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We select people to conduct our affairs because they are intelligent and are endowed with gift of the gab. Their moral conduct does not guide our judgement in their selection.

The problem of the organization of power in the Muslim countries is of such paramount importance that we do not consider it a waste of time to return once more to it. (Cf. the leading article in our number for March 1950.) This time we will try to set out the evil influences exercised in certain progressive Muslim circles by European political ideas and to formulate some possible suggestions for the remedying of this state of affairs.

The dangers resulting from the blind adoption of European political institutions by the Muslim countries.

This evil influence is especially noticeable in the tendency of several Muslim countries to adopt blindly certain European models for the reforming of their own political institutions. Certain of our co-religionists continue to suffer from an inferiority complex towards the European civilization; dazzled by its external and technical side they forget too often that it is based upon the cult of matter and force which found so eloquent expression in Nazism and the class struggle.

This blind imitation of European political models in these Muslim political circles often become an aim in itself as if the introduction of a reform of this kind could automatically solve all the problems facing a Muslim country. In endeavouring to introduce European institutions into the Muslim countries these partisans of "Occidentalism" often forget the needs of everyday life and fail to realize that these needs may often be satisfied without the introduction of similar reforms simply by private initiative. But, what is worse (and this is the most important point), the introduction of European institutions into the Muslim countries without the necessary preparation and preliminary examination of the conditions of their application to the local needs and circumstances, breaks down the organic evolution of the country, and in the final result is worse than the original conditions. We often see that a European institution transplanted into a Muslim country becomes a kind of artificial and sterile flower incapable of acclimatization under the conditions so different from those of its original habitat. Concerning the people, on whom the reform is imposed, they cease gradually to be themselves and finally lose their soul and creative powers. It seems to us that if the Muslim peoples desire to remain themselves and worthy to fulfill their historical mission, their best representatives should first seek inspiration from the institutions which flourished in the Muslim countries during the times of their greatness to resume the task of their glorious ancestors so long delayed by the period of stagnation and political decadence.

Thank God, we Muslims are not the parvenus obliged to imitate the others, but possess our own masters to teach us the political art.

The evil influence of European nationalism.

Another evil equally due to the unhappy influence of Western ideas and from which certain progressive Muslim circles are suffering is that of excessive nationalism. This evil finds its external expression in the "balkanisation of the Muslim world", often even among peoples belonging to the same race. This is particularly prejudicial to the cause of Islam as it implies the following dangers:

(a) in the economic sphere it creates artificial organisms incapable of independent existence which led to a permanent crisis;

(b) in the political sphere it weakens Islam considerably as a world political factor and increases general instability. This regrettable state of affairs was only too clear in the recent events in the Arab, Jewish conflict.

We have to remember that this excessive nationalism is first of all contrary to the best Islamic principles and traditions which tended always to the integration of the Muslim peoples, and not to their division into different political units.

The narrow-minded nationalism has its source in the national selfishness which prevents its followers from understanding the true interests of their people. It was borrowed by the Muslims from the European theory of the autonomy of peoples, a theory, according to which this autonomy must necessarily take the form of a sovereign state. But, as pointed out by an eminent Muslim author, "it is a great mistake, because it is not in the creation of a sovereign state, but in the creation of a culture, proper to a people, that lies the essential historical role or mission of every people: the creation of an independent state is only one of the many means of creating one's own culture, and one must say — a very expensive means, usually absorbing all the strength of a not very numerous people and leaving them none for the creation of spiritual values. .. . So it is only a very numerous people, with a great mission to accomplish, that can hope to found an independent state. To compensate a small people for the lack of political independence, it is necessary to give it a full cultural autonomy."

From all this we may conclude that in the political organization of Muslim countries our co-religionists must refrain from the servile imitation of European models and cease to regard their Muslim institutions as something barbaric and archaic. This does not mean that Muslims must not study the European culture. On the contrary. We consider that it is only by the alliance of modern technical progress with the best Islamic traditions that the Islamic world will achieve material prosperity and accomplish and fulfill that historical mission which the present troubled times impose upon her.

The fundamental problem of Islam to-day is to entrust the direction of its affairs to an intellectual and moral élite.

If our reasoning has been correct, the most fundamental problem facing Islam to-day can be expressed in an answer to the question: What is it that is necessary to assure the practical life the application of best Islamic principles and traditions? It would be presumptuous on our part to try to give a complete and definite answer, but it would seem to us that the glorious past of Islam should help us to find at least a partial suggestion.

In the selection of their leaders, it was the moral conduct that was the governing principle. But now, in imitation of Europe, we, more, moral conduct does not bear a close scrutiny. We select people to conduct our affairs because they are intelligent and are endowed with the gift of the gab to sway us. Moral conduct does not guide our judgement in their selection. It is in this that the crux of the problem lies.

In the past Islam owed its greatness to an intellectual and moral élite, which in the direction of public affairs subordinated its own personal interests to those of the public cause. It is of primary importance to return to this system.
By the Light of the Qur’án and the Hadith

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

The meaning of “neighbour” in Islam.

"Love Thy Neighbour as Thyself" is indeed a beautiful expression of the Prophet Jesus Christ. But it is not correct to think that it is a monopoly of Christianity. The idea is older than Christianity. Muhammad in taking it up gave positive rules of guidance forming part of the ethics of Islam regarding the treatment and the rights of one’s neighbours.

In the Holy Qur’án, the word neighbour covers a Muslim and a non-Muslim and places their rights only next to those of the parents in importance, etc.

We read in the Holy Qur’án, 4 : 36 :

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

The Prophet has laid down this criterion for a good person :

"The best of companions in the sight of God is he who is the best to them who are his companions and the best of neighbours with God is he who is the best to his neighbour."

A neighbour is a mirror of the character of his neighbour. A Companion of the Prophet Muhammad, Ibn Mas’ud, reported that a man asked the Prophet: "O Messenger of God! how can I know if I did a good deed or whether I did bad." The Prophet Muhammad said: "When you hear your neighbours say : 'You have indeed done good,' you have certainly done good; and when you hear them say, 'You have indeed done bad, you have certainly done bad'."

Another Companion of the Prophet Muhammad, ‘Abu Hurairah, reported that a man asked: "O Messenger of God! such and such a woman is reputed for her frequent prayer and fasting and alms-giving except that she offends her neighbours with her tongue." The Prophet said: "She will be in Fire". He enquired: "O Messenger of God! such and such a woman is reputed less for her fasting and her alms-giving and her prayer, but she gives alms of the remainders of cheese and she does not offend her neighbours by her tongue". The Prophet said: "She will be in Paradise".

The Prophet ordered that the neighbour should not be offended by the tongue nor injured by any act and said that he whose neighbour was not safe from his injuries did not truly believe in God.

Duties of a Muslim to his neighbour.

Some of the duties of a Muslim to his neighbour are:

The Prophet Muhammad said: "Do you know what the duties to a neighbour are? Help him if he seeks your help; give him succour if he seeks your succour; give him a loan if he asks for a loan; give him relief if he is needy; nurse him if he falls ill; cheer him if he meets any good; sympathise with him if any calamity befalls him; give him when you purchase a fruit. If you do not do it, take it secretly and let not your children take it out to excite thereby the anger of his children. Follow his bier if he dies; raise not your building higher so as to obstruct his air without his continued permission, harass him not."

Rights of a neighbour in Islamic Jurisprudence.

On the subject of the rights of neighbours Islamic jurisprudence has formulated provisions that the legal systems of the Western world have not, even to-day, been able to produce its equal.

The juristic rights of a neighbour are:

(a) A neighbour, owner of adjoining immovable property, has a right to pre-empt, viz., to have a right to purchase the adjoining property in preference to any intending purchaser, and if sold to a stranger, he has a right to acquire it through court by a regular pre-emption suit.

(b) The right of privacy and easement are honoured by prohibiting the raising of a building higher so as to obstruct the passage of air, light, or cause obstruction to ventilation or disturb the privacy.

(c) The Prophet said that "Gabriel did not stop to counsel me about the neighbour till I thought that he would soon make him an heir".

The example of the Prophet and his Companions.

"Love Thy Neighbour as Thyself." No one can afford to love his neighbour as himself unless he has a feeling of equality between himself and his neighbour. "I am only a man like unto you" says the noble Prophet Muhammad. He brought himself on an equal footing with other men, and established the principle of equality between man and man.

The true followers of the Prophet are reported to have loved their neighbours as themselves. Here is an illustration:

"One of the Companions of the Prophet 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 above are not only the pious wishes of a teacher, but the Prophet Muhammad himself implemented these commandments with his own practice. His treatment of Askhab Sufia or Companions who closed themselves in the Prophet’s mosque was very kind and friendly. Once ‘Ali requested for something to which he replied: "How can it be that I should give it to you, while the Companions of the sufia who would have it are hungry?" Once ‘Ali asked the Prophet for a maid-servant for his wife, Fatima, the daughter of the Prophet. The Prophet replied: "As yet the Companions of the sufia have not been provided for."

The above observations are equally applicable in the life of the individual as in national and international relations. The neighbouring nations can have peace, security and amity only if they followed the injunctions of the Holy Qur’án and the footsteps and directions of the Prophet Muhammad.
ARTICLES OF FAITH
IN ISLAM

By the late
AL-HAJJ KHWAJA KAMAL-UD-DIN

"God needs no praise from us. Our extolling of God does not contribute to His glory nor does blasphemy detract from His grandeur and dignity."

The definition of "faith" in Islam.

Iman, the word which, in Arabic, corresponds to "faith", means knowledge of a thing coupled with a conviction as to its truth so strong as to incite us to strive our utmost to live up to it. The word does not, in Qur'anic terminology, include beliefs which cannot be translated into action, or are not concerned with action. Consequently, belief in something accepted as axiomatic on the basis of a dogma does not come within the category of religious beliefs in Islam. In fact, dogmatic doctrines have no significance for a Muslim. Faith, however, in the Qur'anic sense of the word, plays a most important part in moulding every human word or action. All our movements are the portraits of such of our concepts as are based upon sure and certain faith.

Every item of our routine, however insignificant, is but a motion-picture of our belief in the existence or the non-existence of things. Any change in such a belief straightway produces a change in the routine. Even a slight movement of our lips, or of any other portion of the body, springs from some belief or other. For instance, we cannot utter a word unless we believe as well in the audibility and articulation of the sound we make as in the ability of our heater to hear and give out to our words the same meanings which they convey to us. Similar belief is always present in our mind concerning everything that emanates from us. This emphasizes the importance of a vigilant and wise choice of faith in every avenue of our existence, since soundness of action follows soundness of belief; and more especially is this so in our religious beliefs, seeing that no other belief approaches them in strength and in influence on the ordering of our life.

Every religion lays down certain articles of faith as its basic principles, demanding from its adherents an implicit faith therein. These basic principles may or may not appeal to our intelligence, or serve any useful purpose for us in this life, but it is nevertheless claimed for them that they possess unique merits in securing salvation and happiness in the life beyond the grave for those who hold them.

A doctrine to be believed in must satisfy our intelligence.

As for that life, almost every religion strikes the same note. Faith in tenets diametrically opposed to each other in teaching have by different religions been invested with similar merits that are to accrue to the believer in his life after death. If a faith in the divinity of A and B, for instance, brings salvation to the believer to one religion, it dooms him to everlasting punish-

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action on our part. There are very few of us who pursue virtue for its own sake. It is the reward of virtue, especially seen in its efficacy in counterbalancing the effects of sin, that we fulfill the law and lead a good life. But if the same thing is attainable merely by our belief in the Grace of Blood, few would think it worth while to bear the hardships and trials of the life of righteousness. Belief in the Atonement obviates the necessity for action. So it was held by Luther. Though the Romish Church attaches importance to good actions also, yet logically Luther is in the right in his conclusions. Similarly, our belief in Predestination — another Christian verity — Fatalism, and the Transmigration of the Soul weakens such impulses as we may have toward action. If everything in the form of pain and pleasure in this life has already been chalked out for us in the past, as the principle of the Transmigration of the Soul teaches, and no effort on our part can alter what is to be, then no moral schemes for avoiding adversity or achieving happiness are of the slightest avail. Similarly, if evil follows a man as the shadow of his actions in a past life, he need not strive to free himself from its hold, since it is unavoidable. If, for example, he is suffering from fever in consequence of some wrong-doing in his past incarnation under the Law of “Karma”, no medical skill can cure him. Nay, it obviates any necessity for medical attention and, I may say, for the profession itself. It would put a stop to all advancement in that branch of science, and the same can be presumed in regard to other departments of human activity. I admit that believers in these principles do not generally show apathy towards progress. They are interested in it and sometimes contribute to its advancement, but this only means that they do not faithfully believe in things they hold as articles of faith. Their actions belie their belief.

Belief in the existence of God.

A word here on the subject of the existence of God will not be out of place. Belief in the Deity has been universally the sine qua non of religion from time immemorial. The worshipping instinct in man has always found its gratification in directing his devotional feelings to some kind of deity. Buddhism is an exception to this rule, since no mention of God is contained in its Scriptures. But the passion for worshipping established its supremacy there very speedily. All that is reserved for God in other religions goes to Buddha. All Buddhist countries teem with his images. Their temple is another house of worship for idols, where the worshippers are seen sitting or standing before the images of Lord Buddha, with the same postures and greetings as are adopted elsewhere by the worshippers of God. Buddha is addressed in the same terms and receives the same adoration and homage as are ascribed by other religions to God. In short, this passion for devotion to some supreme Being is the dominant feature of man’s mind. From a stone to a son of woman, he has adored various manifestations of nature as his God, and he has been none the worse for it — seeing that he has been able to keep a certain moral order under any system of worship. The worship of idols has at times inspired him with noble and lofty feelings, like those which have been observed in the most worthy of the worshippers of God. Prayers addressed to images made by man’s own hands have in their beauty, grandeur and sincerity surpassed even the devotional utterances of the holiest of Monotheists while adoring the Most High. The Vishnuvites, for example — a class of Hindu idol-worshippers in India — are often strict observers of morality. Their piety sometimes surpasses the righteousness of a virtuous Unitarian.

Belief in God has no meaning if it does not beautify our character.

The tenets of Islam, however, supported by Culture and Progress, have played havoc with old beliefs, and the futility of such old beliefs has at last become exposed. They have lost all the force they once possessed for the moulding of good character. The world at large is on the high road to belief in Unity, and even those who, like the Christians, still evince some sort of polytheistic tendencies, are now almost prepared to apologize for them. Belief in the unity of God in its purest form, when rendered into action in our daily life, would — as I will describe later on — merely, without doubt, bring our civilization to its climax; but a lip belief in the Oneness of God is, in my humble opinion, less meritorious than the different forms which Polytheism has adopted in the cases above mentioned. Orthodoxy may take strong exception to my statement, but I would make bold to say that a Polytheist who leads a virtuous life earns more merit in the eye of the Lord than a wicked person with all his belief in the unity of God. I also say that I see no excellence in such a belief if it exerts no influence in beautifying the character. It is useless to sing hymns at the top of our voices if we are not leading, and do not lead, godly lives. God does not stand in need of any adoration from us; and if He does, He is not worthy of the great names with which He is revered. I would go further than that; I would say that if our worship of Him lies only in bringing offerings and sacrifices to His altar, and in the recital of praises and thanks to Him, it is neither creditable to God nor profitable to man. He is only another fetish and the biggest in the world of religion. God should stand above these things. He needs no praise from us. The Qur’an is very explicit on the subject. It says that our extolling or praising God does not contribute to His glory, nor does blasphemy retract at all from His grandeur and dignity. Our prayers to Him should consist of such expressions, whether praise or thanksgiving to God or supplication to Him for some favour, as may set us to work out our own power and ability to our best advantage.

When praying to God, my choice falls on the integral part of Muslim prayer — the opening chapter of the Qur’ân.

In this respect my choice falls on the prayer that Islam prescribes for a Muslim. It is the opening chapter of the Holy Qur‘ân. It begins with words of praise and thanksgiving, but if both these actions do not go beyond the lips of the worshipper they are of no avail in Islam. The opening words of the Muslim prayer1 are al-Ilâhû ki ‘l-Lahbi Rabbi ‘l-Alamîn, meaning “All praises and thanksgiving are for God”. The word ‘Hamd in Arabic is very rich in meanings. It conveys four ideas.

Firstly, the word has an exclusive use. It is reserved for the praise of the Lord. Secondly, it conveys the idea of perfection; the worshipper prays to God all the best and most excellent attributes. Thirdly, it expresses a longing desire on the part of the worshipper to possess all such attributes to the extent of his abilities, and hence his prayers for them. Fourthly, it means thanks, that is, for his possession of capacity for cultivating such attributes in himself. In fact, the action of praise psychologically consists of the said four ingredients. Perfection in beauty, sublimity and goodness on the one side, and our lack of them, with desire to own them, on the other, move our admiration and praise for the owner of those excellences; but we never desire to possess a thing unless we own the ability to do so, and hence our gratitude for it. Thus the word ‘Hamd on the lips of a Muslim while at prayer is an empty word of compliment that may please the ears of the Deity, but a genuine expression of a genuine desire to mould his life on Divine lines; and to this end the Muslims recite, after the word ‘Hamd, four names of God which are the most beautiful among their class. They are Rabb, Rabhan, Rabim and Malik Yaami ‘d-Din. Each of them,

1 (All) Praise is due to God, the Lord of the Worlds. The Beneficent, the Merciful, Master of the day of renewal. The do we serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, Not those upon whom wrath is brought down, nor those who go astray (The Holy Qur‘ân, 1:1-7).
if followed by us, would make a millennium for the world, Rabb means Creator, Nourisher, Maintainer, and Bringer of faculties to perfection. Rahman means the all-Beneficent Lord whose blessings go to all, unmerited and undeserved, and not by way of compensation for any good action but of His own goodness. Rabim means the One who rewards an action manifold. Maik means the owner of the kind of judgement, whose sentence of punishment is only for reclamation and is not the fruit of anger on account of man’s disobedience. The beauty of these four Attributes is that in them God does not observe any distinction of class and creed among men. The God of Islam is the God of all nations, who is impartial in the dispensation of His blessings. I wish the rulers of the earth who hold sway over other races could show so broad minded and liberal an attitude, for then the burden of foreign rule would lose its curse. A Muslim says his prayers five times a day, which reminds him of these four Divine moulds in which he has to cast his daily life. High morality in Islam consists in the reflection of Divine morals — a truth that has recently dawned on the minds of Western theologians.

Next, the worshipper speaks of his service to God, and the best religious service. According to Islam, it consists in doing actions in conformity with the requirements of the Divine Names. The Prayer then speaks of things for which a Muslim has to pray to his God. He must not pray for earthly good, but for knowledge — knowledge of the right path that may bring him under the grace and blessings of God, and keep him away from wickedness and error.

Jesus, Rama Chander and Krishna.

I have made a somewhat wide digression from my subject, but it was not without its relevancy when dealing with the worshipping side of our nature. I have said that if the worship of a deity produces no moral effect on our life, it need not be pursued. Similarly, if adoring one deity is equal in its results to the worshipping of another, the choice among them is immaterial. By way of illustration I would take man-worship from among the various forms of polytheism as being the last and most refined. Jesus is the last of those favoured persons who from time to time have been placed on the throne of God by their fellow men. And here I would mention two other persons who besides Jesus still command human allegiance as God. These are Krishna and Rama Chander — the two Indian deities — who were adored as such a thousand years before the birth of Christianity. Like Jesus, they are Eastern and come of coloured races, but as God, they are superior to him in many respects. They are more historic than the Nazarene. They can claim more genuineness for their life-records, though these were not free from folk-lore. Their precepts and other utterances are, in general, more majestic, more awe-inspiring, and of greater practical utility than visionary sermons from the Mount. Jesus came of humble parentage and did not possess even a roof for shelter, but if Rama Chander were a prince and later on a ruler, Krishna ruled the destinies of kings in his time. Jesus had nothing to sacrifice, as far as worldly possessions go, but the Indian gods gave up the best of worldly things in the service of humanity. Jesus was crushed by evil, but Rama Chander crushed evil, and Rudra — another name for Krishna — had been the crusher of evil throughout his life. The actions ascribed to these great men by their narrators are transcendental. They are like shadows of the powers of the Almighty while the Bible is silent in the case of the sacred Carpenter in this respect. Undoubtedly the worshippers of these Indian gods did not exhibit a high standard of morals at certain periods of their history, but it is only fair to point out that such periods correspond with that period in the history of the world — when every corner of it presented a horizon of moral darkness. Christianity was no exception, but in many ways worse. However, I look at the subject from a different angle. If we have to
seek our God in the incarnate form, I see no special reason for giving precedence to Jesus over others. Our belief in him has not helped mankind any more than the Hindu belief in Krishna and Rama. Chand. In one respect Christianity has been woefully at fault. It crushed science as long as it had the power to do so, and would do the same today if the modern world would suffer it.

God is not in need of human worship.

In short, if belief in the divinity of a man has not helped the human race more than belief in the divinity of stones or elements in the days of ignorance, it is, as I have shown above, not worthy of our further attention. Modern progress in the West should not be taken as the fruit of man's faith in the Church dogmas. The West made no progress so long as it was in the iron grip of Christianity.

But even our belief in the Supreme Being, or the worship of God, is of no consequence if it does not help in the betterment of our race. Religion has been regarded as a necessary human institution from the days of Adam and Eve. But it should be treated as a back number if our pursuit of it possesses no utility. The whole question depends on the article of faith upon which a religion insists. If it asks us to believe in such tenets as have come under discussion in these pages, I think we are none the worse for dispensing with it. But if it invites our faith in doctrines that bring out all that is noble and good in us, and urges us to use all the powers of nature, whether reposed in the human frame or in the rest of the universe, to our best advantage, then religion becomes a most essential human institution. I repeat, God is not in need of human worship but if our worship of Him inspires us to follow His ways as they are to be observed in the universe, ways that work out the best of civilization on righteous lines, it ought to be part and parcel of our life. I would go to my God fifty times a day in such prayerful mood, though Islam prescribes but five prayers only.

The greatest blessing that has come to us from science is our belief in the existence of Law and that only our submission to it can bring us to success and happiness. Law is the order of the time. Every atom of nature and its various combinations, including the human frame, owes its existence and further development to implicit obedience to Law. From the nebulous stage, up to the human frame, everything is a slave to Law. Religion will be doing the greatest possible service to humanity if it inspires man with a strong belief in Law. Virtue and evil, both in their growth and origin, are commensurate with the strength or weakness of our belief in Law and its forces. Criminality comes to the surface in quarters where Law can be avoided without fear of detection, and it becomes absolutely non-existent if we believe in the inexorableness of its punishments.

The importance of law in our lives.

If Law is all in all in this way, and our belief in it is the greatest factor in the building of our character and in the achievement of success, it needs our strong belief not only in its Maker, who invests it with full force in its operation, but in many other things connected with Law. Law demands as well the services of its "functionaries", who must keep it always in force, since without them it would be but a dead-letter. Again, Law, or such portion of it as rules human destinies, whether discovered or revealed, should be preserved in such a form as may be of service to all units of humanity. It has not fallen to the lot of all men to make researches in the realms of Law, nor to be inspired by the contemplation of its source. There are but a few chosen persons of the human race who are favoured with this gift, and it is their duty to guide and enlighten their fellow men. Again, Law loses all its force, nor can it compel universal adhesion, unless and until some reward or punishment comes inevitably to its fuller or breaker. Lastly, there ought to be set times for such reward and punishment — when the fruits of submission or disobedience to Law should become manifest to all. Thus if Law is the lever of the whole machinery in the universe, and our belief in it works wonders for our progress, we should also, to make it a reality in our eyes, believe in the Maker of the law, its functionaries, its record, and the custodians thereof. We must believe, too, in the reward and the punishment ordained by such an administrative system. For illustration, take any human institution that contributes to our civilization and we shall find it revolving on the pivot of the above-mentioned seven principles, with Law as one of them. Take the government of any country. No society, even in its most primitive state, can work on healthy lines without some sort of Government acting in it as a sovereign political authority. It works through its laws. It must have machinery to set them in motion. It must reduce its laws to a record — they may be laws unwritten but imprinted on the tablet of the human mind — and entrust them to intermediate officials to convey to the general public. The Government also needs a court of law to administer, etc. If the Law is a thing so important, and I may say the only key to our advancement and perfection, it should be the first duty of religion to inspire in us a strong stimulus for respecting it. I find myself unable to attach any value to a faith which lacks such incentive. I cannot imagine any greater harm to the very fabric of human society than that which accrues to us by reason of our belief in a doctrine that either weakens our sense of responsibility or enervates our energy and divests us of motive for action. A religion that belittles the importance of Law is best forgotten. For this reason I had to give up my belief in Atonement and other similar doctrines. I could never accept a religion before, any necessity for believing even in God, if belief is not attended with the results I have mentioned above. Law and its rules are the main things in the whole universe. Law demands an unswerving belief in its existence and implicit obedience. It is inexorable in awarding its penalties to its disbelievers and breakers. No other belief can save the transgressor of the Law from its demands in this life; and shall not the same apply to the hereafter? Should not religion, then, inculcate first of all the necessity and importance of our faith in Law? It must speak of other verities also, because belief in the Law, and that alone, is of no avail, if unaccompanied by belief in other essential things. Divine worship may be taken as a matter of first importance in religion, but we know nothing of God except through His ways of work in nature. Hence our worship of Him should find its real manifestation in our following His ways in our life. Our prayer or other form of adoration should act as a reminder of that Great Truth.

What is an act of worship?

The recital of certain sacred words is not an act of worship; true worship consists in submission to His law. In this respect I can safely say that Islam is the only representative of religion from Above. The word itself literally means submission to laws, and a Muslim is one who obeys the Law. Law of course means the Divine Laws, whether discovered by us as laws of nature or revealed to man by God Himself. The Qur'an uses several other words as synonymous of Law — ways of God. His limits and His bounds, His government, His pre-measurement of good and evil, and the Throne He sits upon, etc. These words, in fact, convey different functions and aspects of Law. It comes to prescribe limits; for, since no action in itself is either good or bad, it is its use or application, and the circumstances under which it is used or applied, that make it good or bad. The Law thus defines the limits under which an action brings good to its doer or others; and in this respect it becomes a virtue. Any transgression from the prescribed bounds means wrong, wickedness, and sin.
I cannot cite a stronger statement on behalf of a revealed religion and its necessity than that which I found in the last section of the second chapter of the Holy Qur'an. First it speaks in clear terms of six things written in bold letters on every page of nature, and their existence is palpable even to a most superficial observer, since the denial of it is attended by immediate unrelenting penalty. These are the things in reality that can rightly be given the name of Truth or Verity. The so-called verities adopted as such by various persuasions are more dogmatic.

Everything in nature speaks of the six verities spoken of in the Qur'an.

The verities spoken of in these verses are as follows:

1. The universality of Divine Government — the working of His Law in Heaven and in the Earth.
2. Our unavoidable accountability to God for our every action hidden or manifest.
3. His law or retribution ever in operation, with occasional remission under given conditions.
4. Our ability to submit to His Laws.
5. Laws of action and their results, i.e., we reap what we sow.
6. The Hereafter — the time to bear the fruits of our actions. It may be immediate, since sometimes we are punished immediately for our wrongs, or it may be in the future — what is popularly styled the Last Day or the Day of Judgement in religious parlance.

No special revelation from God, no elaborate teaching of tutor divine is needed to bring home to us these truths. Everything in nature speaks of them. No one with a grain of wisdom

Muslim pilgrims round the Ka'ba at Mecca
The nations of the world have persistently refused to make the simple yet profound truth that mankind is one the basis of their conduct. The result is eternal chaos. If the world is ever to find its ultimate salvation, it will have to seek the help of Islam, which through the agency of the annual gathering at Mecca succeeds in impressing on literally hundreds of thousands of men and women the truth that all mankind is one.

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in his head can deny them; which being so, the case for religion and its necessity, as well as the nature of its tenets, is obvious enough. Even an atheist must bow down to these six laws. In fact, they are his creed if we eliminate the words "God" or "Him" from the above. He accepts the yoke of Law quite meekly. His only trouble is his inability to believe in the Mind from which Law emanates — a thing of easy proof in the light of modern scientific researches. Even those who take exception to some of the above-mentioned verities, for example the fourth — our ability to obey the law — are compelled to believe in the working of these six laws on the physical plane. Everything in the universe contradicts their dogmas.

The doctrine of original Sin.

In this connection I would make a few remarks concerning the fundamental doctrine of Christianity — the doctrine of so-called Original Sin. If sin means our violation of Law, the doctrine falls to the ground. Admittedly we are capable of doing wrong, we violate Law, but this propensity in our nature does not deny our ability to observe it. The whole machinery of a Government in human society works on the assumption that the members of such society are capable of obeying the mandates of the Government. Without such assumption or belief, the very existence of working of a body like the British Parliament — and in the same category come various other legislative bodies — becomes an anomaly.

