all performed had some connection with wine; they all declared that they had come to save humanity through their blood; they all went to death at the third hour of Friday some time in the end of March; they all remained in the tomb for two days; they all rose again on Easter Sunday; they all ascended into heaven with a promise to return.

Thus, centuries before the construction of the Christian Church, different countries had already evolved a system of religion which Christianity repeated word by word in the writings of the early Fathers. In the names of these virgin-born incarnates people were initiated into their cult through baptism. Their votaries worshipped the Cross, and their great festivals were Easter and Christmas. In fact, the Roman Catholic Church, the first church on Pauline lines after Jesus, is just a replica of the old cult of mystery; and Christian worship remains sun-worship with all its old features. How can we stigmatize Paganism as a false religion when all its features did but forestall the official Church in the West? If Paganism is falsehood, the formal Church must spio facto be falsehood too. Anyhow, current Christianity is not a religion if by religion is meant a code of life that may help man to live worthily in this world and in the hereafter.

The Qur’an on the role of ceremonialism in the life of a Muslim.

Viewed from this standpoint, again I say, Islam is my only choice. It is a religion of action, of good morals and ethics; a religion simple and practical; if I am asked to subscribe to its doctrine, I can do so freely, for they are not dogmatic in their nature. All Islamic tenets are reasonable and consistent with intelligence. They have a direct bearing on life; and here I will go more into detail.

 Doubless Islam is not free from some sort of formalities. Muslims also make sacrifice, but my happiness knew no bounds when I read in the Holy Qur’an:

“It is not righteousness that you turn your faces towards the East and the West, but righteousness is this,
that one should believe in God and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict — these are they who are true (to themselves), and these are they who guard (against evil). (2 : 177)

What a wonderful, decisive and bold statement! It brushes ceremonialism completely away. Islam has a few formalities but they seem to me to be essential formalities — one of them being the turning of the face, when in prayer, towards Mecca. It indicates the place that gave birth to Islam, and is hence a necessity; but the above verse says that doing so in itself is not a virtue unless thereby we are helped to observe certain beliefs, and actions which are there set out. In fact, Muslims turn their faces to Mecca to remember and renew the inspiration they first received from that sacred place; and if turning our faces to Mecca in itself is of no value, then what of other ceremonial acts?

Muslims do observe sacrifice, but not to appease Divine wrath. One of the objects is to “Feed the poor man who is contented, and the beggar” (The Qur’an, 20 : 36). This institution also supplies an occasion for being benevolent to others, and it is a symbol of the religion of God; as the Holy Qur’an says, we have to submit to His will as the animals under the knife have to submit to ours. And then a verse on the subject in the following thundering words denudes sacrifices of the merits that had been attached to them by other religions — such as the propitiatory of Divine anger:

“There does not reach God their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify God because He has guided you aright; and give good news to those who do good (to others)” (The Qur’an, 22 : 37).

The fifth characteristic — the Qur’anic Revelation is universal.

I know of no other formalism in Islam; and if ceremonial piety is in itself of no consequence, then Hinduism and Judaism cannot satisfy human needs as a code of religion. Christianity no doubt did away with all the ritual that Jesus observed himself, because his personal sacrifice, as they say, atoned for it and absolved the believers in the blood from the ceremonial burden. But another set of rituals and formalities entered into the Church as a legacy from Paganism, and the position is worse than before. I cannot conclude these general remarks on religion and turn to the special doctrines of Islam before emphasizing one thing, though I have made reference to it in the foregoing; that is, the necessity for Qur’anic Revelation at a time when the old Books of God had become hopelessly mixed with folk-lore. Every religion of the world has based its teachings on a Revelation on from High. It has pleased the Lord to guide humanity into the right path by revealing His Will to the world. The position is quite a tenable one, but if His Revelation sometimes suffers in purity and becomes vitiated, should He not send another Revelation to take the place of the old one? The Lord of the Universe observes the same course in all His dispensations. He creates things for our use, and when they disappear or become impaired or alloyed there comes a fresh supply of such needful things. What is true in physical dispensations must be true also in the spiritual sphere. How can a believer shut his eyes to the necessity of a new Revelation if the old one has admittedly become corrupt? But none of all the Revelations given to the various nations of the world in olden days had remained in their original form — a fact now admitted by all — at that period of the Christian era, and a new Revelation — the Qur’an — was a necessity.

Though all the peoples in the world were respectively given a book for their guidance from the Lord, they are all lost to-day with the exception of the Vedas, the Bible, and the Qur’an. The first two scriptures are of a kindred nature, but the third exhibits an absolutely different character. The Vedas and the Bible speak respectively of some particular nations, the so-called “chosen people” of God or gods, while the Holy Qur’an is neither a narrative of a tribe nor a story of any individual. It concerns itself exclusively with man in general. Man and his God is its chief theme.

The Bible is a complete story of the rise and fall of the Hebrews.

After speaking of the creation of the world and man, the chief interest of the Hebrew Scripture lies in one particular branch of the human race — the descendants of Abraham through Isaac. It speaks of the migration of the Israelites from the land of Abraham, their settlement in Egypt, their subsequent bondage under the Egyptian yoke, their liberation by Moses under God’s command; then comes a mention of their religious and ceremonial code; again their wandering in the wilderness, their conquest of the promised land, and the establishment of the Hebrew governments, their grandeur and splendour; their subsequent iniquities and misdeeds; their stubbornness and vicious indulgences, and finally prophetic references by Jesus to their downfall. All these facts are arrayed in the Book, one after the offer, as it were on historical basis. The Bible also contains a narrative of the Hebrew Patriarchs, who impart religious teaching accompanied by comprehensive curses directed against their enemies. The Book also speaks of...
the visitations of God from time to time and the appearance of angels with good news. In short, the Bible is a complete story of the rise and fall of the Hebrews, with Moses at their head as the law giver and bringer of good tidings of the coming rise, and with Jesus, the last of the race, shedding tears of grief on the imminent fall. Just as the Holy Bible concerns itself with the Hebrews, so the Vedas speak of another race from Central Asia called Aryans, who crossed the River Indus and took up their abode in the western part of India. The Hindu Book speaks of the Aryan settlement in India as of an agricultural class, where they sang hymns in the praise of elements or other manifestations of Nature which sent timely rains to fertilize their lands and bring them good crops. It speaks of their rituals and sacrifices, it refers to their fights with the aborigines of the country and the final victory of the former over the latter; their civic and martial life; the establishment of their governments and their other occupations; and in the end their self-indulgence and luxury, all painted in poetical strains. Thus the two books are more or less a history of the two tribes, with the mention of religion and its accessories as a matter of incident. The Qur‘an, on the other hand, is purely a book of God’s religion given to man. The elevation and progress of the human race or its degradation or downfall are the chief topics of the Arab Revelation. The Qur‘an, doubtless, speaks of certain persons and certain nations, but such allusions are not the main object of the Book; they come in by way of illustration. For example, the Book lays down certain principles and doctrines for human edification; it warns man against the deeds that are sure to bring him to the lowest ebb; it reads him lessons of morality and of ethics; it speaks of spirituality and godliness; and it is in elucidation of these teachings that it makes reference to events in the lives of certain men — prophets and their enemies — and nations. It is for this reason that the Qur‘an has not generally given full accounts of the people thus alluded to. It is not a collection of stories, but a book of economic, moral, and spiritual instruction. The Bible and the Vedas may, perchance, give inspiration to the descendants of those for whom they were first revealed, but they cannot be of any great interest to mankind at large; while the Qur‘an, on the other hand, is the book for all men of every time and clime, and cannot fail to command universal interest.

The sixth characteristic — the Qur‘anic Revelation shows the highest height to which man is able to soar.

Neither the Vedas nor the Bible seem to specify any object of universal interest for their revelation. God no doubt spoke to Moses at Sinai and ordered him to go to Pharaoh with a message demanding freedom for the Israelites. After the Exodus He again spoke to Moses and gave him the Ten Commandments; and Moses when in need of guidance goes to His Lord from time to time and the Lord expresses His will for the guidance of His people. Similarly, whenever the chosen people are in difficulty or in trouble Jehovah sends His angels with words to meet the occasion. On the same lines we find various Mantras — hymns — in the Vedas, revealed to the old Hindu Rishis. The Ten Commandments undoubtedly promulgate the lines of action necessary to form a society. Sociable as we are, we must speak truth; we must respect the lives, property, and womenfolk of our neighbours; we must revere our parents, and, to give rest to our body, we must observe the Sabbath. I think any human society desirous of keeping itself in a healthy condition could have discovered these principles even without the help of any revelation. But the Qur‘anic Revelation is far above these primitive and temporal needs. It comes to raise man to the highest height to which he is able to soar. The first call that came to Muhammad in the cave Hira is a call free from all personal or racial elements. It is a call for the uplifting of man in general. Muhammad was not called upon to serve his own nation, nor did he heavenly dove descend from above to choose the Son of God from among his fellow-countrymen. Muhammad is inspired to raise his fellow-beings, wherever they may be, from the depth of degradation to the zenith of greatness. His first Revelation is as follows: “Read in the name of your Lord who created. He created man from a clot. Read and your Lord is Most Honourable, Who taught (to write, with the pen), “Taught man what he knew not, Nay! man is most surely inordinate, “Because he sees himself free from want” (96: 1-7).

Man is ordered through Muhammad to read, to cultivate the art of writing, for the spread of books and enlightenment, and to discover sciences not known before, thereby bringing humanity to a position most honourable, because his Creator is Himself most honourable and His creation should index the greatness of the Maker. Matter reaches its physical consummation in the form of man, and Nature cannot improve upon it any further. But the same matter evolves a new thing in the human frame — human consciousness — the sum-total of the passions, which when refined give rise to intellect, sentiment, sociability, morality, ethics, religion and spirituality. All these divine elements, intended to create a great civilization and to bring man to his real dignity, have been reposed in human nature. But as a full-fledged man on the physical plane evolves from a clot of blood in the womb, so was human consciousness in clot condition at the appearance of Muhammad who was deputed by God in the same verse to show his fellow-beings the right path, as revealed to him by God, that will bring forth all that is noble and good in man.

This grand object the Holy Book takes for its revelation and makes mention of it in its very beginning (The Qur‘an, 2: 30, et seq.). When it defines the most exalted position which man is entitled to achieve, it also indicates the lowest degradation to which he may descend. In the story of Adam (The Qur‘an, 2: 56) the high and low conditions of man are defined. He is the vicegerent of God on earth. He is to receive homage from the angels of heaven and earth; and for this purpose the sun and the moon, with all other manifestations of Nature, as the Qur‘an says, have been made subservient to man (The Qur‘an, 2: 5). All this he can achieve through knowledge, but if he is led astray from the right path he will be deprived of the means that contribute to his happiness (The Qur‘an, 14: 32-35; 16:12).

With all our civilization we have not as yet attained the height which we have to achieve under the directions of the Last Book. We have not secured the position of being able to bring the sun and the moon into subjection. This is the goal which the Qur‘an prescribes for us in our sojourn on the earth. In this connection the Qur‘an further reveals to us that we possess the highest capabilities (The Qur‘an, 95: 4), but as we have arisen from an animal state and carry with us certain carnal cravings, the Book warns us that our way to the goal is beset with difficulties. We are liable to be degraded to the lowest of the low (The Qur‘an, 95: 6), and therefore we need guidance (The Qur‘an, 95: 5) to help us upwards in our evolutionary journey and to save us from falling into pitfalls. This is another purpose of Qur‘anic Revelation. We are in the dark (The Qur‘an, 14: 1, et seq.) and we need a light, and the Book claims to be that light. Let St. Paul blackguard human nature; Islam says that we possess an immaculate nature which is inherently free from the taint of sin. In this Islam differs from Christianity. If hell is the reward of sin and heaven is reserved for those who leave this earth sinless, Islam and Christianity advance two different and contradictory propositions. Christianity says that man is born in sin, while according to Islam he is sinless at his birth. If a child, therefore, dies at his very birth, he must go to heaven,
under Islamic teaching, but he is foredoomed to hell according to Christian principles. In other words, heaven is our birthright under Islam. We may lose it by our subsequent misdeeds. But according to Christianity we are born for hell unless reclaimed by our faith in the Blood. Similarly, sin is a heritage according to Church beliefs, but it is an after-acquisition under Islam, and can be avoided.

The Qur'anic Revelation and the other revelations.

Thus the sole object of Christian Revelation is to bring man out of the slough of sin up to the brink of virtue, but Islam finds man already on its banks at his birth and comes to raise him to its highest flight that will bring him near to the incens of Divinity. What a world of difference is here! To resume the subject, there is another marked difference between the Last and the ancient revelations. The Qur'an is rational in its teachings, while the Hindu and Hebrew Books are dogmatic in imparting their messages. Like a pedagogue or a father whose words are law or gospel to his pupils or children, the Bible and the Vedas assert their precepts and principles in a spirit that seems to expect no opposition or doubt from their respective recipients.

The Books speak of God, of angels, of resurrection, and the Last Day; of Divine messengership, and accountability for present actions in the hereafter; but they make no attempt to substantiate these verities by any intelligent arguments. They contain nothing to meet the demand of a sceptical mind. Perhaps the human mind at the time of these revelations had not as yet crossed the frontiers of infancy, and was groping in the avenue of sentimentalism. The Qur'an seems to belong to a time when the human mind had developed enough to give precedence to intellect over blind belief. For it also speaks of the above-mentioned truths, but with logic and reason. To bring home its doctrines to its reader's mind, it makes frequent appeal to our understanding and rational judgement. It draws our attention to various manifestations of Nature as evidence of what it enunciates. For instance, there are logical reasons and rational arguments in the Book to prove the existence of God, of the day of resurrection, the necessity of Divine revelation, and many other things. The Muslim Scripture would not ask its readers to accept any of its teachings — except on the strength of reasoning. This is perhaps why Islam has not observed any atheistic or sceptical movement or disposition in its ranks; while no sooner did the Church persecution become relaxed and intellect freed from its iron grip, than secularizing and free thought flourished apace.

In India there has perhaps been no such marked struggle between religion and agnosticism, for the Vedas favoured atheistic and sceptical tendencies equally with other forms of Hinduism. And here, again, Islam and the other two religions present a most striking contrast. Education has alienated the human mind from the Church religion. It has brought forth a similar revolt against Hinduism, especially in these latter days. But modern science has only served to strengthen Muslim belief in the Qur'anic truths. We are rational beings. Reason and logic play a prominent part in all our beliefs and persuasions. No other book but the Qur'an, therefore, will meet the demand of our time.

The seventh characteristic — the Qur'an makes a definite statement about the articles of faith of the Muslim.

Again, the first two revelations do not specifically speak of the articles of their faith; each inquirer must gather them for himself from these Books. In the Christian Churches the task fell to the Church Councils. The articles of the Christian faith as promulgated by the Fathers were collected in the Book of Common Prayer, and have been the object of successive revisions from time to time.

In Hinduism, want of a definite statement in the Vedas as to what were the articles of Faith in the Vedic religion gave rise to innumerable sects that differ from each other even in their fundamental tenets. From such a fate the Qur'an has saved the Muslims; for it has clearly laid down in various verses the Islamic articles of Faith. The verse 2:285 reads:

"The Prophet Muhammad believes in what has been revealed to him from his Lord and so do the believers; they all believe in God and His angels and His books and His messengers: We (Muslims) make no difference between any of His messengers; and they say: We hear and obey our Lord! Thy forgiveness we crave and to Thee is the eventual course."

THE FUTURE OF ISLAM

By ISMA'IL HABIB SEVUK

"What the Muslims have done in the past signifies what they can do in the future. The glorious history of Islam is promising a more glorious future still."

Leone Caetani started his researches into the history of Islam to prove that the spirit of Islam retarded human progress.

Fifty years ago Prince Leone Caetani, an Italian Orientalist, looked at the world of Islam, comprising to-day four hundred million souls of humanity. He saw that they were all backward and in slavery. The Muslim countries of Africa were all parts of foreign colonial empires. So were the Muslims of India and of the Islands of the Pacific. The Muslims of Central Asia were the belongings of Tsarist Russia. Iran was divided into two spheres of political influence. The only independent Muslim state, as it appeared then, was the Othman Empire. This was also a financially bankrupt state under the capitations; terribly weakened by internal and external pressures. A "sick man" nearing his end.

What was there in the spirit of Islam that was retarding human progress, and putting the Muslim nations into this state? It would be a very bright discovery to demonstrate this backward spirit in Islam, the Italian historian thought, and with much enthusiasm he began to write.


This devout Roman Catholic Orientalist knew Arabic. He very patiently got into the depths of the history of Islam, and spent long hours of study to discover facts. But what then? Each fact he found out began to threaten his prejudiced mind. He figured out to demonstrate the causes of the unprogressive spirit in the religion of Islam, but the events proved the opposite. The realities that revealed themselves once after another shook his prejudice. It was not long before he saw the real principles of Islam that gave the driving force to the masses of humanity. With this indoubtable conclusion, he decided to burn all his manuscripts, which he painstakingly had compiled during twenty years. Surely the fault lay in the prejudiced mind rather than in Islam, as was proved by this action.

However, the ethics of science weighed more heavily in the conscience of Leone Caetani than did the strength of religious fanaticism. So he set out to write his story from the beginning again. He planned to compile the greatest history book of Islam. Caetani worked on this project for years and years, but could only reach the age of 'Ali. His life was not long enough to complete the job, but nevertheless the part he covered ran into ten big volumes. Huseyn Cahid Yalcin partly trans-
lated into Turkish this unfinished history by dividing each volume into four sections; unfortunately, however, he was able to publish only ten sections; the remaining 30 sections were not published.

The fundamental realities of Islam that changed Prince Leone Caetani’s views about Islam.

Indeed the fundamental realities of Islam proved so overpowering that they forced the most religious antagonist to burn his manuscripts that had been formulated in less than twenty years. What were these fundamental realities, we may wonder? The answer: The freedom of the soul. Islam left all other religions to themselves. “You have your religion: I have my religion” (The Qur’an 109:6), and “There is no compulsion in religion” (The Qur’an 2:256).

Secondly, the religion of Islam is in modern terms a sort of “lay” religion; that is to say, between God and his creature no one can intervene. Each person communicates with Almighty God through no one else but directly by himself. The intervention between God and His creature is called priesthood, which is forbidden in Islam. There is no priesthood in religion. God commands the Prophet: “Remind the people! you are designated to remind the people, but you must not control nor dominate them” (88:21), and He adds: “Your duty is to advise and ours is to judge” (88:24).

In priesthood there are two prerogatives, one is “baptism” and the other is “excommunication”. Without the former one can never enter the religion. With the latter one can be expelled from the religion by force. In Islam all that is required for embracing the religion is the declaration of the Oneness of God and the Messengership of Muhammad. Once this sentence is uttered, the person immediately becomes a Muslim and no force can ever expel him from his religion.

One of the outstanding qualities of Islam is its eternal spirit of equality in mankind. Islam does not recognize any difference between nations, races, or tribes, nor is it interested in the white, yellow or the black skin of the people. Even the most primitive African has got the same rights. None can claim ownership over other people, as the sole owner of everyone is God Almighty; nor for this reason can a slave call his master his “owner”. Slaves are servants and nothing more. The Prophet Muhammad declared that “the people were equal like the hair comb with equal teeth.”

The difference between man and man is on account of the difference of values. The mind is the foremost value among these. The religion of Islam is established on the intelligence. The Prophet Muhammad declared: “The religion of a human being is his intelligence; there can be no religion where no intelligence exists.” However, the value of intelligence alone is not sufficient. The greatest enemy of ignorance is Islam. The Qur’an declares: “The one who knows and the one who does not: can they be the same?” (39:9). Further, intelligence and knowledge would not be enough still. Morality is needed as well. Regarding morality a Hadith — a tradition of the Prophet Muhammad — runs: “Islam is altogether a good morality. A good morality dissolves all sins, as the sun melts the snow.”

In the spirit of Islam the distinguished character that elevates the human spirit to the highest levels can be illustrated by the following verse from the Holy Qur’an: “God is nearer to you than your neck vein.”

With the momentum gathered from these high principles, the Muslim nations established outstanding States all through history. These nations have also, with their highest level of civilization, illuminated the thousand years of the Dark Ages with the sun of Islam. The famous British historian Gibbon, in his Decline and Fall of the Roman Empire, observes this fact when he compares the East and the West in the chapters dealing with the Crusades.

After the decline of the ancient Greek civilization, it was the honourable task of Islam to develop this civilization to the highest levels in the service of humanity. The world is indebted to Islamic civilization for the sciences of algebra, logarithms, trigonometry and chemistry. Islam also developed other already existing sciences to a degree which almost changed their essence. Islamic architecture alone will provide sufficient proof in the creative ability of this civilization in the fine arts. The Alhambra in Granada, the Solaymaniya Mosque in Isfahan, the Taj Mahal in Agra, the Qait Bey Mosque in Cairo, the Mosque of the Two Minarets in Erzerum, and the Mosque of Isfahan in Iran are living testimonies to the above statement.

Muslims fell because they rigidified Islam.

What was the reason for the downfall of this brilliant civilization, which lasted for many centuries? Why did the Muslims fall into a state of slavery and extreme backwardness? Iqbal, the national poet of Pakistan, in one of his Persian poems, reflected: “There is no blemish in Islam itself, the entire fault lies in us, Muslims.” This fault, I believe, was to rigidify Islam, as expressed in the briefest form. Leaving the dynamic spirit of Islam, and sticking to the sterile outer appearance, robbed the Muslim nations of their inner driving force. The religion cannot be blamed, as Muhammad Iqbal observes. The fault lies within the followers who cannot free themselves from the outer appearance and get into the essence of their religion.

After the First World War, the last empire in the world of Islam was broken and included in the list of other slave Muslim countries. The Treaty of Sèvres was not mourned by Turks alone, but by all Muslims.

Nevertheless this grief for the ultimate defeat of Islam turned out to be the very beginning of the liberation of Islam. The Treaty of Sèvres not only destroyed the Turkish Empire, but also gave power to the victors of the First World War to annihilate the Turkish nation within their very own motherland. The great triumph achieved at the end of the three years of the War of Independence not only reversed “Sèvres” and liberated our dear country Turkey, but was the dawn of a hopeful future for the world of Islam. The other Muslim nations saw where their salvation lay; it lay in the spirit of Dömlüpinar.

The Greatest Event of the world of today is the Fight for Independence of the Eastern Countries.

Following Egypt and other Arab countries, especially after the Second World War, the majority of Muslim nations achieved their independence, with the exception of French North Africa. The highest civil authority of the United States of America declared that the biggest event of the world to-day is the fight for independence of the Eastern nations. In the third quarter of the 19th century, victorious Bismarck, while entering Paris with his army, said: “The greatest event of our century is the appearance of the United States of America.” Bismarck saw the future of the United States; now in turn the United States sees the future of Islam.

It must be understood that sovereignty is the fundamental principle, but not the main purpose, in the life of nations. Dependent nations are losers. Independence by itself would not help in forming nationhood. The aim is civilization. For centuries Islam illuminated this world with its superb civilization. Islam will continue to have a substantial share in this civilization which is mutually possessed by all Muslim nations. I sincerely hope that we, Turks, realize our task for the future as a member of the great Muslim brotherhood. What the Muslims have done in the past signifies what they can do in the future. The glorious history of Islam is promising a more glorious future still.

\[2\] The fateful battle which culminated in the defeat of the enemy in the Turkish War of Independence.
DEVELOPMENT OF EDUCATIONAL AND SOCIAL INSTITUTIONS IN ISLAM

BY AHMAD SAMIH AL-KHALIDI, M.A.

II

The loyalty and devotion of the Muslim endowers and teachers to their institutions.

It is observed that a number of those endowers and teachers attached to the educational institutions were extremely loyal and devoted to their profession or cause. As an example of an advanced degree of sense of duty amongst teachers, we again quote Subki's (8th century) Hejira: 4: 311, who informs us that Malikuddin Ali used to attend the mosque in the mornings to deliver his lectures. One morning he was suddenly informed by his wife, Sir Zulaiqha, that his son, a young man in the prime of his life, had passed away. In a quiet manner he asked her to carry on the necessary rituals, but kept the sad news to himself. After delivering his lecture he announced to his students that God had called Muhammad (his son) to Him, and those who desired to attend the prayers might do so.

Again, according to Mujir al-Din in Usn al-jall, a sheikh (head) of one of the schools in Jerusalem, on discovering that the provisions specified by the endower of the school demanded that the Head of the institution “should be the most learned of his time”, retired silently, leaving the school, not to return to it.

Ibn Badran in his Munadamat al-Astal tells us that the wife of al-Malik al-Mu’azzam, the nephew of Salah al-Din, endowed a school in Damascus. After the death of her husband, she lost her means of subsistence and proceeded to live in Medina, where she passed her last days in dire need. On hearing of her dreadful state, the guardian of her Wafa’ (trust) sent her a sum of money, which she refused to accept with an apology.

Women as lecturers in educational institutions of early Islam.

We may note here with pride and admiration the important rôle women played in the development of these institutions, a subject we shall say more about later. Not only did they distinguish themselves in the field of philanthropy, but they actually delivered lectures also and issued ijazat (diplomas) to their men students.

It may be relevant to mention here that some of them even attended the opening ceremonies of the institutions they patronized, peeping happily from behind a thin screen at the enthusiastic crowds. We are in possession of more than one reference showing that women frequented mixed elementary maktabs (schools) (cf. Ibn Sahun) and later on joined the hudaqas (circles) and took an active part in the discussions.

Ibn Jubair describes some of these mixed meetings, and it is indeed significant that a renowned author and biographer such as Ibn Hajar al-Asqalani sets down two fat volumes of biographies of noted women, one in his Isaba and the other in his Dutar al-kamins, or the biography of ulamas in the 8th century of the Hijra (15th century of the Christian era). For further reference the reader is advised to consult Alfat al-Nisa by Kahlahel, in three volumes, published in Damascus.

Many of the ulamas (the learned) and mudabbaddibin (the learned narrators of the sayings of the Prophet Muhammad), etc., obtained their ijazat (diplomas) from the hands of women

† The first part of this article appeared in The Islamic Review for April, 1950.

† Tahqat Shaf’iyya al-Kutub.

† Ijaz, the act of granting permission, thus, a certificate, or diploma, empowering and entitling its holder to teach or relate and expound a Hadith, or issue a fatwa (religious pronouncement).

† Nizam al-Mulk built schools, bimarastian (hospitals) and ribats.

and were very proud of having done so. The Tahqat (biographies) of 'ulammas all through the centuries excepting the most recent ones are adorned with the names of hundreds of women who excelled in the field of knowledge.

According to Subki 4: 275 (cf. supra) al-Hafiz bin Asikir studied at the feet of one thousand three hundred sheikhs, of whom more than eighty were women teachers.

Mujir al-Din, in his Usn al-jall, a Tarikh al-Quds wa l-Khalil, 2: 596, speaks of Zaini al-Din Qayat of Jerusalem, who together with Sat Fatima bint Salah al-Din Abi 1-Fath shared the same professors. He published a treatise of their combined references and included her name as a co-author.

The curriculum of educational institutions was not restricted to religious studies only.

It is true that the curriculum in these schools and institutions was restricted at the start to the study of the Qur’an, the Hadith, Jurisprudence and the Science of Language, but it is equally true to state that the Muslims quickly enriched their studies by introducing Philosophy and its sister sciences, even under the Umayyads (40-132 A.H.—652-749 C.E.). This movement was intensified under the Abbasids and Fatimids, and translations into Arabic now began to include Mathematics, Medicine, Astronomy, Physics, etc. For a complete list of works translated under the early Abbasid Dynasty from the Greek, Syriac, Persian, etc., the reader cannot be advised to consult a more comprehensive and instructive work than that of al-Fihrist by Ibn al-Nadim.

Philosophy, however, sustained a most severe shock when al-Mamun, son of Harun, who was a student of philosophy himself, attempted in a most vigorous manner to thrust it rather abruptly upon the jurists of his age. In this fierce struggle, Jurisprudence (Fiqh) proved, alas, victorious. We are of opinion that this marks a most decisive epoch in the history of Muslim thought and education in general and directed to a great extent the trend of studies from the third century onwards. Had philosophy been left to develop unhindered in a natural way without the head of the State taking such a strong and personal interest in the struggle, the whole outcome of Muslim thought and learning would have taken a totally different turn.

It is, however, absurd to believe that 'ilm (knowledge) was restricted to religious studies only, for "mental sciences", as they were then called, played an important rôle in the curriculum of studies.

Ibn Khaldun, in his famous and unique Muqaddimah (Introduction) has left us a comprehensive picture of Muslim sciences together with a full survey of the methods of teaching and text-books prevalent until his time (808 A.H.—1405 C.E.). We shall deal with this aspect of the subject in due course. The student, again, may further consult Qalqashandi in his Subh al-Asba for a parallel comprehensive description of Muslim sciences in Islam. Qalqashandi (died 821 A.H.—1418 C.E.) belongs to the same century as Ibn Khaldun (died 808 A.H.—1405 C.E.).

