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AUGUST 1950

CONTENTS

EDITORIAL : An Algerian Thinks Aloud
by Abul Hasan

By the Light of the Qur'\textsuperscript{\textregistered}in and the Hadith
by Sheikh Muhammad Namir al-Khatib

The \textit{Rôle} of Muslims in the World of To-day and Tomorrow
by M. Raihan Sharif

The \textit{Universalism} of Islam
by \textquoteleft Abdus Subhan, M.A.(Aliig.), B.Litt.(Oxon.)

A Strange Arabian-Austrian Monetary Link
by Dr. J. Hans

Azan, or the Muslim Call to Prayer
by Muhammad \textquoteleft Abdur Rahman Khan

\textquoteleft Allahu Akbar\textquoteright — Turkey Amends the Law
by Mehmet Kideys

Early Non-Muslim Visitors to Muslim Lands
by Dr Lacy O\textquoteleft Leary

Hispano-Moorish Ceramics
by Celestino M. Lopez-Castro

Islam in Burma
by S. Gaffari

The Bravery of a Peasant Woman
by S. A. Khulusi, Ph.D.

The \textit{Evolution} of Pakistan
by Arshadurrazzaq, B.A.

Two Epoch-Making Dates in the History of the Contemporary World of Islam

Indonesian National Anthem
by Dr. R. Djawa

Building up a National Economy in Indonesia

The Anti-Illiteracy Campaign in Turkey, Egypt, Indonesia and Jugoslavia, and its Significance in the Rise of Nations

Islam and World Politics
by Abu Muhammad

Celal Bayar, Third President of Turkey

How and Why I Embraced the Religion of Islam
by Fauzuddin Ahmad Overy

What They Think of Us
The Bishop, Islam and Communism

A Glance at the World of Islam

Egypt

England

Russia

Book Reviews
The \textit{Danger} that Faces Islam and Zionism, by Cevat Rifat Attilham
In Face of Fear, by Freda Troup

What Our Readers Say :
\textquoteleft Abdul Sahib \textquoteleft Alwan — London
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AN ALGERIAN THINKS ALOUD

France practises two different social policies: one at home and another in North Africa.

To all those who are not aware of the true situation in French North Africa it would seem unlikely. And not just because this idea is contrary to the principles of European liberalism or of Christianity. After witnessing the Nazi racism and observing nowadays the eager struggle of ideas between the opposing camps, both of which use the same humanitarian slogans, an average European becomes sceptical of high-sounding verbiage and believes only in the reality of facts. Thus it would seem somewhat astonishing that in the year of grace 1950, after the achievement of independence by India and Indonesia, a colonial power, which is facing all kinds of difficulties, could still practise a racial policy. It may be pointed out that this is not happening anywhere on a lost Pacific island, but on the threshold of Europe, separated by some 18 hours of travel by sea, in a great country which has known one of the greatest flights of human civilization — in North Africa. It seems ironical that such a policy should be practised by a people who claim to march at the head of European civilization, a people who proclaimed the liberation of the individual in 1789 and who, since that date, has granted generous asylum to all those who have struggled in their own countries against social and political injustice. Finally, a people in whom the left wing parties are the most strongly represented in Europe.

But improbable as this may be, it is an undeniable fact that, by a flagrant contradiction, France, who indulges at home the most liberal practices, still continues to tolerate in its North African possessions the social injustice which was long ago abandoned by other colonial powers.

The origin of racism in Algeria.

Racism is due to a variety of causes. In the United States, for instance, it is the logical result of slavery: the descendants of the former masters do not want to meet the descendants of their former slaves on the same footing as themselves and so continue to practise the discrimination which revolts the human conscience.

In Algeria the racism is a result of conquest. In antiquity the vanquished became automatically the slaves of the victor. Now in the present day the former conqueror does his utmost to prolong his privileged situation as against the conquered people. This tendency is expressed in Algeria by the fact that in the same country there are two categories of people: the one enjoying full rights and the other deprived of all rights but with unlimited obligations towards the former.

The right of property, for instance, is sacrosanct, if it concerns the French settlers. For the fellah it was, not a long time ago, a farce which expropriation could at any moment transform into a tragedy: whole families were driven from their ancestral homes to cultivate arid lands with a primitive plough. This explains why the French settlers in Algeria occupy the best lands which they cultivate according to the most modern methods and enjoy a wealth which would make even an American farmer jealous.

In order to keep the Algerians at its mercy the administration has delayed by every means in its power the improvement in their education. All important posts in the administration are reserved for the Europeans. The Algerians are only allowed to fill those at the bottom of the French administrative hierarchy, as, for instance, porters, postmen, etc.

The position of inferiority of Islam in Algeria.

France is considered as the core of the Catholic Church is separated from the State, but in Algeria it plays a very important role as a tool of the administration. In Algeria, Islamic affairs are controlled by the Colonial power. There is a strong demand by the Algerian Muslims for their release from the governmental control. Islam not only is in an inferior position to the Catholic Church, it is also such to the Jewish cult, which enjoys full freedom, being entirely secure from the interference by the administration. The staff of the Muslim cult is recruited and controlled quite entirely by the administration, thus infringing one of the most fundamental principles of Islam, namely the choice of the Imam by the Faithful. The same can be said concerning the properties of waqf, which are administered by the French authorities. All this explains why there are Christian churches in the smallest villages of the French settlers. But where, however, are the 120 mosques which existed in Algeria at the time of the conquest? Before that date the waqf properties kept those mosques in repair. To-day, these properties have been confiscated by the Colonial power. Islam is of no consequence: the mosques can be transformed into churches or destroyed for public utility, or could be entrusted to individuals who have only the slightest connection with religion and who do not enjoy the confidence of the Faithful.

The teaching of the Arabic language is being neglected. Arabic is regarded as useless. It is the duty of the "natives" they say, to learn the French language.

This is a fact that Muslim jurisprudence has, in fact, lost the majority of its pre-requisites: the qâdî is but a petty official entirely at the mercy of the administration.

But what is most revolting is the manner in which the "masters" treat the "natives" in everyday practice. One notices it in the persistent practice of the degrading thee-thouing. In Algeria the Frenchmen do not say a man, a postman, a pedestrian, but an Arab, the Arab, the Arabs, with rolling "r" which smacks of an irresistible desire to exasperate. You will hear a Frenchman in Algeria say: "Have you seen my Arab?" In Algeria all women are called Fatima as a mark of respect and love for the daughter of the Prophet Muhammad. But Arab men servants must answer when called to the name of "Ahmad" and all maidis to "My Moorish woman!" Arabs to the Frenchmen have no individuality or personality of their own.

The Europeans keep themselves aloof from the Muslims — even the most educated — and if sometimes the necessity forces them to get in touch with the latter, they treat them with the most wretched contempt.

