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AMERICA AND THE MIDDLE EAST

The Middle East will eventually go behind the Iron Curtain — if Jewish favouritism does not stop

America is estranging the Middle East.

The Americans are truly great at amassing wealth and money. They are equally clever at making the atom bomb. They are also great at building high skyscrapers and large limousines. But we are afraid they are certainly not great at politics. It was their politics that made China go over to the Communists. And it is their politics in the Middle East which is driving the Arabs, whether openly or secretly, to the Eastern Camp. It is true that there are people in Baghdad and Amman who are in top positions and favour a strong pro-British policy and by extension (though with some reluctance) a pro-American one; inasmuch as it is opposed to Communism. But we believe it is right to say that the bulk of the people is no longer pro-British nor pro-American. They are very much against both of them, in spite of the fact that they love the democratic principles and cherish their ideals. But now the worst has come to the worst. America is doing whatever the Jews are ordering her to do. To make matters worse she is refusing all the legitimate requests made to her by the humiliated, defeated, insulted Arabs. How long are the pro-Democratic elements going to hold their own in the the Arab world to protect British and American interests in the Middle East, in spite of the American coercion and utter injustice? Time alone will answer this question. It may not be long in giving it.

Here is one latest example of American unjust commands to the Arabs in the following item of news which we have observed lately in the Arab Press:

On the night before the Arab League was due to convene, the American representative in Cairo ordered that the Arab representatives should be wakened up in the middle of the night and told that the Americans wanted the Arabs to come to final settlement with the Jews and that the matter should be discussed in the League on the following day, with favourable results.

The Middle East is reacting.

The repercussions and results of this wanton behaviour were quite the reverse of what the Americans wanted. Ma’rif al-Dawalibi, the Syrian Minister of Economics and representative of his country in the Arab League, declared immediately after this saying: "It is better for the Arab countries to be part of the Soviet Republic than to be slaves to the Jews."

Moreover, the Russian Ambassador flew to Moscow to bring about a non-aggression agreement between Syria and Russia. Later His Excellency Fared Zain al-Din, the Syrian Minister in Moscow, flew to Damascus carrying with him the Russian proposal of helping Syria in all kinds of war material and equipment.

Despite the series of ambiguous and lukewarm denials in the political circles, one must say that there is no smoke without fire. Everything indicates that the Syrians are using the same method now — though a bit late in the day — that the others employed, and are still employing, namely, the double-dealing policy.

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By the Light of the Qur’án and the Hadith

By S. M. TUFAIL, M.A.

Conversation

Importance of purity of thought in conversation.

Our talk may be pleasing and valuable or displeasing and vain; it all depends on the purity of our thought and feeling, on the mode of our expression, on the subject of conversation, on the control of tongue and voice and on the choice of language.

Purity of thought in conversation is essential. Hypocrisy destroys what is pure and chaste in human thought. It is detrimental to truth and honesty and if entertained too long it leaves the mind withered and pale. A man of sincerity and sincerity will scatter joy around himself, but out of an impure, jealous and hypocritical mind nothing will come except filth. This is a free paraphrase of a tradition of the Prophet Muhammad.

Kindness in conversation.

When we say a thing we must know how to say it. We must be kind to others — that is the first point. The Prophet Muhammad is reported to have said: "He who is devoid of kindness is devoid of all good."

We are enjoined to follow the Divine attributes and kindness is an attribute of God. Again: "God is not kind to him who is not kind to men" (Hadith). "Kindness adorns everything while harshness disgraces everything" (Hadith). 'Ayesha, the wife of the Prophet Muhammad, said: "God is kind; He loves kindness and He bestows upon kindness what He bestows not upon harshness."

So kindness is the first requisite of a good conversation.

The Prophet Muhammad was never discourteous even to hypocrites. His talks were effortless, and everybody felt at ease with him while conversing.

This makes life less miserable to those whom we meet. It is how we talk with a person that counts. "Call to the way of your Lord with wisdom and goodly exhortations, and have disputation with them in the best manner" (The Qur’án, 16 : 125). The Prophet Muhammad says: "And keep good company with one who keeps good company with you, you will then be a true believer."

Conversation is a feast, so to speak. Everybody must take his share of it. "When you will be three," so goes a tradition of the Prophet Muhammad, "no two will hold consultation in secret besides the other, because it may vex him."

Too much of talk produces hardness of heart.

Man cannot help talking but it does not mean that he should go on talking continuously without the least consideration for the other person.

The Prophet Muhammad says: "Don’t hold too much talk without remembrance of the Glorious God, for certainly excessive talk without remembrance of God produces hardness of heart and verily the remotest of the people from God is the hard heart."

"And say to My servants (that) they speak which is best" (The Qur’án, 17 : 43).

"O you who believe! be careful of (your duty to) God and speak the right word" (Ibid, 33 : 70).

"And when you speak then be just though it be against a relative” (Ibid, 16 : 153).

Although we cannot help talking, our talks must not consist of frivolous stories and discussions, because God dislikes them. A person who talks much thinks less, and he has to mix up truth with falsehood in order to make the subject of conversation interesting. This is strictly prohibited in the Holy Qur’án (2 : 42). Backbiting falls in the same category.

"To backbite a Muslim is trangression and to kill him is infidelity."

Backbiting, flattery, posing, disclosure of secrets, sauciness, injurious jokes, immoral songs, etc., should not form any part of our conversation. There must not be levity about sacred subjects.

About jokes we should remember that generally they are directed against some person. They have sharp edges which injure the man upon whom the joke is made. Of course, nobody likes his weaknesses to be exposed or ridiculed and when actually this is done, it causes enmity between the two parties.

The control of tongue assures paradise.

Another important factor in conversation is the right use of the tongue. Chastity and the control of the tongue assures paradise for a person. This fact has been greatly stressed by the Prophet Muhammad.

The voice is the medium of expression. The tone of a man reflects his nature. While conversing we must lower our voice. "And pursue the right course in your going about and lower your voice. Surely the most hateful of voices is the braying of asses" (The Qur’án, 31 : 19).

We need words to express our feelings. About the choice of language the golden rule is that we must make our statements in simple clear words and must not try to go after more eloquence; it only confuses the issue.

Words cause most of the mischief of this world. So every false word should be avoided, because we cannot measure the consequences of false words uttered by us. They travel very fast. They have electric wings.

To sum up, conversation is an important affair with all of us. Our conversation must be effortless, it must be pleasing, chaste and pure. We must be careful of what we say and how we say it, what subject we take up for discussion and what words we choose to express our ideas. And, above all, we must know that our words and deeds are meant to fulfil and accomplish the will and command of God.
TWO FRIENDS, ONE MUSLIM, THE OTHER CHRISTIAN, DISCUSS THE PROBLEMS FACING THEIR WORLD

By DR. H. MARCUS, Ph.D.

"Islam created the first State in which the social deed was developed into an organization. By this step which Islam takes from the charitable feeling to the charitable deed, and, on the other hand, from the occasional to the organised deeds, it towers above all former creeds and becomes the direct forerunner of all modern social organizations of charity."

A Muslim, whose destiny had led him to Europe, and who had spent many years in one of the capitals of Europe, asked an old friend of mine, a European and a Christian, to spend the evening with him on the occasion of the Birthday of the Prophet Muhammad. They had lived in close friendship with one another, and often discussed the serious problems of life together.

Never, however, had they touched on problems so fundamental as those which claimed their attention that evening, and it was the Muslim who started the discussion. He said that he had been engaged that day in the study of the holy scriptures of Islam — the Qur'an and the Sayings of the Prophet — and that, as a consequence, in spite of these hard times, was possessed of a deep tranquillity and serene confidence in life, for Islam means perfect agreement with the will of God, which is fate. His friend, the Christian, however, sat beside him, down-hearted, and full of care and sorrows, and these not all ascribable to his own personal anxieties.

"We Europeans," he said, "have at present to go through a crisis, the like of which our continent has never seen, and it would be a great mistake to suppose that this crisis is only a passing phase of political and domestic economy. On the contrary, we all know that it is for us Europeans at once a crisis in our views both of life and religion. It seems to me that it has begun with religious faith and must end with disturbed credit — that is to say, with shattered faith in mankind."

"How many millions of Europeans have just not lost their old line of direction and are looking about anxiously for a new source of guidance among the ruins of their erstwhile beliefs? Where do they find it? I fear that all their searching has been in vain. There is, however, an old saying: Ex Oriente Lux — the light of revelation is from the East — and there are, more especially at the present time, many people throughout the Western countries who are looking to the East for the satisfaction of their religious hunger. Will they find it there?"

The Muslim: "At the same time at which the Christian view of life crumbled to pieces in spite of the deep and great truths which it contained, the East began to display a new, hitherto unknown, activity, and this can be observed particularly among the Muslims. Learned and pious Muslims, devoted men, who do not permit their faith to be shaken by the dangerous atmosphere of Europe, are travelling to all countries of the West. These Muslims know that the child-like human being is every whit as pious as the wise man: the one is so still and the other has become so again. Irrreligion can only spread among those who have lost the child-like belief and are not yet wise."

The Muslim of to-day wishes to learn from Europe, but also desires to offer Europe something in return.

The Christian: "If you say that nowadays many Muslims go to Europe, why, they always used to, but only for the purpose of studying European science and methods."

The Muslim: "That is quite true; for in both fields Europe has accomplished very much, and it is quite undeniable that the Muslim youth desires to profit therefrom — but with the necessary caution. He is grateful for being able to learn some of those lessons that Europe has to teach, but it is strange that the Muslims of the present generation not only visit Europe to learn and receive, but also desire to offer Europe something in return. What is it that they wish to offer? The best they have, namely, those teachings, which helped them 1,500 years ago out of a tremendous crisis, and which have helped them since again and again in all their troubles. They think these teachings are too little known in Europe and too often misunderstood, and that Europe could learn a great deal from them. Is it not remarkable that these two movements know nothing of each other: the struggle of the European for new guidance, which makes him listen attentively to the voice of the Orient, and the activity of the Muslim East, which is inspired by the fervent desire to make Islam better known in Europe — that Islam, which is called in the first chapter of the Holy Qur'an, 'the religion of the right way'?

"Remarkable, very remarkable, this meeting of the two tendencies, which, without being aware of each other yet supplement one another," said the Christian guest.

"Yet for a Muslim, quite comprehensible," replied his Muslim host, "at least to a deep thinking person. For it is our faith that God always sends His messages of good tidings to mankind at such critical times; for such messages are then most needful to mankind, and their need opens men's ears to the words of God. This, possibly, is the meaning of such a great crisis, that it brings us nearer to God and God to us. The Prophet
Muhammad also came to the Arabs, when the conditions of Arabia were on the brink of a catastrophe."

"Do you really think that Islam can help us Europeans in our present condition?" asked the Christian.

The European crisis, the direct result of moral progress, not going hand in hand with technical progress.

Thereupon the Muslim said: "I should not like to answer your question with a 'yes' or a 'no', but rather I would try to define the nature of the European crisis clearly, and then we shall picture to ourselves what Islam has to say concerning the different causes of the European malady, and how it would fight against them. We shall then find the answer to your question, perhaps without especially looking for it. Let us begin at the root. You gave me to understand that the European crisis, at the bottom, was one of the view of life, yea, even a religious one: what did you mean by this?"

The Guest: "Let us begin with the view of life. I must take into consideration the fact, which is also known to you, that Christianity is the religion of miracles. It is impossible to think of the religion of Christ without these miracles; it loses its whole individuality — if the word is permitted. The great majority of the miracles of Christianity, however, are opposed to the findings of science, and we live in a scientific age. The soul of the European is therefore divided. His faith and his knowledge go different ways, and he cannot own up to his knowledge without disavowing his faith.

"It is generally known that Christianity has been built upon a dogma, that is to say, on assertions, which deal with a miracle. There is, for instance, the dogma of the Immaculate Conception of the Virgin Mary, which, however, is against the laws of nature. There is the dogma of the Trinity of God, which is against the laws of logic and thought. High above both towers the assertion that Jesus Christ was the Son of God. This is against the experience of natural science as well as against logical thinking.

"In contrast to these dogmas, natural science teaches us that all earthly events happen according to the clearly defined laws of Nature, which are the expression of God's eternal will. These laws are such as can never be suspended in favour of a miracle, nor even in favour of those dogmas which Christianity teaches. You will now see that a European must ever find himself in conflict either with his faith or with his knowledge. It is science to which Europe owes its whole prosperity, but its religion, Christianity, is altogether unscientific, seeing that it believes in dogma and denies the authority of the laws of Nature. The root of Europe's hegemony lies, in addition to this, in the application of science to life, a process from which Christianity is averse, since it teaches flight from worldly things and estrangement from life.

"This process is, indeed, one of those gigantic powers, which are, like the powers of Nature, in themselves neither good nor bad. It may, therefore, be used for the benefit of humanity, but it can also be a curse to it. Moral progress must, therefore, grow hand in hand with technical progress, and morality must always be strong enough to control technical achievements and turn them to good account; for technical progress provides mankind also with materials for killing each other. How can Christianity develop a code of morals capable of guarding so tremendous a power to do good, if it is its principle to turn away from earthly things? A part of the present world-crisis lies in the fact that the application of science to life has, in consequence of the collapse of the Christian religion, loosened the reins of morality. Science ought, therefore, looking at it from a moral standpoint, to sell only so many labour-saving machines as it can bring out new inventions for employing human labour. Let us, however, go back to our starting point, the conflict between faith and science, in which is included the conflict between morality and the application of science to life. The same conflict surely exists, with the same acuteness, in Islam?"

Islam does not recognise any conflict between faith and science.

The Muslim: "You are mistaken, my friend. Before I say any more about it, I would observe that we Muslims show the greatest esteem for the Prophet Jesus Christ, but we do not identify him with modern Christianity; and my argument is, therefore, not intended against his holy person if I reply. This is the first and principle merit which I ascribe to Islam as compared with Christianity; for Islam does not recognise any conflict between faith and science; it puts the human intellect and not miracles in the centre of the system of religious teaching. Islam, therefore, does not acknowledge a single sentence which science or logic would have to contradict, and Islam particularly sees in the laws of Nature themselves eternal miracles of God so that one must say that it is of all religions which have been the one which is most friendly to science and, therefore, the most modern. You yourself say that we are living in a scientific age. The Prophet Muhammad places science and research on a very high pedestal. He teaches that "An hour of research is better than many hours of praying" and that "The ink in the pen of the scientist is more holy than the blood of a martyr" or "Go to the furthest parts of the world, even to China, if you are able to gain knowledge thereby." The Prophet Muhammad could speak with such emphasis on learning, only because Islam does not acknowledge any principle which is not known to any of the other religions. Islam does not confine the revelations of God to those holy promulgations only which the Almighty brought to the ears of mankind by His Prophets, but for Islam Nature itself is a revelation of God and research is nothing else but a reading in this dumb and yet so eloquent second revelation. In this way, however, the research work, which to Christianity has become an enemy of religion, assumes quite a religious aspect in Islam. For the Muslim, therefore, knowledge is surrounded by a radiance which cannot be surpassed. If God is the light which permeates all things, even the darkest and most distant, with its brilliancy, and elucidates them, the
importance of the human being lies in the fact that he spiritualizes his human surroundings with his own intelligence (compare the verse in the Qur'an, chapter "The Light"). Islam, however, takes the argument for its worship of God also from logic and knowledge. It constantly reminds us of the infinitely wise arrangement of creation and sees therein the evidence of God's Almightiness and Infinite Goodness. It reminds us of the eternally regular way of the stars and of the real miracle, that in the universe each individual serves the other and receives services in return. It also never forgets to point out that each individual develops a constantly rising self-perfection by this service to other creatures. Islam emphasizes, therefore, instead of the anti-scientific miracles of the early Christian era, the eternal miracles of Nature and life itself, in which one does not need to believe blindly, but of whose existence one can convince oneself daily.

"Does not, however, the knowledge that all things have been created for the purpose of serving others, already contain the principle of charity, which forms the pillar of the Muslim morality? For the Prophet Muhammad teaches as the highest principle of religion 'Love God and His Creatures'."

At these words of his host, the Christian guest jumped up from his seat in astonishment. "I did not know that charity is the highest principle of Muslim morality as well? I always thought that Christianity was the only religion which demands charity of mankind, and that for this reason particularly, Christianity was irreproachable in the world, and that its mission was to convert all people of the globe to its practice."

Islam the first religion to have discovered that we are closer to each other than we know.

The Muslim: "I can also point out a second kind of progress which, if I am right, Islam has made in advance of all former religions. We, Muslims, are not at all astonished that Christianity also preaches charity and that we are not the first and only ones to profess charity. On the contrary, I, as a Muslim, am of the opinion that all religions must necessarily already contain this principle in some form or other. As a matter of fact, the Jewish Rabbi, Joshua Sirach, taught even so early, 'Thou shalt love thy neighbour as thyself'. According to the Muslim conception God has not revealed Himself to humanity only once, but again and again at various times and through various nations. Islam recognizes all great teachers of mankind as prophets (the peace of God be with them!), whether they be called Confucius, Buddha, Moses or Jesus Christ. God spoke at different times and to different nations through the mouth of one or other of His Prophets; whenever the memory of mankind had become dull, and when even the holy teaching of God was in danger of being forgotten by mankind, He spoke through an elect human being to mankind. If God, however, spoke through the mouth of each one of those Prophets, then they ought all to proclaim the same principles and their principles ought all to harmonize with each other; or the Omnipotent would be contradicting Himself in His various proclamations. You see that the circumstance which appears to you as amazing, viz., the conformity of all nations in their supreme rules of life, is to Islam the natural outcome of the unity of God, Who cannot contradict Himself. Islam is the first religion which discovers that we are all closer to each other than we know. That is the new fact about Islam that it does not profess to have set up a single new principle, but that it approves without prejudice all the great truths of mankind, that it even combines them all in itself. Islam is, therefore, the most tolerant religion in existence. It is in fact the religion of tolerance. If you wish to convince yourself of the truth of this assertion, then picture to yourself Christianity. For the Christian all human beings who were born before the birth of Jesus Christ, all who did not hear of Jesus Christ's teaching, all who grew up in a different faith, are cast out and condemned for all time and eternity, because the real truth was withheld from them. One must make clear to oneself that by far the biggest part of humanity, whether alive or dead, belong to these innocent outcasts, for only a small percentage of all human beings profess the Christian religion. How different is Islam in consequence of its faith that God manifests Himself at all times and to all nations. For Islam, all people of every period were capable of adopting the truth because God proclaimed this truth again and again, and whoever follows the truth is, according to the views of Islam, a Muslim, even if he has never heard anything of Muhammad and his teachings. He only needs to act like a good, sensible, warm-hearted and charitable being, and he acts in accordance with the teachings of the Prophet Muhammad, and may be regarded as a Muslim. Therefore, all good people of all countries and periods were and are Muslims, and Islam is already a world-religion, because it is the religion of all good people in the whole world, of all good people who ever lived and shall live on this planet."

A decisive new era in culture starts with the days of Muhammad.

The Christian: "That is a wonderful idea, the union of all good people of the world in one joint faith. Do not, however, get cross if a doubt occurs to me which I feel I must express. Where was the need of Muhammad if God had already made Himself known by the mouths of Zoroaster, Buddha, Moses, Christ and many other Prophets?"

The Muslim: "I am glad you have put that question to me. It was my intention at any rate to talk in detail about this very point. For God has not spoken to all generations in the same language, but He has, on the contrary, told each nation at each time only as much as corresponded with the mental capacity of their period. God's instructions had, therefore, to be repeated constantly whenever a new civilization broached new problems. God's proclamation, although always the same in its fundamental idea, constantly extended its scope. Notably, in the days of Muhammad there sprang into existence a decisive new era in culture, in my opinion the most striking turning-point in modern history, which resulted from the fact that humanity left the pre-scientific and entered the scientific age, and it became aware of this for the first time in Islam and its culture; that is to say, Muhammad stands at the entrance of the modern age to which we also belong, and he has been sent as the Prophet of modern times. It is, therefore, no mere accident that mankind should have matured in his day to such an extent that it could record the holy teachings, which he proclaimed at once, in written characters, and so for the first time, fix, as it were, the word of God completely and without omission so that it should be, thenceforward, free from any possibility of clouding or doubt. Muhammad is, in fact, the first Prophet whose sayings were written down during his lifetime, to be collected immediately after his death; while, for example, 120 years went by before the teachings of Jesus Christ became the subject of literary interpretation, and there do not exist any direct records of Jesus Christ's sayings. One may lay down the following, as a general rule, the more remote the millennium, the longer the time elapses between the life of the Prophet and the writing down of his teachings, out of which, therefore, there can only arise a deceptive picture of his revelations. For, on the one hand, many sayings of such a Prophet are missing and have been forgotten, and, on the other hand, much is ascribed to him which he never said.

The Qur'an not only corrects the facts but also moral motives.

"We, therefore, get, by such a belated collection of his sayings, much less and much more than he really said. And herein lies the singular position of Muhammad among the
Prophets. It is a wonderful dispensation of Providence and yet quite comprehensible that he, who was sent to humanity as a guide of the modern, that is to say, the scientific era, at the same time benefits by the advantages of the scientific era — his teachings have been preserved and collected with scientific exactness. These teachings contain the authentic word of God, and because God has proclaimed Himself by the mouth of the Prophet it is possible for the messenger of God to wipe out for ever any cloudiness, which has been caused in the older revelations by the dust of time, and to fill up vacancies which have been occasioned by the inadequate transmission of the sayings of his predecessors. To put it plainly Muhammad has been sent definitely to rectify all former revelations of God. He, therefore, recognizes the Prophet Jesus at once as what he is, to wit, one of the greatest of the messengers of God; but he destroys the erroneous belief that he was the Son of God. All his corrections, however, as shown by these examples, lie in the direction of a scientific judgement and modern ideas, and I should like to draw your attention to the fact that the Qur'án not only corrects facts but also moral motives. What questionable morality does the Old Testament attribute, at the very beginning, to the Almighty by saying that He forbids Adam to eat from the tree of knowledge, only because Adam would in this way become omniscient and could be able to compete with Him, the Lord of the worlds, in all-wisdom. A human being may be liable to such considerations, but not the sublime Creator of the Universe. Muhammad teaches us otherwise. It was not the tree of knowledge, but the tree of discord whose fruit God forbade Adam to eat. The interdiction, therefore, was not imposed for the protection of God against mankind but for the good of mankind itself; it being the duty of man to live in harmony with each other. Judge for yourself now how much nearer to us this Qur'ánic judgement brings this story of the Bible, how much more modern it appears to us in Muhammad's wording, how much more comprehensible, how much more sensible. In this way, however, Muhammad evolves everywhere moral teachings from the Old Testament stories and turns the untarnished historical facts of the Bible into finger-posts for moral guidance. But I think that we have wandered a little from the actual theme, for we intended to throw light upon the crisis of Europe and determine in what way Islam could help.

What causes the European crisis?

The Guest: "No, we have not wandered from it. We can continue at once from the point where we left off, for I intended to speak of morality and its present situation in Europe. We had already agreed on the love of mankind as the nucleus of morality. The essence of the love of mankind demands, however, that we put it into action; for what good are the most beautiful sayings to our neighbour if he continues to suffer? Love of mankind is, however, for us Europeans for the most part only a saying and is seldom translated into action; for, while our words are full of the love of mankind, as religion demands, our deeds are dictated by selfishness. In this way arises the second terrible disagreement, namely, that the deeds of the European are at complete variance with his words. Europe preaches peace, and engages in terrible wars; Europe insists that it must carry to other nations the benefits of culture and civilization, but it sucks those nations dry without mercy. Europe talks of the economic union of all nations, but each state puts up against the other ever-rising custom barriers. One spoke in Europe of the League of Nations, and now the United Nations Organization, but each nation desires to get its own special benefits in the council of nations, and that statesman only is considered a patriot who refuses to sacrifice a single claim of his own nation, and does not even sacrifice anything if an agreement on a large scale among all nations can be arrived at by this sacrifice. The same state of affairs, which exists among the different nations, also exists within each separate nation. One speaks in every country of Europe of the fact that each citizen of the State ought, first and foremost, to be the servant of the State. How far are we from this ideal? On the contrary, the individual citizens, who have the same interests, form groups and parties, and each group and each party, without any consideration for others, upholds its own selfish interests at the expense of the general public.

One would, however, be making a great mistake if one thought that we Europeans were content with such a state of affairs; on the contrary, this difference between our sayings and our doings causes us the greatest distress, for this conflict has been at the root of our unbelief, seeing that we cannot put any belief into our own words. Nobody slips more easily into super-

Mrs. Cecilia Connolly
An interesting letter from the pen of this new member of the World Brotherhood of Islam appears elsewhere in this issue of The Islamic Review

"When my first child was born I was still imbued with enough Christian ritual not to dare take any risk, that if she died without any baptism, she would be consigned to a place called Limbo — neither Heaven nor Hell. But during the following years I gave much thought to the matter of baptism, but not enough to refrain from having my second child baptised, but enough to refrain from going to Church"
stitution than does the unbeliever, for it is but a step from unbelief to superstition. That is the reason why Europe is today so full of false doctrines. Among these, however, there is one view to which one cannot deny the courage of honesty. This view seeks to put an end to the difference between verbal charity and actual selfishness in such a way that the human being should own up unconditionally to his selfishness and say openly that each individual must mind his own business only in this world, and not that of humanity. This is meant for the individual as well as for whole nations. What do you think of it? And what does Islam particularly think about this so-called 'holy egotism', which desires to eternalize the fight of all against all?

The doctrine of holy egotism and Islam.

The Muslim: "I too know this doctrine, and I respect its motives in so far as they have their root in the desire to escape out of the mendacity of the present-day civilization. I consider, however, that this doctrine is wrong; for the truth is not so simple as these good people, who do not wish to approve any longer of anything because they wish to remain truthful, believe it to be. The truth, however, lies in the middle course of a rightly understood selfishness and charity. The Prophet Muhammad seems to me to have been the first among the great teachers of mankind to put us on the right way, the middle course, between selfishness and charity, and who has shown us at the same time wherein lie real selfishness and real charity. Herein he appears to me to be generally much more modern and closer to life than any of the former founders of religions, and in particular more modern than Christianity, which takes a one-sided view of charity and withdraws itself too far from the facts of real life by favouring a high ideal which does not take into consideration the nature of human beings. We ought not, however, to be unjust towards Christianity, for, if we wish to understand it aright, we must remember that the Prophet Jesus, according to the Christian, not Islamic, beliefs, suffered death by crucifixion in his early manhood and before he attained power. He did not become the king of the Jews, as he apparently desired, so that he himself could then, as the responsible leader of a nation, put his doctrines to the test; but he remained all his life in opposition, and the opposition is always radical, because the simple doctrine without practice always remains a simple theory. If a doctrine, however, really got the upper hand in any part of the world, it transforms itself from theory into practice, from mere word into deed, and in doing so purifies and perfects itself. It would be of deep interest to learn how the Prophet Jesus Christ would have developed if he had been granted the privilege of a longer life, and if the noble, but visionary, radicalism of his essentially very true doctrine did not bring about his early death. He may, perhaps, have had to oppose the radical selfishness of his contemporaries, like the Pharisees, by an equally radical call to self-denial. It was at any rate assigned to the Prophet Muhammad to be what the Prophet Jesus Christ endeavoured to be in vain, namely, the leader of a whole State, so that he could put God's word in a human community into God-moulded deeds, which means at the same time to assist in obtaining for the preaching of charity, its realization in daily life. In this respect, however, we may look upon the Prophet Muhammad as the fulfilment of the mission of Jesus Christ.

Muhammad's State is a Welfare State.