Despite the Crusades, the Muslim States established educational institutions.

It is most indicative of the States' interest in public educational and social institutions to find that these institutions came to light side by side, particularly in the 5th, 6th and 7th centuries when the Crusades were being waged. They are the
Madrasa (College), the Khaniqah (Ribat) and the Bimaristan (Hospital). These sister institutions were to be met with in the chief Muslim towns, such as Cairo, Alexandria, Damascus, Aleppo, Homs, Hama, Jerusalem, Hebron, Ramleh, etc., etc.

The explanation for their appearance side by side in those warring days is comprehensible. The Nuriyya, Ayyubide and Mamluk Dynasties during the 6th, 7th, 8th and 9th Hegira centuries (12th, 13th, 14th and 15th centuries of the Christian era) were under the de jure jurisdiction of the Abbasids, and Egypt had just been annexed by the Ayyubides in the 6th century. Their first aim was to fight Shi‘ism and promote the Shafi‘i Rite instead, together with the Maliki and Hanafi Rites to a lesser degree.

Yet, it was part of the policy of the State to disseminate knowledge — ‘ilm — amongst the masses. Ibn Kathir informs us of an interesting incident which occurred in Aleppo in the 6th century of the Hegira. Two of the ‘ulamas, Ibn ‘Asrin, a Kurd, and al-Naisaburi, a Persian, quarrelled amongst themselves, and the students and faqish (jurists) sided with one of them. The matter was reported to the Sultan, then Nur al-Din bin Zangi, who took action immediately and issued the following royal decree, addressing the contrasting parties as follows: ’You must realise that our aim in opening these madras (colleges) was to promote knowledge (‘ilm) and to eradicate schisms and heresies.’

Various dynasties vied with each other in establishing educational institutions.

This conclusively goes to show that the promotion of knowledge was a part of the policy of the State and explains to us the reasons for founding schools in a systematic manner under the Nuriyya and Ayyubide dynasties in Egypt and Syria in particular. It also throws light on the causes for concentrating the curricula of the schools on the Shafi‘iite and Maliki Rites, as an antidote to Shi‘ism.

It is even easier to see how the Mamluks (Bourjis and Bahris alike) imitated the Ayyubides in this respect. The schools, judging from the spirit of the age, fulfilled their aims and helped a great deal to oust Shi‘ism from Egypt completely and partially from Syria.

Yet the Nuriyya and Ayyubides were the disciples of Nizam al-Mulk of the 5th Hegira century (the 11th century C.E.), who is the founder of the system of madrasas (colleges) in Islam, and who built, in addition to schools, Ribats and Bimaristans.

Ribats as hospices for the soldiers.

The Ribats (now known under the name of Khaniqahs) in the 6th century (12th century of the C.E.), which may be traced to the 2nd century of the Hegira (8th century of the C.E.), became centres of welfare to volunteers busy with the jihad (total mobilization), in addition to their serving the original aim of housing mystics. Military service was voluntary, and the regular army was non-existent except for a limited number of royal guards. War was being waged with the Crusaders on the coasts of Syria, Palestine and Egypt. It is thus only natural that the State should take upon itself the establishment of these institutions in order to give shelter to warriors on their retirement from the front to recuperate after months of war and deprivation. In these hospices the muhabdis (crusaders) found a comfortable home, enjoyed their baths, said their prayers, and carried on their peaceful mystic life.

According to Subki (cf. supra) 8:249, a royal decree issued by Badr al-Din Halabi, governor of the Thughur (towns lying along the boundaries), defined the aims of the Ribats, on the occasion of the appearance of Crusaders’ ships in the sea:

A group of Nigerian Muslim women members of the Ansar-ud-Deen Society, Lagos, Nigeria. They are actively supporting the Society by raising funds for the building of a Muslim College at Iolo, Musbin, Lagos, the first of its kind in British West Africa.

The foundation-stone of the College was laid on the 15th of January, 1950. The Ansar-ud-Deen Society is running 50 Elementary Schools in addition to an Elementary Teachers’ Training Centre, which cost over £15,000 to build.
"And they must fight the Franks fiercely and should not give them time to rest by day or by night and should take every precaution within their means, in power and in horses, so that they may lighten with the lamps of the Ribat, in God's service, the darkness of the nights."

Ibn Jubair relates to us the birth of one of these Ribats (Khanqahs) in Damascus. "It happened," he says, "that some of the Sufis passed by a spacious palace surrounded with gardens, and observed that wine bottles were flung from the windows. The case was reported to the Sultan, then Nur al-Din, who immediately took steps to buy the palace, and converted it into a Ribat for the mujahids (Crusaders)." This throws light on the magnificence of the Ribats and their aims. We may liken these Ribats to some ways to the hostels put up by the Y.M.C.A. for the Allied soldiers during the war.

Thus Ribats served a military purpose, when they were first established, then began to house mystics, and became, later on, in addition to their being centres of learning and spiritual training, welfare institutions for warriors.7

It is not strange, therefore, to observe the establishment of Bimaristan8 (Hospitals) side by side with Madrasas and Khanqahs in order to treat the sick and wounded.

The reader by now, I hope, must have realized that these institutions were not the work of individuals, but were an integral part of the State organization endowed generously from public funds, as has been clearly demonstrated in the 6th and 7th centuries of the Hejira in particular.

7 In Shasarat (5:38), Nasir al-din Azzi, of Baghdad (d. 609 A.H.—1212 C.E.), was in the habit of sitting in his Ribat to preach. This ribat was a centre where mystics met, but dealt in Ilm (knowledge) more than all the existing schools.

8 It is significant that, when the Moguls besieged Moul, the Acting Vizier held a meeting of teachers, faqis and their friends and asked them for a fatur as to which is to be given priority, Jihad or the Haj, if they clashed. They all agreed that Jihad should be given priority.

So he suspended the Haj that year (634 A.H.—1236 C.E.) and ordered teachers, faqis, the sheikhs of Ribats and sufi sheikhs to leave the region and prepare themselves for the Hijrah (Al-Humuddah al-Jamil, p. 98).

The earliest Bimaristan is that of Wa'il bin 'Abd al-Malik in Damascus (89 A.H.—706 C.E.). In Egypt two gained fame, Ibn Tulun's Bimaristan (259-261 A.H.—972-974 C.E.) and Kafar's (346 A.H.—957 C.E.).


This site changed hands seven times; originally a Byzantine church of St. Anne, mother of Mary, it was made into a Dar 'Ilm by the Fatimids (360-492 A.H.—970-1078 C.E.), then became a church under the Crusaders till 583 A.H.—1187 C.E., when Salih al-Din turned it into the Salahiyya College. It was handed in 1855 C.E. by the Sultan of Turkey to Napoleon III as a gift in view of France's services in the Crimean War, who in turn gave it to the White Friars. During World War I Ismail Pasha (1913-1917 C.E.) re-opened it as the Salahiyya College; after 1917 it was handed back by the British to the White Friars again.

The Hanafi Rite was more prevalent in towns. The Ottomans were Hanafis.

The Sadriyya was founded in Damascus in 391 A.H.—1000 C.E. According to Maqzizi, Al-Bahaqiyya was the first madrasa in Islam. (Abu Bakr al-Bahaqi, died 458 A.H.—1065 C.E.) This again is incorrect.

Subki 2:191 speaks of Abul Walid Naisaburi (270-349 A.H.—883-960 C.E.), who worked in his Madrasa. Al-Ush, Ibn Farid, who died 406 A.H.—1015 C.E., was invited by the people of Naisabur, to whom they built a school (Shasarat), 3, events of 406 A.H.—1015 C.E.

Abu Ishaq Isfahani, who died in 418 A.H.—1027 C.E. had a school built for him by the people of Naisabur.

Again, Madrasa al-Sunna (cf. Subki 3:64, Biography of Muhammad) Naiyib, al-Hakim was intimate with Imam Dabbi, to whom he entrusted his school, "Dar al-Sunna," and its endowments. He died in 405 or 403 A.H.—1014 or 1012 C.E.

The growth of the great colleges like the Nizamiyya and al-Azhar.

In the growth of the great Madrasa (Colleges) such as the Nizamiyya of Baghdad (459 A.H.—1066 C.E.) and the Salahiyya of Jerusalem (583 A.H.—1187 C.E.), it is significant to note that the motives for their construction were identical. The Azhar Mosque (563 A.H.—973 C.E.) quickly became a centre of learning and propaganda for Shi'ism in the 4th, 5th and 6th centuries. The Nizamiyya was the Abbasid reaction to Azhar, for it was founded to promote Shi'ite Jurisprudence and thus counteract Shi'ism. It had, however, another aim, namely, that of training officials, judges, faqis, etc., for the 'Abbasid régime. It remained open and influential till the downfall of Baghdad, but faded away under the Ottoman régime.

The Salahiyya, on the other hand, was founded by Salah al-Din, after he seized Jerusalem in 585 A.H.—1187 C.E. Prior to the occupation of the Crusaders10 the site housed a Fatimid Dar 'Ilm, originally built on the site of a Byzantine church in memory of St. Anne. Salah al-Din lost no time in converting it into a Madrasa, and made it a centre of Shi'ite Jurisprudence and teachings, thus counter-balancing Shi'ism, for he was a very keen and devout Shi'ite. It played a most prominent rôle in the educational movement in Palestine and was the foremost institution in the country for many centuries. It kept open till late in the 12th century of the Hegira and was responsible for the prevalence of the Shi'ite Rite in Palestine, particularly in rural districts.11

It is not correct to say that Nizam al-Mulk (founder of the Nizamiyya) and other sister institutions, was the first12 who established a Madrasa in Islam as stated by Sam'ani. Madaris were known long before Nizam al-Mulk in the 4th century in Syria, Iran and Iraq, and even before. But the fact remains that Nizam al-Mulk was the first who started the erection of Madrasas on a large and systematic scale. For he founded Nizamiyyas in Baghdad, Balkh, Nissibin, Herat, Isfahan, Bosra, Merv, 'Aamil and Mosul, etc. It is stated that he had a school in every town in Iraq and Khorasan.

Nizam al-Mulk institutes stipends for scholars.

But it was Nizam al-Mulk who first arranged for stipends to be paid for scholars, and appointed scholarships and allowances for them. His Madrasas had boarding sections attached to them and catered for the students' needs. His example was followed in the 6th century and later ages. Thus he may be rightly regarded as a great educational reformer and organizer who built the foundations of a public State system of education.

His great Madrasa, the Nizamiyya, was copied by al-Mustansir, the Abbasid Caliph, and a new institution by the name of Mustansriyya (651 A.H.—1253 C.E.) appeared in Baghdad twenty-five years only before its destruction by Holagou. Yet there was a difference between these two great institutions. The former restricted its studies mainly to the Shi'ite Rite and Ash'ari teachings together with linguistic studies and a section for the blind. The latter had a much wider scope and a variety of courses. To begin with it was more liberal in its attitude, for it taught the Four Sunni Rites — the Shi'ite, the Hanafi, the Hanbali and the Maliki. It had also a faculty for Medicine, as well as Mathematics and Linguistic Studies, together with a section for orphans.

Thus it had a more comprehensive course of studies than the Nizamiyya, but like it, it faded away after the Ottoman conquest of Baghdad in the 16th century. Its remains may still be seen on the banks of the Tigris, housing the Customs' House of the capital. Efforts are now being made to repair it.

It should be emphasized here that Islam did not neglect auxiliary education, particularly the care and education of the blind and orphans.
Islam's original contributions regarding the care of widows, orphans, blind.

In the scope of the social field Islam made original contributions pertaining to the care and welfare of widows, spinsters and divorcées. We note with great satisfaction that blind students were admitted into these Madrasas and after graduation held important teaching posts. The reader may consult Nujat al-'Uyara wa Nukat al-'Umyan, published by the late Zaki Pasha of Cairo. Endowers specified the number of orphans to be looked after and educated in these Madrasas, or Maktabs attached to them. In the realm of social services much will be said in due course. It is sufficient here to mention an outstanding pioneer in this field, Muzaffar al-Din, the governor of Ibril, and brother-in-law of Salah al-Din (died 630 A.H.—1232 C.E.). This great social worker founded four Khanqah, a hospice for widows (Dar al-Aramil), an orphanage (Dar al-Atiyan), an institution for chronic diseases (Dar al-Zumma), an institution for ill children (Dar al-Malaqit), an institution for guests (Dar al-Diya'a), and an institution for the weak or blind (Dar al-Du'a'). This is indeed a unique record, and may be taken as a model of organized social services. Muzaffar al-Din should be remembered as a great reformer and pioneer and organiser in this field.

Caliphs and sultans may have preceded him in founding Bimaristan and Dar al-Marda, and similar institutions, for it is a fact that these institutions were known to have existed under the Ummayyad and 'Abbasid régimes, and were endowed generously with funds. The blind and orphans were also cared for. But the fact remains that Muzaffar al-Din was the first figure to organize on a wide scale the social services. It is significant to add that he personally took a keen interest in these institutions and discussed with those responsible the most detailed problems.

One of the most peculiar institutions of the 6th century of the Hejira is the Madrasa al-'Izziyah of Damascus and Jerusalem. No mention of this school appears in Mujir al-Din's al-Uns al-jadid. The endower ordained the opening of two schools, one in Jerusalem and one in Damascus. Should the former fall into the hands of the Crusaders, the Damascus school would open; but should Jerusalem be freed, the school at Damascus would be automatically closed. It appears that the Damascus school did not live long, because Jerusalem long was seized by the Muslims in the year 583 A.H.—1187 C.E.

13 Blind students were allowed to join the Nizamiyya, thus Sulaiman bin Rajab al-Muqri, the blind, graduated from the Nizamiyya 618 A.H.—1221 C.E. (Subki: 5:56). Qasim bin Fira al-Muqri (Reciter of the Qur'an), the blind, taught "Qira" in the Madrasa Fadiliyya (390 A.H.—1193 C.E.) (Subki: 4:297).

14 Nur al-Din and Salah al-Din made provisions in their endowments for the teaching of orphans and for their care. A stipulation in the endowment of the Mustansiriyya (Baghdad) was to have a hostel attached to the Madrasa to care for 30 orphans, studying the Qur'an under a Muqri (Reciter) and a Mudh (Assistant), provided with monthly rations. Similar conditions were laid down for students of Hadith (Al-Hawwali al-Jami'a). According to Fawat al-Wafayat (2:19), by Taj al-Din bin Fakhr al-Din (died 707 A.H.—1307 C.E.), Shihab al-Din saw a Turba (mausoleum) with a Maktab for orphans adjacent to it. The boys wrote the Qur'an on their slates, which they later washed and poured over the tomb of the endower, who had stipulated in his deed this procedure.

15 The first Arab to receive a medical education in a foreign country is Harith bin Killa of Thaqif, for he studied at the Bimaristan of Junisapur, and was the Prophet's doctor. This Medical School was well known in the early years of Islam. It is interesting to note that Qaşqashandī (9:259) speaks of the appointment of professional men such as doctors, occultists and surgeons, etc., as holders of professions which form a part of the State system. Posts in the capital, Cairo, and around it were directly appointed from the Diwan al-Ima al-Sulami — the Royal Office of Correspondence — whereas posts in Syria were filled by orders from the High Commissioners — Nusubah al-Sulami.

THE POSITION OF ISLAMIC JURISPRUDENCE TO-DAY

By DR. 'ALI SULEIMAN

"Islamic jurisprudence is making a bold challenge to all those critics who have said that it is barren and stagnant"

The modern attitude of European jurists to Islamic Jurisprudence.

Islamic Jurisprudence began recently to regain its rank and reclaim its position as one of the sources of legislation in modern times. It has started to brush off the dust that has hung upon it through neglect for a considerable period of time, and is now making a bold challenge to all those critics who have said that Islamic Jurisprudence is barren and stagnant.

Since the end of the last century, the jurists of the world have devoted a good deal of time to the study of Islamic Jurisprudence, and they soon realized that Islamic Jurisprudence must rank as one of the sources of modern legislation. The jurists of the Ottoman régime compiled the Mejelle (The Ottoman Civil Code) in 1869, which embodied the various provisions of Islamic Jurisprudence, arranged and classified in modern fashion. Qâdir Pasha, the Egyptian jurist, followed the same course in compiling and arranging some provisions of Islamic Jurisprudence, parts of which were to some extent adopted at a later date in the national laws of Egypt and in the laws relating to the Egyptian Mixed Tribunals. Outside Egypt, too, Islamic Jurisprudence has drawn the attention of many orientalists and foreign jurists, who appreciated its true significance and value. Among the distinguished foreign jurists who made a devoted study of Islamic Jurisprudence are the American jurist Wigmore, who praised very highly the provisions of Islamic Jurisprudence in his book Panorama of Legal Systems, the German jurist Kohler and the Italian jurist Del Vecchio, the Dean of the College of Law in Rome. All these jurists say that Islamic Jurisprudence possesses the invaluable quality of elasticity which makes it easily adaptable to changed circumstances and suitable for all times. Islamic Jurisprudence was placed by these great jurists in a rank as high as that of Roman and Anglo-Saxon Jurisprudence, and was considered as one of the three major legal systems which commanded, and still command, general acceptance in the world.

Islamic Jurisprudence did not come into its own for the rôle which befits it until after the end of World War I, when a school was formed under the leadership of that great Egyptian jurist, Sanâbûrî Pasha, with the object of studying Islamic Jurisprudence, reviving it, and reclaiming its vast and invaluable
treasures. Many joined this school, which later achieved remarkable success. One of its first products was the valuable thesis written in French by Dr. Chaqiq Chehatah, *The General Theory of Obligations in Islamic Law*, which was published in Cairo in 1936, in which he says, "Islamic Law constitutes the product of many centuries of legal activity on the part of many jurists scattered in the various corners of the wide Arab Empire. The compact mass of Arabic juristic literature is still considered as one of the most precious treasures of the intellectual heritage of the Orient".

The rôle of Sanhouri Pasha, of Egypt, in the revival of the theoretical study of Islamic Jurisprudence.

In recent years, Islamic Jurisprudence has been esteemed in international tribunals and conferences, and was considered as an official source of legislation since the International Congress of Comparative Law, which was held at The Hague in August, 1932, where the following decision was taken by the Congress: "The International Congress of Comparative Law, which was held at The Hague on August 2—6, 1932, adopts the following resolution: 'That a place be reserved for the study of Islamic Law as a source of comparative law'".

Sanhouri Pasha can claim to be the originator of the theoretical study of Islamic Jurisprudence, which followed upon the publication in French in 1926 of his book, *The Caliphate and its Evolution Towards an Oriental League of Nations*, a book which acclaimed Islamic Jurisprudence as one of the best sources of modern law. The greatest service that Sanhouri Pasha rendered the cause of Islamic Jurisprudence was in the practical field — in his efforts which led to the adoption of some provisions of Islamic Jurisprudence in the new Egyptian Civil Code, where it has also been regarded as an official source of precedent and enlightenment. This great jurist has always contended that Islamic Jurisprudence has many provisions which are as sound, practical and effective, if not more so, than those of the other modern legal systems of the civilized world. Sanhouri Pasha wrote in an article in the Revue al-Qamoos wa ‘l-Igtisal, 6th Vol., January, 1936: "We should not be deceived by the superficial consideration which some jurists have given to Islamic Jurisprudence, in which they said that Islamic Jurisprudence is stagnant and obsolete. Such a view is wrong. Islamic Jurisprudence has developed vigorously and can still develop so as to keep pace with the social and other progress of the modern world. Dr. Enrico Insabato expressed the truth when he wrote in his book, *Islam and the Policy of the Caliph*, pp. 145-146: "Even if Islam were rigid and incapable of variation or adaptation, it still remains suitable for the needs of modern society, and it can develop without decreasing in power and effectiveness throughout the centuries, and can continue to retain all its life and flexibility . . . and the hand of the Caliphate should not destroy this great structure of Islamic studies, or neglect it or cause it any harm. It has given the world the most firm and stable of legislations, which excels in many aspects the modern European legal systems".

The features of the New Egyptian Civil Code of 1948.

Sanhouri Pasha has realized his ambitions and hopes in the new Egyptian Civil Code, the draft of which was prepared in 1936, passed as law in 1948 and came into operation on the 15th October, 1949. The new Egyptian Civil Code has made Islamic Jurisprudence a source on which the judge must fall back if a particular provision of the Code is found inadequate for the case in hand, or if the judge seeks to find a precedent on which to rely in his judgement. In Article 1, Para. (b) of the new Egyptian Civil Code, it is provided that: "If there be no legal provision which the judge can apply in a particular case, he should give his judgement according to the dictates of general custom and the common law of the land, and if nothing is to be found there, judgement should be given according to the principles of Islamic Jurisprudence". Many provisions of the Code refer to the principles of Islamic Jurisprudence, especially those relating to Inheritance and Marriage, and not only has it adopted wholly, in many of its topics, these principles (a thing with which I shall deal later), but it has also made constant reference in the explanatory notes of every article of the Code to the principles of Islamic Jurisprudence on the subject. Thus the principles of Islamic Jurisprudence have become either an official source on which the judges may base their judgement, or a guidance for the judges in interpreting and applying the provisions of the Civil Law.

The trends of modern legislation and Islamic Jurisprudence.

One of the first things which the new Egyptian legislation has adopted from these principles was the tendency towards the objective theory which underlies the modern German legal systems. This theory gives precedence to the material and objective element in an obligation over the personal element, and in a contract looks to the apparent intention rather than to the implied one. It also lays down practical rules based upon custom, common acceptance and precedent, and in taking such measures it gives no consideration to "underlying motives". The new Egyptian Civil Code has followed Islamic Jurisprudence and the German legal system in adopting the objective theory, and it has abandoned the subjective theory which is characteristic of the legal systems of the Latin speaking countries. The objective theory which is the basis of Islamic Jurisprudence is such as would lead to stability in the everyday transactions between people. The new Egyptian Civil Code (Arts. 4 and 5) has also adopted the principles of Islamic Jurisprudence in making provision against the harsh and oppressive use of a right, for which no counterpart can be found in the modern legislations of the Western world. (See *The Islamic Doctrine of the Abuse of Rights*, by Mahmoud Farhy, Lyon, 1913, with an Introduction by Prof. E. Lambert.) This theory has gone into many stages of development in Islamic Jurisprudence. At first it was considered that no act is unlawful, if its exercise is intended for the satisfaction of a right fixed by the Qur’an. This is also the principle followed by the French jurist Blanleil and his followers in the early part of this century. But Islamic Jurisprudence has developed in its definition of what a right is, and has formed a view which was not discovered by the Western jurists until a few years ago, and that is, "that a right is a social duty". Al-Ghazali said that the object of exercising a right should be lawful, and that legal privileges should be used for the social and religious purposes for which they were granted. Ibn al-Qayyim al-Jauziyya and Ibn Taymiyya have followed the principle laid down by Al-Ghazali.

Some illustrations where Islamic Jurisprudence is ahead of the legal systems of the Western world.

Islamic Jurisprudence has been ahead of the legal systems of the Western world in not confining its attention to personal considerations for the abuse of rights and in adding to these an objective consideration, and it has also limited the use of every right to the social and economic purpose for which it was given. Islamic Jurisprudence has likewise restricted the use of
rights which may result in damage and injury to others, irrespective of whether the person exercising the right has the intention of causing injury to others, or whether his use of the right is contrary to the customs and usages prevailing in that community, or contrary to the demands of public policy. One of the provisions of Islamic Jurisprudence which applies these principles is on the subject of the relationship between neighbours, where Islamic Jurisprudence has formulated provisions which the legal systems of the Western world have not, until this day, been able to match. On the subject of the respect of the rights of a neighbour there have been many pronouncements by the Prophet Muhammad. It is related in the Bukhari version of the Traditions of the Prophet that the Prophet said: "Gabriel continues to commend my neighbour to me, so that I think he will make him an heir of my property". The extent to which the rights of a neighbour are respected in the religion of Islam can be grasped from what has been related by al-Ghazali in *Ihya* (vol. II, p. 189): "One of them complained about the number of mice in his house, and he was advised to have a cat in the house, but he said that he feared if he had a cat, the mice would hear the voice of the cat and run away to the houses of the neighbours, and that in such a case he would be doing unto his neighbours what he would not wish to be done to himself."

The provisions of Islamic Jurisprudence on the subject of the rights and privileges of neighbours have been classified and arranged in Arts. 57-61 of *Marbidi al-Hayran* and in Art. 807 of the new Egyptian Civil Code.

The legal systems of the West and Islamic Jurisprudence and the principle of liability for damages.

The new Egyptian Civil Code has also adopted from Islamic Jurisprudence the principles governing legal responsibility for acts and defaults (and here it is in agreement with Germanic and Anglo-Saxon Jurisprudence). In the view of Islamic Jurisprudence, lawful excuses such as minority and insanity do not absolve from liability, nor, to use a modern expression, does Islamic Jurisprudence recognize that civil responsibility is objective. Islamic Jurisprudence has also been ahead of the legal systems of the Western world by some fourteen centuries in fixing the principle of liability for damages. In the view of Islamic law, damage may be either direct or indirect, i.e., damage may either flow directly and immediately as a natural consequence of the wrongful act, or there may be an intervention by circumstances which lead, to some degree, to the final accrual of the damage. If the damage be the direct and natural consequences of the act, the doer is liable, even though he had no intention of causing any harm or injury by his act. Thus, if a child, on the day of its birth, falls on some article and causes damage to that article, he will be responsible for such damage to the article, and if a lunatic attacks and tears the clothes of another person, he will be liable for the damage which ensues from his act, even though in both cases the person who did wrong was incapable of forming an intention to commit the wrongful act. The new Egyptian Civil Code has adopted to some extent the principles of Islamic Jurisprudence, and Para (a) of Art. 164 provides that a person who does not possess the power of discrimination is not liable for any wrongful acts which he may commit, but in Para (b) of the same Art. it is provided that: "Nevertheless, if damage or injury is caused by the acts of a person who lacks the power of discrimination, and no person can be found who would bear responsibility for the acts of the wrongdoer, or that it was difficult to recover compensation for the injury from such responsible person, the judge may order the person whose acts or defaults caused the damage or injury to pay a reasonable and just compensation, after taking into consideration the position of the parties". The new Egyptian Civil Code has also adopted from Islamic Jurisprudence the principle of the assignability and transfer of debts (and here also it is in agreement with the provisions of Germanic and Anglo-Saxon Jurisprudence), while the laws of the Latin countries have offended against logic by allowing the assignment of a right, but not of a debt. The new Egyptian Civil Code has adopted the doctrine of the frustration of contracts by the occurrence of events which were not in the contemplation of the contracting parties at the time the contract was entered into; and this principle relates to the principle of necessity in Islamic Jurisprudence, which has not, as yet, been adopted by the Latin legal systems, with a possible exception in the case of France, where it is followed in the Administrative, but not in the general Civil Law of the country. The new Civil Law of Egypt has also adopted many other doctrines of Islamic Jurisprudence, e.g., the conclusion of a contract (Art. 89), by following the views of Abu Hanifah, who considered that the contract is concluded, even though acceptance has not been immediate, when before the parting of the two contracting parties nothing occurs which would signify the retraction of one of them from his obligation under the contract during the interval before the final acceptance. (See Arts. 172-183 of the *Mejelle* (The Ottoman Code of Civil Law)). The new Egyptian Civil Code has also adopted the principles of Islamic Jurisprudence regarding the lease of religious and charitable trusts *waqf* (Arts. 628 et seq.), — regarding monopoly (Arts. 999 et seq.), the lease of agricultural land (Arts. 610 et seq.), the perishing or destruction of the crops in the land lease (Art. 616), the termination of the lease by the death of the lessee (Arts. 601, 602), the termination of a lease for sufficient reasons (Art. 608), and the absolving of a debtor from the liability for the debt (Art. 371).

This is in addition to those principles which were adopted by the old Civil Codes of Egypt from Islamic Jurisprudence, and were retained by the new Civil Code, e.g., the sale by a patient on his death-bed (Art. 477 et seq.), fraud and deceit (Art. 129), the warranty as to concealed defects in goods sold (Art. 447 et seq.), the liability for the loss of goods sold in transit (Arts. 437 and 460), the law as to common walls (Art. 814 et seq.), the period of prescription (Art. 374 et seq.).

As to the principles governing matrimonial relations (Art. 44 et seq.), the grant (Art. 486 et seq.), the right of pre-emption (Art. 955 et seq.) and the maxim that "no legacy is payable out of an estate until the debts of the deceased are settled" (Art. 885 et seq.), have all been taken wholly from the principles of Islamic Jurisprudence. In addition to all this, the new Egyptian Civil Code has adopted many of the legal expressions and terminology used in Islamic Jurisprudence.