It goes without saying that all the benefits of progress in the sphere of hygiene exist mainly in favour of the Europeans. This explains the bad physical condition of the Algerians, who are suffering from rickets, tuberculosis, venereal diseases, etc.

The higher interests of France demand an understanding with the Algerian people.

Thus it is not surprising that among the Algerians should exist a profound dissension, which often takes the form of an armed revolt. From time to time, in order to exasperate them, the French Government promises to introduce all kinds of reforms, but always when appeasement has been achieved by these promises she fails to keep her word. The
things have come to such a pass that the Algerians no longer believe in French promises, and are more than ever determined to devote themselves to their cause, which they consider sacred as it is linked with the defence of their religion. We would like to believe that following the example of other colonial powers, France will drop her racist practices.
THE ROLE OF
MUSLIMS IN THE
WORLD OF TODAY
AND TOMORROW

By M. RAHAN SHARIF

"The eminent scientist Dr. Charles Steinmetz, when asked what line of research would see the greatest
development during the next 50 years, said: 'I think the greatest discoveries will be made along spiritual
lines. Some day people will learn that material things do not bring happiness and are of little use in making
men and women creative and powerful. Then the scientists of the world will turn their laboratories over to
the study of God and prayer and the spiritual forces which, as yet, have been hardly scratched. When that day
comes, the world will see more advancement in one generation than it has seen in the last four.'"

Foggy Outlook.

To think of the world nowadays presents a problem
or a puzzle. It is passing through a critical stage: the outlook
is bleak and grim — so they all say. That is all centerering
round the hypothesis that a giddy race has been whistled out
between godless Russia and the heedless West — a race in which
the needless rigours of the one and the heedless forces of the
other provide weapons and counter-weapons for a deadly contest.
Drums and trumpets are said to have been beating and blowing
to score points on either side of the pot and the kettle. All the
countries of the world, conveniently enough, are considered
divided into two: the fish of the undemocratic and the fowl of
the democratic; and that is because the division is made either
by fish or by fowl. Be it what it is, some non-violent but
colossal conflict is evidently in progress and has been termed
"cold war". The whole atmosphere, however, appears to be very
heavily charged with excessive chilliness at which the intellect
shivers and the spirit of faith is shrouded in befoggedness. The
common hearts cannot help gasp before being completely stifled
and cry: "What's behind this clap-trap wordly intellectual fog?"

That cry unheard, the big fog continues to gain in density
and awe, curiously blended though with vain cheeks on the one
side and sombre silence on the other. It does not help matters
to count the failures of one side on the basis of "popularity
contests" in some religions or successes of the other on the basis
of the first doses of the Marshall-brand ointment on some of the
sick brows of Europe. The general bewilderment goes on as
strongly as ever. And the intellectual and spiritual background
stands deplorably blurred. Apparently, therefore, life in general
seems to have been divorced from the receding background, as
if to be ruled over by the high principles of materialistic
economics.

Economic Plight and Communism.

Hence now more than ever, the economic ills of the world
are standing out extra-prominently. At present, there are too
many economic sores to be healed up in the globe. The western
diagnosis of pure or mixed democracy is alleged to have ill suited
the needs of the war-scarred and backward territories, par-
ticularly in Europe and the East. In fact, the influence of
Communism seems to have increased appreciably in such
regions. Winning by benevolence had been the manifest policy
adopted and it has ironically replaced the old "beggar-my-
neighbour" attitude. In that "scramble" for benevolence,
ravaged Europe was lucky enough to receive the first attentions
of the West (now synonymous with America), while ruined and
neglected Asia seemed to have fast receded from her. So new
gestures, new policies, new plans, at least in theory, have
naturally been adopted to meet this grave threat of easy walk-
over in the East. The lessons of China are being underlined off
and on; and precautions to tighten the girdle of security around
South East Asia are known to have been advanced by important
circles.

In reality, the menace looms large. Unless positive efforts
are made to give substantial relief to the sickening economic
plight of the peoples of the East, the potential menace can
scarcely be disposed of by any comfortable pretext. When living
standards are frightfully low, it is futile to persuade a people to
refrain from seeking a short cut to higher standards. Whether
those tidal waves are likely to dash against the shores of India
and Pakistan are, however, interesting, warning-provoking issues.

But by now it has become common knowledge that Islam
has no quarter for the godless cult of Communism; and hence
Pakistan is securely harboured in her spiritual fervour and faith.
Faith and spirit might have been crucified somewhere else on the altar of reckless materialism, but not so in the Muslim countries.

Present Muslim World and Communism.

But is that "the truth, the whole truth and nothing but the truth?" Are the Muslim countries completely free from the ills of poverty, avarice, exploitation and inequalities? We cannot probably utter an undoubted yes. The reasons are obvious.

Pakistan has only lately come out of the imperial orbit of Great Britain. And countries like Indonesia in South East Asia are yet to earn and stabilize the status of independence. One can hardly expect ready application of Islamic principles in such countries in the East, including Pakistan.

What about the Middle East Muslim countries? Can they be said par excellence to have practically applied all the Islamic principles, exhibiting the perfect Islamic framework, nurtured by the genuine spirit of Islamic socialism? Unfortunately, even to a casual observer, the general social and economic outlook of these countries will appear to be far otherwise. Economic foundations of these countries are yet to be developed on sound lines; since the living standards are unimpressive. Victims in the nice chess-board of "power politics", they can hardly present a lively picture of strength, unity and organization.

A realist knows that as an economic palliative, Communism grows in the filth and squalor of poverty and is promoted by the absence of a powerful synthetic faith. Can he feel safe to conclude that the Muslim world is most securely barbed-wired against the menace while the synthetic faith itself is just feeble in practice? He has, however, no doubt that Islam translated into reality in full measure can serve as the surest bulwark against Communism. Why this contradiction then?

Principles and Practice in Muslim countries.

The contradiction arises out of the difference between theory and practice as it is ordinarily understood. But there is no such thing as "theory and practice" in the Islamic way of life. Islam has given, as is well known, a good many fundamental principles touching different sectors of life; these are not to be confined, in a theoretical bastion, to pious academic discussions but to be practised cent-per-cent with all the enthusiasm and love of living them through. Principles to be principles are to be transformed into actual applications in the desired spirit. Hence in Islam, principles and practice — 'umal — together form a common connotation at bottom. And in this the present Muslim countries are greatly lacking. That is why the present offers an awkward contradiction and the past glorious era supplies the only source of inspiration and hope. The past is the proud heritage that demonstrated so fully the coherence between principles and practice.

The Islamic framework demands perfect development of individuality on the one hand and collective spirit on the other. In an economic environment freed from private landlordism, idle finance, capitalism and economic exploitation, private enterprise and state undertaking provide the real economic props; but the collective spirit is so sweepingly pervasive that what has been called "social conscience" by English economists is but a hopeless match for it.