"Because Christianity has remained since its very beginning only word and doctrine, it has that peculiar trait in its character, that for the Christian the principal weight lies in his disposition towards charity, but the charitable disposition does not go hand in hand with the charitable action, and where it does manifest itself in everyday life, that manifestation remains a single and isolated occurrence. On the other hand, the Christian dis-

Miss Moya Connolly

Before accepting Islam as the norm of her life, she, with her mother, studied the religion of Islam

pensation is not able and does not try systematically to combat the misfortunes and needs of mankind as Islam has always done. An example of this is the story of the Good Samaritan in the New Testament. This excellent inhabitant of Samaria, who finds a man seriously ill by the roadside, who puts him at once on his mule and takes him to the nearest hospitery, is worthy of all praise. This good man not only takes him there, but he also pays the inn-keeper for nursing him and promises that he will pay more when he returns, if the sick man's expenses should exceed the payment already made. There is no doubt that this deed of the Good Samaritan with its friendly care for a complete stranger, not only for the moment but for the future, is an incomparably beautiful one. We all feel that each one of us ought to act like this, and we are grateful to the Good Samaritan for what he did to the poor sick man nearly 2,000 years ago, as if he had done it for ourselves, indeed, he has really done it for us, since we are still able to delight in and draw consolation from his action. But there still remains a chance that a man like the Good Samaritan should happen to be passing by while the sick man lay helplessly by the roadside. What would have happened if this chance had not materialized or if this man with his good heart had not had the means to care as he did for the unhappy wayfarer? The patient would have died. This deed, therefore, does not yet lead us to the final solution of the problem of the care for the poor, needy and sick, which is rather to be found in Islam. Islam takes the step from the single charitable deed to the organization of charity. In Muhammad's State, which is a Welfare State, the streets are regularly patrolled to ensure the safety of the people and to see that everything is in order, especially also to help the poor, the sick and the tired wanderer. The Prophet of Islam does not leave anything to chance; yea, the Prophet himself, and also the great 'Umar, as the head of the administration of charity, used to walk through the streets of Mecca or Medina, to look personally after the poor. Wherever they found poor and sick people, or perhaps a mother

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sitting with her children beside the dead fire, weeping, they themselves did not mind fetching from the public grain store a bag of grain to feed the poor hungry creatures. Briefly, Islam created the first State in which the social deed was developed into an organization. By this step which Islam takes, from the charitable feeling to the charitable deed, and, on the other hand, from the occasional to the organized deeds, it towers above all former creeds and becomes the direct forerunner of all modern social organizations of charity.

In Europe we do not organize for the benefit of the whole nation but for separate groups.

"The State of Muhammad is, however, not only a forerunner, it also remains the eternal example of that State, the laws and regulations of which have not yet lost contact with the laws of God. What that means, present-day Europe, where often enough the powers from below, the powers out of the depths, have sucked at the public life, teaches us, for you yourself say: In Europe the very beneficial procedure of organizing has proceeded on the wrong road; because we no longer organize for the benefit of the whole nation, or for humanity, as the word of God ordains, but for separate groups of the same interests or parties within the nation. Priests and State-officials, land-owners and manufacturers, merchants and manual labourers, clerks and workmen, organize themselves. Organized, too, are the advocates, medical practitioners, bakers and butchers, in short, a new system of case has been developed. The basis for such organizations is the collective egoism of each group, and instigation for joining it is that promises are made of manifold personal advantages to each member. The leader of such a group himself benefits by his position, and can often only keep it if he procures special benefits for his electors and, over and above that, makes promises to them which he cannot possibly keep. The leader of the group is, therefore, absolutely dependent on the powers below, namely, on those whom he leads, and he goes in fear and trembling lest they drop him, if he does not supply them with sufficient advantages. The political parties, like the groups, do not take into consideration the welfare of the whole nation but only that of their group, and special advantages for their group can only be obtained at the expense of all the other groups of the population, that is to say, instead of being an instrument of mutual understanding and a just equalization, the organization has become, by reason of the different groups, a tool of selfishness and a source of quarrels everywhere. The group is only in the right so far as it serves the purpose of providing equality of rights to a group, which is being universally oppressed, and takes care that the members of this group are never wronged. The organization of the party ought, however, not to serve the purpose of providing its members with unjustifiable special advantages, for, by doing this, such an organization harms, nay, even undermines, the whole, and a group which harms the whole of the populace is itself sawing through the trunk of the tree on the branches of which it is sitting. The principle of organization, which is full of blessings, has been led into wrong paths in modern Europe and has there caused cancerous growths, for, what else does the eternally ravenous and selfish cancerous swelling do, but grow and grow at the expense of the other parts of the body until this latter, and with it the cancerous growth itself, at last dies? Herein lies another reason, and assuredly not the least harmful, for the European? The conception of a leader in the Islamic State.

"Let us now look at the Muslim State and its organization during the leadership of the Prophet Muhammad, and during that time in which the leaders acted strictly in accordance with the law of the Prophet Muhammad.

"In the early days of Islam there existed neither groups nor parties; on the contrary, the State was the common organization of all Muslims, and everyone stood up for everyone else. It was only just for the individual Muslim to suffer if all Muslims were suffering. If the individual Muslim lived in good circumstances, he could be sure that all Muslims were in the same position, for the State saw to a just arrangement. This was made particularly obvious by a certain tax, which Muhammad introduced, the one called zakat, or poor-rate. To pay this was one of the most binding religious obligations. In this way the zakat-rate was a religious one, and it was at the same time a public and social system, for from this source of income the State of Muhammad derived the means by which the poor could get the organized, not the arbitrary or casual, help which Islam materialized for the first time in the history of mankind. The zakat-rate which the professed classes paid for the benefit of those who were suffering shows that there was no preference in favour of separate circles and groups, but general social adjustment, and that this is the mark of distinction of the Muslim organization, which herewith proved to be a healthy and not a parasitic and egoistic organization.

"Now what about the leader of the State, the Prophet himself? Just as the Muslim State is the reverse of a group of interests, Muhammad is the direct reverse of a party-politician in a typical frame. I should here like to dispel any existing prejudice. It is a mistake to think that religion and politics have nothing to do with each other, or that religion is only a tool in the hand of the politician whereby he may influence the masses. On the contrary, politics, as a German saying goes, easily corrupt the character of a human being, and therefore religion is used again and again as a means to put right the character of the politician and to prevent him from getting spoiled by politics. Religion reminds him constantly of the eternal aim of politics, which is not a low one, directed toward selfish advantage, but the loftiest imaginable — the welfare of the whole community. That politician only, of whom it is known for a verity that he really serves the whole community, that is to say, the religious politician, can acquire such a well-founded authority that his adherents follow him even if he has, at times, to take unpopular measures. This is the supreme proof of the value of a politically trained human being; his followers forsake a party politician the moment he makes unpopular demands upon them, while they remain true to the religious politician in spite of such demands.

Muhammad the symbol of religious politician.

"Muhammad is himself the best proof of the correctness of these assertions. His followers, at the beginning, only a few dozen in number, but destined to increase so as to comprise a whole nation, would not have selected this holy man as their leader for him to bow to the will of the ignorant masses, but rather that he should lead them, lead them on to the ‘right road’, the road to God. What did God command? God commanded him to act in such a way as would benefit the whole nation, nay, the whole of humanity, and last, but not least, each individual creature. Such action sometimes demanded burdensome sacrifices, not only from the messenger of God himself, but also from each individual follower of his. Muhammad, indeed, had often to demand burdensome sacrifices from his companions. One only needs to remember the battles of Badr and Uhud! How joyfully did his companions obey his commands! Muhammad often had to act in a manner very different from that which his adherents would have preferred at the moment, but they gladly yielded to his demands, for they knew that the Prophet Muhammad never lost sight of the welfare of the whole, the welfare of the State, the welfare of humanity, and his authority was such that his adherents willingly accepted and carried through even his unpopular measures, as, for example, that amicable agreement he concluded at the end of his
career with the Quraysh, which at the moment looked like a defeat of Islam and yet turned out to be its most beautiful victory.

Religious politician versus party politician.

Muhammad is, therefore, the symbol of the religious politician, the politician as he should be in contrast to the party politician, who at present holds sway in Europe. The party politician cares for the selfish interests of his group and always looks back to that group for approval. The religious politician looked to the interest of the whole nation, the whole of humanity, and he follows God’s supreme law, the law of love towards all creatures. The party-politician obeys those who have chosen him and allows himself to be led by them. The religious politician leads those who have elected him, and by his authority obtains their obedience. There are in the Europe of to-day in all leading positions party-politicians. Perhaps they have got their position by the help of a group to which they are, therefore, indebted; perhaps they are mentally too closely connected with their nearest sphere of interests, and cannot look beyond its limits because their horizon is not wide enough. What, on the other hand, did Abu Bakr — a very reserved but in the highest sense honourable man — say about 1,500 years ago, when he was selected to be the successor of the Prophet Muhammad? He said: ‘My good people, support me if I do what is right, but put me on the right track when I err. Obey me, if I obey the God and the Prophet, but do not obey me if I am disobedient.’ Putting it plainly it means: you shall obey me if I act as a religious politician and take into consideration the well-being of the whole nation, of the whole of humanity according to the command of God and the instructions of the Prophet; but refuse to follow me if I turn away from this road and lapse into the narrow route of party-politics. If Europe had had more religious politicians of the type of the Prophet Muhammad, of the type of Abu Bakr, instead of its party-politicians, it could speedily have removed the terrible crisis of the present day.

GOD SPEAKS TO-DAY AS HE DID OF OLD

By M. A. FARUQI, B.Sc., E.E.

A valid criticism of God by atheists.

Some philosophers, atheistically inclined, put forth the argument that the followers of all the diverse religions of the world claim that their Divine Books and Commandments were revealed to their respective Founder-Prophets, but how is it, they argue, that the same God who saw, heard and spoke in the olden days, may perhaps see and hear nowadays but certainly cannot speak? Thus a great consternation and confusion is caused in all the religious camps, except in that of Islam.

Islam is a living religion, and the God of Islam (the Creator and Sustainer of the Universe) is a living God who speaks to the chosen ones from amongst the believers and answers their prayers. Islam, being a natural religion of man, is universal in its application for all times to come, hence Muhammad is the last of the Prophets and ranks the highest amongst them. Since no prophet would ever again be sent into the world, it has been ordained by God that 

*mujaaddids* (revivers or renovators of the Islamic faith) would be sent at the beginning of each century of the Muslim era (Hejira) from amongst the Muslims according to a report from the Prophet, which reads as follows:

“Verily God shall send from these people (Muslims) at the beginning of each century, one who will put new life into the religion for them”.

These Mujaddids would be appointed by God and He would honour them with Divine Communication. Another name for such person is *mubaddith* (one with whom God speaks). These *mujaaddids*, some of whom are well-known historic personalities, like the late Sheikh Abdul Qadir Jilani of Baghdad and the late Sheikh Ahmad Sarhandi of the Indo-Pakistan sub-continent, sought to bring the Muslims back to the straight path as communicated by the Holy Qur’an and the Prophet.

As regards other saintly and learned Muslims, the Prophet is reported to have said:

“The *ilaham* (persons learned in Islamic lore) of my people shall be like the prophets of the Israelites”.

These persons would not be dubbed prophets as Muhammad is the last of the Prophets. Again the Prophet is reported to have said:

“Those who are not prophets do not prophesy. If there is at present one such person amongst my people, he is ‘Umar (the second Caliph of Islam after the Prophet)” (al-Bukhari).

Another of the Prophet’s sayings goes as follows:

“Nothing is now left of the Prophethood except tidings”.

All the above-mentioned statements go to show that Divine communications would continue with the chosen ones from amongst the Muslims, till the Day of Judgement. Yet, strangely enough, there are many from amongst these very Muslims who do not quite believe that Divine Communications will continue in this way, and forget that one of the attributive names of God is *al-Mustakhallim* (The One who speaks). How absurd and ridiculous to say that God used to speak in the olden days, but does not do so now!

A question may well be asked, where is the proof that God does speak with his chosen ones, and has anyone claimed revelation and made any prophecies?

The curiosity of readers may desire to see someone, alive to-day, with whom God speaks. Well, I know from personal experience at least one such holy man, who has kindly consented to permit me to publish his name, as it would help to convince the wavering with weak faith. He is Syed Asadullah Shah of Lahore (Pakistan), and his photograph is printed herewith. He is a pious Muslim of simple habits, and the small hours of the morning find him praying and lying prostrated before his Creator. People come to him and beg him to pray for them, which he does, and tells them about any tidings that he may have received. To me he is like a father, and I well remember that, when only a child of five or six years, I fell ill with pneumonia, the Syed prayed for my recovery and the tidings came in the words “Engineering Class”. It was puzzling at first, but soon the meaning became clear that the boy would not only fully recover, but would grow up to be an engineer one day. This prophecy came to be fulfilled finally, though its accomplishment seemed almost impossible at times. I believe the late Sheikh Nur Ahmad, at one time the muezzin (one who recited the call to prayer) of the Woking Mosque, was another such unique personality, and those who knew him well would bear me out in this.

Some persons who do not know any better, say that this *ilham* or Divine communication is another form of auto-

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suggestion. Let us examine this theory. In auto-suggestion, outwardly there may not seem to be any basis for the idea that suggests itself, but subconsciously there is always some nucleus gained from outside influences and contacts round which an idea builds itself, however indeterminate or far-fetched it may be. Then again no man dare offer his so-called auto-suggestion as a prophecy on which to base the claim of his truthfulness by which he stands or falls, as was done by the Mujaddids in Islam.

Stages of Divine Communication to holy persons.

The very first step in the matter of this Divine Communication are the dreams which come true. People usually say that in dreams when asleep, one’s subconscious mind is working and what one has experienced or felt in working hours comes out in the shape of dreams. In any case nightmares are attributed to a heavily laden stomach, or to a guilty mind. But the fact remains, as several readers can vouchsafe, that there are dreams where the subconscious mind is not the influence, and which come like a flash of dawn, clear, pure and full of meaning. They turn out to be true in their implications provided one has interpreted them correctly. Even an atheist or an infidel may get one of these sometimes. Now where do these unconnected, clear-cut and prophetic dreams come from? I say, it is God manifesting Himself, even to the meanest persons, and that there is a spiritual side to our existence.

Further up in this spiritual scale, come visions which are sometimes granted to holy and righteous persons. The vision or kašf is granted to a person when (a) he is put in a temporary state of sleepiness, or (b) he is in a state between sleepiness and complete wakefulness, or (c) when he is physically wide awake. However, it is a spiritual experience, which, one might say, the mind’s eye views clearly, and anything spoken in this vision is heard by the mind’s ear distinctly and intelligibly. One cannot call it a flight of fancy, as the recipient of the kašf has no control over it, inasmuch as he did not start it, perpetuate it or end it, and neither is he able to cancel it if he so desires. The kašf usually has something to do with the matter for which its recipient had been praying to God, and it informs him directly or indirectly as to what the true state of things is, or what is going to happen in the future provided one interprets it correctly. Sometimes a kašf, or vision, may deal with events and happenings which may concern a community, nation, country or the whole world.

The nature of Divine Communication.

The third stage in this spiritual scale is ilḥam, or Divine Communication in which according to the experiences of the holy and righteous persons with whom God communicates through the instrumentality of his Angels, some of the following conditions usually prevail:

1. At the time of Divine Communication, a state of complete absorption towards God prevails. Sometimes a sort of drowsiness envelops the person, while at other times only the eyes are closed but the person is completely wide awake. A person may be lying prostrated in prayer, i.e., in sajdah, before God, or he may not be. When a person is praying about something, then usually ilḥam concerns that, and the Divine Communication may be in short and concise words or in detailed sentences. At times the communication comes without a person actually praying for anything, in which case it usually deals with matters of general interest and contains a prophetic note in it. If the ilḥam contains a warning and threat, the recipient feels terrified and fearful about it and may perspire profusely. But if it contains good tidings, then the body and mind feel restful and buoyant.

2. Ilḥam, or Divine Communication, is delivered (through the instrumentality of Angels) in different ways:
   (a) Sometimes the recipient sees in a kašf some person who speaks to him;
   (b) Sometimes, without seeing anybody, the recipient feels that somebody is speaking to him quite near his right ear;
   (c) Sometimes words or sentences in Urdu, Persian, Arabic, English, or in any other language, start coming on the recipient’s tongue without any effort on his part, and it happens that he may not know the language or the meaning of the sentences at the time;
   (d) Sometimes the words or sentences may seem to strike his heart or mind, as one might say with such force and clarity that he feels as if he is reading out something quite involuntarily. This state of thing cannot be called an “Inner Voice” which normally may be said to be composed of one’s better nature or self plus conscience plus intuition plus common sense, pointing out to one a way which it tells him is the right and proper way. There are times, however, when after prayers to God, a clear-cut idea suddenly flashes on to the mind of a person, and he feels confident that it is Divinely inspired. But still it remains just an idea, while when an ilḥam strikes the heart, it is forceful and clear and suggests itself in word form without any effort on the recipient’s part.

Modern discoveries facilitate the understanding of the phenomenon of Divine Communication.

Ilḥam, or Divine Communication, should not be difficult to understand in this scientific age. We all know how at all times of the day and night, there are radio waves travelling through the ether all over the world. It is such a conglomera-
tion of Morse Code news items in various languages, classical music and vocal songs in several tongues, that it would drive a person crazy if he could hear all of that at one and the same time. Fortunately we are spared that ordeal. A man sitting in a silent wilderness may think that he is out of touch with the rest of the world, but give him a radio receiving set which is properly assembled and tuned and he would wake up to a new world of music, songs and news which are always flying through the air, but are invisible and inaudible to all but himself. Then, again, if you fit his radio receiving set with a television apparatus, he would be surprised to see scenes enacted and events taking place right at the other end of the world. Drawing a simile from that one can say that when a person’s mind and spiritual receiving set is properly tuned to receive Divine Communications, he hears and sees things which others nearby are unable to detect through their physical senses.

A word of warning, however, may be given here. One may think that his or her spiritual receiving set (or mind) is fully attuned to Divine Communications, but it is possible that there may be nothing on the air, and only statics or perhaps a poor reception interspersed with statics may come in. In other words the cloven-hoofed, two-horned gentleman with the spiked tail may butt in to mislead you and have a laugh at your expense. Divine Communication is a gift from God, pure and simple, and nobody, however righteous, can claim it as a matter of right. If granted, accept it in all humility and gratitude, but don’t brag about it or swear by it, as only a mujaddid, appointed by God, can do so, for the Divine Communications to him are guaranteed as such and he has to proclaim these to the world as a proof of the existence and majesty of God.

“TOWARDS A LIVING ARAB LEAGUE”

By M. KHALIL IBRAHIM

“I have suggested the reform of the Arab League on a federal basis. With a strong powerful Arab Union great hopes can shine for the betterment of the Arabs and their improvement. On this basis there is a chance for co-operation between the Arab World and the other Islamic countries. Pakistan should take the lead; if not, what is the alternative?”

With all its shortcomings the Arab League has accomplished much.

It is the current conviction, both within and outside the Arab World, that the Arab League has failed, not only in its attempt to "defeat partition in Palestine or even, towards the end of the campaign, to preserve an unbroken political and military front", but also to implement those very purposes for which it was expressly created. It is not possible within a brief compass such as this attempt to set out, much less to estimate, the chaos of conflicting views concerning the present plight of the League. The chief aim of this article is to discover the causes of the failure and devise the remedies which, in the events which have happened, could be applied to it in any future need. Let it, in fairness, be said that the idea behind the formation of the League has always received active support from all quarters in the Arab World; the League itself is a strong symbol and moral expression of the oneness of the Arabs and their determination to organize themselves into a strong united Arab Nation. With all its shortcomings, misguided policy, and, be it added, lack of foresight, the Arab League has accomplished much. Its accomplishments lie mainly in the cultural, educational and social fields. As for the political, one should survey the peculiar circumstances which have contributed to the present precarious position of the League. The spectacle is most impressive. The Arab national movement began in the days of Muhammad 'Ali and took concrete form with the approach of the First World War. It had as its objective the translation of the cultural unity between the Arabic-speaking peoples into a political unity. With the gradual emancipation of the Arab countries it was thought that the period of foreign subjection had come to an end; it is now contended that this is not the case. The existence of the Arab League did not succeed in combating this, nor could it even stem the tide of vested interests in many quarters in the Arab World.

An analysis of the structural aspect of the League.

The principal aim of the Arab League is "to strengthen the ties between the participant (member) States, to co-ordinate their political programmes in such a way as to effect real collaboration between them, to preserve their independence and sovereignty, and to consider in general the affairs and interests of the Arab countries". It is also the object of the League to ensure the close collaboration of the participant States, in accordance with the régime and conditions prevailing in each (individual) State in economic, cultural, legal, social and health matters. The inherent inconsistencies and reactionary ideologies underlying the pious hopes expressed in the foregoing dictum had better be left for the present; the structural aspect of the League calls for comment. The great and radical vice in structure and policy of the League is that its component parts are Governments. The Covenant of the League expressly provides that membership to the League is confined to those "independent" Arab States signatories to the Covenant. The independence and sovereignty of other States are made an essential prerequisite before entitlement to membership is admitted. This lack of universality of membership has not only deprived the League of the direct participation of non-member Arab countries and has thus contributed to the gradual enfeeblement of the League, but it also represents a retrograde step in the way of Arab unity. The Arab national movement from its beginning had two inseparable objectives: the emancipation of the Arabs from all outside influences on the one hand, and their incorporation into one Pan-Arab Union on the other. How far the Arab League has succeeded in realizing these two ideals can be seen from the following words:

"What of the League of Arab States?"

"Well, we have attempted to achieve a kind of co-operation and grouping by forming the League as a step towards Arab union. But the attempt has failed. All the evils of disunity remained with us. The Arabs kept on meeting and adjourning without any unanimity or agree-

1 See article 2 of the Covenant of the League. The italics are author's.
strong united Arab State" was, five years ago, not a practicable matter; an organism "with a life of its own, a purpose of its own and rights of its own transcending those of its members" may have seemed to involve some sudden change for which the Arabs were not prepared. Any proposal for change or reform, furthermore, may have carried with it some sacrifice or apparent sacrifice of national interest and "sovereignty", and, in the general oblivion of the issues at stake, the sacrifice is easily made to appear greater than the compensating or inherent advantages offered. The lesson was learnt from Palestine. Arab statesmen and diplomats now feel the need for a better and a more efficient organization than the Arab League. The clamour is for more co-operation and a stronger bond of unity. It is sad to note, however, that the reforms recently introduced into the Covenant of the Arab League mainly concern the internal administrative powers of the League Secretariat and other similar minor matters. Inter-State relations are entirely left intact. The independence and sovereignty of States are still the passport to membership in the League. This is not enough. What is obviously needed is a strong united (though not necessarily unitary) Arab State, and, for this, statesmanship and leadership. A league, an alliance, a confederation, may fulfil certain desired ends, but these in themselves are not sufficient causes to realize the co-operation and union of the various Arab governments.

Federation, the way to reform the Arab League.

The immediate and most urgent question confronting the Arab World (and the youth here are in the forefront) is the reform of the Arab League on a sound and lasting basis. There are many ways open to us; only one, however, seems to me truly commendable. The forces of separatism and individualism existing in the Arab World seem to make any proposal for a highly centralized organism almost impossible. But the need for co-operation and concerted action is imminent. The solution lies in compromise. But compromise must not be left to pious hopes and, as often has been the case, to wishful thinking. Federation, in my view, furnishes the answer to all the Arabs' queries and the remedy to their troubles. It is conservative, it is legalistic, but it is also a compromise, and, in this way, it is progressive. The main idea underlying it is that a number of different peoples organize themselves into a common Government which will in certain respects supersede the existing national Governments of those people. This would naturally involve a certain amount of sacrifice in that some of the functions of the existing States would have to be curtailed, and, this, by the delegation of the hitherto independent sovereign States of some of their powers to the general Government to be formed. This Government, as far as these delegated matters are con-

2 This quotation is a fairly accurate translation from Mr. Musa 'Alami's The Lesson of Palestine, pp. 48-49.
3 Vide article 3 of the Covenant.
4 Vide article 4.
5 At the time of writing a report appears in an Egyptian newspaper to the effect that one member-State of the Arab League intends to suggest amending the League's Covenant so as to give the non-independent Arabs States the right to become "Associate" members in an advisory capacity as distinct from the active members of the League. So far the only direct provision concerning such non-members is a special appendix which after stating that it is the duty of member-States of the League "to cherish the aspirations of these Arab countries not participant in the Council, and to work towards their realisation", asks these States signatories to the Covenant of the League to instruct the League Council "to collaborate with them to the fullest possible extent"; and, moreover, to spare no efforts to appreciate their requirements, and comprehend their hopes and aspirations, then to apply itself to the improvement of their status and security of their future, by all political means at their disposal".
cerned, supersedes the various (now) member-States in the Federal State. Professor K. C. Wheare in his masterly work on Federal Government defines the federal principle as being the method of dividing powers so that the general and regional Government are each, within a sphere, co-ordinate and independent'. In his view the modern idea of what federal Government is has been determined by the United States of America, the Constitution of which establishes an association of States so organized that powers are divided between a general Government which in certain matters — for example, the making of treaties and the coining of money — is independent of the Governments of the associated States, and, on the other hand, State Governments which in certain matters are, in their turn, independent of the general Government. This involves, as a necessary consequence, that general and regional Governments both operate directly upon the people; each citizen is subject to two Governments. To quote a well-known American case: "every citizen in the United States sustains a two-fold political character, one in relation to the Federal, the other in relation to State Governments. To put the proposition in other words, thus; a twofold system of legislation pervades the United States; the one of which I will call Federal, the other municipal." While, in this way, the States are not sovereign in the true sense of that term, but only quasi-sovereign, yet in respect of all powers reserved to them they are supreme — as independent of the general Government as that Government within its sphere is independent of the States.

Recent developments in the Arab World show that people are aware of the dangers that lie ahead.

While the several Arab countries desire to be united under a single independent general Government for some purposes, they may, at one and the same time, wish to remain organized under independent regional Governments. The question as to what and which powers should be delegated to the general Government is one that has to be decided by experts. One may only add that those matters which are of a general nature and which affect the people as a whole should not be left in the hands of the regional Governments but should, as a matter of necessity and general interest, be left to the general Government. Mention may be made here of coinage, weights and measures, the postal system, public lands, inter-State commerce, education, the army, communications and immigration, and, last but not least, all matters relating to foreign countries, such as the conduct of war, peace, and all other foreign relations. The States cannot, in this way, be left to perform national obligations. They cannot themselves contract treaty or political obligations with foreign nations.

The Arab Governments, in the general interest of their peoples, must soon decide whether they are prepared to be under a single united (though not necessarily unitary) independent Government. The choice is for them to make now. The forces commanding unity among them are manifold and varied. People desire unity when there is "a sense of military insecurity and of the consequent need for common defence; a desire to be independent of foreign powers, and a realization that only through union can independence be secured; a hope of economic advantage from union" and similar matters. That all these factors are present in the Arab countries is a fact which cannot be too easily denied. One may only add the community of language, geographical contiguity and a common historical background. Recent developments in the Arab World reveal one move towards the appreciation of this question. The Arab Collective Security Pact is one step towards the attainment of the desired ideal. It is an admirable idea and, if adopted, would provide the Arabs with an effective weapon against any kind of aggression or adverse assertions. The Covenant of the Arab League, moreover, makes it quite clear that "Those Arab States desirous of closer collaboration with each other, and stronger ties than those specified by this Covenant, have a right to conclude such agreements between themselves towards the realization of these objects as they desire". It should, however, be emphasized that the "Pact" should aim not only at the cooperation of the Arabs but also at their re-organization. It should, furthermore, have as its object the achievement of unity in political, social, cultural, economic and military matters. The Arab States should see not only that they are strong in the face of aggression, but also that they are internally stable and, together, form one harmonious organism whose duty, in large measure, is the protection of its citizens and the preservation of justice and civilization.

Some of the terms that should govern the Federation.