I should like to conclude this short article by quoting a few passages from the speech delivered by Sanhour Pasha, when introducing the draft which later became the new Egyptian Civil Code: "The high position in which Islamic Jurisprudence has been placed in our proposed Civil legislation is a new tendency intended to give Islamic Jurisprudence its due share of respect, not merely by recognizing it as an historical source of part of this proposed legislation, but by recognizing it as an exquisite example of artistic legal drafting in its best form. Islamic Jurisprudence, which has secured for itself a prominent place in the study of comparative legislation, and which has preceded the most advanced of modern legal systems in formulating just principles governing the abuse of rights and other highly moral and social principles, should also be treated as a source of guidance for the judges of Egypt . . ."
ABBREVIATIONS IN THE HOLY QUR’ÁN

A New Theory and Its Implications

By MUHAMMAD ‘ALI M.A., LLB.

An examination of the Palestinian Nasūh Tāhir’s amorphous theory.

Twenty-nine chapters of the Holy Qur’ān, out of a total of 114, open with one or more letters of the Arabic alphabet, going generally under the name of Maqāṭū’s, which means abbreviations. In the few translations of the Holy Qur’ān which have hitherto appeared and which are all comparatively recent, these letters are left untranslated,1 but commentaries of the Holy Qur’ān from the earliest times have given different explanations of these letters. They have generally been looked upon either as the names of the chapters which they precede, or as standing for certain words — in most cases, Divine attributes — of which they are the abbreviations, while there have also been suggestions that they are alphabetical equivalents of numerals according to the abjad (Arabic alphabet) system. This last explanation has the serious defect that the numerals are in themselves an enigma and afford no explanation. Where an explanation has been forced out of them, it is applicable only to one such abbreviation and not to all,2 and therefore it cannot be called an explanation. Nasūh Tāhir, who is Deputy Minister of Agriculture in the Jordan Cabinet, and is a Palestinian by birth, has made an attempt to solve this enigma by advancing the theory that the numerals which are the equivalents of these letters indicate the number of the verses of the chapter which they precede. If this were true, it would hold no doubt be a satisfactory explanation for giving numerical value to these letters, but Nasūh Tāhir is a hopeless failure in this respect. Out of the 29 surahs (chapters) which open with abbreviations, there is not a single chapter in which the number of verses is in accordance with the numerical value of these letters. I give a table below:

<table>
<thead>
<tr>
<th>Opening letters.</th>
<th>Their numerical value</th>
<th>No. of verses of the chapters which they precede.</th>
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<tbody>
<tr>
<td>Alif, lām, mīm.</td>
<td>71</td>
<td>Ch. 2 — 286 verses.</td>
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<td>Ch. 3 — 200</td>
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<td>Ch. 29 — 20</td>
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<td>Ch. 32 — 30</td>
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<tr>
<td>Alif, lām, mīm, sād.</td>
<td>161</td>
<td>Ch. 7 — 206</td>
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<td>Alif, lām’, rā.</td>
<td>231</td>
<td>Ch. 10 — 109</td>
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<td>Ch. 11 — 123</td>
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<td>Ch. 12 — 111</td>
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<td>Ch. 14 — 52</td>
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<td>Ch. 15 — 99</td>
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</tbody>
</table>

Alif, lām, mīm, rā. 271  Ch. 13 — 43  
Kāf, hā, yā, ‘ain, sād. 195  Ch. 19 — 98  
Tā, hā. 14  Ch. 20 — 135  
Tā, sīn. 69  Ch. 26 — 227  
Ch. 27 — 93  
Tā, sīn, mīm. 109  Ch. 28 — 88  
Yā, sīn. 70  Ch. 36 — 83  
Sād. 90  Ch. 38 — 88  
Hā, mīm. 48  Ch. 40 — 85  
Ch. 41 — 54  
Ch. 42 — 53  
Ch. 43 — 89  
Ch. 44 — 59  
Ch. 45 — 37  
Ch. 46 — 35  
Hā, mīm, ‘ain, sīn, qāf. 278  Ch. 42 — 53  
Qāf. 100  Ch. 50 — 45  
Nūn. 50  Ch. 68 — 52

If it is a theory, it is an anti-facts theory.

In the face of these facts no sensible writer could have advanced such a theory. Not only is there not a single fact to support it, it gives the lie to all facts. If it can be called a theory it is an anti-facts theory. A chapter, the numerical value of whose abbreviations is 71, contains nearly 300 verses or two hundred verses or even twenty or thirty. Another, the numerical value of whose abbreviations is nearly 300, contains only forty-three verses. And so on. One is unable to understand how the author of this theory had the daring to give publication to such nonsense.

Our author, however, seems to be an indefatigable worker in belying facts. If the Qur’ān we have in our hands gives the lie direct to his theory, it does not matter. He would re-arrange the Qur’ān itself and put in each chapter the number of verses according to the numerical value of these letters and thus prove his theory! To make a pot-horse of the one Sacred Book whose text, even according to its most hostile critics, has remained the purest during the past twelve or thirteen centuries, Nasūh Tāhir would have us believe that the Qur’ān now met with in the whole Muslim world and as accepted by all Muslim sects, is only ‘Uthman’s recension, and that before the time of ‘Uthman’s recension, and that before the time of ‘Uthman there was another Qur’ān in which the said twenty-nine chapters had the same number of verses as the numerical value of the letters indicates. Thus chapter 2 had only 71 verses instead of 286; chapter 3 had 71 instead of 200; chapter 29 had 71 and not 20 as it now has; chapter 26 had only 29 instead of 229; and so on. If there exists no such copy in the world, it is the world that has to be blamed, not the new theory for which Syed Nasūh Tāhir’s word is an infallible argument. Here is the evidence of one of the most hostile critics of Islam, Sir William Muir, as to the purity of the text of the Holy Qur’ān. He raises a question regarding the alleged recension of ‘Uthman in his Life of Mahomet, 4 volumes (London, 1856-61), and answers it thus:

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Assuming then that we possess unchanged the text of 'Uthman’s recension, it remains to inquire whether that text was an honest reproduction of Zaid’s with the simple reconciliement of unimportant variations. There is the fullest ground for believing that it was so. No early or trustworthy tradition throws suspicion upon 'Uthman of tampering with the Qur’an in order to support his own claims. . . . No sufficient object can, therefore, be assigned for the perpetration by 'Uthman of an offence which Muslims would have regarded as one of the blackest dye. Again, at the time of the recension, there were still multitudes who had learnt the Qur’an by heart as they had heard it originally delivered. . . . Further, the party of 'Ali immediately on 'Uthman’s death assumed an independent attitude, and raised him to Caliphate. Is it conceivable that when thus arrived at power, they would have tolerated a mutilated Qur’an, mutilated expressly to destroy their leader’s claim? Yet we find that they continued to use the same Qur’an as their opponents and raised not the slightest objection against it.

But there is another question. Supposing for the sake of argument that Nasih Tahir has discovered the right number of verses in 29 chapters of the Holy Qur’an, what about the right number of verses in the remaining 85 chapters? Are the Muslims to follow blindly 'Uthman’s recension in their case, or has the author of the theory another theory in store for the solution of the difficulty? If so, we must yet wait for a greater discovery than the one already made, according to which the whole of the Holy Qur’an has to be torn into pieces to find out how many verses there are in each of the 29 chapters which open with abbreviations. Perhaps the easiest solution would be to supply abbreviations in the case of these 85 chapters, and say that these were omitted by 'Uthman. Surely the man who could change the number of verses in the different chapters could easily omit certain abbreviations.

The use of abbreviations in Arabic.

The use of abbreviations in the Holy Qur’an was no novelty in Arabic literature. There are abbreviations in all languages, and people use them freely to express their meaning. Similar is the case in Arabic. There are examples of the use of abbreviations in pre-Islamic poetry and in Arabic idiom. But there is one difference. In Arabic, a particular letter was not used to signify a particular word; it was the context which explained what a particular letter meant. Take the following verse as an example:

قفلت لها ففتى، فقاتلت قاف

"I said to her, stop, and she said qaf".

The last word of this verse is the letter qaf, and it is the context which shows what it means. There are two persons talking, of whom one says to the other qif which means stop thou. In reply she says qaf, which is easy to understand stands for waqafa, meaning I stop. Qaf is the middle letter of the word waqafa which means he stood still or motionless, and the speaker uses that letter to indicate the word itself. Two examples are given by Lane in his Arabic-English Lexicon. Writing under Hamzah 1 he quotes the following:

، دعا فلان ربه فامسعا، لأخير خيران وان شر فا، ولا اريد الشرلالا ـا

"Such a one supplicated his Lord and made his words to be heard, saying good is double good, and if evil be my lot then evil, but I desire not evil unless Thou willest that it should befal me."

In this translation, the words thew evil would be the translation of fas-sharr-un, but in the original there is no such word which has instead fa-da, fa, meaning then, and a’ standing for words meaning "let evil come". Similarly, the words Thou wilt would be the translation of tawba-u, but instead of that we have simply ta-a. And Lane adds: "Also in replying to a person who says, "wilt thou come," one says,

فا، فاذعب بما

"Then go thou with us".

Early commentators on the abbreviations in the Qur’an.

That the abbreviations of the Qur’an are abbreviations of a similar nature is not only explained by the earliest commentators, among them being Ibn 'Abbas, the famous companion of the Prophet Muhammad, who was admittedly the most learned in knowledge of the Qur’an, but it is in one way made clear by the Holy Qur’an itself. To find this out, we have to follow the chronological order of the revelation of chapters. The earliest chapter in point of revelation in which an abbreviation occurs is chapter 68, which is called "The Pen", being one of the earliest Meccan revelations. This chapter opens thus:

ن، والقلم وماسطرون

"The inkstand and the pen and that which they write."

The opening word is the letter nun, but nun is also a word meaning inkstand or fish, and both these significations are traceable to the earliest authorities, such as Hasan, Qatadah and Ibn 'Abbas. The context, by mentioning the pen and what they write along with nun clearly favours the first significance, that is, inkstand. The Holy Qur’an thus gives us a clue to the significance of the abbreviations used in it, by giving first of all an abbreviation, nun, which is also a significant word, meaning inkstand. From this we can easily draw the conclusion that the other letters used also stand for words.

That some commentators look upon some of these abbreviations as the names of chapters does not show that they regard them as bearing no significance, for the names of all the chapters are significant. Thus two of the abbreviations, Ta bâ (ch. 20) and Ya sin (ch. 36) are the names under which these two chapters are known, but there is almost a consensus of opinion that Ta bâ means Ya rajula or O Man, according to some dialects, and that Ya sin stands for Ya insana. O Man or O perfect man, Ya being a vocative particle like O, and sin being an abbreviation standing for insana, meaning man. These significations are also traced to Ibn 'Abbas and other early authorities, as Mujahid and Qatadah.

The meanings of the abbreviations.

Similarly, there are other abbreviations whose significance is traceable to Ibn 'Abbas and other early authorities, as aflâf mim and ha mim, each occurring in six, or with an addition, in seven chapters, or aflâf las occurring in five chapters, or with an addition, in six. It may be further noted that the groups of chapters which open with the same letters belong to about the same period such as the ha mim group and the aflâf las group, but of the aflâf las mim group there are four chapters which were revealed at Mecca, viz., the 29th, 30th, 31st and 32nd, and two were revealed at Medina, viz., ch. 2 and 3. About aflâf la mim, the best explanation is, and that too is traced to Ibn 'Abbas by almost all authorities, that it stands for Anâ Allah Alâm, Alâf being the first letter of anâ and meaning I, laîf being the middle letter of Allah, and mim being the last letter of Alâm, meaning best knower. The reference in these words is to the prophecies of the triumph of Islam, the four Meccan chapters of this group,

* The commentary of Ibn Jarir may particularly be referred to for this explanation, and the others that follow, but almost all the commentaries contain these explanations.
along with the 7th, which opens with alif lām mīm sād being
prophetic, and the two Medina chapters, 2 and 3, referring, as
it were, to the fulfilment of those prophesies. The alif lām rā
group belongs to the last Meccan period when opposition to
the Prophet was at its highest. In this case alif and lām carry the
lām mīm, while rā stands either for the verb bārā, meaning I see,
same significance, ana (1) and Allāh, as in the combination alif
or for the nominative rāʾ, meaning the Seer. The reference in
the word Seer is to the fact that God sees what the opponents
are doing and He will punish them accordingly. The bā mīm
group of seven chapters belongs to the latter days of the middle
Meccan period when the Prophet suffered the severest per-
secutions and the two letters are explained by Ibn 'Abbās as
referring to the two well-known attributes of the Divine Being,
Rahmān and Rahīm, indicating that notwithstanding their per-
secutions of the Prophet, God’s dealing with them will be
merciful. Then there is the ṭa sin mīm group of three chapters,
the 27th having only ṭa sin, which belongs to the last Meccan
period. Here the explanation traced to Ibn ‘Abbās is that they
are the names of the Divine Being. On this basis ṭa may stand
for Latif (ṭa being the middle letter of the word) — Benign,
and sin and sin mīm may stand for Samī — the Hearer — sin
being the first letter of the word and mīm the middle. This is
suggested by Ibn Jābir in explaining ṭa sin in ch. 27. If, how-
ever, we refer to the subject matter of these chapters it will be
seen that the common feature of these three chapters is the story
of Moses. I may, therefore, venture the explanation that ṭa sin
stand here for Tār Sināʾ, the Mount Sinai, and mīm stands for
Moses, and the reference is to the likeness of the revelation
granted to the Prophet to the revelation which was vouchsafed
to Moses on Mount Sinai. In fact, this likeness is particularly
stressed in the last chapter of this group; see sec. 5, ch. 28.

The largest number of letters occurs in ch. 19 and ch. 42.
Ch. 19 opens with the letters kāf bā yā’ārān sād, and the explana-
tion given is that all these letters stand for Divine attributes.
Kāf for Kabīr, meaning Great, or Kāf meaning Sufficient, bā
for Hád, meaning Guide, yā for Yāmin, meaning Blessed, ‘ān

for ‘Ālim — the Knower — and sād for Ṣadīq meaning the
Truthful. In ch. 42, there are two separate combinations, the
first being bā mīm, already explained, and the second ‘ain sin
qaṣ, may be similarly explained as standing for ʿalīm (Knower),
samī’ (Hearer), Qadīr (Powerful). Combinations of four letters
occur in ch. 7 where ṣād standing for Ṣadīq or Truthful is added
to alif lām mīm, and in ch. 13, where instead of alif lām rā we
have alif lām mīm ṭa, mīm standing for ʿalīm as in alif lām mīm.

Besides ch. 68, which opens with a single letter, there are
two other chapters, opening with a single letter, both being
early Meccan revelations. Ch. 50 opens with gāf and the context
makes it clear that it stands for Qadīr or the powerful God, as
after it occur the words “And the Glorious Qurʾān,” and ch. 35
opens with ṣād, and here too the context makes it clear that it
stands for Ṣadīq or Truthful, the words that follow being: “And,
the Qurʾān possessing eminence.” In the first case it is stated
that God is Powerful to raise the Qurʾān to a position of glory,
and in the second that God is Truthful in stating that the Qurʾān
will raise humanity to a position of eminence.

The explanations that I have given above are not only trace-
able to earliest authorities of the highest repute, but a little
effort on the part of the reader would make it clear that the
context itself makes the significance clear. I would, however,
request the reader to refer to me any point on which further
information is needed in this respect. At the same time I think
it necessary to draw the reader’s attention to the fact that the
Holy Qurʾān, as we have it to-day — and it is one throughout
the world — is exactly the same Qurʾān as was given by the
Prophet Muhammad. It was written before his eyes according to
his dictation; it was committed to memory by his companions,
who heard it from his own lips; the arrangement of the verses
in the different chapters and the chapters themselves was the
Prophet’s own work. I hope to be able to take up all these
points sooner or later, and establish to the satisfaction of friend
and foe that all talk about the recension of Abu Bakr or Zaid
or the recension of ‘Udhman is due to ignorance.

THE PERSONALITY OF MAN IN MODERN
PSYCHOLOGY AND RELIGION

By M. A. SAMAD

The Region of Divine Consciousness as described in the Holy Qurʾān is unknown to Modern Psychologists

Definitions of Psychology.

Psychologists are by no means agreed as to the definition of
their science. The most widely accepted definition, however,
is that psychology is the positive science of the behaviour of
living things. But this definition introduces a term which has
itself been variously understood by different psychologists. The
behaviourists, for example, regard “behaviour” as a series of
physiological processes. Man, according to them, is a physio-
logical machine — like any other animal — working on the
principle of reflex action. He starts life with a few inborn
reactions to a few stimuli and every moment of his life is
engaged in weaving a more and more complicated behaviour
pattern on the basis of his original reflexes. Therefore, if
behaviourism is right, man is merely a complicated automaton.

This definition ignores consciousness, or rather attempts to
explain it away as a mysterious by-product of the mechanical
operations. Realizing this shortcoming of behaviourism, as also
the fact that all organic activity exhibits a persistent direction
towards specific ends, the Hormic School of Psychology has con-
siderably widened the conception of “behaviour.” McDougall,1
the great exponent of this school, accordingly observes, “The
manifestation of purpose or the striving to achieve an end is,
then, the mark of behaviour, and behaviour is the characteristic
of living things.” But the question, “What is consciousness and
whence does it arise?” still remains unanswered. Human con-
sciousness exhibits a peculiar unity and continuity which marks
it out as belonging to some non-material substance. McDougall
takes note of the effect and activity of the mind, but denies the
existence of the mind itself.

The Existence of Mind.

Freud,2 in this connection, makes a positive advance by
frankly admitting the existence of the Mind; but this advance is
only in depth and not in height. Freud is obviously unaware

1 McDougall’s Psychology — a Study of Behaviour.

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of the higher regions of the mind, and naively explains away their activity as having their origin in the unconscious. The human personality, according to the psycho-analysts, is like an iceberg: only a small part appears above the level of consciousness, the remainder is below. This remainder, known as the Unconscious Mind, is not only the larger but also the more important part. The part which appears in consciousness is usually held to have arrived in consciousness via the unconscious, in which it originated, so that the unconscious may be said to determine the contents of the conscious.

Religious and Mystical Experiences Not Illusions.

Freud’s later works are largely concerned with showing that all human activities, even the more mature achievements of the human spirit, have their origin in the unconscious. Religion was treated in this way by him in The Future of an Illusion. Is it right to regard religious and mystical experiences as “illusions” having their origin in the unconscious? The answer must be in the negative for three reasons:

(1) The unconscious is the repository of past experiences, whereas religious inspiration gives us glimpses of the future. Knowledge derived from or through the unconscious can at best show man as he has been or as he is, whereas “revelation” points out to man what he ought to be or what he may possibly become in the future. The contents of the unconscious are after all sense-acquired and the impulses from this subliminal region cannot bring man into touch with the total Infinite. By the light of intuition, on the other hand, man begins to conceive of all life as a unity of essence and motive power, as a well-balanced, harmonious totality.

(2) The presiding deity in the region of the unconscious, according to Freud, is “Id”. A prominent Freudian, Dr. Ernest Jones, has the following to say on this subject: “According to psycho-analysis, the unconscious is a region of the mind, the content of which is characterized by the attribute of being repressed, conative, instinctive, infantile, unreasoning, and predominantly sexual.” Religious experience, on the other hand, is nothing, if not uplifting, elevating and purifying. Nor is it possible to explain away the content of the religious consciousness by attributing the whole thing to the working of the sex-impulse. The two forms of consciousness—sexual and religious—are often hostile or, at any rate, completely different from each other in point of character, aim, and the kind of conduct they generate.

(3) That religious and mystical experiences are no more hallucinatory or illusive than the observances of other sciences, is clear from the fact that they are like the latter, also demonstrable and universal. Maulavi Atta-ud-Din Ahmad, the learned translator of, the Fazuh-ul-Ghaib, Lahore, 1949, makes the following observation about Tasawwuf, or the Islamic science of mysticism.

“The word ‘mysticism’ which is generally used to indicate this aspect of Islam (Tasawwuf) is a little misleading. The English word has an elusive atmosphere about it, whereas tasawwuf is a regular science with its set laws and a full scheme in details. It is based on palpable experiences which can be reproduced, as in any other science, under set circumstances. Every pilgrim has to pass through the same stages in his spiritual journey and these stages are readily recognizable by their detailed descriptions given unanimously by all masters. The landmarks and pitfalls are described in equally exhaustive particulars. Just as in any other course of study, there are methods in it to test the progress of the disciple and his merit. As in any other branch of knowledge, there are geniuses in this branch of study who create a stir in the world, but even the humblest learner can at least aspire to develop a living sense of the presence of God in the midst of our struggle for material existence.”

Psychologists have done little justice to human personality.

It hardly needs a very critical intelligence to realize the fact that these psychologists have done scant justice to human personality. They have deliberately narrowed the field of psychology and presented a lop-sided picture of the human mind. In order to be able successfully to explain the origin of mysticism and religious inspiration we shall have to posit the existence of a region of mind, higher than the ordinary level and different from the unconscious. It is clearly unreasonable to pretend that everything which is discovered in inspiration and mysticism originally entered the mind through the gates of the bodily senses during moments of inattention and is served up again as if it were something new. Wherever these things come from, they come from some original source which lies outside the world of familiar experience, though they may clothe themselves in the familiar in order to emerge.

The Qur’anic region of Divine Consciousness which is unknown to modern psychologists.

Let us call the region of the mind where these experiences are received as the “supra-rational self” or the region of Divine consciousness. We shall therefore have to expand and change the plan of “the house that Freud built”. Freud pictures the human personality as a two-floor building, the ground floor being the unconscious and the first floor being the abode of the conscious self. We might add to this an underground chamber, and quite conveniently and appropriately allow it to the dark, unruly and disreputable inhabitants of the unconscious region. The ground floor would then become the abode of the ordinary conscious self and the first floor would be where the supra-rational self receives the messages and the light from the Divine regions. This Divine consciousness is a kind of inner intuition or insight which “feeds on the rays of the sun” and brings us into contact with aspects of Reality other than those open to sense-perception. It is called Qalb by the Holy Qur’ân, and is described as something which “sees”, and its reports, if properly interpreted, are never false. It must also be borne in mind that the messages received here are from outside and to a mystic the mystic state is a moment of intimate association with a unique other self, transcending, encompassing and momentarily suppressing the private personality of the subject of experience. All mystics are agreed on this point and the Holy Qur’ân thus refers to it:

“Surely this (The Qur’ân) is a revelation from the Lord of the worlds — the Faithful spirit has come down with it upon thy Qalb that thou (Muhammad) mayest be of the warners.” — The Holy Qur’ân XXVI, 192-95.

The Sacred Book of Islam further distinguishes three different grades in the Divine consciousness itself, as it is said:

“And it is not for any mortal that God should speak to him except by inspiration or from behind a veil or by sending a messenger and revealing by His permission what He pleaseth.” — The Holy Qur’ân, XLIII, 9.

All we can say here is that there are many higher approaches of the human mind and regions of human personality to which the modern psychologists are absolute strangers. Psychology is yet an infant science and the different psychologists have taken up only partial aspects of the human personality and thus deliberately confined the field of their study.
EGYPT RE-VISITED AFTER TWENTY YEARS

By R. GORDON-CANNING

"Meanwhile Pakistan and Egypt have become to-day the two pillars round which to construct the new unity and to forge the freedom of all Islamic countries. If these two wealthy and powerful nations of Islam will co-operate whole-heartedly and without jealousy of one another, they can go far to assist their fellow Muslims struggling towards national independence and sovereignty."

I went to discover if there was a "Glory to be" in Egypt.

After an interval of twenty years I was once again at Alexandria on the threshold of Egypt; not to regard "The Glory that was Egypt" but to discover if there was a "Glory to be", with the return of sovereignty; not to wander among the relics of the past but to behold the works of to-day; not to regard the faces of the dead but to listen to the voices of to-day. Imperialism of the present is so often apt to overlook or to ignore the history of the past, so it is not without reason that I quote the words of Margaret Murray in her book *The Glory that was Egypt*:

"...In every aspect of life Egypt has influenced Europe...

"...Egypt was to the Greek the embodiment of all wisdom and knowledge."

The New Cairo founded in 969—973 C.E. has had no unworthy history during the Islamic period, becoming as it did a centre of Arabic culture; surviving those of Cordova and Palermo, through which cities culture and civilization penetrated into Western Europe.

Arriving in Cairo by the desert road in the late afternoon of a November day I passed by those immense and silent monuments, "The Pyramids," representing ancient Egypt, through the irrigated basin into the clatter and chatter of modern Cairo, a living city of two millions.

The first wide aspect of modern Cairo, viewed from the higher floors of the Semiramis Hotel, brought to me a sense of acute disappointment. The ancient city of lovely mosques and many palaces had taken on the form of a mushroom Western town, sprung from a sudden access of wealth, no plan, no order; high luxury apartment buildings having monstrous forms next to two-storied buildings, or scattered hither and thither as if dumped from a passing cargo air liner. Architecture was conspicuous by its vulgarity and enormity, in fact, a cement mirror of the flashy social world of the new rich.

There are plans now being drawn up for the control of future building, and a municipality has recently been created which may prevent further spoilation of a site so gifted by nature.

I realized that in Egypt loyalty in friendship possessed a deeper significance than in the West.

Time and circumstances had thinned out the ranks of my old acquaintances and friends; but, among the living it was not long before I found a warm welcome and learnt that in Egypt loyalty in friendship possessed a deeper significance than in the West; that beneath the garish exterior of the new world there were still to be found many fine characters unaffected by the modern materialisation which had spread its ugly clutches Eastward. It was a real joy to be greeted by such old friends as Emir 'Abd al-Karim and his brother, 'Abd er-Rahman 'Azam Pasha, Hafiz 'Afifi Pasha, 'Ali Shamsy Pasha, Youssef Bey Wahby, — the Laurence Olivier of Egypt, Senator Mahmoud Abul Fath of the daily *Al-Mi'mar*, Sabit Pasha, late Ambassador at Teheran, and many others.

Two points which established themselves quickly in my mind were: First, the extreme friendliness towards Great Britain, which was astonishing, when the tragic results of our mistaken policy in Palestine were so blatantly obvious to the Egyptians; secondly, the increase of a public conscience in regard to the extremes of wealth and poverty, the knowledge that the former brought with it duties and responsibilities which had been for long disregarded by the majority of the wealthier classes. This sense of social justice was to be found among both the older and younger strata of the leading families. For example, two well-known and respected figures, ex-Governors of Cairo, were particularly outspoken in the Press on the necessity for action in social legislation while I was in Cairo, as were many of the younger representatives of leading Egyptian families, both male and female, to me personally. That I had made no mistake here was fully confirmed by the leading part which social welfare took in the "Speech from the Throne" discourse of Nahas Pasha on the opening of Parliament. The enthusiasm with which these points were received by Senators and Deputies was equal to that displayed on the points dealing with Anglo-Egyptian relations and the affairs of the Arab League.

**Politics.**

The political situation in November, 1949, was rather obscure, but the result of the General Election a few weeks later blew away the mist of intrigues, scandals, gossip and alien innuendos.

Nahas Pasha and the Secretary-General of the Wafd, Serag ed-Din, much to their astonishment, found themselves with a majority whereby a long-term policy could be drawn up and given the opportunity of execution — a position which had not appeared in Egyptian politics since 1930. In a flash the years of instability, manoeuvring for position by political parties, seemed to have vanished. The Ministry was soon formed and, when the list of names appeared the choice met the approval of friend and foe; there was a mixture of age and youth, of experience and technical ability. Within forty-eight hours the Education Minister, Taha Husein Bey, promulgated free primary and secondary education, whilst a university training would not be denied anyone for the lack of funds, if they were worthy of one. This final triumph of the Minister of Education over the disabilities of poverty and blindness was recognised by the world at large, and indeed could be accepted as a "glory" of modern Egypt. The budget for social affairs was raised from three to eight millions, while the latest news from Cairo shows that the new Ministry is continuing to carry out its programme in action.
Soon after my arrival in the capital of Egypt I had written to a friend in the British Parliament to suggest that the best political event for Egypt would be the arrival of the Wafd in London with a sufficient majority to offer the opportunity to carry out a policy of internal reform without external or internal interference. This opportunity has now come; it is to be hoped that by 1953 we shall be able to say that it was seized and the good of the nation was the test of all legislation. The Prime Minister has acted with celerity, authority and statesmanship. He has shown no desire to revenge himself on his enemies, some of whom had employed very dubious methods. His Majesty King Farouk is co-operating under the Constitutional powers in every way. Everywhere one heard most favourable comments on the personality of Serag ed-Din Pasha, who will in due course become the leader of this great national party.

Ikhwan al-Muslimin.