That collective spirit which is the crux of Islamic socialism could be produced thirteen centuries ago, because no confusion was allowed to creep in between ends and means. Ends and means must be kept in their proper places; otherwise evaluation of social and moral values is likely to be ridiculously distorted.

In these days nobody hesitates, if luck favours him, to amass wealth for wealth's sake, pile up riches for riches' sake and hoard for hoard's sake, against which the Qur’an has sounded repeated warnings. But after all, could such questions arise at all, had the means been closely guarded against their abuses as ends or the social ends against their surreptitious degeneration into private ones?

Take, for instance, money. When anybody is asked, "Tell me, is money a means or an end?", he is almost sure to reply, if at all he can reply, "Yes, it is only a means." But he will probably not hesitate to treat it as both. Why? Roughly it may be said, what men want to derive from money is happiness, called "utility" in the economic jargon, which is bound to diminish with additional holdings of money. Yet, why do we pile up bags and bags of money and swell up bank balances? The reply may be: "Money seems to us a defence against the slings and arrows of outrageous fortune, and we try to pile it up as men pile up sandbags against a river that threatens to rise and overwhelm them." This is a real paradox and originates from a wrong conception of standards of living, and happiness and security.

Happiness and Living Standards.

A modern Western writer says: "Real happiness is a mysterious visitor whom only the very wise among us know how to invite but who sometimes drops in uninvited." The modern man does not take much notice of the pregnant proverb: "Much happiness is overlooked because it does not cost anything." All this, indeed, is closely linked up with the general attitude to life. Is this brief span of life an end in itself or just a resting-place in that eternal journey of the soul to help enrich life in its evolution? Does a man pause to think:

From it (the earth) did We
Create you and into it
Shall We return you
And from it shall We
Bring you out once again? (The Qur’an, 20: 55).

If no mistake is made in perceiving the goal of and attitude to life, there will be none but takes the wise or correct view of the sort of life to be led and the nature and measures of happiness to be attained. And then, can money, among other things, be anything but a means or a device pure and simple?

In the living present, when an old farmer in America expresses his notion of the high cost of living by saying: "Lady, look around you. It ain't the high cost of living. It's the cost of folks living too high," it may not evoke anything but laughter. But in the changed outlook of faith and in face of a modest but correct living standard popularly known as that of plain living and high thinking, such expressions are likely to be fundamentally real. If the "music of the spheres" is clearly visualized, the subordinate tunes will easily adjust themselves with given techniques.

Living standards, conceived in the Islamic economic organization, are necessarily interwoven with spiritual harmony and hence must needs be based on a rationalization of human wants. A rationalized modest standard will not leave room for "folks living too high". But high incomes or large acquisitions by honest enterprise are not to be banned; for they are not intended to promote "personal ornamentation" but the substantial "excess" is to be held as a liability trust for the social unfortunates and hence to be spent for their welfare (which is fi Sabili 'Lab).
Forces Economic and Spiritual.

We are living in a world which is said to be utterly gnicrzy under the sway of the mighty force of the economic motive. This economic motive has found in the scientific and technical progress the real Aladdin’s genie to transform and shape out man’s material destiny in a sea of miraculous plenty and power. The distance traversed by this motive so far has rendered it exceedingly remote from its mother, the spirit. And many are naturally posing the interrogation: Can this distance be bridged now?

To my mind, there is nothing inherent in the economic force to run counter to the spiritual one, if only the spiritual force is given as free a play as the other. However material and distal the scene of economics may have been dubbed, as yet it can never be condemned for confounding the means for the end. Has the economic force asked anybody to consider money as anything more than a medium of exchange? It has on the other hand pointedly defined it in a non-material fashion: “Money is what money does.” Economics is fundamentally a rationalized attempt at meeting numerous ends with scarce means that has alternative uses.” Further, of late, human welfare has been very intimately associated with economic activity or enterprise. It requires one more step to rationalize the numerous ends with proper incorporation of the spiritual ones. If the spiritual ends lie veiled as yet, that is due to the lack of active faith and spiritual fire in the Western writers. It is the role of Islam to lift that veil and usher in a new order.

Islam’s role in the New Order of Balanced Life.

What Islam aims at is a balanced life — a life representing the equilibrium of social forces. It is not an equilibrium between demand and supply merely, but a most satisfactory stage of balance and equipoise between the economic and spiritual forces. Left to itself, the economic force is likely to unleash the frantic fury of a fanatical devotion to gross material ends. Spiritual values are the only stabilizing factor which helps set things in a harmonious whole and flawless order. It is left for Islam to supply the missing stabilizer.

There is, of course, a stage in which the economic force is bound to exert a preponderant influence in that social equilibrium; and other forces are likely to appear extinct. “Man, very aptly says George Bernard Shaw, “is at his most economic when hungry, cold and naked.” When this stage of grim poverty is over, new influences begin to work actively. The reasons are beautifully put by Shaw again: “When you feed, clothe, and house him, however miserably, he ceases to be wholly economic and becomes a creature with aspirations and scruples, with a conscience, with views, with passions and prejudices that are all immaterial and irrational, that is metaphysical.” Hence as the development of a nation proceeds from the bottom stage upwards, the spiritual force may be called upon to play a progressively increasing part; for “poverty is dolefully satiable, prosperity is practically insatiable.” Without the blissful control of the spiritual force, the “instable” craving for material prosperity can hardly be made to yield the brew of happiness. There is thus an unchallenged province for faith and amongst faiths Islam can most eminently fit into the social equilibrium.

It is really heartening that winds have started blowing to favour that new order. Changes in outlook are discernible: arrows of new light have begun to pierce the gloomy fog. The realization is dawning that so far there has been too much achievement of material strength and prosperity and too little of the real source of strength and happiness. Even the most prosperous part of the globe is fumbling with the words: “With enough of almost everything, what we have too little of is the personal practice of an action-producing belief in Almighty God and a knowledge of the availability to us of His guidance.”

The potential dangers of an atomic war have pushed the possibility of one into the remotest future, and have convincingly driven home the futility of the wild technological and scientific research fuses and prosperity drives. Statesmen to-day stand stunned, and scientists alarmed. War has got to be avoided and enduring peace has got to be built up. So it appears that the material prosperity of modern standards is meaningless without the intentions of war.

The Soviet counterpart of the world contest is similarly embarrassed with a degree of reserve supported by regimentation processes and the “iron curtain.” Some individual freedom-lovers have voluntarily escaped the régime just because they are now with “views”. The reserve and the régime without spiritual foundations are still associated with a measure of success, since they are a sequel to yet too low living standards in Soviet Russia, on which the economic force has a mightier influence than the spiritual. So spiritual revivalism and re-orientation may here be submerged or suppressed or delayed, but not too long. And stirrings are known to have begun in the new direction. Again, understandably, it is just possible that the Muslim-dominated states at least will rally with the new forces of light; and in the fullness of time, the Muslim world seems to have grown alive to this. Welcome signs indeed.