We believe in the working of the above-quoted six laws in the tangible world, but some of us do not see our way to concede the same belief to them in the life beyond the grave. I need not here repeat what I said before to prove the futility of such a position. Suffice it to observe that I have keenly studied the laws or commandments of God as given in the Bible, and there is not a single word in them that cannot be fulfilled by man. Some there may be who evince a certain laxity in observing some of the said commandments, but the human race is not lacking in those who are or have been true Muslims — obedient to those laws. The first four commandments, as given in Exodus, demand our staunch belief in the unity of God. The rest of the commandments have been observed by a larger portion of humanity, as without their enforcement no human society, even in its most primitive steps of development, can stand, even for a short time. A Moses is needed to enforce those commandments in the newly-organized society in its healthy development.

The Angels or the functionaries of law.

But to return. The said six laws compel our belief. If we wish to live as good citizens under the government of the Lord, and attain true success and happiness, we must look for those laws and sit at the feet of those who are their custodians and teachers. It is in this respect that the quoted verses of the Qur'an speak of the Prophets and the Books they bring from God. The Books come to reveal the Will of the Lord of His ways under which He rules all things in heaven and earth. There is one thing more which is so necessary to infuse in us a spirit strong enough to inspire an implicit obedience to Law, and that is our belief in its unyielding and unavoidable working together, with its inexorability in the execution of its penalties. In this connection from on High that belong to the various religious persuasions speak of certain sentient beings called Angels. According to Qur'anic teachings they are a body that bring Law and every force in nature into operation and keep them so. This is their function and the object of their existence. They act as a life or soul in everything in the universe. They set the faculties of nature in motion. I do not propose to enter into a long discussion of the subject, but merely to emphasize the fact that if we do need a strong belief in Law and our obedience to it, we cannot achieve it unless we believe in the existence of beings like angels. It was in this light that I have named them in these pages the "functionaries" of Law.

We may or may not believe in any religious system, but we must and do believe in these verities. They are part and parcel of our health and happiness; and they ought to be the articles of faith in any religion which claims to have come from God. They are as follows:

1. Law.
2. God, as the source of Law.
3. Angels — functionaries of Law.
4. The Books — the record of Law.
5. The Prophets — the intermediate persons who receive the first message from the Lord on the subject.
6. The Hereafter.
7. The Day of Judgement.

The necessities for a revealed religion — a system of Law.

These are the seven verities spoken of in the Qur'anic verses which demand our belief, a belief which is given to them by every person in his mundane affairs.

The present is the mother of the future. The after-life is the child of the present life. The former evolves out of the latter. Matter, in its evolutionary course on the physical plane, receives its final perfection in the human frame, but it gives rise to another order, the order of morality, ethics and spirituality. Life with the progressive element in it leaves the body at our death like the aroma from fruit or a flower. It is like a vapour, but it possesses vast potentialities for creating a great cloud full of healthy rain. But Law, as I said before, rules every step of progress in the course of evolution. It is in obedience to it that success or full development attains the progressive element in its journey. We therefore need a System of Law that may help us to work out our future life on desirable lines so that we may secure a full measure of bliss in higher regions.

And the code of it must and can only come from the original Intelligence, source of all life and its progress; hence the necessity for a Revealed Religion to disclose the above-mentioned verities, with full details for working them out. Any other system of religion is but a nursery-tale whose function is to feed credulity and gratify the "child" in man. But the child matures one day in intelligence and judgement and begins to see things in the light of reason and culture. It is on this account that religions based on dogma and superstition are becoming exiled from the lands of culture and advancement.

Before concluding these lines I should like to say a word on the Law of Remission as promulgated in the above-mentioned verses from the Qur'an. It is based on Equity and Justice, and satisfies every demand of reason. The sacred Book, after mentioning our ability to abide by Law and then referring to our accountability for our actions, speaks of such mitigating circumstances as may avail to remit the penalty of Law for its breach. They are three in number:

1. Forgetfulness of Law, as in the case of Adam, according to the Qur'anic version.
2. Unintentional omission.
3. Inability under particular circumstances to meet the demands of Law.

No one can take exception to the logic and rationality of the provisions. They bring Divine forgiveness for our wrongs, but we must approach the Master of the Judgement for it in prayerful humility. The Holy Qur'an for this reason has formulated the said three provisions in the form of a prayer.

5 God does not impose upon any soul a duty, but to the extent of its ability (The Holy Qur'an, 2:286).
6 For it (soul) is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought.—Ibid.
7 Our Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us.—Ibid.
THE SIGNIFICANCE OF FASTING
IN ISLAM

By DR. H. H. BILGRAMI

"Fasting in Islam is not an ascetic practice, nor is it to inflict pain on the body. . . . It is the subjection of passion and emotions whereby the soul is brought nearer to God . . . it is not mere abstinence from food and drink."

The purpose of fasting with peoples other than Christians.

The idea of fasting is in no way peculiar to Islam. Fasting is prescribed to Muslims as it was prescribed to those before them (The Qur’an, 2:186). But the true significance of fasting as retained in Islam is found missing in many of those forms which are practised to-day by various nations, both in spirit and in purpose. It would, therefore, be interesting to see (a) the primitive idea of fasting, and (b) the Christian ideas of fasting as found to-day. Only then, I think, shall we be able to find the real purpose and meaning of the fast in Islam.

"The purposes of fasting as religious, magical or social customs are various," says the author of "Non-Christian Fasting" in The Encyclopaedia of Religions and Ethics. "It may be an act of penitence or of propitiation, a preparatory rite before some act of sacramental eating or an initiation, a mourning ceremony, one of a series of purification rites, a means of inducing dreams and vision, a method of adding force to magical rites." I would quote here just a few instances from this article to illustrate the primitive idea of fasting.

We find interesting examples of American Indian youth undergoing penance in order to find a vision that may be his guardian spirit for his whole life. Fasting here is undertaken as a preparatory act.

Similarly among Musquakie Indians there is a custom of putting a boy in a nine-years' training where fasting is given great importance. The fast starts with the deprivation of one meal and it is lengthened till it is stretched over days and nights without food or water. Then he is put to a nine-day fast during which the lad wanders in the wood and has feverish dreams in one of which he learns what his "medicine" is to be.

There are young tribesmen among the Algerians and others; they begin by blackening the boy's face, then they cause him to fast for eight days without giving him any food. This induces dreams which are carefully inquired into.

It is interesting to find that in Bank Islands fasting is used for adding power to charms or magical acts. For it is thought that he who fasts makes his magical act more likely to succeed by his being in a purer state of body for it. It is all the more interesting to note that here a man would fast so long that when the day arrived on which he was to use his charm he was too weak to walk.

Another example of fasting is to be found in the history of ancient Egypt. They underwent a fast before entering certain temples. They were under the impression that food conveyed evil influences into the body and fasting would render the body devoid of impurities.

Similarly, among Cherokees, at the dance at which the new corn was eaten, only those could eat who had prepared for it by fasting and prayers.

An analysis of these practices shows that these fasts were based either on the fear of demons or ghosts or other evil spirits who were to be satisfied by sacrifices and fast, or on an underlying idea of the dualism of body and soul. The soul was considered pure and the body as impure or evil, and fasting seemed to be a great asset to them to keep the body away from any further impurities, and thus it developed into an ascetic practice. The idea of fasting was to torture the body, an abstinence from food on the ground that the food would add evil to the body. There are examples in the Tibetan Buddhist ceremonies that sometimes a continued fast for four days is kept of which the first two are preparatory with confession, prayer and devout reading continued till late at night. On the third day there is a strict fast, no one being allowed to swallow his saliva. Prayers and confessions of sins are made in complete silence and the fast is continued till sunrise on the fourth day.

Fasting in Christianity.

Let us now turn to the idea of fasting in Christianity. I would here again refer to the splendid chapter of "Fasting — Christian" in the Encyclopaedia of Religions and Ethics, by A. J. Maclean. Some extracts from this article are sufficient to give a clear idea of the purpose and spirit of fasting in Christianity, and it need not be said that the article is most authentic from every point of view of Christianity.

Mr. Maclean says that two sayings of Jesus have gone to mould the idea of Christianity about fasting: (a) though the disciples of Jesus did not fast as did John the Baptist's disciples, the literal interpretation of Mark 2:19 and Luke 5:35 — "yet the day would come when the Bridegroom would be taken away from them and then they should fast in those days" — led to the institution of a practical rule as to the duration of the Paschal fast; and (b) the fasting must be unostentatious (Matt. 6:16 et seq.). Although Jesus himself fasted for 40 days, he left no regulation for fasting; he gave the principles and left his Church to make rules for carrying them out. "This," he further says, "explains why the Church was so slow in developing a system of fasting and festivals. No rules on the subject could claim to come directly from the Master himself. It is hardly probable that the first disciples imitated the stricter Jews in voluntarily adding to the day of Atonement the two weekly fasts (Luke 18:12) of Monday and Thursday."

The author then proceeds with the growth of fasting under the Church and he wants us to bear in mind the "caution that customs varied much and therefore we must be careful to pay attention to the particular age and country of which our authorities speak, without assuming that because we find a custom

1 Encyclopaedia of Religions and Ethics, p. 762; Owen's Folklore of Musquakie Indians, 1904.
2 Encyclopaedia of Religions and Ethics, vol. 5, p. 762.
3 Ibid.
4 Wiedermann, Religion of Ancient Egypt, 1897.
5 Schlagentweit, Buddhism in Tibet, 1881.
mentioned in one of the older Fathers it must have been characteristic of the whole Church from the beginning." Thus period by period he goes on and mentions the facts that emerge from a particular period, and the fast that developed during that age, till he comes to the fast at the present day in the West. Here he points out that "since the Reformation the Church of England, while fixing the fasting days, has made no rule as to how they are to be observed, leaving them to the individual conscience; but Acts of Parliament of Edward VI and James I, and Proclamation of Elizabeth, vigorously enforced the ordered abstinence from flesh-meat on fast days and gave the curious reason for the injunction that the fish and the shipping might be benefited."

An Anglican Homily of Fasting (Part 1) defines fasting as "withholding of meat, drink, and all natural food from the body," and (Part II) "a restraint from some kind of meat and drink." It permits two meals on fast days.

I would not go into the details of the Christian way of fasting, as contrary to the very ascetic views of early tribesmen on fasting, the above quotation is sufficient to indicate the ultra-rational attitude on fasting as evolved by the Christian Church in its two essentials: (a) leaving it to be a matter of individual conscience in its observance and (b) permitting certain things to keep the fast going.

Fasting according to the Qur'an.

Let us now turn over to the Holy Qur'an, which had come to direct humanity and mankind at the last stage of its evolution with definite purpose and instructions, and each word of which was put into practice by the Prophet Muhammad to show that it is not merely an ideology to be believed in but a principle of life to be acted upon. The Muslims cannot say that their light and guidance, i.e., the Prophet, did not work out those principles of divine revelation in his life. In fact, it is through his actions and through his traditions that the Muslims have been able to understand the true significance of the principle of fasting like various other principles of their lives.

The Muslims are fortunate that they are not left to grope in the dark to find the purpose of fasting and to know how this is to be achieved; when and how this is to be observed and what are its limitations.

The Holy Book of God — The Qur'an, 2:183-187 — is very explicit on all these points:

"O ye who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may (learn) self-restraint.

"(Fasting) for a fixed number of days; but if anyone of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it, there is a ransom — the feeding of one that is indigent. But he that will do good of his own free will, it is better for him and it is better for you that ye fast, if ye only knew.

"Ramadhan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey the prescribed period (should be made up) by days later. God intends every facility for you; he does not want to put you to difficulties. He wants you to complete the prescribed period and to glorify Him in that he has guided you; and perchance ye shall be grateful.

"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant — when he calleth on Me: Let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way.

"Permitted to you, on the night of the fast, is the approach to your wives, they are your garments and ye are their garments; God knoweth what ye used to do secretly amongst yourselves; but He turned to you and forgave you; so now associate with your wives, and seek what God hath ordained for you; and eat and drink until the white thread of dawn appears to you distinguish from its black thread; then complete your fast, till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are the limits (set by) God: approach not nigh thereto, thus doth God make clear His signs to men: that they may learn self-restraint.

An analysis of the purpose of Islamic fast.

Let us pause to analyse the purpose and the spirit of the Islamic fast. At the very outset it is made clear that the fast, as a form of prayer, is nothing new to the believers; it had been prescribed for, and was being practised by, those who were before the Prophet Muhammad. While historians are in the dark about the method and purpose of fasting of the earlier prophets, there are traditions which throw light on the fasts of Moses and David and other prophets. For instance, when 'Umar asked the Prophet Muhammad about one who kept fast for one day and broke the fast on the other, the Prophet remarked that this was the fast of David, but he did not encourage 'Umar to follow it. He also made it quite clear that as far as the purpose of fasting was concerned there was absolutely no difference, the only difference lay in the form of the fast, as the Tradition citing 'Amr bin 'Aas says that the difference between the Muslims and other nations that were given the Books lay in that the Muslims took "early meals before dawn": whereas the non-Muslims did not. Or, in another Tradition, the Prophet said that Jews and Christians delayed in breaking their fast.

This clearly shows that the significance and the purpose of the fast has not been different in the "Peoples of the Book", but while Islam retains the spirit and the form because of the Book and the Traditions of the Prophet, the meaning and the divine purpose is lost by others. The significance which is assigned to fasting by ordinary human beings according to their conceptions at various stages of the developments of human civilization, obviously lacks the real value of the fast, which is to enrich the soul.

This brings us to the significance and purpose of fasting in Islam. Fasting is just a form of prayer like salat (prayers) or zakat (the specified alms tax), and has exactly the same purpose for Muslims as any other form of prayer, that is the "moral elevation of man and his spiritual betterment" (The Holy Qur'an). The object of fasting has been laid down in one word, taqwa, which is often translated as self-restraint (The Holy Qur'an), but which certainly includes besides self-restraint or guarding against evil, fear of God, piety, carefulness about one's duties, perseverance and cautiousness.

Let us turn to the Qur'an and see some of the implications of the word taqwa and note how this one attribute is chosen by God for those who would receive His mercy here and in the hereafter.
We come across this word at the very commencement of the second chapter, "The Cow". It opens with the words:

"ALL. This book, there is no doubt in it, is a guide to those who are muttaqi (who guard against evil or fear God, or are pious or careful of their duties)."

Here both the positive and negative sides of our deeds and actions are implied in the word taqwa. Or take other examples:

"O men! serve your Lord who created you and those before you so that you may guard (against evil)" (The Qur'an 2: 21).

"Yea, whoever fulfills his promise and guards against evil, then surely God loves those who guard against evil" (The Qur'an 3: 75).

While in these verses the negative side of taqwa may seem prominently mentioned, there are various places where the positive and affirmative side of the word is clearly stressed, e.g.:

"And be careful of your duties to God that you may be successful" (The Qur'an 2: 189).

The Qur'anic definition of righteousness.

The full significance of the word taqwa is, to the best of my knowledge, found in the 171st verse of the second chapter of the Holy Qur'an. I would like to draw your attention to it:

"It is not righteousness that you turn your faces towards the East or the West, but righteousness is that one should believe in God and the last day and the angels and the Book and the prophets, and gave away wealth out of love for Him to the near of kin and orphans and the needy and the wayfarers 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 the time of conflict — these are those who are true to themselves and these are they who are muttaqi (who guard against evil, fear God, or are pious and careful of their duties)" (The Holy Qur'an).

No wonder this one word in its full connotation is chosen by God as the very criterion of the greatness of man in His eyes.

"Great with God is one who has greater taqwa" (The Qur'an 49: 13).

To my mind, this wider meaning is always implied when the word taqwa is referred to. The very purpose of revealing the Book is defined by God in these words:

"And this is a Book We have revealed, blessed, therefore follow it and guard against evil" or (be careful of your duties) "that mercy be shown to you" (The Qur'an 6: 156).

Therefore, it is not surprising to find that this Holy Book was revealed in the month of Ramadhan and fasting was made obligatory on all Muslims under certain conditions, so that they might learn this taqwa; and the laws about Ramadhan end with the same object and purpose:

"Thus doth God make clear His signs to man that they may learn self-restraint — taqwa — which may be translated as self-restraint for want of a better and more suitable word in English. What is lacking in the English translation is that implied fear of God, or 'that implied conscientiousness of a rightly guided soul which is not merely contented with a philosophical understanding of the Divine Being but which goes high to seek a more intimate knowledge of and association with the object of its pursuits'." (Muhammad Iqbal, The Reconstruction of Religious Thought, London, 1934).

It is in this sense that the word taqwa is used in the Book; fasting as a form of prayer is therefore to teach us this taqwa. For when other forms of 'ibadat, or prayers, bring us to a state of mind when our soul is in communion with that Being for some time, the fast tries to keep up that state for the whole day — nay, for the whole month, and thus provides Muslims with an opportunity to put their misguided actions on right lines.

Fasting for any purpose other than spiritual betterment is not true fast.

Fasting is described in the Traditions of the Prophet Muhammad as a shield that protects one from evils (Muslim's Sahih); and while a Muslim is carefully adjusting himself in all the various activities of his life for the whole month with a view to creating those godly attributes in himself and directing his actions in such a way that they may all seem to spring from the one idea of illumining his very being, he is proceeding towards the goal for which he has been created, i.e., "to worship and glorify Him".

It is only during the month of Ramadhan that a Muslim is able to develop himself in accordance with the Divine Will on the path of righteousness and truth, and to learn as to how the whole of his life in all its deeds and actions can be transformed into a complete 'ibadat (worship). No doubt gradually and slowly a few would reach that stage also where, in the words of the Qur'an, they can say:

"Say: surely my prayer and my sacrifice and my life and my death are all for God and the Lord of the Worlds" (7: 163).

Perhaps it will not be out of place here to emphasize that fasting for any other purpose than to learn taqwa, or, in other words, as a form of 'ibadat, may be no true fast at all. For fasting in Islam is not an ascetic practice nor is it to inflict pain on the body, as has already been pointed out. It is the subjection of the passions and actions whereby the soul is brought nearer to God and it is not mere abstinence from food or drink, as the reported words of the Prophet Muhammad clearly point out that God does not care for the abstinence from food and drink of those who cannot refrain from talking and doing evil.

There is no denying the fact that any abstinence from food from the point of view of health, as is often suggested by doctors, may be good for our health, and some of us may find satisfaction that because of the fast they have not suffered from any stomach troubles for a long time, but if it is for such purposes that a fast is kept it will only defeat its higher purpose and it will fall under the category about which the Prophet Muhammad says:

"What a large number of those fasters there is for whom hunger and thirst are the result of its fast!" (Muslim's Sahih).

A careful study of the Qur'an will show that while salat and zakat (prayers and the poor-rate) have been emphasized very often, we do not find a repeated mention of fasting, for the obvious reason that the spirit of fasting could have been understood to mean an ascetic practice and the true significance would have been lost sight of in mere abstinence from food and drink.

JUNE 1950
THE STORY OF MY ENTRY INTO ISLAM

By PROFESSOR AL-HAJJ ABDUL KARIM GERMANUS

"The next day people flocked to congratulate me and I gathered so much warmth and spirit from their affection as will suffice me for a lifetime."

The awakening in me to know more about the East.

It was on a rainy afternoon in my adolescence that I was perusing an old illustrated review. Current events mingled with fiction, and descriptions of far-off countries varied in its pages. I turned the leaves indifferently for a while when suddenly a wood-cut arrested my eyes. The picture represented flat-roofed houses from which here and there round cupolas rose gently into the dark sky enlivened by the crescent. The shadow of men squatting on the roof clad in fantastic robes stretched out in mysterious lines. The picture caught my imagination.

It was so different from the usual European landscapes. Its dark background and white lights dimmed all details: light and darkness, a positive and a negative element, mercilessly thrust its glamour towards me. It was an Oriental scene, somewhere in the Arabian East, where a story-teller told his gaudy tales to a breathless audience. It was so realistic that I fancied I could hear his melodious voice as he entertained us, his Arab listeners on the roof and me, a sixteen year old student sitting in a soft armchair in Hungary. I felt an irresistible yearning to know that light which fought with the darkness in the picture. The two antipodes of human cognition, between which the eternal struggle of our spirit vacillates, had imprisoned my mind. I awoke from the dream of unconsciousness and yearned towards the light. The auere "Yes" and "No" of the Muslim East has irretrievably taken possession of me.

I began to learn Turkish, as this language stood nearest to us Hungarians, but it was not linguistics which allured me; I was searching for the Oriental soul, as manifested in literature. I wished to grasp the spirit of the Muslim Turkish poets. It soon dawned upon me that the literary Turkish language contains only a small amount of Turkish words. The poetry is enriched by Persian, the prose by Arabic elements. I sought to master all the three, in order to enter that spiritual world which spread such a brilliant light on humanity.

My trip to Bosnia — I meet Muslims.

During a summer vacation I was lucky to travel to Bosnia, the nearest Oriental country adjacent to ours. My first stay was at Yayzte, a small picturesque town, surrounded by old walls, on the banks of a roaring waterfall of the Urbas river. As soon as I settled in a hotel I dashed forth to see living Muslims, whose Turkish language had only beckoned to me through its intricate

Arabic script from the pages of grammar books. It was night, and in the dimly-lit streets I soon discovered a humble café in which on low straw stools a couple of Bosnians enjoyed their kafe. They wore the traditional bulging trousers kept straight at the waist by a broad belt bristling with daggers. Their head-gear and the unfamiliar costume lent them an air of truculence. It was with a throbbing heart that I entered the kabawkbane and timidly sat down in a distant corner. The Bosnians looked with curious eyes upon me and I suddenly remembered all the blood-curdling stories read in fantastic books about Muslim intolerance. I noticed that they were whispering among themselves and their topic was my unexpected presence. My childish imagination flared up in horror: they surely intended to draw their daggers on the intruding "infidel". I wished I could safely get out of this threatening environment, but I dared not budge.

In a few seconds the waiter brought me a cup of fragrant coffee and pointed to the frightening group of men. I turned a fearful face towards them when one made a gentle salam towards me accompanied with a friendly smile. I hesitatingly forced a smile on my trembling lips. The imagined "foes" slowly rose and approached my little table. What now? — my throbbing heart inquired — will they oust me? A second salam followed and they sat around me. One of them offered me a cigarette and at its flickering light I noticed that their martial attire hid a hospitable soul. I gathered strength and addressed them in my primitive Turkish. It acted like a magic wand. Their faces lit up in friendliness akin to affection. The older ones still knew this language, which was their official organ for centuries, and their Muslim hearts opened their golden gates to a newcomer with a brotherly feeling not dreamt of. Instead of hostility they invited me to their homes; instead of the falsely anticipated daggers they showered benevolence upon me. This was my first personal meeting with Muslims.

My encounter with the famous Vambery.

In two years' time I matriculated at the University. Our University boasted fifty years ago one of the most famous Orientalists, Arminius Vambery, who as Reshid efendi had lived in Turkey and explored the then unknown world of Turkesthan. He had reached his 70th year and was loth to bother with beginners. I visited him at his flat.

"Why do you want to know Turkish?" he queried. "You may be quite an honest man without knowing a syllable of this intricate tongue."

1 An extract from the author's book in Hungarian, Allah Akbar.
The room turned around me. In my embarrassment I did not notice the rich library covering the whole wall of his room; I saw only the small-statured, limping scholar whose thirst for knowledge had carried him across deserts to the tomb of Timur-i-Lank, and who secreted under his robe of derwish the heart of a Hungarian hero. I stammered that I had already learnt Turkish by myself, but I stumbled before Persian, although I ought to learn Arabic as well.

He riveted his glittering eyes on me, then rose limped to his writing table, and opened a Turkish book for me. “Read, then!”

I began to read with a faltering voice, gradually emboldened by his benevolent looks — the annual report of a Constantinople hospital.

“All right, my boy,” he exclaimed, “you have a sound foundation, here is Sādī’s Gūlistān, study that, it will give you an inkling of Persian, and if there is anything you don’t understand, I’ll explain it to you.”

He shook hands with me, the happiest student in the world who has trod the test before the greatest authority of the East; but there were still many obstacles in my way: I first had quickly to learn English in order to use Gūlistān’s Persian-English Glossary.

Years had come and passed in a rich variety of events, travels and study. Each opened new vistas before my curious eyes. I crossed all the countries of Europe, studied at the University of Constantinople, admired the historic beauties of Ašia Minor and Syria. I had learnt Turkish, Persian and Arabic, and gained the chair of Islamic studies at the University of Budapest. All the dry and tangible knowledge that was hoarded up through centuries, all the thousands of pages of learned books I had read with eager eyes — but my soul remained thirsty. I found Ariadne’s thread in the books of learning, but I yearned for the evergreen garden of religious experience.

It was at that time that Rabindranath Tagore invited me to organize a chair for Islamic studies at his University of Santiniketan, India is the continent of peace, of acquiescence and optimism. God Almighty and not mechanical instruments rule over and dictate the deeds of men there. The eternal laws of the Universe are nowhere manifested in bolder and more unmistakable forms than in India. This short earthly life being but a transitory phase, a preparation for the real and eternal hereafter. What a liberating sensation permeates man in such a religious-philosophic atmosphere which with one blow smashes all the vanities of the State, Society and self-conceived learning!

My brain was satisfied but my soul was thirsty.

I eagerly prepared my lectures. I analysed the history of Islam, its religion, its institutions and law — according to the teachings of European Orientalists, and I managed to dissect the huge mass into its smallest details, and this august sanctuary of human achievement lay before our feet like a gigantic heap of tiles. We could, at our will, take any tile and examine it minutely but we were unable to rebuild the demolished sanctuary. I held my lecture on the terrace of the library in the evening hours, and the leaves of huge palm-trees accompanied with their rustle the bloody stories of the Omayyads and Abbassids. My students sincerely followed me and admired the anatomizing system of European learning. But what a gap yawned between their innocent, believing soul and my cold, dry, objective knowledge! It seemed as if man had lost his salvation since he tasted the fruit of knowledge! The rustling of the palm-leaves admonished me: “Try to believe!” and from lesson to lesson I found my lectures drier and more tedious, the greater the number of my students had grown. I felt that I had to start upon a new path. My brain was satiated but my soul remained thirsty. I had to divest myself of much of that learning I had gathered, in order to regain it through an inner experience ennobled in the fire of suffering, as the crude iron which the pain of sudden cold temps into elastic steel.

After a few months the Muslim University of Delhi invited me. A snugly furnished room was my new residence, where the professors became my daily visitors. Dr. Zakir Husain, ‘Abdul Hayy, Aslam and the two Ansaris created a pure Muslim environment around me. We used to read Arabic theological books. Aslam once looked into the depth of my room and dreamingly said: “If Islam could have spread in Europe under the different climate and other social conditions, this would be to-day the religion of mankind. But in the torrid zone its spirit dried up and its letter stiffened.” I gladly agreed with him.

Sa’d Ansari was my next-door neighbour. When I could not decipher an intricate passage, I only had to knock on the wall, and his smiling face soon appeared at my threshold. “Don’t worry,” he used to say, “if God wills, you’ll understand. He has the keys to all knowledge!"

I could not so easily acquiesce in fate. Sometimes I struggled for hours and days to solve a text, and in my feverish dreams imaginary sentences rushed upon my brain, tormenting it with their intricacies — and only after awakening could I solace myself that all these difficulties were but dreams.

I meet the Prophet Muhammad in my dream.

One night the Prophet Muhammad appeared before me. His long beard was reddened with benna, his robes were simple but very exquisite, and an agreeable scent emanated from them. His eyes glittered with a noble fire and he addressed me with a manly voice: “Why do you worry? The straight path is before you, safely spread out like the face of the earth; walk on it with sturdy treads, with the strength of Faith”.

Professor A. K. Germanus in Ihram dress

To emphasise the unity of mankind, every male pilgrim to Mecca has to discard all sewn clothes. During the period of three days of the Pilgrimage he covers himself in two unsown white sheets, leaving the head uncovered. This Pilgrimage regulation dress is called Ihram dress.
“O Messenger of God!” I exclaimed in my feverish dream in Arabic, “it is easy for you, who are beyond, who have conquered all foes when heavenly admiration has started you on your path and your efforts have been crowned with glory. But I have yet to suffer, and who knows when I shall find rest?”

He looked sternly at me and then sank into thought, but after a while he again spoke. His Arabic was so clear that every word rang like silver bells. This prophetic tongue which incorporated God’s commands now weighed upon my breast with a crushing load:

“�alam nafi’dī l-Arda mishaban — Have We not set the earth as a couch, and the mountains as stakes, and created you in pairs, and made your sleep for rest...?”

“I cannot sleep,” I groaned with pain. “I cannot solve the mysteries which are covered by impenetrable veils. Help me, Muhammad, O Prophet of God! help me!”

A fierce, interrupted cry broke forth from my throat. I tossed shakily under the burden of the nightmare — I feared the wrath of the Prophet. Then I felt as if I had dropped into the deep — and suddenly I awoke. The blood knotted in my temples, my body was bathed in sweat, my every limb ached. A deadly silence enveloped me, and I felt very sad and lonely...

I accept Islam.

The next Friday witnessed a curious scene in the huge Jumula Masjid of Delhi. A fair-haired pale-faced stranger elbowed his way, accompanied by some elders, through the thronged crowd of believers. I wore an Indian dress, on my head a small Ramapuri cap. I put on my breast the Turkish orders, presented to me by previous Sultans. The believers gazed at me in astonishment and surprise. Our small party paced straight on to the pulpit, which had been surrounded by the learned, respectable elders, who kindly received me with a loud salaam. I sat down near the mimbar (pulpit) and let my look gaze on the beautifully ornamented front of the mosque. In its middle arcade wild bees had built their nests and swarmed undisturbed around it.