It would, therefore, appear that federation is not only commendable but it is also necessary. To achieve it there should be concluded an agreement between the various Arab countries desirous of joining the federal union. Such an agreement should set out the terms under which those countries agree to be united under one common Government. It will establish the general and regional Governments and distribute powers between them.

7 Cohens v. Virginia (1821), 6 Wheaton's Reports.
8 Collector v. Day, 11 Wall.
10 Vide article 9 of the League's Covenant.
Representatives of the member-States of the Arab League in session at Cairo, Egypt

The Secretary-General, His Excellency 'Abd al-Rahman 'Azzam Pasha, is seen sitting, second from left.

To give this agreement the binding rule of law it must be final; neither the general Government nor the regional Governments should be able to override its provisions relating to the powers and status which each enjoy. A Congress should be established and given the power to legislate on certain enumerated subjects which are reserved or expressly given to it. But it should also be able to exercise powers which, though not expressly given to it, are necessary or ancillary to those enumerated powers. This would in effect secure co-ordination and uniformity throughout the Arab World. But federation should not only be created by a legal document; it should also be safeguarded by a court of law. To this court should be assigned the task of seeing that the Constitution of the State is obeyed, as well as the power to take cognizance of disputes between the States and adjudicate upon them. The States, furthermore, should in no way be able to annul or disregard the acts of the National Legislature or have the right to secede from the union. That should only be done by way of constitutional amendment. With regard to the expulsion of a State from the union, it would seem necessary that this should be governed by a special provision in the constitution.

Arabs, Islam and World politics.

To be a strong and powerful State, the suggested reformed Arab Federation should not only rest on consent but it should also adopt a realistic attitude. Whilst such State should be a "National" State it must not be too nationalistic. At a time when the peoples and countries of the world are clamouring for a new approach and a new spirit in world politics the Arabs

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11 This Congress would consist, as in the U.S.A., of two Chambers: a Senate, where member-States are equally represented, and a House of Representatives, where these States are represented in proportion to their populations. Equal representation in this way would safeguard the smaller States from being overwhelmed by the more populous ones.

12 The only provision in the League's Covenant relating to this matter is the insertion in article 19 that "it is permissible by agreement of two-thirds majority of the League States, to amend this Covenant, in order, especially, to render the ties between them firmer and closer, to found an Arab Court of Justice, etc." It would seem that this "Court" mentioned would be a court of arbitration and not a permanent "Court of Justice". In any case it has not been founded.

13 The provision in article 18 relating to the withdrawal from the League is a travesty of the pious hopes of member-States for "collaboration" and "stronger ties" between them.
should realize that they can contribute to this progressive rationalism. Their contribution should not be only material; it can also be spiritual. Islam, the faith of the majority, is a great potential in this field. Not only in that it claims to be a medium of a better and healthier way of living, but also because its social, economic and spiritual aspects are consistent with the progress of culture and civilization. It knows no blind nationalism, racism, colour prejudice or predominant materialism. It can be, as it is, a powerful unifying force in this shattered world of politics and materialism. The dilapidated structure of Western civilization stands in imminent danger; it needs a moral and ethical basis for its salvation — no other way seems to lead to human advancement. What Islam can do in this field is outside the scope of this small article. One can only point to the ideal and urge its observance. It was the 14th century Muslim historian, Ibn Khaldun, who pointed out: "The Arabs will never be able to attain power unless they are imbued with a (certain) religious tinge. By virtue of their tough character, it is most difficult to subordinate them to one another. For this reason and for their arrogance and jealousies in leadership, their self-interests will never be harmonized. Only through religion can they have initiative and get rid of their jealousies ... and be easily led".14

Wanted — an International Muslim Institute for the study of the various problems of the Muslim countries.

But the Arabs are not the only or main Muslim adherents. The emergence of Pakistan and Indonesia is a fact which is to be reckoned with. It should, therefore, be emphasized that co-operation between these Islamic countries is necessary, not only for their own welfare but also for that of the human race at large. Such co-operation should include cultural, economic, social, political and military matters. An "International Islamic Conference" should not be confined to trade and commercial matters, but it should also cover all the aforementioned aspects of co-operation. Muslim countries must realize that only through collaboration can they achieve progress and present their point of view in an acceptable manner. I would suggest the holding of an International Muslim Congress for the study of these matters and any other that seem fit. I would also suggest the formation of an institute which should have as its function the study of the various problems facing Islam and the Muslim countries as such and put forward suggestions for their solution. The problem of the "Western Civilization" of Muslim countries is one such problem; another is inter-Muslim countries' relations. This institute can be formed in one of two ways: either through Governmental initiative and sponsorship, or else by way of voluntary action. In either way it should consist of members of the various Muslim countries of this world.

In the foregoing paragraphs I have dealt with problems that face the Arab as well as the Islamic world at large. I have suggested the reform of the Arab League on a federal basis. With a strong powerful Arab Union great hopes can shine for the betterment of the Arabs and their improvement. On this basis there is a chance for co-operation between the Arab World and the other Islamic countries. Pakistan should take the lead; if not, what is the alternative?

A DAY IN CORDOVA

By R. GORDON-CANNING

"Cordova! The days of thy glory have flown; thou art an unsought and forgotten city; travellers press on from thy silent ways to the bright and shining capital of Madrid, or to the gay city of Seville; from thy Saracenic glories of architecture they pass to the wonders of Spanish painting, of Velasquez, of Murillo and of Goya."

Cordova as it was.

To-day Cordova has become a quiet and placid backwater in the modern life of Spain with a population fallen to 60,000.

"The Cordova famous in the history of European civilization between the 9th and 11th centuries has disappeared for ever. The city, that was the capital of the Ommeyade dynasty in Spain, contained a million inhabitants when Madrid was yet unborn and Seville but a child. Time and the destroying hand of man have engulfed the cool mosques, the luxurious baths, the public libraries. Cordova, where once science flourished and art bloomed, where the legacies of Greece were reverently studied and rekindled to their former pre-eminence, is dead to culture. No longer students flock from far distant parts of the world to listen to the theories and the doctrines of her professors — she has no professors now. The discoveries in medicine and music, in astronomy and mathematics, come from other centres of Europe, from other races, from other religions. Cordova has taken her share, she stands beside the cities of the East and of Greece as a link in the chain of civilization, and similar to the majority of these, lies stagnant and forgotten in the march of Time."

But, for all this, the heart, the pulse, of the ancient city still continues to beat gently in the Great Mosque, world-famous for its size and beauty. The Guadalequivir still flows by, its murmuring waters slipping under the arches of the two-thousand-year-old bridge, over which have passed in succession Romans, Vandals, Visigoths, Arabs, Berbers and Spaniards.

"I wander through the streets which still retain a part of their ancient character in their narrowness, but no sign of grandeur tarrys, and it is difficult to recall a picture of those famous days when 'Abd al-Rahman III received with magnificent pageantry the ambassadors from the Emperor of Byzantium and the kings of France, Germany and Italy; when Cordova rivalled Baghdad in glory and wealth, when the choicest spirits of the age collected within its walls, and the markets of the world were explored to discover literary masterpieces for the library of Hakim II."

"The day that Cardinal Ximenes burnt 80,000 volumes, in an age when printing was unknown, the light and splendour of Cordova began to fade."

Thus, from such monstrous deeds does fame arise — a thought which makes one shiver at the mere idea that a cherished friend might be included one day in the posthumous rôle of fame which includes such characters as Hulaku and Ximenes."
I enter the Great Mosque and am lost in a forest of pillars.

A street leads me to the Great Mosque, which I approach through a courtyard of orange trees. Upon entering I find that the side arches have been enclosed and chapels created, preventing the sunlight from penetrating, making the long aisles dim and shadowy. The Roman Catholic Church prefers to carry out its ceremonies in an obscure light so that its secrets shall not be comprehended by its adherents.

I am alone; I stand, a mere atom of mortality, in the midst of this splendid and age-enduring monument, the lengthy aisles fade away into the dimness of distance; a forest of pillared-stone arises on every side. One is lost amid the columns of jasper, porphyry, marble and alabaster, and, as in a desert to the thirst-haunted traveller, mirages spring up all around, so now in the utter silence I see thousands of white-robed forms in their attitude of prayer with all the simplicity and purity of Islamic worship.

The vision is but momentary, for, of a sudden, black-robed priests, wearing little pointed caps, appear, and to continue my illusion, they assume the character of Satanic Servitors taking possession of God's building, veritable emissaries from Gehenna—strange are the tricks of one's imagination.

From the Mosque of the first Caliphs I enter the portion added by the Vizier, al-Mansur, victor in fifty campaigns. A costly, if meritorious addition, as fabulous prices were asked and paid for glots of ground that were adjoining.

But the population of Cordova was ever-increasing, and the old Mosque was incapable of fulfilling its functions. As I walk on, I recall the episode of the poor widow who possessed in this neighbourhood a little house, and, most precious of all, a courtyard with a palm. She refused all offers unless al-Mansur could find her another house with such a palm tree. After a long search it was found, and the old widow removed with gentleness to her new abode. Al-Mansur himself was to be seen wielding pick and spade in the holy work of laying the foundations—at least, so the historians relate.

I wander in and out among the pillars, pass the Christian nave, pass the Mudejar Chapel of Ferdinand, until I arrive at the marvel, the wonder, the precious jewel of the entire building—the vestibule and the Mihrab (niche in Mosque) of Hakam II. The acme of beauty is achieved here. I stand and gaze in admiration and awe at the harmonious and minute mosaics, their rich colouring, the interlacing arches, plain marble pillars, the sculptured capitals, the carved marble of the walls, the floor worn by the feet of countless pilgrims, and the white marble roof cut to resemble the pearly shell of Aphrodite. Here is the spirit, the essence, the purity of conception, the exquisite completion of human handiwork a thousand years ago.

I take my fill of one of the world's architectural wonders.

I stand and gaze, taking my fill of one of the world's architectural wonders, until an indelible impression of its transcendent beauty shall be imprinted upon my mind. It ranks beside the delicacy and the beauty of the Pearl Mosque at Delhi. More than the library collected from the cities of Cairo and Baghdad, Damascus and Aleppo, more than the scholarship, more than the tolerance for which Hakim was famous, this masterpiece of architecture will carry his name through the centuries. For the artist in the East is too often forgotten in his Master.

The chanting of priests drives me forth. I go out into the sundown to the river bank, and leaning over a wall I watch the waters glide by under the ancient bridge as they have flowed day by day through the centuries. I see, within the moving waters, the works of dynasties, the achievements of humanity slipping silently away into the night of aeons, ripples lost in space, ripples, but yet how beautiful they may be as they quiver for the last time upon the brink of annihilation in the ocean of eternity.

And so, across a thousand years this ripple has reached my heart; the centuries have not detracted nor effaced one atom of its original beauty. Not yet has the marvel of Hakim's Mihrab (niche in a mosque) attained the furthest limits of its emotion; it has still to travel on through untold ages until its destiny is at last achieved and it merges into the impenetrable night of oblivion.

Cordova! the days of thy glory have flown; thou art an unsought and forgotten city; travellers press on from thy silent ways to the bright and shining capital of Madrid, or to the gay city of Seville; from thy Saracenic glories of architecture they pass to the wonders of Spanish painting, of Velasquez, of Murillo and of Goya.

A view of The Mihrab in the Great Mosque of Cordova, Spain, now turned into a cathedral

This part of the Mosque is the marvel, the wonder, the precious jewel of the entire building. The acme of beauty is reached here. "Between the elegant arches which appear rather to hang from the cupola than to support it, the marvellous facade of the Mihrab appears in the background, which glinteth in the rays of the setting sun like a piece of brocade loaded with jewels." (A. F. Calvert in his Moorish Remains in Spain, London, 1906)
SALADIN — THE MAN OF DESTINY
1138 — 1193 C.E.

The epoch-making battle of HITTIN, July 3 — 4

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

“Saladin lives amidst us in these critical moments. It can do us a great deal of good if we study his life and thoughts, coupled with a thorough understanding of the history of the Crusades; for whatever else historians may think, history at times does repeat itself. The present condition of the Middle East is an excellent example in point.”

“Now change the scene—and let the trumpets sound, For we must rouse the lion from his lair.”—Old Play.

Saladin — even his adversaries liked him.

I cannot think of another man who was truly loved by East and West. I cannot think of another historical figure that gained the admiration of everyone throughout the ages, irrespective of colour and creed. In fact he was so much liked and admired even by his adversary Richard Coeur de Lion that the latter is quoted as having said: “Would he but abjure his false law, I would aid him with my sword to drive this scum of French and Austrians from his dominions, and think Palestine as well ruled by him as when her kings were anointed by the decree of Heaven itself.”

On another occasion, when Sir Kenneth rebuked Richard for allowing the rumour of a proposed marriage between Saladin and the English monarch’s sister to spread abroad, Richard is reported as saying: “What is it to thee if, in a camp where princes turn cowards by day and robbers by night — where brave knights turn to paltry deserters and traitors — what is it, I say, to thee or anyone, if I should please to ally myself to truth and to valour in the person of Saladin?”

Richard was not wrong when he sought matrimonial alliance with “valour” in spite of the difference of faith, for after all, heroes love one another no matter of what faith, or of what race they are. Richard perceived this truth when he said: “... he loves me as I love him — as noble adversaries ever love each other; but my honour, it were sin to doubt his good faith.”

Who does not love courage and bravery, especially when they are at their height, as in the person of Saladin?

Brave he was. Courageous he was. Valiant he was. Once, his friend (later on his chief biographer), Baha al-Din ibn Sheddad, requested him not to expose himself to danger and risk his life so often, as he was the pillar of Islam, and the fate of the campaigns against the Crusaders depended largely on him. Thereupon he replied: “What, I ask you, is the most glorious of deaths?” “To die,” answered Ibn Sheddad, “in the way of God.” “Then,” said Saladin, “I strive for the door of the most glorious of deaths.”

Those words were enough to make Ibn Sheddad later on exclaim: “What noble sentiments! How pure, how brave, how full of courage was his soul! Great God! Thou knowest he lavished his strength in defence of Thy Faith, and that he did all to deserve Thy mercy. Then be merciful unto him, Thou Who art Merciful above all others!”

1 Sir Walter Scott, The Talisman, pp. 99-100.
2 Ibid., p. 162.
3 Ibid., p. 85.

Saladin was born under the most unfavourable period in the history of Islam.

He was born to lead and command. He was born to be the saviour of his own nation. But he appeared in such an unpromising time that if you had said to his father and uncle at the moment of his birth that he was going to defeat the Crusaders and rule over Egypt, Syria, Palestine and Upper Mesopotamia, they would have met your remark with hearty laughter. They would even have thought that you were out of your wits. But such was the decreed fate of Saladin, the great hero of Islam, whose name to-day resounds in every ear more than ever; because history is repeating itself. We should not be surprised if another Saladin arose in the Middle East within the next half century. Everything is pointing to the advent of such a hero. But would he be as great as the man who restored to Islam, with his mighty scimitar, its glory and splendour? Would he be so great as to evoke words similar to those of Balian of Ibelin when he was paying tribute to Saladin: “Never in my time have so many Franks perished as now. We have counted the warriors who embarked to come and find thee, and they numbered six hundred thousand. Of each ten no more than one has returned to his country.”

Would our expected hero be so magnanimous as to utter such words as those of Saladin when he was bidding good-bye to his son al-Zahir in Jerusalem: “Beware of bloodshed; trust not in that, for blood never sleeps. . . . It is by gentleness and kindness that I have arrived at my present power. Never nourish ill feeling against any man, for death spares none.”

Such was his advice to his son. It was not mere rhetorical sentences meant only for show and affectation, for it was borne out in practice. He often honoured his enemies. He often loaded the vanquished Crusaders with presents and sent them home with their pockets full of money. On one occasion (that was when he conquered Jerusalem) he gave the poor defeated Christians so many things that as soon as they reached their fellow Christians outside the gates of Jerusalem they were robbed by them, because the temptation was so great.

They say it is the age that makes the man; but Saladin proved the reverse: it is the man who shapes the age in which he lives! Poor and miserable was the year 1138 in which our hero was born. The very night he was born the future Sultan was banished from the land of his birth. But the baby refugee was destined to live and provide homes for thousands of miserable refugees like himself.

Saladin in Egypt.

A year later, fortune began to smile. Ayub, Saladin’s father, was appointed by the Arabeg Zangi, Commander of Baalbek. Of Saladin’s early life we know nothing, or practically nothing. He did not come into the limelight until 1164 when, much against his will, he joined his uncle, Shirkuh, on his first campaign in Egypt. In no other case is the prophetic saying, “There are people who are led to their destiny in iron collars,” truer than in the case of Saladin. He resisted his uncle’s wish strongly, and he was almost dragged along to Egypt where
power, fame, and a wonderful career, were awaiting him. There are people, says another tradition, who are led to paradise in shackles. Saladin was one of them. He was led to the paradise of Egypt to be proclaimed Sultan and Prince of Chivalry. One of the most brilliant stars in the firmament of Islam began to shine. His greatest aspiration in life was to renew the war against the Franks with greater vigour and energy, and send them back where they belonged. In 1169 Shirkuh became a vizier under the last of the Fatimid caliphs, al-'Adhid bi 1-Lah. Shirkuh's vizirate was short. The vacancy caused by his death was soon filled by his illustrious nephew, who was to eclipse the name and fame of so many rulers before him. One of the biggest questions he was confronted with was the termination of the Fatimid Caliphate in Egypt.

Saladin was politic about it, for although his suzerain, Nur ed-Din Zangi, insisted that he should take the decisive step immediately, and order the mentioning of the name of the Abbasid Caliph, he delayed the execution of the order and continued to treat al-'Adhid bi 1-Lah with kindness and respect.

At last, his father, Najm ed-Din Ayyub, arrived with an important dispatch from Nur ed-Din. The Caliph himself went out in procession to meet him. It was a memorable day. The eastern sun shone gorgeously. Lovely colours were displayed. The Caliph was wearing a turban decorated with rare diamonds. His reception of Najm ed-Din, though shrouded in apprehensions, was kindly. He bestowed on him royal gifts and presents, and conferred on him the title of Malik al-Afdhal.

When, however, Najm ed-Din had the chance of being alone with his son, he revealed to him the real object of his mission. It meant the dethronement of the man who had just received them kindly and showed them all signs of respect and honour.

"How could we, father?" exclaimed Saladin, "the whole of Egypt will be against us. Remember that the Fatimid party is still strong and this man's followers are by no means few. Ask Nur ed-Din to give us a respite. I promise to do eventually what he wishes."

"I know, my son, it is a painful duty for you to discharge, but you must. Nur ed-Din is beginning to suspect your loyalty to him. He thinks that you have allied yourself with the Fatimids and that you are well contented to be a vizier to a heretic caliph."

Saladin jumped to his feet and said, "Does not. I am doing my best here to establish his authority. Has he forgotten the revolt of the Negroes headed by al-Mutamir, the Caliph's Custodian of the Palace? It was a horrible day!" Saying so, he sat down with one hand on his forehead. "I tell you it was a horrible day. I cannot describe it to you. We had a narrow escape. The position became so desperate that I ordered the burning of the Caliph's palace. Seeing that I was in earnest and that catastrophe was at hand, the Caliph himself came out to the balcony and hailed us, saying, 'Kill those vile Negroes and throw them out of the country!' Then the wretched blacks realized that their master had betrayed them in order to save his own palace. They ran away in all directions and the revolution was quelled. Moreover, have you forgotten the Assassins, their detestable kinmen? I do not think that they will keep quiet if we take such a drastic measure."

Najm ed-Din was convinced that it was wiser to wait for a while before attempting the return of Egypt to the bosom of the Abbasid Caliphate. "The thing," he wisely remarked, "must be done by degrees."

"I agree," replied Saladin, "we will first omit the mention of the name of al-'Adhid from the Friday Sermon without supplanting it with that of the Abbasid Caliph. If people keep quiet, we will order the preacher to insert, the following Friday, the name of al-Mustadhi bi 1-Lah. If, on the other hand, there should be any disturbance, I would disclaim all cognizance of the incident, and would hold you responsible for it and ask you to leave the country for taking the initiative without consulting me."

His father was very pleased with this suggestion. It was not long before the plan was put into effect. The preacher was ordered to leave out the name of the Fatimid Caliph from the Friday sermon. This was done in the presence of Najm ed-Din and some of Saladin's entourage. There was no disturbance whatsoever. The people seemed to take it for granted.

Fatimid Caliphate in Egypt abolished.

The following Friday care was taken to have enough soldiers in the mosque, as the occasion was of historical moment. The name of al-Mustadhi bi 1-Lah was mentioned for the first time in the Khutba, which act meant the termination of the Fatimid Caliphate of over two and a half centuries. At the time, the Caliph was lying ill in bed. He had been ill for some time. Although he was only some twenty years old, he looked over forty. Cares, worries, and the intrigues of ministers and servants, had worn him out. Ultimately, his grief for the loss of power brought about his premature death.

When Saladin heard that the Fatimid Caliph had died because of the shock of being supplanted by the Abbasid Caliph, he wept and said: "If only I had known that he was dying, I would have delayed the matter a little longer, so that he would die peacefully."

Shortly before his death, al-'Adhid asked the Sultan to visit him, which he did. Calling his children and his sister, Sayyidat al-Mulk, he addressed the Sultan, pointing to them and saying: "I lay them all in your charge, because you are a man of honour. I have many friends and many relatives, but I feel I cannot rely on their word as I should rely on yours. True, I have been, at times, indignant and dissatisfied with your curbing my authority, but when I judge everything impartially, I find that I was wrong and that you deserve your high status if for no other reason but your sincerity, honesty and bravery!"

The Sultan felt highly flattered; he thanked the Caliph cordially and said: "I ask God to restore you to perfect health, and as for your children they will be treated with the utmost care and kindness. And this lady shall be regarded as much my sister as she is yours."

A sad smile crossed the face of the attractive Sayyidat al-Mulk. In words that were almost inaudible, she expressed her gratitude to the Sultan. The word "sister" made her realize that the Sultan had given up his former project of marrying her, and that he no longer sought to have a son of Fatimid blood who would eventually mount the throne of Egypt as Caliph, uniting in himself the Ayyubid as well as the Fatimid family. He certainly toyed with this idea for some time, but later seemed to have given it up.

Sayyidat al-Mulk.

Perhaps he only did that because he found out that the young lady was already in love with someone else — with one of his gallant lieutenants, Imad ed-Din! When the meeting was over, Sayyidat al-Mulk was deep in thought. She was thinking of the Revolt of the Negroes. She well remembered it, just as well as Saladin and the Caliph did, though each for a different reason. Saladin, for the precariousness of his position; the Caliph for the shame of betraying his own followers, and Sayyidat al-Mulk for the opening of her heart to love for the first time. The occasion was at once hideous and pleasant. It began with the assault of Abu 'l-Hasan, an Isma'ili, who claimed relation with the Fatimids and laid claim to the throne as a successor; with the assistance of a servant he seized the young lady. She shouted
Saladin, the Prince of Chivalry (1138-1193 C.E.)

"What, I ask you, is the most glorious of deaths?" "To die," answered Ibn Shaddad, "in the way of God." "Then," said Saladin, "I strive for the door of the most glorious of deaths!"

for help. All of a sudden a knight of Saladin's army sprang upon the assailants and hurled them down the corridor.

"Who are you?" demanded the frightened Princess.

"I am one of the lieutenants of the Sultan," replied the young man.

"You mean a member of the enemy camp which is trying to burn my brother's palace."

"No, madam, a member of the allied camp, that was invited to Egypt by your brother to rescue him from the Crusaders; and, in turn, he instigated his mean slaves to revolt against the Sultan."

As he uttered those words, the young knight was shaking with rage. He put his hand in his pocket and took out something carefully wrapped. Undoing it he revealed a lock of fair hair.

He held it next to her hair, and said: "Can you recognize this?" The Princess was taken aback, and with faltering speech she replied: "Yes... of course... it... it... is my hair... but... but... how... how did it reach you?"

The knight remained motionless and silent like a stone image. "Please answer me," begged the Princess, "and do not stare at me in this cruel manner; how did you get it? How...?"

"You should be able to answer your own question," replied 'Imad ed-Din. "Have you forgotten the touching letters of your brother to my master Nur ed-Din, the Sultan of Damascus, when he was menaced on the one hand by the Crusaders, and on the other by his tyrannical ministers who laid heavy taxes on his subjects and left the country in dire misery. He did not, if you remember well, send only pathetic letters, he also sent us locks of hair, those of his wives as well as yours, in token of utter helplessness."

The Princess covered her face with both hands, and sobbed:

"Shame... shame for the descendant of the mighty al-Mu'izz. I feel utterly humiliated."

"But, madam, this lock of hair could not have been taken from you without your consent..."

"Yes, I know, I gave it to him out of pity, because he said that it would make Nur ed-Din have pity on us..."

"Thank you," said the young knight, "that is just what I wanted you to confess. Here is the lock of hair, you can have it back, and I beg to retire."

As he withdrew, the blonde Princess had a strange feeling for the outspoken youth. A year passed by. She heard nothing more of him. It was one of those occasions when one could wish that one had behaved differently. Why did she address him in an aggressive manner? She began to reproach herself. Why wasn't she more kindly disposed to him? And why didn't she thank him for rescuing her from the two villains, and ask at least what his name was? It is easy to be wise after the event. Nothing can be done when all is over. Things in such a case must be left to the cruel hand of chance.

Events followed in quick succession. Two eminent people sought her hand: Saladin and Abu l-Hasan, who was still a friend of her brother, because she did not disclose to him the incident of his assault on her. To the latter suitor she gave a definite and emphatic "No"; to the former she gave an elusive answer.

It was not until she employed a chain of slaves to spy for her that she was able to discover the name and whereabouts of her gallant hero. His name was 'Imad ed-Din; she was told, and he was especially trusted and relied on by the Sultan.

Cunning, so common in the case of a beautiful woman in love, was by no means wanting in the case of the Fatimid princess. One night, she dispatched a message telling him to come to the help of a woman whom he once had rescued, because she was in a miserable condition. The knight was startled and suspected foul play, but he was assured by the Princess's private messenger that Her Highness's distress was genuine — she needed his help.

"But how am I going to get there?" asked 'Imad ed-Din.

"Do you not know that the gates of the palace are closely guarded by the soldiers of Baha ed-Din Qaraqush?"

"Leave that to me," replied the messenger, "there is a subterranean passage that links this palace with the Caliph's. Formerly it was used by the Caliph's wives to move about from one palace to another, as they were not allowed to walk in the streets."

They went through the damp, gloomy passage until they reached the Princess's apartments.

The meeting was touching. There were revelations and confessions. 'Imad ed-Din appeared to have felt the same towards her as she felt towards him on that eventful day.

"Take me away," she pleaded, "take me somewhere far, far away, because the destitute man from whose grip you once saved me wants to marry me... my stupid brother has consented. He has even gone so far as to nominate him as his successor, to the exclusion of his legal heir, his own son, Dawud!"

"As much as I love you," replied 'Imad ed-Din, "I would refrain from eloping with you. It would not esteem either of us. Besides, if Saladin does not relinquish his claim to you, it
will be the last thing in the world for me to think of marrying you. My loyalty to the Sultan comes first. It comes even before my love."

The startled Princess raised her eyebrows. For a few seconds she was speechless. Pulling herself together, she said: "With such men he has become the strongest man in the East and the West. I am no prophetess, but I can clearly see that he is going to crush the Crusaders and build up an empire. Go, young man, go; for you may be wanted by your master for more important things." And so he went.

As he was leaving the apartments of the Princess, he heard her say: "I shall cherish a great admiration for both of you as long as I live, because you are true men and genuine heroes." To this 'Imad ed-Din said nothing. He only turned slightly round and bowed his head in gratitude and resumed his journey.