Thus it appears that the perturbing aftermath of the war, rather than the war itself, has nugged the components of the world towards the final self-analysis of boundless hope.

Faith and Hope.

For the cause of enduring peace, merely economic and political measures can at best be “indescribable palliatives.” Refreshingly, the eminent scientist Dr. Charles Steinmetz, when asked what line of research would see the greatest development during the next 50 years, said: “I think the greatest discoveries will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have been hardly scratched. When that day comes, the world will see more advancement in one generation than it has seen in the last four.”

A Muslim may confidently hope, when “that day” comes, Islam will provide “the greatest discoveries.” But before that conquest of faith, will it not be met for the Islamic countries to revitalize themselves? Their living standards are yet to be raised to approximate the golden mean to which the over-prosperous countries may condescend to drop for the sake of faith; and that has been echoed in the Qurān:

Eat of the good
Things we have provided
For your sustenance, but
Commit no excess therein. (20 : 81.)

When the demon of the economic force will be thus chained by shattering the chains of poverty and the real spirit of Islamic Socialism enthroned, it is then and not now that their examples will be “the external expression of inner convictions.” With faith and fortitude can be acquired concrete hope. Let Muslims develop themselves with unfaltering faith and fortitude and then hope while praying:

O my Lord, advance me
In knowledge. (20 : 114.)

Then the world may come to their doors.
THE UNIVERSALISM OF ISLAM
THE MEANING OF THE MUSLIM FORMULA OF FAITH

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

The universal character of the Mission of Muhammad.

The law of evolution has operated with an equal, if not greater, force in the realm of religion as in that of the creation itself. Among all the religions of the world such as Christianity, Buddhism, Zoroastrianism, Judaism, Hinduism and Islam, Islam is the last and final promulgation of the Divine Dispensation and, as such, is the most universal in outlook and most comprehensive in character. We all know that Christianity has been named after Jesus Christ, Buddhism after Buddha, Zoroastrianism after Zoroaster, Judaism after the tribe of Yahуда, generally known as "Bani Israel" or the Israelites, and Hinduism after the Hindus. But Islam has neither been named after an individual nor after a country nor even after a nation as all its predecessors have been. This is because of the fact that it has to transcend all national barriers, geographical boundaries and climatic limitations — an international institution or a world organization at that. If anything, it is meant to cater for the religious needs of the whole world and, as such, Muhammad, the founder of Islam (may the peace and blessings of God be upon him!), has been the world Prophet. As the Holy Qur'an has it: (1) "We sent thee not as a mercy for the peoples" (21: 107); (2) "and we have not sent thee (O Muhammad!) save as bringer of good tidings and a warning unto all mankind" (34: 28); and (3) "Praise be to God, Lord of the worlds" (1: 2). All these Qur'anic verses establish beyond any shadow of doubt the universal character of Muhammad's mission — a claim which, save and except the Holy Qur'an, has not been made by any other scriptures of the world, and that rightly and appropriately so.

Of the five basic and fundamental pillars of Islam, namely (1) The Shababda, i.e., I witness that there is no god but God and that Muhammad is His messenger, (2) Prayer, (3) Almsgiving, (4) Fasting in the month of Ramadan, and (5) Pilgrimage to the House of God on the part of those who can afford it. The Shababda, i.e., I witness that there is no god but God and that Muhammad is His Messenger, is far and away the most important. As a matter of fact, it is the pivot round which the remaining four revolve. It is the theory and the others are there to serve as so many practical demonstrations. To substantiate this thesis, an analysis of Islam's most important pillar, namely, the Shababda, i.e., I witness that there is no god but God and that Muhammad is His messenger, is called for. Here in the first half of the pillar, namely, I witness that there is no god but God, lies hidden the history of all the religious stages beginning from animism down to the most highly developed monotheism through which the Prophet of Arabia had to pass while out on the mountain of Hira with the blue sky above and never-ending desert below, in quest of the ultimate truth, as did his illustrious forebear, the Prophet Abraham, centuries before — a process of negation through a series of eliminations to be finally followed by one affirmation — negation of stars, the moon and the sun as Deity because they rise and set and are, therefore, transitory and ephemeral, not deserving to be adored and worshipped as such — affirmation of the Creator of the heavens, the earth, and what is in between — God, the Eternal, Omnipotent, Omniscient, and Omniscient.

The far-reaching effect of the belief in the unity of the Godhead.

From the moment it is established and established to the hilt that there is only one God for the whole creation, a brotherhood at once natural and universal is established, not merely between man and man and nation and nation but also between man and animal and between man and plant, inasmuch as the God of the Muslins is also the God of the Christians, the Jews, the Buddhists, the Hindus, the White, the Black, the Easterners, the Westerners, plant-life, the mineral kingdom, the animal world, the heavenly bodies and what not. Nothing in the world could have more truly and effectively established the brotherhood of man and the fatherhood of God than what this half of the Muslim pillar of the Shababda, namely, I witness that there is no God but God, has done. If Islam had nothing else to her credit but this part of the Shababda only, it could alone have placed her at the forefront of the religions of the world. The importance of this part of the Shababda in the economy of Islam is so great that it has been narrated in the apostolic tradition that he who even utters this part of the Shababda, namely, I witness that there is no god but God, will straightway go to Paradise (The Mishkat — Kitab Al-Iman). In fact, this part of the Shababda is not merely the "open sesame" for Paradise alone, but it is also the "open sesame" of man for world leadership. For, should you believe in the formula that there is no god but God, you are right away appointed His viceroy on this earth and everything that exists in the heavens and the earth is placed at your disposal, as the Holy Qur'an makes it crystal clear when it says: "See ye not how God hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth" (31: 20). It is, therefore, up to you and you alone to harness the land, the sea and the ether for your advantage. Should you care to do so, world leadership will, without doubt, be yours. If you do not do so, mind you, it will never be thrust upon you. The Holy Qur'an is definite about it when it says: "My deserving (righteous) slaves will inherit the earth." (21: 105). That is to say, that according to the Holy Qur'an, it is the fittest that will survive in the economy of this world.

The implication of the implicit faith and belief in all the Prophets of God, a distinguishing mark of the Muslims.