Suddenly the adhan (call to prayers) was sounded and the muskabirs, standing on different spots of the courtyard, forwarded the cry to the farthest nook of the mosque. Some four thousand men rose like soldiers at this heavenly command, rallied in close rows and said the prayer in deep devotion. I was among them. It was an exciting moment. After the Khutba (sermon) had been preached, Abdul Hayyook me by my hand and conducted me to the mimbar (pulpit). I had to walk warily not to step on someone squatting on the ground. The great event had arrived. I stood at the steps of the mimbar. The huge mass of men began to stir. Thousands of turbanned heads turned into a flowery meadow, curiously murmuring towards me. Grey-bearded ‘ulama (savants) encircled me and stroked me with their encouraging looks. They inspired an unusual steadfastness into me, and without any fever or fear I slowly ascended to the seventh step of the mimbar. From above I surveyed the interminable crowd which waved below me like a living sea. Those who stood afar stretched their necks towards me, and this seemed to set the whole courtyard in motion.

“Ma sta Allah,” exclaimed some nearby — and warm, affectionate looks radiated from their eyes.

The affection of my new brethren overwhelsms me.

“Ayyub al-Saadat al-Kiram,” I started in Arabic — “I came from a distant land to acquire knowledge which I could not gain at home. I came to you for inspiration and you responded to the call.” I then proceeded and spoke of the task Islam has played in the world’s history, of the miracle God has wrought with His Prophet. I expatiated on the decline of present-day Muslims and of the means they could gain ascendency anew. It is a Muslim saying that all depends on God’s will, but the Holy Qur’an says that: “God betters not the condition of a people unless they improve themselves.” I built my speech on this Qur’anic sentence and wound up with the praise of pious life, and the fight against wickedness.

Then I sat down. I was aroused from the magnetic trance of my speech by a loud “Allahu Akbar”, shouted from every nook of the place. The thrill was overwhelming, and I hardly remember anything but that Aslam called me from the mimbar, took me by my arm and dragged me out of the mosque. “Why this hurry?” I asked.

Men stood before me and embraced me. Many a poor suffering fellow looked with imploring eyes on me. They asked for my blessing and wanted to kiss my hand. “O God!” I exclaimed, “don’t allow innocent souls to lift me above them! I am a worm from among the worms of the earth, a wanderer towards the Light, just as powerless as the other miserable creatures.” The sighs and hopes of these innocent people have shamed me as if I had stolen or cheated. What a terrible burden it must be for a statesman, in whom people believe, from whom they hope assistance, and whom they consider to be better than themselves!

Aslam liberated me from the embrace of my new brethren, put me in a tonga3 and drove me home.

“What is the matter?” I asked, frightened.

“If you stayed longer in the mosque thousands wanted to embrace you, and their love might have suffocated you to death.”

Aslam was probably right. The next day and the following ones people flocked to congratulate me, and I gathered so much warmth and spirit from their affection as will suffice me for a lifetime.

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3 A phrase used to express the feeling of satisfaction at having seen something that is pleasing and pleasant, the literal meaning of it being: “What God has wished!”

4 An Indian horse-drawn carriage.

THE NECESSITY OF A MUSLIM LEAGUE

By ESHREF EDIB

“The most important problem to-day is to determine the course of the Islamic World; this is the chief duty of all thinking men and women. To neglect this cause will invite serious danger to the very existence of Islam.”

Mankind’s changing character.

Great strides among the nations are followed by great evolutions. All the cultural and social progress in human history has been the outcome of such great struggles. It is impossible for the old-established social conventions not to be shaken after the nations are stirred and great masses of humanity become restless. The contact with each other of nations with diverse customs and temperaments and their coming together produces great influences on the life of humanity. Social changes gain a certain degree of importance to the extent of nations mixing with other nations. Mankind is in the melting-pot, changing character in an infinite complexity of evolutions. During these metamorphoses new commonwealths are being formed and some gaps of misunderstanding among different races are being bridged. Consequently mankind is following its natural course to the ultimate goal of oneness. Anyone can observe to-day a tremendous movement towards
progress in the lives of nations. However, no one can predict with certainty when this cultural flooding will subside and to what levels it will reach. The enormous magnitudes of recent social revolutions have filled awe even the greatest scientists who are carrying out research in the psychology of nations.

Social powers gain importance now more than the political powers do and it is social power to-day that dominates the international struggles. Evidently there is a tendency among nations in the international meetings to-day to avoid emphasizing their national interests and they feel obliged to prove their course of action as being for the good of human happiness and also for the promotion of the prosperity and salvation of all other nations.

World wars have shaken the dominating influence of Europe on the destinies of other nations. These wars have also destroyed the balance established on the fundamentals of Easternism and nationalism. The disintegration of the political machine which had exercised terrible tyranny and pressure on mankind all down the centuries has deeply impressed the intellects of nations and caused social struggles among the various nations.

The duty of Muslim intellectuals in this age of shaken ideas.

Those nations which do not wish to be dissolved and disquieted during these gigantic changes and universal evolutions should seriously consider their position in the face of these movements and strongly determine which course to follow and should persevere on that determined course. Otherwise they are bound to fall into the maelstrom of cross currents and meet ultimate annihilation.

At these critical times it is not sufficient for intellectuals and statesmen who are responsible for the destinies of nations to think only in terms of national boundaries. It is of the utmost necessity to take care of the boundaries of the social conscience of nations also; because these boundaries of the spirit serve as a useful trackway for the free passage of the caravans of merit and happiness, but also these may serve as an open door for the bandits of corruption to invade and destroy the moral values of nations. To close the doors to the merits is called fanaticism, but to resist corruption is a valiant act which deserves our admiration. The ability of nations to live and to progress can be measured by their efficiency in this field. Those nations which lack valour to defend their spiritual fronts cannot defend their material boundaries. Even if they can temporarily, they can never be sure of their future and are bound to end in dissolution and complete disappearance.

Therefore, the duty of all Muslim intellectuals above everything else is to give a sure direction to the political and social destinies of Muslim nations in this terrible age of shaken ideas and doctrines; secondly, to revitalize the social conscience of the Islamic world, which is under tremendous pressure from outside affairs.

There are two great movements clashing with each other, which we observe in the sociological and ideological standing of nations that to-day dominate the world's destiny. One movement is to preserve the old political and social order and to keep weaker nations under guardianship by the ultimate dominating influence of capital; the other movement is to destroy all the basis of the opposite movement and to hand the influence and the power of the government to the lower class. To-day these two movements fight with each other relentlessly.

Therefore, the most important problem to-day is to determine the course of the Islamic world; this is a chief duty of all Muslim thinking men and women. To neglect this case will invite serious danger to the very existence of Islam.

An All-Muslim Countries Conference needed.

It is gratifying to note that the above situation has received proper appraisal from many eminent Muslim thinkers and many valuable ideas are now being disseminated. But these individual workers should be united, and in order to give proper guidance to all Islamic nations, an All-Muslim Countries League or a Conference — non-political — should be established by the scientists and thinkers belonging to various Muslim nations. Such a meeting will revive the Muslim world, save it from social disaster, lead it in the safest way, and prevent it from being wiped out of existence among terrible movements.

All the newspapers, periodicals, writers, orators of the Muslim world should unceasingly disseminate this idea and make it an Islamic Ideal; the realization of which may not only be a source of happiness and salvation to the Muslim world but also to all humanity.

Perhaps this idea might seem a little contradictory to those persons who label themselves as laics. However, there is nothing in this idea which is in opposition to laicism. This enterprise will not be of a governmental or political nature but will altogether be of a scientific and social character. Countries participating in the League will elect persons who are recognized by the nation as men of character and scientific ability. This
League will study the general standing of all the existing Muslim countries of the world and will select the mutual course of the Muslim nations to follow in the face of a changing world. The League will also serve as a useful machinery for making decisions after consultations and discussions affecting various religious and social problems which are still waiting to be solved; it will seek to bind together the Muslim nations all over the world; it will seek to establish a cultural and social relationship between the various Muslim nations and to exchange ideas. In short, to administer all the necessities that brotherhood commands. The same League will also spend its energy towards the development of the religion of Islam and its spreading among the non-Muslim territories and nations. The goal of this organization will be to elevate the dignity and the honour of Islam, defend its existence and do everything within its capacity to organize all the Muslim nations.

During the Turkish War of Independence, Ataturk initiated a movement of an Islamic Congress in Ankara, composed of all the delegates from other Muslim states. However, the unfortunate situation at Eskisehir which culminated in the temporary retreat of the Turkish army, prevented the delegates from gathering at Ankara.

At that time Sebilleresad was published at Ankara and an article of mine appeared in this periodical which dealt with the necessity of such a congress to be established in Ankara. When Ataturk read this article, he ordered the Press Director Ragib Bey to begin this movement at once and asked the Minister of Shari'at, Mustafa Fahmi Gerceker of Bursa, the First Secretary of The Grand National Assembly, Recep Peker, me, and Poet Mehmed 'Akif, to form a council. Our Council met for a few sessions at the Ankara Station building and prepared the Declaration and Invitation forms to Muslim nations throughout the world. However, the unhappy event of the retreat at Eskisehir and its disastrous consequences prevented this outstanding enterprise from being fulfilled.

The Scope of the All-Muslim Countries Conference.

The Arab League, being a political organization, has a different character. The Muslim League will be a purely scientific, religious and social organization. The Arab League is an organization belonging to one single nation composed of political parties whether Muslim or non-Muslim; while the Muslim League will realise the cultural union of all the Muslim nations. The Arab League necessarily will depend on arms for its primary force, while the weapons of the Muslim League will be science and learning. The goal of the Arab League is to secure political gains, while the purpose of the Muslim League will be to cultivate the thoughts and feelings, to open up ways to prosperity and happiness, and to prevent Muslim nations joining such movements as will lead them to corruption and disrespect.

I can very well realise that to organise this is not easy but undoubtedly a very difficult task; but it is not a thing which is impossible to accomplish. There are men sufficiently skilled to undertake such a task; the greatest events are the direct results of wants. The organizing of such a spiritual body among the Muslim nations is an absolute necessity. The heroes of this idea will certainly appear, maybe in the East or maybe in the West. What we want is that this idea should circulate in the minds and take root in the hearts.

THE HIGHEST GOOD OF LIFE IN ISLAM IS BEATIFIC VISION

By 'ABDUS SUBHAN, M.A.(Aulis.), B.Litt.(Oxon.)

Everything in this world has been created for the service of mankind. As the Holy Qur'an has it:

"See ye not how God hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth" (31 : 20).

Thus, everything in creation, be it of the mineral kingdom, or of plant life or of the animal world, has a definite purpose of life to serve. The question then naturally arises as to what it is for which man has been created? Has he or has he not before him any highest good to work for? It cannot be that everything in creation other than man has a definite goal to reach, whereas man, the acme of creation, must go without it. Nothing could have been further from the truth. To it the Holy Qur'an refers when it says:

"Does man think that he is to be left to wander without an aim?" (75 : 36) and,

"What! do you think that we have created you in vain and that you shall not be returned to us?" (23 : 115).

It is, therefore, quite evident now that man, too, has his ultimate destiny to reach and his highest good of life to achieve. All the theologians of Islam, irrespective of the schools of thought they represent, are unanimous on this that the Beatific Vision, i.e., the vision of God, is the highest ambition of life in Islam, although they have differed widely amongst themselves as to the nature of that vision, some holding it to be physical, others spiritual. And this vision of God, whatever its nature, can be obtained only through our good deeds and unflinching faith in His Unity — the sure and only way to achieve the brotherhood of man on this terrestrial region of ours — a realization that in the truest sense of the term will give a quietus to all the brawls and bickerings that are now rampant among the different "isms" of our present-day world. And to this end, the Holy Qur'an points to us when it says:

"And whoever hopeeth for the meeting with his Lord, let him do righteous work and make none sharer of the worship due unto his Lord" (18 : 110) ; and,

"For those who do good is the best reward and more thereto" (10 : 26).

All the commentators of the Holy Qur'an have identified "the best" in the above verse with the Beatific Vision, i.e., the vision of God Who is the Omnipotent, Omniscient and Omnipresent. Hence, it is the Beatific Vision and the Beatific Vision alone and nothing else which is the highest good of life in Islam. The purpose of human life, therefore, does not merely end in his origin, development and the propagation of his species. He eats to live but does not live merely to eat. At any rate he does not, and as a matter of fact he should not, live for bread and by bread alone. Should he elect to do so, he would be worse than even his animal counterpart in this world. His worldly riches, his prayer, his fasting, his alms, his pilgrimage to the house of God and in fact everything he holds so dear and near to his being here is but a means to an end, and that end is no other than our attainment of the vision of God or for the matter of that — the very realization of Him — a fact to which the Holy Qur'an guides us again when it says:

"Say: Lo! my worship and my sacrifice and my living and my dying are for God, the Lord of the Worlds" (6 : 162).
THE FINANCES OF PAKISTAN

By LATIF AHMED SHERWANI

The finances of Pakistan are inherently sound and should she be able to keep a short spell of peace, the defects in her financial system, resulting from the absence of industries, would certainly be removed.

Devaluation has not affected the revenue from Customs.

The Budget Estimates for 1950-51, which were presented to the Pakistan Parliament on March 13, 1950, are a clear index of the sound financial position of the country. It is remarkable that in spite of the fact that Pakistan did not devalue its rupee and the general price index continues to decline — having come down from 374 in November, 1948, to 314 in December, 1949 — both revenue and expenditure have continued to expand:

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Before India devalued her rupee in September last, Pakistan had a very voluminous trade with that country. Since then there has been a trade deadlock between the countries on account of India’s decision not to recognize the value of the Pakistan rupee. This development had given rise to the fear that the revenue from customs would greatly shrink. But this fear has proved groundless. As a matter of fact, revenue from this source has risen from the original estimate of Rs. 307.5 million to Rs. 347.5 million (revised). During 1950-51 the customs revenue will, of course, be less on account of the cheaper value of imports. It has been estimated that, after revising the rate of customs duties on a number of items,1 the country’s exchequer will receive Rs. 333 million under this head. There are not many industries in the country and customs duties are its principal source of revenue, so that the Government has to be quite vigilant about the yield from this source.

The revenue from income and corporation taxes has also increased, though only slightly (Rs. 95 million in 1950-51 against Rs. 90 million in 1949-50), but, on the whole, it appears that the revenue from this source would be considerably more if evasion of income tax could be stopped. In India the total collections from direct taxes during 1950-51 are estimated at Rs. 1,820 million and there is no reason why Pakistan should not be able to collect Rs. 150 million from this source.

The other principal sources of revenue are the central excise duties and the sales tax. Excise duties are expected to yield Rs. 62 million during 1950-51 as against Rs. 57.5 million during 1949-50. Sales tax really falls in the provincial sphere and it was taken over by the Centre for a period of two years from April 1, 1950. This period has now been extended by another two years. The yield from this source is estimated at Rs. 60 million both during 1949-50 and 1950-51. It may be mentioned here that while the Centre administers this tax, the proceeds are divided between the Centre and the provinces on a 50:50 basis. The new arrangement has ensured uniformity in the administration of the tax and a substantial increase in revenue.

Pakistan’s expenditure on defence.

Out of a total expenditure of Rs. 1,155.4 million during 1950-51, Pakistan is spending Rs. 500 million in defence. This is an unusually heavy drain on the country’s resources, but the Government cannot afford to be indifferent to the security of the country because of Indian aggression in Hyderabad, Junagadh and Kashmir and also because India will be spending as much as Rs. 1,680 million on defence during the same year. It is very surprising indeed that Indian leaders have not even yet realized that they have all to gain and nothing to lose by being friendly to Pakistan. Should they decide to settle all disputes with

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1 The main features of the new customs tariff are: Import duties have generally been enhanced from 5 to 15% on such items as tea, confectionery, fruit products, spirits and liquor, cigarettes, certain chemicals, paper, tyres and tubes, silk and artificial silk, hosiery, hardware and glassware, watches and clocks, kerosene oil and motor spirits, electrical instruments, cars, motor cycles and cycles and instruments and apparatus other than electrical; import duties on such items as mustard oil, jute manufactures, cuss fibre and yarn, covered crucibles for glass making, aluminium and copper ingots, pig iron and barryers has been abolished altogether; the import duty on linseed oil has been reduced from 42 to 15% (standard) and from 30 to 5% (preferential).

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The Prime Minister of Pakistan, Mr. Liaqat Ali Khan, talking to the Syrian Minister in Pakistan, His Excellency Mr. 'Umar Baha al-Amiri
Pakistan by peaceful methods, they will be required to spend much less on defence. Their jute and cotton mills will not close down or have to observe shorter working hours on account of shortage of raw materials. Nor will they be faced with the problem of finding markets for their cotton textiles and other products. In this context one can do no better than quote the Finance Minister of Pakistan from his 1950-51 Budget speech:

"I would, therefore, again in all sincerity appeal to the better minds of India to eschew the paths of provocation and adhere faithfully to peaceful methods of disputes, so that the available resources in the two countries can be diverted to the real tasks that face our respective Governments towards raising the living standards of our peoples."

**Nation-building activities of the Government.**

Pakistan, however, has not altogether neglected nation-building activities. The capital expenditure in 1950-51 is estimated at Rs. 415.8 million and *inter alia* it includes a provision of Rs. 40 million for Government-sponsored industries, such as jute and paper-mills in East Pakistan. The Government has taken this step because, whereas in other fields of industry, e.g., cotton, wool, tobacco, tanning and leather goods, private capital has been forthcoming at a satisfactory pace, in the dollar-earner and therefore most vital jute industry, as also in that of paper, private capital has been shy. The Government has sponsored five jute mills of 1,000 looms each, of which the first will go into production next year. Work is also starting shortly on a Government-initiated paper-mill which will cost Rs. 50 million in 2½ years.

The other very pressing need of the people in Pakistan is housing accommodation. The Government has given top priority to this matter and an area of 1,000 acres is being developed in a Karachi suburb at a cost of Rs. 8.9 million to provide houses for homeless refugees. The Government will itself build in this area 3,000 quarters at an estimated cost of Rs. 6 million. A sum of Rs. 16.3 million was spent in 1949-50 on providing residential accommodation for Government servants and another provision of Rs. 10 million has been made for the same purpose in the 1950-51 Budget. The Pakistan Railways spent Rs. 5.2 million on housing accommodation for their staff during 1949-50; during 1950-51 their expenditure on this item is estimated at Rs. 8.5 million.

**The Port of Chittagong.**

The importance of the development of the port of Chittagong for the economy of Eastern Pakistan is obvious. The urgency of the work has increased because of India's recent decision to withdraw transit facilities through the port of Calcutta, which she had given to Pakistan earlier. The Government of Pakistan are, therefore, doing all that is possible to develop the port as early as possible. The scheme has been divided into long-term and short-term phases. Already Rs. 6.6
million have been spent on the development of the port during 1949-50, and during 1950-51 the expenditure is estimated at Rs. 373 million. The cargo that is being handled at Chittagong is nearly three times its pre-partition average, and when the long-term phase has been completed, the port will handle nearly three million tons of cargo every year.

The Railways of Pakistan.

The railway services are also being improved. New lines are being opened on both the North Western Railway and the Eastern Bengal Railway. It is also proposed to purchase 65 metre gauge and 81 broad gauge light-weight steel coaches of modern design and 39 metre gauge and 23 broad gauge diesel electric locomotives, and also 1,500 wagons, primarily for the movement of jute from the interior to the port of Chittagong. These projects will in all cost Rs. 82.7 million, of which Rs. 50 million will be provided from the Railway Depreciation Fund.

A large number of development schemes, especially those relating to irrigation and generation by hydro power, are under execution by the provincial Governments, and the central Government is doing all that it can to help the provinces in this task. The provinces drew loans worth Rs. 55.2 million during 1948-49 and Rs. 70 million in 1950-51. A provision of Rs. 100 million has been made during 1950-51 under this head.

Both during 1949-50 and 1950-51, provisions under defence (Rs. 247 million and Rs. 250 million respectively) have overshadowed all others in capital expenditure, but this is because Pakistan did not get its agreed share of stores and equipment from the Government of India.

Capital expenditure will be met from the loans floated by the Government from time to time. It is an outstanding fact that in Pakistan only the Central Government can float loans, so that there is no possibility of friction or competition between the Centre and the provinces on this issue. The credit of the Pakistan Government is very high and already Rs. 860 million have been subscribed to the three loans floated so far. A provision of Rs. 100 million has been made in the 1950-51 Budget on this account.

In pre-partition India, receipts and expenditure for Railways and Posts and Telegraphs Departments were kept separate from the rest of the Budget as these departments were classified as commercial. In the Indian Union they are still following this tradition. In Pakistan, however, the two Budgets have been amalgamated for the sake of convenience. But the departments continue to be run on a commercial basis, although Pakistan inherited a number of lines which were built for strategic and not commercial considerations. The surplus for Railways is estimated at Rs. 30 million both during 1948-49 and 1949-50, while during 1950-51 the surplus is estimated to be of the order of Rs. 40 million. The Posts and Telegraphs Department resulted in a surplus of Rs. 2.5 million in 1948-49. The year 1949-50 is closing with a small deficit of Rs. 0.6 million, mostly because of the increase in the pay of the lower grade staff. The financial year 1950-51, it has been estimated, will result in a surplus of Rs. 1 million.

There is not the slightest doubt that the finances of Pakistan are inherently sound, and should she be able to have a short spell of peace, the defects in her financial system resulting from the absence of industries would certainly be removed. Also, once the disputes with India are settled, Pakistan will be free to devote all her resources to the building of her industries and the development of her agriculture.

THE LATE FIELD MARSHAL FEVZI CAKM此

(Died 10th April, 1950)

A great man, a very good Muslim and an intensely patriotic Turk

The early career of Fevzi Cakmak.

Field Marshal Fevzi Cakmak was the only living Field Marshal of the Turkish Republic, after Kemal Ataturk died in 1938. He was one of the founders of the Turkish Republic in 1923, together with the late Kemal Ataturk, and the President Ismet Inonu. Field Marshal Cakmak was born in 1876 in Istanbul; his father was 'Ali Bey, a Colonel of Artillery, his mother was Hasna Hanum.

He received his primary education in the parochial school of the Rumeli Kavagi in the Bosphorus. Then he attended the Sogukcesme Military School; then he entered the Kuleli Military College, after which he went to the War Academy (Harbiye). He became a Lieutenant in 1895, and he finally graduated from the Harbiye as a Staff Captain in 1898. He was appointed to the 4th Section of the Imperial General Staff, and later he was sent to the Balkan territories of the Ottoman Empire. His distinguished services in the Albanian and the Serbian provinces soon promoted him to the rank of a Colonel.

When the Second Constitution was proclaimed in 1908, Colonel Fevzi Cakmak was the Murasarif of Tascila, and also the Commander of the 35th Nizamye Division. After a short while he became the Chief of Staff of the Kosova Army Corps, while retaining his Mustasrifik of Tascila. When Italy attacked Tripoli in North Africa, Colonel Cakmak was appointed to the post of the Chief of Staff of the West Army Corps, against a possible invasion by the Italians on the west coast of the Balkans.

During the Balkan War in 1912, he was the Supervisor of the Movements Section of the Chief of Staff of the Vardar Army. After the Balkan War, he became the Commander of the Ankara Division. After three months in this post, he was promoted to the Commandership of the Fifth Army Corps, with its headquarters in Ankara. In March, 1914, he became a Brigadier-General, while still the Commander of the Fifth Army Corps.

At the outbreak of the First World War, Brigadier Fevzi Cakmak joined in the defence of the Dardanelles with his Fifth Army Corps. In January, 1915, he was appointed Deputy Commander to the Anaftarcis Army Groups, at the end of the Battles of the Anaftarcs, and a little before the enemy's retreat. He stayed as a Deputy Commander for about a month. From here he was again appointed to the Commandership of the Fifth Army Corps, and in September, 1916, he became the Commander of the Second Caucasian Army on the Caucasian Front, against the Russians. In July, 1917, he was promoted to the Commandership of the 11th Army fighting on the same front.

During the same year he was sent to Syria, as the situation was growing critical there. In Syria the Seventh Army was established by the soldiers returning from the Galatian Front. While he was serving as the Commander of the Seventh Army in Syria, he was promoted to the rank of a Lieutenant-General in July, 1918, in recognition of his distinguished services there.

JUNE 1950

21
**Fevzi Cakmak joins the National Liberation Movement.**

After the Armistice of 1918 and during the first few months of 1919 he was the Chief of the General Staff in Istanbul. During the first few months of 1920 he became the Minister of War. It was while holding these posts that General Fevzi Cakmak helped the great cause of the Turkish Independence, by sending arms and military equipment to the National Movement in Anatolia. He resigned from the Ministry of War before the Damat Ferit Pasha Cabinet came into power, which was notoriously against the national liberation movement in Anatolia. Believing that the national liberation movement could only be carried in Anatolia, General Fevzi Cakmak left Istanbul for Ankara on the 8th April, 1920.

The late Kemal Ataturk and the newly-established Turkish Grand National Assembly, considering the great military abilities of General Cakmak and also his distinguished services to the nation, decided to elect him to the Ministry of the National Defence, and also to the Cabinet Presidency.

The Grand National Assembly promoted Lieutenant-General Fevzi Cakmak to the rank of a Major-General on the 3rd April, 1921, after the second victory at Inonu.

A little while before the Battle of the Sakarya, when Mustafa Kemal Ataturk was elected as the Commander-in-Chief of the Armies, he was elected to the Deputy Chief of the General Staff. He remained as the Deputy Chief of the General Staff, and also as the Cabinet President, until the 21st July, 1922.

When the victory was achieved at the Battle of the Sakarya, the Grand National Assembly promoted him to the rank of a Field Marshal, and also awarded him with a Letter of Appreciation.

Field Marshal Cakmak was a great man as well as a great soldier. He had a remarkable knowledge of military and social sciences. His amiable personality, the excellent virtue of application, and true modesty, distinguishes him as an exemplary character. He served the Turkish Army, and the Turkish nation from the very beginning of the Liberation Movement and after the establishment of the Republic, as the Chief of the General Staff without a break till 1944. In which year he retired, due to the age limit, from active service with full honours.

After 1944 Field Marshal Cakmak spent his two years in quiet resting. He declined several proposals, coming from the Republican People’s Party, to nominate him as a Deputy for the Grand National Assembly. In 1946 he went into political life, and was elected in the General Elections of the same year as a Deputy, both from Istanbul and Kastamonu. He had been nominated as an Independent Member by the Democrat Party from Istanbul.

During this period Marshal Cakmak made a tour of the country and everywhere he was received with the warmest affection. He later accepted the Honorary Presidency of the Nation Party, which was established in 1948. He was nominated in the lists of this Party for the Istanbul Constituency for the General Elections held on the 14th May, 1950. Unfortunately, when the nomination lists appeared, it was learnt with the deepest regret that the great Field Marshal had died on the 10th April, 1950, at 7.35 a.m.

**The Funeral of the late Field Marshal Fevzi Cakmak.**

The funeral of the great soldier, the national hero, Field Marshal Fevzi Cakmak, took place on the 12th April, 1950, in Istanbul, with an unprecedented and most glorious ceremony. He was buried in the Eyub Cemetery in the Golden Horn, after a 22 kilometres’ march above the shoulders of a grateful nation.
The march took seven and a half hours to complete.

Istanbul lived one of its most historic days on the occasion of this funeral of a beloved son of Turkey. The streets were packed with thousands of people from the nearby villages, towns, and from the city itself, who wished to pay their last homage to the great soldier. A huge crowd was gathered around the house of the dead Field Marshal in the early hours of the morning. Everywhere there was a real atmosphere of deep regret and mourning; the flags were flown at half-mast and the shops were all closed.

The large congregation, a great part of which consisted of University students, was waiting for the coffin to appear in the entrance of the house. About 9 o'clock the relatives of the late Field Marshal and some members of the Nation Party arrived at the house. Some University students stood guard over the coffin of the Field Marshal all through the night; while at the changing of the last guard some were weeping and could be heard from the outside. The coffin was covered with the Turkish flag and also with the Ka'ba cover brought by the Ankara University students, who arrived at Istanbul the previous night, some 900 in number.

While the coffin was leaving the doors of the house, the congregation began reciting the Fatihah and the Takbir. Then the ceremony started with the march towards the Harbiye from the Nishantash. The coffin was not delivered to the hearse, as the nation's affection for the late Field Marshal was intense, and it was intended to carry the coffin above the heads to the burial ground.

Hundreds of baflaz — those who know the Qur'an by heart — and some Imams were reciting ilahas and kadhadas, in which the congregation were also joining, and so the funeral was presenting a glorious scene. The people watching the funeral all along the streets, on the building and tree tops, on the pavements, were all in tears.

Some old veterans of the War of Independence were offering to carry the coffin, and were crying: "We were his comrades, let us carry him".

When the funeral train reached the Harbiye, the school where the late Field Marshal was educated, it was noted that the flag was not flown at half-mast. At once a flag was provided and hung on the Ataturk memorial standing before the building.