Her guess was right. He had a more important task than love. The Assassins had threatened his master; so, he was determined to go to their main headquarters and kill their leader and save the world from their menace. But he must not inform anyone, nor even Saladin; because he might hinder him from undertaking such a perilous task. He must go before dawn — in disguise . . .

So our hero vanishes from the scene of our story for some time, during which it is Sayyidat al-Mulk who is tortured most. 

* * *

A conspiracy to reinstate the Fatimids.

Now that the Caliph was dead, the Sultan took charge of all the royal palaces, their contents and dwellers.

A conspiracy greater than that of the Negroes was brewing. It had for its aim the invasion of the Crusaders to Egypt in order to crush the Sultan's troops and restore the Fatimid Caliphate. The ringleaders were the notorious Abu'l-Hasan, the Chief Judge, and the poet Ammarat al-Yamani, whose life story forms a tragic episode in the history of Arabic literature. He came to Egypt with the aim of making money and achieving fame. The Fatimid Caliphs honoured him. He wrote some of his beautiful panegyrics on members of this dynasty. When their Caliphate came to an end he composed a touching ode on the fate of that dynasty. Still he did not despair but hoped from Saladin; he approached him with verses that savoured strongly of his attachment to the Fatimid cause, which fact doubled the Sultan's suspicions of him. Here are a few lines from that poem:

"I made for Egypt seeking a good position and wealth,
I obtained both in the shade of a well-protected life.
I visited the Kings of the Nile, when their Nile was overflowing;
So my abode was well worth the praise, and my pasture fertile."

Then he goes on to say:

"O thou who art sowing Islam in every land,
Thou hast gained a land that grows gratitude.
Do not hesitate to sow your favours in it."

But Saladin was too wise to sow favours in a land that grew gratitude for the Fatimids. He well knew that the poet was acting the hypocrite, and that he was already in constant touch with the enemies of the new State.

The poet's disappointment at the Sultan's attitude was very great. But he would have acted treacherously against him all the same whether he had honoured him or not, because he was firm in his conviction that Saladin was no more than a usurper, and that he should be ousted sooner or later.

The ringleaders used to meet in a house at al-Fustat, which fell into ruins after its destruction by the late vizier, Shawar, who destroyed it in order to prevent its falling into the hands of his adversaries. There, in an old house next door to a Jew, the rebels held their meetings and received messengers from the Crusaders. Saladin was determined to stamp them out and save the Muslim world from their intrigues, once and for all. Baha ed-Din Qaraqush, the vigilant lieutenant of the Sultan, was charged with the duty of finding their meeting place and bringing them to justice. Through an ex-accomplice Qaraqush managed to track them down, all but Abu'l-Hasan, who escaped and made his way towards Damascus, to meet Nur ed-Din and give him false rumours about Saladin.

Those who were arrested, the poet Ammarat al-Yamani included, were tried and executed. Thus the foundations of the Ayyubid State became firm.

Abu'l-Hasan obtained the royal audience of Nur ed-Din, who was seriously ill, and was asked by his doctors to keep as calm as possible, because a strong feeling of anger might prove fatal to him. He was advised not to meet the arch-rebel; nevertheless he acted against the better advice of his doctors and admitted Abu'l-Hasan. On being asked about Saladin, the ambitious rebel began to spin a yarn. He told him that Saladin was trying everything in his power to secure Egypt for himself, and be independent from both the Caliph of Baghdad and the Sultan of Damascus. Now, Nur ed-Din was a good judge of people. He soon realized that the man was trying to make trouble. He suppressed his anger for a while and said to him: "But coming to you personally, I would like to ask you why you revoluted against him. Did you not know that he was my representative in Egypt and that his authority was my authority?"

"We did not," replied Abu'l-Hasan, "revolt against your authority, we revoluted against Saladin when we sensed that he was trying to be independent from you."

"You are a liar," shouted the Sultan in great anger. "You revolted against him because you wanted to secure the Caliphate for yourself. Get out of my sight! Get out!" Saying so, the Sultan fell into a swoon. The next morning the people heard with a shock the news of the Sultan's death, caused by extreme anger. Abu'l-Hasan, fearing the wrath of the populace, made his way towards Rashid ed-Din Siman, the Old Man of the Mountain and the Head of the Assassins.

The Assassins.

Rashid ed-Din knew him from childhood. They were great friends. But he feared him all the same, and was intent on disposing of him. Our gallant hero, 'Imad ed-Din, was now at the mountain of the Assassins disguised as a vortary of the Grand Master. He was dressed as a servant and was sent to Abu'l-Hasan (who was now going under the name of Shaikh Sulaiman) ostensibly to serve him; but in reality to seize an opportune moment to kill him, and take his wife and wealth as a prize. At first, Abu'l-Hasan did not see any point in having a servant, but on being told that it was the wish of the Grand Master, he acceded. Nevertheless, he was very careful not to have the servant with him at night. One evening, however, as Abu'l-Hasan insisted on having the lamp which the servant was holding, the latter refused to give it to him.

"Give it to me, you vile man," screamed Abu'l-Hasan, whereupon the servant drew his dagger and stabbed him. As he fell down, he implored the servant to go and kill his wife as well. The servant wondered at the suggestion. He ignored it at first, but, having robbed Abu'l-Hasan of all the money and jewels he had, he was about to make his way towards Egypt when he heard a strange voice in a neighbouring house calling his name.
The voice was familiar. So, he went in, and lo! there was Sayyidat al-Mulk in the most miserable condition. He was stunned. He could not believe his eyes.

“‘My darling, my saviour,’ said Sayyidat al-Mulk, running to him, ‘is it true that you are here, or is it your phantom? Tell me. Speak quickly...’”

He held her in his arms tenderly... tears of happiness were filling his eyes.

“I cannot explain all the strange and unbelievable things I have seen here. I must be dreaming all the time. I have seen the Grand Master speaking to a slain man, asking him who killed him and he replying by giving him the name of the murderer. I have seen this same Grand Master holding a hair of mine and asking it to give him information about me, and I have heard it with my own ears telling him all that he wanted to know. I have seen Heaven and Hell, with all the charms, hours and pleasures of the former, and all the hideousness, snakes and scorpions of the latter. And now, what do I see? I see Sayyidat al-Mulk, the lady of my dreams, in my arms. I must be going mad!”

“No, you’re not,” said the faint voice of the Princess. “I am here because that detestable man Abu ibn Hasam had me kidnapped from Egypt and brought to him. He kept beating and torturing me day and night. I am glad you have come at last to save me. Let us hurry away now before he comes.”

‘Imad caught himself thinking. “So that is why the so-called Shaikh Sulaiman was insistent on my killing his wife.”

“By God,” he said to Sayyidat al-Mulk, “I have killed Abu ibn Hasam; come along now.” Saying this, he pulled her by the hand. They mounted two horses and made their way towards Egypt.

On their way to Egypt the Princess asked him whether he had dispatched the Grand Master too.

“No,” replied ‘Imad ed-Din, “because he does not want to kill Saladin, as he had seen in his horoscope that he would die in the same year as Saladin. So, it is in his own interest to see Saladin flourishing, rather than being killed by an Assassin.”

Shortly after their arrival, the land of the Pharaohs saw one of the greatest festivals it had ever seen. The two lovers attained the height of happiness in marriage — after their long suffering and misery.

Thus the great love story with which Saladin’s reign was marked ended. What a reign! So distinguished for so many remarkable things.

* * *

Saladin declares his independence.

In 1147 C.E., Saladin’s suzerain, Nur ed-Din, died, so our youthful Sultan declared his independence. The hour had struck for the union of the two Muslim countries, Egypt and Syria. The battle of Qurman was to decide this issue. Victory was on Saladin’s side. Syria was wrested from Isma’il, Nur ed-Din’s son and successor. A brother of Saladin conquered the Yemen. The Hijaz was already under Egypt’s rule. Mawisil was reduced to submission. At last, our man of destiny realized Nur ed-Din’s old dreams of uniting the Arab provinces, thus putting the Franks between effective pincers. This is exactly what was done, and this is exactly what should always be done when an alien race enters the Middle East with a view to conquering it by capturing coastal parts.

6 I have drawn the elements of the romance of Sayyidat al-Mulk and ‘Imad ed-Din from Jurji Zaydan’s Salah al-Din wa Muhayid al-Hashbahin, Cairo, 1913.

In 1175 C.E. a diploma of investiture was sent to the Sultan by the Abbasid Caliph in Baghdad giving him authority over practically all the Western part of the Muslim Empire, including North West Africa. This had only a nominal value, as the Caliph himself had no authority whatsoever on the parts he was giving away.

When a man is born to have a brilliant career, neither foreign armies nor the daggers of assassins can cut it short. Twice the assassins made an attempt on Saladin’s life, and twice the attempt proved futile, for the man seemed to be guarded by magic powers. In one of those two attempts the assassin hit the Sultan on his head, but he happened to be wearing a helmet under his turban. In spite of the horror of the occasion, not a muscle of the Sultan twitched. The culprit was overpowered and taken away.

Finally he decided to put an end to the menace of the Assassins, who were playing havoc in the Middle East, sparing neither Muslim nor Christian princes. They were responsible for many atrocities. So, in 1176, Saladin besieged their headquarters, but the campaign was not successful, as the district was mountainous and rugged, and the Assassins offered an obstinate resistance. In the course of the siege, the Sultan discovered members of this community even among his bodyguard, in spite of the fact that they were carefully selected and scrupulously cross-examined before being enrolled. One day Saladin awoke to find a sheet of paper stuck on the ground with a poisoned dagger. The inscription read: “We have entered your tent while you were asleep, and we could have dispatched you with this dagger, but since you are a man of honour who keeps his promise we refrained. We ask you to raise the siege and go home.”

Not a single footprint was traced in the tent, though the ground was sprinkled with white sand. And although lights were directed towards it throughout the night to detect any possible intrusion, the trusted guards swore that they never saw anyone entering his tent.

Saladin was not a man to yield to threats. So he advanced towards the citadel, but at last moment the Old Man of the Mountain, Rashid ed-Din Sinan, sued for a truce, on the understanding that the Assassins would never again do anything that might enrage the Sultan.

The Battle of Hittin in 1187 C.E.

In 1187 Saladin captured Tiberias from the Franks. Now, the greatest battle in Saladin’s life took place — the battle of Hittin (wrongly spelt as Hittin in Latin Annals). This was on July 3-4. The greatest date with destiny was well kept by Saladin on a Friday — always start your fights on a Friday, for it is an unfortunate day for the Franks, just as much as it is a fortunate day for the Muslims. The Franks fought and lost. The Muslims fought and won! That was the blackest day in the history of the Crusaders. That was the brightest day in the history of the Saracens. Without Hittin, Saladin would have been a different man. He would have still been great, but not so great as we know him since then. Hittin lends a great lustre to a great career. It is like a worthy frame to an impressive picture.

We should not enter into a detailed description of that battle, because it is a battle that should not be mentioned and not described by any writer who wishes to save himself from being lost in his description. 20,000 Franks, all but exhausted by thirst and heat, fell into the clutches of the Muslims. One of the illustrious captives was no less than the King of Jerusalem himself. A poor show for the Franks! They never forget the occasion. They never recovered from the bitterness of defeat, though it was greatly sweetened by the magnanimity and generosity of the victor.
The Third Crusade.

Jerusalem needed only a week’s siege to capitulate. Once again the name of God and of Muhammad were heard from the Aqsa Mosque, which had been converted by the Latins into a church. Towns, under allegiance to the Latin kingdom, fell one after another.

Don’t ask how the news of this catastrophe was received in Europe! The answer should be obvious. England, France and Germany united together as never before. The Third, and perhaps the largest, Crusade began. The two years’ siege of Acre took place. The Crusaders had good artillery and a good fleet to support them from the sea. The town fell. Richard Coeur de Lion put the whole garrison, numbering 27,000, to death. How mean and base this act appears when one compares it with Saladin’s generous treatment of his captives after the fall of Jerusalem. Some of them were so overpowered by his kindness that they embraced Islam then and there; others, though not changing their faith, preferred to remain with him, rather than go back to their co-religionists!

When Richard succeeded in capturing the coastal towns and entered Jaffa, Saladin was alarmed. The enemy will advance to ‘Asqalan, he thought, and take it. If they did, what would happen to the Muslims? It would be the greatest calamity as yet sustained, as the Crusaders would sever him (the Sultan) and his army from his western possessions. Then it would be easy to capture Egypt. It would also be easy to destroy the Sultan and his army, since the Sultan would be cut off from the seat of his power. Directly he was struck with this thought, Saladin left for ‘Asqalan, leaving part of his army under the command of his brother, thus making the enemy believe that he was still there.

It was hard for the Sultan to decide upon the destruction of so beautiful a city, and to make its inhabitants fugitives. But the common weal of Islam was at stake, and it demanded such drastic action. With tears rolling down his cheeks, he gave the fatal command. Men, women and children came out of their houses only with the most important of their belongings. Next, walls started tumbling down under the heavy axes of the workmen. If ever Richard advances this way he shall only be met with a mound of stones and debris!

The Sultan himself worked with them. The Sultan himself demolished walls and carried heavy stones on his royal shoulders. In the service of Islam, kings and beggars are alike. The fact that the Sultan himself was working like any of his labourers, roused the enthusiasm of the people, who began to work at double pace. But still the well-built towers and forts defied any act of destruction. They were not destroyed until fire was applied to them. By the action of fire, the rocks and stones of which they were built were softened and the mortar came away.

At last the beautiful city of ‘Asqalan, with its verdant pastures and fragrant rose-gardens and orchards, became a mound of smouldering ruins. But the Sultan’s mind was at rest. His foresight was proved to be correct later on when the enemy hordes advanced towards Jerusalem with a view to taking it. The Muslims were at variance amongst themselves as to how to meet them. Some suggested that they should leave the city and give the enemy battle in the open; others thought they could defend the city better, if they stayed inside. A third group, however, advanced the suggestion that the Sultan should leave part of his army in the city, and with the other part fight the advancing hordes. They gave the Sultan promises that they would defend the city to the last breath; but he knew very well what their promises were worth. He knew them at the siege of Acre. So he preferred to remain in the city.

Now, the enemy was well within sight, but why did it not advance towards the city and take it? Certainly the Muslims were not a formidable obstacle to them after their latest reverses. Was it because God had responded to the Sultan’s prayer when he asked Him for help in the face of so many calamities, most formidable amongst which was the disagreement among the Muslims, and the refusal of the Lords of the provinces to send any more troops to back Saladin? Was it because God had pity on the pious tears streaming forth from the eyes of that generous hearted man whose face was now wrinkled with age and his health undermined by illness and anxiety? He lifted his eyes heavenwards. They were covered with a mist of tears. His silence was so very expressive that it reminded one of Jesus and his last words: “O God! Why hast Thou forsaken me?”

Richard, the Lion-Hearted, and Saladin.

But did God really forsake Saladin? Did He not make the Christian hordes disagree amongst themselves? Did He not make them believe that they could not take the city, and that it was better for them to march towards Egypt? So it was. Suddenly, and most unexpectedly, the Muslims in the high towers heard the trumpeters heralding a retreat, and saw the Crusaders turning their backs upon Jerusalem. What a triumph, for which not a drop of blood was shed! The city was saved, but where had the enemy gone? To ‘Asqalan, or what was once ‘Asqalan! The enemy’s dreams were frustrated; he could not capture a mighty city and fortify himself within, cutting the last from the West. He had to encamp on a ruinous mound, if he wished; and that not for long. The enemy’s position was further worsened by disturbing news from England. Richard, the active brain and arm of the expedition, must return home. Without Richard the Crusaders would not fight, or, if they fought, their chance of success would be small. Without Richard they were completely at a loss. The only way open to them was to sue for a truce, but this must be temporary, as Richard had vowed to come back and conquer the whole of the Holy Land. Three years were reckoned as long enough for Richard to go home and set things in order and come back. But was he really determined to come back? Was he not so deeply impressed by the chivalrous and magnanimous spirit that he preferred to leave the country to Saladin rather than give it to a Christian like the Head of the Hospitaliers? Was he not in his heart of hearts convinced that the Muslims were fighting for a righteous cause, and that they were as good as the Christians, if not better?

Richard was certainly changed. When he left Palestine, he was not the same man who had come to it. He had elements of goodness in him before he came, but they were dormant and intermingled to a certain extent with cunning and deceit. He had all this; and he also had the characteristic English sense of humour, which he displayed on many occasions during his stay in the Holy Land.

Brave and fearless to a fault, Richard would trample the Austrian banner under his feet and ask if there was anyone who would object to this humiliating action. He would stand before a whole army brandishing his spear and challenging the warriors to a duel, but no one would come out to meet the challenge!

It took Richard some time to learn of Saladin’s magnanimity and understanding. When the humane strain woke in him he put forward many friendly proposals. He knighted al-Malik al-Kamil, a nephew of Saladin, and suggested that either Saladin or al-Malik al-Adil, a brother of Saladin’s, should marry Richard’s sister. All these friendly gestures culminated in the renowned truce of 2 November 1192, which effected some

7 Sir Walter Scott, The Talisman, p. 67, Arabic translation by Ya’qub Sarruf (Egypt, 1899), p. 38. It should be noted, however, that the translator had changed the title of the story from The Talisman into Coeur de Lion.
sort of understanding between Christians and Muslims, thus ending the strife and enabling pilgrims of all religions and sects to have free access to Jerusalem.

1195 was the concluding year of Saladin’s mortal life and the beginning of his immortal existence as a Prince of Chivalry, a paragon of virgins. As he was about to be buried, someone stepped forward brandishing a sword in his hand. It was his sincere friend and counsellor, al-Qadhi al-Fadhl, shouting at the top of his voice: “This is the sword of my master, bury it with him. He will support himself on it on his way to paradise!”8

It must be admitted that Saladin owed his success in no small measure to the wise counsel of this man, who stands in the realm of politics and literature as a remarkable figure. It was he who managed the affairs of Egypt and sent troops to the Sultan while the latter was conducting the campaigns in Palestine. It was he who consoled the Sultan and sent him letters of solace to calm his disturbed mind after the fall of Acre. If Saladin owed his succession to the vizirate to the theologian Isa al-Hikari, he certainly owed his firm establishment and prosperity to al-Qadhi al-Fadhl.

With his death, Saladin became a legend. With his death, he became a source of inspiration to writers no less than Sir Walter Scott and Lessings; a theme for books no less than the *Talismen* and *Nathan Der Weise*. He came to rival Harun al-Rashid and Baber in the realm of legend. In fact, all three form a trio in Muslim historical fiction. Many Franks named their children Saladin. Many Muslims claimed descent from him. But none of those namesakes and pretenders attain to his high pedestal.

Many of his sayings are vividly modern, although uttered over 750 years ago. He is quoted as saying:

“it is not customary for kings to meet, unless they have previously laid the foundations of a treaty. For, after they have spoken together, and given one another the tokens of mutual confidence that are natural in such circumstances, it is not seemly for them to make war upon one another! It is, therefore, absolutely essential that the preliminaries should be arranged first of all. . . .”

**Saladin’s character.**

Many stories of Saladin’s kindness have been related. One of them is that once a Frankish prisoner-of-war was brought before him. He was trembling all over. You could see terror on his every feature. Yet when his eyes met those of the Sultan he was very calm again. When he was asked to give the reason for this change he said that before he came to the presence of the Sultan he imagined a brutal tyrant, but once he saw his kindly face he could not think of any evil coming from him. Thereupon Saladin gave him some money and sent him back home.

On another occasion, some of the Sultan’s soldiers captured a little girl from a Crusader’s camp and sold her in the slave market. The mother started screaming and wailing, with heart-rending cries. Her people advised her to go and see the Sultan about it, assuring her that he was of kind disposition and would restore her daughter to her. They let her pass through the enemy lines to the Sultan’s camp. She was crying so bitterly that the Sultan himself was moved to tears. He ordered one of his soldiers to go and fetch the missing girl, giving instructions that if the man who had bought her demanded money, he should be reimbursed. It was not long before the soldier returned to the Sultan’s tent carrying the girl on his shoulder. The delight of the miserable mother was so great that she did not know how to express her gratitude; she prostrated herself before the Sultan. Raising tearful eyes, she muttered a few words in her own language. The scene was so touching that it drew tears from the eyes of all those present.

A third story of his kindness is related in connection with his own Emirs who refused to obey his command to attack the enemy. Their disobedience resulted in the withdrawal of the Sultan to Yazor. He was extremely angry, so, the princes expected some terrible punishment. Yet, a little while later, they were invited to his tent to partake of the fruits which he had just received from Damascus. They came in trembling, expecting immediate execution for their act of treason, but no sooner did they perceive the smile on the Sultan’s face than they were comforted and sat down to share the Sultan’s fruit and his learned company.

Apart from being kind and well-mannered, Saladin was a refined and cultured person. Well versed in literature, and rather fond of reciting verses on appropriate occasions, he knew the whole of Abu Tamman’s *Hamasa* by heart. It is said that he often quoted the following verses:

*The image of my beloved visited me at night*
*Taking care not be seen by the calumniators*
*Whilst the morning was near at hand*
*I was so happy that I nearly wakened up All those who were sleeping near by. My extreme delight almost revealed The secret of my love to all. Then I woke up whilst my aspirations Were figuring to me the attainment of my hopes. But, alas, my rejoicing was turned to sorrow!*

His other favourite lines were the following verses by an Egyptian poet:

*People do not dye their grey hair Because of its ugliness; For uglier still is when the dyed hair Grows revealing the original whiteness But they dye it because their youth is dead So they black their hair To show their grief over their bygone youth.*

He often used to hold his little daughter in his arms and recite to her the last verses; so when he would get to the words “youth is dead”, he would sigh and say, “Oh, by God, yes, youth has died!”

To-day our great hero lies in the beautiful capital of Syria. If there be no other attraction in that sister city of Baghdad and Cairo but the tomb of Saladin, then the journey made to it is amply rewarded. If there be anything that Syria should regard as a source of political inspiration, it is certainly the grave of Saladin in the very heart of the city.8 Let it be remembered by Syrians and other Arabs alike that Nur ed-Din’s and Saladin’s “Theory of Pincers” is the most effective method of saving themselves from any alien race that establishes itself on their soil. Let them remember that and merge their differences into one greater Arabia!

Saladin lives amidst us in these critical moments. It can do us a great deal of good if we study his life and thoughts, coupled with a thorough understanding of the history of the Crusades; for whatever else historians may think, history at times does repeat itself. The present condition of the Middle East is an excellent example in point.

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10 The tomb of Saladin, as I saw it in November, 1940, was in a condition that did not befit the great hero of Islam. I hope that the Syrian Government has done something about it since; for it is certain that if Saladin had died in the land of his adversaries they would have built him a mausoleum and not just left him in a dilapidated tomb.
A storm in a cup! The annexation of Arab Palestine to the Kingdom of Jordan.

What is all this fuss about? Why did the Arabs clamour so loudly in the four quarters of the world when King 'Abdullah declared, in his parliament, that he had annexed the land west of the Jordan to that of the east? Was this result not expected long ago? Wasn't it not a confirmation of an actual state of affairs that had obtained for many months past? It is strange that the Arabs should have felt indignant and showed their extreme anger through their Press, in a manner almost unwise, when the new Jordan Parliament declared the annexation of the remaining part of Arab Palestine. Were the Arabs and their Press expecting that the elections conducted by the Transjordan Government on both sides of the Jordan would result in a declaration of independence of both parts? Certainly not! The annexation was a foregone conclusion. It was a well-known fact.

We believe that the indignation shown by the Arabs on the day of the declaration of the annexation was artificial and far from being genuine; for we do not believe that there is a man to-day in the Arab world who is so stupid as not to recognise the plain reality that is facing him!

Although we do not agree with all that King 'Abdullah did, we think that what he latterly did was necessary and had to be brought about.

Now that the Arabs have accepted all kinds of humiliation and suffered frustration of their hopes and dreams with the patience of Job, it was neither reasonable nor expected to find King 'Abdullah shouting to them: "Come along to share with me the administration of the Palestinian strip of land left to us by the Jews, the land which is at the moment occupied by my soldiers." It was not possible nor reasonable to leave that wretched piece of land neglected in administration, and for ever under military rule. Nor was it possible or reasonable that King 'Abdullah should evacuate it and leave it as an easy prey to anyone who wished to swallow it. We know well who was going to be the first to do so.

Whatever other arguments there may be, we think the declaration of the annexation was logical and reasonable after the deplorable condition to which things had come. As for laws, resolutions, agreements and the right of self-determination, these are things which we have heard about, but we have not discovered their meaning yet. If they have any significance at all, that must be in a world other than our own!

The Repercussions in the Western Camp.

We are not so stupid as to believe that England was unaware of what was going on in 'Amman, and that she was faced with the declaration, all of a sudden. So, when she was confronted with a fait accompli she accepted it and even admired it. Nay, she was even highly pleased with it. Her satisfaction was shown both in Government quarters and amongst the people as a whole.

Nor do we believe that the Americans were taken by surprise, either. For the plan was an English one from beginning to end. By this latest action, Britain managed to enlarge the country she was dominating. Out of it she has made a bulwark for the defence of her interests in the East, and for threatening her opponents and ensnaring them, when necessary. The Jordan kingdom, in a nutshell, is part of England. That is why Britain was the first country to recognize the new status quo, and the first to be pleased with its success. There was no member in the House of Commons, whether from the Government or Opposition benches, who proved an exception to the rule, or raised any objection to the matter. Indeed, Churchill, the leader of the Opposition, raised his voice with praise to both Weiseman and King 'Abdullah and said that they were two of Britain's best friends and that they both had served her for nearly thirty years without interruption. He sincerely hoped that they would be successful in working together on terms of affection and brotherhood.

Having enlarged her sphere of domination in this manner, England awarded Israel a de jure recognition; yet not long ago she did not agree to give here even a de facto one. We shall see how she will manage to play with those two soldiers on the chess-board of politics.

As for America, she was not hesitant in awarding the necessary recognition to Jordan. She was elated and filled with jubilation and was firmly convinced that this step would help to bring about peace and security to the Arab Middle East, so that more American goods would pour in and that the pipe-line would have ramifications throughout the Middle East without fear or apprehension. She was also convinced that this step would necessarily bring about an Arab-Jewish rapprochement and a final peace settlement between the Jews and the majority of the Arabs, which state of affairs is the grandest victory to the Americans.

In the Arab world this further development in the Palestinian tragedy caused violent arguments and great debates which included the people, the Press, as well as the political circles. The Arab League was specially indignant because King 'Abdullah had trampled down one of her precious resolutions, by declaring that illegal annexation. Its Secretary-General announced that there would be a meeting of the League on the 8th of May to pass resolutions concerning the new situation. This, especially on reading the Arab papers, makes one believe that the whole thing was a sudden development and not expected long ago!

The Press anticipated the politicians and all the competent authorities. It gave its verdict on this case. Some of the papers said that Transjordan should be expelled from the League. Others said that economical sanctions(!) should be applied to her, and that she should be treated together with Israel as an enemy of the Arab cause. Everybody seemed to be swept away by this propaganda.

Iraq, herself a Hashimite kingdom, did not like to leave her sister in the lurch. She came to her rescue!

Now, had the Political Committee of the Arab League convened on the date appointed, namely, the 2nd of May, when tempers were hot, conditions topsy-turvy, and the Arab countries under the first shock of the event, the Committee might have reached (under the influence of public opinion) resolutions that on the one hand were not feasible, and on the other hand
could only open the way for King 'Abdullah to negotiate with the Jews and materialize the Agreement that had already been drawn up by both sides. Hitherto King 'Abdullah had refrained from ratifying the agreement for fear of the wrath of Arab public opinion against him and against Britain.