Further, on the authority of the Holy Qur'an not only is mankind a single community (2: 213), but all human beings are brothers also inasmuch as they are the children of the same parents, namely, Adam and Eve. As Islam is the highest conglomeration of the Divine Dispensation, it enjoins in no unmistakable terms on its followers to have an implicit faith and belief in all the Prophets of the world whose number is untold sent from on high to every nook and corner of the earth as the Holy Qur'an has it (1) "And for every nation there is a messenger" (10: 47), and (2) "And there is not a nation but a warrner hath passed among them" (25: 24). It is a fact of history and not a figment to say that a Christian can be a good Christian without believing in Hinduism, in Islam, or in Judaism. Similarly, a Hindu can become a good Hindu without believing in other religions. The same holds good with the Jews, the Zoroastrians and others. But a Muslim cannot be a Muslim, not to speak of his being a good Muslim, unless and until he implicitly believes, without any discrimination whatsoever, in all the Prophets and all in all the revealed books of the world, as the Holy Qur'an says: "The messenger believeth in that which hath been revealed unto him from his Lord and (do so) the believers. Each one believeth in God and His angels and His scriptures and His messengers — we make no
distinction between any of His messengers" (2:285). Not only this, the Holy Qur'an also goes a step further and declares those Muslims who seek to differentiate between the Prophets and to believe in some and disbelieve in others to be unbelievers, i.e., kafirs, when it says: "Lo! those who disbelieve in God and His messengers, and seek to make distinction between God and His messengers and say: we believe in some and disbelieve in others, and seek to choose a way in between: such are disbelievers in truth" (6:150 and 151). Islam is, therefore, the religion of humanity. This is why the Prophet Muhammad is called the last of the Prophets, he being sent to preach the last word — Human brotherhood. Herein, therefore, is found the explanation of the other half of the Shushada, namely, I witness that Muhammad is His messenger, that is to say, that he is the last or the seal of the Prophets. As a matter of fact, it is from this standpoint of Islam from which follows, as surely as the night follows the day, her toleration of all the religions of the world — a tolerance on which the Holy Qur'an lays so much emphasis when it says: "There is no compulsion in religion" (2:256).

This is not all. Islamic doctrine of monotheism and Islamic institutions of compulsory education, prohibition of drinking, abolition of usury and untouchability, polygamy, divorce and inheritance, have in some cases been accepted while in others they are on the point of being accepted in toto by all the civilized nations of the world. The present United Nations Organization that has grown up on the ashes of Woodrow Wilson's defunct League of Nations bids fair to form a world Government which will, it is hoped, be in the realm of practical politics at some future date. Nothing will more facilitate the realization of that happy dream than the acceptance by the nations of the world of Islam as their religion — the final and ultimate solution of the war of nerves that is now going on between Capitalism and Communism.

A STRANGE ARABIAN—AUSTRIAN MONETARY LINK

By DR. J. HANS

It was in 1751 under the reign of Maria Theresa, Empress of Austria, that the Austrian Mint made the first coinage of silver thalers bearing the name of the Empress. The silver content (.833 1/3 fine) is roughly three-quarters of an English ounce (23.389 grammes). The coin was issued as the legal tender of the Austrian Empire.

Nobody would then have ventured to prophesy that two centuries later this coin would still continue to serve as money in certain regions of the Arabian Peninsula.

The Maria Theresa thaler (or Levantrine thaler) is certainly a numismatic monetary and economic phenomenon. The first appearance of the thaler in the Middle East was reported by travellers and explorers who visited Arabia between 1762 and 1773. It took just a dozen years for the Austrian thalers to find their way into Arabia, and it was reported that the coffee crop of the Yemen was chiefly sold against payment in Maria Theresa thalers.

This is not the place to explain the interesting story of the thaler during the past two centuries. The Viennese Mint has ceased to supply the thalers owing to an agreement with Italy concluded in 1935.

The combined figure of thalers struck by the Mints of London, Rome, Paris, Brussels and Bombay from 1935 to 1946 exceeds 72,000,000 pieces. The most recent non-Austrian coinage occurred in Paris in 1946, when over 5,200,000 thalers were minted.

It is very difficult to state where the great mass of the newly minted thalers is being used. In Ethiopia, where the thaler was legal tender for some 125 years, there cannot be any longer a demand for thalers after the legal demonetization of this coin was decreed in 1945. In Saudi Arabia the use of the thaler was forbidden some 20 years ago.

According to careful inquiries by the present writer (who has just finished a monographic essay, Two Centuries of the Maria Theresa Thaler) the thaler is still circulating in the following regions of Arabia:

Kuwait. Tribal Arabia, including the hinterland of Kuwait, still likes the Maria Theresa dollar above all silver coins, though the official currency of Kuwait is the Indian rupee.

The Yemen: Recent reports received from this country indicate a decreasing use of the Maria Theresa dollar.

Aden Protectorate and Hadhramaut: The thaler is the accepted currency of South Western Arabia. Despite the use of the Indian rupee in Aden the thaler is still more acceptable even in areas bordering the Aden Colony. In the Eastern Aden Protectorate, including Hadhramaut, the thaler is however gradually being replaced by the Indian rupee, particularly in the coastal areas.

The Arabian tribes use many names for the thaler, i.e., rial kebir (big thaler) or rial namisawi (Austrian thaler) or rial abu tair (the bird thaler). The latter term alludes to the ancient Austrian arms (an eagle) figured on the reverse.
AZAN, OR THE MUSLIM CALL TO PRAYER

By MUHAMMAD 'ABDUR RAHMAN KHAN

This felicitous message of Allah-u-Akbar in Azan
Keeps fresh the stamp of faith on the hearts of true believers. It proclaims the unity of God with solemn attestation.
And bears witness to Muhammad, the Virtuous being His Last Messenger. It asserts that Life stands on the pillar of prayer, And without goodness the object of existence is naught. It invites the faithful to congregation in prayer, With devoted heart, sincerity and humility. It reiterates that God transcends everything that exists. He is the Absolute Master, Lord of all Creation, high and low. It repeats the assertion “There is no god but Allah”, the true One. And broadcasts the information to the entire world, night and day.

This sonorous announcement was first made by Bilal (the Prophet’s herald) in Holy Mecca. Nowadays it is heard all over the East and West, North and South.
Victory and success accompanied this carol everywhere in attendance.
The proudest heads bowed before God in submission through its fear.
Mount Tariq, Mount Atlas, the volcanoes of Etna and Naples Danced in ecstatic delight to the tune of Allah-u-Akbar, again and again.
So long as the Muslims believed in the miraculous powers of the Adhan
All worldly revolutions passed over his head without fear of disruption.
Even now in the period of Deterioration, it invigorates the heart,
And invites every Muslim to proceed to the field of action. Whoever heard this melody with a candid heart His mind got purified and gravitated towards goodness, Recoiled from falsehood and followed the path of truth, Became resolute in faith and won the assurance of Divine favour, When the time came to serve in the path of religion, very joyfully Sacrificed his life and property and marched straight on towards heaven.
Heart-stricken Zamir\(^2\) prays fervently to God To guide him to obey scrupulously the commands conveyed in the Azan.