When the great concourse arrived at the Square of Taksim, they found it was covered with a very large crowd. Now the funeral train had grown to twice its size with the addition of these newcomers. The takbis uttered by the thousands filled the hearts with the most inspiring effect. The order of the concourse was maintained by the young University students, which was now presenting the scene of a mighty river.

While the funeral was passing by the British and the American Consulates, it was noted that their national flags were flown at half-mast, and some other foreign institutions were also joining in the mourning by lowering their flags to salute the passing of a great hero. The very large concourse with its thousands now arrived at the Karakoy and crossed the Galata Bridge to Eminonu on the opposite shore. From the Ankara Caddesi and along the Divan Yolu, the coffin was finally brought to the Mosque of Bayazid, just before the time for the Noon Prayers.

The funeral prayers.

According to the official programme the military ceremony was to begin from Bayazid. So all the civil and military, the diplomatic corps, the representatives of the political parties,

A view of the Bayazid Square, Istanbul, Turkey, where a "mass of humanity" assembled to pay its homage to the Field Marshal Fevzi Cakmas, the hero of the Turkish nation
schools and universities, contingents of the armed forces, and also two military bands, had taken their places around the Mosque. An artillery carriage was waiting to mount the coffin.

The coffin was brought into the courtyard of the Mosque, and was left on the musalla — the place where prayer is offered. After a while two muezzins — the callers to prayers — with beautiful voices called to prayers from the two minarets. The Mosque and its courtyard was filled with Muslims for the Noon Prayers and then for the Funeral Prayers. President Izanu was represented by Lieutenant-Colonel Cudert Tolga; Husnu Cakir, the Minister of the National Defence, Ncemeddin Sadak, the Minister of Foreign Affairs, Serfeddin Burge, the Minister of corps of Pakistan, India and Afghanistan and other Muslim Customs and Excise, Members of Parliament, the diplomatic corps of Pakistan, India and Afghanistan and other Muslim States, were present. The Mayor of Istanbul, generals, the representatives of the societies, were also attending to pay their last homage to the great dead.

Thousands of young men bearing the badges of the National Turkish Students’ Union again took the coffin above their heads after the Funeral Prayers were over and proceeded to the Bayazid Square. While the coffin reached the centre of the Square in the tremendous crowd, the police were endeavouring to push back the crowd around the artillery carriage to make way for the coffin. In accordance with the official protocol, the coffin was to be carried to the Fatih Park with military honours and then to be carried to the Eyub Cemetery by cars.

The impressive funeral procession.

However, the youth intended to carry the coffin to the burial ground above their heads, and, therefore, it was found impossible to effect the official programme. The people also desired to see the late Marshal being carried on their hands and above their heads. In this condition, the Mayor of Istanbul declared to all the civil and military representatives and the members of the diplomatic corps that the official ceremony was ended.

Presently the coffin, above the heads of thousands and thousands of people, was on its way towards the Fatih Park amidst Takbirs. The University students were striving to control the situation, which was now filled with the highest emotion and the greatest affection. Happily there were no unfortunate incidents, and no one was seriously hurt.

After arriving at the Fatih Park, this most splendid concourse was heading towards the Edirnekapı. The Imam of the Mosque of Bayazid, when showing signs of fatigue due to old age, was immediately carried on the shoulders of the youth. The scene was an immensity; the coffin was now floating on a mass of humanity.

The funeral train arrived at the Eyub at 4 p.m., and was taken into the courtyard of the Eyub Mosque, in front of the tomb of Hazrat Eba Eyub Halid Ensari, a companion and the standard-bearer of the Prophet, who died during a siege of Istanbul. The last prayers were offered to the Almighty for His mercy on the Field Marshal’s soul.

The funeral was being followed by Mrs. Cakmak and the other members of the Cakmak family. The coffin was now ready for the burial in the family graveyard of the Cakmak in the Eyub Cemetery. Many generals, the representatives of the student body, the members of the political parties and others surrounded the grave, into which the coffin bearing the remains of the Field Marshal Fevzi Cakmak was slowly lowered at 5 p.m. The grave was on one side of his beloved daughter who died some years ago.

The orators who spoke after the burial were Hikmet Bayur, the Secretary-General of the Nation Party, General Sadik Aldogan, Yusuf Kemal Tengirsen, General Perven Demirba, Fuat Arna, Vafs Rasid Sevig, Erugur Akca and some University students.

All these were united in praising the Field Marshal as a great man, a very good Muslim, and an intensely patriotic Turk. May God rest him in peace, and cause him to abide in Paradise!

The salats (prayers) that are being offered by the muezzins beside the domes ascend to God, and then descend with glittering lights on the coffin, reaching the Mosque above the waves of humanity filling Bayazid.

A Muslim mujahid (fighter in the cause of truth) who once challenged fortune before his death, caused a messenger to take his shroud on a spear head, and proclaim that: “Salah al-Din Ayyub takes only this with him to the Hereafter!”

On this instance, the Muslim Turkish Field Marshal Fevzi Cakmak takes with him to the Hereafter the unceasing tears of an entire nation that has been profoundly moved by longing affection.

Al-Fatihah to his soul!

A GREAT TURK, A GREAT MUSLIM

By Kadircan Kafl (in the Yeni Sabah)

The Turkish nation had her innumerable heroes; this nation had never been ungrateful to those who served her. The Turkish nation was tolerant of their demerits, and very appreciative of their merits. However, this nation expresses admiration, respect and love with the utmost emotion to the very symbols of bravery and virtue. The great Field Marshal Fevzi Cakmak who was commended to the earth yesterday was one of them.

There are so many who may truly deserve the qualities of “exact and perfect” in the judgement of history and in the

Two articles reproduced from the Turkish Field Marshal

AL-FATIH A TO HIS SOUL!

By Ulunay (in the Yeni Sabah)

I see a coffin above the hands of thousands, the ten thousands, the hundred thousands!

To whom this coffin belongs which proceeds floating on a sea of humanity, and seems to salute the one side and then the other side, I wonder.

There is no covering on it inlaid with pearls. The only ornament that appears on it is the crimson flag and the Bismillah covering the fore of the coffin.

Whose is this simple and modest coffin, which burns the hearts of the thousands, the ten thousands, the hundred thousands, with the fire of anxiety; whose is it that causes the thousands, the ten thousands, the hundred thousands of people to cause their tears to flow into their hearts?

What kind of affection is this? What kind of love, O God! That this coffin, floating on the fingers, and the hands, as if to fly to the Seventh Heaven, is now the mahmal of a body, which dries the tears on the eyes of the carriers of this coffin to the gates of Paradise, withers the faces like the martyrs of the Karbala, burns the lips like the desert abus who lost their oasis?

What a treasure of virtues that this simple and modest coffin is bearing, that it is carried high up on the foreheads like the ikil (crown) of pride and honour!
control of time. Yet Fevzi Cakmak is one of these very few men who have gained immortality on the forefront.

The late Field Marshal was a brave and a great soldier, an ingenious organizer, a man with a profound knowledge, a symbol of virtues and sacrifice who had never attached any significance to personal whims and desires; a strong and a sincere Muslim; a man who was deeply in love with his nation, and naturally a terrible foe of Communism. To possess any of these virtues is a sufficient honour, yet Fevzi Cakmak possessed all these honours which could be possible for human kind to possess.

Augustus Caesar of the Roman Empire said at his last breath: "If I have acted well in the play, applaud me".

The Founding of the Turkish Republic, the late Ataturk's last words were: "What time is it?"

Before the Field Marshal passed to the Hereafter on the 10th April, 1950, at 7.35 a.m., he said: "Allah!"

Yesterday nearly half-a-million Turkish citizens, from the early hours of the morning to the early evening, filled the horizons of Istanbul with the voices of the glorious Takbir, carrying his coffin above the heads and burying him with the shedding of the sincerest tears.

Fevzi Cakmak has chosen as his last resting-place the neighbourhood of the Eski Eyyub Halid Ensari, the standard-bearer of the Prophet Muhammad. Presently he is a neighbour of Hazrat Eyyub, and will be his companion in Paradise after the Day of Judgement.

It is certain that the funeral that took place in Istanbul, with the sincere demonstrations of respect and affection of the intelligent and the patriotic Turkish Youth, has been spiritually attended by the entire nation from the Mount Agri to the River Tunca, and by our Muslim brethren living in many lands.

In these emotions we find the patriotism of our nation, their expression of admiration for the religion of Islam and for merit.

WHAT THEY THINK OF US . . .

The Role of Muhammad

A writer, Mr. Charles Issawi, has contributed an article "The Historical Role of Muhammad" in the anti-Islam American Christian Missionary quarterly "The Muslim World", Hartford, U.S.A., for April, 1950. We reproduce some of the passages from this interesting study of the role of the Prophet Muhammad, mainly to show the vast change that has taken place in the views of the non-Muslim world about the personality of the Prophet.

Mr. Issawi writes:

"During the last hundred years, the mass of historians have tended to discount the influence of Great Men on the course of history, seeking rather to explain the latter in terms of population pressures, economic development, class struggles, climatic changes, racial or national characteristics and the like. And, generally speaking, it is true that close examination reveals the part played by the Great Men of history to be much smaller than appeared to their contemporaries. . . .

"But there are some men who do seem to have delivered history from the course it would otherwise have taken and who may, therefore, be classed among the great historical forces. One such man was the Arabian prophet, Muhammad. . . .

"Islam is moreover not only a widespread but a very living religion. Not only does it retain its hold on its followers but it is steadily gaining ground. Its missionary activities have never slackened, even when the political power of the Muslim states was weakest, as in the eighteenth and nineteenth centuries and it has scored, and is still scoring, signal triumphs in equatorial Africa and South-East Asia. . . .

"Between Morocco and Iran live over 60,000,000 Arabs, the overwhelming majority of whom are Muslim but among whom Christians have played, and continue to play, an important part. These Arabs control some of the largest oil resources of the earth and occupy a strategic position in the center of the Old World. They are rapidly moving towards political unity and will doubtless make their weight increasingly felt in international affairs. . . .

"Islam. That Islam was created by Muhammad as perhaps no other religion was created by any single man is not a matter for controversy. Judaism evolved very slowly, through many centuries, before assuming a shape at all resembling the one it now bears. St. Paul has been called the "Second Founder of Christianity". But although Islam underwent considerable development—although it has not in fact even yet finally crystallized—its characteristic features were undoubtedly stamped upon by its founder, Muhammad.

JUNE 1950
The Koweit's Millions

In The Economist, London, for February 18, 1950, some comment is made on the great flow of wealth into Koweit. Although the observations are localised, they are typical of all the Middle Eastern countries.

The Sheikdom of Koweit has an area of approximately 6,000 square miles. It has only about 100,000 inhabitants. They have hitherto been very poor, making their living chiefly by pearl fishing, and as shipwrights. The Sheikh leased a concession to prospect for oil to the British Anglo-Iranian Oil Company and the American Gulf Oil Corporation. The resultant joint company, the Koweit Oil Company, realised the immense potentialities of its new field only as the result of its war operations. It extracted 800,000 tons from one field — Burgan — in 1946. By 1951, it will be extracting 24,000,000 tons per annum from the same field. By 1956, it hopes to be extracting 36,000,000 tons.

"To gain an idea of the future that these figures represent to the local ruler they should be compared with comparable figures for two large adjoining areas, Saudi Arabia and Persia:

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<th>Population (000,000)</th>
<th>Estimated Oil Output (000,000)</th>
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<td>1946</td>
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<td>Koweit</td>
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<td>Saudi</td>
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"Nor is this potential fortune in royalties all that promises to flow into Koweit's royal treasury. The Sheikh also owns a half-share in the so-called neutral zone of desert which he shares in undivided sovereignty with King Ibn Saud of Saudi Arabia. Since July, 1948, the Sheikh has leased a 50-year concession in his half of the zone to the American Independent Oil Company, at a dead rental, it is said, of $600,000 per annum, plus a royalty rate of 2½ per cent. The Sheikh also participates in the operating company. Considerable further profits, of course, accrued from the trade brought in by these companies and from their workers in local wages."

"What does such a ruler do with so much money? There is no fresh water in Koweit. To a foreigner, therefore, the first and most worthy target for expenditure would be improvement of the local lot by the installation of a fresh water pipeline from the neighbouring Shatt-el-Arab — the mouth of the Tigris-Euphrates. At present, all water comes thence by clumsy tanker. But the aristocracy of Koweit is conservative. It is also, by tradition, anti-Hashimite. It would rather not be beholden to Iraq for services at the source end of an immovable pipe. The late Sheikh, when he received his first installment upon the neutral zone concession, is said to have lodged an immense sum on sight deposit in New York. He belongs to a part of the world in which royal treasure is still kept in vaults or spent upon splendour."

"Here, in microcosm, is the social problem created whenever immense wealth suddenly accrues to an eastern despot. A scene that is the same, though less highly coloured, is discernible in Saudi Arabia. How are the oil companies, or the Western Governments concerned, to explain to such people the folly of aristocratic hoarding and the advantages to be derived from investing these new millions in improving the lot of the common?"

MONETARY EVENTS IN THE ISLAMIC COUNTRIES

Survey Covering the First Quarter of 1950

By DR. J. HANS

The monetary and financial policy inaugurated by the newly-created Indonesian Republic is doubtless the most salient event that has happened in the financial sphere of the Islamic countries during the first quarter of 1950. Another interesting feature of the period under review is the fact that the much-discussed decision of Pakistan to keep her Rupee out of the devaluation wave of September, 1949, was obviously a step in the right direction, otherwise the testing period of the past seven months or so would have indicated adverse symptoms. In the case of Iran the maintenance of the former parity of the Rial currency has entailed restrictive measures in the field of credits and increased unemployment. There is, however, little doubt that Iran will be able to overcome the present economic slump as soon as the supplementary agreement with the Anglo-Iranian Company of 1949 is ratified and the substantially increased royalty payments are available for the financing of the Iranian Seven-Year Plan. A very important evolution in the financial and monetary field is happening in Egypt since the beginning of the current year, apart from the fact that the sterling backing of the Egyptian currency is being gradually replaced by gold and dollar securities, the simultaneous emergence of an "Egyptian pound area" is to be registered as an interesting example of how to create a new Islamic financial centre. Egypt's move in this direction accidentally coincides with Pakistan's efforts to build up an Islamic banking system which is the partial solution of the greater and ideological problem how to adapt the social and economic structure of the country to the basic principles of Islam.

It would not be out of place to complete this brief survey by a few comments on the afore-mentioned events in Indonesia and Egypt.

Like Pakistan in 1947, the Indonesian Republic started as another newcomer among the sovereign Islamic States at the end of 1949. But, unlike Pakistan, the Government of Indonesia had to tackle financial and economic problems due to the troublesome events of the past eight years or so as a result of the Japanese occupation, the liberation in 1945, civil war, and final emergence as an internationally recognized State. Thus Indonesia has inherited from the past both an unbalanced budget and an inflated currency. The very first measure taken in the monetary field was a radical change in the foreign exchange system announced on 1st March, 1950. It was intended to promote exports and reduce imports. This was followed a week later by the drastic devaluation of the three kinds of circulating means of payment and deposits by 50 per cent. A third and definite monetary measure followed in April, as announced by the Government of Djakarta.

In the case of Egypt, the outstanding event is the continued buying of gold and United States Treasury bills in order to replace the British Treasury bills, which are still recognized as one form of legal cover of the Egyptian currency. Egypt left the "Sterling area" in 1947, and during the past three years or so
she has been endeavouring to consolidate her foreign exchange position by lessening the *de facto* links with sterling. The most recent experiment in this direction was commented upon by the *Financial Times*, London, 30th March, 1950, in the following manner: "An Egyptian pound area has been created within which commercial transactions are free, if carried over an Egyptian export account. A market for the Egyptian pound is gradually being built up in more important centres and as this pound is convertible into any currency in these centres an unimpeded flow of goods towards Egypt is contemplated."

A PAGE FOR OUR YOUTH

THE LEGACY FOR US MUSLIMS IS SOMETHING TO BE PROUD OF

In our issue for May, 1950, we related some incidents from the history of Early Islam on the conception of the equality of rights at law between man and man as understood by its followers who were nearest to the Prophet in point of time. This is a legacy in which the Muslims rightly take pride. Even non-Muslims now have to admit this as one of the outstanding achievements of Islam. For instance, a German writer and traveller, Count Hermann Keyserling, in his book *The Travel Diary of a Philosopher*, London, 1925, p. 201, observes:

"The natural character always seems somehow blurred wherever the crescent moon illuminates the landscape, which is particularly noticeable here in India, where the types are otherwise outlined so clearly. But its place is taken by a more universal, and no less definite character: that of Mussulman. Every single Mohammedan whom I asked what he is, replied: 'I am a Mussulman!' Why has this religion understood to substitute the national feeling by something wider? And by something which is stronger and significant? How is it that Islam, without a corresponding dogma, achieves the ideal of brotherhood, whereas Christianity fails in spite of its ideals?..."

Below we give some further illustrations of the equality of rights in the Society of Islam and solicitude which its leaders displayed in the execution of their duties.

King a Commoner in the House of God.

In 672 C.E. Caliph Walid, after performing the pilgrimage ceremonies at Mecca, intended to go to Medina to pay a visit to the "Mosque of the Prophet". The Governor of the town gave instructions for turning out all those in the mosque for the time the Caliph stayed in the mosque. There was one, Sa'id bin Musayyib, who in spite of listening to the orders did not leave the mosque. When pressed hard, he refused, saying: "What! Can the Caliph not suffer one's presence in the mosque — a house dedicated to God's worship?" The Caliph arrived, and was entering the gates of the mosque when again he was ordered to get away. The man kept to his seat. The Caliph just came towards him. The courtiers instructed him to get up as a mark of respect for the Caliph. The man was stung to the quick, and said, in a true Islamic spirit: "I can't serve two masters at a time. I won't rise. The Caliph ought to have come into the mosque not as a king, but as a commoner. Every distinction sinks into oblivion the time one steps into the House of God."

'Umar's concern for his people.

It is related of 'Umar the Great that in order to ascertain the real or woe of his people he would tour throughout the length and breadth of his dominions. Once upon a time he set out on one such tour through Syria, moving from place to place and listening in person to whatever grievances were brought to him. While on his way back to the capital he came across a solitary tent on the wayside. Dismounting, he approached the tent. An old woman was its sole occupant. He asked her if she knew aught about 'Umar.

"Yes," replied the old lady, "he has started back from Syria, they say. But woe unto him! So far, I have not had a grain from him."

"But, Madam," rejoined the Caliph, "how at all can 'Umar know anything about you in such a far-flung place?"

"Let him give up the reins of the Caliphate," retorted the old woman, "if he does not know about his people." 'Umar was deeply moved, and burst into tears.

A ruler must be ever-watchful.

'Abd al-Rahman, one of the close Companions of the Prophet, relates: "One night 'Umar called on me at my house. I said: 'Why have you taken the trouble? You could have sent for me, and it would have been a pleasure to me to wait on you.' It has just come to my knowledge that a caravan is encamped outside the town," replied 'Umar. 'The travellers must be tired and exhausted. Let us keep watch over them.' Consequently we both went to the place and kept watch all the night."

Arabia was once stricken with a severe famine during the régime of 'Umar. This upset him so much that as long as the famine lasted he rasted no meat, no butter, no fish, nothing delicious. He would bitterly weep and thus implore God: 'O Lord! Let not the followers of Muhammad perish for my mistakes. 'Aslam, his servant, says that he would have worried himself to death had the calamity lasted longer.

'Amr ibn al-'Aas, an intrepid Arab general, had laid siege to Alexandria. But the Romans collected the enormous resources of their mighty Empire and employed them in defending the city. So the Muslims failed to make headway, and the siege lingered. Caliph 'Umar was extremely anxious that this important citadel of the Roman power must be stormed and taken by the Muslim army. So the protracted siege vexed him and in a mood of anger he wrote to 'Amr ibn al-'Aas: 'Has the fatal touch of the Roman luxury degenerated you so quickly? Else, why should the victory be delayed so long?"

The words of the Caliph infused a new spirit into the Arab warriors. They made a determined attack and Alexandria was conquered. 'Amr immediately sent a messenger to Medina to inform the Caliph of the glorious victory. The messenger reached Medina at mid-day and took rest in the mosque, as he did not consider it proper to disturb the Caliph in his mid-day siesta. After the news of his arrival, however, spread out from the mosque and it reached the ears of the Caliph. The Caliph at once sent for the messenger and hearing of the great victory for which his eyes had forgotten their sleep, he reverently prostrated himself on the ground to Almighty God for the priceless gift.

He then turned to the messenger and asked, "Why did you not inform me at once?"

"Because I did not deem it proper to disturb your mid-day sleep."

"Is this the idea you harbour about me? If I be addicted to sleep at day-time, who will bear the burden of the Caliphate?"
Left — "The Court of the Lions" at Granada

This Palace was built by Muhammad the Fifth (731-769 A.H. — 1330-1367 C.E.), of the Nasiriyah Dynasty, five centuries after the building of the Qarawan Mosque in Tunis. It is amongst the best products of that age, and is very charming and bewitching in its excellent design and decoration. The name of this famous resting-place, "The Court of the Lions," is derived from the fountains in the yard, where the water flows from the mouths of twelve marble lions. The designs of this glorious masterpiece of Islamic art were copied in many houses in North Africa and replicas can be seen there at the present day.

The Taj Mahal at

One of the most enchanting masterpieces of Mughal art, one of the greatest Mughal kings, as a tomb for his favourite wife, Arzun Begam, a superb structure, surrounded by beautiful gardens, and a beautiful entrance. The Taj Mahal was built in white marble with black marble and precious stones. The huge onion-shaped dome, which dominates the building, is balanced by the circular minarets at the four corners, which are separate. Indian art is seen in the small partitions on the roof.

THE SPIRIT OF ISLAM

By MUHAMMAD

Islamic art is imbued with a spirit of beauty which makes it very similar, if not uniform, all over the Islamic World. Anyone who has toured the countries of that great corner of the world will be able to appreciate the desire to protect and to preserve the works of art of the former days gone by in the field of art. It is not uncommon to see many non-Muslims to be impressed and to write in praise of the splendours of Islamic art. It is there in the Islamic countries as monuments to the memory of the Muslims.

1 Courtesy, the Editor, al-Sa'dab, Baghdad.

Left — The Mosque of Sultan Sheh d-din at the Mosques of

Its construction was started in the 9th century, and it was completed by the famous Turkish architect Abu Al-Hasan. This mosque was copied from another mosque in Turkey, which is of mixed Greek and Byzantine architecture. The arches and columns of this mosque are typical of the Mosques of the world. The interior of this mosque is a masterpiece of Islamic art.

Right — A view of the 'Abbasiya, which is seen the Awan (Hall), and which leads to the courtyard architecture. The arches...
OF ISLAMIC ART

HAD AL-MURINI

with a religious spirit which makes it
in all the countries of the Islamic world the Islamic countries in the
amazed at the grandeur of this art
those responsible for its preservation
present day in a state of almost
undead.

Weating if we say that it is the
in Muslim countries that has made
grand feats of the Muslims in the
esthetic talent. It is this also that has
make detailed studies of Islamic art
and the glory and magnificence of these
this day in the various parts of
parts to the past achievements of the

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Shah Jahan, one of the most beautiful of
of Istanbul, Turkey
798 A.H.—1521 C.E. It is a credit
to the designer, Sinan, who designed over
style of this, as of the majority of
that of the Cathedral of St. Sophia,
style. In this illustration can be
supported by several smaller domes

Place in Baghdad. In the illus-
tion of which is of several domes
the style bears similarity to Persian
of "horseshoe" arches
Facing top — The Mosque of Shab Zand in Samarkand (now in the U.S.S.R.). It was built in the year 838 A.H.—1434 C.E. by order of King Olog Bey, the grandson of Timur (Tamerlane). King Olog Bey made the capital of Samarkand a centre of Islamic art and social life in Central Asia; but this role of Samarkand did not last for a long time. Now, many immemorial relics of the past glories of Samarkand, built during the reign of Olog Bey, remain a centre of attraction there. King Olog Bey had a great admiration for Persian and Turkish poets and was always their patron and protector. He was also a student of astronomy and wrote important books on this subject. The design and style of the Shah Zand Mosque shows the characteristics of Persian art, which had a marked influence on art in Central Asia: a large hall with Persian arches, onion-shaped domes, gigantic circular minarets in the four corners. The mosque is completely decorated with fantastic designs of bright coloured mosaics... all this can be seen in the illustration.

Left — The Tombs of the 'Abbaside Caliphs in Cairo. They date back to the 7th century of the Hejira, and are a magnificent example of the art of the Mamluks before its decline. The style is plain in itself, and can be compared with that of the al-Azhar Mosque of Cairo.

The domes are of pure Persian style which was popular during the 'Abbaside era, and are lavishly and very beautifully decorated with engravings in stone in the style of the Egyptian art of that period. Below — A view of the interior of al-Azhar University and its minarets in Cairo. It was built in the year 361 A.H.—971 C.E., but renovated later during the Mamluk's reign. The two minarets seen here were built by King Qawwarib Al-Ghuri of the Mamluke Dynasty (906-922 A.H.—1509-1516 C.E.).

The part of the building seen in this illustration represents the best of Egyptian art at the time of the Mamluks. Its grandeur is radiant, though the architecture differs from that of the previous era, which was noted for its simplicity of style.

All the artistic relics left by the Muslims in all parts of the world — the Alhambra in Granada, the Mosque of Samarkand, and in the Mughal period of India, etc., etc. — are full point to the fact that this art is characteristically a "Muslim Art" in spirit and essence, and that this spirit is common to all the Islamic countries without a single exception. But it is a fact, as well, that this Islamic art has been influenced at various times by other arts — the Byzantine, the Greek, the Persian and the Indian arts; and the similarity which Islamic art bears to these arts and the extent of their influence on the particular Islamic relic, are factors which help archaeologists and students of art to ascertain the source and the era to which the particular relic relates. The minaret of al-Qarawiyyin at Fez is altogether different in design from the minarets in Cairo or in Istanbul — this is so because they were built at times when the influence of a particular art was predominant. Even so, an art critic viewing these different Islamic architectural designs will not fail to notice that there is in them a marked trace of various non-Islamic art. But he will not fail to appreciate that the various characteristics of these arts have been combined together in Islamic art to produce something unique and charming. There were various causes which helped to produce this unique and typical Islamic art, amongst which one can mention:

1. The geographical element. This was a very powerful element indeed. The most notable relics of Islamic art are to be found in an area stretching from Spain
Below — The decoration on a Persian Book made in the 9th century of the Hejira (11th century C.E.)

Persian artists were famous for their magnificent decorations of books and for the elegance and charm of their work. The artists depicted animals and birds in glorious colours, and their achievements were truly remarkable. The skill of these Persian artists lies in their portrayal of things in a truly lifelike manner and their keen appreciation of the smallest details. This category of art occupies a special place in Islamic art and is comparable to the Andalusian (Spanish) art.
to India, where the climate is pleasant, the skies clean, the sun bright and warm, and the seasons balanced and far from severe. With these facts in mind, one will understand the artistic design and relics to be found in these Islamic countries.

(2) The historical element. This, too, is important and throws light on Islamic art. Islamic civilization has adopted many things from the Greek and Persian civilizations, and the influence of these civilizations was clearly marked in the days of the 'Abbasid Caliphs.

(3) The religious element. Perhaps this is the most influential element in the case of Islamic art. The architectural design of mosques was based on the dictates of the religion of Islam which prohibited the making or setting up of statues. Artistic geometrical decorations and refinements were, therefore, exhibited by the Muslim artists in architectural designs, engravings and mosaics, in which Islamic art attained a very high degree of excellence and charm.

Perhaps one of the most striking characteristics of Islamic art is the skill exhibited in engraving the name of God and His attributes and the name of the Prophet Muhammad, and also in employing some of the verses of the Holy Qur'an and sayings of the Prophet Muhammad, which exhort the believer to righteousness and remind him of God's infinite glory.

The illustration of the Mosque of Istanbul shows the extent to which Islamic art was influenced by Byzantine art. Nearly all the mosques of Istanbul bear great similarity to the design of the cathedral of Aya Sofia, that great relic of Byzantine architectural art at its best. Aya Sofia was originally the biggest church in the East, and was erected during the reign of a Byzantine Emperor. The diameter of its dome is about 31 metres. The Turks used it as a mosque in the 9th century, and added other domes to it in Byzantine style. The building is now a museum.

This cathedral is now a great favourite with visitors to Turkey and stands as a glorious reminder of the magnificence and charm of the old Byzantine art.

Other illustrations show the influence on Islamic art of Persian art, which was predominant in Central Asia. The influence of Persian art can be seen in the "horseshoe" arches, the "onion-shaped" domes and the rounded minarets.

Western critics on the Unison of Islamic Art.

Despite the fact that many arts have influenced Islamic art, it is true to say that Islamic art springs from one source and has one common denominator, and that there is no contradiction between the art of the various Islamic countries, although expressed in ways determined by local tastes and customs. Western art critics have always denoted Islamic art this unison and have said that Islamic art was nothing more than the wholesale adoption and imitation of Persian art. The truth, however, is that Islamic art sprang from one source, but that its development and growth in various Islamic countries has necessarily been influenced by the history, tradition and other characteristics of the country in question.