This group having lost its famous leader, Hassan Banna, a devout sheikh, who, I was told, had attained the highest flights of oratory, and its most prominent leaders either by death or imprisonment, had by no means lost its cohesion. Its vote went to the Wafd candidates and it will in due course become a potent force in the Wafd. Based upon the Qur'an and nationalism, a paradoxical combination some may think, the Ikhwan can become a force for good, if given the right lead and its vitality not suppressed by methods inculcated in the Protocols of Zion: it must learn discipline and patience. Their nationalism is based upon the Qur'an, curiously enough. The particular circumstances of Egypt brought this about. The Capitulations, recently abolished, gave unfair privileges to the strength of foreign commercial interests and the small but powerful group of Jews, who became a real and not an imaginary danger to the Zionist aggression in Palestine; and will remain so while this aggression is supported by world Jewry and its expansion written openly on the maps of the Middle East.

In the form of nationalism taken by the Ikhwan, there it is nothing but a defence against the above-mentioned forces, a perfectly legitimate one, having no plans for taking over the lands of Egypt’s neighbours. It is a defender of Islam and Islamic culture.

Economic Situation.

In my conversations with Directors of the two leading banks, it was stated that the immediate economic position was good, but that the long-term view was not so satisfactory. The rapid and continuous increase in the population, now nearing twenty millions, demands an ever-increasing production both in agriculture and industry. While the latter is expanding, the former has not kept pace with the population increase. Only five hundred thousand faddans (acres) have been brought into production during the last twenty years. In the Northern Delta there are a million and half faddans awaiting drainage, and a further half million can be brought into cultivation by irrigation when the water supply from new barrage schemes comes into use. There are several of these schemes under consideration by a com-
mittee set up by the late Prime Minister, some of which must be carried out in conjunction with Great Britain and Ethiopia.

Mr. A. Jacobs, an authority on Middle Eastern affairs, believes that Egypt will become the most powerful country in the Mediterranean during the next fifty years. The oil and mineral resources as yet untrapped together with the future scheme for harnessing the Nile will bring her new wealth: while in due course her mercantile fleet will gather the commerce between Indonesia and Tangier.

The industrial situation is expanding every year. To-day the number of workers employed in industry is well over half a million.

The fluid and easily gained money during the war years which flowed into hands, in many cases unworthy, with no sense of the responsibility which wealth brings, has spread a very material mentality through many of the upper social classes, exactly as it did in 1919 in Great Britain. The expansion of money during the last few years has caused a continual rise in the price of prime commodities, bringing hardship as usual on the lower paid workers, whose increased wages lag behind the increased cost of living. An Income Tax on a rising scale operates for the first time this year. Let us hope that the collection of this will be as efficient as it is in Great Britain. There are too many absentee landlords, among these members of the royal family, whose social conscience does not seem to be altogether commensurate with their wealth. His Majesty King Farouk is one of the leading protagonists for the social improvement of the Fellaheen (peasantry): most of the criticisms made against His Majesty are unfair, while the wild stories which appear at intervals in the more vulgar papers of the foreign Press are no doubt the result of a whispering campaign, originating in that race which specialises in this method of attack.

As everyone knows the economic welfare of Egypt depends on cotton to such an extent that out of twenty-five millions sterling of exports, sixteen millions were due to cotton. Rice is beginning to be grown on a large scale and in 1949 this crop gave a large surplus for export. There has been tremendous gambling in the price of cotton, which does not help the stability necessary in this market, and the present Government is investigating the matter in order to find out whether some control over this state of affairs can be brought about. It appears to an outsider that the rents claimed by the landlords, which are based upon the price of cotton, are apt to give all the advantages of a high price to the landlord and affording little benefit to the tenant.

A most remarkable model weaving factory has been created, partly by private enterprise and partly with the help of the Government during the war, at Mehalfa al-Kobra, probably the best of its kind in the world. Many smaller factories are now taking this layout as an example; the millionaire Abboud Pasha is following this model with his new sugar refinery at Kom Ombo.

If Egypt has the benefit of stable government over the next few years, there is every reason for optimism in the economic future of the country, and an improved standard of living for the mass of the people.

I consider it essential that the Egyptian Government should alter its hours of work for Government employees and give them a living wage whereby they will not in their spare time have to look for additional means of livelihood.

The Sudan.

The outstanding points between Egypt and Great Britain are, as most people know, the question of the British troops on the Suez Canal and the administration of the Sudan. The world's strategical situation demands and will demand for some time the presence of British troops near the Suez Canal. But with a new Treaty of Alliance drawn up between Egypt and Great Britain, surely a modus vivendi can be found, whereby the presence of British troops on Egyptian soil in a joint defence would not hurt Egyptian susceptibilities or imply a threat or slur to Egyptian sovereignty.

The Sudan is a most difficult question for the two parties to agree on: the British Foreign Minister has to contend with two outlooks at home, both of which are generally unaware of the historical connection of Egypt with the Sudan. The one wing in the Labour Party, anti-imperialist, would consider the Egyptian point of view as imperialistic; while the second point of view comes from the Conservative Party, who imagine the Sudan to be part and parcel of the British Empire. In due course the problem will be solved by the Sudanese themselves, but meanwhile it appears foolish that on the one hand the British should be supporting one group of Sudanese who favour British control, and on the other, the Egyptians supporting another group who are friendly to the Egyptian point of view. Such a state of affairs cannot be of ultimate value to any of the three parties involved. It must not be forgotten by the British that Egyptian claims to participate in the administration of the Sudan are very strong. It was mainly Egyptian troops that reconquered the Sudan in 1898, from which period the Egyptian Government has been paying a yearly sum towards the administration. I have some fear that this question of the Sudan may cause considerable friction between the two countries.

Palestine.

The second question which creates very delicate relations is that of Palestine. The recent war now in a "Truce-stage" cost the Egyptian nation £150,000,000; over 7,500,000 Arabs have been expelled from Palestine and are suffering untold hardships; an aggressor Zion supported by world Jewry's gold power and U.S.A.'s political power stands on the threshold of Egyptian territory. The origin of this "atrocious" of course rests with Great Britain, and especially in the later years of the Mandate Administration, in which the rights of the inhabitants (the Arabs) were ignored, in order to establish a sovereign Zionist State, against the terms of the Mandate (Article 2). Such origins and such actions can never be entirely forgotten; the bitterness can only be erased by an attempt to limit these terrible effects of to-day in subsequent times and in giving assistance towards a defence against further Zionist aggression. Is Great Britain doing this? Mr. Ernest Bevin, the Foreign Minister of Great Britain, understands full well the dire results of British/Palestine policy in the years gone by, especially that part played by Mr. Winston Churchill, but seems powerless to redress the tragedy.

The defeat of the Arab armies came about, not by the faults of the Arab soldier or the Egyptian Army, but by the dynastic jealousies and the political pusillanimity of the politicians, as well as by the intervention of the United States, when the Jews were on the point of total collapse and a panic retreat to Tel-Aviv. It is an astonishing fact to hear that an Arab army of 10,000 had only 6 casualties, yet refused to take part in any active way after the first few weeks of fighting, finally retiring to its country on political orders.

The force and weaknesses of the Arab League and its constitution are well known to all observers and sympathisers. The League Secretary-General, who has no executive power, has to
sit silently with Arab stoicism and bear the blame for many actions over which he has not the slightest control. The Arab people as a whole know well where the blame rests and refuse to further the ignoble aims of the culprits who are in reality no less than traitors to the cause of Arab Unity and Islam.

Nahas Pasha and his Foreign Minister are as most Egyptians keen to remedy this state of affairs, and since coming to power are taking the matter in hand with positive action. The General Meeting of the Arab League, which took place in March, 1950, should bring about some frank discussion and, let us hope, beneficial results. Meanwhile the Egyptian Army should be efficiently trained and armed with modern weapons, whereby it will be able to rely upon its own strength in dealing with any future Zionist aggression.

The future of Anglo-Egyptian relations is of great significance for the Islamic World. If a treaty of alliance can be signed and good relations established, it will be not only to the benefit of these two parties, but also to the whole of the Arabic-speaking states in North Africa, who are at this moment anxiously attempting to come to terms with France by peaceful means.

Feminist Movement.

Here, I found one of the most remarkable advances in the social and political life of Egypt, an advance due in its origin to Madame Sha'rawi Pasha in 1926. To-day her name, her past leadership and her bequests hold a leading position, inspiring the movement of 1950. I passed two hours in discussion with the Committee and found in these ladies a vitality and ability which will take the women of Egypt to the goal at no distant date. At the moment the central points of the feminist movement are in the towns, but through the activities, which are concentrated on social welfare works, already penetrating into the villages, the country women should in the near future enter into the movement with similar enthusiasm. Within a few years women will have a vote and perhaps within ten years they will have taken their rightful place, a position ordained for them in the Qur'an, in the daily life of Egypt. In reclaiming these rights it is to be hoped that the women of Egypt will not descend to the follies of their Western sisters, whereby the real functions of womanhood are forgotten and despised.

"Paradise lies at the feet of mothers."

Education and Health.

In the "Speech from the Throne" both of these subjects took a prominent place and, within forty-eight hours, free primary and secondary education was a fact. A new university is to be established, specialising in technical training, which has been an urgent need for many years. Here, again, with stability in Egyptian Government, ten years will see an enormous difference in the standard of education.

The scheme for giving every village good drinking water is beginning to have rapid progress, mobile medical units are penetrating into the villages, and clinics established in the larger towns. There is a great shortage of medical staff and the salaries have been too low to attract a sufficient influx of recruits. I think that the Egyptian Government would welcome a scheme whereby doctors and senior nurses could be sent out from Great Britain to train and to organise Egyptian women in medical service. The tasks to be performed in the health services are immense, but the realisation of the requirements is there and action is being taken by the new Government.

Religion and Language.

There are a certain number of de-nationalised Arabs, Christians perhaps more than Muslims, who, contaminated by the Western materialistic culture, consider the Arabic language as incapable of surviving in Egypt or as being unable to accommodate itself to modern usages. This was described as "fantastic nonsense" by most people, the Arabic language being noted for its richness and flexibility. There is, of course, a tendency for certain of the wealthiest classes to incorporate themselves more in the Western world than in their own native tradition and way of life. This comes partly from the geographical position of Egypt, the wealth of Egypt, the facility and desire to travel in Europe, the large part which foreign communities have played in the commercial life of Egypt. Such tendencies should be regarded with great disfavour; for if spread, Egypt would become a land of hybrid culture, like Alexandria in the Ptolemaic times. Islamic and Arab cultures have a great past, and there is no reason why the future should not be as great.

I heard many interesting replies to my question as to whether nationalism would prove to be stronger than religion, as it has in the West. Opinions were divided. For the time being nationalism is in the ascendant, and proving to be no sound bulwark against the Zionist aggression. In fact the national and dynastic cleavages are the delight of Jewry, which accentuates the differences with all its usual skill as a unified minority. Meanwhile, in the private lives both of rich and poor, religion is a more living force than Christianity in the West, and I was surprised to find how many kept Ramadan and said, if not the five prayers per day, certainly prayers.

Back to the Qur'an — a principle of the Ikhwan al-Muslimin — is certainly no retrograde step, but in many ways an essential, if the Islamic world is again to take a leading part in world politics and world progress.

Islam in the Future.

To-day, the sloth, decay and corruption of many generations is being swept away, if not altogether and everywhere, in part and in places. Humanity is weak. The critics of Islam are too often blind to the elements of decay and corruption existing in their own Christian lands.

The mineral wealth of the Arabic world is much sought after. The Arab leaders must learn to use the wealth which comes into their hands as a result of economic development for the benefit of the people as a whole and not for the whims of rulers or classes. They must appreciate the fact that the unity of Islam is a far greater force, whereby to defend themselves against foreign aggression and foreign materialism, than any local nationalism, though the latter too has its uses. A combination of sound education and economic development based upon the moralities of Islam should once again bring the world of Islam into a foremost place in the councils of the world. New figures will emerge in art, in science, in religion, in government, capable of comparison with the great figures of the past. Meanwhile Pakistan and Egypt have become to-day the two pillars round which to construct the new unity and to forge the freedom of all Islamic countries. If these two wealthy and powerful nations of Islam will co-operate whole-heartedly and without jealousy of one another, they can go far to assist their fellow Muslims struggling towards national independence and sovereignty. As Great Britain has given the lead in India and Egypt, so France must follow in North Africa. She has nothing to fear from following the more enlightened policy of the Anglo-Saxon world. The vision of a Christian and Islamic world marching forward together in harmony, instead of fighting one another as they have done from the Crusades onwards, has been mine since 1926.
A MUSLIM MONUMENT OF PAKISTAN
THE BADSHAHI MOSQUE AT LAHORE

By "MUSA VIR"

History.

A banner, embroidered with verses from the Qur'an, which the Prophet carried aloft in many a victorious campaign, is still preserved intact in the Badshahi Mosque at Lahore. In size the Mosque is one of the biggest in Pakistan. Architecturally, it is one of the most majestic.

The Badshahi Mosque was built in the 17th century during the reign of Emperor Aurangzeb, and few people know that the material for its construction was collected by the Emperor's elder brother, Dara, for the purpose of erecting a fitting mausoleum over the remains of Mian Mir, his spiritual guide.

The Mosque was built in the year 1673 C.E. and reproduces the design of the Mosque of Al-Waleed in Mecca. The inscription on it relates that it was constructed under the superintendence of the humblest servant of the royal household, Fidai Khan Koka. Fidai Khan, incidentally, was mentioned by Bernier as being the Great Mughal's Master of Ordnance. According to Khulasa al-Tawarih the Mosque was built at a cost exceeding six lakhs of rupees (£50,000) and the revenues of Multan were also assigned for the purpose.

Repairs at £80,000.

During the period that followed the dismemberment of the Moghul Empire, the Mosque fell into ruin and repairs were made recently at a cost of £80,000. Large numbers of workmen were imported from Agra and Makrana to carve floral designs in marble and red stone. They were hereditary craftsmen whose ancestors built the Taj Mahal and also this Mosque.

These craftsmen, working with their chisels upon blocks of stone, made a sight which excited wonder. Under their fingers the stone seemed to lose its hardness, as from its rough mass the most delicate patterns were created. What was an ungainly lump of stone became in a few hours an attractive pillar or pierced window-screen, combining the highest qualities of art and workmanship in its expression of the beautiful.

Then, as now, at the time of repairs, the red stone and marble were obtained from Agra. The beautiful mortled stone called abri, with which the magnificent flight of steps leading to the Mosque is paved, was brought from Kabul. Now too, for repairs, it was imported from Afghanistan.

Features of the Mosque.

The main gate of the Mosque, which opens towards the east, is built of white marble and red stone. The Mosque has a very big courtyard, in the centre of which is a reservoir of water for the ablutions of the faithful. A little beyond is the Mosque itself, the roof of which is surmounted by three superb domes of white marble, crowned with pinnacles of brass, richly girt.
The wide courtyard of the Mosque has several arched entrances. The doorway in the centre is made of red sandstone, inlaid with ornamented marble. Each corner of the quadrangle has a minaret of red sandstone. Access to their summit is gained by a flight of narrow steps of red sandstone in the interior, and from the top an interesting view of the whole city is obtained. In the second storey of the main gate of the Mosque are preserved many religious relics.

Although plain in its appearance and design, the Mosque bears a simplicity which is grand and inspiring in its own way. Towards the east lies the Huzuri Bagh, full of cypress trees, and the minarets present a very charming sight when seen through the cluster of these trees. Just close to the steps of the Mosque is the tomb of the well-known poet, Iqbal. Every Friday there is always a huge concourse of people, but on the 1st day the congregation grows so large that the whole area stretching up to Huzuri Bagh is covered by it.

**IBN KHALDUN ON EVOLUTION**

(1332 - 1406 C.E.)

**By GULAR KHEIRALLAH BOSCH**

Ibn Khaldun anticipates Darwin.

Four hundred and seventy-five years before Darwin advanced his theory of evolution, Ibn Khaldun wrote:

"Know thou, may God enlighten us and thee, that we view this world and all creation therein arranged in an orderly and exact manner, with effects linked to causes, and forms connected to forms, and the evolution of some existent beings into others. Its wonders in this respect never cease and its results are never at an end. . . . Then contemplate thou the world of beings. How it commenced from minerals, then plant life, then animals, and rose by degrees to new appearances: the last plane of the minerals connecting with the first plane of the vegetables, like the seedless vegetation; and the higher plants, like the vine and the date-palm, connecting with the lowest forms of animal life, like the climax and the mollusc, which possess only a sense of touch. The significance of the connections in these states of existence is that the last plane is ready by close adaptability (prepared nearness) to become the first plane following it. So the animal world broadened, its varieties multiplied, and it terminated in the gradual formation of man, the master of thought and reflection."

Ibn Khaldun was a historian, but his claim to fame does not rest on his History, crude and vast as it is, rather does it rest on his introduction to that History, the Muqaddima. In it he sets forth the principles of history as a science, dealing with the social phenomena of man's life. Ibn Khaldun is the founder of sociology, explaining the differences in customs and institutions by physical environment of race, climate, and production. He emphasizes the psychological changes in human communities and the succession of cultural periods. He deals with the relation of the individual to society, and defines the duties of each. His careful observations of causes and effects led him to the keen observations of causes and effects we have quoted above, which offer us a world picture of the evolution of the species in a modern sense.

A brief life sketch of Ibn Khaldun.

Turning from the theory, in advance of its age, to the man, who was the greatest intellect of this century, let us appraise him projected against the background of his day. 'Abd al-Rahman (Abu Zaid) Wali al-Din Ibn Khaldun was born in Tunis, on the first of Ramadhan 732 A. H. (May 27, 1332). His family, of the Arab Kinda tribe, had migrated from the Yemen to Spain in the third century Hegira (nineth century C.E.) settled in Seville and then moved to Tunis. Tutored by his father and the leading savants, he was appointed secretary, at the early age of twenty, to the Hafsid sultan, Abu Isahaq Ibrahim. Three years later, in Fez, he was serving the Merinid sultan, Abu Inan, in the same capacity. Then moving from one patron to another, he was alternately showered with honours and involved in contacts that led to imprisonment, amidst the exciting feuds of the Muslim dynasts. While serving the Sultan of Granada, in 1362, he enjoyed the friendship and esteem of Ibn al-Khatib Lisan al-Din, the Andalusian poet-physician, who was to become Wazir. The Sultan sent him as ambassador to the court of Pedro, of Castile, to negotiate a treaty. Pedro offered him position and restoration of all the family properties in an effort to retain the young genius, but to no avail.

Ibn Khaldun returned to Africa in 1364, where he moved about the country for the next ten years embroiled in politics. Then he withdrew to the castle of Taqshut (Quila Ibn Salama) southwest of Tiarat in Oran for four years, to meditate on his observations. During these years he produced the Muqaddima. For the History of the Berbers his need of an extensive library led him to return to Tunis, where he was able to complete the first draft by 1380.

His move eastward was due to his desire to make the pilgrimage to Mecca, in 1382. He was delayed in Cairo, where the Mamluk sultan, al-Malik al-Zahir Barquq, appointed him to a professorship at the University of al-Azhar, and in 1384 made him Chief Malikite Qadi. His energetic reforms in the latter office aroused much antagonism. A great personal tragedy, when his entire family was drowned en route from Tunis to Egypt, led him to resign and complete his pilgrimage in 1387. On his return to Cairo, he finished his History and Autobiography in 1392.

For the remaining years of his life there was a decided gap in our knowledge until the discovery of a Cairo manuscript, in which the Autobiography is continued to the year 1405. It is of tremendous interest because it records Ibn Khaldun's meeting with Timur (Tamerlane) before the sack of Damascus, and his part in saving by the diplomacy, Syria, Egypt, and the West, from the threatening Mongol power. Although tempted again to aid a new patron in the invasion of Egypt, with his knowledge and skill, and possibly to gain the position of prime minister of the vast empire centred by Timur at Samarkand, he chose to return to Egypt. Here he was once more made Chief Qadi and died on the twenty-fifth of Ramadhan 808 A.H. (March 19, 1406).

Thus the full life of a great scholar had led him from the Christian court of Pedro the Cruel, of Castile, in the West, to the court of Timur in the East, and from dungeons to the highest office of chief justice. He did not isolate himself in an ivory tower of historical research but participated in the life of his age. This awareness of history in living, in so far as he was cognizant of it and recorded it in his philosophical and sociological meditations, made him a constructive force, and has assured him of a place in history.

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A PAGE FOR OUR YOUTH

Some glimpses of Islamic conception of the equality of rights from our Glorious History

‘Umar bin ‘Abdul ‘Aziz, a Caliph, and Bistam, a rebel.

On his ascending the throne of Caliphate, ‘Umar bin ‘Abdul ‘Aziz (706-717 C.E.) had to face a standard of rebellion raised by Bistam, a Kharijite, due to some differences of opinion. The Caliph wrote a short note to him, which ran as follows:

“We learn that your sole aim is to regenerate the faith of Islam. We also, let it be known to you, are bending our energies to the same end. Won’t you, then, appreciate the idea of holding a debate between both the rival parties? If we can advance convincing arguments, you will have to give allegiance to our authority. But if you get the better of us, we would consider the matter.”

Upon this Bistam commissioned two proxies to the Court of the Caliph. The debate was convened, and the following words passed between the Caliph and the representatives:

Caliph: Well, what reasons have you to justify yourself to disturb the peace of the country?

Representatives: You have ridden roughshod the desires and wishes of the people in general and your relatives in particular. You have confiscated their landed properties. If they did a wrong thing, is it not quite justified, according to Islamic jurisprudence, to curse them?

Caliph: You do not seem to catch the point. I have taken back only what they had received either through unlawful means or because they did not deserve it. I don’t see any necessity of upbraiding the unbelievers and wrong-doers, nor is it supported by any verse or authority either of the Qur’an or the Traditions. Did you ever curse Pharaoh Ramose II? Do you believe honestly that it is incumbent upon you to do so?

Representatives: We never curse the Pharaoh, nor is this an article of faith with us.

Caliph: The matter stands quite clear then. We leave it to you to decide. You don’t curse the Pharaoh, a confirmed enemy of God. Do you think it is in any way lawful to curse those who keep up prayers and observe the month of Ramadhan and give alms? Surely we can punish the transgressors, but can never curse.

Representatives: Well and good. But better for you and us both if you cut off your connections with them.

Caliph: You have a very beautiful precedent in Caliph ‘Umar, who released some of the apostates on condition they paid the ransom money. Did you ever segregate yourselves from him?

Representatives: No, surely not.

Caliph: To quote one more. The Kufites and Basrites once led an army against your ancestors, the Nahvanites. They put to death many of your ancestors. Did you forsake those people?

Representatives: No.

Caliph: If that is so, we don’t understand why you compel us to do what you did not yourself. He who professes to believe in the oneness of God and the prophethood of Muhammad, God and his Apostle are ready to take him under protection. And is it not a pity to find this, that it is only you who refuses to extend your sympathies to believers? Is it, then, the regeneration of Islam you are driving at?

The proxies could make no reply. They acknowledged in express words their satisfaction, and said: “We beg to be excused for our outspokenness. We are very much thankful to you for your lending a patient ear to so lengthy a talk.”

A Widow Accusing the Crown Prince in Open Court.

Mamun (died 833 C.E.) was once holding court when there appeared a beautiful woman of an exquisitely fine stature. A child was clinging to her breasts. She cared not for the formal ceremonious etiquette of the court, and at once burst out into tears and cried aloud, saying:

“O, Caliph! the house of a widow has been seized for no other fault but that she was not ready to sacrifice her chastity at the altar of lust. Do justice to my complaint and keep in view the Day of Judgement where I shall stand up and raise my voice amidst the crowd against you if you don’t make good the wrong done to me.”

The courtiers were quite astonished to hear the woman speaking so boldly in the presence of the Caliph.

The Caliph on hearing this complaint was startled, as if taken aback by some unexpected calamity.

“Well, who has done such a glaring injury to you? Tell us his name.”

The woman smiled blushingly and said, “Prince ‘Abbas, your son.”

The Caliph had earned a good name for justice. The story told by the woman, by name Mughirah, set the blood of Mamun boiling; his face glowed with anger. He at once ordered ‘Abbas to stand by the side of the plaintiff, so that every distinction be wiped out. ‘Abbas, being guilty, could not clear his position. When he spoke he stammered — a guilty mind makes a failing hand. But Mughirah was so eloquent in giving vent to her wounded feelings that her very face was an evidence of her innocence; that her very eyes, sparkling with passionate anger, seemed to speak for the wrath in her bosom. So much so, she uttered, addressing the Prince, the following:

“Prince ‘Abbas, I realize full well that you are the heir-apparent to the throne, but all the same, let it be known to you, that had you ever ventured to lay your hands upon me or even to touch me the day you were out a-hunting just near the stream flowing by my house, these two hands of mine you would have found too prompt to strangle you there and then. Ah! don’t you know I come of the Barakites? Don’t you think for a moment that, although the Abbasids have succeeded in stamping out the glory of the Barakites, their women have got so depraved as to surrender their chastity and purity of character for pelf. They prize it so highly that they are ready to sacrifice the whole of the Abbasid Empire.”

The nobles could not reconcile the audacity of the woman with the forebearance of the Caliph. One of them could not help saying, “O, woman! such language, such conduct does not become the presence of the Caliph. You are so rude.” The Caliph interrupted the nobleman, and said: “Let her say whatever she likes. She has every right, for all this is an outcome of truth.” In fine, when, at the request of the Caliph, Mughirah gave an unconditional pardon to the Prince, who otherwise would have been punished, the Caliph restored to her the confiscated house, presented to her five bags full of money and one palace to live in.

MAY 1956
THE STATE VISIT OF THE
TO PAKISTAN
(March 1—10, 1941)

It was not mere pomp and circumstance, attending the visit of the head of a state to another, that made the people of Pakistan extend to the Emperor of Iran their spontaneous welcome to whatever part of their country his crowded programme took him. Rather was it the manifestation of those supraterritorial and supra-national sentiments of which the Muslim alone in the whole wide world of to-day is capable and which vibrates the now rising world of Islam.
The visit of the Emperor of Iran will accelerate the pace of the momentum, which but for a very short period, was never allowed to come into its own. In welcoming the sovereign of the neighbouring and friendly State of Iran, the people of Pakistan were giving expression to that perceptible sense of the brotherhood of Islam which has always been the characteristic of the world of Islam and the wonder and envy of all the orders and social systems of the world.
THE ARRIVAL OF THE SHAHINSHAH OF IRAN IN PAKISTAN

A Glorious Chapter in the History of Pakistan-Iran Relations

A glorious chapter in the history of Pakistan-Iran relations opened when His Imperial Majesty Mohammad Reza Pahlavi, Shahinshah of Iran, set foot at Karachi on the soil of Pakistan on March 1, 1950, when the Heavy Ack-Ack Regiment of Royal Pakistan Artillery fired a salute of 21 guns. After His Imperial Majesty had inspected the Guard of Honour, and the Prime Minister of Pakistan, Mr. Liaquat Ali Khan, had introduced the members of his Cabinet and other prominent officials, the Governor-General of Pakistan, His Excellency Khwaja Nazimuddin, read an address of welcome in Urdu. He said:

"It is my proud privilege to welcome in our midst to-day Your Imperial Majesty on your first visit to the land of Pakistan. Pakistan being the expression of the urge for freedom of the Muslims of this sub-continent, represents the common triumph of the Muslim world. Pakistan has from the very beginning striven to promote the friendliest of relations between the Muslim countries so that by their united efforts they may not only promote the well-being of their own people, but also make their voice felt in international councils. We have met with the readiest response from Iran, with whose people we have had close social, cultural and spiritual ties for centuries. The people of Pakistan have the greatest affection for their Iranian brethren and greatly value the affection and understanding shown towards them by the people of Iran.

"The news of Your Imperial Majesty's visit to Pakistan has enthused the heart of every Pakistani and I may assure Your Imperial Majesty that a most fervent and spontaneous welcome awaits you wherever your programme in Pakistan will take you. I hope that Your Imperial Majesty's stay in Pakistan will be most pleasant and will further strengthen the ties that already exist between our two countries."

Rephrasing in Persian, His Imperial Majesty the Shahinshah of Iran said:

"Your Excellency the Governor-General,

"From the day the Independent and free state of Pakistan joined the comity of Muslim nations it was my heartfelt desire that I should see for myself this great neighbouring country which apart from religious affinities had innumerable attachments with Iran. It was also my desire to make personal contacts with the founders of Pakistan's independence and the country's great leaders. I am very fortunate that to-day by visiting your beautiful capital my long-cherished desire has been fulfilled.

"I accepted the invitation of the Government of Pakistan from the core of my heart and have come here so that by being present among you personally I may convey the deepest feelings of cordiality which the people of Iran have for their Pakistani brothers.