The policy of Iraq was to postpone the meeting for a few days so that tempers might cool down, and people start thinking with their minds rather than with their passions. But how could Iraq demand the postponement of the meeting? The problem was not so difficult to solve. The veteran politicians of Baghdad thought that the 2nd of May was the birthday of H.M. King Feisal II, of Iraq, and that on that occasion they should be in jubilation rather than in hot argument. Besides, the head of the Iraqi Government could not be away from Baghdad when his King was celebrating his birthday. So a proposal of postponement was put forward on those grounds. The Committee, considering the suggestion in order, voted in favour of the postponement, fixing the 10th of May as the new date for the meeting.

Turkey in Retrospect.

We were expecting (just as many other political observers) a great revolution in Turkey which would change many of the internal features of the country, altering the methods of government that had been adopted ever since the declaration of the Republic. But none of the observers, Eastern or Western, expected that such a change, or rather revolution, would take place in a manner which is at once peaceful, wise, and democratic — it was brought about by a general election only!

Certainly the Turkish nation has surprised us as well as the whole civilized world. For during the last 27 years the Republican Party, established by the late Kemal Ataturk (after the victory over the Greeks and the declaration of the Republic), had been ruling the country with an iron hand. The Party relied on great institutions spread throughout the country, and depended on the enthusiastic youth who supported the Republican principles and believed in them, promising to make of their chests a bulwark for defending it. It is common knowledge that a good dictatorship raises a generation that is zealous and optimistic, that carries out what it is told to do and obeys commands and spreads propaganda for the furtherance of its cause, opposing violently any opposition movement. It nips it in the bud and mercilessly liquidates its leaders. Thus the early days of the Kemalist Revolution passed, with the Republican People’s Party, the party and submissive instrument of Kemal Ataturk, as the virtual ruler of the country and the executor of the leader’s will. Throughout his rule, Ataturk imposed his ideas about religious, ethical, political and economic changes.

Kemal, as well as his supporters, knew, however, that there was a strong opposition in the country, which opposition would one day raise its voice, whatever the odds. It might be raised so high that it would disturb the Government and paralyse its machinery. Hence, the Kemalists, as a measure of safety, allowed the formation of an officially acknowledged party of opposition. This “fake opposition” was permitted to have ten seats in the Great National Assembly — the Turkish Parliament. It was given only a limited electoral range. This was a mock opposition that was not representative of the people at all.

But the movement of allowing officially an opposition to come into being was great in itself. It paved the way for the advent of the real opposition. The malcontents who were displeased with the new régime began to consolidate their forces by forming political parties of secondary importance to the ruling one. Obviously those did not influence the conditions of the country, in any sense, at the time, as they were feeble, and unable to stand on their feet, and did not seriously oppose the Government. They always laboured under fear and apprehension, for they were always in danger of being hunted down and obliterated.

İsmet İnönü loosens his grip.

The reign of fear and terror ended, however, with the death of Ataturk. His successor, İsmet İnönü, appreciated the fact that it was no longer possible to apply the dead leader’s policy verbatim. Every dictatorship has its span of life, after which it collapses. If Ataturk’s reputation had helped him in carrying out a series of adventures and social reforms, none of his successors enjoyed the same reputation to play the same rôle, although some of them were great builders of the new State. So, İnönü started opening the safety valves one by one to avoid an unexpected explosion, thus lessening the harshness of some of the laws, and allowing the nation certain religious concessions. The last point is very important, for the Turkish nation is one of the old Muslim nations, and highly religious. It was not pleased with the abolition of religious teaching in the country. The attempt to bring up the younger generation as a pack of heretics tried the patience of the majority of the Turks. Hence, in this matter, İsmet İnönü, himself a strongly religious man, followed the path of moderation, in such a way as to be nearer to the wishes of the people, and at the same time not to offend the veterans of the Kemalist Party, which dominated the Parliament, the administration, and the vital interests of the country.

A Bloodless Revolution.

One of the great measures of reform taken by İnönü during his tenure of office as President of the Turkish Republic was the freedom given to political parties to promulgate their principles and to defend their own points of view as openly as they wished, provided that they did not infringe the existing laws. Thus the National Party and a number of parties appeared, all of which were agreed amongst themselves on at least one point, the undesirability of the régime. But none of those parties put forward a detailed economical and social programme. Just a little before the outbreak of the last war a split took place in the Republican Party itself. A dissenting minority left it and dubbed itself the Democratic Party. Its leaders were three outstanding figures:

1. The late Marshal Fawzi Chakmak, who was the real victor in the Anatolian War. He was the man who saved Turkey and the East in the historical battle of Saqarya;
2. Jalal Bayar, the great economist who presided over the Republican Cabinet towards the end of Ataturk’s reign; and,
3. Professor Fuad Kopru, who is viewed by the nation with great respect and admiration; because, apart from the fact that he is a great thinker and a man well-versed in foreign affairs, he belongs to a Turkish family that played a decisive rôle in the history of the Ottoman Empire. On more than one occasion they rejuvenated the ageing Empire. More than one of his forbears occupied the premiership under the Sultans.

Thus the star of the Democratic Party started shining and growing in brilliance and lustre — but in a natural manner. It spread like a wildfire and grew like an acropolis; but its spread and growth were in a sense imperceptible. So much so that the Republican Party did not take much notice of it. It only became aware of it when the crushing defeat was announced! The Bloodless Revolution had taken place.
On Sunday, the 26th March, 1950, His Majesty Muhammad Zahir Shah, the King of Afghanistan, accompanied by his son, His Highness Muhammad Nadir Khan, and His Excellency 'Ali Muhammad Khan, the Minister for Foreign Affairs, and Mahmoud Noruz Khan, Chief of the Royal Secretariat and a number of Military A.D.C.s. arrived on a state visit in Teheran, the capital of Iran. Prior to the arrival of the party, His Imperial Majesty the Shah had arrived at Mehrabad Airport outside Teheran, accompanied by the Prime Minister and other Persian notabilities to welcome the King of Afghanistan to Iran. After the inspection of the Guard of Honour and the playing of the National Anthems of Afghanistan and Iran, the sovereigns drove to the private Palace of Prince 'Abdul Riza in Teheran where the King of Afghanistan and the royal entourage stayed.

On the same day the King of Afghanistan had luncheon with His Imperial Majesty the Shah of Iran at the Marble Palace.

The next day the King of Afghanistan and his entourage visited Teheran Museum of Ancient Iran—Mooseh-i-Iran-pattan and had lunch with the Shah. On the afternoon of that day...
AND IRAN

on a State Visit to Iran of March, 1950

IRAN
Population: 16,500,000
Area: 620,000 Square Miles

(Above, right) His Imperial Majesty the Shah of Iran (right) and His Majesty the King of Afghanistan (left) are saluting during the playing of the National Anthems of Afghanistan and Iran at the Mehrabad Airport, Teheran, Iran

(Below, right) Before leaving Iran, His Majesty King Zahir Shah paid a visit to the famous Shrine of Imam 'Ali al-Riza at Mashad, Khorasan. He also saw the museum and the magnificent Gauhar Shadi Mosque

(Below) The Shah of Iran and the King of Afghanistan (left) are engaged in conversation at a dinner given by the Prime Minister of Iran at the Palace of the Foreign Ministry

a visit was paid to the Houses of Parliament and Senate and on that evening an official dinner and soirée were given by His Imperial Majesty the Shah at the Marble Palace for the King.

On the 28th March, 1950, the party, accompanied by His Imperial Majesty the Shah, visited Army units and were entertained at dinner on that evening by the Prime Minister at the Palace of the Foreign Ministry. A soirée was also given in honour of the King on that evening.

On the 29th March, the Royal party visited Teheran University and also inspected the Royal jewels. On that evening the King of Afghanistan entertained His Imperial Majesty the Shah to dinner at his residence. On the 30th March, 1950, the Royal party left Teheran and a similar ceremony to that which took place on the arrival of the Royal party was observed.

On the 30th March, 1950, the King of Afghanistan arrived at Mashhad by air and, as the weather was not favourable, left the next day by motor car for Afghanistan.
A PAGE FOR OUR YOUTH

By AL-HAJJ QASSIM ‘ALI JAIRAZBHOOY

BEGGING

“The downfall of a nation occurs when amongst its members the majority is of beggars”

The importance of honest work in Islam.

A beggar one day came to the Prophet and begged of him some money. The Prophet advised him not to beg, and asked him if he had anything at his house. He said that he had a blanket and a cup. The Prophet asked him to bring them to him. The beggar brought them to the Prophet, who sold them for two "dirhams". He gave him one "dirham" to purchase some food for his wife and children. And for the other he bought an axe for the poor man, with which he asked him to cut wood and bring it to the market for sale. The man began to follow this calling as instructed; and in fifteen days he was able to save ten "dirhams" in addition to some cloth and other articles for food. He once more came to the Prophet and thanked him for the right way shown to him. The Prophet was very pleased, and said to him with great pleasure: "Now your condition is much better than what it was before; for now you will not have the stain of beggary on your face on the day of judgement."

Islam’s teachings are much appreciative of a man who earns his livelihood by honest labour. It appreciates a labourer’s hard work, and deprecates outright the profession of a beggar. There is no religion other than Islam which so earnestly requests its followers to shun begging. There are not one but many traditions from the authentic reports of the Prophet, in which the Prophet has bitterly expressed himself against the practice of begging.

Professional and habitual begging strongly condemned by the Prophet Muhammad.

The following are some of the traditions of the Prophet condemning in very strong terms the professional begging as also the habitual practice of begging:

"He who begs and stretches his hand for acquiring a thing which is not his and which he wants to get without hard work, is not entitled to give witness against anyone." 

"He who begs without some necessity, acts like a man who indulges in the habit of drinking. He is the most accursed who goes on begging in the name of God."

Once some people came to the Prophet and requested him to give them assurance for being sent to paradise after their death. The Prophet promised it but on one condition, that they should never beg others of anything.

There is an authentic report that once the Prophet said: "If ye knew what evil lay in begging, you would never beg." Here is another tradition that speaks volumes against begging:

"The downfall of a nation occurs when amongst its members the majority is of beggars."

If we look into the question of begging from the religious point of view, it will become clear to us that the above report speaks of many spiritual disadvantages with which a beggar is beset. The following are some of the spiritual drawbacks from which a beggar inevitably suffers:

(1) He has no reliance on God. He uses the name of God as an instrument for earning money by begging.

(2) A beggar has no respect for the Prophet; for while begging he often uses the name or designation of the Prophet along with the sacred name of God with the intention to arouse undue sympathy for himself of a Muslim in order to receive something from him.

(3) A beggar always shirks his duty, which he has to per-
PACTS AND ALLIANCES IN THE EAST

By MUHAMMAD RIF‘AT

"The Arabs would do well to avoid aligning themselves with Great Powers in pacts or alliances outside their own orbit and that of the United Nations. We have seen how modern universal wars tend to make short work of alliances, especially between big and smaller nations."

"The Fertile Crescent" and "Greater Syria."

Five years ago when the Arab League Pact was formally announced at the Za‘fran Palace in Cairo on March 22nd, 1945, and was later duly confirmed by the Governments of the seven Arab States, the world was so impressed by the united front presented by the Arabs that the League’s word soon acquired weight and prestige never before experienced by any Arab State in international circles. And when a few months later the United Nations Charter was approved at San Francisco, and Article 52 of the said Charter recognized the existence of international peace and security, the Arab Pact derived still more power and international importance. The Arab League continued to play its leading role in furthering the interests of all Arab and Middle East peoples until the recent Palestine Campaign ended so disappointingly for the Arabs and with a serious rift in their midst. So that no sooner was the final Armistice between Arabs and Jews announced a year ago than a host of prospective unions and alliances appeared on the political horizon of the Middle East, all claiming to fill the vacuum created by the supposed decease of the League. Of these proposed unions two seem related and equally visionary at least under present circumstances. I refer to the "Fertile Crescent" and "Greater Syria."

The first, the "Fertile Crescent", is virtually a mere geographical expression enclosing between its two horns, stretching from the Persian Gulf to the Southern coast of the Mediterranean, the fertile lands irrigated by the waters of two or three of the great rivers of the world, the Euphrates, the Tigris and the Nile. Thus, geographically speaking, the Crescent enfolded within its embrace Iraq, Syria, the Lebanon and Palestine. Jordan lies on the southernmost fringe; but Saudi Arabia and the Yemen both lie outside its range. So does Egypt, although the Sinai Peninsula forms a link connecting it with the Crescent. But translated politically, the Crescent is supposed to embrace Jordan and leave out the Lebanon, whose people are imbued with a strong sense of self-government dating from about 1860 during the Ottoman rule, and where Christianity is professed by a small majority of its inhabitants. The cause of the Fertile Crescent has lately been championed either wholly or in part by certain Arab politicians with a view to securing an outlet for Iraq on the Mediterranean and also in order to entrench themselves against their potential enemy in Israel.

Quite analogous to the scheme of the Fertile Crescent is that of Greater Syria, championed by the Hashimite King of Jordan. His Majesty King Abdullah has lately been enamoured of the ideal plan of an Arab union, similar in its conception and extent to that advocated in 1916 by his late father, King Hussein, the Sherif of Mecca. It is a plan that purports to restore Syria to its former boundaries, comprising the Lebanon, Palestine, and Jordan all under the hegemony of the Hashimite dynasty. And although from time immemorial, even during Arab ascendancy, Iraq has never been known to be at one with Syria in so far as administration is concerned, yet the scheme of Greater Syria may also envisage the inclusion of Iraq, seeing the filial relations that knit together both Hashimite kingdoms of Iraq and Jordan.

Are the schemes of "The Fertile Crescent" and "Greater Syria" practicable?

These are the two schemes that have lately so much vitiated relations between Arab States in general and between Egypt and Sa‘udi Arabia on one side and the Hashimites on the other. Both schemes tend to ignore the fundamental fact that the Arabs of the supposed no man’s land have for a number of years enjoyed a full measure of sovereignty and independence, hitherto unattained by either Iraq or Jordan.

Both Syria, until the recent coups d’état, and the Lebanon have in the last few years proved their full worth in international circles, and in the United Nations Organization especially the Syrian delegate al-Sayed Fares al-Khoury and his Lebanese colleague al-Sayed Charles Malek have earned for themselves the respect and admiration of all member nations, and have everywhere covered the name of Arabs with lustre and glory. It is therefore surprising to see the progenitors of the Schemes blind themselves to the inner workings of history and deny the actual state of things. For during the last thirty-four years the peoples of the Arab World have been subjected to different systems of administration, pursued different cultures and undergone different political training. There have been republican systems of government as in Syria and the Lebanon, others monarchial as in Iraq and Jordan; some are parliamentary and constitutional in their rule and others still adopt autocratic and patriarchal forms of government. It would, therefore, seem futile to ignore the factor of time, put back the hands of the clock and relegate the Arab peoples to a status which they abandoned more than a generation ago. And if mere geographical factors are allowed to determine the territorial aspirations or rather ambitions of States, without due consideration to the impact of time and recent history, then Turkey will be justified if one day she claims her former provinces in the Middle East, and His Majesty King Ibn Sa‘ud will be right in claiming the restoration of Jordan, Kuwait and the Yemen as integral parts of the Arab peninsula.

What the Arabs should do.

Besides the schemes of the Fertile Crescent and Greater Syria, there have been other propositions advanced mainly by Turkey. Turkey has of late revived its interests in the politics of the East and seems to be ruminating on her former dominant place in the Arab and Islamic world. She is therefore trying to infuse life in the pre-war Sa‘dabad Pact between Turkey, Iran, Afghanistan and Iraq. Because she has been left out of the Atlantic Pact, whereas Italy was admitted to it, Turkey seems inclined to redress the balance by instituting in the East an Islamic Pact which will hold together both Arab and non-Arab States such as Turkey, Iran, Pakistan, Afghanistan and Indonesia. Pakistan has discreetly improved on this scheme by calling for an Islamic Conference which was held in Karachi last November to study social and economic, but not political problems relating to Islamic peoples. This is certainly a move in the right direction, for although socially Islam forms an unusually strong bond holding together and on equal footing all peoples professing its doctrines, neither Islam nor any other religion by itself can in modern times bind nations politically together so long as these continue to enjoy their full share of independence and sovereign rights. Only by a full or partial concession of these rights can nations or States attain political unity or federation. But whatever may have been the motive for these schemes, the Arabs would do well to avoid aligning themselves with Great Powers in pacts or alliances outside their own orbit and that of the United Nations. We have seen how modern universal wars tend to make short work of
A BRIEF ACCOUNT OF THE 1949 ISLAMIC CULTURAL CONFERENCE AT ALGIERS

By ISMA'IL el-ARABI


In the beginning of 1949 some leading personalities of Tunisia were discussing during a friendly visit to the Sheikh Mokhtar B. Mahmoud a suggestion, put forward by one of them without much seriousness, to organise a cultural conference which would group together all institutions and personalities interested in Islamic culture. No sooner was the idea considered from the practical point of view than the KhaldOUNA Institute, which bears the great name of Ibn Khaldoun, was charged with the responsibility of sending invitations all over the Muslim world. A bureau was formed and a programme containing the names of the contributors and the titles of their subjects was printed.

Although all the universities and institutions in Islamic countries were invited, only some individuals found it possible to accept the invitation. For this reason, the Conference, in spite of the fact that it has dealt with Islamic culture without any consideration of national boundaries in the past or present, may be called simply “North African”.

The absence especially of intellectual authorities from the Arab free countries did not pass unremarked. It was differently commented upon, and various hypotheses were offered to explain it. Many of those who took part in the Conference hoped that it was only negligence that deprived the Conference of the rich contributions which the Eastern intellectuals could have brought to it.

The Conference opened officially on the 10th of September, 1949, but those who knew Tunisia well could not help noticing unusual faces and appearances even before this date. Groups and persons from Cyrenaica, Tripolitania, Algeria and Morocco could be seen in the streets of Tunis, the glorious capital of al-Aghalibids, dressed in their national costumes. It reminded one of the season of pilgrimage in Mecca. The place assigned for the daily activities of the Conference and its committees was the great building of the French Secondary School, Lycée Carnot, while general meetings were held in the municipal theatre. This largest public place in Tunis is both comfortable and beautiful, though simple in its decoration.

The range of the subjects discussed.

The various Committees, having already been formed, were announced in the programme of the Conference, although some changes were introduced at the first general meeting. Researches were assigned to Committees according to their subjects. Lectures were of two kinds: those to be read in Committees (these could be discussed and the lecturer could be questioned), and those considered of some special importance. These were
simply to be read in general meetings. The following are the titles under which the Committees were classified, with the name of the chairman of each:

i. Shari'a (Religious Law): The Sheikh 'Abdul Hayy el-Kattani.

ii. The Present Muslim World: The Sheikh al-Asimi, Mufti of Algeria.

iii. History: The Sheikh 'Abdul Wahhab Krarty.

iv. Culture: Ima'il el-Arabi.


Each Committee had a reporter who noted down the main points in the lecture and gave a résumé of the discussion that followed it. The committees also had their general meetings, which were alternatively presided over by the chairman of the committees.

We would wish to give an idea of the subjects treated in committees, but lack of space compels us to content ourselves with mentioning only titles of the lectures.

Shari'a (Religious Law): The Sheikh el-Taher B. 'Ashour, President of the University el-Zeitouna, gave a very learned lecture on the laws governing co-operative movements in the Shari'a el-Islamiyah (Religious Law of Islam). Mahmoud el-Hadi treated of the biography of Sahhoun, the eminent Islamic legislator. El-Taher el-Senoussi dealt with legislative evolution in Tunisia. The Sheikh el-Fadel B. 'Ashour took the original subject of "The Commentaries of el-Boukhari among the followers of Imam Malik". The Sheikh 'Abder Rahman B. Youssef, el-Hadi el-Kassouri, Muhammad B. 'Abderazzak, of Morocco, and Sheikh Mohammed el-Mekdad, were some of the lecturers who addressed this committee.

Present Muslim World: Towfiq el-Madani spoke on "The Algerian Renaissance"; Hassan Abbas on "The Battle of Ancient and Modern Views"; The Sheikh Ahmad Humani on "The Life of 'Abdul Hamid B. Badis"; and el-Habib Sha'ab on "The Problem of Islamic Culture at the Present Time".

History: The Sheikh 'Ali Khakia addressed the meeting on "The Tunisian Constitution" and Mustafa Zebeir on "The Relics of Bani Kharassan".

Culture: The Sheikh Salem B. Hamida spoke on "Faith and Islamic Culture". Provisions from the Society of el-Tamaddun el-Islami concerning future Islamic culture were presented by the Chairman. He also read a report sent by Dr. Husain el-Hamdani, of Pakistan, on the effect of the Arabic language on the Hindustani and Pakistan languages. The Sheikh Muhammad el-Wekdadi presented a report on education.

Civilization: The Sheikh Muhammad el-Mennoni spoke on "The Intellectual Renaissance in the Muhaqh Eid Period". Mowlaya el-Hasan el-Kadery, of Telemcen, gave a detailed descriptive report on the original copy of the MS of el-Khatib ibn Marzouk (at the Escorial) on the biography of Sultan Abi el-Hassan El-Mourini.


One root-cause of the decline of Muslims.

The first general meeting took place on Saturday, the 10th September, 1949, in the afternoon in the municipal theatre under the presidency of Sheikh el-Taher B. 'Ashour, in the presence of the representative of H.H. the Bey of Tunisia. His Excellency el-Ka'k, the Prime Minister of Tunisia, was represented by the Minister of Commerce, el-Abed Merzali, and the French Minister Pleni Potentary at the Residence-General represented the President, who was absent. The ministers and high officials of the State were present. The Press of North Africa, both French and Arabic, was well represented. In his inaugural speech, the Sheikh el-Taher B. 'Ashour welcomed the guests of Tunisia, and the Sheikh Mokhtar B. Mahmoud, the eminent Mufti of Tunisia and President of the Conference, succeeded him on the tribune.

The speaker defined a great nation as the one which served most sincerely science and culture. He said that those nations which had not been able to serve them were not to survive: they had to perish. To the question: What was the root cause of the decline of the Muslims?, he did not hesitate to say that this decline began the moment the Muslims ceased to care for their spiritual mission. The President said that the aim of the Conference was to strengthen the relations between the Muslim countries. Then he mentioned with great satisfaction the efforts of el-Zeitouna and el-Khaldounia to lead the youth in the path of progress. He was followed by the Sheikh el-Okbi, of Algeria, who after thanking those who organized the Conference, said that Islam movement in Algeria had gained more ground than in any other Muslim country; nevertheless, they owed the impetus of their movement to the Zeitouna which produced the Sheikh 'Abdul Hamid B. Badis. Finally, he declared himself a "Universal Muslim" and wished all Muslims to be so.

The head of the 'Oulema Association of Algeria, the Sheikh el-Bashir el-Ibrahim, sent a letter to the Conference which the representative of the Association read to the audience. The eminent Sheikh attributed the decline of the Muslims to the small rôle that religious leadership played in our life, "Religion must regain its place," he said, "in our social and national reconstruction." He also pointed out that during the age of our sleep, European culture took the place of Islamic culture. The President of the 'Oulemas criticized the work of the Muslims during the last five centuries, when their energy was spent in verbiage, observing that this resulted in an accumulation of useless books, and that they could have been interested in some action for Islam.

Then came the delegate of Tripolitania to the platform. He wished a great future to the Conference in which his country was happy to take part in reviving the old Islamic cultural traditions.

The second general meeting was held on Sunday, the 11th September, 1949, under the presidency of the Sheikh 'Abdul Hamid el-Dibani, of Cyrenaica. The Sheikh el-Taher B. 'Ashour interpreted the verse of "el-Isra" in the Qur'an, while the Sheikh 'Abdul Hayy el-Kettani gave a very learned lecture on the Tunisian mahaddith (traditionalist), Ibn Jabir, the teacher of Ibn 'Arafa, and Ibn Khaldoun. The great contemporaneous traditionalist based his comments on a valuable copy of the MS of the Boraniej in his possession. Having given a detailed account of the biography of Ibn Jabir, he traced the views of his disciples, and called him Imam el-Mahaddithin. The Sheikh Ahmed Khair el-Din read a poem of his own, entitled "A Glance on the Theatre of Dekka".

On Thursday a third general meeting took place under the presidency of Mr. Isma'il el-Arabi. The Sheikh 'Omar El-Sattari lectured on the effect of the geographical position on Tunisian jurisprudence. He pointed out that Tunisia was one of the most important places in which the fate of the last war was decided; that it was in the centre of the world, and that it had
always attracted the attention of strangers. The learned Sheikh pointed out that the different codes had been imposed on it by the invaders, since the Phoenicians until the Romans, but only such laws as had respected the original character of the country were accepted by the population. He proceeded to say that during the Islamic period, before the four doctrines had gained ground in Tunisia, the Cadi judged according to his conscience and personal interpretation of the texts, and that it was only in the reign of el-Mu'izz bin Badis, that the Malikite legal system was accepted as the official interpretation of the Islamic juridical texts. The Malikite system, he said, held on under the Hafsid government, but as soon as the Turks came to Tunisia, the Hanafite system began to eclipse it, and when their authority was gone, the two doctrines stood on a footing of equality in Tunisian jurisprudence.

"The Decline of Islamic Culture."

The second lecturer was the Sheikh el-'Asimi, the Mufti of Algeria. His subject was "The Decline of Islamic Culture". He gave a detailed historical account of the development of our culture and declared that Islam had all humanity in view, and that it was no wonder, therefore, if its culture exchanged so much with the culture of other nations. The lecturer went on to say that Islamic culture did not flourish merely by military expansion, but especially by what it had assimilated of the good traditions of the old civilizations. He referred to the development of sects which led to much falsification of tradition and the tendency to abridged and condensed literature had a disastrous consequence on the unity and clarity of Islamic culture. The Sheikh el-'Asimi also pointed out that the princes who sought to bribe the conscience of the learned in order to propagate certain theories or gain some worldly profit were no less harmful to Islamic culture, and that the trial of Iman ibn Hanbal on the theory about the creation of the Qur'an was neither the first nor the last step in the decline of Islamic culture.

On Thursday, the 15th September, 1949, afternoon, the Conference held its fifth general meeting under the presidency of the Sheikh 'Abdul 'Ali al-Akhdari. Mr. Isma'il el-'Arabi presented the map, and read a very interesting historical study sent to the Conference by Professor Dr. Muhammad Hamidullah, of Hyderabad, "The Invasion of el-Khandak". Dr. Hamidullah described the political, economic and strategic factors that decided this turning point in the history of Islam.

Then Mr. Isma'il el-'Arabi, the representative of the Oulemas Association, presented his own lecture on "Cultural Reformation". It consisted mainly of two parts. In the first, an attempt was made to define the term "culture". He opined that its main significance resided in history, and that there was no culture where there was no history; that economic and political factors were not foreigners in the substratum of culture; that culture, unlike science, implied personality. The lecturer pointed out that although the actual divorce between collective and individualistic culture was noticeable elsewhere, Islamic culture was the culture of both the individual and society; for its liberal traditions offered a sound basis for the co-operation of these two for the same ends. Mr. el-'Arabi quoted dictionaries and linguistic authorities on the connoting of the word in various languages. In the second part of his thesis he suggested reformation in programme and method of both preparatory education and higher institutions. To him an exchange of experience, teachers, unity of programmes in North Africa were not only desirable but necessary, and the development of personality and creation of cultural conscience should be the aim of the education and cultural formations in North Africa.

The Sheikh Mohiy el-Din Lakibi came next. His subject, "The State of Pakistan," was found to be a very interesting one, if we may judge by the applause. First, he gave a descriptive account of the effect of colonization on culture in Muslim countries. The lecturer quoted the cry of the great poet Muhammad Iqbal, urging Muslims to unite and defend themselves. Then he traced the development of the idea of a Muslim State in India as it was conceived by Islamic law under the leadership of the hero of independence, Muhammad 'Ali Jinnah, pointing out that under Islamic law the minorities are granted liberty of thought, meetings and independence of jurisdiction. Finally, he said, the State of Pakistan was founded because Indian Muslims were determined to live as Muslims and to practise their religion.