Perhaps the best way of explaining my point of view would be to say that Islamic art, which flourished and developed in all Islamic countries, can most readily be likened to a tree that varies the flavour of the same kind of fruit according to the soil in which the tree grows.

The Mosque of the Touloun in Cairo

This mosque dates back to the year 257 A.H.—870 C.E. and was founded by Ahmad bin Touloun, who ruled Egypt in the 'Abbasid period. It is amongst the most remarkable of the beautiful relics of that era, and is a typical example of the influence that the 'Abbasid art had at that time, when art was simple in its design but possessed striking grandeur.

The minaret of the Mosque exhibits the influence which Persian art had through the 'Abbasids. The top of the minaret is reached by a circular stairway built on the exterior, and this is similar to the old "Fire Domes" of Persia. The two upper storeys were added to the minaret four centuries later, and hence their typical Egyptian style.
A SUEZ CANAL THROUGHOUT THE CENTURIES

By REF KY HUSAIN LATIF

"Egypt, which is so profoundly impregnated with Muslim tolerance and with democratic and liberal principles, will know, when the moment comes, how to show once more to the world the loftiness of its conception of nobility of sentiment by its continual collaboration in the work of bringing about peace and prosperity to the world."

A glance at its history of pre-Islamic days.

The geographic situation of Egypt, placed as she is upon the crossing of the roads linking the three great continents of the ancient world, has resulted in making her an important centre of international commerce.

The Suez Isthmus, on account of its strategic position in Egyptian territory lying between Africa, Asia and Europe on one side, and the Red Sea and the Mediterranean on the other, has been, ever since the dawn of history, a principal means of communication for commerce. It was continuously crossed by caravans carrying merchandise between the ancient peoples. It is because of this important position on the crossing of these routes that the idea of constructing a canal to link the two seas had always been present in the minds of the more advanced of the peoples of old.

In fact, if we are to accept the assurances of certain archaeologists and historians, the idea dates back to Sesostris who, it is said, dug a canal 2,000 years before the Christian Era. Thus the idea is very ancient, in fact, about 4,000 years old.

However, as the world passed through cycles of prosperity and decadence, the importance of such a canal could not be appreciated continuously during 40 centuries. Its existence depended on civilizations existing at the time, on periods of war and peace, on economic relations between the countries of the Middle East, and indeed, upon many different international factors.

Thus, the canal fell into disuse in periods of adversity and was dredged out again during periods of economic prosperity and social progress.

Historians are agreed that the canal was dug once more in the reign of the Pharaoh Necho in the year 610 before the Christian Era, to link the Nile with the Red Sea by way of the lake Timsah. It was again reconstructed by the Persian king Darius, who conquered India, then by Ptolemy. It silted up again and was once again dredged out by the Emperor Darius and once more by 'Amr Ibn al-'Aas, under Arab rule.

Thus it can be seen that the canal enjoyed international renown from very early times, and merchants realized its importance during times of peace when trade developed.

In La Revue des Deux Mondes of 15th July, 1841, Lerrouyt wrote that the rulers of ancient Egypt had had the idea of joining the two seas by means of the Nile. They had, wrote this celebrated savant, excellent reasons for doing so. The first was to enable the Delta to benefit from this great link, for one of the principal objects of the canal must have been the trade of foodstuffs to Arabia. It was necessary, therefore, to join the canal to the Nile.

The geographical situation of Egypt brings it into contact with other nations, and its religious traditions inspired by Islam give it its character of courtesy and goodwill.

The second reason was the impossibility of founding a durable harbour on the coast of Peluse, not only because of the coastal outline, but particularly because of the existence of a continuous current flowing from west to east along the African coast. This current would quickly silt up any harbour. The third reason was the belief in ancient times that the level of the Red Sea was higher than that of the Mediterranean.

After Sesostris, the next ruler to dig the canal was Necho, son of Psammechus, in about 615 or 610 of the Christian era. We read in Egypt under the domination of Muhammad 'Ali, published in Paris in 1872, the following quotation from Herodotus, in which the canal is described: "The water feeding the canal was drawn from the Nile a little below Bubaste, near the Arab city of Panamos. This canal flows into the Red Sea." (Herodotus 11: 158).
In the reign of Nero the canal was called "Ptolemy's River". In Trajan's reign it was called by his name. After a long period of disuse the canal was re-opened by the Caliph 'Umar in order to encourage trade between Egypt and Arabia, and it remained in use until the Caliph al-Mansour ordered it to be stopped up in order to prevent stores from being taken to a rebel of the name of Muhammad Ibn 'Abdullah.

Thus it can be seen that the position of Egypt, situated on the crossing of the roads between East and West, has enabled her people to be in constant touch with the other countries of the Middle East and with the different cultures of the Mediterranean basin.

This is the cause of the courorous spirit of goodwill which is characteristic of the people of Egypt and of Egyptian mentality, in which the love of peace has been deeply rooted for centuries past.

Islam, with its principles of toleration and reason, which make it a religion of peace and understanding, added its share to the mentality of the Egyptian. After the conquests of 'Amr Ibn al-Aas, the people of Egypt believed in the supreme Divine Justice of a single God who punishes evil and rewards good.

It is thanks to such surroundings, to such a mood and to a spirit open to all civilizations, that Sa'id Pasha was able to begin again the reconstruction of the canal into its present-day form. In this, he followed the same desire of promoting international commerce and so benefiting the world generally.

**Its construction under Khedive Sa'id.**

In order to paint a true picture of the economic and political importance of such a canal, it would be necessary to outline all the intrigues of the European Powers, and all the political activities for and against the project. It would be necessary to publish all the political documents which passed between nations during the reigns of Sa'id and Isma'il.

But, triumphing over all difficulties, obstacles and adversity, Ferdinand de Lesseps, supported by Sa'id Pasha and later by Isma'il Pasha, was able, thanks to the foresight of the Khedive of Egypt, to carry out his plans.

The canal is 162 kilometres in length and was dug by Egyptian labour in the sand of an arid desert-like area. It joins the Red Sea to the Mediterranean, by way of the Bitter Lakes and Lake Timah. It is 10 metres deep and from 60-70 metres wide, and permits the passage of the largest ships. The canal reduces the journey to India by 3,000 kilometres. In fact, London is 6,000 kilometres from Bombay via Cape Town, and but 3,100 kilometres by making use of the Canal.

The construction of the Canal was no easy matter; this is how it is described by the Comte de Serionne, former chief agent in Egypt of the Suez Canal Company, in a publication of 1926 entitled *Égypte*:

"A little over ten years were required to complete the basic work of the Canal, ten years of gigantic effort. All had to be created. It was necessary to animate the desert, to bring to it innumerable workers and to house and feed them, in a word, life itself had to be given to a soil until then barren of all resources.

"At the beginning work was carried out by hand, and the fellahs wielded picks and carried away the sand in baskets. These were of the same race of fellahs whose wonderful powers of endurance, patience and discipline had already given to Egypt in the course of its history so many incomparable monuments giving rise to wonderment on the part of every succeeding generation."

**The inaugural ceremonies under Khedive Isma'il.**

When the canal was built, the Khedive Isma'il Pasha inaugurated it with a ceremony, the impressiveness and lavishness of which could only be matched by the importance of the object.

Continuous rejoicings, of a splendour reminiscent of the days of the great Caliphs of Islam, served to enhance the memorable day. Emperors, kings, princes, ambassadors, all in State apparel, were present, invited by the Khedive of Egypt to witness the marriage of the two seas, thus throwing open to the
fleets of Europe the short cut to the Far East.

In Cairo, for the occasion, was built the Royal Opera House, in which were entertained the visiting rulers. Verdi, the great Italian composer, specially produced his opera "Aida", which was a masterpiece of contemporary music. A special road was built to take the guests of the Khedive to the pyramids of Gizeh. A hundred and one other innovations and restorations were carried out on this memorable occasion of Egyptian history.

The Khedive was undaunted by any sacrifice or by any reform to make Egypt worthy of her history and to equal the most modern contemporary countries. In order to accomplish this immense task, it was necessary to obtain the collaboration of foreign scientists and technicians, and it was with this object in mind that the Mixed and National Tribunals were set up and the Egyptian Codes promulgated, and that the question of a Consultative Assembly was considered and finally set up in 1881 in the reign of Tewfik Pasha.

The Suez Canal declared open to the flags of all nations.

With his mind open to Western civilization, and impregnated with lofty ideas for social reforms and the most modern ideas, the Khedive Isma'il wished to make Egypt a part of Europe. Proud of the history of his country and of its civilization, which was the oldest in the world, he dreamt of making it into the most modern and powerful in the Mediterranean basin.

Urged on by his example and directives, Egypt progressed greatly and exerted prodigious efforts to realize his (Khedive's) great projects of economic and social developments, which contemporary Egypt inherited from him.

Indeed, it was because of these great efforts of the Khedive, the Government and the people of Egypt, and with a view to preserving this maritime link which was of world-wide concern, and which was the object of envy of so many countries, that the great powers assembled in England, and signed in October, 1888, the Convention of London, by which the Canal was declared neutral. Being a waterway of world-wide importance, it was to be henceforth open to the flags of all nations, without distinction or discrimination.

It is in a similar spirit of neutrality that Article 14 of the Act of Concession states: "We solemnly declare, on our own behalf and that of our successors, that the great maritime Canal from Suez to Peluse and the ports dependent on it are to be for ever open as neutral, to all merchant ships travelling from one sea to the other, without distinction of nationality, without excluding any nationalities, subject to the payment of the Canal dues and the observance of the Canal regulations to be set up by the Company holding the concession for the management of the Canal."

The relations of the Egyptian Government with the Suez Canal Company.

A limited company of Egyptian nationality whose registered office is in Paris and whose executive department is in Egypt, presides over the destinies of the Canal. It is the Compagnie Universelle du Canal Maritime de Suez, the holder of the concession, which is closely linked with the Egyptian Government by virtue of the Canal’s political significance and its situation on Egyptian soil.

The company, although subject to various political influences on account of the shareholders consisting of the Governments of different countries, does, nevertheless, try to follow its neutral principles in the service of world-wide interest. Egypt, for her part, has always treated the company with goodwill and courtesy. Various negotiations, always crowned with success, have taken place between the company and the Egyptian Government. By a recent agreement, the Egyptian Government has exempted the company from the general law applicable to limited companies. In taking this step, the Government was influenced by its spirit of comprehension and collaboration in world-economy.

The President of the company, in the course of negotiations with the Egyptian Minister of Trade, found him to have a profound understanding of the international economic interests which manage the Canal. It is this understanding which has enabled the Government all along to collaborate with the company by means of mutual help.

The economic importance of the Canal to world trade lies
The Canal and the efforts of the Colonial powers to acquire its control.

The opening of the Canal brought about a revolution in world commerce. Ships which had to go right round the continent of Africa to reach the Far East could now use the Canal. Goods which before had been costly to send and the date of arrival of which was uncertain, could now be the object of regular deliveries in view of the cheapness and shortness of the route. As a result, repercussions made themselves felt far and wide.

This is why all the Mediterranean Powers and all the Powers possessing colonies attempted to gain economic and military control over the Canal.

Holding a key position in lines of communication of worldwide importance, the Canal became the object of a keen envy on the part of commercial and maritime powers.

For this reason, the International Convention of Constantinople, drawn up on the 29th of October, 1888, "set up the establishment of a definite régime destined to guarantee for all time, and to all powers, the free use of the Suez Canal and thus to support the régime under which the Canal was placed by a firman of His Imperial Majesty the Sultan, of the 22nd of February, 1866, sanctioning the concessions of His Highness the Khedive."

The Article I declares: "The maritime Canal of Suez will always be free and open in times of war and peace to all ships of war or commerce whatever their flag. Consequently, the high contracting parties agree to make no attempt at the domination of the Canal in times of war as well as in times of peace."

However, as the Canal crosses the Egyptian territory and consequently depends on Egyptian sovereignty, it is Egypt and Egypt alone which should have exclusive control of it. The canal was, after all, entrusted to Egypt by treaties and by natural right.

Egypt can never give up this right. It is a natural and normal right and goes to the root of Egyptian interests which permitted of no attempt at weakening complete Egyptian Sovereignty. This also affects the general interest of the world, for Egypt is the country best qualified to guard the Canal, without taking sides and with no ulterior motives. There is no doubt that she would apply principles of international law in carrying out this task and would do so in dealing with all nations without preference.

In any event, to entrust the care of the Canal to Egypt is not only to entrust it to the nation most qualified to receive such a trust, but to the nation through whose territory it passes and whose sons died exhausted in the task of digging it. Indeed, to the country which by its past history has shown itself to be most profoundly understanding of its international rôle, with liberal tendencies and lofty conception of the duties devolving upon it.

The economic importance of the Suez Canal has no need to be emphasized; the political rôle it can play in addition to being an international link is one of first importance.

It is for these reasons that the guarding of the Canal must be entrusted to a democratic neutral country, having no imperialist aims and which considers always that the legitimate rights of other peoples are as sacred as its own.

Egypt, which is so profoundly impregnated with Muslim tolerance and with democratic and liberal principles, will know, when the moment comes, how to show once more to the world the loftiness of its conception of nobility of sentiment, by its continual collaboration in the work of bringing about peace and prosperity to the world.

**DEVELOPMENT OF EDUCATIONAL AND SOCIAL INSTITUTIONS IN ISLAM**

**By AHMAD SAMIH AL-KHALIDI, M.A.**

"To sum up, we may say that the sanctity of 'ilm (knowledge), its facilitation to the commoners before the selected few, seeking after knowledge for knowledge's own sake and not for worldly gain, the combination of knowledge with conduct and the application of its ideals in life, travel for the sake of attaining knowledge as an aim, the assurance of the means of living to students by the State, the treatment of the scholars with sympathy, love and care, the respect of 'ulamas and their glorification, the endowments on public educational and social institutions, the care of orphans, blind and social misfits, the collection of knowledge in the form of books, the treasuring of books, the cleanliness of the body, soul and mind, the promotion of public baths and running water, all these and many others are amongst the lasting contributions of Islam to the spheres of education and social welfare."

**Women as heads of institutions of learning.**

It is indeed interesting to note that women shared to a marked degree in the administration and upkeep of these ribats. Special ribats were known to have been built for women, with Sheikhas at their head. The inmates of these institutions were required to abide by a strict code of regulations and were taught the 'ilm Tawwuf — mysticism — which by now had become a science; together with the Qur’an, Hadith, 'Fiqh (Jurisprudence) and language, etc. Thus women joined men hand in hand not only in the Jihad, but also in prayers and the pursuit of knowledge.

Special ribats were built for widows and spinsters (who remained in them until they got married), and married women who differed with their husbands, until they had settled their differences.

It seems superfluous here to add that women frequented these madrasas — schools — as students or teachers, and participated in the life of these institutions with men. The stipulations in some of these waqifiyas — endowments — varied,

\[\text{1 According to Hauwadith al-Jami'a, "the Caliph ordered the conversion of Dar Suyatan into a ribat for mystics and, appointed Sheikh 'Abd Jilah as 'Sheikh', to the ribat. He also endowed Dar al-Sabit and turned it into a ribat for women, appointing the Sherifa bint al-Muhtadi Sheikha (fem. of Sheik) as Head of the said ribat."}

\[\text{2 The second article in this series appeared in The Islamic Review for May, 1950.} \]
some of the schools in Damascus made it a point that women should not be admitted to them. This goes to prove that women were in the habit of actually frequenting these institutions, or some of them at least, but that some endowers were against the practice of co-education, hence the stipulation.

Again, the study of the lives of noted learned women, as demonstrated in the standard works on Ta'baqat (biographies) provides us with ample data on this matter.

According to Hanbali in his Shadharat (5, events of the year 616 A.H.—1219 C.E.), al-Ukbari, the blind Grammian, noted for his erudition in Syntax, Arithmeric, Algebra, Calculus, Fiqh, and the Qur'an, etc., was assisted in his academic life by his learned wife, who selected and read for him his references and sources. Whenever he made up his mind to write a book, she took upon herself to prepare all the required references, then read to him the relevant extracts; thereupon he dictated his new work.

We further observe that Muslims glorified books and took great pride in founding libraries. It is significant that Caliphs, emirs, noblemen and ulamas encouraged the collection of books, and spent huge sums in obtaining rare copies, magnificently bound, as from the first and second centuries of the Hejira, when they started to record on paper essays and books. This tendency can be easily traced in Muslim history, as the endowment of books to mosques, madrasas and ribats was ever present throughout the ages even during the Ottoman régime.

As a result of this, the art of handwriting attained a high degree of perfection, and became one of the coveted arts and requirements of an educated man.

The tolerance of Muslims in their relations with non-Muslims.

We must point out here the tolerance of Muslims throughout the ages in their relations with non-Muslims, except in some isolated short periods, when Muslims suffered as much, if not more, than their compatriots from a tyrant's rage. The people of the Book, Christians and Jews, studied in Muslim kutub—elementary schools—in the early centuries, when Mutawakkil, the Abbasid Caliph, prevented them from doing so in the year 235 A.H.—849 C.E. This order, however, was only a temporary measure.

References go to prove that Christians played a prominent rôle in medicine, and the translation of "mental sciences" in particular, from Syriac and Greek into Arabic. Yet many of them held important administrative and medical posts under the Abbasid and Fatimid Caliphs, and contributed to the progress of 'ilm—knowledge—and culture. (See Ta'baqat al-A'ibba by Ibn 'Usaib'ia, and Tarikh al-Hakama by Qifri.)

This tolerance can be shown even during the Crusades, which was a period ripe with religious hatred and animosity.

As examples, we mention the case of the noted mathematician, Kamal bin Yunus al-Musuli (died 659 A.H.—1261 C.E.), who was well-versed in Fiqh and the Old and New Testaments. Christians and Jews flocked to him and read under his guidance the Bible and Gospels, which he explained to them so clearly that they admitted he had no equal.

Again, Falkhr al-Din al-Baghdadi was in the habit of attending a church to study Logic and Philosophy under 'Ali bin Murqos, a Christian doctor.

Another signal instance of Muslim tolerance is quoted in Fawâsîl al-Wâfâyât, Part 2, p. 234, when discussing the biography of Sadr al-Din bin Marhal (died 716 A.H.—1316 C.E.). He informs us that carpets and lamps, belonging to the Mosque of Ghumri in Cairo, were loaned to Christians to adorn some Coptic Churches on certain occasions or festivals.

These and many other typical examples go to show the degree of Muslim tolerance, in ages which were imbued with the fanaticism and religious intolerance in other sections of the globe.

Administration of the educational Institutions.

On the question of the internal organization of these institutions, it is to be observed that they were subject to a code of regulations and laws in accordance with the stipulations laid down by the endowers or the State. Thus, the number of students attending the courses, or inmates in an institution, was usually fixed and conditions of admission were defined together with the curriculum, or belief of teachers, the stipends for students, food, clothing or medical care. When, therefore, the Shuyukh (plural of Shai'ikh) or guardians abused their duties, the qadi (judges) interfered and re-instated the endowers' conditions even after a lapse of hundreds of years.

Schools as from the 4th century of the Hijra were built according to a plan. Care was taken to embellish and adorn them. According to Ibn Badran, madrasas—schools—could be distinguished from dur al-Qur'an—the Houses of the Qur'an—or dur al-Hadith—the Houses of the Hadith.

Further, certain madrasas were adorned with "clocks", fixed on the main gates, of which may be mentioned the Mustansiriyya in Baghdad (631 A.H.—1233 C.E.) and the Qimariyya in Damascus (665 A.H.—1266 C.E.). These clocks were a great innovation in those ages.

In Tarikh al-Talib we read a vivid description of the Bab al-Salat (The Gate of the Clocks) outside the Aminiyiya, endowed by Amin al-Dawla in Damascus in the year 524 A.H.—1129 C.E. These clocks showed every hour of the day. Each clock was composed of birds, a serpent and a crow, all made of brass. At the end of each hour, the serpent came out and hissed, whereupon the birds would cry, and the crow would caw, and a ball of brass would fall into a bowl.

All of these schools were supplied adequately with running water. Many of them had ponds in their open square yards, surrounded by arcades with rooms for students. They also included a mosque for prayers, a kitchen, store rooms, and often a private residence for the sheikh of the school and his family. In some cases the madrasa was built of two storeys, the ground floor for study and prayers, the first floor for living purposes.

Every madrasa had a shaikh—a Head—who was assisted by a number of madarisim—lecturers—and mu'adhin—assistants or répétiteurs. Some schools had an imam, a librarian, a qayyim—an overseer—a nazar—a supervisor—and a baywah—gate-keeper.

The same may be said of ribats, khaniqahs and bimaristans, which had Shuyukh—Head Doctors—gawwam—a male and female attendants—maezzin, imams, etc.

Some endowers described in detail the food and clothing of the students or inmates, the equipment and furniture, the school materials and even the quantity of soap to be distributed. Others went further and enumerated the kind of sweers and nuts the students or inmates were to get on certain occasions.

Again, conditions in these institutions varied to a great extent. Some schools limited their curriculum to the teachings of one rite, others to more than one, and others still went so far as to prohibit the teachings of certain rites, or the admission of certain types, sexes, or groups.

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2 One of the stipulations in the Mustansiriyya included the appointment of an able doctor, whose duty was to attend to the medical needs of the students and to administer medicines to them.
3 Ibn Badran, p. 115, relates that al-Zamalkani, the Qadi (685 A.H.—1286 C.E.) examined the "wasiyya" of the Aminiyiya School (524 A.H.—1129 C.E.) and found that certain properties attached to the school, and allotted to house poor students, had been leased. He cancelled the lease, and restored certain lessons to be taught on Tuesdays and Fridays.
4 Some of these institutions were provided with a hamam—Turkish bath—others had baths adjacent to them.
The lecturers.

The regulations governing the mudarrisin — lecturers — varied also. Some were to teach in one school and no more, others were allowed to alternate or to delegate others in their place. It is observed that posts were divided amongst candidates into fractions of a half, a fourth, and even an eighth as from the 6th century of the Hijra — the 12th century C.E. This practice was abused and instances of the sale of some of these shares in the teaching posts are on record.

The standards of teaching were adapted to suit the mental powers of the students. According to Sukki’s Tabaqat ash-Shafi’iyya al-Kubra, 5–148, al-Imam Hayat al-Din was in the habit of delivering lectures on Ghazzali’s teachings, of varying grades to suit the mentalities of the élite and the common masses as well.

It may be recorded here that Caliphs, Sultans, Queens and Princes were known to attend the opening ceremonies of schools and listen to the public lectures.5

The mudarris — lecturer — seated on a chair or a platform, with qajibs — jurists — on his right and left sides, assisted by his mu’id — assistants — and surrounded by his eager students, would open his lecture by reading an extract from the Qur’an. He then delivered his lecture, while the students recorded their notes or asked questions, and the mu’id — assistant — continued reading portions from the text, which the mudarris expounded.

The relations of the rulers with the lecturers in Colleges.

Caliphs, Sultans and Governors, impressed by the wide erudition of the mudarrisin — lecturers — would generously award them presents in the form of turbas, scarfs or furs, which differed in quality according to the position of the lecturer. Qalqashandi has left us a detailed description of these regal gifts which were given to the lecturers on these occasions.

Teachers delivered their lectures according to a fixed timetable assisted by mu’ids — assistants — who sat at their feet in order to read them the texts or to help in conducting recitation lessons. A teacher was described as having so many ink-pots, i.e., students. The reader is advised to consult Ibn Khuldun (chapter on Education), Qalqashandi, Ibn Juhair and Ibn Baruta, together with the standard works on Tabaqat — Biographies, for they supply us with most interesting informative literature which describes the aims of education, the methods of teaching and the text-books adopted throughout the ages till the 9th century of the Hijra — the 15th century C.E.

It should be mentioned here that memory and repetition played a great part in the methods of teaching. Again certain assigned text-books came to be regarded as prerequisites for acquiring knowledge in a particular branch of study. As things developed, summaries and abridgements of standard works became popular.6

The lecturers mixed freely with their pupils.

In spite of the privileged position of teachers, it may be remarked that they mixed with their pupils, exchanged ideas and jokes with them and supervised their home-work.

An interesting incident is reported in the 7th century of the Hijra — the 13th century C.E. — regarding Sheikh Dakhur of Damascus (died 628 A.H.), well-known medical author and founder of the Dakhuriyya Medical School. This learned doctor was suddenly struck dumb, and could not continue

delivering his lectures, but found means to do so by writing his notes to his students on a blackboard.

Speaking of the origins of these educational institutions, we may state here that ‘ilm — knowledge — was pursued in a feverish manner ever since the Prophet preach his mission. Thus the masjid — mosque — was the first madrasa — school — and is still regarded by all followers of Islam, who gather in mosques to hear a khatib — preacher — a mudarris — teacher — a rauiya — relater — of a Hadith, etc.7 This tendency quickly developed into a tradition which may still be observed in the lands of Islam.

It is a well-known fact that the Caliph ‘Umar sent ‘Ubada bin al-Samit as a qadi — judge — and a teacher to Palestine, linking Justice and ‘ilm — knowledge — in one cause.

Thus the teacher or ‘alm, or muhdalib, may be a nobleman or a freed slave, a man or a woman, a youth or an old man ripe with years. The important element in the system, as it has already been pointed out, has always been the muhdallim — teacher — rather than the place. You may find him teaching under a tent, or a tree, or in a khatiga in the garden of a spacious mosque, or in a magnificent hall in a madrasa or a ribat.

It is a fact that the kuttabs or maktab — elementary school — appeared during the reign of Abu Bakr (11-13 A.H.—632-634 C.E.), as stated in the Ijma, 3-169, and not during ‘Umar’s reign as mentioned in Qasibi of the 4th century A.H. — 10th century C.E., published by Professor Ahwani of Cairo. These schools were accessible to both commoners and sons of noblemen alike. Mu’tasim, son of Harun Rashid, frequented the common kuttab, accompanied by his slave companion.8 Al-Washt of the 4th century A.H. — 10th century C.E. — was a teacher in the Kuttab al ‘Amma — common or public school.9

Noblemen and commoners frequented the same school.

It is interesting to note that sons of Caliphs and noblemen were taught at home under muhdalib — private tutors — as is the case with sons of the upper classes in all ages. Yet al-Mu’tasim actually attended the common kuttab, which goes to prove that even sons of Caliphs made use of these common schools, under the early Abbasids.

There is no doubt that these kuttabs existed in all parts of the empire and were crowded with pupils.10 Many of them, however, were private institutions, whilst others were under the direct supervision of the Caliphs. Abu Bakr was known to admit even sons of prisoners-of-war to these kuttabs. Education was mixed for boys and girls in the kuttabs, but special kuttabs

5 For a complete discussion of titles of teachers, preachers, etc., up to the 9th century, consult Qalqashandi, 5:463.
6 According to Ibn ’Abd Rabbo (died 328 A.H.—939 C.E.), the learned — ‘alm — must be endowed with three traits. He should not look down upon those junior to him, nor should he envy those superior to him, nor receive any price for the knowledge he bestowed. He should be of good presence, respectable, serious, silent, slow in motion, firm and not excitable. He must not stammer, or wipe his breath when talking.
7 This “Maktab al ‘Amma” is mentioned in Ibn al-Nadim, but we also come across “Maktab al Khussa” or private or “school for the elite”.
8 Al-Mu’tasim was illiterate. He had been in the habit of attending the kuttab, but in his slave attendant. One day his father, al-Rashid, saw him alone and enquired about his slave friend. Al-Mu’tasim informed him that he had died and thus was saved the trouble of attending the kuttab. Rashid’s reaction was immediate. “By God,” he said, “wros you to you, shall you no more see the kuttab or school?” He grew up, thus illiterate.
9 According to the historian, Diyarbakri, 1-72, al-Dahhak al-Khorasani was a muhdalib — private tutor — under Yazid bin ‘Abd al-Malik (101 A.H.—719 C.E.) and had 3,000 boys to look after. Again in al-Najimu al-Zahra 3 (events of 440 A.H.—1057 C.E.), a plague spread in Bokhara, Samarkand and Balkh, where a school teacher had 900 pupils, all of whom died in that epidemic.
for girls were also known to be found. Some teachers levied fees
from their students, others, however, volunteered to teach in
spite of their extreme poverty.  

In these kuttabs — schools — the Qur'an, Reading, Writing
and Arithmetic (the three R's) were taught. Boys completed
their elementary education between the ages of seven and six-
ten, and later on joined the halaqas — circles of the
muqaddim — teachers — seeking to improve their knowledge
from one centre to another.

Throughout the ages standard text-books on various sub-
jects were deemed essential. Young students were expected to
master them by memorizing them and thus qualifying as faqibs
— jurists. This aspect, unfortunately, was exaggerated, so that
in later stages, an allim — learned man — was invariably
described as a faqib who had memorized so many books. Many of
these books, particularly in later ages, were no more than
abridgements or commentaries on commentaries of summaries
of original source books. In time the curriculum narrowed
down and as a result reason was not developed. Rote memory
alone became the criterion of an educated man.

This tendency, in our opinion, explains one of the causes
of the deterioration of the educational system, and many of the
old type Muslim schools still suffer from this defect.