"I seek Your Excellency's permission to express my thanks for the greetings and kind words that you have said with regard to my visit to Pakistan."

The Banquet of the Governor-General of Pakistan in honour of His Imperial Majesty the Emperor of Iran

"We in Pakistan feel that the Muslim countries of the world have a mission to perform, namely, to carry Islam's message of peace and its philosophy embodying a harmonious blend of things, spiritual and temporal, to all parts of the globe and rid the world of fear and restlessness that have gripped it"

His Imperial Majesty the Shahinshah's first day in the capital of Pakistan was marked by a grand banquet given in his honour by the Governor-General of Pakistan. Speaking at the banquet His Excellency Khwaja Nazimuddin said:

"Your Imperial Majesty, Your Excellencies, Ladies and Gentlemen.

"We are indeed proud to have His Imperial Majesty in our midst to-day and I shall be voicing the sentiments of all Pakistanis when I say, 'Ai andnamat hu'is-i-abadi e ma.' The acceptance by His Imperial Majesty of the invitation of the Pakistan Government to visit our country is a token of the deep friendship and concord that exist between Iran and Pakistan. History and geography have indeed forged very close links between our two countries. I am sure that His Imperial Majesty will, in the course of his stay here, notice unmistakable signs of deep affection and goodwill that exist in Pakistan for Iran, its people and its popular ruler.

"We in Pakistan feel that the Muslim countries of the world have a mission to perform, namely, to carry Islam's message of peace and its philosophy embodying a harmonious blend of things, spiritual and temporal, to all parts of the globe and rid the world of fear and restlessness that have gripped it. It is being generally realised that it is the neglect of spiritual values which is responsible for the increasing barbarism of modern times and which is threatening the disintegration of the civilization itself. The mission to which I have referred is not a pious hope. It is capable of realization if the Muslims of the world set about it in the right way.

Muslims should start by setting their houses in order.

"We should start by setting our own houses in order. In spite of the immense natural resources of the Islamic countries, a vast majority of our people are living in penury and want. It is a saying of the Prophet (peace be upon him!) that chronic poverty sometimes drives one to Kufr (disbelief). It is, therefore, our first duty to take steps to improve the economic conditions of our masses. The problems which the Muslim countries have to face have many common features. Moreover the economies of Muslim countries are complementary. The best chance of success lies therefore in cooperative and co-ordinated effort.

"The calling of the International Economic Conference at Karachi last year was a step in that direction. The desire for close co-operation evinced by the delegates to the Conference is a happy augury for the future and I am confident that if the conclusions reached at the Conference are followed up in right earnest, they will prove beneficial to all the Muslim countries. Co-operation in the economic field will naturally lead to co-

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A well-known Persian hemistich which is recited to welcome a guest.

It means: "Your coming is the source of our well-being."
operation in other fields. Given this co-operation, I can visualise the Islamic world playing in world affairs the part to which its size, manpower and resources entitle it.

"Iran is fortunate in having at the helm of its affairs a very enlightened monarch, who has the good of his people at heart. He was called upon to shoulder the heavy responsibilities of State at a very young age and that too at a time when his country was passing through a very critical phase of its history, and when most nations of the world were locked in deadly strife. The way in which His Imperial Majesty has steered the ship of the State during the last eight and a half difficult years has won the admiration of the world. I am aware that His Imperial Majesty is keenly interested in industrialising Iran and during his recent tours of Europe and the U.S.A. His Imperial Majesty made a close study of the industrial establishments in those countries. His Imperial Majesty's interest in aviation is well known and the world of sport has found in him a great patron. I trust that His Imperial Majesty's stay in Pakistan will be pleasant and enjoyable. We are hoping to make up with the warmth of our welcome what we lack in the way of worldly goods. I have no doubt that the visit would lead to further strengthening of the close bonds that already exist between our two countries."

"I close my speech with the prayer that may God preserve His Imperial Majesty for many years to lead his country to prosperity and to give him health and happiness."

**Shahinshah's Reply.**

His Imperial Majesty, the Shahinshah of Iran, in reply said:

"Your Excellency,

I thank you very much for the kind and sincere words spoken in regard to my presence at this function, and also to my having accepted the invitation of the Government of Pakistan. The Iranian people and the Government are
delighted at the establishment of a new Islamic State in their neighbourhood. These are the considerations which induced me to accept readily your invitation and be your guest for a few days. This will afford me an opportunity to convey personally and directly the friendly sentiments of the Iranian nation towards their Pakistani brethren.

"The spiritual times and relations that have united your country with Iran can never be forgotten. I have strong hopes that mutual understanding and unity between the two countries will be instrumental to the lot of the common man of the two countries, resulting in security and happiness through which the vital economic progress referred to by Your Excellency will be attained.

"Iran, as has been said on many previous occasions, will do everything in her power to assist and co-operate with Pakistan. As Your Excellency has said, the Government of Pakistan has also the same objectives in view towards my country. The Divine Code states that Muslims are brothers. This, with God's grace, is most true in the case of Iran and Pakistan.

"Your Excellency, allow me to thank you for your very kind and affectionate sentiments expressed towards me, in the course of which you have made references to my past life. I also thank you personally and on behalf of the Iranian nation for the hearty welcome extended to me during my stay in Pakistan and pray to God Almighty to help us in discharging our sacred duty by establishing closer and more friendly relations between the two countries."

Pakistan-Iran Cultural Association

The Pakistan-Iran Cultural Association held a Reception in honour of His Imperial Majesty the Shahinshah at the beautiful illuminated Sind Government House by its President, His Excellency Sheikh Din Muhammad, the Governor of Sind. There were about 1,000 guests, including the prominent personalities of Pakistan.

An attractive feature of the occasion was the staging of a tableau by Persian and Pakistani amateur actors, depicting a Persian hemistich by the Emperor Aurangzeb and a couplet by 'Umar Khayyam.

His Excellency Sheikh Din Muhammad, in presenting an address of welcome on behalf of the Association, said:

"This is a unique occasion in the history of both countries, when the Sovereign of Iran, who has already endeared himself to us by expressing a genuine concern over our trials and tribulations, brings in his own augst person further tidings of amity, goodwill and friendship to us."

Shahinshah's Reply.

Replying to the address of welcome, His Imperial Majesty said:

"Your Excellency,

"I seize this opportunity to thank Your Excellency who, in addition to being the Governor of Sind, acts as President of the Iran-Pakistan Cultural Association.

"Your remarks about the influence of Iranian culture on the literature and arts in Pakistan and also the acquaintance of the people of Pakistan with Persian civilization which came about in the 11th century when Sultan Mahmud Ghaznavi extended his empire up to the Punjab, have been appreciated by me considerably.

"But I, however, extend the cultural relations and the acquaintance of the people of the two countries with each other's literature further back. Hundreds of years before Alexander attacked this country relations already existed between our two nations and there are good signs that the culture of our two countries have influenced each other.

"The most ancient relics excavated at Mohinjodaro in Sind indicate clearly as to how closely the inhabitants of this district were identical in origin with the inhabitants of the Karoon valley. This is one of the first historical signs of cultural links between the two ancient nations. I am indeed very pleased to note that these ancient links are once again renewed in our time and by us all.

"Even at the present time there is no library in any district of Iran where you cannot find Persian books printed in your country and sent to Iran.

"Apart from the cultural relations, there is no doubt that common religion and common belief practised by the peoples.
of both countries had considerable effect on bringing closer together the two brotherly nations. The Kalima e Taubidz will lead us to salvation.

In the course of history the culture of our two nations has advanced side by side. On various occasions Muslim kings and governors, for and by circumstances had to come from your country to my country and they had invariably been cordially welcomed. Likewise many Iranian scholars and prominent personalities migrated to your country; so much so, that the names of the people of Sind, Punjab and Bengal are very much respected in Iran and are mentioned with brotherly affection. The Iranians address them as brothers.

In view of these cultural and cordial links which have existed between our two countries for ages, there is no wonder that I find myself in Pakistan quite at home and not a stranger. I have met many scholars in your country whose knowledge about Iranian culture and literature is complete. Similarly I have noticed many of your buildings and fine arts which reveal Iranian spirit and show the uniformity between your arts and architecture and ours.

The duty of Iran-Pakistan Cultural Association over which you preside is to strengthen these ties on the foundation-stone which was laid down by our forefathers. We have given a command to the Iranian Cultural Association in Iran to spare no effort in bringing about closer cultural relations and co-operate fully with you in cultural and literary fields.

Your Excellency,

In your speech tonight you mentioned the names of many Iranian poets who are highly respected by the people of Pakistan. I conclude my speech with this verse from ‘Allamah Iqbal, for whom the Iranians have great reverence:

The claims and proofs of true believers are the same, They live separately but their hearts are the same, Try to develop a state of uniform thoughts and deeds amongst yourselves, Then you will become illustrious and great.

The Prime Minister of Pakistan, Mr. Liaquat Ali Khan, is introducing to His Imperial Majesty the Shabinsabah of Iran distinguished personalities of Pakistan. His Imperial Majesty is seen shaking hands with His Highness the Amir of Bahawalpur.

THE MOROCCAN PROBLEM

By MURAD KIAOUNE

A REVIEW OF THE STRUGGLE

The era of new arrangements in French North Africa has now arrived.

The Maghreb — a homogeneous country, artificially divided by colonial imperialism as well as by its enemies — is genetically dear to us in Algeria because we take a daily part in its misery, its errors and its hopes. As sons of the Maghreb, we feel obliged, physically as well as morally, to concern ourselves with its future. We must emphatically affirm in the name of Islam that knows no frontier that we should feel equally at home and at ease in all the Dar al-Islam in the Maghreb as well as in Indonesia, in Pakistan as well as in Muslim Black Africa. We persist in thinking that the invention of nationalism, which by its nature divides peoples, has been the greatest disaster that has ever befallen the West and Islam.

In this short article we approach dispassionately the problem of the Maghreb in order to secure the attention of all loyal and worthy men, who, whatever their origin, simply because they are bound by the interests of solidarity and the desire to find a stable modus vivendi in liberty and effective participation, would like to understand clearly a

The duty of the million and a half Europeans on the North African soil.

The importance of the relations between the different ethnic elements of the Maghreb does not escape the attention of anyone, not even of those who pretend to believe, in a solemn and euphemistic terminology, in the artificial security of an authoritarian system which they know is obsolete because Man has no place in it.

A million and a half Europeans, of whom less than a third are of French origin, are living on the soil of the French North Africa. The worst of the invaders are not those who have conquered it by force of arms, but all the foreigners who have rushed to gain what they could, themselves having nothing to lose. The immense utilization of the "indigenous" man-power and the staffs of imported technicians and, generally speaking, Western efficiency, have increased incontestably the value of the Maghreb.

The colonizing rush ended a long time ago and the era of final arrangements has now been inaugurated.
If one takes into consideration certain acquired rights and if one suppresses feudal privileges — whatever their origin — the Maghreb may become the true fatherland of all the elements which compose it — on condition that the newcomers cease to ignore everything in the autochthonous peoples amongst whom they live — their souls and their hearts as well as their legitimate ambition to participate effectively in the management of the country of which the autochthonous form ninth-tenths of the population.

This devilish egoism, this terrifying self-seeking, this careless smug indifference, this contempt of every thing that does not imply power or the Western modes of life, excepting a touch of condescending interest in those whose service they accept quite seriously as an act of homage — are all these things really incurable?

We know very well that it is the ransom that must be paid for their obstinate blindness to its imminence. How many, however, among those who are accessible to humanism would be prepared to reconsider their attitude? How many indeed among those whose task it is to inform and to educate approach their task conscientiously? Is it really good policy to deepen still further the gulf which separates the two essential elements of this country?

The beginnings of the Moroccan Nationalist Movement.

After the departure of Lyautey in October, 1925, one can trace the beginnings of a Moroccan nationalist movement of some importance. The war proclaimed by Abd al-Karim and the network of espionage and propaganda maintained at Fez and at Tangiers had given opportunities and means of contact to those Moroccans who had never accepted the Protectorate. They must have been considerably helped by the Algerian and Tunisian nationalists as well as by certain French political parties.

The centre of the nationalist activity was at Fez, with smaller but active centres at Salé and Rabat. This movement was organized in the beginning by the "Moroccan Action Committee" directed by the intellectuals.

This movement accused France of oppressing the Moroccan nation which was perfectly justified in claiming to direct its own affairs under the authority of the Sultan.

Moreover, after the departure of Lyautey, the number of officials did not cease to grow, forming a section of the population quite apart, having no contact with the Moroccans and ignoring them more or less deliberately — an attitude which caused many misunderstandings. Great distrust of the French had been inspired in the Moroccans by the French coming from North Africa, who are characterized more or less by racial prejudices.

The first attacks by the Nationalists.

In 1930 the first manifestations of this movement occurred in the form of criticisms regarding the regime of the Protectorate: these criticisms grew in violence and in 1932 and in 1934 were followed by very serious incidents at Fez and Rabat on the occasion of a journey made by the Sultan. In December, 1934, the "Moroccan Action Committee" publicly presented to the Sultan, the Resident-General and the French Government, a "plan of reforms". In October, 1936, the Committee, which again provoked troubles at Fez, Rabat, Salé and Casablanca, was dissolved by a Cherifien dahir in March, 1937.

Driven underground, the nationalist group intensified its activity. In June, 1937, many of its delegates came into contact with certain sympathetic circles in Paris and a little later the leaders of the old committee paid a visit to the Under-Secretary of State, Mr. de Tessan, and presented him with their recriminations in a form that was almost menacing: the oppressive and racial policy of the Residency, the weight of taxation, the absence of insufficient character of reforms, etc. Some time afterwards the Committee was reconstituted at Fez under another name: "National Party for the triumph of the plan of reforms," which in September, 1937, organized an insurrection, in the course of which some Moroccans were killed. The agitation continued into the following months and when, a little later, Mr. Ramadier, the Under-Secretary of State, visited Marrakesh, he was the object of a hostile manifestation, followed by a serious disturbance at Khemisset at the end of October, 1937.

The discovery of a plot fomented by the "National Party," the aim of which was to achieve a coup d'etat to put on the throne the head of the party, provoked the imprisonment of its four leaders by order of the Resident-General. Attempts to oppose this decision failed and the one who was chiefly res-

1 Already since 1933 Mr. Lucien Saint, Resident-General at that time, who was well informed concerning the Moroccan claims, declared certain reforms to be necessary: "Mistakes have perhaps been made," adding, "Infallibility is not of this world. It is the government that has the responsibility of redressing them; it should not fail to do so."

2 Dahir, an Arabic word used in Morocco for the Royal decree.

This picture was taken in 1946 at Rabat, Morocco, at the house of Sheik al-Islam Muhammad bin al-'Arabi al'-Alawi on the return of the national leader of Morocco, Allal al-Fassi (front row, fourth from the left), from Gabon, French Equatorial Africa, where he was kept in exile by the French from 1937 to 1946.

Mr. 'Allal al-Fassi is now residing in the International Zone of Tangier.
ponsible for the crisis was deported to Gabon, French Equatorial Africa.

In the course of the years 1938 and 1939, General Noguès endeavoured, especially in his social policy, to pacify the unrest, and one can see that, at the time of the alarms which occurred at that epoch in Europe, notably in September, 1938, and on the declaration of the war a year later, the Muslim masses of Morocco remained calm.

The Second World War.

It is noteworthy that in the first hours of the war of 1939, the Sultan considered himself called upon to express to France "the indestructible loyalty" of the Moroccan people: "We shall be on her side with all our hearts and we shall, without any restriction, give her our fullest possible co-operation." In fact, the aid given to France by Morocco in the military as well as in the economic field was complete. If the defeat of France in 1940 dealt a blow to the prestige of the protecting power, it was not marked by any particular manifestation or rising or even by estrangement, although opportunities were not lacking, owing, for instance, to the policy of Germany. By the order of the Sultan, the Cheifien administration opposed the attempts of the Armistice Commission to penetrate its services.

However, in the course of the months which followed the Allied landing in North Africa on the 8th November, 1942, the series of political crises which took place at Alger8 impaired the confidence of the Moroccan masses in France. Six months later the troubled rôle played by General Noguès brought about his dismissal and his replacement at the Presidency by Mr. Puaux on the 5th June, 1943.

During the year 1943 French policy in Morocco was marked by a vacillation in doctrine as well as in the choice of men. The presence of foreign elements — the Americans certainly did not contribute to an improvement in Franco-Moroccan relations. Gradually, the Lyauty formula — "control" — was replaced by a new formula — "State administration" — an orientation derived apparently from the Direction des Affaires Politiques, the organ for the transmission and the execution of orders from the Residency.

The Nationalist Manifesto of the 11th January, 1944.

It was in January, 1944, that there occurred the first solemn reaction of the Moroccan nationalists: on the 11th January the party "The Young Moroccan" or the "Istiqlal" deposited at the Palace of the Sultan, at the Residency, and at the American and British Consulates, a manifesto couched in brief terms which demanded the constitution of an independent Morocco and of a State that should be treated on an equal footing with other powers. The principal articles of this manifesto are the following:

The party of Istiqlal decides:

(a) In such as concerns general policy:

(1) To ask for the independence of Morocco in its territoral integrity under the aegis of His Majesty Sidi Muhammad bin Yussef (whom may God preserve)!

(2) To beg His Majesty to undertake with the nations concerned, negotiations aiming at the recognition and guarantee of this independence as well as the definition — within the framework of the national sovereignty — of the legitimate interests of the foreigners residing in Morocco;

8 General de Gaulle himself declared on the 2nd January, 1943, in a broadcast: "The internal confusion is increasingly growing in North Africa."

9 An Arabic word used to denote the Government of the Sultan of Morocco.

(3) To ask for the adhesion of Morocco to the Atlantic Charter and its participation in the Peace Conference . . .

While the manifesto was causing a great commotion in French circles, the Sultan of Morocco was consulting his viziers and the great dignitaries of Makhzen' on the 13th January, 1943. The question of independence was put aside unanimously, but the council found itself equally unanimous in the decision to claim the urgency of certain reforms concerning the structure and methods of administration. At the end of the meeting the Sultan and his councillors decided upon the constitution of a commission composed of representatives of the Cheifien Government and members of the "Young Moroccan" party in order to elaborate a programme of reforms for submission to the Residency.

On the other hand, some days later on the 18th January, 1944, the Istiqlal Party defined its attitude regarding the French residing in Morocco in a letter addressed to the Sultan in which they stated specifically:

"In reality, no true reform can be accomplished except within the framework of a single sovereignty. It is not conceivable that this sovereignty should belong to any other than to His Majesty the Sultan. He must be the source of legislative and executive power. It is to him that belongs the imposition of taxes as is the estimating of the State expenses.

"This does not mean that the Moroccans desire to break with the French nor that they wish to cease cooperating with them. They desire rather the co-operation of French technicians and of eminent personalities for the organization of the administration, the economic life and the defence of the country. They realize quite well that the French and the foreigners residing in Morocco have legitimate rights which it is necessary to safeguard. Co-operation with the French and the safeguarding of their interests are possible within the framework of independence and are not incompatible with it."
The French reaction.

At first the Residency approved the decision taken in the Council of the Sultan on the 13th January, 1943, then it changed its attitude and itself decided to elaborate a programme of reforms. Mixed commissions, including the Moroccans appointed by the Residency, would have to undertake this task.

Shortly afterwards Mr. Massigli, Foreign Minister in the Provisional French Government at Algiers, came to Rabat, the capital of Morocco. He and the Resident-General were received by the Sultan on the 28th January, 1943, and the situation arising from the recent declarations of Istiqlal was examined. In conclusion, it was clear that the attitude of the Sultan — who had made it a condition for the maintenance of order that no coercive action should be taken — had prevented the outbreak of violent incidents similar to those which had occurred in 1934 and 1937.

Suddenly, during the following night, the leaders of Istiqlal were arrested — a step which the next day provoked a sanguinary disturbance at Rabat, then at Fez, where police were obliged to intervene energetically in order to re-establish order. Repressive measures directed against the movement were later modified or repealed.

The “Istiqlal” and other political parties.

Thus the nationalist party of Istiqlal, by making known in such a striking manner the chief claims of the Moroccan people and seeing that they were taken into consideration, appeared in the eyes of the Moroccans as the champion of their aspirations. In fact, this “Young Moroccan” party which included the same elements — leaders and paritians — as the “Committee of Moroccan Action” and the “National Party” in pre-war times, could consider itself as the legitimate mouthpiece of all their aspirations.

It was in fact the only Moroccan party possessing an appropriate organization with a modern discipline created for action and having at its head leaders of experience who had proved their value in the underground struggle. Amongst these ‘Allal al-Fassi particularly attracts our attention both for his powerful journalistic and pamphleteering activity and for his sure political tactics — prudent and bold at the same time, knowing when to compromise and when to show himself intransigent, according to the result to be achieved.

Affirming the existence of a national Moroccan conscience, Istiqlal defined in the following terms its principles of action:

“The party is in favour of the reconstruction of the country. This reconstruction must be accomplished in the best national traditions. It will have as its foundation attachment to Islam and the Arab language and fidelity to the throne. It will have as its justification the improvement of the material and moral conditions of all elements of the community without distinction of race, class and creed.”

Some words must be said about the other Moroccan parties. The “Democratic Party of Independence,” directed by al-Ouezzani, a dissident group from the Istiqlal, but remaining associated with its action, supporting a programme of claims very similar to those of the “Young Moroccans”. The “Moroccan Communist Party,” acting under the influence of ‘Ali Yata, was almost entirely of Algerian and French origin; the presence of the French in its ranks deprived it, on certain points, of unity of doctrine in the social domain. It would be well to point out that the “Moroccan Communist Party” has not missed any opportunity of expressing its attachment to the Moroccan sovereign. All these Moroccan parties, with their different political and social ideas, found, over the question of independence, common ground for understanding. Nevertheless, the relatively moderate Istiqlal Party was characterized by a rather reformist tendency inspired by democratic principles, whereas the party of al-Ouezzani was the party of the left with extremist and mystic tendencies, which, however, for reasons purely religious, remained anti-Communist.

The failure of France in her obligations towards Morocco.

In 1946, after the replacement at the Residency of Mr. Puaux by Mr. Erik Labonne on 2nd March, 1943, the measures for an amnesty were taken regarding the nationalist leaders who were arrested and deported to the Sahara and the Atlas after the troubles in 1937 and the events in 1944. Al-Fassi and al-Ouezzani, after their return to Morocco, gave a great impulse to nationalist propaganda. From their writings and declarations one may summarize in the following way the main points of their thesis towards France:

“It is necessary to envisage a real liberation of Moroccan sovereignty. France has failed in her obligations. The Protectorate promised us only to introduce reforms and to modernize our Moroccan administration. In reality, a purely French administration has been substituted for our allowing the latter to fall into desuetude.”

It is thus, in concise terms, that ‘Allal al-Fassi summarized the principal criticism by the Moroccans concerning the French. On the other hand, if the economic achievements of France in Morocco were recognized by the party of Istiqlal in its report given on the 30th March, 1946, by Mr. Eric Labonne, the spirit and the methods of the administration of the Protectorate as well as the state of mind of French settlers were severely criticized.

“Divide and Rule” policy of France.

Concerning the policy pursued by France, the nationalists consider that the progressive aim which was partly the cause of the origin of the Protectorate, very soon gave place to anxiety for military security. This led to a real “occupation” and to the application by the administration of the formula “divide and rule”. This policy had begun in 1930 with the promulgation of the Berber dabir of the 16th May, 1930, which granted the Berbers certain privileges separating them from the Arabs in the legal sphere.

The growing tendencies of the system of direct administration had determined the hypertrophy of the French administrative staff, a “caste of officials who at all stages represented the central power and who constituted a true feudality,” absorbing half of the Moroccan budget.

From the cultural point of view, the nationalists complained that the effort to spread education among the Moroccan youth was insufficient to their needs. The reforms in the domain of education as well as in certain sectors of economic life — especially in agriculture — were too slow and reached only a small fraction of the population.

On the other hand, the Residency had directed in a unilateral fashion human and economic affairs without increasing the participation of the Moroccans, so that the administration tended to practise a policy of vexatious character resembling the “Police State”, without the counterpoise of the autochthonous elements, thus condemning to sterility all the élite capable of taking the initiative and of replacing the French in the numerous stages of the administration. Furthermore, for a certain time the Arab Press had even been banned, then censored — actions which favoured a virulent underground activity.

Concerning the attitude of the French settlers, their anxiety to preserve the advantages previously acquired as well as their individual situation, one must admit that these considerations impelled them to impose upon the Residency the practice of a paternalism which would inevitably fix a gulf between them and the autochthonous population, thus greatly damaging their prestige.
Attitude of the Residency to the Reforms.

The Residency, which was not ignorant of the importance and the content of all these claims and criticisms, declared many times its intention of hastening the realization of the promised reforms.

On the 22nd July, 1946, Mr. Eric Labonne announced "a true renovation of the public life by a greatly increased participation of the people's representatives within the organs and assemblies where the public service is studied and conducted: in the rural, the municipal and in the regional life and finally in the life of the Government and of the administration." This work of reforms would be realized "in a new spirit and a considerable extension of education, in the remodelling of justice, in the foundations and convenient development of social law and in the guarantees of employment, in a series of measures opening effectively the doors to talent and ability in all domains: enterprise, business, administration, etc..."

This programme of modernization and renovation of the different domains of Moroccan life met with the hostility of two of the three groups of French settlers. Their attitude only accentuated the distrust of the Moroccans towards the reformist attempts emanating from the French. It seemed afterwards that all the initiative of the administration was destined to provoke the distrust of the Moroccans and to be linked with secret interested motives. The atmosphere of confidence between the French and the Moroccans was replaced by an opposition in principle, which was often motivated by the fact that the nationalist parties found themselves outrun by the extremist opinions of the intellectual youth, which opinions, for tactical purposes, they were often compelled to adopt.

However, at the beginning of 1947, the radicalism of the nationalists had, according to the declarations of Istiglal, to suffer considerable modification; this party was especially concerned with the rôle played by France in Morocco. "The Moroccans desire the independence of Morocco within the framework of a friendship of a Franco-Moroccan alliance. They need the technicians, professors, technical advisers and also, perhaps, capital. For all this, it is to France that they look. The private interests of the French minority, who are frightened by our claims will not suffer any prejudice. But it is necessary that this minority should realize one thing: the existence of their particular interests could not justify the maintenance of a régime under which eight million souls are suffering."

A delegation of Istiglal, which came to Paris to expose once more its claims, made a declaration to the Press that it was a question of substituting for the régime of the Protectorate "a treaty of alliance freely entered into that should make the French no longer intolerable masters and false protectors, but sincere friends and true advisers."

The position of the problem at the beginning of 1947.

The Sultan, on the other hand, who frequently consulted the leaders of Istiglal, did not fail on many occasions to take up and reiterate the above claims, though in a more moderate tone. Thus on the 26th August, 1946, answering a delegation of the Communist party, which came to assure him of its loyalty, he declared that Morocco was going "to progress on the way of evolution and to fulfil its proud mission as a great nation," an evolution which would be accomplished "with the scientific and amicable co-operation of France". "The times of democracy," he added, "have come for the peoples, as the great as well as the small equally aspire to it; human liberty is their guide. They wish to practise the virtues which are recommended with such eagerness by the principles of Islam."

It was in April, 1947, during his visit to Tangiers, that the Sultan made his most decisive statement concerning the adhesion of his country to the movement of emancipation of the Muslim peoples under the leadership of the Arab League and the claims of Morocco in regard to complete sovereignty and independence: "Morocco ardently desires to achieve its entire rights."

The tone of the declarations of the Sultan, the character of the ceremonies which took place in Tangiers, and the inconspicuous position which was reserved on this occasion for France, provoked in Paris and in the Residency at Rabat very considerable anxiety and apprehension.

The French Government, in appointing General Juin as Resident-General on the 14th May, 1947, to replace Mr. Eric Labonne — whose policy, however, was in no way criticized by the Government — manifested its intention of safeguarding its position in the Protectorate as much against the Moroccan people as against foreign powers.

ZAMORA

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

"There is nothing like sitting on the embankment of the Tagus, peeling oranges and bananas and reading stories about heroic Islam in Spain"

"We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams."

When we had rambled long enough, when we had roamed about to our heart's content, we returned to the beautiful Tagus, through whose rugged gorges the water was gurgling incessantly. Here and there, at the end near the town, there were old women selling oranges and bananas. Just as I was going to ask Subh whether those bananas were imported within the Balearic Islands, she anticipated me with her question: Why is Toledo called in Arabic Madinat al-Ma'adda — the City of the Table? I said because Tariq ibn Ziyad discovered the famous emerald table of Solomon in it. And, as the story goes, when his superior, Musa ibn Nusair, heard of it, he demanded it from him. It was later on carried to the Caliph in Damascus as a present. It is said that Tariq then produced its missing leg, which Musa had sought in vain to replace. This Tariq did to prove to the Caliph that he was the real discoverer of the table, and not Musa. According to some, it is still in existence among the great treasures of the Vatican, but I am not prepared to endorse this allegation, as to my mind, it is highly improbable!