Friday, the 16th of September, 1949, was consecrated to the commemoration of the millennium of el-Berouni, the astronomer. His life and his works were dealt with in detail by three eminent personalities, namely, His Excellency the Minister, Hasan Hasani 'Abdul Wahhab, the Sheikh el-Fadel B. 'Ashour, and Rida el-Ahmer.

The last meeting of the Conference was opened at 4 o'clock on Friday, the 16th September, 1949, under the presidency of the Sheikh Mokhtar B. Mahmoud, in the municipal theatre. Each committee had its table behind which were seated its chairman and reporter. Reporters presented their reports on the general activities of the Committees. The Sheikh el-Fadel B. 'Ashour, the general secretary of the Conference, read letters and telegrams expressing regrets at not having been able to participate in the Conference, and congratulations coming from all parts of the Muslim world. Finally, the Sheikh Mokhtar B. Mahmoud made the closing speech which announced officially the end of the activities of the first Islamic Cultural Conference.

Visits to Islamic Monuments.

Wednesday, the 15th of September, 1949, was the day when all non-Tunisian members of the Congress were invited to take part in a trip to the interior of the country in special cars. The trip was both pleasurable and instructive. The cortège started its way towards Keirawan very early in the morning. It is in the ancient capital of el-Mu'izz bin Badis that we saw a marvel; the first stone the Muslims put in North Africa, in the mosque of Sidi 'Okba, built in the year 50 A.H. (670 C.E.). From Keirawan we went eastward to the small sea-town, Soussa. It was conquered in the reign of Mu'awiya in the year 75 A.H. (694 C.E.), and remained since one of the most important seaports of the Islamic Empire. Leaving Soussa, we passed by el-Minstir, where an ancient mosque contains the remains of the great Imam Abi 'Abdullah el-Mazari — on our way to el-Mahdia. In el-Mahdia we saw one of the greatest mosques that Muslims have ever built. It was constructed by 'Obeid Allah el-Mahdi, and bears the print of the early period of the Fatimid style. We regained Tunisia only the next morning at 3 o'clock.

Visits of Courtesy.

A delegation representing the Congress was received by His Highness the Bey Sidi Lamine. It consisted of the following personalities: the Sheikh Mokhtar B. Mahmoud, the Sheikh el-Fadel B. 'Ashour, the Sheikh 'Abdul Hamid el-Dibani, the Sheikh 'Abdul Hayy el-Kettani, and Mr. Isma'il el-'Arabi. The delegation thanked His Highness for his kind patronage of the Conference, and the generous facilities accorded by his government to the member who came from different countries.

His Highness then expressed himself in terms full of sympathy with, and encouragement to, the idea of the Conference of Islamic Culture. He was happy to see the Conference had chosen his capital for its first meeting.
THE AIMS AND AMBITIONS OF PAKISTAN

By THE HONOURABLE MR. LIAQAT 'ALI KHAN

The Text of the Speech before the Congress of The United States of America

"We have pledged that the State shall exercise its powers and authority through the chosen representatives of the people. In this we have kept steadily before us the principles of democracy, freedom, liberty, tolerance and social justice as enunciated by Islam. There is no room here for theocracy, for Islam stands for freedom of conscience, has no priesthood and abhors the caste system. It believes in the equality of all men and in the right for the individual to enjoy the fruit of his or her effort, enterprise, and skill, provided these be humanly enjoyed. It firmly believes in the right of private ownership, although it frowns on large accumulations of unearned wealth and is greatly concerned over menacing inequalities."

The example of America to Pakistan.

"In welcoming me within these walls and giving me an opportunity of addressing this august assembly, you have bestowed upon me high prerogative and honour for which I am deeply grateful to you.

"This is my first visit to your great land, but I have long been an admirer of the vigour of your enterprise, your indefatigable spirit of inquiry, your optimism, your high respect for individual effort, your belief in equal opportunities for all, your reverence for the sanctity of the home, the frankness of your speech and manner and the liveliness of your language.

"Above all, I have admired your jealous and uncompromising regard for the supremacy of the people's will, your firm belief that civil liberty gives man the greatest scope for his faculties and your faith that morality is the best security of law and the surest pledge of freedom.

"I am seeing America, I hope to see more than America. I hope to see the men and women whose enterprise and vitality have made your country great and the faith that sustains them in their efforts.

"I thank you for welcome and value it the more, because the people whom I have the honour and privilege to represent, although the inheritors of ancient faiths and cultures, are, as a nation among sovereign nations, young, and on the threshold of new experiences, both exciting and grave."
The emergence of Pakistan is the triumph of an idea.

"In the geography of the world, Pakistan's name is not yet three years old. What led to the emergence of this new State on the map of Asia is perhaps not universally known. Nor do I expect it yet to be common knowledge what urges, stirrs and inspires us in the task that we know lies ahead of us.

"Pakistan was founded by the indomitable will of a hundred million Muslims who felt that they were a nation too numerous and too distinct to be relegated for ever to the untenable position of a political minority, especially when, in the vast subcontinent which was their homeland, there was enough room for two great nations, the Hindus and the Muslims, to enjoy peace and full sovereignty in their respective dominions.

"They believed that thus alone would the vast multitude of the followers of Islam be uninhibited in the development of their culture and free to follow their own way of life.

"Pakistan was founded so that millions of Muslims should be enabled to live according to their opinions and to worship God in freedom. That selfsame freedom which they sought for themselves they conceded to others, with the determination to live as peaceful neighbours when to live as more than neighbours seemed to be more than hazardous.

"Like some of the earlier founders of your great country, these Muslims, though not pilgrims, nevertheless, embarked upon an undertaking which in aim and achievement represented the triumph of an idea.

"That idea was the idea of liberty which has had its ardent followers in all climates and in all countries. When our time came, its call summoned us too, and we could not hold back.

"The partition of our sub-continent into two independent sovereign States did not, nor was it expected to, eliminate or efface minorities. But it brought magnitudes within focusable limits and saved the political architecture of the new Asia from a strain which might well have proved excessive and dangerous.

The Constitution of Pakistan is based on the principles of democracy, freedom, liberty, tolerance and social justice, as enunciated by Islam.

"But this, we realised, is only the beginning of a new life. The achievement of freedom is not an instantaneous event; it is a process.

"The seed is planted, but before the tree can take root and grow and spread it has to be nurtured untiringly by innumerable hands.

"Our constitution is yet on the anvil and elected representatives of the people are engaged in making it a true mirror of our beliefs and our sincere aspirations.

"To frame a genuine constitution, a people need to scrutinize their own mind and soul very closely. Time-honoured maxims and hallowed principles embodied in a constitution are of little validity unless a nation feels that it possesses the spiritual strength to live up to them, unless they echo the voice that is heard unalteringly in the innermost recesses of its soul.

"We have earnestly searched our hearts and, though much yet remains to be done, the main features of our constitution to which we can put our seal with a conscience free of all restraints, doubts or qualms, are to us unequivocally clear.

"We have pledged ourselves a federation with autonomous units, wherein shall be guaranteed fundamental human rights, and political justice, freedom of thought, expression, belief, faith, equality of status and opportunity, and before law social, economic worship and association.

"We have pledged that the Muslims in our State shall be enabled to order their lives in accordance with their faith: but not forgetful of that perpetual fear of the majority from which Pakistan has delivered millions of Muslims and in humble thanksgiving to God for this deliverance, we have solemnly pledged that our minorities shall enjoy full rights of citizenship and shall freely profess and practise their religions and develop their cultures and that their legitimate interests and the interest of the backward and depressed classes shall be adequately safeguarded.

"We have pledged that the State shall exercise its powers and authority through the chosen representatives of the people.

"In this we have kept steadily before us the principles of democracy, freedom, liberty, tolerance and social justice as enunciated by Islam.

"There is no room here for theocracy, for Islam stands for freedom of conscience, has no priesthood, and abhors the caste system.

"It believes in the equality of all men and in the right for the individual to enjoy the fruit of his or her effort, enterprise, and skill, provided these be humanly possible.

"It firmly believes in the right of private ownership, although it frowns on large accumulations of unearned wealth and is greatly concerned over menacing inequalities.

"These are articles of faith with us and by them we are irrevocably bound. They are our way of life; and no threat or persuasion, no material peril of ideological allurement can deflect us from the path we have chosen.

"In proclaiming the objectives of our constitution, we have called on the Almighty God, to Whom alone sovereignty over the entire universe belongs, to bear witness to our resolve and to guide our footsteps so that the people of Pakistan may prosper and attain their rightful and honoured place among the nations of the world and make their full contribution towards international peace and progress and happiness of mankind.

Pakistanis are conscious of their responsibilities in their world of to-day.

"In our short life as a free nation we have learnt not a little about the world and the times we live in and about ourselves.

"We have learnt that freedom, whether of the individual or of countries, is not everywhere and at all times sure, and that the integrity of our own homeland, which is dearer to us than our lives, will demand of us unceasing vigilance.

"Our people are deeply distressed at the thought that world-wide destruction might overtake not only the fuller life to which they aspire, but the entire human civilization with all its magnificent achievements and illimitable opportunities for good.

"For youthful countries like ours, which are experiencing but the first pulsations of a free existence, this prospect is profoundly disturbing, and not without a touch of irony.

"We sincerely hope that leaders of world opinion will pursue the path of understanding and will use their wisdom and power to dispel and not to enhance the fear from the apprehensive world.

"Though freedom has had many births, greed, aggression and intolerance continue, alas! to rear their ugly heads. This is the centurty of great awakening in all parts of the globe; and it depends entirely on the leaders of the world whether mankind will awaken to the horrors of darkness or to the glorious dawn.

The handicaps from which Pakistan has suffered have given it the measure of her moral and spiritual resources.

"We have learnt much about ourselves, too. Our State began under a number of handicaps, both natural and man-made, and almost before we had time to unfurl the flag to which we now bear allegiance, millions of refugees, the largest number in world history, crossed our borders and sought shelter within our territories.
"This put us to a test which might have proved disastrous; instead of which, our calamities strengthened the determination of our nation, and the hard work demanded of us fortified our faith.

If the test had to come we are glad that it came early and when we least expected. For it gave us the measure of our moral and spiritual resources and even in our immature years filled us with courage for the future.

"The task that lies before us is truly immense, and we are fully aware of it.

"We are aware that liberty does not descend upon a people, people must raise themselves to it. We are aware that recent centuries of progress and advancement in the world have by-passed us, leaving our resources untapped, our capacities unused and our sense inactive.

"In all humility, but with great faith in our destiny, we, the people of Pakistan, are resolved to make up for lost centuries within the shortest possible time so that we should never be a source of disquiet to our friends or a temptation to the avaricious.

"Peace is essential for progress, but progress is no less essential for peace. As peace and war to-day are indivisible, so is progress, and in its name we offer our goodwill to all nations, great and small, and earnestly ask for theirs."

THE FUNDAMENTALS OF PAKISTAN'S FOREIGN POLICY

By THE HONOURABLE MR. LIAQAT 'ALI KHAN

The text of his speech before the National Press Club at Washington, U.S.A., on May 4th, 1950

"Above all we want peace in the world not merely as an ultimate aim but equally urgently as an immediate aim. This is an inevitable desire, if you keep in mind the fact that we wish to shed as quickly as possible the inadequacy and the under-development which for centuries have kept our people in poverty, ignorance and ill-health"

What Pakistan stands for.

"The aspirations that were at the back of the demand for the creation of Pakistan were, and remain, the strongest urge of Pakistanis. I cannot stress this point too much because without a full realisation of what the Muslims were pursuing when they demanded the separation of Pakistan from the rest of India, it would be difficult to understand what Pakistan stands for in the world of to-day.

"Our strongest interests, therefore, are firstly the integrity of Pakistan. Having established an independent State after many years of struggle against forces that either would not or could not see any sense in what we regarded as a life-and-death struggle for us, the last thing that Pakistanis are likely to acquiesce in is the slightest dent should be made in the territorial integrity of their country.

"Secondly, our culture; the majority of the 80 million people of Pakistan are Muslims. Having achieved independence they are determined to pursue the aims for which they sought independence. The most inspiring of these aims is that they should be free to hold their opinions, worship God in freedom, and follow the Islamic way of life. The phrase 'Islamic way of life' has on many occasions been misinterpreted by some people.

"It has been misconstrued variously as religious intolerance, theocratic rule, return to the medievalism, and so on. I wish to make it clear, therefore, that we have no theocratic state in mind.

"We have in mind no special privileges of citizenship for the Muslims in our country and we abhor the idea of applying any religious or cultural coercion to our non-Muslim nationals. But we firmly believe that our religion has taught us certain principles of social and economic justice, and of human welfare whose application in Statetraft is bound to promote human welfare.

"Furthermore, Islamic belief in the right of private ownership, with Islamic laws and constitutions which tended to level down inequalities of wealth, is the best way of tackling economic disequilibrium not only in our own country but everywhere in the world.

"These are not new beliefs. The Muslims have held them for over 1,300 years. We are determined in our country to apply them afresh to the domain of human affairs. Such principles held and practised in the name of religion do not mean intolerance or medievalism. Certainly not to our way of thinking.

"There are certain States in the modern world which though avowedly secular, are proud to proclaim that they believe in the Christian way of life and in the pursuit of Christian virtues. They pursue some of the fundamental human values in the name of Christianity.

"We pursue them in the name of Islam. As the followers of Islam, we could not do otherwise.

Pakistan's interest in the Middle East.

"Thirdly, our desire and indeed our dire need is for economic development. I have told you of the basic principles on which we base our economic system.

"Having based it thus we are resolved to use every means in our power and the entire fund of goodwill and co-operation which the rest of the world may choose to offer us, to make up, not for lost years, but for lost centuries of trade, and agriculture.

"These are our fundamental interests. Given these, any student of international affairs can appreciate our foreign relations and their trends.

"Culturally we feel a natural affiliation with other Muslim countries, and our relations with them are of the friendliest. We are keenly interested in the progress and development of the Middle East countries and in the maintenance of their independence, as they are in ours.

"When I talk of our friendship with the Middle East countries, I do not wish you to infer that I am talking in terms of any power bloc. I am merely talking of the natural and religious links, the common culture and the identity of economic outlook that exist between the peoples of these countries and our people — links that will stand the strain of many a test and will, I am sure, prove a stabilising factor in Asia.

Pakistan's interest in the South-East.

"Here I wish to remind you that Pakistan consists of two parts — East Pakistan and West Pakistan — which are about a thousand miles apart. I draw attention to this fact because people are inclined to think of Asia in terms of South-East and
Middle East, and mentally to allot most Asiatic countries to one zone or another.

Whereas West Pakistan borders on Afghanistan and Iran, East Pakistan borders on Burma. We have, therefore, vital interests in South-East Asia also.

"Our attitude towards the problems of South-East Asia can be explained very simply. As an Asiatic country and more over one that has achieved independence from colonial rule, we have the greatest sympathy for and understanding of resurgent nationalism in that part of the world.

"This, as well as the fact that there is a large concentration of Muslims in the United States of Indonesia, has, for example, guided our attitude towards the Indonesian Republic throughout. Apart from this we stand for stability in Asia.

"Above all we want peace in the world not merely as an ultimate aim but equally urgently as an immediate aim.

"This is an inevitable desire, if you keep in mind the fact that we wish to shed as quickly as possible the inadequacy and the under development which for centuries have kept our people in poverty, ignorance and ill-health.

Pakistan's efforts at securing peace and stability in the world.

"How can we achieve this without stability and peace within and without our borders? The belief is growing in our minds that peace and stability in Asia are essential for peace and stability in the world.

"We regard with great anxiety any disruptive movement anywhere in Asia which might endanger this stability. It is with these objectives in mind that we have established friendly relations with the Government of the Indonesian Republic and with Premier Thakin Nu's Government in Burma; and regard the stability of Burma's financial position to be of great importance.

"We have, as you know, recognised the Central People's Government of China as accepting an established fact and in order to ease the flow of trade. We would welcome a treaty of peace with Japan at any early date and the restoration of Japan's economy.

"Europe is farther afield, but not without interest to us. We have established diplomatic relations with most European countries, and have trade agreements with a number of them.

"On the colonial question our stand was made quite clear when the future of ex-Italian colonies came up for discussion in the United Nations.

Pakistan and India.

"Now I turn to our great neighbour, India. Frankly, our relations with India have not been as free from anxiety as we earnestly desire. We have reason to believe that this anxiety is shared by the India Government also. I would, however, like to annotate this situation by mentioning two major facts.

"First, that India is a larger country than Pakistan.

"Secondly, that whereas some sections of India resented the partition of British India into present-day India and Pakistan, and, therefore, regarded the emergence of Pakistan as a separate State with some mental reservation, at no time either before or after partition has any voice been raised anywhere in Pakistan against present-day India's achievement to sovereignty and of its exercise within its own territory.

Kashmir.

"There are some major matters still in dispute between our two countries. Foremost amongst them is the problem of Kashmir. There is luckily the international agreement between Pakistan and India that the question of Kashmir's access to India or Pakistan shall be decided by a free and impartial plebiscite of the people of Kashmir.

"By this we stand; but we have never wished to conceal our anxiety over the inordinate delay that has taken place in holding such a plebiscite and in ensuring, according to the barest requirements of common sense, that the plebiscite when it takes place should be free and truly impartial.

"Even a cursory study of some of the other disputes will be enough to clarify and justify Pakistan's stand. Take, for example, the question known as the canals dispute. Nineteen million acres of land in Pakistan are irrigated by canals from five rivers, three of which have their origin in India and the other two in that part of Kashmir which is under India's military occupation.

"It is not Pakistan that is in a position to disregard international obligations and neighbourliness in such matters. On the other hand, Pakistan cannot but insist that its international rights should not be disregarded.

"It is only because our integrity as a State and our international rights seemed to be in jeopardy that, as a self-preservation measure, we had to deflect a great deal of our expenditure to the consolidation of our defence.

Minorities Pact with India.

"There is a minority of 35 million Muslims in India, and similarly a minority of 13 million non-Muslims in Pakistan.

"It is a matter of great relief to all concerned that in an Agreement recently concluded between the two Governments, both the Governments of Pakistan and India have solemnly agreed that each shall ensure to the minorities throughout its territory complete equality of citizenship irrespective of religion, a full sense of security, and personal honour, freedom of movement within each country, and freedom of occupation, speech and worship subject to law and morality. That members of the minorities shall have equal opportunities with members of the majority community to participate in the public life of their country, to hold political or other office, and to serve in their country's civil and armed forces.

"Both Governments have also emphasised that the allegiance and loyalties of the minorities are to the State of which they are citizens and that it is to the Government of their own State that they must look for the redress of their grievances.

"In putting their signature to this Agreement, the Government of Pakistan have but underlined a pledge given to the minorities as a basis of the constitution of Pakistan.

"We are determined to implement this agreement in letter and spirit, and believe that the Government of India have the same desire. We realise that a relationship of mutual confidence between our two countries is essential for the peace of Asia and of the world.

"But not least I turn to the United States of America. I am happy to say that yours was one of the first countries with whom we established friendly and diplomatic relations. We look forward to a long period of mutual goodwill and co-operation.

"If during my visit here we come to a better understanding of each other's point of view, as I am confident we shall, my visit will stand as an event of great importance in the history of Pakistan's foreign relations.

The example of Pakistan is the surest ideological safeguard against disruption.

"I have only one last remark to make and I will preface it by requesting you to turn your minds once more to what I said earlier about the Islamic way of life which we wish to pursue as an article of irreconcilable faith.

"In a world of conflicting ideologies, nations that have recently achieved full sovereignty are likely to be the victims of mental confusion and consequent instability. Is it not, therefore, a matter of supreme satisfaction that at least one nation amongst such nations should not suffer from such confusion and should as a matter of tradition and belief be pledged to clear-cut
and easily intelligible principles of democracy and social and economic justice?

"That, in our peculiar circumstances, this is the surest ideological safeguard against disruption is amply proved by the fact that Pakistan is one of the few countries in the new Asia whose people are unified and surprisingly free from disintegrating doubts and clashes.

"In an anxious world this is a good beginning for any State to make. What remains, however, is that we should industrially and economically develop fast enough to implement our own pledges to ourselves within a reasonable time."

"Uncumbered with ideological confusions, this is the task to which we can, and with the help of God are, addressing, and will continue to address ourselves.

"I leave it to you to decide whether this is not the best way in which Pakistan can build itself up as a stabilising force in Asia. I think your answer will not be very different to ours.

"It has been, it shall always be, my desire and the desire of the people of Pakistan, to be friends with all those nations who stand for freedom, liberty and equality.

THE ATTITUDE OF ISMA'ILIS TOWARDS THE FIRST THREE CALIPHS

By HIS HIGHNESS THE AGA KHAN

His Highness the Aga Khan has issued the following message for the guidance of his community on its attitude towards the first three Caliphs of Islam:

"As apparently there is some misunderstanding as to the attitude of the Isma'ilis, I feel it necessary to make the point clear.

"Originally, after the death of the Prophet, the Muslims were united, and there was no question of Shi'a and Sunni till after the murder of Khalipha 'Osman. Then the world of Islam was divided into two branches, which in Arabic means two Shi'ahs, namely two sect ons; one was known as the Shi'ahs of Hazrat 'Aly, the other as the Shi'ahs of Mu'awia. These two remained till such time as Imam Hasan made his peace with Mu'awia, when Mu'awia became undisputed Khalipha and the Shi'ahs of Mu'awia became the great central stream of Islam and the majority, while the Shi'ahs of Hazrat 'Aly remained as the other section. To that section of Shi'ahs of Hazrat 'Aly, the Isma'ilis belong.

"They take the view that as Hazrat 'Aly, having himself co-operated with the first three Khaliphs, it is not now for us to judge the first three Khaliphs but to respect their memory as Hazrat 'Aly himself did it all his life according to historians even in Persia.

"We believe that the Imamah belongs to the House of the Prophet, but that for reasons best known to himself, Hazrat 'Aly did not raise the question during the lifetime of the first three Caliphs, and that is good enough for us not to raise the question which he did not raise himself.

"In this way, though Shi'a of 'Aly, we can sincerely join in the prayer that God may in His great Mercy forgive the sins of all Muslims.

AGA KHAN."

CAN ARABIC BE INTRODUCED AS PAKISTAN'S NATIONAL LANGUAGE?

By PETER ADAMI

Some fundamental obstacles in the introduction of Arabic as a natural language into Pakistan.

The newly created State of Pakistan sees itself confronted with the interesting fact of being able to choose its national language as it is situated in a country where a number of languages are being used simultaneously. As, however, the manifold number of languages within the State does not correspond with an equal number of cultures, but, on the contrary, there is a wonderful cultural unity on the basis of the common religion, i.e., Islam, the question arises as to whether it would not be advisable to choose the language most closely connected with the religion of Islam, that means, the Arabic language. The recommendation of the Minister of Education, Fazlur Rahman, who spoke before the members of the "Pakistan-Arab Cultural Association" (vide The Islamic Review for March, 1949) in Karachi of the plans to introduce the Arabic script for the various languages and dialects in Pakistan, shows how prominent this question is. Technically, this plan could be realized and its use would bring the advantage of spreading the beautiful script in which the Holy Qur'an, the Hadith and other religious books are written.

In this connection the views of Muhammad Aly 'Allouba Pasha, of Egypt (vide The Islamic Review for May, 1950), on the introduction of Arabic into Pakistan are also interesting.

But the introduction of the Arabic language would, however, meet with many more obstacles. To understand fully these difficulties, it is necessary to throw a quick glance at the languages used in Pakistan to-day, and their origins. They are nearly without exception Indo-Aryan languages, that means languages whose "ancestors" are related to the old Indian languages. These were brought to India in very early days by the Aryans and were in turn related to the Iranian and European Indo-Germanic languages. These have gradually developed into the Folk-languages of to-day : Bengali, Hindi, Gujarati, Marathi, Punjabi, Sindhi, etc. The last three form the mostly spoken Indo-Aryan languages within Pakistan. Besides the Indo-Aryan languages and related with these as they originate from the old Iranian languages, are a number of new Iranian languages within the territory of Pakistan, above all Baluchi and the Afghan dialects of the Pathan population of the North-West Frontier. The main factor is consequently that the languages in Pakistan are without exception all related to one another as they all originate from the same Indo-Germanic languages.

A new moment had, therefore, arisen within this relatively common language system of North India with the advent of Islam. The new rulers brought the Persian language, which had played an important role as court, official and literary language up to the middle of the 19th century, with them. With the Persian language, which is a mixture of Persian grammar and a vocabulary which is comprised of more Arabic words than
Persian ones, the Arabic script also came to India. From the mixture of the Persian court language with one of the Indo-Aryan folk-languages, Hindi, originates in the 18th century the Urdu language, which is commonly known in Europe as Hindustani. The most important spoken language of India is, therefore, a mixture of Arabic, Persian and Indian language elements. Whilst the grammatical foundations — and therewith the linguistic feeling — is Indian, the vocabulary of Hindustani is, according to my own investigations, comprised of an average of 33 per cent Arabic, 25 per cent Persian and 42 per cent Indian elements. The Arabic script is, as already mentioned, used for Hindustani.

The languages of Pakistan and Arabic are based on entirely different principles.

The strong Arabic elements in the Hindustani language and its importance as the spoken language seems to prove the possibility of an introduction of the Arabic language into the Indian language territory. But it must be pointed out that this means that the Arabic words must be learnt as any other foreign language would have to be learnt and that might have no influence on the structure of the language (Indo-Germanic) itself. To fully appreciate this fact, it is necessary to note the difference in the structure of the Indian (as Indo-Germanic) languages and in the structure of the Arabic (as a Semitic) language. It is rather difficult for Europeans to realize the characteristics of the Indo-Germanic languages (with very few exceptions such as Hungarian, Finnish) as they are constantly in too close a contact with them. They hardly notice that the absolute predominance, of inflexion, i.e., the close connection between predication and verb and the parallel changing of both when conjugating ("I go, thou goest, he, she, it goes," etc.) or the continuous connection when declining ("in to the house, out of the house") is that which lets these languages differ primarily from all the other large language groups of the European territory, above all from the Turkish-Mongolian and from those languages related to Chinese. The Semitic languages use a system which is entirely unknown to the Indo-Germanic ones. Their words are generally made up of three root-consonants. As an example, the three consonants "K T B" for everything which has to do with writing. Through the variation of the vowels together with the possibility of using a number of prefixes, a whole row of meanings is attained: *kataba* (he writes), *kitab* (book), *kutab* (books), *maktab* (school), etc., etc.

A short story from Ferd. Claus’s book *Semites of the Desert Amongst Themselves* (Race-research) illustrates what is meant better than any other definition. A Beduin woman wanting to go to Europe asks Claus to teach her the German language. "Kind" (child) is very easy for her as she finds three "root-

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**SIR SHAH MUHAMMAD SULAIMAN**

*By PROFESSOR ZIAUDDIN AHMAD, M.A.*

Father of "The Theory of New Relativity"

An Indian Muslim Mathematician of Repute

Shah Muhammad Sulaiman was born on 3rd February, 1886. He belonged to a noble and respectable family of Jaunpur, U.P., India. He received his early education in Arabic, Persian and the Holy Qur'an in a *Maktab* (elementary school). Later he joined the Church Mission High School, Jaunpur, and passed the Middle English Examination in the First Division in 1900. He possessed remarkable intelligence and a retentive memory and was regular and studious in his habits. In 1902, he stood first in the Entrance Examination. In 1904, he passed his Intermediate Examination with great credit and stood fourth in the University. In 1906, he topped the list of successful candidates in the B.A. Degree Examination and won the State Scholarship for foreign study. At Cambridge and later at Dublin University he distinguished himself in science and law. He was a favourite student of Sir J. J. Thomson. In 1911, he returned from Europe and practised at the Allahabad High Court. He was elevated to the Bench in 1923, and from 1932 to 1937 he occupied the high position of Chief Justice of the Allahabad High Court. In 1929, he was knighted. From 1937 to 1941 he remained the Judge of the Federal Court, Delhi, India. In 1953, he was appointed a
member of the Indian Capitulation Tribunal. For more than five years he served the Allgarh University as Honorary Vice-Chancellor and at great personal sacrifice saved the University more than Rs. 100,000. He was interested in Urdu poetry as well. He edited in Urdu the works of the poets, Zauq and Mir, on modern lines. He was the first literary critic who made researches in exploring the name of Mir, Taqi Mir’s father, which was a point of controversy before, and which was accepted by scholars of Urdu literature. The Preface to Iniskhab-i-Mathnawiyyat-i-Mir, edited by him, bears testimony to it.