Ibn Khaldun rightly objects to the early introduction of the
Qur'an to children before they excel in the art of reading. He
refers to the method proposed by Abu Bakr bin al-Arabi, and
agrees with it, namely that children should master reading before
tackling the Qur'an. Ibn Khaldun, however, adds that Abu
Bakr's suggestion could not be applied, and regretfully remarks
that conventions do not allow its use in schools.

On the occasion of the completion of the Qur'an by
children, ceremonies were held, and in the case of Caliph's sons,
presents were lavished on the muaddib — tutor — and alms
distributed to the poor.  

The teacher remained the centre of interest in the system
during the first three centuries in particular, till the appearance
of the madrassa, where jurisprudence, the Qur'an, language,
mathematics and philosophy were taught. He continued retaining
his prestige and privileged position, but kept moving from
one educational centre to another, while students followed his track wherever he went.

It should be noted that institutions for teaching the Qur'an
appeared in the first century of the Hijara, of which the Dar
al-Qurra — House of the Readers — in Medina was one of the first
to exist. During the 6th and 7th centuries, Dur al-Qur'an
and Dur al-Hadith began to turn up in Syria and Egypt. Some of
these institutions tackled both subjects and were known as
"Dur al-Qur'a wa Dar al-Hadith."

One of the schools in Jerusalem specialized in nahwu —
syntax — and was known as al-madrasa al-nahwiyiya, founded
by al-Mu'azzam, nephew of Salah al-Din in the 7th century.
This school was in the precincts of the Haram al-sharif, and

 housed twenty undergraduates. The reasons for building this
institution was that Mu'azzam himself was not only fond of
nahw — syntax — but exceptionally well versed in it.

It may be significant here to mention that there were
medical schools in Damascas, Cairo, Baghdad and Basra. We
have already stated that bimarstans served as medical schools,
and in most of these hospitals the Sheikh al-Astibha — Head
Doctor — tutored several medical students. These hospitals
were highly organized. They had sections for men in addition
to female patients. They also had surgical departments, together
with sections for fevers, malaria, eye and mental diseases. A
Pharmacy was attached to the hospital together with doctors,
male and female attendants. A complete description of these
medical institutions may be seen in Ibn Jubair's Travels, al-
Maqrizi, al-Na'aym and Ibn Badran.

As an example of the attitude of the public to hospitals, it
is remarked that one often comes across the statement that so
and so was admitted to the bimaristan — hospital — for

 treatment.

We feel we must mention here the appearance of a youth
movement, known as Futuwewa, in Baghdad, under Caliph Nasir
in the year 622 A.H. — 1225 C.E. It was a form of brotherhood
and a system of chivalry. Its roots may be traced to the
chivalrous deeds of 'Ali bin Abi Talib, the brave and
accomplished Companion of the Prophet Muhammad.

The members were known as Fitayn, and had a special
uniform, wearing a sirwal (wide trousers) with crests. They
were initiated into the movement by a special ceremony, held
by the Caliph. The first Arab to hold the title of Fata al-'Arab
was Ya'qub bin Muawiya.

This system was copied by the Ayyubides, Mamlukes and
the Turks. Under the latter it became known as the Akhbinya
— Brotherhood, described in detail by Ibn Baruta (725 A.H. —
1324 C.E.), as will be seen later.

We have limited our discussion in this study to institutions
in the Middle East. Western Spain and the Muslim Far East
merit special attention. However, our study of Ibn Khaldun
touches some phases of the educational movement in Andalusia
and North Africa, but only in a casual manner.

It may safely be deduced from the study of the travels
of Ibn Jubair (581 A.H.—1185 C.E.) that the Muslim East was far
more advanced during his time than Andalusia and North
Africa, in respect of its schools, ribats, hospitals and the
facilities awarded to students. Ibn Jubair encourages Andalusian
students to travel eastwards in order to gain knowledge. He
says: "He who of the youth of the West seeks success should
turn to the East, desiring his country of birth in order to
pursue knowledge, for there he will enjoy all facilities," and
the same attitude is taken by Ibn Khaldun much later in the

The importance of al-Azhar, Cairo, in imparting
knowledge.

We cannot close this introduction without referring to the
unique rôle played by al-Azhar University, which started as a
mosque in 361 A.H.—971 C.E., and quickly became a College
or University, teaching jurisprudence, language, mathematics

  12 Some of these teachers did not even have clothes to change. Accord-

  ing to Subki 4—271 (op. cit.), 'Ali bin Hasan (535 A.H.—1156 C.E.)

  had a turban and robe which he shared with his brother. When

  one of them was out, teaching, the other stayed at home.

  13 In Hawadith al-Jami'a (year 632 A.H.—1234 C.E.), 'Abdullah, son

  of Mustansir, completed the Qur'an under his muaddib — tutor —

  Ibn al-Nayyar. The Caliph presented him with silk robes which

  he declined to accept with a donation of two thousand dinars and

  a mare (sometimes a mulata was given). Presents were also given
to him together with two hundred dinars. A great banquet

  was held in honour of the occasion, and forty-two camel loads were

  despatched to the muaddib — (tutor's) house. Presents were lavish-

  ly distributed to all concerned, including servants and attendants.

  14 Abul Qasim al-Mujir al-Baghdadi taught in the Nizamiyya at

  Bagdad, then in Damascus, then in Shiraz, then in Wasit (587 A.H.

  —1191 C.E.), and returned at last to Baghdad (cf. Subki 4—304

  op. cit.).

  15 Dakhuriyya Medical School, Damascus. Founder born 565 A.H.—

  1169 C.E. Danyasiyya Medical School, Damascus. Founder born

  605 A.H.—1208 C.E. Mustansiriyya Medical School, Baghdad.

  Founder born 631 A.H.—1233 C.E. Nasiriyya Medical School, Basra.

  Founder born 640 A.H.—1242 C.E. Labudiyya Medical School,

  Damascus. Founded 671 A.H.—1272 C.E. Muhathabiyya Medical

  School, Cairo. Founded 676 A.H.—1277 C.E., etc., etc.

  16 Dakhur, head doctor in Damascus, taught medicine in the Nuri

  Hospital, Damascus. Again, Mu'azzam al-Din taught in the Mansuri

  Hospital, Cairo, 694 A.H.

  17 The Ayyubide Sultans fighting the Crusaders were initiated into the

  movement by the Caliph in Baghdad.
and Muslim sciences. This great institution was saved from destruction, as the Moguls were defeated at 'Ain al-Jalut, Marj Beni 'Amir (Edraelon) in Northern Palestine in the 7th century of the Hejira. Thus it was able to keep lit the torch of Muslim 'ilm — knowledge — from the 4th century until this day.

The great Nizamiyya of Baghdad has faded away, and the famous Mustansiriyya is no more than a heap of ruins on the Tigris. The Salahiyya of Jerusalem, the 'Adiliyya of Damascus, the Nasiriyya and Muayyidiyya of Cairo are no more than historic names of great educational centres, yet the Azhar, in spite of all changes, is still a thriving institution, serving thousands of students from all parts of the World of Islam. We cannot visualize what would have happened to the Arabic language and literature and to Muslim 'ilm — knowledge — in general, had al-Azhar shared the fate of its sister institutions.

Al-Azhar should rightly be regarded as the model of the great Muslim madrasas — schools — of the Middle Ages in its structure, curriculum, books and spacious library of 50 thousand volumes. It should be viewed with admiration and respect and should not be judged by the standards of the 20th century. Due regard should be given to its glorious background throughout those dark and disturbed ages. This does not signify that it should not develop and adapt itself to new demands and modern circumstances, for it has indeed been reorganized in later years, though its reorganization is by no means complete and final.

Sufficient it is to say that it has fulfilled its mission in a most striking manner. It will be an extremely harsh and shortsighted policy if its growth is stifled or its importance to the Muslim World underestimated.

The share of the democracy of Islam in the spread of knowledge.

The democracy of Islam has revived 'ilm — knowledge — and made knowledge available to all, raising its standard to the point of sacredness. Thus 'ulamas were able to challenge caliphs, sultans and those in power in the darkest of times and to declare them as unbelievers if they acted contrary to the law or public interest, even at the expense of their lives. 18

It was because of this privileged position of the learned

18 Sheikh Sadr al-Din (born 575 A.H.—1179 C.E.) was asked by Baibars to localize the expropriation of certain properties, which he refused, much to the rage of the Sultan. Later on, the Sultan forgave him and honoured him, admiring his integrity and independence.

CONTEMPORARY POETESSSES OF IRAQ

By S. A. KHULUSI, Ph.D.

"The Iraqi poetesses have one thing in common, namely, their earnest strife after originality and modernism, each has her own characteristics and mannerisms. Rabab goes in for the music of the words, Umm Nizar for the meaning rather than the wording. Her daughter cares for the imaginative side of poetry, whereas Lamia reflects a rare quality of wit which is not found in her sister poetesses, but the most prolific of them all and the bravest in breaking the ancient rules is Nazik!"

Rabab al-Kadhimi.

In recent years the progress of the Iraqi woman has been astounding, which fact has clearly refuted the view that women in agricultural countries are more conservative than their sisters in industrial ones.

The Iraqi women have invaded all the higher institutes; so, there are now women lawyers, doctors and professors.

The genius of the Iraqi woman has made itself felt in many intellectual and artistic channels, outstanding amongst which is poetry.

Of the poetesses that have risen to prominence in the last quarter of a century or so, particular mention must be made of Rabab al-Kadhimi, a daughter of the renowned Iraqi poet, 'Abdul Muhsin al-Kadhimi.

Born in Egypt on 23rd August, 1918, Rabab inherited a good deal of her father's poetical talent. Her poetry, which is highly musical, displays a fiery spirit inherited from her mother, a daughter of the well-known Tunisian patriot Mahmoud Ahmad at-Tunisi, one of the victims of French imperialism.

Rabab's early interest in political poetry alarmed her father, who did his best to divert her attention to other channels; but it was not an easy task. She kept showing her patriotic feelings in flamboyant verses and displayed strong attachment to the memory of the father of modern Egypt, Sa'ad Zaghlul Pasha. Her verses appeared in leading Arab dailies such as Al-'Abram, Kawkab ash-Sharg and Al-Masa'. Some of her verses vexed the ruling class. So, she was threatened with deportation from Egypt,

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together with her invalid father, who had taken refuge there from the persecution of the Iraqi Government. Consequently, she found herself compelled to give her poetry a social colour — pure and simple.

Although Henry Sedgwick rightly observes that "poetry, since its essence lies in the order of words, cannot be translated from one language into another", I find myself compelled to give certain quotations as illustrations. The following are some of Rabab's earliest verses:

"I feel I am one of the best poetesses!
If speech can bewitch, then mine does.
If I am asked about my glory,
I have only to refer people to Baghdad and Cairo."

While her father was suffering from illness and poverty, she composed poetry depicting the misery of the aged poet. One such poem was sent as an appeal to King 'Abdullah, of Jordan, wherein she said:

"O rain, is there not a drop of your pouring generosity?
O sea, is there not one pearl within you?
Which would hang round the neck as a fetter of obligation?
That would restore my pride?
The flower garden is parched with thirst,
So, will you pour down your torrents?"

Of her other verses, the following in praise of Safiya, the wife of Sa'd Zaghul al Pasha, are in the original Arabic, of special charm:

"O our Safiya, the nation has chosen thee for a mother —
A mother that is worthy of a peerless nation.
O our Safiya, no wonder that you resemble Sa'd
For you are both grand!
Beside the great deeds of Sa'd
You are part of his great legacy to the nation.
May you stay with us as long as glory stays,
And indeed the duration of glorious ages in Egypt has always been long!"

A greater and more fertile imagination than that of Rabab is displayed by both Umm Nizar al-Mala'ikah and her daughter Nazik al-Mala'ikah.

Umm Nizar.

Umm Nizar is only the nickname of the poetess Salma, given her according to the Arabian custom of calling a woman after the name of her eldest child. Her actual name is Salma bint 'Abd al-Razzaq al-Kadhimiyyah. She comes from an Arab tribe that traces its descent back to Al-Mundhir ibn Ma al-Sama', the king of Hira, where her family lived down to the close of the 8th century A.H., whence it moved to Kadhimiya, a suburb of Baghdad. In the last century Umm Nizar's grandfather moved to Baghdad, where he became a next-door neighbour to the poet 'Abd al-Baqi al-Umari. It was he who gave the family the sobriquet "al-Mala'ikah" — the Angels — which became its surname ever since.

In this house in 1908, Salma was born. She was married quite young to her cousin, Sa'diq al-Mala'ikah, himself a poet.

The loss of her father, when she was four, was the cause of many bitter experiences in her life. She was brought up by her mother and some relatives. Hardly had she learnt reading when she started going through lengthy novels with avidity, and enjoying the recital of poetry, especially that of the platonist lovers — 'Adbris, and the Andalusians. Soon she became well-versed in Islamic history, particularly the biography of the Prophet and his companions.

The rise of Jamal Sidqi al-Zahawi to eminence as a champion of the feminist movement in Iraq made Umm Nizar read his lyrics and quatrains. Apart from her scanty knowledge of Persian, her culture is purely Arabic.

Down to 1936, she was not known as a poetess, but in that year, which marked the death of her favourite, Zahawi, she suddenly burst into a torrent of poetry. The first of her poems to be published — in fact, the very first to be published for any woman in Iraq — was an elegy on Zahawi, in which she said:

"When merciful death called on you,
Poetry burst into tears to mourn
The Iraqi nation, when it saw
Your charming place vacant,
O you who had brought back
To the East its past glory,
Which it had nearly forgotten but for you."

With great passion she refers to his quotations on the enfranchisement of women:

"Who is now to defend Leila, O thou
Who wert her champion?
We never thought that you would
One day forsake her.
When you were singing you used to inspire
Even inanimate objects
With feeling, intelligence and perception."

Then she adds:

"A grave, wherein you dwell, has held poetry and wisdom
Ever since you descended into it."

Iraqi poets and Palestine.

It is a foregone conclusion that for the last thirty years, Palestine has been the mainspring of inspiration to the Arab poets, especially in Iraq. One can hardly find a poet in Iraq who has not composed one or more poems on this subject. Umm Nizar, as well as her sister poetesses, dipped their pens into the hearts of the suffering victims of Palestine and produced poetry that had a strong touch of feminine tenderness.

One of Umm Nizar's Palestine poems runs into one hundred verses: the following is a fragment from it:

"Repeat the tune of immortality and glory
In the land of the prophet's Night Journey,
The land of our forefathers.
Repeat for immortality the tune of hopes.
Thou art the best to sing such songs.
Reiterate a tune at the sound of which
We always marched to a new victory.
Give out your quickening recitals with pride,
Those recitals which leave
The playing of a lute in the shade,
Like the breaking of the dawn
After a long night."

This theme naturally leads her on to another, closely akin to it, namely, Pan-Arabism. From it she goes on to address the Prophet, seeking his help and intercession:

1 Badawi Ahmad Tabana, Adab al-Mutabib al-Iraqiyah, Cairo (1948), p. 133.
2 Henry Dwight Sedgwick, A Short History of Spain (1925), p. 171. mid.
3 The Arabs are in the habit of likening generosity to a torrent of rain, or a surging sea.
4 Tabana, op. cit., p. 36.
5 Leila, in Zahawi's poetry, figures as a symbol for the Iraqi woman who should be liberated and given her full rights.
6 The reference here is made to the legend of Muhammad's ascension to the Seventh Heaven on al-Buraq, a winged beast with a human face, making Jerusalem a starting point of the journey.
“O Apostle of guidance, give shelter
To your sublime Jerusalem
And save the place of your Night Journey from threats.
How much misery there is in the land
Of your sacred Journey!
A martyr passes in the wake of a martyr.”

Umm Nizar and feminism.

Umm Nizar carries on the message of Zahawi, calling women to strive, break the fetters of centuries and step forward as savours of their own country.

The Feminist genre of her poetry falls into two categories:
(1) A description of the status of woman and her achievement during the various periods of Islamic civilization.
(2) A description of her present untenable position, which is not only far behind modern civilization but also far below her status in the Middle Ages.

The following couplet affords a good example:

“We have become so used to weakness;
And felt so contented and at home with our misfortune,
That we do not aspire in our life to anything
Save a skirt and a mirror!”

Her descriptive poetry is by no means inferior to her Feminist and Palestine Poems. At least one such poem of hers, “The Psychology of the Gypsies,” deserves more than a passing mention. In it she presents a picture of a cold night, with the stars crowded in the dark canopy of heaven. After portraying the background, she proceeds to describe a poverty-stricken gypsy girl in tatters, who hastens to a house which has just caught fire, to keep herself warm. Here the wretched creature feels the sweetness of revenge taken from the wealthy by the elements on her behalf. She is highly amused and displays a wild joy at the sight of walls tumbling down and screaming victims caught in the fire. She comes closer to the fire to bask in its warmth with the following coperter on her lips:

“The sight of fire in winter is beautiful!
It is one of the great divine gifts.
Hurrah! Warmth has become accessible at last.
May the cruel hearts remain burning in it.”

A few of her poems are on nature; but her poetry is on the whole subjective rather than objective. A vivid example of this is her “Inspiring Flower.” She is so much afflicted by this small object that she says:

“You have so much enchanted me...
That my soul hurried to its oratory to glorify God.”

Nazik — “The Lover of the Night”.

With this I propose to take leave of Umm Nizar and to pass on to her charming and promising daughter, Nazik, “The Lover of the Night” (Arbiqat al-Layl), as she is so often called.

Umm Nizar and Nazik represent two different schools, the Traditional and the Modern.

Whereas Umm Nizar was born in 1908, her daughter was born in 1923. The difference of 15 years, though small in point of time, is considerable in point of the educational changes that have come over Iraq.

Formerly, the Iraqi woman had a limited sphere in which to move. Her education consisted in studying the Qur’an, Prophet’s Traditions, Islamic history and literature. She could not go out of the house to seek learning. Her teachers were brought to her.

Compared with the present, the past seems very primitive and dull, for all institutions, nowadays, are open to the Iraqi woman. Furthermore, the Iraqi young man can meet the educated woman and impart to her some of his knowledge and acquire, in return, the refined gentleness of the opposite sex. Thus the enormous gulf separating the two has been effectively bridged, thanks to modern education.

Apart from those differences in circumstances which produced their expected results, Nazik differs from her mother in being more emotional, more rebellious and more imaginative; but her poetry is less mature!

Her weakness lies in that she over-indulges in phantoms and day-dreams. Hence, her poetry tends at times to be fantastic and heavenly laden with allegories and figures of speech; this is done by influence of the Syro-American poets: Khalil Gibran, Michael Na’imah, Nasib ‘Aridhah and Liyiyah Abu Madhi. She has a special admiration for Liyiyah and his influence is discernible in some of her subjective poems. Another poet who shares the honour of influencing Nazik’s poetry is the Egyptian Mahmud Hasan ‘Isma’il.

According to Liyiyah Abu Madhi, however, Nazik had been influenced by the melancholic English poets like Keats. In her 140-page volume, adds Abu Madhi, there is not a single smiling hope; instead, there is bitter complaint, fierce anger against life, against humanity and against her own ego; for she had created for herself a world of sorrows and pains wherein she found her pleasure, but when she looked round and found people unaware of the existence of such a world she despised them, because they did not feel as she did and did not see what she saw.

Although her poetry is more imaginative than that of Rabab, it is less musical. The verses I quote here below were composed by Nazik when she was once seriously ill and was terrified by the thought of death.

“Here am I between the jaws of death
As a heart still throbbing with the love of life
As a couple of eyes a diversion
For the enjoyment of the universe
Making advances to the charms of the evenings,
I am still a bud, on the twig of fortune,
Whose dreams and hopes are fresh and new.
It is a shame, O death, that thou shouldst
Bury my youth anon in the world of the dead.”

This fear of death reveals itself further on in a more philosophical tone; so she exclaims:

“And I, O life! What fate is meted out for me?
Am I going to be a word devoid of meaning?
Will the nights carry me away
And cast the gloom of oblivion over me?
In the morrow, fortune will extinguish my lamps,
And death will squander the echoes of my tunes.
Then I shall become, amongst other ghosts, a ghost myself
And shall be erased from mortal existence.
Oh, no! no! I do not want that.
Would fortune have mercy on my tears, misery and sadness?”

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7 Tabana, op. cit., p. 46.
8 Ibid., p. 48.
9 Ibid.
10 Ibid., p. 54.
11 Ibid., p. 69.
12 Liyiyah Abu Madhi, as-Samir (Daily Newspaper), New York, January 26, 1948.

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Let there be a lasting echo of my melodious song
Ringing in the hearing of the coming years, nay even centuries.
O mercy! do not let my flowing tears
Be an early elegy on your youth.14

We shall not be doing her justice, if we consider all Nazik’s poetry pessimistic and about death with a strong vein of grief. Her sentimental lines are by no means few — and gay at that!

Some lines of this genre will illustrate an obscure side of our poetess’s life — here they are:

“How did our days pass — how did they?
Between the jaws of eagerness and grief!
Your heart and mine were full of love and anxiety
But we took refuge under the wing of secrecy.
Whenever my eyes speak to you of my love
I punish them by depriving them of you.
O my poet, how did we keep it secret?
Yet of old, no two lovers ever disobeyed Cupid.
O, my song, when shall my tunes reach thee,
So that thou wilt listen to the joys of my love?
Why do I spend my days suppressing my eagerness,
When my heart is overflowing with emotions?
Always we meet and always I ignore you, perplexed,
While my sad heart is possessed of the anxious of a lover!

It is pride possessing the soul
That makes a lover appear indifferent.

Influence of English on Nazik.

Our young poetess is particularly fond of English literature. She rendered in Arabic verse part of Byron’s “Child Harold’s Pilgrimage,” and lines by Thomas Grey and John Keats. She is Westernized to such an extent that she does not hesitate to adopt Western styles and rungs of phrases — and would even use words borrowed from English which sound strange in Arabic — and especially Iraqi verse, which from the point of view of diction is conservative, or at least was conservative until the rise of Nazik and the modern generation of versifiers. In some of her verses she would use the word “labyrinth”, and in others “October” (instead of the Arabic “Tashrin al-Awwal”), and “Utopia”. She also indulges in the inclusion of Western names in her verses which lend them a special luster. Such as the Greek names Diana, Narcissus, Apollo and Hiawatha. All those foreign words and names are not, however, dragged in unnecessarily. They are used with precision and perfection.

Nazik is very sensitive. She hates to see suffering, especially amongst the mute helpless animals. But once it so happened that she passed by a worn out horse that had fallen in the middle of the street out of exhaustion. The owner, not taking any notice of the poor beast’s fatigue, gave it such severe blows from his whip that our poetess was greatly moved that she wrote the following lines:

“I still remember everything of that lost morning,
Especially the bleeding wounded one in the street,
And the echoes of the heavy blows of whip on the pleading face.
Would that I were blind, so that I did not see
What the hand of evil did.
Would that I were deaf, so that I did not hear
The sound of the whips falling on the wounded back.
Would that my heart were a piece of stone
So that it did not get tortured with sensitiveness!”

One of her best poems in her new volume, “Splinters and Ashes,” is that entitled “The Train Passed By,” which is onomatopoeic, the sounds of the words beautifully suggest the meaning; you can feel the train moving as you recite the verses, and you can feel it stopping every now and then, carrying people that are dead with fatigue and drowsiness. The dogs are barking at a distance; the stars, beautifully shining in the clear sky. Certainly this poem is, to borrow Ernest Hemingway’s words, four-dimensional!!

Her other poem, styled “The Snake” (pp. 62-68), seems to me inspired by D. H. Lawrence’s poem of the same title. Of greater interest is her “Faces and Mirrors” (pp. 142-144), where she looks in the mirror and wonders who she is, then she smashes it and sees her picture multiplied many times in the broken bits.

Nazik avoids the lavish use of adjectives from which the Arabic literature suffers.

Most of the poems of the second volume are composed in the new style which she has adopted for herself and about which we shall say a word or two presently. This, in a way, gave her a chance to express herself far better than in her first volume, and at the same time made it possible for her to avoid padding, and cut down the adjectives to a minimum, which is a great blessing, for if there is anything from which Arabic literature is suffering it is the lavish use of adjectives which tend to make the style flowery and, at times, lend it an air of insincerity.

Nazik’s importance in the first place lies in the fact that she rebelled against the poetical system of al-Khalil ibn Ahmad, the father of Arabic prosody, who lived in the 8th century. Al-Khalil put forward a system of prosody which comprised fifteen metres; al-Akkash after him added one more, raising the number finally to sixteen. Although al-Khalil himself left the door open, thus approving of the invention of new metres, most of the prosodists who succeeded him did not sanction this policy. Hence, to this day the standard metres in Arabic remain sixteen. I am not denying the fact that many poets did invent new metres, but those were rarely used, if ever. They were mostly the old metres reversed.

Nazik’s share in the introduction of new metres in Arabic.

Now, the Arabic verse consists of two hemistiches. This tradition was kept throughout the centuries until recently, when some of the Syro-Americans did away with it and began to compose verses consisting of single hemistiches. This was an important step towards reform, and the introduction of new metres into Arabic.

Nazik followed the new school. She was perhaps the first to formulate its theory and aims in a lucid and clear exposition given in the introduction to her second volume of verses styled “Shabha wa Ramad” (“Splinters and Ashes,” Baghdad, 1949).

After having adopted the single-hemistiched, instead of the double-hemistiched verse, the next step which Nazik took was to use hemistiches of varying lengths. She did not refrain from using those that were so short as to consist of only one foot at a time.

This is admirable, as it will enable poets to tackle, in their poetry, themes and ideas which did not fit in properly, in the old metres. This will also enable poets to uphold the meaning over the metre. Many a time a poet would discard a beautiful and rare meaning for the sake of maintaining a particular metre and rhyme. Furthermore, this new system will encourage the development of epic poetry and dramatic verse.

European and Arabic metres.

What I should like to suggest to Nazik here (since she had undertaken this difficult task) is to try and introduce some of the European metres into Arabic. This may sound strange, but it is

14 Ibid., p. 74.
15 ‘Ashiqat al-Layh, pp. 62-65. According to Tabana, Nazik actually means “O my beloved!” but modesty or rather the conservative society in which she lives makes her substitute the word “song” for the more appropriate one “beloved”. Tabana, op. cit., p. 68.
not. The Arabic feet are the same as the Greek ones, which were
borrowed by the Europeans. I have made a comparative study of
Arabic and European feet and metres and found many points
of similarity. The feet are almost identical, and the metres differ
only in the arrangement of the feet. The European ones are on
the whole more even. The comparative tables I have drawn
show, at a glance, how easily one can borrow some, if not all, of
the European metres. Now, the iambic metre, for instance, is
more or less similar to our *Hazăj*; and the *trochaic*, with only the
substitution of one short for one long syllable, is the same as our
*Ramal*, one of the most popular metres, not only in Arabic, but
in all Eastern poetry.

These are only a few tips to our young and promising
poetesses who will one day, please God, mark a turning-point
in the development of our poetry.

I close my account of Nazik with the following charming
couplet, which marks the acme of her poetic genius:

"Put out the candle and leave us two strangers here,
We are part of the night, so what does the light
mean?"

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**Fatina al-Naib.**

In a different category to the above-mentioned poetesses is
Fatina al-Naib, who is perhaps better known by her pen-name,”Saduf al-’Ubaidyiuwa.” As this latter name implies, she comes,
on her father’s side, from the Arab tribe of ‘Ubayy, which dwells
in Iraq; but her mother is Turkish. Born in 1917, Saduf was brought up in a conservative
atmosphere. Her father was very strict with her. He did not
even allow her to go out of the house to have fresh air. Yet, in
spite of all this privation, Saduf was able to develop her poetic
talent. What helped her in her life was her grandfather’s care.
He insisted on her going to school, and instilled in her the love
of good books. Our poetess remained for a long time unknown
except to a small circle of her friends, because she hated pub-
licity. She composed poetry solely for her own enjoyment, not
for the public. In the end, she found that she had composed four
volumes, which she styled *Alami* — "My Sorrows"; *Ahlami* —
"My Dreams"; *Ranin al-Qayad* — "The Sound of the Petters";
and, *Sa’ir ar-Ruh* — "The Soul’s Hell”.

She started her life as a primary schoolmistress, after her
graduation at the Teachers’ Training College for women in
Baghdad in 1937. She married her cousin in 1946; but her
married life was cut short two years later by his death.
This made her write a good deal of poetry on her little son, and
elegies on his dead father. In the following couplet she
addresses her son proudly:

"You have inherited glory from the brave Arabs;
So, live up to their name, because you are their
descendant!
Walk with firm tread with time and ascend the height
Of glory — never accepting retreat.
She is particularly fond of describing the love of the moth
for the taper, which is a common theme in both Persian and
Turkish poetry.16
Thus she says in one of her "moth-taper" poems:

"She roam’d about never fearing the flame,
And handed her wing to the fire which burnt it.
She went round, asking to be burnt deliberately,
And in spite of all that, the burning love in her heart
was never quenched.”17

Her prose has a smack of the Syro-American style. In fact,
it is particularly reminiscent of Khalil Gibran.
Here is a specimen of it:


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"I love the revolution of nature just as I love its
quiescence, if it can only find echoes and responses in
my soul.
I am optimistic even in despair. I have faith in God
and Providence, even when I see the world full of
darkness and hopes smashed.
I like all people and per chance I may not like them:
but I never hated a human being in my life, even
those who hurt me and did me an evil turn!
I love life as an interesting book, worth reading, and
I love death as a book which I have not read yet,
though at times I feel it in my hands and that I am
about to read it.
"Life is sorrow or joy ... pleasure or pain, and whatever
is in between is non existent."18

It will be noticed that her style, like that of the Syro-
Americans, consists of a combination of oxymorons and pseudo-
contradictory statements which appeal in the first place to the
highly sensitive and exquisitely artistic temperament.