She laughed, and silence reigned for some time afterwards, during which we were both thinking of diverse things. As is expected when one is in the company of a woman, she was the first to break it. She observed that the history of Toledo was full of revolutions and pernicious acts, quoting as an example al-Qasim, the Moorish governor who was encouraged by the Toledans to declare his independence from the Ruler of Cordova. Hardly had he done so, when they betrayed him offering the town to 'Abd al-Rahman, who was in his turn perturbed a good deal by their restlessness throughout his reign. Al-Hakam, succeeding him, thought it wise to appoint a
Christian convert as governor who determined to reach the Toledans a lesson which they would not easily forget. So, he built himself a castle in the middle of the city, put the dignitaries who were always the heads of revolutions under heavy guard, and filled the town with troops. A great army, headed by 'Abd al-Rahman, the son of al-Hakam, now advanced towards the city. 'Abd al-Rahman entered the castle and ordered the execution of all the culprits whose disloyalty to the State was proved beyond any shadow of doubt. This is known in Spanish history as the "Day of the Ditch", since the bodies of the culprits were all thrown into a common grave, a ditch outside the town. Shortly after the departure of the Prince, revolution broke out, ending with the burning of the castle of the Governor, who was burnt with it. A new Governor was appointed, and Toledo entered upon an era of efflorescence and artistic achievements. A beautiful alcazar (the palace) was built on the site where once stood the castle of the late Governor, and the Vega was covered with gardens.

But this was only the calm that is usually followed by a storm. Revolution, headed by a wealthy merchant known as al-Hakam, was not long in coming. The insurgents won, in the first phase, and killed many of the State officials; but the Government soldiers soon recaptured the town, only to hand it over to the rebels, who burnt completely the upper part of the town. An army, sent by 'Abd al-Rahman II to restore order, was repulsed. The city had to be besieged for a whole year before it was compelled to surrender, and that only through famine! Another revolution followed as a protest against the execution in Cordova of a Christian who repeatedly reviled Muhammad and Islam in public, in spite of the Government's warning to him that they would take the necessary measures against him if he did not desist. The impulsive strong-headed man continued in his unwarranted act of provocation. The result was a trial and an execution to restore the agitated Muslim population to order. Death — that is exactly what he wanted, and he got it. He wanted to be a martyr, but in a perverted way! — a mad desire for the same fate seemed sweeping over many Spanish Christians who followed suit to the same fate. But are we Muslims to be blamed for this? However earnestly we may defend ourselves we shall not be able to do this half as eloquently as the renowned Christian author, Albert Calvert, who says in his most admirable work, Moorish Remains in Spain, Cordova and Toledo, London, 1906, p. 415-6:

"To the tolerant and broad-minded Moors, religious observances were prejudices to be respected. They permitted, to Christians and Jews, the fullest liberty in the matter of worship; they only demanded that a similar respect should be observed towards their own faith. The Christians were not asked to reverence the Prophet of Islam, but the Muslims could not allow him to be openly blasphemed by the infidels. It was against the articles of their creed and it was contrary to human nature. To-day the Christian who rebelled against such a reasonable restriction would be accounted a bigot, undeserving of sympathy; in the days of Eulogius, the revilers of Moorish religious prejudices were regarded as saints."

Toledo found the time opportune and the circumstances favourable to declare herself a republic. She was acknowledged as such by the Omayyad Prince Muhammad and his two successors, Mundhir and 'Abdullah, against payment of a specified tribute. It was not until the eighteenth year of the Great 'Abd al-Rahman's reign that the city was ordered to acknowledge the authority of the ruler of Cordova. Toledo was besieged for eight years before she gave in to 'Abd al-Rahman, who in the meantime, built another town named Madinat an-Nasr — City of Victory — on the opposing mountain.

At the end of the eighth year of the siege, a twelve hour battle ensued resulting in a complete Muslim victory.

Here Subh was happy. Pleading like a child, she said: "Let us leave the Muslims victorious and imagine that the story ended there. Let us not enter into the history of the subsequent years that followed the death of 'Abd al-Rahman III."

"Have it your way," I replied, "but let me add a final touch to your story and embellish it with the following words of Calvert, describing the closing scene of the surrender of the town to 'Abd al-Rahman:

'The emaciated heads of the insurgent chiefs were impaled on spears to keep their last sightless watch from the walls of the city they had defended with such heroic fortitude."

There is nothing like sitting on the embankment of the Tagus, peeling oranges and bananas, and reading stories about heroic Islam in Spain. That is exactly what we did for the next hour or so. I had a number of books on Andalusia in my case. Among them was a collection of short stories by Habib Jamati. I opened it at random. There was a strange title glaring at me. Subh leaned forward and read in a whisper, "Zamora!" What an unaccountable coincidence! We were just talking about 'Abd al-Rahman III and his great victory at Toledo. Here is another great victory of his — another spectacular show of pageantry and glory. What a man he must have been! I am not surprised to read of him saying: "I had, during the fifty years of my reign only fifteen days of happiness." His life was a series of contentions and struggles, marches and sieges, trumpet sounds and victories.

"Let us see what it says," said Subh, taking the book from me and reading it out with full gesticulation of her hands, her eyes and eyebrows.

I cannot reproduce here the charms of the voice that read it. It is beyond me. Indeed, it is beyond any human narrator. But I will reproduce the story itself, as it is one of those stories that should be read and remembered. I relate it here as I remember it, since I left the book with Subh. She refused to part with it, and I had to inscribe it for her.

There is no other town so famous in Spanish history as the wretched town of "Zamora". Twenty times the Arabs captured it; twenty times they had to surrender it to the Spaniards.

Having entered it as conquerors, the Arabs had later to hand it over to Alphonso, who attacked it in 748 C.E. Again the Arabs assailed it and penetrated well within its walls in 813 C.E., but lost it soon afterwards. They re-entered it successively in the years 938, 945, 963, 984 and 986 C.E. Each time retaining it for a longer or shorter period, and eventually losing it to the Spaniards.

But the episode we are dealing with is that of 938 C.E., when 'Abd al-Rahman III vowed to avenge an earlier defeat, and to capture the town. He assembled his generals and grandees and told them that there was a city outside his kingdom giving him much trouble and upsetting his daily sleep, and that he would not rest until he had incorporated it in his domain. At the end of his speech, he declared that he was prepared to take it at all costs.

'Abd al-Rahman's speech was followed by a dead silence which was only shattered by Hisham uttering "Zamora!"

"Yes," replied the energetic Caliph, "that is exactly what I want." With one voice the congregation replied, "We will all

back you! Let us march against it right now. Lead us there; we shall either die or conquer it." The Caliph was highly pleased and said with the determination of a born leader: "Thank you, gentlemen, I have made every conceivable preparation. We shall head for Zamora immediately."

* * *

Let us pause for a while to cast a glance at the history of this turbulent city.

When the Arabs first conquered Andalusia, destroying fortresses and flinging the gates of large cities wide open, there remained thirty Spanish heroes, living at the summit of a mountain which was called the "Rock." There they dwelt for a time living on honey and the roots of trees, refusing to surrender to the invaders. The Arabs viewed their obstinacy with contempt. Little did they know the fact that this contemptible minority was the nucleus from which a magnificent Spanish army was one day to be raised. Little did they know the fact that this insignificant minority was to grow into a formidable power that would spring on fortresses, cities and provinces and wrest them from their Arab lords.

After a time those thirty men who were hiding in a cave came out and mustered the remnants of the vanquished nation under the leadership of their king. Alphonso, recapturing Zamora and its citadel. That happened in the year 131 A.H. — 748 C.E.

When, however, 'Abd al-Rahman came to the throne, he was at first confronted with internal troubles. His uncle rebelled against him, strengthening the hands of his enemies thereby. In fact some of the opponents of the new Caliph, chief amongst whom was Ishaq ibn Umayya, went so far as to join the Christians, revealing to the latter the weak points of the Muslims and drawing plans for the defeat of their own co-religionists. It was the clever plan of Ishaq ibn Umayya, drawn for the Spaniards against 'Abd al-Rahman's army, which caused the latter's defeat in his first campaign; and it was the plan of the same Ishaq ibn Umayya, drawn for 'Abd al-Rahman against the Spaniards, which caused the success of the Caliph's army and enabled it to re-capture the town in the second campaign. Thus Ishaq ibn Umayya played at both ends of the chess-board, being each time himself the real winner. His coming to the Caliph's side was the result of a sudden awakening of his conscience. He repented and offered his services to the Commander of the Faithful, who received him with a generous, forgiving spirit!

One hundred thousand soldiers marched against Zamora in the first campaign. They entered it amidst rejoicing, dancing and songs, leaving the fortress of the enemy untouched on the assumption that every besieged place is eventually taken.

On the fall of night the Spaniards attacked the Arabs, following the plan drawn up for them by Ishaq ibn Umayya. The Arabs, having neglected all necessary precautionary measures after their entry into the town, had to retreat to the ditch round the city. In this act, according to some chroniclers, half of their number perished, the other half managed to withdraw safely.

This taught them a bitter lesson. So, on their second entry, the first thing they did was to reduce the fortresses to submission. Now Zamora was theirs as long as the Grand Caliph of Spain lived, but after his death the city had to change hands once more.

When the story was over we rose and made our way back to the city to see a church built in the Muslim style, known as Santa Maria la Blanca. The white broad pillars were of special beauty. The decorations were exquisite. Subh suddenly cried out: "It is ours, give it back to us — the whole of Spain is ours!" Muslim brothers of the world, come and take your country back from the usurpers!" Her voice echoed in the old church, but there was no one to hear her except myself. After a while there was some distinct murmuring and a sound like the fluttering of wings. What can that be? There was no bird inside the building, but the sound continued for a while then tailed off. "What was that?" I asked Subh. "I don't know, I'm sure, I don't," she said. "It must be the spirits of some of my ancestors approving of what I said." The sounds began again. So, I remarked to her, "You must be full of magical powers." "I am not," she replied emphatically. "The whole of Spain is haunted with the spirits of the Muslims. Spain will never have peace and prosperity again until the Muslims come back and take over the country. Ever since the expulsion of the Arabs there have been numerous rebellions in the country. Who do you think is the cause of all that? Those spirits that are still dwelling in Spain. It is their home. They won't go away from it."

ISLAM IN WORLD POLITICS

By ABU MUHAMMAD

The A-Bomb and H-Bomb.

The relations between the Soviet and Democratic camps are becoming strained once again. The Americans are taking the necessary measures to meet all eventualities — such as a recurrence of the Berlin blockade. The signs of the strenuous position are, first of all, the failure of the negotiations with Russia concerning the peace treaty with Austria; secondly, the excessive American propaganda for the Atom and Hydrogen bombs. There is practically nothing in the American Press but Atom bomb, Atom energy, and Atom weapons. It makes one feel as though America had turned into an enormous mass of Atoms which are about to explode under Soviet pressure.

The Americans know quite well that Russia possesses the secret of the Atom bomb and that she has gone far beyond what was expected from her in this respect. But the Americans boastfully say that they could produce Atom weapons on a much greater scale than the Russians. According to them, if Russia produces one Atom bomb, America could produce a hundred, and Russia is more accessible and vulnerable than America. The American Atomic Energy Committee declared that 1949 had been a great year for the production of Atomic weapons, which are now being produced on a national scale.

But the greatest object of boasting is that of the H-bomb, whose destructive power, according to the descriptions we have received, is only next to that of the bell that God has prepared "for the infidels" — £10,000,000 have been allotted in America to the production of such bombs, of which one only is enough to destroy life and civilization on a space over 250 square kilometres. This is what the American capitalist system is preparing for opening the way to the exploitation of the world, and the protection of Democracy, as they claim!

The recognition of the Viet Nam Government by Russia.

If America is noted for being a chatterbox, Russia is noted for being Sphinx-like. She does not say a word, she does not fill the world with noise about what she is going to produce. She

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only surprises the world with her achievements. Her latest production was the Oxygen Bomb. She tried it and only a short while ago it exploded and caused a terrific repercussion throughout the world which far exceeded that of the yet unexplored Hydrogen Bomb. The Russian Oxygen Bomb was none other than their recognition of the legal Government of Viet Nam, which has completely changed the outlook of the Far East. The rest of the Communist states followed the example of Russia and accorded the Viet Nam Government due recognition. But the French Government refused to believe it, claiming that Russia would not dare to further strain her relations with the West over South-East Asia. This is not the only example of French political shortsightness and stupidity, which are becoming proverbial. There is another example that we can quote: French imperialism, or what has remained of it, produced out of nothing an imaginary government called the Government of Bao Dai. In order to support such an artificial Government she begged other Governments to recognize it when she herself had not done so yet. Her National Assembly did not ratify the treaty between the President of the French Republic and Bao Dai until the 28th of January, 1950, whereas the Assembly of the Republic has not considered it yet. So, neither Britain nor her satellites were able to recognize the new state before France had officially defined her relations with the Bao Dai Government.

The official Russian news agency, Tass, said that the Soviets had recognized a Government that had been formed according to the wishes of the people during the struggle against Japanese imperialism. It was officially recognized by France, who negotiated with her and ratified the Treaty of 6th March, 1946. If France had later acted treacherously and changed her mind, that did not mean that the rest of the world should have done the same. The Viet Nam Government controlled at the moment 90% of the country and 18 million of its population, whereas the Bao Dai Government controlled the remaining 10% of the land and only two million of its population.


In England, the inevitable has happened: the General Election has resulted in the reduction of the Labour Party's clear majority into an overall majority. The Conservatives had almost won the day. The Liberals, in spite of all their efforts, have come out with ten members. As for the Communists, this has proved to be their gloomiest day.

Thus the results were the worst that an old democratic country, well steeped in Parliamentary thoughts and institutions, has hitherto achieved. It came out with a weak Government that was entitled to power only by virtue of a narrow majority of seven votes. Obviously the life of such a Government is short. It is unfortunate for Britain that in these critical times she should have an unstable Government, when she is being confronted with many problems for the solution of which a strong and firm Government is badly needed. Amongst others, she has the economic crisis, petrol rationing, nationalization of the heavy industries, the weakening of the Commonwealth ties, the menace of Communism, and the uncertain position in the Middle East. All those problems are enough to shake any strong Government to its very foundations, let alone Mr. Attlee's, with the Sword of Damocles hanging over its head all the time!

As for the Conservatives, they played their cards well, though perhaps not well enough. Their ageing leader made use of an excellent piece of demagogy, namely, the promise of approaching Russia and starting negotiations afresh on the outstanding problems, chief amongst which is the control of the Atom bomb. The thoughtful brains of Whitehall backed him and promised help and support. Hence, we began to hear, from the other side of the Atlantic, the new tune of re-opening negotiations with Russia and reaching an understanding with her in a friendly and peaceful way.

So, after threatening with the Hydrogen bomb, making a childish fuss about it, and entering into the question of opening discussions with Russia in a theatrical manner, everything was suddenly reversed, because the results of the election became known: the Press stopped its clamouring about the horrors of the Hydrogen bomb, and the responsible men of Whitehall began to deny the suggestion of opening negotiations with Russia. The world-wide public then realized that the whole thing was staged for the benefit of Mr. Churchill and his party, and that it was an election propaganda by the capitalists for the sake of winning a capitalist majority in the British House of Commons. The actors went home and the show was over, at least temporarily. We should not be surprised if the whole thing reappears at the next General Election, which the political forecast says is not far off.

America, Russia and Japan.

Meanwhile, America has gone back to her former provocative policy towards Russia, which she has been following over many years continuously. The new aspects of this policy are, to stop all talk about direct negotiations with Stalin, to send arms to the signatories of the Atlantic Pact, to advance excessive rearmament in America itself, and finally to allow Japan to take her place in the International Conferences as a free nation.

The question of Japan, thrown before the International Organization at this time and in this manner, is certainly a rare piece of provocative policy; for Japan, as is known to all and sundry, is working under the strict tutelage of America, with MacArthur as its virtual emperor. It is officially still an enemy country in a state of war with all the Allies, including Russia. People who are well aware of what is going on there, know perfectly well that America has changed the whole Japanese system of Government to her own liking, and armed the islands to the teeth, turning them into a formidable fortress, to stand in face of Russia, when the bell of the third world war rings threatening humanity with annihilation.

What is Russia going to say to this? Is she going to do what she did with regard to nationalist China, and declare that she would not attend any meeting attended by the Japanese representative, just as she refrained from joining meetings to which the Chinese nationalist delegate was admitted?

Communism is frustrating America's expansionist dreams.

The spread of Communism is certainly frustrating America's expansionist dreams. Hence, the lavish expenditure of money to help Bao Dai in Indo-China to stand against the legal Government of Ho-Chi-minh, which Government was recognized by France herself before she acted treacherously and turned against it. Though practically the whole of China has gone over to Communism, America still helps — and lavishly at that — a clique of Chinese nationalists in a small island called Formosa, which you can only see on a map with the help of a magnifying lens. With this America thinks that the dam, consisting of Japan, the Phillipines, Formosa and the empire of Bao Dai, is complete, and can withstand the Communist flood in Asia.

If America found herself incapable of building a dam of vigorous strong nations to stand against Communism, how in heaven's name is she going to succeed in supporting a ring of weak and telescoponic nations? Time will prove that this plan is weaker than a spider's web.
The three problems of the Arab world.

Now for the Arab world. On the 10th March, 1950, the Arab delegates, as represented by their foreign ministers, met in Cairo, in response to an invitation by the Egyptian Government. This meeting of the Arab League had auspicious repercussions in the Arab world. That is mainly due to the fact that this meeting has taken place after weeks of secret deliberations, arguments and conferences with the various Arab leaders. It seems as though the obstacles have been removed and thus the League is able to meet once more and to work for the realization of some of the long-cherished Arab dreams. The main question for discussion was the budget of the League for the current year. But this question is nothing compared with the three principal problems of the Arabs.

First of all, the question of the Constitution of the League and the urgent need of reverting to its original plan which was drawn up at the early stages of its inception, but was not allowed to materialize, owing to foreign interference. This was known as "The Protocol of Alexandria". If, however, the present constitution of the League is not modified, and placed on a popular basis supported by the Arab nations, and if all the Arab Governments are not made responsible for obeying its decisions, then there is no hope for the Arab League to emerge successfully from its present dilemma.

Secondly, the question of the Secretary-General of the League. It is an imperative need that there should be a strong man occupying this post, who sees to it that all the decisions of the League are faithfully carried out, and upholds the will of the League as a whole above the separate and individualistic desires of the Arab States. It is rumoured that ‘Abdul Rahman ‘Azzam Pasha has almost resigned, or rather been dismissed, from his post. People seem to put all the blame for the repeated failures of the League on this man. He failed completely, they are saying. Therefore, we must look for a more competent successor. Names have been in the air. Some say that his possible successor is Muhammad Salah ed-Din Bey, the Egyptian Foreign Secretary; others put forward the name of Riyadh Bey as-Salih, the Lebanese Prime Minister; still others mention other names. But we must emphasize once more that it is not the person of the Secretary-General that matters much, but the obedience of the Arab States to the decisions of the League. If, for instance, the Arab nations had during the past two years held on to the first constitution of the League and carried out the obligations which they imposed upon themselves by their own free will, they would not have found themselves in this difficult position, and ‘Azzam Pasha would have co-day been hailed as a hero!

But to put the man at the head of a League which agrees upon something and then does something else after secret deliberations with foreign powers, is neither fair nor becoming.

Thirdly, the long-standing rift between the two camps of the Arab States, which we hope the coming meeting of the League will help to bridge, even though tentatively. In fact this disagreement between the Hashemites and the rest of the Arab world was the main cause of the catastrophe of Palestine; and perhaps, unless efforts are made to the contrary, it will cause the complete rupture of the Arab League, which will be an irreparable disaster.

The world as a whole is waiting to see what will come out of this auspicious meeting. We hope that the Arabs realize that by occupying, as they do, one of the most strategic positions in the world, they are able to decide many major issues of the world, and to profit greatly thereby. To illustrate this point we will put forward the following instance:

The Arab States and the Capitalist powers.

When the Palestine question became acute, the Iraq Government, in spite of the fact that it was more or less under British influence, decided to stop the flow of petroleum to the Haifa refinery. Thus, the great plant had to close down. Although the Jews, aided a good deal by the British, tried every conceivable means to reopen the refineries, they completely failed to persuade the Iraq Government to reconsider its decision. The result was that the British suffered a great deal from petroleum shortage, their economic condition became worse and the oil companies suffered a colossal financial loss. The Jews, who were expecting from the reopening of the Haifa refineries to gain many substantial advantages, got the reverse. Unemployment became rife among their people, their economic standing worsened, their income dropped, and their Government was forced to adopt a policy of inflation, so much so that the amount of paper money in circulation has risen within the space of six months from £36 million to £88 million.

The British tried a new piece of trickery. They seriously negotiated with the Iraq Government to reopen the pipe-line in return for a handsome loan which would deliver Iraq from its present economic and financial crisis. Even Nur El-Salid, a strong Anglophile, rejected the proposal under pressure of Iraqi public opinion. As for ‘Ali Jawdat Bey al-Ayyubi, the former Iraqi Premier, he had declared that the Iraqi man who would allow the passage of petroleum to the Jewish State is not born yet! The attitude of the present Prime Minister, Tawfuk Bey al-Suwaidi, towards this question, is even more adamant.

Failing to persuade the Iraqi Government, the British turned to Egypt in the hope of getting the Egyptian Government’s permission to allow oil-tankers bound for Haifa to pass through the Suez Canal. Egypt was even a harder nut to crack. Had she agreed to that, she would have gained, though temporarily, huge sums of money; and the result would have been the revocation by the Iraq Government of its former decision. Thus both countries refused parochial interests in the interest of the Arab world as a whole. This is one effective instrument in the hands of the Arabs, which, we hope, they will use to their best advantage in their deliberations with the Western powers.

If, for argument sake, the Hashemites gave up the dreams of building a Greater Syria or a united Fertile Crescent Government and worked harmoniously with the rest of the Arab world, using the policy of bargaining with the various great powers, they would be able to make the capitalist powers subservient to them rather than becoming subservient to the capitalist powers themselves.

Let the Arabs remain keenly alive to their vital problems, foremost amongst which are the problems of Palestine and that of Libya, neither of which will be solved promptly and satisfactorily unless the Arabs unite and make one big combined effort to solve both problems with one decisive stroke.

Pakistan and Afghanistan.

The British have left behind them in the Indian sub-continent many problems which are by no means easy to solve. Besides the Kashmir problem, which has strained relations between Pakistan and India, there is another, and perhaps equally important disagreement, between Afghanistan and Pakistan. It is almost developing into an unpleasant issue.

The Pakistan Government has inherited from the British administration the problem of the so-called independent territory lying on its north-western frontier. This rugged mountainous district, which forms an excellent strategic point,
is inhabited by seven million Muslim Pathans. It has been within the boundaries of British India for a very long time. The Afghan Government had all the time been laying claim to it. In consequence, troubles often cropped up between the Afghans and the British which many a time led to open warfare in the neighbourhood of the famous Khyber Pass. When the Pakistan State was set up, the Afghans showed bitter enmity and hatred towards it inasmuch as they wanted to annex Baluchistan, which would give Afghanistan access to the sea, together with such parts as are inhabited by the Pathans. But Pakistan does not see how she can relinquish a land that is in the north her stronghold against Soviet Russia, and in the west her natural and vital expansion to the sea. Conditions have grown worse between the two States, so much so that the Afghans have forgotten that the Pakistanis are their brothers in Islam and have closed their eyes to all relations and mutual interests. The Afghan Government, the members of the Afghan Parliament, the Press and parties, all have combined in their attack against Pakistan. They began to level all sorts of useless accusations against her, belittling her and running her Governmental system and laws down and even going so far as to cast suspicion on the genuineness of her attachment to Islam.

As Muslims, we are most concerned with what takes place in any Muslim country because it is the common home of all Muslims, just as we feel most concerned about our own native homes. Therefore, we certainly dissociate ourselves from the attitude of the Afghans towards a sister Muslim country. There is no denying that the Afghans have done a good deal for the furtherance of Islam, and strove hard to champion their own freedom and independence; yet they have taken neither a sensible nor a dignified attitude towards a newly-established Muslim State like Pakistan just for the sake of some expansionist dreams and the realization of a third state which would act as a buffer state and divide a land that God ordained to be united. Add to this the fact that the Afghans began to threaten with war and have not refrained from importing some members of the Pathan Afridi tribe to form a government in exile, using them as an instrument to cause serious troubles for Pakistan. Afghanistan may even send those people to the United Nations with grievous complaints against their motherland!

When all is said and done, we must not forget the foreign influences and the ambitions of the great powers in that part of the world, which is surrounded by India, China and Soviet Russia. America, Britain and Russia are all interested parties in this question as well as that of Kashmir. Each one of them stands by one or the other of the contending parties.

In face of this dilemma Pakistan surprised the world with a treaty of friendship between her and Persia. Now the conclusion of such a treaty at the height of the crisis has its own significance and also its important consequences.

We must not forget that Pakistan, though an independent country, is still within the British Commonwealth of Nations. At the same time we should not lose sight of the fact that Persia also, in spite of her political independence, is economically and militarily under American influence. So, this treaty concluded between Karachi and Teheran is only the outward aspect of the official attitude of both Britain and America towards the ambition and clamouring of Afghanistan. Now, it is only natural to ask ourselves: Is the question going to further develop, and quickly at that, leading to another surprise, namely the conclusion of a counterpart treaty between Afghanistan and Russia, to oppose the Pakistan-Persia agreement? Is the result of this unpleasant disagreement between two Islamic countries to open the gates of Afghanistan to a foreign power, thus repeating in modern history the tragedies of Mulookat-Tawrif — the Petty Kings — of the Middle Ages, or is it going to be a repetition of the tragedy of Palestine, on the detestable stage of power politics set up in Central Asia?

Fear God, O leaders of Afghanistan, you are playing with fire, and we fear that it will eventually eat up all and sundry. Peaceful negotiations leading to mutual understanding, though it may result in losing to your brother what you claim yourself, is better than embarking on a senseless strife which helps only to loosen the Muslim bond and offer lucrative gains to foreign powers.

The Suez and the British.

There is another problem in the Muslim world, namely, the withdrawal of British soldiers stationed at the Suez. The British claim the right of common defence of the canal in the event of war. But this is, from the point of view of the sovereignty of Egypt, a serious matter; for, to be sure, the independence of a country is not realized so long as there are foreign soldiers on its territory. A rumour which became rife lately both in Cairo and London has it that the question of withdrawal from Egypt is connected with that of Gaza and the Palestinian strip of land under Egyptian control. There are people in Britain who think the indefinite continuance of British forces in the Suez Canal zone is neither feasible nor practicable; for things might develop in the future in such a way as to lead to an acute crisis which would not be in Britain's interest. Yet, the same commentators observe that it is against Britain's interest to withdraw from Egypt and weaken her position in the Middle East because she cannot, at this critical time, loosen her grip on that part of the world, and be content with her air bases in Iraq and her influence with King Abdullah and the Arab Legion in Jordan. Considering that her position in Cyprus has become very critical of late, she surely requires a bridgehead on the Mediterranean. So there is some bargaining going on between Britain and Egypt over the Egyptian coastal strip of Palestine. It is being proposed to Egypt to quit Gaza in favour of the Hashemite Kingdom of Jordan. He together with Britain will endeavour to secure a corridor from the Jews joining this strip of the main territory. In return, Britain will withdraw from the Suez and grant Egypt her full independence, which means Britain's re-establishment with doubled vigour in the Gaza region. This will enable her troops to watch the Suez Canal from a distance and interfere with its affairs when necessary.

The Sudan.

Apart from that, there is the outstanding question of the Sudan which needs urgent solution to the satisfaction of the Egyptians and the great majority of the Sudanese. We are sure that if a plebiscite regarding the political wishes of the natives is held in the Sudan, under the direction of a neutral disinterested committee, the great majority of the Sudanese will strongly favour a union with Egypt achieving the unity of the Nile which was the condition obtaining before foreign interference. To be sure, the men of the north and the south are willing to co-operate under the Egyptian crown to form one united Muslim country. The new condition and the imperfect new constitution promulgated by the British, are not of lasting duration, because they are against the will of the Sudanese nation. This is not just a local question concerning Egypt; it concerns the Arab and the Muslim world and the whole African continent, therefore it must be solved equitably. Egypt will never feel strong until she removes the last traces of the frontiers of Wadi Halfa, and until the Egyptian Parliament consists of both Egyptian and Sudanese members and the Egyptian cabinet includes men from the south as well as the north. Of the former there are certainly many capable men who can serve the Union efficiently and faithfully!
MODERN TURKISH LITERATURE

"Turkish verse and prose, disencumbered of foreign distortions, today appear fresher and more attractive in their simplicity. The Turkish language provides a strong but exquisite structure to carry the true aesthetic implications and the essential meaning of the words, which are no longer over-weighted with borrowed luxuriance. Simple language replaces flowery epithets and metaphors. The abyss which for centuries lay between the intellectual and the popular poet has been to a great extent spanned."