The Scientist.

Sulaiman became a member of the National Academy of Sciences, India, in the year 1911, and in 1938 became its President. He left no stone unturned to make a success of the Annual Conference of the National Academy of Sciences which had its siting from 22nd February to 24th February, 1941. On the morning of the 24th of February he felt unwell and never recovered.

In formulating his “Theory of New Relativity,” Shah Muhammad Sulaiman had one aim in view, namely, “If it can be shown that the ordinary principles of Dynamics, when applied to moving bodies, themselves yield modified forms of equations, which as a first approximation reduce themselves to Newton’s forms and as a second approximation to Einstein’s forms, the Newtonian Mechanics would be restored to the eminence position it occupied before its dethronement by Relativity, and there would no longer be any absolute necessity to accept the extraordinary hypothesis on which Relativity is founded.” Newton assumed that the effect of gravitational attraction between two bodies was instantaneous, whereas Sulaiman based his theory on the assumption that the influence of gravitation was propagated with finite velocity. Shah Muhammad Sulaiman was of opinion that both Classical and Modern theories failed to explain how energy could be lost merely by passage of light through space and he put forward his Rotational Theory of Light partly to account for it.

Shah Muhammad Sulaiman’s theory of “The Rotational Theory of Light” to account for inherent loss of energy through space.

Dealing with the problem of light at the Tenth Annual Session of the Academy held on 22nd February, 1941, Shah Muhammad Sulaiman said:

“There is one simple and plain fact which is complacently ignored. The propagation of light and matter from one part of space to another can take place in two and only two possible ways. Either they are in the nature of vibrations that are conveyed by an all-pervading medium or they consist of discrete units, which are themselves bodily translated from one point to another. The assertion that no third way is conceivable cannot be challenged. Light comes to the earth from distant Nebulae after traversing vast spaces for millions of years at a prodigious velocity. We cannot merely console ourselves by trying to believe that it is a result of some unknown microscopic processes. This really is a microscopic phenomena on a gigantic scale, a great fact of nature which must be faced. It is a clumsy evasion to suggest that, as we do not observe the light until it actually reaches us, it is meaningless to ask how it is propagated. When observed on the earth, it evinces the characteristics of corpuscles or vibrations according to the nature of the experiment performed; and so it must be both, and yet it is not both at the same time. The modern physicist does not pause to ponder over the implied inconsistency; he talks of both without clearly understanding how the two are unified. In view of the numerous absurdities involved in a material medium, no physicist would now assert its existence, and yet he is never tired of talking of waves, and drawing analogies from material waves. But if a medium is admittedly impossible, all ideas of waves should have been abandoned ipso facto.”

In considering the various properties of light, he formulated the problem as under:

1. It is something which manifests itself as a swarm of discrete units, which can collide with material particles.
2. It subsists in forms of localized energy even at long distances from its source.
3. In its interaction with matter it acts in irreducible quanta.
4. It has longitudinal motion, and approximately rectilinear propagation.
5. It has the undermentioned characteristics analogous to a wave motion:
   (a) Its motion is periodic;
   (b) Its oscillation is traverse, showing polarization; and,
   (c) It has maximum and minimum effects which can with a phase difference produce interference and diffraction.
6. It is an Electro-Magnetic phenomenon so that its plane of polarization is rotated by a magnetic field as well as an electric field.

The obvious solution of the problem is that light is a binary corpuscle, consisting of one positive and one negative charge rotating periodically round each other, under their mutual force of attraction, the whole system moving forward with high velocity. This fully explains the dual aspect of light reconciling all the known phenomena. This Rotational or Binary theory can also account for an inherent loss of energy with time, doing away with the supposed recession of nebulae. Similarly, atoms and molecules show maximum and minimum effects, and so would an electron, if considered as a rotating magnet. All this restores the reality of nature.

The late Sir Shah Muhammad Sulaiman (died February 24th, 1941). He was of opinion that both Classical and Modern Theories failed to explain how energy could be lost through space. He put forward his Rotational Theory of Light to account for it.
A GLANCE AT THE WORLD OF ISLAM

North Africa
The strangling of the teaching of the Arabic language in Algeria.

It is more and more clear that the new Statute of Algeria, which promised substantial reforms to our co-religionists, remains in fact a dead letter. Thus almost nothing has been done in the domain of social security; the reforms of the local administration are always delayed; in the domain of the teaching of Arabic one even sees some steps back in comparison with the state of affairs which existed before the publication of this Statute and which was determined by the programme of 1898. The signs, precursors of the offensive against the teaching of Arabic, were seen in the speech delivered on the 15th of January of this year by the Governor General of Algeria, in which he expressed the desire "to see French supplant the Arabic and become the mother tongue of the autochthonous population." Concrete measures followed this speech. The Rector of Academy of Algiers, the head of public education in Algeria, recently promulgated a communiqué by which the number of hours devoted to the learning of Arabic was reduced by 25 or 60 per cent, depending on the classes, and even practically suppressing in certain cases the teaching of Arabic by making it dependent on the condition that "when the number of pupils desiring to learn the classic Arabic shall be considered sufficient".

One can see well that by this measure the teaching of Arabic depends on the goodwill of the administration and constitutes a strain, if not a direct infringement, of paragraph 2 of the 57th article of the Statute of Algeria which stipulates that "the teaching of the Arabic language will be organized in Algeria at all stages".

It is not surprising under such conditions to hear our co-religionists exclaim: "Now they attack our soul desiring to steal our tongue".

Closing of mosques and Muslim schools in Algeria.

For some months alarming news has been reaching us concerning the more and more frequent closing of mosques and Muslim schools by the French authorities of Algeria. Some time ago we were informed about the closing of a mosque and of the adjoining school in the douar of Megnafa. Thinking that there was perhaps a misunderstanding or at the worst that it was an isolated case, one did not pay particular attention to it and abstained from mentioning it. Unfortunately the same fact occurred some time later in the douar of Ouled Ahmed Nenabdallah. Further, the Imam of the mosque of Ouled Sidi Khalid has been prosecuted and condemned for the opening of a Muslim school, though he had practised his teachings openly for more than three years under the eyes of the authorities.

The French authorities also threaten to close the free madrasa in Sebdo. This school was founded ten years ago by the Muslim Cultural Association of Sebdo, as there is not even an official madarris (teacher), for whom appointment the local djamâ had begged many times without any result. Now the French authorities have notified the Sheikh Si Belgacem Tahiri that the madrasa must be closed.

One understands only too well the indignation of our co-religionists in the presence of such acts which throw us back in the medieval times of the Inquisition and religious persecutions and which constitute flagrant infringement of the convention signed by General Bœurmont in the name of France at the time of the conquest of Algeria. We most heartily support our co-religionists of Algeria in their appeal to public opinion to remind France that such things are contrary to her cultural traditions and to the principles of simple humanity.

England

THE MUSLIM SOCIETY IN GREAT BRITAIN
At Home.

Under the auspices of the Muslim Society in Great Britain, London, Captain Muhammad Habibullah, of the Pakistan Army, was at home to members and friends of the Society on Sunday, 14th May, 1950, when Mr. 'Abdul Majid, M.A., Editor of The Islamic Review, and Professor S. M. 'Abdullah, Ph.D., Imam of the Shah Jehan Mosque, Woking, spoke on their visit to Spain.

The audience listened to descriptions of the Alhambra, and other Muslim architectural monuments at Granada, Cordova, Seville, etc. The talks, supported by excellent photographs of the many places visited, made one very sad to think that the Muslims, after their stay of 800 years on the soil of Spain, during which period they had done so much to advance the cause of culture and civilization, had to leave. In referring to the good state of preservation of the Muslim monuments, the speakers pointed out that that was to be explained, nor by love of the Catholic Spain for the Muslim architecture, but by pride which the victor felt in possessing the trophies of the vanquished enemy.

The audience showed interest and appreciation by asking many questions of the speakers, and deplored the decline of the Muslim world, but were equally deeply convinced of the reemergence of a new era when Islam would once more shine in its true splendour.

The Chairman, Dr. S. A. Khulusi, Ph.D., who himself has visited Spain remarked that the places mentioned by the speakers "defied appropriate description" and "should be visited to be properly appreciated".

The Secretary of the Society, Sheikh M. Iqbal thanked the speakers for their interesting discourses and the host for his kind hospitality.

THE SHAH JEHAN MOSQUE, WOKING

Lectures.

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, was the main speaker at a meeting convened by the World Fellowship of Faiths and held at the Caxton Hall on Friday, 12th May, 1950 at 7 p.m. After the readings from various religious scriptures by the Chairman, the Rev. Dr. Peacock, Dr. 'Abdullah addressed the fairly well attended gathering on the subject of "Contribution of Islam towards the Establishment of World Peace". In his speech which was full of deep conviction, devotion and sincerity he brought home the reasons for the present day disturbed and chaotic condition of the world. The speaker pointed out that in spite of our material advancement and control over the forces of nature, the shrinkage of space, achieved through the discovery of wireless and aviation, we found that although physically the world had become one, yet socially, politically, it was as divided as ever before. He emphasised that the man-made divisions and subdivisions based on morbid nationalism, race, colour were as strong as before. The learned Imam, in dealing with this point further, suggested that the root cause of this was our refusal
to accord the rightful place to the moral and spiritual values in our lives. The Imam ended by saying that this could not be done without a firm, vivid and living faith and belief in a Universal Living God, the which thing was Islam’s unique contribution in this matter.

The speaker dealt with the all-important and complex problem of the existence of God in a most thorough and convincing manner, advancing various arguments to support his claims. He added that one great service of Islam was that it spiritualised the entire life of a Muslim by teaching prayers for each and every moment of his life, thus making a Muslim God-fearing, God-minded, and God-conscious which alone, could save humanity from misery, hatred, war, exploitation and morbid nationalism. etc. He also mentioned the belief of the Muslims in the universality of the revelation which resulted in the Muslim’s respect and reverence for all the great religious personalities of the world.

Messrs. Foyle’s, the famous booksellers of London, held a sumptuous luncheon on the 24th May, 1950 at the Dorchester Hotel, London in honour of Mr. Reginald Reynolds and his book **Beards**, at which the Imam of the Shah Jehan Mosque was one of the guests of honour. About 200 literary luminaries of Great Britain participated in this lunch. Miss Hermione Gingold, the Chairman after speaking for a few minutes called upon Mr. Reginald Reynolds to speak about his literary work **Beards**. The author was himself a beardless person but he spoke for a few minutes on the gift to man by God in the form of a beard. He was followed by two more learned speakers who were elderly...
bearded persons and had nothing but praises for the practice of wearing a beard.

K. B. Ghulam Rabbani Khan was then called upon to pass some remarks on the subject and he found this an opportune moment to describe the value of keeping a beard amongst the Muslims, not a beard of wild growth, but well trimmed and kept in order, which proved an asset to manhood and added to the dignity of the hoary people.

New Members of the World Brotherhood of Islam.

The following friends have expressed in person or communicated to the Imam of the Shah Jehan Mosque, Woking, their desire, of their own free will, to join the fold of Islam:

Mr. J. R. McAllister, 28 Camp Road, Crombie, by Dunfermline, Fife, Scotland.

Mr. Ernest Edward Cook, 3 S.R.D., R.A.S.C., Taunton, Somerset.


Mr. Harold Stanley Davidson, R.H.Q. Troop, 33AB Lt. Regiment, R.A.C. Camp, Barton Stacey, Hants.

Derek Howard-Smith, 92 Oldham Road, Grass Croft, Nr. Oldham, Lancs.

Mr. Reginald Lawrence Priestley. 34 Wellington Road, Hampton Hill, Middlesex.

Visitors to the Shah Jehan Mosque, Woking.

Muslim brethren from different parts of the world visited the Shah Jehan Mosque, Woking, prominent amongst them being Major-General Nawabzada A. M. Raza (Pakistan), and Muhammad 'Awad Tagurie from Lybia, 'Abdul Majid and Mr. Said from Benghazi, Ahmad 'Abdul Majid 'Abdul Karim from Morocco.

Islam in Holland

Mi'raj Celebrations.

For the first time in Holland the Mi'raj (the Ascension of the Prophet Muhammad) was celebrated in a befitting manner in the house of the High Commissioner of Indonesia, Mr. Muhammad Rum. In the gathering could be seen Muslims from various countries. The meeting was arranged by the Indonesian High Commissioner and a committee composed of the Association of Islamic Students and the Perkumpulan Islam.

The ceremony was opened by a recitation of the Qur'ān by the chairman of the committee, Mr. Hasan Tan, who also spoke about the Mi'raj. There were other speeches on the subject. One of the guests, Mr. el-Mehdi 'Abderrahman, a European Muslim, addressed the audience on the brotherhood of Islam. The speaker showed that this social aspect of Islam played a very important part in world affairs. He further stated that the world had not witnessed a more successful brotherhood than the one cultivated under the green banner of the Prophet Muhammad.

The High Commissioner in his closing remarks pointed out that the Mi'raj was part and parcel of Indonesian life as well as religion, and that for a nation that had just attained its freedom, to commemorate such occasions was important. Bearing this in mind he cherished the hope to celebrate the coming 'Id al-Fitr, in the same manner as the Mi'raj. It was announced that the 'Id prayers would also be held on the lawn of his house. With the arrival of the Indonesian High Commissioner a new era has been ushered in the life of Muslims in Holland.
Iraq

Iraqi Economic Mission to Pakistan.

An Iraqi trade and economic mission is expected to leave in the near future for Pakistan, Indonesia and other countries of South-East Asia to explore markets and negotiate trade and barter agreements.

The mission's main task is to try and find out new and stable markets for Iraqi local produce such as dates and cereals, and at the same time exchange surplus foodstuffs and commodities on a barter system.

The mission will discuss exchange control and financial restrictions, customs restrictions and duties, import and export regulations and other trade matters.

Pakistan

Development of Urdu Language and Literature.

In order to further develop the Urdu language and to give it the place it deserves in the educational structure of Pakistan, the advisory Board of Education for Pakistan, at the instance of Mr. Fazlur Rahman, Minister of Education, has set up a 19-man Committee. The Committee will suggest ways and means for the translation of scientific and technical terms including vocabulary needed for the conduct of official business in Urdu, the production of literature for Adult Education Centres in Urdu, the compilation of Encyclopaedias and Dictionaries in Urdu. It will also consider as to what steps should be taken now to make Urdu adequate medium of instruction when it is decided that it should replace English in a University as a medium of instruction and to advise on the general lines of the future development of Urdu language and literature.

Dr. Abdul Haq, the famous Urdu scholar, will be the Chairman of the 18 members, two of whom are women.

World Industries Fair at Karachi from September 1 to October 10, 1950.

About 30 leading nations are expected to participate in the Pakistan International Industries Fair to be held in the Federal Capital from September 1 to October 10, 1950.

The fair, which will be the first of its kind in the East, is being organised with the active support of the Ministry of Industries, Government of Pakistan.

The plans of the Fair are expected to cost over a crore of rupees. Some of the countries expected to set up their national pavilions in the Fair are Belgium, France, Japan, Czechoslovakia, West-Germany, Switzerland, Spain, Italy, Turkey, Egypt, Iran and the Philippines.

Prominent American, British and other leading concerns of the world are also likely to take part and display a large variety of their industrial output. Also, extensive demonstrations of industrial machinery will be given both by the participating countries and the individual exhibitors. Technical experts will be available for consultation and guidance.

Special features of the Fair also include practical demonstrations of television, which will be given for the first time in the East, joy-rides in helicopters, and an open-air cinema where participating nations and individual exhibitors will show their industrial, social and educational films.

Exhibitions of other modern scientific inventions are also being arranged.

The site of the Fair will cover an area of about 20,000,000 square feet, and is being turned into a city of gardens. Special plants and trees have been brought from Lahore to put up an actual "Moghul Garden" with coloured fountains, baradaries, and a long canal round about it.

Messrs. Thomas Cook and Sons have been appointed official agents of the Fair, and their branches all over the world.

Dr. Kasim Gulek, a member of the former Turkish Parliament, and chairman of the United Nations Korean Commission, broke his journey at Karachi on his way back to Turkey. The picture shows Dr. Gulek (left) talking to Miss Fatima Jinnah (right), the sister of the late Qaid-i-Azam Muhammad 'Ali Jinnah.
will receive and handle all cargo and goods consigned for the Fair. They will also charge for the transport and storage of these consignments in Karachi.

Other important International shipping companies have also granted concessions and facilities for the goods of the Fair.

The General Motors Corporation of America are arranging a comprehensive display of their production, besides setting up brand-new electric generating sets for the supply of power free of cost to all exhibitors. In addition they will put up water-cooling machines at “Moghul Garden” in the Fair for free supply of cold drinking water to the visitors.

The General Electric Company of Pakistan will plan and execute all electrical installations and decorations in the Fair.

**Pakistan Development Plans.**

The estimated expenditure on plans for the development of Pakistan to be executed during the current year is expected to be about 210,000,000 rupees, while the total expenditure during the five-year period of 105 plans so far approved by the Development Board would amount to 1,120,000,000 rupees.

Classifying on the basis of various subjects of development, plans connected with Communications will be the largest during the five-year period, standing at 331,200,000 rupees, with 71,930,000 rupees for 1949-1950.

Expenditure on Communications is closely followed by expenditure on Electricity. It is anticipated that when the plans approved so far by the Government of Pakistan have been fully implemented, it will be possible to increase the generation of electric power in Pakistan by 160,000 k.w. to 200,000 k.w., cheap electric power being made available throughout Pakistan both for the development of large-scale industries as well as cottage industries.

It is further estimated that if all the agricultural and irrigation plans approved by the Government of Pakistan are implemented, it will result in the extension of irrigation facilities to over 3,600,000 acres yielding an additional 1,000,000 tons of crops per annum.

These figures do not include the additional area of about 2,800,000 in which irrigation facilities will be provided when the Lower Sind Barrage is completed.

The plans also anticipate 3,500 additional miles of roads to be constructed during the next five years, an expenditure of about 150,000,000 rupees on the Port of Chittagong, increasing its ship-handling capacity to over 3,000,000 tons per annum, an expenditure of over 80,000,000 rupees in the development of tele-communications and an expenditure of nearly 140,000,000 rupees on measures connected with the improvement of the railway system in Pakistan.

**“Permanent Settlement” in East Bengal abolished. State to take over Zamindaris.**

The East Bengal Assembly (Pakistan) has passed the East Bengal State Acquisition and Tenancy Act, designed to abolish zamindari (landlordism) in Eastern Pakistan.

This law will replace the 150 years old tenure system known as the “Permanent Settlement” associated with the British Governor-General, Lord Cornwallis, and enable the State to take over land within a period of ten years.

In speaking of the new Act, Mr. Nurul Amin, Prime Minister and Leader of the Assembly, said that the legislation "gave a formal burial" to Lord Cornwallis's regulation of 1795, generally known as the "Permanent Settlement of ill-fame," adding: "Whatever might have been the intention of its author, the regulation acted as a dead weight on the actual tillers of the soil who form the very backbone of the society. In an agricultural country like ours, it was the agriculturists who produced the wealth of the country by the sweat of the brow, but deprived of its enjoyment on account of the ill-conceived land tenure system.”

![The members of the Pakistan Students' Association at al-Azhar University with His Eminence Muhammad Mamun al-Shinnaawi, the Rector of the University](image)
The Prime Minister also said: “Pakistan stands for social justice, the process of levelling up and levelling down is in action. I leave it to our fellow countrymen and to our posterity to judge whether this Act does not furnish an instance of implementation of the claim made on behalf of Pakistan that it stands for social justice and economic adjustment in accordance with the tenets of Islam. In this Bill we have neither followed the principle of expropriation nor have we adopted the policy of concentration of wealth in the few at the cost of many, but we have taken the golden path of paying a reasonable compensation to the rent receiver, justifiable under the circumstances.”

The Prime Minister said that the Act contained the “seeds of economic holdings and collective farming which are so very necessary in the modern age for increasing our food production to cope with the menacing growth of population”.

Explaining the provisions of the Act, Mr. Tafazzul 'Ali said that these were measures intended to confer on the tenantry all the essential rights of proprietorship in their lands which they would hold on payment of an economic rent.

The Revenue Minister, Mr. Tafazzul 'Ali, who piloted the Bill, said:

“These will undoubtedly put the tenantry on a much healthier footing, but these are only preliminaries to an all-round improvement of the conditions of the tenantry in every sphere of life and to the agricultural regeneration of the country as a whole. This bill should therefore be considered not an end in itself, but only a means to achieve those objects.

“Immediately on the enactment of the bill all holders of service tenancies holding agricultural land free of rent in consideration of some service to be rendered will acquire occupancy rights in such lands subject to the payment of a fair and equitable rent of their immediate landlords. Before State acquisition all produce rents will be commuted to money rents and all high rents will be cut down to a fair and equitable level. After State acquisition in making settlement of any cultivable land at the disposal of Government preferrence will be given to a person who cultivates the land by himself or by the members of his family and holds less than three acres of cultivable lands. All cultivating tenants who will come directly under Government after State acquisition will have permanent heritable and transferable rights in their lands and will be entitled to use their lands in any manner they like.”


The book is a glimpse into Bedouin life in Kuwait and Saudi Arabia. The author, Colonel Dickson, has been very fortunate so far as his subject is concerned. “Born in Syria, where his father was British consul, he spoke Arabic from babhood. As an infant he had the good fortune to be fostermothered by a Bedouin woman of the desert, and thus automatically became a blood brother of her tribe, the important and aristocratic ‘Anizah’. Thus he is described on the front flap of the book. The writer goes on to say: “Spending every available holiday in his black tents, camping and trekking with the Bedouin as one of themselves, and being permitted the unheard-of privilege of friendship with their womenfolk”. Here we have to pause and tell everybody that there is nothing marvellous in the last statement, and it is by no means an unheard-of privilege to make friendship with Bedouin women. In fact, there is much more freedom and intermingling of both sexes in the Arab tribes than in Arab towns. For one thing, the tribeswomen are unveiled. They work side by side with their men. Anybody who lives for some time in their midst can make friendship with the womenfolk of a tribe. And by friendship I do not mean anything clandestine, and I do not suppose for a minute that the writer means it either!

This encyclopaedic work, which is dedicated to the late Sheikh Jabir al-Sabah, Ruler of Kuwait, “a staunch supporter of Great Britain in the Persian Gulf and Arabia,” is the result of many long years of research and labour, going as far back as the spring of 1929.

One can clearly see how far the author has identified himself with Arabia and the Arabs from his most apt and charming
quotation from Kinglake: "I can hardly tell why it should be, but there is a longing for the East very commonly felt by proud people when goaded by sorrow," and his description of the Arabs as "one of the proudest and most lovable of all peoples," and "a people who are perhaps more lovable than any other race on earth" (p. 27).

I particularly liked his chapter on "morality", which corroborated some of my views I advanced earlier concerning friendships between men and women. The following paragraph illustrates the logical attitude the Bedouins have taken towards such relations:

"There is no immorality, as we know it, among the desert tribes. There is, of course, plenty of marrying and giving in marriage, and divorce is so easy that a woman has often six or seven husbands in her lifetime . . . Prostitutes are unknown among the Bedouin, and adultery is punishable with death.

"Friendships between men and women, on the other hand, exist, and are recognised, especially if the parties are of the same tribe, etc."

The writer's views seem to run contrary to the popular notion amongst Orientalists that the Arabs, particularly the Bedouins, are not strongly religious. For he says:

"The true Badawin is a deeply religious man, and his hard life in the desert with its perpetual dangers to man and beast increases his sense of nearness to and dependence on his Maker. The grim scenery which surrounds him . . . tend to convince him that the one and indivisible God is near him always and, if only he be a true Muslim, will help him when peril is about. The thought of God is always with him, and the name of Allah is perpetually on his lips" (p. 56).

As far as the style of the book is concerned, I think it is very charming. The writer's diction is beautiful and most unaffected. He is certainly wrong when he apologizes for his style and says: "Throughout my career I have felt my shortcomings as a writer." That feeling must be due to the incident which he relates in the following words: "I recall that my late chief in Iraq, Sir Arnold Wilson, once remarked to me, 'You are a very good Political Officer, but you cannot write a d — !'"

Maybe the charm I felt in the style throughout my perusal of the work is due to the fact that it is in a way a kind of autobiography and it has that touch of tenderness and exposition of one's inner feelings that one can find only in well-written autobiographies. The writer is especially successful in describing the Bedouin, man or woman. Here are a few lines on the latter:

"Taking the good with the bad, the Bedouin woman is nearly all charm, the natural charm of an unspoiled daughter of Eve, who knows nothing of the world, and little of town life except from hearsay.

"She has very much of the child about her; all the delightfulness and all the unreasonableness of a child.

"She is prone to sudden storms of rage, and will sulk without apparent reason. She is full of jealousy, and will love and hate with passion and ferocity, yet she can be the gentlest of beings and is capable of great sacrifice. She adores her children, though she has no idea of teaching them discipline or self-control; she will fly at her husband if he attempts to punish their child."

Can a style be more perfect in its simplicity and lucidity than this? Can the reader deny that he feels so near to the picture that the author is portraying with all sincerity?

I think Colonel Dickson has missed his profession; he ought to have been a novelist. Probably he would have been one if he had not been discouraged by Sir Arnold Wilson at the start.

Apart from his lucid style he has a great imaginative power (another prerequisite for a good novelist). This is clearly demonstrated in some of the stories he relates, and the dreams he mentions, especially Dream No. 3 (pp. 352-5). This particular one was specially pointed out to me by Professor A. S. Tritton as interesting and rather out of the ordinary.

On discussing love among the Bedouin, the author shatters many fallacious Western ideas about the Arabs. Thus on p. 148 he says:

"I have often been asked if love, as we know it, exists among the Badawin. I have unhesitatingly replied that it does. The fact that a man is permitted to take more than a single wife has nothing to do with the matter. Indeed, it is rare to see a Badawin with more than one wife. He simply cannot afford such luxury . . . I have known a large number who have been faithful to one woman all their lives and regard the woman of their choice with affection and trust, even when she is old and decrepit."

The author is so minute in his details that I doubt if he has left out anything that a Bedouin man or woman possesses without describing it fully. Take, for instance, Chapter IX, styled "Woman's Secrets," pp. 154-171. Here he would describe articles and give such words as Bakhunag and Milfa that are not known even to many Arabs who have not mixed with the Bedouin. This makes the book of special appeal not only to Europeans who take posts in the Arab Middle East, but also to Orientalists and linguists in general. The book does not only give a vast Bedouin vocabulary but also a goodly number of expressions. It is in a sense a lively dictionary and a book of idioms (see for instance the pretty expressions on p. 161).

To those who have the impression that the Bedouin are unclean the following lines of Colonel Dickson will prove that in some of their habits they are (thanks to the Muslim precepts) cleaner than many Europeans:

"Both man and woman must have a complete bath after sexual intercourse. This is a precept of religion, and the wildest Bedouin must conform to this rule. Even though only a small bowl of water may be available, the whole body must be washed all over."

"During the monthly periods a woman is forbidden to have intercourse with her husband for full seven days. When the menstrual period is over a woman is unclean until she washes all over; this is called washing her hair" (p. 162).