**Lami’ah ‘Abbas.**

Other promising poetesses are Amira Nur al-Din Dawud and
‘Atika Wahbi al-Khatunji, who verified the tragedy of
Majmun Layla. It was acted in Baghdad with great success. And
last but not least is Lami’ah ‘Abbas. She is noted for her wit,
humour and epigrammatic lines. She first came to the public
notice five years ago when she published her sarcastic article on
"The Veil", criticising it bitterly and observing that if it were
necessary at all, why not use a red one, a green one, or any
cheerful colour other than the black one in vogue, which is so
depressing! According to her, the barrenness of modern Arabic
literature is due to the segregation of the sexes. If the sexes are
allowed to mix, she observed, the young generation of poets and
writers will be able to write on a greater variety of themes — and
brilliantly at that. For, she adds, where does the poet obtain his
inspiration but from a beautiful feminine face? If that is
veiled, great is the calamity indeed!

Yet, she herself was greatly annoyed when a young man
started getting his poetical inspiration from her, and composing
love lines on her charms. To which she only replied in the most
caustic lines that left the emotions of our budding poet stone
cold!

The death of her father influenced her poetry in no small
measure. She mourned him in many touching lines.
Her latest achievement is a poem styled "al-Ta’ihah" (The
Lost One), which won first prize in a literary contest. It is all
a description of her condition after the loss of her father. The
poem runs as follows:

"This is your painful fate and end, O my heart!
To whom shall I complain, and who can help me, when
I burst into tears?
The hot wind touches my body, and the heat burns me.
There is no shade where I can seek refuge, no protector,
no assistant!
In vain I look for someone in the wilderness, for I am
alone here.
In vain I shed my tears, and furtile are the sighs I utter.
My heart is reared with cries, but there is no reply, save
my own echo.
My parched lips feel the soil, in search of moisture.
O death, show me your kindness, for hard has life been
to me,
And in full torment has this soul of mine been!
Do not take away the brightness of my eyes, for I am
alone here.

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18 Ibid., 107.

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There is no chest against which I can lean,
No hand that passes over my forehead,
No eye that watches my steps, over the bewildering years.
Expectation has vanished, and hope wilted!
So, do not be persistent, O my eyes,
For you shall not see anyone to save or assist you in this wilderness,
You have lost the road of happiness, so I am alone here!

The evening has approached — what fears and torments has it for me in store?
What do I see, O Lord, be kind to me, for yonder are the eyes of wolves,
Approach slowly. Whom should they fear, whom should they be scared of,
If they came close to me? Of me? I who am fading out, in those tatters?
Good luck to you, O wolves of the wilderness, for I am alone here.

Is it to you, O wretched soul, that terrible annihilation is creeping?
What evils hast thine hands wrought, what sins hast thou committed
That your heart should be snatched into pieces by claws and teeth
And that thy secrets should be mercilessly exposed, and the throbs die down?
And thus the silence of annihilation prevails, and I am alone here.

Formerly, neither the tempests nor the beasts of prey terrified me;
For an eye watched my steps and an arm supported me.
But to-day everything sacred has been thrown asunder,
by the hand of destruction,
For the guide had acted treacherously, and let the trust be lost,
He went away and left me, to die here alone!"

The above lines show how touching our poetess can be. One can hardly believe that they were composed by the same person who had written many caustic and cynical lines. But such is her subtle genius it manifests itself in many contradictory ways. Maybe her cynicism is only a device to conquer her grief and misery.

**The Future.**

It is very difficult to predict what the future achievement of our young poetesses will be, but they certainly seem to be developing their talents on sound lines. I have a feeling that what our poets failed to do in the way of reforming Arabic poetry, our poetesses are going to achieve successfully!

In conclusion, I must say that the above survey is only a general outline which I hope will give the readers a bird's-eye view of the poetical activities of the modern Iraqi woman. It will be observed that though all the above-mentioned poetesses have one thing in common, namely, their earnest strife after originality and modernism, each has her own characteristics and mannerisms. Rabab goes in for the music of the words, Unn Nizar for the meaning rather than the wording. Her daughter cares for the imaginative side of poetry, whereas Lamy'a reflects a rare quality of wit which is not found in her sister poetesses, but the most prolific of them all and the bravest in breaking the ancient rules is Nazik!

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**ISLAM AND WORLD POLITICS**

By **ABU MUHAMMAD**

**Egypt and Great Britain.**

Egypt wishes to have her relations with Great Britain based on a new basis, which is to be considered as final. That condition of weakness, which was caused by a series of weak governments and was exploited by Great Britain to the utmost, must end. There should be instead, cordial relations, based on mutual consent and free will; thus safeguarding Egypt's freedom, independence and security. That will also enable her to protect herself in the south by maintaining the unity of the Nile Valley. But whilst Egypt wants negotiations to take place as soon as possible, Great Britain shows lukewarmness. The Labour Government has not obtained a clear majority in the last election to enable her to have much control of the Parliament, so as to speak and act in the name of the nation, in full confidence. A party that relies on four or five votes majority cannot start fresh negotiations and carry our decisions tying the nation to fresh treaties and agreements. This is what the responsible men of Britain say to-day, I mean those who do not wish to enter into negotiations with Egypt, because they know that those negotiations which would result in modifying the treaty of 1936, and probably in full or partial concession of rights to Egypt in the Sudan, would indubitably meet with loud and violent objections from the Opposition party, which has views, on this particular question, different from those of the Labour Party. Actually, Mr. Churchill has drawn Attlee's attention to this point and warned him as to the consequences. Churchill hopes that the nation will be called to the polls shortly, and that his party will this time win absolute majority, enabling him to rule with an iron hand, and in a manner that pleases the Colonial Office, and does not upset the financial quarters of the City. But Egypt does not find herself tied to the British elections, and does not want to waste more time than she has already done in the effort to remove the shackles of the Treaty of 1936 and regain her right in the Sudan. So, on the strength of the Nahas-Bevin discussions in Cairo, and the Government discussions with the British Ambassador, Egypt went a step further and laid the basis of fresh discussions with London, through their diplomatic representative there. 'Abd al-Fattah 'Amr Pasha, the Egyptian Ambassador at St. James's Palace, started by meeting the competent British political leaders like Attlee and Bevin and paved the way for new negotiations officially, insisting that there should be no further delay in the matter lest Egyptian public opinion should get riotous and out of control. Egypt wants to settle her foreign relations, so that she can have time to pay full attention to her internal reforms and achieve in the next few years what her former Governments have neglected. The Wafd Party, which enjoys the full confidence of the nation and is backed by an absolute majority in Parliament, wishes to carry out its extensive programme in the best possible
manner and in the shortest possible time. The whole Middle East is awaiting with anxiety the results of the Anglo-Egyptian discussions. The end of those discussions will mark the beginning of a new era, either of peace or of strife.

A Cannon or a Ploughshare — Iran and America?

If Britain is taking such a stiff attitude towards Egypt, America is showing the same attitude towards Persia. The Persians, however, have shown earnestness in their opposition of American ambitions which have become clear in the Middle East. However hard the Americans may try to conceal their real aims, however they may cover them under a veil of considering Middle Eastern interests, and endeavouring to raise its economic and social status, their real intentions are evident from their conduct, and from their political programme in that part of the world. They want to prepare its people to be the victims of the first wave of the next war.

The Shah of Persia went to America in response to an invitation by its President, but he came back, as we found out, with bitter disappointment, although he was accorded a warm reception both by the nation and the State. The reason for his disappointment was the fact that the Shah wished to get material aid to help carry out the full programme of reform which has been prepared for the Persian Parliament, which programme cannot be realized in the specified time limit, without large sums of money. President Truman's competent Departments were prepared to aid Persia, but in token of guns, aeroplanes, destroyers and other war-materials. What a difference there is between one who says, "Give me a spade", and one who replies, "Take a cannon"!

The Persians, of course, wish to be armed and wish to have a strong army to protect them and safeguard their independence; but they know that the strong army that depends entirely on a foreign power and has no economic support behind it in the land it is protecting, is doomed to annihilation. No nation can maintain an army unless it has economic resources to satisfy both the army and the people. In face of such a danger the Persian leaders have opened their eyes. Not wishing to be mere tools in the hands of the Americans who want to handle them according to their own desires and wishes, the Persians have started sounding the attitude of their powerful neighbour, Soviet Russia, who was estranged from them. They are discussing with her now the possibility of sending a Persian economic mission to Moscow, hoping that they may find in the Russian capital what they failed to find in the American one. Hitherto, we have no idea of how this experiment will end, although we sincerely hope that it will succeed; because the whole East, Arab as well as the non-Arab, is in sore need of social and economic reforms, and the establishment of their independence on a firm and unshakable basis. This cannot be accomplished unless by boldly attempting to constitute a flourishing economic system, and subduing the quarrels of the two antagonistic camps, so that the economic and other constructive interests are not lost on account of serving one of the two parties and promoting its expansionist designs.

Arab League.

Indeed, the League has begun in its present meeting a useful practical phase. It has tackled many problems that were a stumbling-block in the way of its success and the realization of the great hopes that were centred on it. During the session ended on the 14th of April the items listed on the agenda were covered, great resolutions were passed, and the means of carrying them out were studied with extreme precision and care.

The noteworthy point about this meeting is the prevalence of frankness, resolution and courage among the members. There was no one who tried to conceal anything that he wished to say, in the way of declaration, criticism or reproach.

In the light of a past that is heavily laden with calamities and misfortunes, plans for the future were studied and the members decided what should be done.

The Collective Security Pact was unanimously endorsed. After having been signed by all the members, copies were dispatched to the various Arab Governments for ratification, to give it a legal executive force. It is understood in League circles that this ratification will not take long. This Pact will be put into effect soon. Its execution will be a triumph for the Arab World. The Pact has latterly been modified to a small extent. It is no longer confined, as formerly, to military security and military co-operation. It has been revised so as to make it an economic Pact as well. Thus co-operation amongst the Arabs becomes political, military and economic. This is only an initial step which will be followed by other important ones, if God wills.

The Palestine Problems.

Discussions of the Palestinian tragedy and its consequences went on steadily. It was the main subject on the agenda, though it has now entered, because of the loss of the first round, a phase which is almost negative, concerning itself mainly with the rescuing of what can be rescued, and appearing in a guise suited to present circumstances, until the Arabs are able to bring about a new de facto condition which will do away with injustice and remove wiliness and efface the traces of a great tyranny.

The problems of Palestine to-day are practically confined to three points:

1. The question of Jerusalem.

The League has decided to accept the new statute drawn up by the special Committee appointed by the United Nations Organization, after introducing minor modifications concerning the statute itself and the ways of putting it into effect. Jordan, however, has dissented from accepting it. She refuses, just as the Jews do, anything connected with the principle of internationalization. She is relying, just as the Jews are, on the de facto status brought about by force of arms. The question is now one of the problems facing the United Nations. If they are unable to force it on all concerned, they will be faced with a great defeat, which may prove their undoing, because no one can imagine that 58 nations, comprising most of the nations of the world, are unable to put into effect a statute, because of the opposition of a tiny State, namely, State No. 59, and she is always playing the part of the rebel in the United Nations Organization. How long is Israel going to oppose the whole world? When is the United Nations Organisation going to take a firm stand against her to force her to yield to the will of the United Nations?

It is an indisputable fact that if any of the Arab Nations had taken up the same role as that of Israel, the United Nations would have poured all its wrath upon her, and she would have applied to her all the economic and political sanctions laid down in its Charter. But the Jews, who entered Palestine illegally, coming to it from all corners of the world, are still very defiant to the decisions of the United Nations, and are flouting all their resolutions. The United Nations Organization is unable to deal with them, because the Jewish fifth column is everywhere and in every State. They have their helpers and assistants in all organizations and committees. Now, is this State, which was created and fostered by the United Nations, going to be the germ that will cause the United Nations' decay and death? Or are the Arabs going to consolidate their power, and reorganize their forces, thus becoming capable of carrying out, in the name of the United Nations, the will of the United Nations?

2. The problem of the Peace Treaties with Israel.

Those who created Israel and raised her walls want to exploit her strategic position to the full, using her as a bridgehead which will eventually extend into the markets of the
Middle East, making her a reservoir of various commodities and a centre for heavy industry. That will not be possible until the Arabs bend, so to speak, their necks politically — just as they bent them, alas, militarily, before Israel, and concluded with her peace treaties which would permit of commercial dealings, in other words, would leave Arabia open to the Jewish economic invasion, that is supported by an enormous capital.

The Conciliatory Committee, that has been working for a long time in Geneva and whose work has turned into a comedy, has renewed its efforts in insisting on the necessity of entering into negotiations with the Jews to put an end to the present state of boycotting, so that a general state of peace becomes feasible, thus ending the problem politically just as it was ended militarily.

The Arab League as well as each Arab State separately admits that Israel has been imposed on the Middle East, and that her destruction is not a matter of days, nor is it for the pens to solve. They know very well that force has imposed this State and it is force alone that can wipe it out. But as this Arab force that can dictate its legitimate wishes has not been developed yet, the clever statesmen can, at least, utilize all the possible circumstances to obtain some advantage over the enemy, and regain, as far as possible, what has been lost, and put the enemy in a critical position. Though the League has decided firmly to expel from the League any member that concludes a peace treaty with Israel, Nahas Pasha declared in the League's name that there was no harm in meeting the representatives of this State under the supervision of a committee appointed by the United Nations, in accordance with the wishes of the Conciliatory Commission, but on condition that Israel declared her willingness to accept the principles endorsed by the United Nations, most important amongst which was the internationalization of Jerusalem, and the return of the refugees to their homes, and the withdrawal to the line of partition of 1947. If, however, Israel refused to accept all this, and declined to comply with the resolutions of the United Nations, how on earth could one deal with her? How on earth can one deal with such a rebellious member that submits to no law and observes no decision!

The political situation — at least theoretically — favours the interests of the Arabs. If they can exploit it, by successful propaganda and serious efforts within the United Nations Organization, they will be able to place Israel in a critical position, in spite of her many supporters, out of which position neither impetuosity nor presumptuousness can save her. We expect the Arabs to exploit this circumstance to the utmost.

(3) The Status of Arab Palestine.

The Arab League decided not to recognize the action taken by King Abdullah in the remaining portion of Palestine, inasmuch as he incorporated it in his kingdom, claiming that the Palestinians themselves wished that and were resolved on it in conferences which they held. The League made it clear that it did not enter the war of Palestine for expansionist aims, nor was it desirous of acquiring part of Palestine. Its main objective was the preservation of the Arab character of the land, and to stop Jewish atrocities. It declared this principle in 1948. No one henceforth dissented from it except the Ruler of Transjordan. The Palestinian nation must decide its own fate by itself, under free circumstances, though this may be possible only in part of it provisionally until it is able to embark on the final decision. So, whoever tries to exploit the war of Palestine to his own advantage, is only attempting to break a promise to which he pledged himself.

It is only to be expected that the representatives of Jordan did not endorse this resolution. They preferred instead to remain silent. Thus the gulf between the theories of the League and the practical steps of Jordan is becoming wider.

There is some advantage in the League's declaration that it will keep the All-Palestine Government for some future reference and in order to meet unexpected eventualities. Who knows? Time is a great realizer of dreams. It will materialize fanciful thoughts turning them into tangible realities, if only there is a power great enough and serious enough to give life to dreams.

The Arab League founds a Court of Justice.

One of the most important resolutions passed by the Arab League in this session is its agreement to found an Arab Court of Justice on a scale large enough to make a kind of International Higher Court, to be established in one of the Arab towns. Its members shall be drawn from the most prominent lawyers and theologians of the Arab World. The task of such a court will be to try cases of disagreement between the Arab States. If a problem concerning two or more Arab States cannot be solved by ordinary means, it shall be submitted to such a Court. Its decision shall be final. All Arab States shall undertake to respect its rulings and carry them out, in the same way as the rulings of the International Court at The Hague are adhered to by the nations concerned.

The principle of this Judicial Office was approved by all the members present, who expressed their desire to see it carried out. A committee of prominent lawyers was formed and was charged with the task of drawing up the constitution of this Higher Arab Court, which will be put before the League at its next session.

Recommendations.

After having extended the appointment of 'Abd al-Rahman 'Azam Pasha as Secretary-General of the Arab League for another year, beginning 20th May, 1950, the League made many recommendations to the Arab States as far as the international political situation was concerned. Apart from the fact that the Arab States are represented individually in the United Nations, the League is endeavouring to obtain in addition recognition as an integral body representing the interests of all the Arabs throughout the world. Hence, it would be legal for it to interfere in any matter concerning the Arabs anywhere.

Arab North West Africa.

The Arab League sends a note of warning to the various Arab States to stand by and be careful and vigilant in face of what is happening in Arab North West Africa, and urges that every Arab country should do its best to protect the left wing of the Arab World. It should use all legal means through political channels to save this part which is striving hard to obtain its right to independence and freedom. Thus the cause of the Magrib has at last become the cause of every Arab State. The results of this development will be seen clearly in due course in the arena of international politics, within and without the United Nations.

The League also recommends strong support to be given to the Yemen in her dispute with Britain, over the question of "Shabwah", so that this dispute can be solved peacefully in a way compatible with justice, which appears to be on the Yemen's side. This can be done either by special negotiations or by bringing the case before the Security Council and the United Nations, backed by all the Arab States, who should support the cause of the Yemen.

In any case, the Arab League has come out of this meeting with a stronger hand, greater vitality, discipline, solidarity and co-operation than when it entered it. It is no exaggeration to say that the League has inaugurated in its last session a new practical period whose great results we shall witness shortly, if God wills.

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The German deadlock.

Once again the German problem is occupying the stage of international politics and the minds of the politicians of the Eastern and Western sections. The critical position of international peace is hinged on the just solution of the German dilemma, which is on the point of explosion, like a volcano.

It seems that not only has Germany lost the war, and her power ebbed to its lowest level, and herself been afflicted with foreign occupation, and her territory split into two states, each following one of the two antagonistic camps, but also Germany is being gradually sliced away on her outer parts and her resources are being drained by the occupying powers. If on her Eastern borders she has lost large, rich, heavily populated districts to Poland in return for what Russia retained in White Russia, she is threatened on her Western border with the loss of the Saar.

France, since the German collapse, has been occupying the Saar. Since then she has been striving to identify the economic interests of the district with those of France. The Saar is one of the greatest coal-producing regions in Europe, and France is in sore need of coal in her attempt to rejuvenate her power and rebuild her economic structure.

French politics have carved out the Saar from the German body in a practical way: she conducted parliamentary elections, established a Francophile Government, and linked it with the franc monetary system. Latterly, she concluded with its puppet Government an agreement to the effect than France monopolizes the production of most of the coal of the Saar for the next fifty years, thus making the Saar lose its identity and melt, as it were, into the main French body, even though temporarily.

This incident has aroused German anger. Their Federal State Government has been loud in protest. Their various party papers have been most indignant at this step taken by France, which jeopardizes the whole German economics and German unity.

Russia and her satellites are backing this protest, seizing thereby the opportunity to fan hatred against all the Western nations. She is exploiting this incident as one of the best and most useful instruments of propaganda, in order to strengthen the position of the Eastern Government established by Moscow against the Western Federal Government established by the Anglo-Americans and their allies. In fact, this is the main issue on which the forthcoming elections in Eastern Germany will be based, in a few months' time.

The proposal of amalgamation of Germany and France.

Whilst Herr Adenauer is loud in his protests and complaints, behold, we find him all of a sudden putting forth a startling suggestion which has caused resounding repercussions. The head of the Western German State is calling the whole of the French nation to form a united Franco-German State which will have a uniform economy, army, policy, and aim. It will have one parliament, one supreme administrative authority, thus solving once and for all the long-standing Franco-German problem, and spreading friendship and union, instead of enmity and antagonism, on the basis of the vernacular proverb used in all parts of Morocco, Illi tikhaf minnoo ibrab leb — Run to him whom you fear!

This occasion reminds us of a verse by a modern Arab poet, wherein he addresses Wilhelm II, of Germany, when he visited the tomb of Saladin:

"The people, with a wound in their hearts, have been asking:"

"Was that out of affection or was it in revenge?"

Likewise the German suggestion cannot be prompted by goodwill, for everyone knows if ever this queer union takes place and the boundaries between the two states are removed, both forming an economic, political and military unit, Germany will swallow France and what is beyond France, for the Germans have the superiority in numbers and efficiency, both in industry and production. But what is certain is that if this union succeeds, it will be a heavy blow to the American industrial monopoly and the American hegemony on the one hand, and it will be a formidable block preventing the penetration of Communism into the West.

The French Government have met this German suggestion with great reserve. Neither parliamentary nor political circles have displayed any interest in it, but they have instead neglected it and avoided discussing it. France still has not recovered from the shock of her surprise. She wants to know what the ulterior motives behind it are, and what further developments it might cause.

As for General De Gaulle, he has seized upon the idea, praised it to the sky, considering it as a shining ray of European resurrection and the end of all fear and reliance on foreign aid. He further declared that he considers this suggestion as one of the fundamental principles of his party. So, if De Gaulle's party comes to power, either by a majority in the elections or by a coup de etat, it will strive to put it into effect and materialize it in the shortest possible time.

Adenauer's success was tremendous, from the political aspect, inasmuch as he was able to win over to his idea a massive piece of work like General De Gaulle and the French Collectivist movement. His success was enhanced when Churchill, leader of the British Conservative Party, encouraged this project and offered compliments to its author. Churchill, however, has the honour of precedence in this respect, for he suggested to France after her military defeat in 1940, the formation of a United Anglo-French State, with a common nationality, home, army and administration. What Churchill failed to realize, at the dark hour of catastrophe when faced with a dangerous enemy, Adenauer is trying to realize under the banner of peace. That is why we find him reverting repeatedly to the subject, analysing the theme, preaching it and making a widespread propaganda for it in such a way as to oblige French politics to enter into a discussion of it together with the French press to express their opinion and show their real feelings towards it. Maybe this question will be one of the vital ones which will determine the fate of elections in both France and Germany in the future.

The question of the unity of Germany.

But how can Germany, defeated, mutilated Germany, regain her power and occupy a prominent position in world politics? How can the Germans do it in their present state of affairs? The Germans are considering the matter seriously. Their line of thinking is apparent to anyone pursuing the statements of their press and the declarations of their leaders and parties. Now the East German State installed by Russia and composed of men who are supporters of Russian administration and inclined to their system, will enter the General Elections in a few months' time, just as West Germany did a few months ago. From these elections will emerge a State similar to those that are uniform in their policy with Moscow and her supporters. This frightens the Western powers and also frightens the West German State. If this is accomplished in the manner at present in progress, the cleavage between Eastern and Western Germany will be final. Thus, Russia will have on her side a German State strong and powerful, backing her in peace and war, and West Germany, backed by the support and encouragement of American policy, is trying to avert this danger with all the power and with every expedient at their command. An exchange of views between the two German States has actually taken place. The prevailing opinion in this respect now is to have one General Election throughout the whole of Germany, without distinction
between Eastern and Western parts, providing that the result of such an election shall be the formation of one central united council and the establishment of one German Government to rule the German nation, which will endeavour to regain their former unity.

This opinion has entered into the heads of the East Germans. They wish from the bottom of their hearts that the various parts of Germany be united once again. They started propagating the idea and calling for it. But this makes them engage in an audacious manoeuvre. How could the elections, they argue, be conducted freely in the presence of the occupying forces? Any conscientious wise man finds this argument sound and logical. Let Germany be left free in the hands of her people, and let the General Elections take place, leading to the formation of a strong central Government, able to sign peace treaties with their former enemies, and able to execute what she undertakes. Then the German problem in its present form, which is causing disagreement and enmity between East and West, will end. Russia says that she has left the Germans free in the East to conduct their own affairs as they wish and that she has withdrawn most of her occupying forces, and that the rest will be withdrawn shortly before the elections. Are the Americans, British and the French going to do the same in the sections they occupy in Western Germany, which form the greater bulk in Germany? That is the difficult question. That is the main point!

To sum up: the question of the unity of Germany, the question of free elections, the question of withdrawal of occupying forces, and the question of the peace treaty with the future free Government — all these are problems put on the table of international politics for discussion. They will continue to be the object of discussion and lengthy arguments until a final solution is found.

**A GLANCE AT THE WORLD OF ISLAM**

**England**

THE MUSLIM SOCIETY IN GREAT BRITAIN

**A lecture on the meaning of the Finality of the Prophethood of Muhammad.**

On Sunday the 2nd of April, 1950, Khwaja M. Mahmud, M.B.E., was at home to the members of the Society, and Khan Bahadur Rabbani Khan spoke on "The Meaning of the Finality of the Prophethood of Muhammad."

Mr. Ismat de Yorke, the chairman, after a recitation from the Holy Qur'an by Mr. Abd al-Aal, called upon the speaker, whose approach to the subject was quite original. He opened his speech by saying that the claims of the Prophet Muhammad as being the Last Prophet could be established in a logical way by direct and circumstantial evidence. Under direct proof he placed foremost the word of God, the Holy Qur'an, and its commentary from the Hadith; secondly, the viewpoints of the contemporaries; and thirdly, the versions of the Muslim savants of great repute of all ages during the past thirteen centuries; lastly, the quotations from the world scriptures, the Vedas, the Zind Avesta, the Bible, etc.

Under the circumstantial evidence, he suggested that the evolution of the world into one society demanded a world prophet, an ideal teacher of religion, and an ideal character. He explicated on this to prove that the Prophet Muhammad was the most successful, historical personage with the assemblage of virtues to serve as an example to humanity. In referring to the ideal call and revelation given to the Prophet Muhammad in the form of a complete code of law governing all the phases of human life, he pointed out that it excluded any possibility of any useful additional law giver. The lecturer conveyed these material facts in an interesting way so that the audience listened to it with rapt attention. We hope to make available to our readers the full text of this lecture.

On the 30th April, 1950, Mr. Ghulam Muhammad was at home to the members of the Society, and Miss Dorothy Neaves spoke on "Human Relationship." Mr. Abdullah Yusuf Ali was in the chair. Mr. Hazim, a Yugoslavian Muslim, recited the Holy Qur'an in a most impressive way. The chairman after his appreciative remarks called upon Khan Bahadur Ghulam Rabbani Khan to throw some light on the subject from the Islamic point of view. The speaker said that history showed that beautiful expressions, platitudes and idealistic talks had not brought about any substantial amelioration of human relations. He pointed out that if there was any marked difference in human relationships, it was in the followers of Islam; for Islam succeeded in bringing about a revolutionary change in the practical life of its followers. Islam not only preached and taught, but supplied ways and means to translate all the precepts into action. Mr. Rabbani Khan pointed out that Islam removed the stigma of spiritual inferiority from womanhood and granted the woman the status of a legal entity, who could earn, own, transfer and inherit property, thus emancipating the better half of humanity and granting them the status of equality.

To place human relationships on a firmer footing, Mr. Rabbani Khan thought Islam had done an inestimable service when it abolished all invidious distinctions of colour, or caste, tribe or nation, status or rank, calling or profession, between man and man. The declaration in the Qur'an, "Surely the noblest amongst you in the sight of God is he who is the most righteous of you," sounded a death-knell of all superiority or inferiority based on rigid caste and social distinctions, which are merely accidents of birth. The speaker said that Islam took steps to make the relations between the rich and the poor healthier by imposing a compulsory tax for the support of the poorer members of the brotherhood. The same idea, he said, was to be seen working in the five times daily prayer, which demonstrated the practical experience of perfect equality where a poor man and a peer stood shoulder to shoulder and a king might find himself in the last row of the congregation. The practical equality established by Islam was a key-note and guiding principle of improving human relationship. The speaker ended by saying that the belief in the unity of the Godhead, the Lord of the Universe, inculcated the unity of the human race and was conducive to the establishment of peace and goodwill between nation and nation.

THE SHAH JEHAN MOSQUE, WOKING

The Brotherhood of Islam in England is Increasing.

The Woking Muslim Mission's efforts at expounding the teachings of Islam to the Western World keep bringing into the fold of Islam men and women of all walks of life. During the last two months, of March and April, some fourteen English friends have of their own free will accepted Islam as their religion. The following is a list of the new friends: Mrs. Aisha Norsisdin, 27, Priene Street, Liverpool 7; Mr. Edward McCartney, 27, Pine Street, Liverpool 7; Miss Iris Pembery, 89, Outlands Drive, Weybridge, Surrey; Mr. Savine, 3, Markham Square, London, S.W.3; Miss Edith Mary Barokey, 18, Hamilton Road, Ealing, London, W.5; Miss Barbara Parnell, 7, Elm Bank Mansions, London, S.W.13; Miss Monica Hazen Anne, 19, Campbell Road, Southsea; Mr. Leonard Cook, 35, Surrey Road, Reading, Berks; Mr. Edward Alcock, c/o District Bank, 87,

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Oxford Road, Manchester; Mr. G. P. Avenell, 7, Ross Close, Hayes, Middlesex; Mr. Nicholas Sayeg, 3, Kimber Road, Wands-worth, London, S.W.18; Mrs. Peggy Joyce Sayeg, 3, Kimber Road, Wandsworth, London, S.W.18; Mrs. Barbara Gammon, 49, Christchurch Street, Chelsea, London.