The influence of Ziya Gokalp’s The New Review.

The most salient characteristic of the period of Turkish history that is generally known as the "Era of the Constitutional Monarchy" was the rise of a school of letters called "Milli Edebiyat," or "National Literature," whose central figure was the great thinker and sociologist Ziya Gokalp. This school was convinced of the necessity of making national literature more truly Turkish. Ziya Gokalp, an inspired poet, was also an idealist with a wonderful gift for formulating and expressing moral and social principles. He was the one who promoted the dynamic Review of Young Pens. This he concentrated his energies and his greater prestige on the review which owed its existence to his inspiration — the Yeni Mecmua, or New Review.

This review and the already existing Türk Yurdu (Turkish Homeland), the organ of the Türk Ocagi (Turkish Hearths), a centre of national culture, were the two sources from which were derived immense benefits in the field of cultural studies and of artistic production. Modern authors whose work has appeared in these two reviews have helped to rejuvenate and to bring fresh splendour to Turkish poetry and prose. Halide Edib Adıvar, a woman novelist of great talent and psychological insight; Yakup Kadri Karaosmanoğlu, a short-story writer, and essayist, with a delightful style and a profound artistic sense; Refik Halit Karay, a writer of short stories and of distinguished prose, with an exceptional gift for description; Omer Seyfettin, a sound commentator on current affairs; Falih Rifki Atay, whose brief and striking phrases gave a new charm to Turkish prose; the historian Ahmet Refik Altınav, who, with his vivid pictures of various episodes in the history of the Ottoman Empire, created an entirely new style of writing in the popularization of historical subjects; Mehmet Fuad Köprülü, the internationally-renowned Turkish scholar who initiated a new trend in Turkish literature, widening its horizons and deepening its perceptions; and Ziya Gokalp himself, whose sociological writings and almost dogmatic pronouncements on affairs formed a creed of contemporary youth, while he also produced poems based on ancient legends; all these literary personalities were contributors to the New Review (Yeni Mecmua).

The two most accomplished masters of modern Turkish poetry — Beyatlı and Hasim.

It was in this review, too, that the rare poems of Yahya Kemal Beyatlı used to appear. One may call them "rare" in a quantitative sense, but they were equally rare in the sense of their extraordinary artistic merit. For Yahya Kemal Beyatlı is to-day considered the greatest Turkish poet of modern times. By his unequalled mastery of the Turkish language he brought the ancient Uruz, a verse-form ten centuries old, to its highest perfection as a medium of expression. In the sonorous and gorgeous verse of Yahya Kemal Beyatlı you are made to feel, even to its least details, the greatness and culture of the majestic past. With impeccable taste he communicates the thrill of lyrical poetry combined with a measured control of classicism.

A poet of an altogether different stamp, whose work dazzles the eye and captivates the heart was Ahmet Hasim. The dreaming verse of Ahmet Hasim, in which a golden sky and the twilight of the farthest horizons cast their delicately-tinted reflections on the sleeping and enchanted waters of a lake, on whose banks great birds stand musing, yet seems to taste the bitterness of a night that, as it falls, surrounds the spirit with a soft but feverish vision.

These two names have been especially mentioned as two of the most accomplished masters of modern Turkish poetry during this period; two poets who united in their souls the mystery of both oriental and western culture.

"The Era of Constitutional Monarchy" also brought about a revival of the ancient art of rhetorical expression. Hamdüullah Suphi Tanrıöver, a distinguished poet, a fine prose writer, a former professor of Muslim art at the University of Istanbul, a former President of Türk Ocagi (The Turkish Hearths), as well as a former Minister of Public Instruction, was also widely admired for his brilliant talent as an orator. His speeches, which are marked by a sonorous and compactly built style, have been preserved in two volumes.

Humorous literature was represented both in prose, where Refik Halit Karay made a name with his lively, biting style, and in verse, particularly that of Fazıl Ahmet Akyar, a gay writer.

Resat Nuri Güntekin, the founder of Darul Bedayi, a theatrical school

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of verse and prose, who exploited an encyclopaedic erudition for the benefit of his humour. Fazıl Ahmet Aykac created a new fashion by his parodies, producing ingenious criticisms of the work of other authors in their own characteristic styles. Another well-known and talented humorous poet of this type was Halil Nihad Boztepe.

Playwrights appeared, sometimes adapting the works of others and sometimes creating original dramas. The "Darul Bedayi," a theatrical school, was founded. Beside Resat Nuri Güntekin, Ibnurefik Ahmet Nureddin, and Musahip Zade Celal, who have written highly original works, two poets, Halit Fahri Ozansoy and Yusuf Ziya Örtaç, composed verse plays which were enthusiastically received. All these plays were produced with success at the New Theatre.

Mehmed 'Akif.

Outside the galaxy of stars of this school of authors there are other prominent names, such as that of Mehmed 'Akif. 'Akif was a poet endowed with spiritual fire and vitality, and was imbued with the ideals of Islam. His poetic works appeared under the general title of Saḥābat, or The Aspects. He painted in flowing verse a series of sharply realistic pictures, which provide not only a criticism of moral and social weakness but have, too, a romantic and religious appeal. To this poet came the honour years later of being invited to give a public recitation of the Hymn of Independence. Another talented poet was Midhat Cemal, a warm friend of Mehmed 'Akif, of whom he wrote a most appreciative biography. More recently, Midhat Cemal published the novel entitled The Third Istanbul, which evokes pictures of a life in the ancient capital, with its mingled traditions of both the revolutionary and the international spirit. The work is brilliantly conceived and incisively executed.

Nevertheless, the outstanding characteristic of this period remains incontestably the trend towards the greater use and development of the Turkish language in all forms of literary expression, under the leadership of the National Literature School. The finest productions of this school appeared between 1914 and 1918, during the first World War. The decline of the Ottoman Empire appears to have coincided with the dawn of Turkish literature.

The Ottoman Empire was despoiled of what had been left of her subject territories after the first World War, and the capital itself was occupied by the Allies after the armistice of Mudros. Turkey's army was reduced by the victors, her people exhausted by a succession of bloody wars and years of inefficient administration, her government paralyzed by antiquated conceptions which rendered any radical reorganization impossible, her sovereign looking only to the safety of his throne. The Ottoman Empire had lost all prestige, and its collapse was at hand.
But the Turkish people had vast reserves of inner strength and vitality, and would not resign themselves to share the fate of Sultan Vahideddin. The breath of patriotism roused the soul of a people who, in past centuries, had often played a great rôle in history. There was a determination to be free. And the national feeling in Anatolia found its soul and a means of expression under the wise and enlightened guidance of that immortal captain, Atatürk.

After the eventual victory of Turkish arms, the history of the country began to flow in a new channel. The Turkish Republic, a modern state founded on the principle of national sovereignty, was established in Anatolia with its capital at Ankara. Instead of an empire, Turkey had become a united, homogeneous and free nation in its own independent country.

A new era came into being with the new state. Vast horizons were opening up, and in consequence a series of reforms was introduced to shape the country into a national, democratic, secular and progressive republic. The dynamic nature of these changes naturally was felt also in intellectual movements, in culture, in art. From the very first, the clerical influence in education was abolished, the medressehs and the tekkes closed, and universal secular education established.

The effect of the introduction of the new alphabet on the Turkish language.

But by far the most important reform was the institution of the new Turkish alphabet. This was a fundamental, and indeed in modern times, an almost unique change. The old characters based on the Arabic alphabet were replaced by new ones based on the Roman alphabet. This alphabet is much more suited to the genius of the Turkish language, since it is so much easier to learn that it helped increase literacy among the general population, and it also facilitated the elimination of a number of Arab-Persian synonyms that for centuries had been creeping into Turkish, and there formed an alien settlement that one might call a linguistic foreign concession. Thus phraseology has been freed and is becoming succinct, clear and precise; in other words, thoroughly Turkish.

The introduction of the new alphabet had further vital consequences. Atatürk had founded the Associations for Turkish Language Research and for Turkish History Research. The scientific efforts of the first of these institutions were directed towards research into the nature of the Turkish language and into its folklore; it worked out the necessary technical terminology, and prepared a new dictionary. Meanwhile, the second body was engaged in enlarging the horizons and conceptions of the nature of Turkish history; a study which, one should explain, was not confined, even in the days of the Empire, to the Ottoman period; for, although that was a sufficiently remarkable and brilliant epoch, it formed only one chapter in the whole history of the Turkish nation. Both Associations continue their work to-day, and enjoy the protection and encouragement of the distinguished head of the state, President Ismet Inonu.

These efforts were later supplemented by the institution of the Halkevi, the People’s Houses, which are cultural centres, and by an academy of dramatic art.

Translation into Turkish of European writers.

Translations from world literature have entered a new era. The masterpieces of other nations have been rendered into Turkish: Gide, Maurois, Loti, Anatole France, Zola, de Maupassant, Flaubert, Balzac, Mérimée, Stendhal, Musset, Lamartine, Baudelaire, Victor Hugo, Bernadin de Saint Pierre, Voltaire, Rousseau, Montesquieu, Racine, Corneille, Molière, La Fontaine, Schiller, Goethe, Dickens, Poe, Wilde, Byron, Shakespeare, Gorki, Tchekhov, Tolstoi, Dostoievsky, Turgeneff, Lermontoff, Pushkin, Gogol, d’Annunzio, Ibsen, and one work by Zilahy Lajos, can now be read in Turkish.

The translation of foreign works has not been restricted only to modern authors and recent masterpieces; it has covered also works of the Renaissance period, such as those of Dante, Petrarch and Boccaccio, and the classics of the ancient world: Homer, Plato, Aristotle, Socrates, Herodotus, and plays of Aeschylus, Euripides, and Aristophanes; works by Virgil, Horace, Tacitus and Ovid. This huge and growing library opens wide horizons before Turkish youth, which thus comes into contact with the imperishable ideas of each country and of all ages, from the moderns to the humanists of the Renaissance, and thence back to the sources of classical antiquity.

The art of oratory has made much progress. The days of passionate struggle and unshaken faith in an ultimate deliverance, of deep joy over victory and national independence, and then of great social and political reforms, brought Turkey two great orators: Kemal Atatürk and Ismet Inonu.

Some prominent novelists, essayists.

Turkish literature to-day is represented by such eminent novelists, essayists, critics, poets and playwrights, as Halide Edip Adıvar, Yakkı Kadı Karaosmanoğlu and Resat Nuri Güntekin, a novelist with a charming and piquant style, a fastidious writer of highly popular short stories, and a successful playwright as well. All three have been translated into foreign languages. Among prose writers of artistic distinction is Fahit Rıfkı Arat, who holds a foremost place for his concise, spirited, brilliant and amazingly colourful style. Another author of exceptional worth is Abdulkah Sinasi Hisar, who has gained a fine reputa-

Halide Edip Adıvar, a woman novelist of great talent and psychological insight

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tion in recent years. He published a few years ago a novel entitled *Fabim Bey and Ourselves*, which is a revealing psychological study. The same author quite recently produced another superb study of recollections and of analytical description of the nature of reality. He called it *Moonlight on the Bosphorus*. It describes a pleasure cruise, by night, of sailing boats, drifting languidly, in fleets, over the sparkling waters of the Bosphorus, which seems even more beautiful under the magic rays of the moon, and among them, in rowing boats, move slowly the flares of a concert party playing Turkish music. It is a scene of pleasure after the manner, one is tempted to say, of Watteau's *Embarkation for the Isle of Cythera*. This multitude, as they give themselves up to enchantment of the shimmering waters, the languishing whispers of the ripples and the spell of the passionate music, move through a world of rapturous delight, which takes shifting forms like a fairy vision through three hundred pages or more. It is a book which will evoke the appreciation of the most refined and exacting tastes.

The field of literary criticism and the essay has been cultivated more deeply and fruitfully of late years. The outstanding personalities here have been Hasan Ali Yücel, formerly Minister of Public Instruction, poet and essayist; Narullah Acar, influential literary critic; and Ismail Habib, author of studies of Turkish writing in the last century, and of a comparative survey of Turkish and Western literature through the centuries. The Turkish language and the history of its literature have an eminent exponent in Professor Mehmet Fuad Koprulu, while a large number of valuable studies and monographs on popular poets, legends and folklore have been published by other writers.

Some young poets.

Some gallant young poets have appeared, such as Faruk Naifz Camlibel, Necip Fazil Kısakurk, Kemal Ertekin, Behret Kemal Caglar, Yasar Nabi Nayir, Hamdi Tanpınar, Muhith Draşan, and they promise to develop a new and happy strain of poetry. Thanks to their admirable talent in contemporary Turkish verse one may experience all the subtle shades of feeling that range from homesickness, the weariness of unsatisfied desire, or the soft melancholy that rises from a sense in the passage of time, to heroic aspirations towards beauty and perfection, the glow of energy and the mystery of the secret dreams of the human soul. This verse is full not only of melody but also of vigour and sentiment.

Faruk Naifz Camlibel, Necip Fazil Kısakurk and Vedad Nedim Tor have written plays, the one in verse, the others in prose, in which fine perceptions are beautifully conveyed.

Turkish literature to-day.

As the result of the united and powerful efforts of all these artists, hindrances to artistic expression which a generation ago were a source of anxiety to men of letters have now completely vanished. The ground has been cleared, and Turkish verse and prose, disencumbered of foreign distortions, to-day appear fresher and more attractive in their simplicity. The Turkish language provides a strong but exquisite structure to carry the true aesthetic implications and the essential meaning of the words, which are no longer over-weighted with borrowed luxuriance. Simple language replaces flowery epithets and metaphors. The abyss which for centuries lay between the intellectual and the popular poet has been to a great extent spanned. The union of the two types seems to be daily achieved in the new national poetry. Turkish prose reaches wider and wider circles of the public, now that it is becoming better adapted to express its message. One is no longer groping in the dark for a path to follow. The path is found, the means through which a living art ought always to keep contact with the soul of the people, for that contact is the secret of its force and originality, and of its everlasting youth.

Enriched by the treasures of its long tradition and by a wide measure of comprehension of the literature of men of other countries, Turkish literature to-day is moving forward. And the work of young writers seems to contain the promise of yet greater successes to come.

Far from being content with past achievements, however, modern Turkish literature is continually engaged in self-criticism. For, in its flight, it is advancing toward the ideal of expressing the whole soul and personality of the nation, and of becoming the mirror which faithfully reflects the innermost life of the country, and thus of winning the Glory of True and Complete Originality. Crowned with that shining aureole, modern Turkish literature will take its rightful place among the literatures of the world.

**Mehmed ʻAkif Ersoy.**

The thirteenth anniversary of the death of the great Turkish poet of Islam, Mehmed ʻAkif Ersoy, was commemorated on the 26th December, 1949. The day was marked by several meetings all over Turkey, and by lectures on his life, character and art. Excerpts from his immortal poetry were recited at these gatherings.

Mehmed ʻAkif Ersoy, who was elected a Member of the First Turkish Grand National Assembly in 1923, presented to the heroic Turkish nation her National Anthem (The Independence March), which, translated into English, runs as follows:

Fear not! for ne'er will it fade,
This crimson flag, dawn-arrayed,
Floating so proudly.

While yet there burns one hearth-fire bright
In all the land, 'twill float,
Still undismayed.

Star of my country, forever will it shine!
Mine it is, my country's flag and mine,
Alone.

Frown not, O crescent benign!
My life I give that you may shine.

THE ISLAMIC REVIEW
Smile on my nation, heroic nation!
What is this passion fierce, what is
this wrath of thine?
Blood of our hearts we spill for naught but this —
Freedom for the just, our nation’s right divine.

Mehmed 'Akif Ersoy, whose name is immortalized by his
Safabat (a book of poems in 7 volumes), was a real Muslim and
a true believer. His whole life was dedicated to a single pur-
pose — to see Islam united. Safabat contains his most sincere
and captivating poetry that sings his heart’s purpose. The Poet
was so firmly convinced about the future of his nation that in
1920, even though the Treaty of Sèvres was signed, annihilating
the Ottoman Empire, he wrote:

"Doğacakır sanki vaadettigi günler Hakkin
Kımbilir belki yarin, belki yarından da yakin."
(The days will come, who knows, perhaps to-morrow,
God promised you, perhaps nearer than to-morrow.)

Mehmed 'Akif Ersoy was not only a sensitive poet, he was
also a formidable fighter. In peace he used to wrestle in his
leisure time, while in war he was seen heroically fighting in the
forefront. 'Akif is the great personality who in 1908 founded
The Sirati Mustakim and later The Sebilureisad, which so nobly
served the cause of Islam and still follows the path of its
founder.

Mehmed 'Akif Ersoy, like every true believer, had the
greatest respect and love for his fellow Muslims. His intense
love in this respect can be illustrated by the following example of
his:

"Vurulup tertemiz abindan uzamis yatiyor
Bir Hilal ıogrula, Ya Rab, ne gunesler batiyor."
(Dead he lies, wounded on his forehead immaculate!
For the sake of a crescent, O Lord, so many suns have
set!)

The above is taken from a poem he wrote on the occasion
of the Battle of the Dardanelles, in which he fought. The poem
was dedicated to his comrades and brothers who fell in that
battle.

A SHORT NOTE FOR INTENDING VISITORS TO THE
51st PRAGUE INTERNATIONAL FAIR

The Prague International Fair has this year resorted to the
system of holding one fair a year. This year the Fair will be held
from 14th to 29th May, 1950. Foreign countries like Albania,
Austria, Bulgaria, the German Democratic Republic, Hungary,
Italy, Morocco, Poland, Rumania, Switzerland, U.S.S.R., Trieste
and Turkey, will be represented by official or collective exhibi-
tions. Apart from these, there will be represented commercial
and industrial concerns from Austria, Belgium, Denmark, Great
Britain, and the Netherlands. Some of the foreign firms will be
represented by their agents in Czechoslovakia by or the Czechos-
lovak Import and Export Companies, while the presence of
several other exhibitors will depend on whether the Fair Manage-
ment will succeed in securing further exhibition space.

The extent of individual displays both foreign and domestic
will be substantially larger than last year. It was, therefore,
necessary for the Fair Management to enlarge the exhibition
area, making use of all possibilities to place the exhibitors in the
up-to-date and well-equipped Fair Palace, the modernized
Palaces on the Park Exhibition Ground, and in the new pavilions
covering an area of 70,000 square metres of sheltered space and
on the adjacent grounds of 130,000 square metres.

The Czechoslovak export industry will be fully represented
by the Czechoslovak monopoly export and import companies and
factories, foundries, the heavy and light metal industries, au-
tomobiles, motor-cycles, aircraft and aircraft apparatus, electro-
technical goods, the glass, ceramic, leather, rubber and paper
industries, the woodworking industry, toys, foodstuffs, chemicals,
and so on.

There are many special concessions to the visitors to the
Fair. On presenting the Fair Voucher Card, the Czechoslovak
Legations and Consulates generally issue visas free of charge. The
Voucher Card entitles the bearer to free admission to a Fair, a
50% reduction on Czechoslovak railways from the Czechoslovak
frontier to Prague and back, in addition to the 33% reduction
on the whole net-work of Czechoslovak railways. Some airlines
and foreign railways also allow a reduction on their tickets to
the Prague Fair. Accommodation, information, interpreter and
translator services are also assured for the visitors.
ISLAM IN ENGLAND

The Shah Jehan Mosque, Woking.

At the invitation of the Post-War Society of Plymouth, Devon, Khan Babadar Ghulam Rabbani Khan attended a conference on Religion. He was one of the members of the Forum that had to reply to questions which were prescribed by the various units of the Society. These questions ranged over social, ethical, political and scientific matters. Some of the questions are given below so that readers of The Islamic Review may throw some light on them:

1. Is religion an opiate for the people?
2. What will be the ultimate effect of scientific discovery and investigation on religion?
3. Does the Forum consider there is any prospect of a universal religion?
4. What are the Forum’s views on the value of religion on every-day life?
5. What is the Muslim view of Jesus Christ?
6. How far does the idea of toleration conflict with the Christian and Muslim duty to convert other people?
7. Is it possible to believe in religion without belief in God’s revelation?
8. Is it possible to reconcile the thought of eternal punishment with an All-Loving God?
9. As long as people believe in a Divine Being, does it matter in what form the religion is practised?

The Conference lasted from 11.30 a.m. to 4.30 p.m., one of the interesting items in the programme being the showing of the film “God in Creation”. It had a deep impression on the audience. It depicted how God manifested Himself in the workings of nature.

Besides talks on religious matters, the staff of the Woking Mission is also required by different societies to give lectures on Pakistan and its position in the world affairs.

Khan Babadar Ghulam Rabbani Khan delivered a lecture at a meeting arranged by the United Nations Association at Aylesbury on 22nd March, 1950. The lecture was followed by various questions about Pakistan. The Mayor of Aylesbury, on behalf of the audience, thanked the speaker on the lucid and vivid picture of Pakistan given by him, in which the speaker had emphasised the strategic, economic and political importance of Pakistan.

A younger member of the Pakistan community in England, Mr. Hamid Farooq, B.Sc., delivered a lecture on Pakistan at the Clapham Sunday Evening Club, London, S.W. He gave a full account of geographical, cultural, economic and financial conditions of the new dominion, and explained the Islamic ideology of democracy which would be the basis of the constitution of this State.

Khan Babadar Ghulam Rabbani Khan was invited by the Rotary Club, Aylesbury, in connection with their promoting an International Brotherhood amongst the members in this country. Mr. Rabbani Khan opined that the brotherhood should not only be talked and preached about, but should be real and translated into action. He gave the viewpoint of Islam on creating a practical and lasting universal brotherhood.

Visitors.

The Shah Jehan Mosque at Woking was visited by a large number of our well-wishers during March, Mr. E. A. Bawany, of Karachi, Pakistan, being one of them. He appreciated the work of the Mission and wished that 5,000 copies of a book containing the pictures as well as the views of such men and women as had joined the Islamic Brotherhood should be published, offering to bear the cost of production.

“Every Nation Kneeling.”

On Friday, March 17, 1950, Dr. S. M. ’Abdullah, Ph.D., Imam of the Shah Jehan Mosque, Woking, took part in a communal service conducted by leaders of world-religions, at Caxton Hall, Westminster, London, S.W.1.

Organised by the World Congress of Faiths, founded by the late Sir Francis Younghusband, the service was called “Every Nation Kneeling” — paraphrase of a quotation from the Qur’án. Presiding was the Reverend Dr. Arthur Peacock, Minister of the Universalist Church, who is well known in Britain as a founder of the Labour League of Youth and as a

The Pakistani Aircraft Apprentice M. Ashraf, winner of the Bantam Weight Imperial Championship, is being congratulated by Flight Lieutenant F. Hussain, Pakistan Liaison Officer at the R.A.F. Training School, Halton, England.
former secretary of the Trade Union Club. The unusual order of service, drawn from the scriptures of the world, was compiled by the Reverend Will Hayes, of the Unitarian Church of the Great Companions at Chatham, where he conducts services of this eclectic nature.

The service began with a reading of the paraphrase of certain verses (notably the twenty-third and thirteenth chapters) of the Qur’an, from which the title had been derived. After readings from other scriptures had been made, Dr. 'Abdullah took the platform.

With simple sincerity the Imam recited the first chapter of the Holy Qur’an. This he translated into English, going on to explain how this Opening Chapter forms the basis of Muslim worship. Point by point Dr. 'Abdullah showed his audience how these seven verses cover the relationship between God and man.

After further readings and hymns from the Qur’an, Buddha, the Zend-Avesta, and the Vedas, Mr. Will Hayes began his sermon with a quotation from Walt Whitman, which he linked with the Qur’anic paraphrase with which the service had begun. He asserted that the time predicted by Muhammad, when “every nation would turn towards God,” had now arrived. Co-operation between the leading religions of the world was the answer to the hydrogen and atom bombs — in fact, to war itself.

The service ended with a short Sufi prayer.

THE MUSLIM SOCIETY IN GREAT BRITAIN, LONDON

Indonesian guests of honour.

The Executive of the Muslim Society deserves to be congratulated on initiating the practice of inviting to its gatherings four representative Muslims of the various Muslim countries by rotation, as its guests of honour. A beginning was made by requesting the Indonesian Community in London to send four Indonesian Muslims to its meeting held on 28th February, 1950, when Khan Babadur Ghulam Rabbani Khan, B.A., LL.B., was at home to its members.

The Indonesian guests of honour were Mrs. Subandrio, wife of the new Ambassador in London, Mr. Soedjatmoko, Charge d’Affaires, Mr. Noegroho, diplomat, and Mrs. Surono, wife of a professor of medicine.

Students from Pakistan and Turkey mingled with visitors from Java and Sumatra, in an atmosphere of great friendliness.

Before Mr. Ghulam Rabbani Khan officially introduced Mrs. Subandrio to the guests, a Yugoslav Muslim recited the Qur’an. It surprised many English friends present to hear the Arabic tongue spoken by this tall, burly, fair-haired European.

Next, an Englishman embraced Islam. The brief ceremony was conducted by Dr. S. M. 'Abdullah, M.Sc., Ph.D.

Mr. Ghulam Rabbani Khan, in congratulating Mrs. Subandrio on her husband having been appointed Ambassador of Indonesia to England, said of the Indonesian Muslims: “Our minds run in union with them, and that is one of the great virtues of Islam.”

Mrs. Subandrio seemed deeply moved by her reception. “Dear brothers and sisters of Islam,” she replied, “we are highly honoured by your kindness in receiving us here this afternoon.” She mentioned the difficulties that Indonesia had experienced during the past few years, and said how much they had appreciated the moral support offered to them by the Muslim Society.

“The new Republic is founded on the service of God,” she said. “It is one of the five foundations of the new United States of Indonesia, and in this way we hope we can join our efforts with others of our faith.”

Khan Babadur Ghulam Rabbani Khan, B.A., LL.B., is addressing a meeting of Muslims at Birmingham on February 19, 1950, under the auspices of the Jam‘at al-Muslimin, Birmingham, the Muslim League and the Azad Kashmir Muslim League.
BOOK REVIEWS


Ever since America has taken a keen interest in the Middle East we have been showered with a number of books on the Middle Eastern countries. Hardly a month passes without some American contribution to the literature of that part of the world. The Americans have produced more books during their brief contact with the Middle East than the British during their long and extensive period of association with it. That may be due mainly to the slow and reserved nature of the British who rarely, if ever, mix thoroughly with other peoples, especially if they are of Oriental stock. Not on account of pride and conceit, but rather because of their innate shyness. The Americans, and I dare say many Continental peoples, are quite the opposite. One of those great mixers is Kermit Roosevelt, the grandson of Theodore Roosevelt. His work, Arabs, Oil & History, although of great interest is too subjective and too personal. One can clearly see that anything not pro-American is bad in Mr. Roosevelt’s eyes. This is evident from his bitter criticism of the Hashimite family. Whatever the shortcomings of that family, I do not think its members are devoid of any merits. He has praised Sa’udi Arabia to the skies, because of the favourable attitude of that country towards the Americans, and ran Iraq down to the lowest level, for the simple reason that he thinks that “The British have most of the politicians, especially that hardly perennial among prime ministers Nuri al-Sa’id, thinking their way... What the British want done is done without instructions by eager guessers on the part of the ministers, etc.” (p. 102).

I do not think that this is true; if Nuri al-Sa’id and other Iraqi ministers were such handy tools in the hands of the British, they would have made them allow the Iraq petroleum run to Haifa; and they would not have lost millions of pounds; and they would have at least been able to increase, if not abolish, the petrol rationing in England.

Mr. Roosevelt goes on to give an illustration to support his statement. So he adds: ”As an illustration, a young Iraqi friend of mine, well educated, etc., has been refused employment by the Foreign Office because his father had been indirectly involved in an anti-British affair. The Foreign Office thinks that the Regent would not approve his appointment because he might think that the British wouldn’t like it...” (pp. 102-3).

Well this particular youth has been employed by the Iraqi Foreign Office. He is now an official of the staff of the Arab League. This goes to prove that Mr. Roosevelt’s conjectures are wrong! This is only one example of the author’s partiality which permeates many pages of his work. A praiseworthy aspect of the book is its appreciation of Islam, of which I can give the following lines: ”Others of Mohammed’s regulations and prescriptions were motivated by concern for health. His stress on the virtues of running water, the ablutions required before prayer, the prohibition of pig’s flesh (which spoils very easily and is generous host to worms) and of wine are cases in point. So is the way he went about limiting sexual license. He forbade adultery, but recognizing that monogamy would be too difficult to enforce, he allowed a regulated polygamy. His marriage and divorce laws, and the property rights he guaranteed to women, represent a very successful effort to improve conditions as he found them” (pp. 54-55).