\(^2\) The pen-name of the composer of this poem. All Muslim poets in Pakistan and India assume a pen-name which they string in one form or another usually in the last verse of their poem.

NOTES

1. Musa ibn-Nusyr, the celebrated Governor of North Africa under the Banu Umayyad régime, despatched his Berber freedman, Tariq ibn Ziyad, in 711 C.E. to Spain with a force of 7,000 men. They landed at Gibraltar and thus began the Muslim conquest of Spain and South-Western France. Gibraltar is a corruption of Jabal al-Tariq — the Mount of Tariq.

2. During the Aghlabid régime while the portions of land forming “the heel and toe” of Italy were still held by the Byzantine Emperor, Naples appealed to the Arabs for aid in 837 C.E., and an expedition was sent out in response. The army marched past the slopes of Mount Vesuvius, the volcano echoing to the rhythm of Allah-u-Akbar. Ibn al-Athir, the famous historian (1160-1234 C.E.), transcribes Najul for Naples.

3. The Aghlabid ruler, Ibrahim II (874-902 C.E.), came in person to Sicily and reduced the parts of the island in the neighbourhood of Mount Etna, called by the Arabs Jabal al-Nar. In 902 he destroyed Taormina, but died the same year and was buried in Sicily.

4. Muhammad ibn Tumart (Ca. 1078-Ca. 1130) of the Masmudah tribe of Berbers, founded the great Mawwahhid dynasty that ruled over Morocco and a large part of Spain for a considerable period. He preached the doctrine of Tawhid among the wild Berber tribes of the Moroccan Atlas Mountains.
"ALLAHU AKBAR"

TURKEY AMENDS THE LAW
By MEHMET KIDEYS

After 18 years, Turks hear again the Azan in Arabic.

In the historical session of the Turkish Grand National Assembly on the 16th June, 1950, the Assembly annulled the prohibition regarding the Azan (the Call to prayer) and the iqamah (the announcement that the devotees should be in position for congregational orisons) in Arabic, from the Turkish Criminal Code. The prohibition of the Azan and iqamah was first introduced in 1932, but it was "legally" enforced as from 1941.

The Democrat Party Parliamentary Group had previously decided on the annulment in their Group meeting. When the National Assembly session opened, the Prime Minister, Mr. 'Adnan Menderes, was the first to speak. He told the Assembly of the decision taken by the Democrat Party Parliamentary Group, and of the proclamation of this decision through the radio and the press. As there was a law still in force prohibiting the Azan in Arabic, he declared the draft annulling this act, submitted by the Democrat Party Parliamentary Group, should be placed on the agenda at once. On this the Assembly unanimously voted to place this item on the agenda for immediate debate. The Democrat deputies spoke in favour of the annulment; the members of the Opposition, the People's Party, declared that, though in principle they advocated the Turkish language policy in this country, they were not in opposition of the amendment of the law regarding the Azan.

Then the entire Democrat deputies and the majority of the People's Party deputies voted in favour of the amendment of the Act No. 526, annulling the prohibition of the Azan and the iqamah in Arabic. The Amendment Act No. 5663, to be effective as from 17th June, 1950, received the President's approval on the same date. The Prime Minister telegraphically instructed all the Provinces in Turkey, that as from 17th June, the Azan and the iqamah could be sounded in Arabic.

The proclamation of the happy news was received with the greatest joy everywhere in Turkey. The 17th of June, 1950, corresponding to the first day of the month of Ramadan, added an extra special occasion for rejoicing. The Morning Call to Prayers on the 17th June was sounded in the original Qur'anic language all over Turkey for the first time after 18 years of their enforced sounding in the Turkish language.

History of the Azan.

In this connection it should be interesting to recall the history of the Azan. Prayers were first among the religious obligations imposed in Islam. In the beginning prayers were observed mostly individually and sometimes congregationally in Mecca. The believers were privately invited to the mosque, as it was dangerous to excite the enmity of the idolators by openly calling Muslims to prayers. After the flight of the Muslims to Medina, it was found necessary to have some means of calling Muslims to prayers. A special assembly was called under the guidance of the Prophet Muhammad. At this meeting several proposals were made, which were found unsuitable by the Prophet. 'Umar, the second Caliph, told the Messenger of God about a dream he saw, in which he was instructed in the text of the Azan.

The Prophet addressed 'Umar with the words: "In sha Allah, your dream is a right one. Teach Bilal the words you heard. His voice is better than yours. Let him deliver the Azan in these words."

Bilal, of Abyssinia, had a wonderful voice, and he is fondly remembered to-day by the Muslims as the first Muezzin. He learnt the Azan from 'Umar. The first Azan was called from a house-top in the neighbourhood of the Prophet's Mosque in Medina. Since then the Azan has been universally delivered in the same words for more than thirteen centuries.

An English translation of the Azan.

The very beautiful words of the Azan can hardly be translated into any other language which could convey the same lofty meaning:

Allahu Akbar — God is the greatest,
Allahu Akbar — God is the greatest,
Askhabu an la ilaha illa 'L-Lab — I bear witness that nothing deserves to be worshipped but God,
Askhabu anna Muhammadan Rasul Allah — I bear witness that Muhammad is the Messenger of God,
Haya 'ala 'l-Salab — Come to prayer,
Haya 'ala 'l-Falah — Come to success,
Allahu Akbar — God is the greatest,
Allahu Akbar la ilaha illa 'l-Lab — God is the greatest, there is no God but God.

In the Morning Call to Prayers the words Asalata khairan mina 'n-Naum (prayer is better than sleep) were later added with the Prophet's approval.

EARLY NON-MUSLIM VISITORS TO MUSLIM LANDS

The Memoirs of three early European Christian visitors
By DE LACY OLEARY

"In those days, when the Saxon kings were ruling in England, the Christians who lived under Muslim rule enjoyed greater peace and security than their co-religionists under Christian kings in Western lands. This hardly endorses the common idea of fanatical Muslim rulers who gave their subjects the choice between accepting the Qur'ān or enduring the sword."

Early Muslims and their Christian subjects.