As usual, some marriages were also solemnised by the Imam of the Shah Jehan Mosque, Woking, Surrey. Mention must be made of the marriages of Mr. Oerip Soet Rison with Miss Karen Marria Sorensen and Major Fariqo Farmer and Miss Ruby Susan Sheppard. At the ceremony of the marriage of Mr. Rison Madame Dr. Subandrio, wife of H.E. Subandrio, Ambassador of the Indonesian Republic, and Dr. Zain al-Abadin, of the Indonesian Embassy, London, were present, while Major J. W. B. Farmer’s marriage was attended by about one hundred guests.

Dr. S. M. 'Abdullah delivered impressive sermons at both the occasions. The marriage of Mr. Farmer attracted much attention of the British Press which, by the description it gave of the ceremony, was once again unable to give a true picture of the position of women in Islam. Here is a sample from the Sunday Pictorial, London, for 30th April, 1950: “Under Moslem law, a wife is her husband’s property, she cannot seek a divorce, and her husband is entitled to four wives.”

The Imam wrote the following letter of protest to the Editor of the Sunday Pictorial, who printed only a part of it:

The Editor,
The Sunday Pictorial,

Sir,

Under the caption of “Beauty Queen Ruby and Moslem Major Marry in Mosque” in your issue for April 30, 1950, your uncalled-for aspersions that “under Moslem law, a wife is her husband’s property, she cannot seek a divorce, and her husband is entitled to four wives,” were thrown at Muslim law without any justification, inspired either by blind prejudice or gross ignorance.

Islam has brought about a revolution in the position of women, removing bondage from half the human race by recognising them as entities in their own right, capable of holding, receiving, transferring and acquiring property. Under Islamic law a woman is entitled to inherit property from her parents, husband and sons. She is also absolved from the spiritual inferiority imposed on her by the Biblical temptation story, and is regarded as the equal of man in the spiritual and social spheres by Islam.

As marriage in Islam is a sacred contract between free persons based on their free consent, Muslim law recognised the necessity of keeping the way open for dissolution, if necessary. The wife’s right of divorce was clearly established and recognised. Thus in case of a discord, all means of effecting a reconciliation are to be exhausted before resorting to the extreme measure of the dissolution of marriage. In Islam it is more or less a private affair and very rarely the parties resort to the court. Islam places both parties on a perfect level of equality in the matter of divorce and the grounds for seeking divorce are not limited and restricted to infidelity alone. A study of the trend in divorce laws in the world of to-day would corroborate the view that it is moving fast towards incorporating the basic principles of Islamic divorce laws to improve its own.

Before the advent of the Prophet Muhammad, unlimited polygamy was the order of the day. Islam restricted, limited and discouraged that system to the extent that monogamy was evolved as the normal and polygamy as the exception. It hemmed polygamy in conditions and exigencies. A universal and complete law, the which thing Islam claims to be, must provide for the different conditions and necessities of life, and include all possible cases calculated to bring hardship on society both physically and morally. Sex morality, if lax, is sure to eat like a cancer into the heart of civilization. Prostitution with its concomitant increase of bastardy is practically unknown in centres where polygamy is allowed as a remedial and exceptional measure.

I hope you will please give this letter a prominent place in your paper so as to appease the justified resentment of the Muslim public on account of the publication of untrue, false, damaging and libellous remarks against Muslim law.

Yours faithfully,

S. M. 'ABDULLAH (Imam).

Egypt

The Society of Rapprochement amongst Muslim Schools of Thought, Cairo, submits a Petition to the King of Afghanistan.

The Society of Rapprochement amongst Muslim Schools of Thought at a special meeting held on the 8th of March, 1950, held under the chairmanship of its President, His Excellency Muhammad 'Ali 'Alluba Pasha, discussed the outstanding disagreement between Pakistan and Afghanistan. The meeting was well attended. Amongst other members present was Shaikh 'Abdul Majid Saleem, head of the Religious Decisions Board at al-Azhar, His Eminence the Grand Mufti of Palestine, Ahmad 'Ali 'Alluba Pasha, His Excellency Abdul Wahhab 'Azzam Bey, Shaikh Mahmoud Shaloor, and Shaikh Muhammad al-Madani.

As is known to everyone, there are certain tribes dwelling on the common frontiers between Afghanistan and Pakistan, each country considering them as being under allegiance to her, to the exclusion of the other. The Society had this matter under discussion.

In order to preserve friendly relations between the two countries, and in order to strengthen the Islamic bond between the Muslim States, the Society submitted to His Majesty the King of Afghanistan, Muhammad Zahir Khan, who was in March last on a short visit to Egypt, a detailed petition requesting a friendly solution of the present crisis.

The petition began with terms of respect to the prominent guest of Egypt, explaining what the relations among Muslim States should be like, and emphasized the fact that they should obey the commands of God Almighty in matters pertaining to disagreements amongst themselves; and that temporal power should not have such a grip on them as to estrange their hearts and destroy the bonds of brotherhood; for Islam is a strong bond amongst the Muslim nations, indeed, it is the strongest! The petition went on to request the King of Afghanistan to interfere personally in the matter, in order to solve the problem in such a way as to avert its existence completely, so that even its shadow might vanish from Muslim Pakistan and Muslim Afghanistan. It just left the matter to the discretion of His Majesty the King. They further requested the King of Afghanistan to receive the members of the Society in audience so that they could submit to him a copy of their programme.

Middle East

British-American rivalry in the Middle East.

Politically, for a long time the Middle East has been one of the world’s most important nerve centres where until recently it has been Great Britain who has played the most prominent rôle. Though as the result of the last great war all other European powers were eliminated from this region, Great Britain did not find that this helped to consolidate her position, as, beside her, had sprung up a rival in the person of the United States, whose
avowed objectives were the conquest of markets, the exploitation of economic resources and the occupation of strategic bases necessary in the event of war with the Soviet Union. The United States reject the idea of partition of the Middle East into spheres of influence, and from this emerges the struggle à deux corps with Great Britain, a struggle which, behind the scenes, the Soviet Union has every appearance of encouraging.

Great Britain has not yet changed her traditional political methods in the Middle East — military occupation and treaties of alliance. Quite recently she reinforced her troops in Jordan and in the Sudan and improved the living conditions at the bases in the Canal zone.

Though the United States denies all imperialistic designs upon the Middle East, nothing can conceal the supple and dynamic nature of her policy in this region. Thus by providing Abyssinia with financial aid she proposes to secure there an advanced base ensuring her Middle East commitments. In order not to offend the pride of the Arab States she has recourse to indirect methods of which the most common is the provision of financial aid. Thus, for example, she concluded with Egypt a series of treaties concerning cultural and medical co-operation and dangled before the eyes of the Egyptian government the possibility of a loan which would enable it to liberate itself from the dependence of the pound sterling. She suggested to the Lebanese a commercial treaty — and of establishment — under the pretext of the defence of the Lebanese's colony interests in America. She hopes to win the sympathy of Iraq by a financial loan. Finally, the Jewish State could be a useful instrument in bringing pressure to bear on the neighbouring Arab states.

This rivalry between the United States and Great Britain has already entered a decisive phase. In any case, the governments of both countries have reinforced their diplomatic staffs in Cairo — the centre in the Middle East where their rivalry is apparently the most intense. It is being pointed out by political observers that the political circles in Cairo affirm that the Arab countries, or at least certain of these, have decided on a line of conduct aiming at obtaining the maximum of profit and advantage from the British-American rivalry in order to consolidate their independence and their international position without according concessions which would be contrary to their interests.

To all this we can add that the countries of the Middle East where the expansion of the United States is the most strongly felt are Iran and Turkey.

North Africa

A REVIEW OF THE POLITICAL SITUATION IN NORTH AFRICA

The departure of North African leaders from Cairo.

Present indications point to a new phase in the development of the North African political situation, to which different interpretations are being given by various quarters. The emphasis of the independence movements of the three countries of the Maghreb, i.e., Tunisia, Algeria and Morocco, after having been focussed at the Maghreb office in Cairo following upon the initiative taken by the leader of the Neo-Destour Party, Habib Bourguiba, in 1945, is now being diverted back into the "home countries"; here again, the most energetic stand is being taken by the Tunisian leader who, after a successful tour of Tunisia, is now in Paris — for the first time in thirteen years.

The institution of the Maghreb Office in Cairo — which a Paris newspaper, Le Monde, refers to in a recent issue as "a branch of the Arab League", was designed to acquaint the rest of the Arab World with the aspirations of the North African independence parties — the Neo-Destour in Tunisia, the PPA (now known as the Mouvement pour le Triomphe des Libertés Démocratiques) or MTLD in Algeria (the Ferhat 'Abbas, or Manifest Party, did not have any representatives in Cairo), and the Istigal Party (leader Si 'Allal al-Fassi) of Morocco. Later, when the Enir Abd al-Karim escaped to Cairo, he became, and still is, the President of the Liberation Committee of the Maghreb. There is, however, always a limit to the amount of propaganda work that can be accomplished outside a country, apart from the danger, which the North African leaders did not fail to recognize, of losing touch with developments at home and the feelings of the people.

The propaganda value of the Maghreb Office, after various journeys by their leaders in the Middle East (and the United States, as far as Habib Bourguiba was concerned) lessened and, in fact, became rather overshadowed by the pressing problems of the Middle East on the Palestine issue, and it was increasingly evident that the Arab League had enough difficulties on hand with its own reorganization to devote much time or attention to the struggles of three small countries with a total population of some twenty-five millions, whose demands for independence are bound to further complicate the already involved relationships with the Western powers.

Siria al-Fassi.

The first of the North African leaders to decide to return home was Si 'Allal al-Fassi, who — owing to the fact that he had joined the Maghreb Office in Cairo sub rosa, having escaped from Paris under the nose of the French authorities — was unable to return to the interior and obliged to make the international zone of Tangier his headquarters. From this limited field of operations he is forced to play the rôle of an armchair General, issuing commands to his lieutenants in the field and periodical manifestos claiming independence for Morocco to which, quite frankly, little attention is paid in the international Press.

The Algerian nationalist leader (of the MTLD Party), Messali Hadj, although he is nearly permanently under house arrest in between very occasional periods of liberty, during which he tours Algeria and rallies his loyal supporters, is obliged to leave all militant action to his delegates. The Algerians, after nearly 120 years of European occupation, are on the one hand more embittered (because also more impoverished) than their Tunisian and Moroccan neighbours, and more anxious to resort to direct action (arrests are constantly being made after the alleged discovery of arms depots) in view of their lack of confidence in the effect of direct negotiations.

Habib Bourguiba.

The most dynamic of the North African leaders-at-large is Habib Bourguiba, whose present attitude is qualified by Le Monde, Paris, and the Figaro, Paris, as "aggressive" and "extremist". Habib Bourguiba has started the ball rolling again by rousing his adherents at home and undertaking to rouse the Quai d'Orsay in Paris. He returned to Tunis from Cairo by American plane last summer... and the thousands of people who journeyed from the very confines of the country to receive him at the airport completely overwhelmed the precautionary police forces which the French Residency had rather hesitatingly placed on the field. Bourguiba's popularity is not a factor to be underestimated, and the French authorities are fully aware of this. His recent visit to Paris — which he would like, but may be prevented from extending to neighbouring European countries — has been undertaken with a view to reinforcing Tunisia's claims for constitutional reform. This is not by far the first time that such claims have been presented, and in this
particular instant, the Neo-Destour Party leader is simply
underlining the official demands put forward to the Quai
d’Orsay only a few days before his arrival by His Highness
the Bey of Tunis, who is in complete agreement with the Neo-
Destour, just as in Morocco the Sultan is in agreement with the
Istiqlal.

The seven points of the Declaration which Habib
Bourguiba made to the French Press upon his arrival embody the
following demands:

(1) Re-installation of the Tunisian executive under
Tunisian sovereignty;
(2) Constitution of a Tunisian Government, presided by
a Tunisian Prime Minister designated by the Bey;
(3) Suppression of the General Secretariat which now caps
all branches of Tunisian administration;
(4) Suppression of the Civil controllers who assume direct
administration;
(5) Suppression of the French gendarmerie;
(6) Institution of elected municipalities with French
representation in those areas where French minorities
exist; and,
(7) On the legislative plane, the institution of a national
assembly elected by adult franchise, whose first task
would be to draft a democratic Constitution settling
future Franco-Tunisian relations on the basis of
(a) respect for legitimate French interests in Tunisia
and (b) respect for Tunisian sovereignty.

In a declaration to the French Press, Bourguiba stressed
that "we are always ready to co-operate with France on a basis of
equality. If not, Tunisia will go through a period of chaos which
would not be to the credit of either of our two countries."

Commenting upon the remarks made by the porte-paroles
of the Quai d’Orsay in Le Monde, to the effect that Bourguiba’s
declaration is valueless because he is not entitled to make official
statements, the Socialist Populaire writes: "This kind of remark
is typical of the ostrich-with-its-head-in-the-sand policy. If they
want Habib Bourguiba to have an official status before they listen
to him, then let them allow Tunisia to hold elections."

It, therefore, looks as if the North African political situation
is on the point of increasing in intensity and gathering
momentum. Unlike the Nationalist movement in Indo-China,
where so many of France’s armed forces (nearly half of whom
are North African) are engaged at the moment, the North
African nationalists are not Communist in inspiration and therefore,
given a more tolerant attitude and more flexibility on both
sides, it would seem that an understanding could be reached
without a further embittering of relations with possibly disastrous
consequences for both parties in the long run.

South Africa

Pakistan Delegation in South Africa.

For the first time in the history of both Pakistan and South
Africa, Pakistanis visited South Africa when the Pakistan
Delegation to the preliminary tripartite discussions for a Round
Table Conference between South Africa and India and Pakistan
arrived there recently. Flying across the Union in a special
plane put at their disposal by the South African Govern-
ment, the delegates, Dr. Mahmoud Husain, Deputy Foreign
Minister of Pakistan, Mr. Akhtar Husain and Mr. Sajjad Hyder,
were given a rousing welcome in all the principal cities.

The delegation arrived from Pakistan by flying boat which
glided on to the waters of the Vaal Dam to the trumpets of the
Transvaal Muslim Brigade and cries of Pakistan Zindabad —
Long Live Pakistan. They then proceeded to Cape Town for the
talks, which ended with an optimistic note. Press notes issued
later by the three Governments approved the decision to the
effect that a Round Table Conference be held in the not-very-
distant future.

Numerous receptions and dinners were given in their
honour during their stay in Cape Town. The delegation then
returned to Johannesburg for another series of receptions and
concluded their stay there by a formal opening of the late
Suleiman Nana Memorial Trust, a Trust created to serve
Transvaal Muslims by way of libraries, musafirkhanas, scholar-
ship grants, etc.

At Durban the Delegation received the largest reception
ever accorded them. At the airport they were met with a shower
of garlands by the various Muslim institutions of Natal. On
the evening of their arrival they were given a spectacular wel-
come at the Grey Street Jama’a Mosque. They drove to the
Mosque in an open limousine led by the Overport Muslim

Dr. Mahmoud Husain, Deputy Foreign Minister of Pakistan and
leader of the Pakistan Delegation to the South Africa-India
Pakistan Talks, at the Durban Airport, being received by Mr
A. S. Kajee (left), leader of the South African Muslims.
Brigade between crowds which lined both sides of the road. Outside the Mosque the Brigade formed a guard of honour which the delegation inspected accompanied by the Colonel of the Brigade, Mr. Mahomed Cassim. Inside the Mosque both Dr. Husain and Mr. Akhtar Husain delivered speeches in Urdu.

Two dinners were also given in their honour in Durban by the Orient Club and the Natal Indian Organization, a political body. At the Orient Club dinner, the Administrator of Natal, Mr. D. G. Shepstone, and Sir John Tyson, who had also arrived from India, were among the many guests present. At the dinner given by the Indian Organization at the Cumberland Hotel, the Deputy Mayor of Durban was among the 400 present. At both dinners Dr. Husain spoke of better relations between Pakistan and South Africa.

The delegation left South African Muslims with a feeling of closer contact with Pakistan.

Turkey

The Opening of Turbehs (Mausoleums).

The Ministry of Education of Turkey is now carrying on a survey of turbehs of historical importance all over the country, now that the law regarding the closing down of tekkes, zaviyes and turbehs has been amended by the Grand National Assembly. The first turbeh to be opened after the Abolition Law came into force in 1924 was the tomb of Mustafa Reshid Pasha in Istanbul. The tomb was opened on the 13th March, which day is the 150th Birthday Anniversary of the Grand Vizier of the Ottoman Empire, with whose initiative the reform move commenced in Turkish life. On the 5th April the turbeh of Gazi Osman Pasha, the Defender of Plevne, was opened to the public. This was on the occasion of his 50th death anniversary. Other famous tombs of the celebrated Turks which are going to be opened to the public shortly will be the following: Atatürk’s temporary resting place in the Ankara Ethnography Museum; Haci Bayram Veli’s in Ankara; Erzurul Gazi’s (the father of Osman Gazi, the founder of the Ottoman Empire) in Sogur; Ak Shemseddin’s in Goyuk; Osman Gazi’s, Orhan Gazi’s and Mehmed Celebi’s in Bursa; Gazi Suleyman Pasha’s in the Dar-danelles; Sultan Muhammad the Conqueror’s, Yavuz Selim’s, Suleyman the Magnificent’s, Barbaros Hayreddin Pasha’s, Architect Sinan’s in Istanbul; Asik Pasha’s in Kirsehir; the tombs of the Seljuk Sultans in Konya; Suleyman Shah’s in Urfa’s Cebelikalesi.

All the turbehs will be open to the public on scheduled days and times as is customary with museums.

Russia

Persian Manuscript Discovered.

An unpublished Persian manuscript of the 14th century has been discovered in one of the biggest store houses of Eastern manuscripts, the Institute of Oriental Studies of the U.S.S.R. Academy of Sciences. It is part of a collection of works of the well-known historian and statesman of Central Asia, Azerbaijan and Iran, Rashid al-Din, who lived in the second half of the 13th and at the beginning of the 14th century.

A similar manuscript, but in Arabic translation, exists only in the National Library in Paris. It was believed to be the only one. A comparative study of the texts has shown that the Paris manuscript is not an original but a translation from the Persian. Another important fact is that the introduction to both manuscripts has not been written by Rashid al-Din but by another author, who merely quotes individual, though very lengthy, passages from Rashid al-Din.

This important fact was not understood by the translator of the Paris manuscript. Therefore he assumed the author of the introduction to the collection to be Rashid al-Din himself, hence translated his work in the first person and thereby glossed over the distinction between the basic text and the quotations.

The newly-discovered manuscript contains interesting historical data and philosophical statements by Rashid al-Din. The introduction announced for the first time that a publication of his works, including 14 individual books and 31 essays, has been undertaken. The discovery of the manuscripts is of great scientific interest. It will facilitate the search for the lost works of this outstanding historian of antiquity.

Members of the Turkey-Pakistan Friendship Council, Istanbul, Turkey

Right to left, seated, are: Professor Dr. Sami Yaver, Mr. J. Sıtkı Oğuzboyoğlu (lawyer), Mrs. Neşipre İşik (writer), and Professor Salih ud-Din Tandul

Right to left, standing, are: Dr. Ram Aydın, Mr. Ziya ud-Din Gökcecin (teacher), Mehmet Kidey (writer), Mahbiddin, and Rabi Tüksavul (lawyer)

June 1950
A FRIEND WRITES TO APPRECIATE OUR WORK

Khedery Street, Ashar,
Basrah, Iraq.

Dear Brother in Islam, Assalamo Alaikum.

I have much pleasure to acknowledge your esteemed favour of the 27th March, and have noted its contents with many thanks.

It is praiseworthy and creditable to hear that you are busily engaged in the fulfilment of your noble mission, which our late pioneer Khwaja Kamal-ud-din undertook to spread the light of the True Religion in the West. It is now your duty to keep that torch burning.

The services done since then by yourself, your comrades and predecessors, have brought very creditable results in removing the misunderstandings of the people of the West which had firmly and deeply taken root in their minds due to the mis-propaganda of the early Christian Missions against Islam, so that time was that they sneered at the very mention of "Islam" or "Muslims".

Now the time has come that as a result of your efforts they come to respond to the call of Religion of God in their hearts.

It is an admitted fact that if the truth is put before any sensible person in a logical manner, it bears the desired result. This is borne out by the list of new Muslims which I have received from you.

I am enclosing herewith "American Express Travellers' Cheques" Nos. 8167435/39, each of £10, as a contribution towards the publication of The Islamic Review. Although this amount is small when I look at the great enterprise which demands considerable material sacrifice in addition to the moral and personal efforts, yet as the proverb goes: "If not a flower, the fragrance is better than nothing." I hope you will accept it.

E. A. SACHWANI.

"YOU SHOULD TAKE A MORE CRITICAL VIEW OF THE SITUATION IN ISLAMIC COUNTRIES"

THE NEED FOR A UNITED ACTION

Rue Toullier, 9,
Paris 5e,
France.
3rd March, 1950.

Dear Sir,

I have read with agony in my heart how the meeting of the Arab League has met with a disastrous failure. It seems that the whole Muslim World is passing through a stage of bitter trials, and all efforts at co-operation are failing because of our narrow nationalism.

In your monthly magazine, please excuse me for making this remark, one has the pleasant feeling that the entire Islamic World is full of milk and honey and the Muslims of different countries are fraternizing amongst themselves. The real picture, unfortunately, is entirely different. It is true that Muslims in different countries are slowly starting to realize the need for a United Action. But we are far from this goal. The Western Nationalism is too deep-rooted in the countries of the Middle East to be eradicated in one day. The futility of such rivalry among brother Muslim countries is evident. The aspect of the whole world has been changed since the end of the Second World War. Small nations are feeling the need for closer co-operation. Again and again the United States is trying to form a Western European Block. The reason is simple. In face of such a vast country like Russia, the small nations of Europe count for nothing. They are talking of a Pacific pact as a measure against Communism. It is high time for the Muslim countries to realize that the days of petty national rivalries are over. Why, then, we brethren of the same family, animated by the same faith, should we not be able to form a bloc of Islamic countries? The material is there. Geographically, nothing is more feasible than the Union of Islamic countries. And besides, we shall have an immense advantage. The two rival countries which are at the point of blows are both materialistic nations. The world needs a third nation as arbiter, who will be above these wrankings of the materialistic world. Here is a golden chance for the Muslim world.

I shall therefore, sir, request you to continue to furnish us with news from different Islamic countries. You are certainly rendering the most useful service to the Muslims of the world. I shall, however, venture to suggest you take a more critical view of the situation in different Islamic countries. We must know our faults so that we may be able to apply the right treatment for them.

Yours, etc.,

ARSHADUZZAMAN.

THE SEPARATION OF CHURCH AND STATE

Sir,

I have just received the March issue of The Islamic Review. On going through my own article on "Communism and Islam," I feel I need add a few words. Therein was a reference, quite incidental though, to the separation of what are called Church and State. This point requires some elaboration in a separate article. For the present, a few hints may further clarify what I meant thereby. I maintain:

(1) Separation of religious authorities from political ones is, according to the Qur’an, permissible — permissible, not obligatory. Yet:

(2) Statecraft or politics, even when separated from religious authority, do not become independent of, but continue to remain subject to, the provisions of the Qur’an and the Hadith. It is only a separation of officers, not separation of authority, which is derived only from God.

(3) In his al-Badar al-Bazaghah, Shah Waliullah Dihlawi has specially discussed the point, and he too arrives at the conclusion that if there is no competent person capable of handling all the different kinds of affairs of State, separation of power is preferable in the interest of the community.

Unless point (2) above is kept in mind, I may be misunderstood. Din (which is Islam) is not the same thing as 'Ibadat, which means religion. Those who by chance confuse them are liable to mere logomachy.

Yours, etc.,

M. HAMIDULLAH.

THE PEOPLE OF INDONESIA AND ISLAM

Pengurus Besar Nahdlatul 'Ulama,
6/2, Bubutan,
Surabaja, East Java,
Indonesia.

Dear Brother,

30th March, 1950.

Thank you profoundly for your congratulations to the Muslims of Indonesia on their attaining independence.

Once again we thank you sincerely for your interest in us, the Muslims of Indonesia, and in our fight and struggle for independence of State and Religion.

Now that we have acquired our freedom, we are striving and struggling to form this free and sovereign State into a real "Islamic Republic", in which the Islamic ideals would be practised, for that indeed was the aim of the people of Indonesia.

We appreciate very much the notice that you took of our new Republic in The Islamic Review for January, 1950, as also your readiness to insert articles from us concerning Indonesian affairs....

Your affectionate brother in Islam,

H. M. DACHLAN,
President,
Pengurus Besar Nahdlatul 'Ulama.

INTER-EUROPEAN ARAB STUDENTS' CONFERENCE
AT LEYDEN

Melkpard, 28,
Hilversum, Holland.
31st March, 1950.

Dear Brother in Islam,

Just after our last correspondence I wrote to the "Arab Students' League" suggesting that they should hold their first Inter-European Arab Students' Conference in Leyden. Since they agreed I have been assigned the task of preparing for the Conference, and, I hope, you will appreciate this is no easy matter. There will be 80 students taking part in the Conference from Egypt, Syria, the Lebanon, Palestine, Iraq and North Africa. Their respective Universities are those in Great Britain, France, Belgium, Holland and others. The Conference will last two weeks (7th—21st April). The main topic to be discussed is "The Possibility of Establishing an Arab Federation". I am enclosing the programme for your perusal.

Although the Conference will be a purely Arab affair — as distinct from the purely "Islamic" affair — a group of students, Muslims, in Holland have suggested that their views about an Islamic bloc — Pan-Islam — should be put before the Conference. I promised to write to you suggesting that you give us the honour of addressing the students. If this meets with your approval please inform me immediately, either by letter or, better, by cable. I shall then arrange for the inclusion of your talk in the programme. The Arab Students' League has of course to be notified....

Yours sincerely,

M. K. IBRAHIM.

THE NEED OF THE ESTABLISHMENT OF A TERRITORIAL ORGANIZATION OF MUSLIM COMMUNITIES IN EUROPE

Sloneczna 4,
Ofc 11/22,
Krakow 1,
Poland.
15th April, 1950.

Dear Sir,

I am sorry to see that my correspondents do not understand my scheme, which they think requires huge finances.

The first thing which should be realised is the establishment of a Territorial Organization of Muslim communities in Dar al-Kufr — the House of Disbelief.

My plan is a very simple one:

(1) In each locality we should establish a local Islamic Committee, including representatives of Muslim associations and institutions, and of individual Muslims, who are not members of any association;

(2) in each country we should establish a National Islamic Council, including the representatives of all Local Islamic Committees;

(3) the European Islamic Council should include the representatives of all National Islamic Councils.

The realization of the mentioned scheme does not require huge financial means. It requires only small monthly contributions (fees) and a goodwill of Muslims. The purpose of the suggested Territorial Organization of Muslim communities in Europe is not the unification of methods but only the unification of efforts. It has nothing to do with an oligarchical autocracy. Its members should have full autonomy.

I have asked Mr. 'Abdurrahman Koppe and Mr. Hussein al-Atas (Amsterdam, Molenbeekstraat 4/11), Professor Dr. Germanus, Dr. Balic, and the brothers in Paris to start the affair along the proposed lines.

JUNE 1950
The establishment of an International Muslim University in Europe should be the concern of the Territorial Organization of the Muslim Communities in Europe, if founded.

The establishment of an International Muslim Academy of Sciences and Letters does not depend on the pre-existence of any huge financial means. It depends only on the goodwill of the Muslim learned men. It is sure that the Governments of the free Muslim countries and the rich Muslims will not spend money for an institution which is still a dream, a *pium desideriium, which schwect im Nebel* — as the Germans say. The first thing is a legal organization of such a learned association. Then we can make efforts with a view to obtaining the financial help from the Governments of the free Muslim countries and from individual Muslims. The first thing is the existence of the proposed association — the financial means will come after.

I am 50 years old, I have a life-long experience in various organizational affairs, and I have realized in my life many "dreams". But I am not an omnipotent being, and, consequently, I cannot realize my programme but with the serious help of Muslim brothers who are sincerely willing to do something for the cause of Islam and of the Muslim peoples....

I should be extremely thankful to you if you could kindly give me the addresses of the co-workers of The Islamic Review who could become members of an Organizing Committee of the proposed International Academy of Sciences and Letters. The Honourable Ghulam Muhammad, of Pakistan, told us that "Muslims have been blamed for talking too much and not following it up by concrete action". I have not only suggested the establishment of a Territorial Organization of the Muslim communities in Europe and of the International Muslim Academy of Sciences and Letters, but I wish also to follow my suggestions by a concrete action. Now I am awaiting the help of Muslims in this connection.

Very sincerely yours,

WIESLAW JEZIERSKI.
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