But I must point out to the author here that it was not Islam that made Arab mothers ignorant, and relying all the time on divine powers to cure diseases. Rather is it that the majority of Arab men and women have not been taught Islam properly. It is not the religion that is responsible but the wrong way of religious education. This holds good, to a greater or lesser extent, with regard to other Muslim countries. It is precisely this wrong religious education that gives rise to anecdotes like the following: ”I have heard Egyptian social workers complain that when they try to get mothers to keep the flies off their infants’ eyes the mothers shrug their shoulders and say, ‘What can we do?... it is the will of Allah’ “ (p. 58).

From a literary point of view, I think some of the chapters of the book are too journalese. Such are the titles of Chapter V, ”Germs, Arabs and Etiquette”; Chapter IX, ”Cakes for the Fat, An Onion for the Thin”; Chapter XI, ”Iraq, Russia loves a vacuum”, etc.

I particularly appreciate Mr. Roosevelt’s attempt to look at the Arab point of view sympathetically, especially his faithful reproduction of Arab ideas and statements such as the following: ”Many Arabs argue that though they are divided into several national states, the ties which bind them together are actually stronger than the ties binding a Texan to a Rhode Islander. Americans have had at most a few hundred years of common background, while Arabs are linked in a past which stretches back for thousands of years” (p. 60).

The author describes the Arabic language as ”Remarkably rich and flexible, it lacks any established modern scientific or technical vocabulary” (p. 60). On the next page, he further adds, ”At the height of Arab power, Arabic was more widely spoken than any language save the Latin which had preceded it”.

While speaking in Chapter IX of the ”Case of the Vanishing Veil,” the author tries to give an appreciation of Arabic poetry, especially the romantic genre; but many of his statements cannot pass unchallenged. He shows imperfect knowledge of Arabic literature when he observes: ”Romance and beauty are, of course, words with an infinite variety of meaning and, therefore, inexactitude. Writers of the West have devoted lives and books to analyzing them. Arab writers have not” (p. 70).

I think this will bring a broad smile to the face of any Arab reading the book, because one of the foremost nations that contributed to aesthetics is the Arabs. They studied and described woman minutely and meticulously. In fact apart from their deep understanding of the mental and spiritual sides of woman, their knowledge of her physical side was profound. Their books on sexology are the last word on the subject. Even such an eminent sexologist as Van de Velde considers the Arabs great authorities in this lore and quotes them repeatedly in his works. Of the Arabic works on aesthetics I have only to mention Tawq al-Hamam (The Necklace of the Dove), by Ibn Hazm (translated into English by Professor Nykl), to explain to Mr. Roosevelt whether the Arabs analyzed romance and beauty as thoroughly as he desires or not.

It is a pity that he should be voicing the blunderous opinion of the Princeton University Bicentennial Conference on Near Eastern Culture and Society, which runs as follows: ”Arab writers never developed a theory of beauty. We find no trace in their writings of aesthetics as an independent science. On the whole the enjoyment of beauty was determined by the Aristotelian concept of form as distinct from content. The view was mechanistic; beauty was something added from outside by a technician. Poetry illustrates this view. The poetry of the 9th and 10th centuries shaped the poetical compositions of the following centuries. Down to the present time there has been no marked deviation from this pattern” (p. 70).

To be sure, the above document is unscientific and it is disgraceful that it should come from an academic institute. First
of all, in scientific research it is of utmost stupidity to make sweeping statements like the above. It is illogical to say that Arabic literature, from beginning to end, is objective, mechanical and devoid of romantic spirit. On what foundations is this judgement based? Am I to understand that the members of the above institute have studied Arabic poetry thoroughly before they passed this judgement? I very much doubt if they know the language. Even if they have a smattering knowledge of the language (as it is the case with most Orientalists), it is highly improbable that with their scanty knowledge of the language they can appreciate its literature. They might say that they had read it in its translated form. If that be the case, I assure them that what has been translated of Arabic literature into English constitutes only an infinitesimal part of it. Of the romanticism of Arabic poetry I will give a couple of examples at random. Let one of them be by Ibn Zaydun, the great romantic Andalusian poet. It is styled To a Beloved:

O fair gazelle whose charms do dwell
Within mine eyes, my heart, my soul,
My love for thee, as all may see
Is single, pure, entire and whole.

So all declare who witness bear,
And thou thyself a witness art:
Let envy blind the jealous mind,
It cannot hurt the loving heart.

If half the fire of my desire,
Had burned and blazed within thy breast,
There never were a barrier,
Berwixt my yearning and my rest.

(Professor Arberry’s translation, Al-Adab wa ‘l-Fann, “1944,” vol. ii, 2 p. 57.)

And let the other poem be by a modern poet, ‘Ali Mahmud Taha al-Muhandin, who died just a few months ago. I quote his following verses from a translation by Professor Arberry (Ib., 1945, vol. i, 1, p. 95):

I watch thy face ‘neath the palms’ fronds,
And hear your voice by the stream,
Till my sadness wearies the gloom’s self,
And sorrow prostrates of my pain,
And creation marvels at my distress,
And pity the dawn stars gleam;
Then I rise and go, for the time comes
When we shall meet again.

For the question whether the Arabs have developed any modern theory of beauty and whether they have advanced any aesthetic philosophy, I refer the readers to the early works of ‘Abbas Mahmud al-Aqqad, especially his Mutad‘at (Perusals) and Sata‘un baina ‘l-Kutub (Hours amidst Books).

It is natural, after having made his sweeping statement, that Mr. Roosevelt falls into contradiction, when he attempts to quote some passages and verses from Arabic literature. There he reluctantly admits that there is romance in it; but, to save his face, he says that it is a different kind of romance!

When he comes to the actual subject matter of this chapter, viz., “The Case of the Vanishing Veil,” he has the following to say in favour of Islam: “... Judge Crabites, an American judge in the Egyptian Mixed Tribunals, has in fact argued that Mohammed was probably the greatest champion of women’s rights the world has seen. His outstanding contribution was the bestowal of equal property rights upon women, and of an inalienable right to share of a relative’s estate. The regulation of polygamy set forth in the Koran was designed to correct existing abuses...” (p. 75); then he proceeds to trace the origins of the veiling custom, and says: “An eleventh century caliph imposed the veil by law, requiring that women must wear one when mixing with men or in mosques or other public places.

The harem never applied to elements of society, but only to the higher classes. The freedom allowed to women varied inversely with their rank... Divorce is far less common than might be expected” (p. 76).

I must confess that when I read his chapter on Egypt, I could not help laughing at a statement like the following: “The Wafid is unlikely to get in power while Nahas lives, and will probably break to pieces when he dies” (p. 95).

According to the author’s experience, “Some Eastern cities have to be lived in to be loved. Baghdad, for instance. Others, which need not be named, put up even stiffer resistance to affection. But Damascus exerts an immediate charm” (p. 142).

His chapter on “Palestine: House of Strife,” although waverings between Arab and Jewish sympathies, is more pro-Arab than pro-Jewish. It is the old facts in a new style. Quite readable, and some of the statements are revealing, considering that they are coming from an American.

The author is rather pessimistic about the future of Israel. He entirely agrees with Walter Zander, a reasonable Jewish writer, who remarks in his work Is This The War? (Victor Gollancz, London, 1948), as follows: “Initial successes for us Jews may even ultimately share the fate of Napoleon’s and Hitler’s campaigns against Russia. At best, military successes will only bring temporary respite; and until we succeed to secure the goodwill of the Arabs a dark and portentous shadow remains over the National Home.”

I was entirely disgusted with the description of the family strife between the Husains and the Nashashibis in Palestine. I think it was responsible, in no small measure, for the loss of Palestine. (See the last paragraph of p. 191, which I shudder to reproduce here.)

Leaving Palestine, we come to the question of Persia as a Middle-Eastern country. Here the author describes the four decisive factors in the shaping of the future of the country. They are: the Shah, the army, the civilian politicians and the tribes. I do not know why he singled Persia out as the only country affected by those four factors. The same picture is seen in Iraq and Syria just as clearly. It is obvious that the author tries to be clever when he describes the average Qashqai nomad as “... an independently minded fellow, courageous, loyal, and — though Moslem — monogamous” (p. 204). He deserves a patting on the back for discovering Muslims that are monogamous!

One curious thing about Persia, if we are to believe Mr. Roosevelt, is that the tribes carry on their own “foreign affairs” with the big powers. In the past, the Qashqai relied frequently upon the Germans to oppose Russian influence in Iran and to assist them in resisting control of the Iranian Government. Now the Qashqai place their hope on America (p. 207). Of all the conversations that the author has reproduced, I especially liked the Shah’s observation: “An army could be defeated, a people could not. But the people must be strong, united, and convinced in their cause” (p. 208).

Coming to Turkey, which is partly Balkan, partly Middle-Eastern, the writer says: “Visiting foreigners are likely to be shadowed regularly by the secret police, who are generally so clumsy that you are certain to spot them... Turkey’s problem — which is Russia — is no new one for her, nor is assistance from the West in holding off Russia new to Turkey either” (p. 214). He considers Turkish treatment of minorities as notoriously harsh, though it has become civilized to the extent that it now relies on discriminatory taxes instead of the sword (p. 216). As

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for the process of progress, this has been in recent years slowed, if not virtually halted.

The last four chapters of the book are devoted to the subject of power politics in the Middle East and the various expedients and means employed by each to get a permanent footing there. S. A. K.

*  *  *


This is a good reference work for data and statistics to date. It throws ample light on the educational systems followed in all the Arab countries, excluding Saudi Arabia, the Yemen and the smaller States, for which a separate work may be deemed necessary in the future when the educational systems of those countries reach a more developed stage.

The countries dealt with in the present work are in the following order: Egypt, Iraq, Palestine, Transjordan, Syria and the Lebanon. One cannot divine why this arrangement has been followed because it is neither in geographical nor alphabetical order. Certainly Syria and the Lebanon should have been put before Palestine and Transjordan, if not before Iraq, owing to the higher educational systems of these two countries.

The book, as the authors say in chapter 29, is mainly factual and descriptive. No attempt was made to evaluate the systems described or to present suggestions or recommendations. Problems and trends were depicted with hardly any indication as to their ultimate solution or outcome " (p. 521, top). This is exactly the criticism that we would level against the book. It is too objective without analysis of facts. So much so that at times it is too dull and heavy going, considering that the style is on the whole uninteresting and pedestrian. This is a serious drawback to the book. Anyone can get those facts by reading the Annual Educational Reports published yearly by the various Arab governments. What we want is the opinions of the leading educationists of the world about the educational systems followed in the Middle East. We are tired of facts and figures. They fill the archives of the ministries of Education in Egypt, Syria, Iraq, etc., crying for someone to sit patiently and analyse them. What the authors have done is little more than a mechanical process of compilation. The few pages at the end of the book are a poor apology!

What annoys one most is that the book is full of platitudes. Listen to this paragraph, for instance: "The first grade course in the Arabic language proceeds in the usual form — reading from a simple book conversation on familiar topics, the writing of the characters of the alphabet and familiar words, and recitation of short easy pieces from the prescribed reader" (p. 242).

A good deal of padding is a prominent feature. The book could easily have been boiled down to half its size. If there is anything instructive about it, it is certainly the statistical graphs which give at a glance the educational fact that one wishes to know. I am not trying to deprecate the book, but it certainly requires a companion volume to interpret those facts analytically and to explain the education requirements of the Arab world. It would be better if the two volumes were made into one, and a comparative study had been made of what things are like now and what they should be in the future. Charts like that of the Administrative Organization of the Ministry of Education of Iraq could have been given in duplicate, one explaining the actual plan, another the suggested one. Maybe courtesy or fear of provoking the conservative educationists prevented the authors from adopting this profitable plan.

If the book is about education in the Arab countries of the Middle East as the title professes, we do not see any earthly reason why Jewish Palestine should be included. I am not saying that on political grounds; but the "Hebrew Educational System", the subject matter of Chapter 16, seems to be incompatable with the title of the book, which is, incidentally, in Arabic and English, although the Arabic version, for some odd reason, is rather different. It reads: "Education in the Arab Middle East", whereas the English version uses the phrase "Near East".

We must now, however, overlook the fact that the book, as is suggested on the back flap, "will be of practical value to registrars and foreign students' advisers in American Universities and Colleges who need to understand and evaluate the educational background of the greatly increasing numbers of students from the Near East".

It is strange that the reader should be advised (on the front flap of the book) that "in order to read it with understanding, read first Matta Akrawi's sensitive and seasoned last chapter, Interpretation. Here, an Arab official, educated in the United States and thoroughly at home in the Western world, explains his people and their problems in the light of their cultural heritage and their present economic and social conditions."

Well, if this last chapter is as important as all that, and should it be read first, then why haven't his name wasn't it put first, as the opening chapter of the book, and so have saved a good deal of trouble? It is the idiocyncrasy of the Americans, which is not easy to predict, and allowance must always be made for it.

Anyhow, let us go to this much admired last chapter and see if it lives up to the praises showered on it. First of all, I do not think the writer is accurate in describing the Middle Eastern climate as "benign and temperate" (p. 522). The Middle-Easterners labour under the most adverse climatic changes. You get the extreme cold winter and the extremely hot summer, apart from the choking sandstorms which recur periodically and stay for several hours on end, if not for longer. Baghdad is an instance in question.

I do not know what Dr. Akrawi, himself an enlightened Christian holding respectful views of Muhammad and Islam, means by Islam being a comparatively tolerant religion in his statement: "To-day Islam, always a comparatively tolerant religion towards the adherents of other monotheistic religions, is becoming even more tolerant" (p. 529). He is certainly confusing Islam with the Muslims. If some Muslims appear intolerant towards some non-Muslims for political reasons, it does not mean that the religion itself is tolerant. Even many opponents of Islam admit that it is the most tolerant religion on earth. It is certainly far superior to bigoted, harsh, intolerant Roman Catholicism, which even to-day, in the middle of the 20th century, would not allow the erection of one single mosque in Spain for the benefit of thousands of their Moroccan subjects and Muslim tourists. General Franco promised in the early stages of the Civil War to return the Mosque of Cordova to the Muslims; but the clergy overwhelmed him and stopped him from fulfilling his pledge to his Moroccan soldiers who helped him to get to power.

I notice that the part dealing with Iraq is the best and profoundest section of the book; that is because one of the joint authors is an Iraqi and has a profound knowledge of the history and development of modern education in Iraq. He occupied various educational posts in that country. He was Director-General of Primary Education, Director of Technical Research, Director of Education of the Kirkuk Liwa, Dean of the Higher Teachers' College (Baghdad), and finally Director-General of Higher Education. So, he is at present the best authority on Education in Iraq, considering that Sat' Bey al-Husri, the father of modern Iraqi Education, has been out of the country since 1941, and Dr. Fadhil al-Jamali went over to politics.
One of the blessings about the Iraqi Public Education Act is that it forbids the sending of children to foreign primary schools, because, at that stage, the child might be permanently influenced by undesirable exotic ideas. Primary schools, as the writer rightly observes, "are the medium through which the educational authorities of Iraq hope to develop a sense of citizenship and national unity" (p. 131).

Some of the statements in this section are, however, out of date. Such is the assertion that some of the brightest primary school graduates are admitted annually from each province to King Faisal College, where they receive their Secondary School education in English at Government expense (p. 134). This school no longer exists. It was closed by the Government owing to the fact that it became a nest for subversive ideas, and the Directorate of the school could no longer manage the unruly Communist students. How true this story is I am not prepared to say, because I have not ample material at my disposal to prove the story one way or the other.

As for the whole question of Communism and Socialism in Iraq, I am tempted to agree with Dr. Akrawi that "they are as yet too recent in the Arab world even to be considered as serious movements"; but the so-called Secret Encyclopaedia of the Communist Party in Iraq, issued by the Iraq Directorate-General of Police, seems to show it as a formidable movement. Anyhow, I very much like Dr. Akrawi's following warning: "The future spread of Socialistic and Communist ideas will probably depend very largely on how the situation in the Near East is handled by the Western allies and how democratic the behaviour of the so-called democratic powers is in the Arab world. It will probably also depend on whether the Western powers will be too busy looking after their interests and exploiting the resources of the country without giving due regard to the interests of the people themselves or whether they will ally themselves with the progressive forces in the countries working for reform and progress" (p. 535).

The story of the rise of Nationalism in the Arab Middle East is succinct and well told on pp. 529-532. But the use of the term "Arab Empire" is inaccurate. At no time in history have the Arabs dubbed their numerous States and Empires "Arab". They were always Muslim States and Muslim Empires.

A footnote on p. 531 states that "the reader should keep in mind that this manuscript was completed in the summer of 1947". Yet in the text itself we read facts relating to 1948, such as "Arab and Jewish nationalism did not come into an open armed conflict except in isolated instances until 1948". So, there must be a mistake somewhere to explain this inconsistency.

We do not agree with the Arab educator who ... thinks of schools as the main channel through which Arab nationalist spirit can be spread ... . This is the attitude of the 19th century educationist, the attitude of the nationalists who stand responsible in the eyes of history for the loss of Palestine. We want Muslim education. Nationalism is dead. We do not want Arab, Persian or Indonesian education. This is the Atomic Age. The age of giants like America, Russia and China; and such giants must not be met by Arab, Turkish or Persian dwarfs; they must be met by the colossal Muslim giant! Everyone who calls for nationalism in the Muslim world must be branded from now onwards as a traitor to his own country, to his own nation and to his own ancestral heritage. Let it be understood once and for all that nationalism is dead. We are one body from the Pacific to the Atlantic!

The Arab nation cannot be revived apart from its sister Muslim nations. The history of the past half century has proved the futility of the attempts of those leaders who tried to revive the Arab nation through the poisonous medium of nationalism. They only helped to mutilate the Arab nations. The divisibility of nationalism is unlimited. The Middle East affords the best example to explain this. Out of Arab nationalism, the Imperialist Allies created the Egyptian, the Syrian and the Iraqi nationalities; and out of the Iraqi nationality they produced the Kurdish nationality. On the other side of the Persian Gulf they made a greater mess still. Out of the Syrian nationality they created the Lebanese nationality, the Transjordanian nationality and the unwarranted Palestinian nationality. Out of the Palestinian nationality, itself a sub-division of Syrian nationality, they carved out the Palestinian-Jewish nationality and the Palestinian-Arab nationality. Thus division and sub-division on the basis of nationalism will continue endlessly until we see every Arab village independent from every other Arab village. The Arabs should wake up to the follies of nationalism. They will be sooner or later confronted with a subversive Kurdish Nationalism in addition to the great Zionist menace. In fact both Russia and the Zionists are encouraging the Kurdish nationalist aspirations, so that in the end the Arabs will be caught between two fires.

A word of warning to our Kurdish Muslims brothers in Persia, Turkey, Iraq and Syria. Do not listen to the enemies of Islam. You are Muslims like your Persian, Turkish and Arab brethren. If you have any grievances or disagreements with them, keep them for the time being until the advent of the Muslim Empire whose head has already risen in the middle of the Pacific. In a short time the whole picture will be a living reality. Remember the fate of your Muslim brethren in Palestine, who put their trust in a foreign power and ran after the delusions of nationalism. They were made an easy prey to the Jews, and were given piecemeal to the Zionists. Be on your guard against the modern trend of Imperialism. It is no longer like the British imperialism; but rather it is like the American imperialism that liquidates a whole nation to settle an alien one in its place. Do not put your faith in foreign non-Muslim powers.

We do not want youth to be made proud of anything but the glorious past of Islam so as to be spurred to further action and to work for the revival of the Muslim nation. They ought to be taught the geography of the Muslim world and be made conscious of the possibilities of their land.

Nationalism and Imperialism are hideous twins that were born in the 19th century. If they live, they live together; and if they die, they die together, too. Kill the one, and there won't be much chance for the other to survive.

We do not know how to reconcile the following two statements by Dr. Akrawi. First, he says: "The average Arab is in his own way an inborn democrat"; but just a few lines further on he adds: "The Arab is an individualist by nature of his background, and democracy is in essence a co-operative method in which individuals act with due consideration to the will of the majority. Its essence is compromise between the conflicting points of view, a fact to which the extreme individualist does not take too easily" (p. 534). There is obviously a contradiction in terms!

Of the American University of Beyrouth (pp. 487 ff.) we have the following to say: However great the services it rendered to the Arab Middle East, we must not forget that some of its lecturers, whose names need not be mentioned, have paid more attention to the conversion of Muslim students than to their education. We can quote some vivid examples in this respect! 

S. A. K.

ERRATUM

The Islamic Review for April, 1950, page 54, the title of the book should read Cairo to Riyadh Diary, instead of Cairo to London Diary, and the price 10/6 instead of 15/-.
SOUND, restful sleep is a paramount factor in maintaining everyday good health. Body, nerves and brain rely upon sleep for tomorrow's energy.

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WHAT OUR READERS SAY . . .

(These 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.)

URDU AND ARABIC EDITIONS OF THE ISLAMIC REVIEW

P.O. Pathanuttally, Jeevy Road, Chittagong, East Pakistan

Dear Sir,

May I offer my humble appreciation on your publication? To me it appears to be one of the best periodicals on Islamic history and culture.

But it pains me to point out that its message is confined to a certain class of intellectuals, the greater mass of the Muslim world, particularly the womenfolk, are not getting any benefit from it.

I wholeheartedly support the sound suggestion of Mr. E. A. Bawany, contained in his letter published by you in your journal for January, 1950.

I hope that you will venture to bring to the Muslim masses their religion, history and culture by bringing out The Islamic Review in Urdu, as well as in Arabic. You will render a great service to Islam and its people.

From a financial point of view, you will not be the losers.

I am sure you will get a widespread support.

Your brother in Islam, A. LATEEF.

* * *

THE FUTURE OF THE ARAB LEAGUE

March 8th, 1950.

His Excellency 'Abd al-Rahman 'Azzam Pasha, 124, Sharia Farouk I, Aqaba, Cairo, Egypt.

Dear 'Abd al-Rahman,

As one who has discussed the question of Arab unity with you at various times since 1926, and who, since the inception of the Arab League, has followed the activities of the League with sympathy and hope, I feel I must write to you once again, especially on the eve of the General Meeting of Arab representatives this month.

I have seen the liberation of Syria and the proclamation of Libyan independence in 1952, but against these successes there is to be balanced the terrible tragedy of Palestine, the rape of its earth and towns, the expulsion of 750,000 Arabs from their houses and the continual inability of the units which make up the Arab League to agree on any major issue. Even before the terror of Zionist aggression and the long-proclaimed Jewish policy of conquering Palestine, Syria, Transjordan and part of Iraq, there has been, and still persists, dynamic squabbles and political manoeuvring which are diametrically opposed to the aims for which the Arab League was founded.

I hope therefore at the March session of the League, a decisive moment in the life of the League, that decisions will be taken which will demonstrate to the world at large, and to the Jewish World Congress in particular, that the Arab politicians, leaders and countries speak with one voice; that the League will not only issue a communiqué which has Purpose and Will to victory inherent in the proclamation, but that action will ensue which will be worthy of the history of Arab people in previous times; that pusillanimity and compromise which adulterate principles will be terminated; that the mass of the Arab people will follow with enthusiasm the lead thus given.

Thus, Zionism and World Jewry will be confronted with an unbreakable barrier in the future, that their dreams of further expansion will come to nought, and that the waves of their aggression will be broken upon this steel wall of Arab unity and will.

The federation of Syria, Irak, Transjordan, the Lebanon and Palestine is an essential step. I make no further suggestions, these are for the Arabs themselves to decide.

I send you herewith my best wishes for the success of the forthcoming Arab League Meeting, and trust that you will bring to the notice of H.M. King 'Farouk these essential points, because Egypt, placed as she is geographically, and rich as she is in the Islamic world, can be a force potent in bringing about Arab unity and Islamic regeneration.

Yours ever, R. GORDON-CANNING.

* * *

"THE TASK AWAITING THE WORLD OF ISLAM"


Dear Sir,

Allow me to congratulate you for your editorial which appeared in The Islamic Review of February, 1950, under the above caption.

I cannot express how gravely concerned every Muslim is to hear about the appalling conditions that exist in Muslim countries, where the people with their rich heritage of Islamic ideals should have been enjoying peace, order and happiness in plenty. In these uncertain times when different ideologies are mocking at each other to tear the world asunder and bring destruction to the civilization which has taken thousands of years to reach its present stage, we hear tales which have no justification in Islamic ideals. In the midst of these conflicting ideologies we Muslims should know that the whole world has a right to look to Islam and its embodiment — the Muslim countries — for guidance, if for no other reason than that in Islam alone material and spiritual aspects of life are blended into one.

Sir, let every Muslim search his heart to find out what is wrong with us. I for one assume the first cause of our troubles is the lack of Education, in every sense of the word. The statement made by Maurice Hindas about the Middle East countries that starvation, pestilence, high death rate, soil erosion, economic exploitation are the norm of the life in these countries is due to the masses being ignorant. The importance of education is clearly emphasised in the Holy Qur'an. It is through education only that we can change the woeful conditions that exist in our countries . . . .

* * *

H. E. MOHAMED.

MUSLIM SOCIETY OF U.S.A. INC.

1095, Market Street, San Francisco, U.S.A.
1st March, 1950.

Dear Brother in Islam, Assalamu 'Alaikum!

The sole object of the Muslim Society of the U.S.A. is to present the true picture of Islam to the people of America and to remove all those misconceptions about the life of the Prophet Muhammad which have taken possession of their minds on account of the prejudiced propaganda carried on for centuries by the Christian priests and diplomats. The task is heavy and difficult . . .

Nowwithstanding the importance of this work, it is very unfortunate that those of us who count are altogether indifferent to it. America is regarded as a materialistic country. The dollar is her god, and she is ready to make any sacrifice for it. But even this irreligious country has more zeal for her religion than those who claim to be very religious, and, day in and day out, talk about their spirituality. With the slogan "America for Christ" the Federal Council of Churches has started the United
Evangelical Advance a fifteen month campaign to publish the Gospel all over the United States. Backed by some 35,000,000 Christians in 38 denominations, the campaign will include special ministers' meetings in important cities, organizing groups in Colleges and High Schools, bringing in speakers from foreign countries, and training 2,000,000 laymen to make door to door visits, seeking by "all worthy and effective methods" to bring the Christian Gospel to the estimated 70,000,000 unchurched people of America. This is what irreligious America is doing; and it is worth remembering that 38 sects of Christians are cooperating in this Evangelical work. I wish our religious guides and politicians should spare a few moments from their very busy time to ponder over it.

The Americans, when they hear us talk to them about the universality of Islamic principles and our past glorious history, naturally want to know the present condition of the Muslim World. Our President, Mr. B. A. Minto, has addressed scores of meetings, acquainting his hearers with the present trend of Muslim thought, their struggles for freedom, their difficulties, and the way they face them. He has also spoken on many occasions on the knotty problems of Palestine and Kashmir. The two films, "Birth of Pakistan" and "The First Year of Pakistan," received by us from the Pakistan Embassy at Washington, D.C., were shown in the Vegetarian Club, Marine High School, the Y.M.C.A., the Y.W.C.A., and the 20-30 Club, in San Francisco, during January and February.

At the request of the Association of the Muslim students of the University of Southern California, Mr. B. A. Minto went to Los Angeles on the 6th January, 1950, and addressed their meeting in the Country Club Hotel, which was held to celebrate the birthday of the Prophet Muhammad. Besides the Muslim students, there were present Professors of the University, non-Muslim students and Swami Yoga Nanda with some of his disciples. After Mr. Minto's speech the audience was entertained with Arab, Indian and Afghan vocal and instrumental music. Our Islamic literature was given free of charge to interested people.

Mr. J. M. Akbar, of the Fiji Islands, a student of the State College, San Francisco, addressed a meeting in the Y.W.C.A.-Y.M.C.A., 1550, Buchanan Street, on the 5th February, 1950. He also spoke on the "Special Characteristics of the Prophet Muhammad" on one of our weekly meetings. Mariam Hitchman and Mrs. F. Dean spoke on the "Position of Women in Islam," and on "Brotherhood," on the 12th and 19th February, respectively.

On the 13th February a great musician and an outstanding singer of Europe declared his faith in Islam. He has toured the whole of Europe and South America with his orchestra, and also appeared before the Royal family of Italy, Prince Karl of Sweden, and the late Earl of Willingdon, Viceroy of India. He is also a great linguist, and can speak five European languages very fluently. Sincerely yours, ARIFAH BASHIR MINTO.

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