In the year 633 C.E., the year after the Prophet Muhammad's death, the Muslim Arabs invaded the Roman province of Syria. The Syrian frontier was garrisoned by the Christian Arab tribe of Banu Ghassan who received a subsidy from the Roman (Byzantine) government to protect the border from invasion by the nomadic tribes. The Prophet in his life-time had desired to enrol those frontier Arabs in the confederacy of Islam under his leadership and sent an envoy to invite the Banu Ghassan to join. Unfortunately the envoy was killed, a serious breach of the immunity generally accorded to ambassadors. To punish this an Arab force was sent to Syria, but was defeated with heavy

AUGUST 1950
loss. The Muslims regarded that as a challenge to war and prepared a larger army which was waiting in readiness at Medina when the Prophet died. Some wanted the force then to disperse, but Abu Bakr, the Khalifa, or "successor", was convinced that all the Prophet had planned must be carried out and that this expedition must proceed. It was unexpectedly successful, Damascus capitulated after three years' struggle, Jerusalem the year after, and what had been the Roman province of Syria became a part of Islam under an Arab governor at Damascus. After the tragic assassination of Ali in 661 C.E., Mu'awiyah, the governor of Syria, became Khalifa, and the Muslim government was removed to Damascus where it remained until the year 749 C.E. During that period the Arab rulers formed an army of occupation, but the native population, mostly Christian, was left undisturbed, retaining their own laws, customs and religion. Officials were allowed to withdraw to territory which remained under Roman rule, if they so desired, and some did so, but many remained and served under the Muslim government, some of them rising to high offices in the State, though remaining Christians. The one burden laid upon the conquered people who did not embrace Islam was the payment of the head-tax (jizya), as well as the land-tax (kharaj), if they were land-owners, but that was not an excessive hardship as under any government taxes have to be paid, and the kharaj was simply the old tax which they had formerly paid to the imperial government in Byzantium. Under Muslim rule there was complete toleration for Christians of all sects and for Jews.

Arculf.

About 690 C.E., some thirty years after the Muslim government had been established at Damascus, a certain Arculf, who was a bishop in Gaul, though of what see is not known, paid a visit to Syria in company with an old monk named Peter, who acted as his guide and interpreter. He spent nine months in Jerusalem, then visited other places venerated by Christians, and found many churches served by Christian clergy and monks and frequented by great numbers of pilgrims. From Jerusalem he went to Damascus, where also he found a great church and throngs of Christian worshippers, and there also was the ruling Khalifa, whom he called "the King of the Saracens". After a further journey to Egypt and thence to Constantinople, he returned homewards, and then his troubles began. His ship was driven by contrary winds to the British coast where he became the guest of Adamnan. The abbot of Hy, Adamnan was so interested in his guest's description of his travels that he wrote down a full account at Arculf's dictation, in three books, one a description of Jerusalem, a second about the other places he had visited in Palestine, and the third about Constantinople. This work is still extant and its geographical and topographical details which can be tested prove its accuracy. The Venerable Bede used it in his Ecclesiastical History (books iii and v) and in his treatise On the Holy Places, and it became a leading authority in the medieval west. What now strikes us most is the absolute freedom enjoyed by Christians under Muslim rule, the many churches and monasteries, the hosts of clergy, monks, and nuns as well as of pilgrims.

Willibald.

About thirty years after Arculf's journey Willibald visited Syria and Palestine. He was a native of Wessex, probably of Hampshire, England, and was educated in the monastery of Burswaltham (Bishop's Waltham). He travelled to Syria about 720 C.E., when he was a young man. Later in 740 or 741 he was consecrated first bishop of Eichstadt in Bavaria, and died in 786 C.E. The account of his journey has come down to us in a narrative written by a relative who describes herself as a nun of Heidenheim. He went as one of a party of eight and when they reached Emeza the local officials became suspicious that they might be spies, and they were cast into prison. They do not seem to have been harshly treated, for a local merchant sent them daily meals and twice a week his son took them out to the bath and brought them back again, whilst on Sunday he took them to church through the market that they might see the shops, and whatever they seemed to desire he bought for them. Whilst they were still in prison they were visited by a Spaniard whose brother was a chamberlain in the royal court, and when the governor who had put them in prison and the captain of the ship in which they had travelled went to the Khalifa, this brother joined with them and made intercession for the prisoners. They attended before the Khalifa, who seems to have been Yezid II, and the monarch said: "Why should we punish them — they have done us no harm? Give them leave and let them go." So the prisoners were released and were not even required to pay the fee of four deniers, which apparently was a charge levied on released prisoners. After being set free Willibald and his companions went to Damascus, then to Caesarea, where they found a large Christian monastery, then to other places, finishing with Jerusalem and Bethlehem where there was a large church which Willibald describes as a "glorious building". These English Christian monks enjoyed the greatest freedom in visiting holy places and found multitudes of other Christians from different lands availing themselves of similar opportunities. Yezid II, however, was an ineffective ruler and at his death the country was in a disordered condition, and that probably induced Willibald and his companions to cut short their pilgrimage.

Bernard.

Later, in 867 C.E., a Breton monk of Mont Saint-Michel, on the coast of Brittany, set out with two other monks on a pilgrimage to Jerusalem. Two manuscript copies of his memoirs long survived and their contents were printed by Mabillon in the Acta SS. Ordinis Benedictini. Only one of these copies now survives, and it contains some errors which can be corrected by the printed copy of the better manuscript. There is no reason for questioning its general veracity. According to this account the three Breton monks went to Bari on the Italian coast, which was then in the hands of the Arabs, and there he arranged for his voyage and obtained passports from the local sultan. There had been many political changes since the days of Arculf and Willibald and a recent war had produced changed conditions, so that passports and protections had become necessary. Fortified by the Sultan of Bari's credentials the three monks crossed over to Egypt and landed in Alexandria, but the governor there paid no attention to their papers and made them pay a fee of thirteen deniers. From Alexandria they went to Babylon, the old Roman fort which stood where Old Cairo is now, and there again their papers were ignored and they had to pay once more. They found that in every town they visited had to show their papers, get them sealed and pay a fee, conditions at which they seem to have been somewhat surprised and indignant. In Egypt, Bernard tells us, Christians are tolerated and live in security and freedom, but have to pay tribute. The payment varies according to the individual's status, the lowest sum, due from the humbler classes, was thirteen deniers, and "he who cannot pay thirteen deniers, where he is a native or a stranger, is cast into prison, until God or some good Christian redeem him".

From Egypt they went on to Jerusalem, where they attended the imposing ceremonies of Easter, then visited other sanctuaries and finally took ship back to Italy. They found the numerous Christians everywhere enjoying the free practice of their own religion, and all living in peace and security.

In conclusion Bernard says: "Now I will tell you how the Christians keep God's law both in Jerusalem and in Egypt. The Christians and the Muslims there have such a peace between
in England, the Christians who lived under Muslim rule enjoyed greater peace and security than their co-religionists under Christian kings in Western lands. This hardly endorses the common idea of fanatical Muslim rulers who gave their subjects the choice between accepting the Qur'an or enduring the sword.

HISPANO-MOORISH CERAMICS

VALENCIA THAT WAS THE EMPORIUM OF THE ARAB POTTERS

By CELESTINO M. LOPEZ-CASTRO

"To-day, sitting in front of the wheel, the youths shape coarse pots of every sort. The girls skilfully draw imaginary flowers and Moorish interlaced tracery, learnt in the Muslim school of primitive and poetical art, handed down in its pure traditional essence from generation to generation."