I think, as the above paragraph testifies, in matters of sexual cleanliness Christian society has a good deal to learn from Islam. But I would like to point out that the author is wrong when he uses the word "unclean" about the menstrual period. If this idea does exist amongst the Bedouins, it may be due to the Jewish tradition or a hang-over from some pagan notions. The Qur'an describes this period in the life of the woman as "an ailment."

Only a man who has loved the Arabs genuinely could have produced such a sympathetic and comprehensive work. It stands in absolute contrast with many American books published recently on the Middle East. They practically all lack that deep of understanding and sympathy which go a long way to make a work a mine of interesting information. In this respect the present work is unique. It has achieved its target admirably.

Considering that civilization is invading the desert whether through the efforts of the ambitious American companies or their wards the Zionists, there will come a day when nomadic
life in Arabia will be a thing of the past (if the Arabs themselves do not become a thing of the past), and the present work will be the sole source of reference on many characteristic points of Bedouin life.

In fairness we must say that Colonel Dickson has written a book that will be remembered by posterity as a work of wide erudition and the fruit of extraordinary patience and thorough research.

S. A. K.


Mr. Asaf Fyeeze has rendered a great service to the student community. His Outlines of Muhammadan Law is a well-written book and deserves commendation. Although primarily intended as a text-book for students, it is really much more than a text-book. Legal practitioners will find in it plenty of material that will be helpful to them in their professional work, for on almost every controversial point there are references to standard works, and to recent judicial decisions. Nor is the book devoid of popular appeal. The exposition of the legal principles being simple and lucid, even laymen interested in Muslim conceptions of justice will be able to read and understand it without the assistance of a teacher.

"Muhammadan Law," as the author says in his preface, "is often conceived of as a conglomeration of chaotic rules based in the main on the arbitrary dictates of a revengeful Semitic deity, and the decisions — sometimes apocryphal, often without reason — of the Prophet of Islam, coupled with the fatwas and deductions of fanatical mullav and mafsi and kazi throughout the Middle Ages. Such a view can only be held by those who possess a superficial acquaintance with the rules of law and a deplorable ignorance of the social and historical factors which existed during the centuries in which the law of Islam flourished and developed."

Mr. Fyeeze, we are happy to note, has successfully tried to dispel the ignorance of such critics. In the Introduction to his book he gives a brief historical sketch of the social conditions in Arabia and in the neighbouring territories before the advent of Islam. This background, in our view, is essential to a proper understanding of Muslim law and Muslim jurisprudence. Without it one cannot appreciate fully the extent to which the Great Lawgiver transformed the crude, primitive, customary law of a semi-barbarous people into a humane, civilized code that has endured the test of time. The fatwas of "fanatical" mulav and mafsi and kazi are nothing more than the conglomerate excrecence of Islam. They have in no way modified its basic structure or its ultimate moral values.

To the followers of Muhammad, as Mr. Fyeeze rightly points out, Muslim law is not only a set of legal doctrines and rules, but an ethical code, and not only an ethical code, but the Commandments of God revealed to men through His messenger, Muhammad.

This conception of the divine origin of Muslim law, however, has not hindered its development to any appreciable extent. From time to time, it has readily adapted itself to the changing needs of Muslim communities at various stages of civilization, and in various parts of the world. What imparted such flexibility to it was the far-sightedness of the early Muslim jurists in evolving certain methods of legal interpretation. Mr. Fyeeze dwells on the abandonment of their methods, and holds with Iqbal that they should be revived in order that Muslim law may be brought into harmony with modern conceptions of social justice.

We agree with him also that Islam is a democratic and socialistic religion. Indeed, with its insistence on the Brotherhood of Man, one would find it difficult to reconcile it with any other system of society. Those who are interested in delving deep into this subject should consult the bibliography at the end of the Outlines.

Mr. Fyeeze, with his threefold qualifications as scholar, teacher and lawyer, has produced a book which well fulfills the purpose for which it has been designed. The general public, as well as students and lawyers, will find this book useful as an introduction to the study of a great legal system which still governs the lives of millions of people.

M. A. R.

The Cover

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

The Contributors

S. M. Tufail, M.A., is Joint Secretary of the Ahmadiyya Anjuman Isha'at-T Islam (the Society for the Propagation of Islam), Lahore, Pakistan.

Dr. H. Marcus, a German Muslim, formerly President of the German Muslim Society, is now living in Switzerland. He had to leave Germany because of the Nazi persecution.

M. A. Faruqi, B.Sc., E.E., a Pakistani Muslim, engineer by profession, is a keen student of the Holy Qur'an.

Muhammad Khalil Ibrahim, LL.B., Barrister-at-Law, is a Palestinian Muslim.

Between Ourselves

Captain Robert Gordon-Canning, an Englishman, is keenly interested in the welfare of the Middle East Muslim countries, where he is highly respected by his friends.

Dr. S. A. Khalwani, an Iraqi Muslim, is a lecturer in Arabic in the University of London.

Abu Muhammad is the pen-name of an Algerian Muslim. He writes every week in the Algerian Arabic weekly, al-Batir, Algers, on world politics.

Muhammad Rif'at Bey is a well-known Egyptian Muslim writer. He has recently been nominated to a responsible post in the new Wafda Government of Egypt.

Ismail el-'Arabi, an Algerian Muslim, is a graduate of the American University of Cairo, Egypt. He is attached to the leading educational Muslim Organization of Algeria, Jama'at al-'Ulama — The Association of the Learned, founded by the late Sheikh 'Abdul Hamid bin Badis.

Peter Adami, a German, is a lecturer at Schloss Biberstein School, Fulda, Germany.

Professor Ziauddin Ahmad, a Pakistani Muslim, M.A., a scholar of history, philosophy and literature, is the author of several treatises, viz., Studies in Romanic, New Educational Philosophy, Studies in Muslim Educational Thought and Philosophy, etc. At present he is writing a comprehensive book Muslim Scientists.

The late Al-Haji Qassim Ali Jairazbhoy was an ardent student of Islam. He wrote several books on Islam, Muhammad: A Mercy to all the Nations, being one of them.
WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

DID COLUMBUS DISCOVER AMERICA IN HIS ATTEMPT TO BY-PASS "THE MOSLEM BARRIER"?

923, Clymer Place, Madison, Wisconsin, U.S.A.

Dear Sir,

Some time ago, while glancing through the March 1950 issue of The Scientific Monthly, I happened to notice an interesting article, "Coffee the Exotic Drug," by Drs. Marie-Louise and Jean Dufrenoy, of the University of California. I am quoting below the first paragraph from the article:

"For ten centuries Christian civilization developed north of the Mediterranean Sea in a world encompassed by the Ocean and the Near East. Mohammedanism had erected in the Near East a steel curtain that shielded in mystery the lands beyond, the lands from which valuable spices could be obtained. Columbus had been foiled by the encounter of America in his attempt to by-pass the Moslem barrier westward, but Vasco da Gama succeeded, by sailing along Africa, in by-passing the Land of Coffee to reach the Land of Tea. Thereafter, Portuguese, Dutch, English and French competed on the maritime route, to develop their trade behind the Moslem curtain."

From the little that I remember of history, I do not recall having learnt that America was discovered by Columbus in his attempt to by-pass the "Moslem barrier." This motive was something unknown to me so far. I have been my impression that the Muslim Empire, between the East and the West, was a great factor in bringing about a synthesis of the two different cultures rather than serving as an iron curtain. It would really be a pity if the information given by the authors were to be wrong. One would surely expect true representation of facts from such highly respected authors as you. The above article, who hold respectable positions on the faculty of one of the world's renowned institutions of learning. I would appreciate it very much if some of your readers could enlighten me with some facts from history.

Yours sincerely,

S. M. JAFAR.

* * *

HOW THEY DISTORT ISLAM

Silliman University,
Dumaguete City, The Philippines.

Dear Sir,

Assalamo 'Alaikum!

. . . I have always a great love for the Woking Muslim Mission and the men behind the movement. It has been an inspiration in all my labours among the Christians of this country. It gives me satisfaction to know that even with the loss of Khwaja Kamaluddin (may he rest in peace!) men like you and Maulana Muhammad 'Ali are still carrying the banner of Islam in the Christian countries, where prejudice against Islam is the strongest.

At present I am at Silliman University, finishing a law course. Silliman is a great Christian university where Christian missionaries are trained. It is run by American missionaries of the Presbyterian Board of Missions. The Bible is taught in all colleges and departments. There is a course in comparative religion, but alas, all the books here about Islam are written by enemies of Islam. Here are sample paragraphs from our text-books on religion:

"Islam is a composite religion. It is not an invention, but a concoction; there is nothing novel about it, except the genius of Mohamed in mixing old ingredients into a new panacea for human ills and forcing them down by means of the sword" (Islam, a Challenge to Faith, by S. M. Zwemer, p. 24).

"Mohamed — a prophet without miracles; a faith without mysteries and a morality without love; which has encouraged a thirst for blood and which began and ended in the most unbounded sensuality" (Schlegel's Philosophy of History).

"Mohamed is, in every way, unfitted to be the ideal of a single human being. In spite, therefore, of its many half truths borrowed from other systems, it is not too much to say that Islam has preserved in the life and character of its founder an enduring and ever-active principle of degradation and decay" (Tisdall).

I need not quote more. There is a textbook here which calls the Prophet Muhammad head of thieves, while another which says that Mecca and Medina are hordes of vice of every kind.

I am happy to note, however, that in spite of these books, there is a great demand for my lectures on Islam. I have formed a Discussion Group composed of mainly Christians, and I feel the need of Khwaja Kamaluddin's books. I wish I could send you money for them, but there is no International Money Order in this city. Please send me some of your pamphlets if you have any, and tell me how to obtain Kamaluddin's books. Do you still publish The Islamic Review? Are there really many English who joined your movement? Do they pray in English and how? Do you deliver Sermons on Sundays since you are in a Christian country? . . .

Yours fraternally,

LUGUM UKA.

* * *

A PALESTINIAN REFUGEE IN THE LEBANON

Cinema Rivoli Building,
Hajjaj Stores,
Argentine rue,
Beirut,
The Lebanon.
16th May, 1950.

Dear Sir,

I am a Palestinian refugee student and a reader of The Islamic Review. I enjoy it very much. Having read many articles which reach the principles of Islam and encourage us to improve the lot of our fellow Muslim masses, I would also like all of your readers to know something about our life.

In the Lebanon there live 200,000 Palestinian refugees. Most of them are fellow Muslims and lead a life of extreme poverty. They are about to forget everything about Islam, because they firmly believe that religions nowadays are absurd and nonsense. They expected very much from God, but they did not find anything. Some of them are becoming Communists. I feel ashamed to say such words, but I can only tell the truth. Members of the Red Cross Society, instead of taking
care of our children and widows, enjoy their nights dancing
the Rumba and Tango in the big hotels of Beirut. We want
you, therefore, to help us . . . We do not want to be under
the influence of the Red Cross Society and the Y.M.C.A.

I regret to say that the American University of Beirut adds
to our difficulties. It warned some refugee high school students
to leave their classes, because they could not afford to pay the
university fees.

These are some glimpses of our cruel, rather inhuman life.
We entreat you fellow Muslims to help us replant the seeds
of Islam in our bleeding hearts. We are helpless, heart-stricken
and shelterless. Last but not least, what a happy moment it
will be when the world conscience is roused, and the refugees find
their case favoured and cherished by the mighty Muslim
countries.

Your Brother in Islam,
A. B. HAjjAJ.

* * *

THE PERPLEXITIES OF AN OCCIDENTAL MIND
ABOUT ISLAM
Oldham, Lancs,
England.
7th May, 1950.

Dear Sir,

Having become interested in Islam and wishing to
embrace the Faith, I would be grateful for your help.

I have in my possession a copy of the Qur'an translated by
Richard Bell, also The Living Thoughts of the Prophet
Muhammad by Muhammad 'Ali. Since acquiring these, I
have been able to examine the preface to the Holy Qur'an (1920
Edition), translated by Muhammad 'Ali, and I was very
interested in this work.

There are, however, one or two things which have been
puzzling me. For example: How does one regulate the five daily
prayers in Western countries such as this one? For instance,
the rising and setting of the sun which on many days we
do not see. Would it be correct to take the times from diaries, etc.?

Also, is there the correct direction of the Qibla? Can you
give the approximate compass direction, say, from the nearest
big city?

Then there is the regulation regarding meat. I have read
in one book that some Muslims will not eat meat unless they
have seen the animal killed. This would seem very appropriate
to desert nomads who are able to kill their game, but to city
dwellers in countries similar to our own, the same opportunity
does not arise.

If one must depend on one's local butcher for one's meat
supply, as we have to, must one totally avoid meat to be
correct?

Referring back to prayer again, how is one expected to
observe the correct daily prayers in one's daily occupation? I
certainly think that the daily prayer routine observed by Muslims
in the East is absolutely wonderful, but it seems to me that in
Western countries there will be certain difficulties to overcome
in our daily work.

I am not trying to create problems, but I will give you an
example which would apply to myself. My occupation is that
of bus conductor; you can therefore realise that I have no
regular mid-day meal-break, but have to depend usually on no
more than fifteen minutes for a hastily swallowed lunch, and
this on the bus itself whilst standing at the terminus with
passengers aboard.

These are the perplexities of an Occidental mind and up-
bringing, and because I think that you must also have experienced
these difficulties at some time or another, I am requesting your
help.

Will you please help me both in these problems and in
the matter of further literature which deals with Islam; and
will you inform me please how one officially embraces the Faith
and is admitted to membership of your society.

May God grant me the guidance!

I am, yours faithfully,

D. H. S.

* * *

REASON AND RELIGION
14, Moala Street,
Concord West,
N.S.W., Australia.

Dear Brother in Islam,

I began life as a Roman Catholic and lived up to all the
teachings of that sect of Christianity faithfully. There was one
thing, however, which puzzled me greatly as a child. I could
never understand why people lived in the world before the birth
of Jesus Christ, since Christ was God and God had made the
world. As I grew older my thoughts turned to the other rites and
dogmas and I became even more confused than in my child-
hood days, the Trinity was beyond my comprehension com-
pletely. (The whole idea seemed borrowed from the pagan days.)

When my first child was born, I was still imbued with
enough Christian rituals not to dare take any risk that if she
died without baptism she would be consigned to a place called
Limbo — neither Heaven nor Hell. But during the following
years I gave much thought to the matter of baptism, but not
enough to refrain from having my second child baptised, but
enough to refrain from going to church.

Since that time (thirty years ago) my thoughts have
travelled far. At first I merely stopped believing in Christian
teaching. How could anyone with God-given reason go on
believing in a religion that was so opposed to reason? I began
to wonder how an innocent child could be "born in sin" and
have no chance of heaven without baptism, even though its
father and mother had been joined by the holy sacrament of
matrimony, and yet hardened old sinners are saved if they have
been baptised and have enough money to have masses said for
their souls! Further, I thought of the Crucifixion. Jesus (when
his name was mentioned, we were taught to bow our heads, not
at the name of God) died on the cross and redeemed mankind
from the curse of Adam (reminiscent of pagan stories). Now
as I understand it, the curse of Adam, it was that he was cast out
of Paradise for his sins and all men henceforth were to earn
their living by the "sweat of their brow" and women were to
suffer pain to bear children. Now if the death on the cross
redeemed that curse, we should all be back in Paradise! But we
are not! Most men still earn their living by the sweat of their
brow and women still bring children into the world in pain!
This is a plain fact, which cannot be denied, no matter how
seriously one believes in the dogmas of Christianity!

With these thoughts in mind I decided to bring my children
up on the Golden Rule and faith in one Almighty God. From
time to time I have been visited by priests and nuns wanting
me to return to the Church, but when I questioned them about
the dogmas, etc., I never received any sensible answers. All I
heard was: "Oh, you must have faith. It is not for you to
understand. You must believe." But I could not believe what I
did not understand. On occasions I have talked with various
people in an endeavour to find out if they really believed the
Christian teachings, but found that the average Christian avoids
you or evades the issue if God is the subject of conversation. He blindly follows the dogmas taught him in childhood and feels he is playing safe both in this life and the next (if he ever thinks of the next life). But what a difference when one approaches a Muslim to discuss religion! To myself and daughter this was a wonderful experience. After reading some very interesting literature on Islam last year, my daughter contacted the only Muslims we knew of in Sydney and although these men were very busy business men, they gave us an interview and explained the fundamentals of Islam to us — far more lucidly than we have ever heard Christianity explained. It was such an enlightening interview that my daughter wrote to the Imam of the Woking Mosque the following day — the address being given to us by one of the gentlemen mentioned. Now, after some correspondence and more reading about Islam, we are very happy to say we have embraced a religion that we can fully comprehend and that answers our reason logically.

Christianity is logically a long way behind Islam. It seems that very little of the Christian doctrine is Christ's teaching but rather is it the result of church council meetings which took place long after the death of Jesus Christ. Islam, on the other hand, has come through the ages in its original purity. With regards to wars and corruptions in connection with the two religions, it would be difficult to find anything to equal the corruptions of Christianity.

Yours very sincerely in Islam,
Cecilia Connolly.

* * *

AN ENGLISHMAN WANTS TO KNOW IF IT IS THE QUR'AN THAT BINDS THE PEOPLE OF PAKISTAN
29, Portland Road,
Gravesend,
Kent, England.
May, 1950.

Dear Sir,

A Pakistan friend of mine has advised me to write to you for advice. I want to read and study the Koran. But I would like to know if it is printed in English, and the price. I, as an Englishman and an ordinary working man, have watched with interest and admiration the rise and independence of the State of Pakistan... It gives me great pleasure to read the news concerning Pakistan. But what has struck me most is the intense nationalistic feeling shown by its people in all walks of life.

What is the driving force that makes these people so keen? Is it their religion? I am given to understand that the Koran is their religious book. Is it the principles and teachings of this book that bind this people? What is there that is not to be found in the main religion that we practise in England? I believe that we worship the same God. I am desirous of finding it out.

I am, yours, etc.,
John Thomas Davis.

* * *

ISLAM IN AMERICA
1005 East 60th Street,
Chicago 37,
Illinois, U.S.A.
29th April, 1950.

Dear Sir,

Assalamu 'alaikum!

We have the pleasure of announcing that the Muslim Society at the University of Minnesota, and the Islamic Cultural students from all over the world attending the University of Chicago have recently formed an Islamic Cultural Association.

The formation of our association makes the third such association in a radius of 300 miles. There is an Islamic Cultural Association at the University of Wisconsin, both of which have been doing an excellent job in informing the American people of the true humanitarian nature of Islam.

Perhaps it would not be improper to quote our Preamble to our Constitution: "For centuries, the Western peoples have had a deplorable lack of knowledge and understanding of the true Islamic Culture, but the intimate contacts between the Moslem World and the West in recent years have created a necessity for a reciprocal appreciation of the two respective cultures. To-day, the ever-increasing number of Moslem students in American universities has immediately necessitated a better understanding and closer relationship not only between the Moslem students and the Americans, but also between the Moslem students themselves from various countries. The indomitable zeal of the true Islamic spirit has now made the dream of an Islamic Cultural Association a reality, and the Constitution here presented is the product of the combined efforts and fraternal love of Moslem brothers from all corners of the world."

The results of our Executive Board election will give you a good idea of the scope of our representation: President: Thomas Muhammad Clayton (United States); Secretary: Miss Kaniz 'Atuallah (Pakistan); Treasurer: Mr. Hassan El-Sharif (Egypt); Social Activities Chairman: Mr. Abbas Behbehani (Iran); Publicity and Publications Committee Chairman: Mr. Rashid El-Nadoury (Egypt). You see we have four different countries represented by the Executive Board alone, and representatives of perhaps five more, giving us a good cross-section of the whole world of Islam.

Yours very sincerely,
Thomas Muhammad Clayton,
President, Islamic Cultural Association.

* * *

ALBANIAN MUSLIMS IN THE UNITED STATES OF AMERICA
Wayne University,
U.S.A.
April, 1950.

Dear Sir,

In 1945 the Albanian Muslims of the United States created the Albanian American Muslim Society for the essential purpose of keeping the sacred teachings of Islam alive and to educate further the Muslim Youth on these basic truths in order to become good and peaceful citizens.

Being away for so long from the land of our birth and traditions, many of us had forgotten our religion, but with the establishment of this organization, composed of God-conscious Muslims, we have revived many of our cultural institutions.

To lead the Muslims in the teachings of God, the Albanian Society requested the presence of the Imam Vehti Ismail, a great religious leader. The Imam arrived last April from Cairo, Egypt, where he had been studying for several years at the University of al-Azhar. He has received an honorary degree in Religious Culture.

"The Holy Qur'an" Miniature and Medallion
(Silvered or Brass)
Delivered by:--
Export-Manufacturing Import
Adolf Hofmann, Behringersdorf/Nbg.,
Western Germany

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THE ISLAMIC REVIEW
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The 30th July, 1949, marked the opening of the Second Congress of the Albanian Muslim Society. Delegates from the entire United States were present. Among the distinguished guests were The Honourable G. Mennen Williams, Governor of the State of Michigan, The Honourable Eugene Van Antwerp, Mayor of the City of Detroit, The Honourable George Edwards, President of the Detroit City Council, Mr. Hicks Griffiths, State Chairman of the Democratic Committee, and Ahmed Ramo, toastmaster, who introduced the speakers.

The session was opened by the blessing of the Congress by the Imam and the playing of the American and Albanian National Anthems. Following this ceremony, Mr. Nisco opened the gathering by doing honour to the great body of laws contained in the Qur'an, in particular that each person should respect the religion of the other. Immediately after, Mr. Ramo presented the distinguished guests.

The Honourable Eugene Van Antwerp, Mayor of the City of Detroit, was the first to speak, following the blessing of the Congress by the Imam. The Mayor paid homage to the fine qualities of courage, hard work, initiative and perseverance of the Albanian people. At the conclusion of his speech, he drew forth a small American flag and presented it to the Imam. The long and loud applause of the audience compelled the Mayor to stand up again to acknowledge their enthusiasm.

Council-President George Edwards spoke of his friendships and the growing circle of friends in the Muslim community of Detroit, and was also received by an enthusiastic crowd.

Mr. Ramo then introduced the Governor of Michigan, The Honourable G. Mennen Williams. Governor Williams, a tall young man, rated one of the handsomest in political life to-day, rose from his chair. His voice was clear and powerful, and he seemed to tower over the audience. He was greatly impressed that so many delegates had come so far to attend this religious Conference. "Proof of your sincerity is not needed, for you have already proved it by your willingness to come so far," said the Governor.

He then paused and took a piece of paper from his pocket. "Probably every man and woman in this audience to-night knows these lines much better than I do," he said, "but I am going to read them to you, because they are applicable to any person, any religion, and they sum up so well what I would like to tell you:

'Let there be no compulsion in religion. Truth stands out clear from error. Whoever rejects evil and believes in God hath grasped the most trustworthy handhold, that never breaks. And God heareth and kowneth all things.'"

The verse was taken from the Holy Qur'an, 2:256. This was possibly the first time in the history of modern speaking that a Governor of a State had quoted from the Qur'an to an audience of American listeners. As the Governor sat down a tremendous outburst of applause marked the approval of the delegates.

The President of the Albanian Muslim Society, Mr. Orhan 'Ali, rose and extended his gratitude and thanks to the welcomed guests on behalf of all the Albanian Muslims in the United States of America.

Miss Dorothy Husain and Miss Fatime Nervius Selfo then were called to the platform. They recited "The Beautiful Names of God" and "The Prophet of Islam" respectively.

When the girls had been applauded and left the platform, the Imam spoke about Congress approval for an Albanian Mosque in Detroit. "The Mosque is a spiritual and cultural institution that has given great aid to civilization, especially in Spain," he said. Turning towards the Congressmen, he concluded by saying: "We need a Mosque as a place of worship and to lead our youth in the teachings of Islam, which makes man noble and good for himself, for his family and for humanity." Great anxiety for the rapid establishment of the Mosque has been shown by the overwhelming amount of contributions. They are expected to exceed $100,000.

After thanking all the speakers, Mr. Ramo concluded the harmonious gathering with these remarks: "The high ideals of America and our religious teaching are alike. We both respect every nationality, every form of faith and all individual rights." Thus ended the Second Congress of the Albanian American Muslim Society, with a feeling of tolerance towards all religions and nations. May they continue to keep alive their fine home-land traditions through the years to come.

Yours, etc,
DELLA GALIP NAVOSELA.

* * *

THE ISLAMIC REVIEW IN ORIENTAL LANGUAGES

6, Rue Cheikh Tijani,
Sfax, Tunisia.
5th May, 1950.

Dear Sir,

Assalaamu 'Aleykum!

I take this opportunity of conveying to you the desire of many young men and women in North Africa (Tunis, Algiers and Morocco) to make available for them an Arabic edition of The Islamic Review.

I pray to God that He might inspire you to do this so that you might be in a position to print the Arabic edition. You will do a great service to Islam and I am sure that you will find many supporters and readers, so that you would not suffer a loss.

Yours truly,
TAIEB FAKHFAKH.

* * *

32, Wankende Road,
Colombo 2, Ceylon.
19th May, 1950.

Dear Sir,

Assalaamu 'Aleykum!

The many informative articles contributed to The Islamic Review by a galaxy of Muslim intellects from all parts of the world have not only awakened in the minds of its numerous readers a keener awareness of the beauties and greatness of the teachings of Islam, but have also created a pivot for their enthusiasm for propagating the truth universally. It is rather a pity that, as these brilliant thoughts are published only in the English language, the light emanating from them is shed on a limited section of the human race. While I am in agreement with the belief of your correspondent Mr. A. Lateef, that the usefulness of the magazine could be extended if it was published in Urdu and Arabic, may I add that still greater enlightenment accompanied by wider circulation is possible, if The Islamic Review is published in as many Oriental languages as practicable. This suggestion, if adopted, will, besides awakening the world
BRIGHT destiny

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Muslims to the realities of life and their obligations to their Creator, also hasten to drive the last nail in the coffin of false propaganda carried by Christian missionaries in the East against Islam.

Yours, etc.,
A. W. MUHAMMAD GHOUSE.

* * *

THE VALUE OF PERSONAL CONTACTS IN THE PROPAGATION OF IDEAS

Taunton,
Somerset,
England.
18th May, 1950.

Dear Sir,

I write to ask your advice and assistance on a matter that is of great concern to me. I am a British soldier. Last year I returned to England from the Middle East, and Cyprus. Whilst I was in Cyprus I found many friends amongst the Turkish population there. I have great admiration and respect for them and their mode of life, and I sincerely desire to become a follower of the Islamic religion. This is after careful and earnest consideration, and I beg to assure you that this is my most ardent wish.

I have diligently sought after English translations of Arabic books on the Muslim religion, but owing to the fact that I am stationed in a lonely country district, I have been unsuccessful in obtaining any such books. I have, however, a copy of an English translation of the Koran, which I have read most studiously. Perhaps you would be so kind as to recommend some books, and where I may obtain them from. I am eager to widen my knowledge and understanding of Islamic Theology.

Would you please write to me and enlighten me as to how I may attain my desire. As I am leaving England at the end of this month for service near Zanzibar, I would greatly appreciate an early reply. Whilst I am overseas I will have more time to study, and will be able to devote my time entirely to this purpose.

I humbly thank you, and I am, yours, etc.,
ERNEST EDWARD COOK.

* * *

A FRIEND WRITES TO APPRECIATE OUR WORK

The New Era,
Port Louis,
Mauritius.

Dear Sir,

The Islamic Review for March has been received. The articles are very interesting. The photos are very instructive. Will you be good enough to make the necessary arrangements to have some of them forwarded to me. . . . The Muslims of this island would be glad to see them in The Ingilah and The New Era. . . . We have organized a platform for speeches. . . .

We are praying to God for your health, and success of your mission, and for the torch-bearer of Islam, The Islamic Review.

Yours,
H. K. NANDEER (Editor).

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