The Garden of Spain.

Blue horizons extend before our eyes: a mother-of-pearl light, a clear blue sky with no clouds on the horizon. Breezes from the Gulf of Valencia, coming from low beaches encroached upon by the sea, blow across from the Mediterranean. Sunken shores of this earth, which yields submissively both to the cultivator and to the sea which attacks it. Yet it is not the sea which to-day holds our interest. We anchor before the fruitful earth, a dream-like paradise of luxuriant fields. We are entering the garden of Spain, where the grass is studded with pairs of cabins like couples of doves, sometimes also found huddled together by the old Moorish farm-houses under the shade of many-branched fig-trees or clumps of fruit-trees, decked by springtime in flowers and swathed in smiles.

A land dotted with villages bearing Moorish names: Benitachell, Benicasim, Benifayo, Benigenim . . . ; Alfondeguilla, meharists at the handle of his plough, which is half-Arab like himself. Hear him sing to the accompaniment of the guitar, and you will observe Eastern harmonies punctuated by the piercing long drawn-out cry resembling the Ya Leili of the Saracen. And should you have the good fortune to share in the rejoicing of his holidays, the powder-discharges from the blunderbusses of the rural procession, the pantomimes of "Moors and Christians", these will remind you of the hereditary and surviving barat display, and the setting of the Muslim invasion of Spain.

Valencia, while preserving to-day the glory of the bygone Moorish craftsmen in pottery, has none of their famous buildings.

Valencia was the home of Moorish craftsmen, who have left their trace, not only in the whitewashed settlements (fine copies of the picturesque Moroccon villages), but in the fine arts, chiefly pottery, which, across the centuries, preserves to-day all its glory on this prolific East coast.

Of the buildings erected by the Arabs, however, there remain only a few traces of the city walls, built by Yusuf the Almoravid. Valencia at that time possessed four large town gates, called the Botella, the Baldina, the Temple and the Sherka. Nothing is left of the mosque which was a cathedral at the time of the Reconquest; nor of the Mosques of Rabbanulqadi, Ibn Aishun, Ibn Nuh, Alzaida, Hizbila, and Ibn Saronbek; nor even of the palace of the Moorish kings, later occupied by El Cid.

Approaching Valencia from the river side, one notices the imposing towers of Serranos in the distance, among green avenues, the crests of their square battlements silhouetted against the sky. These already existed in the old Arab town, though their form was then different from the present, and they were known as the Roceros Gate. When the new town walls were built, only the original Moorish portal was preserved, which at that time was protected by a single tower.

But let us return to earth. There are two methods of appreciating and tilling the soil: cultivating or shaping it. The farmer, in love with it, knows how to control it with his instruments, so that we may later be rewarded by the abundant fruit which it gives birth. Yet the more romantic lover of the soil is he who shapes it with an artist’s hands, to produce with care the precious ware from its clay. The potter’s trade is a divine one, for man, who himself is but clay at start and finish, is enabled by shaping it in imitation of God’s handiwork when man was created.

The Arabs embellished enamel ceramics with metallic glints.

Arab artisans had already enriched the pliable soil and given dignity to the clay with the elegance of their art before the 12th century. The muejars further embellished it with the

A small 9th century vase made by Arab potters. It is of glazed clay with inscriptions and designs

Algemesí, Algimia de Alfara, Alcira, Almonassid . . . At the dawn of the 17th century there were still 453 villages inhabited by Moriscos in the Kingdom of Valencia, with 28,070 homes. Here one still finds well whitewashed homes, the window-splays painted in turquoise blue, in which are framed oval-faced girls, daughters of the Arabs, with large black eyes. Here near the cabin stands the blindfolded nag, rotating the African noria or water-wheel. We hear the farmer singing like the desert

1 Courtesy, Editor, Africa, Madrid, Spain, for October, 1949.
loveliness of their many-coloured enamel ceramics with metallic glints with their styles of the 14th, 15th and 16th centuries respectively, known to-day as morisca, hispano-morisca and majolica.

The Arab was in the habit of decorating his handicraft with a maze of geometrical traceries, or arabesques, and with stylised leaves or ornamental plasterwork. In the hangings, wooden frames and panelled ceilings, which cover the surface and the tops of the wall-openings, the geometrical sinuosity of open polygons and the interminable series of clusters of stars are the chief motive. Animal life was rarely portrayed, since Islam, as a precaution against idolatry, forbids the reproduction of animate forms. The walls were, therefore, covered for preference with winding arabesques and stylised suggestions of vegetable life.

Ceramics are a genuine art of Eastern races, and there were (and still are to-day) important schools of Chaldean and Assyrian potters in Mesopotamia. The Arab potters traversed the plains of Persia and the Euphrates to teach their art to their Egyptian neighbours, and this decorative art was later brought to Spain by the dwellers of North Africa, to acquire subsequently universal renown. An obvious indication of this is that the most ancient ceramics preserved are those of Spain and North Africa, which embellish the mihrab of the Kairawan mosque.

The Hispano-Moorish potters copied the work of Persia and Mesopotamia, but they developed it and produced characteristic works in vases and jars with gilt patterns and blue tiles (zellig). The 15th century was a glorious period for Valencia, and the local ceramic ware was prized above all that of the world. The Senate of Valencia excludes it from articles liable to customs duties. It was exported to Bruges, to Cairo, and to various Eastern countries. King Renato of Anjou and the Medici family enthusiastically purchased vases painted by the half-Arab artisans of Paterna and Manises. Tuscany and Florence imitated the Valencian morisco ceramics.

The Oriental style of ceramics in Spain is glazed with fired enamel, ornamented or plain. The metallic glint ceramics developed considerably during the last years of Arab domination. The technique was based on multiple boiling. First the receptacles were heated without any enamelling, to strengthen their shape;
later they were glazed white with tin, and decorated blue with cobalt, to be submitted later to a second boiling; finally they were decorated, painted with solutions of metallic salts of silver and copper, after which they received their final baking in the furnace, with a characteristic process of a reducing flame, obtained from rosemary wood, which produces a dense smoke and uses up a great quantity of oxygen. The salts were thus fixed in a delicate metallic coating, which after slight manipulations acquired a gilt irisation with subjects of Moorish type, in which predominated oak leaves, which later degenerated into mere lines and points, bastardized following the Gothic epoch by exotic animals.

In Seville, the Mudéjar workmen produced another type of ceramic, known as cuerda seca, which predominates in the work inlaid with Dutch tiles. First were prepared the tiles to be decorated, impressing a series of furrows which formed borders for the decorative motives, but this process had the disadvantage that the colours frequently got mixed up on account of the furrows. The "arista" method or technique was, therefore, substituted, and this consisted in separating the designs by thin walls of grease and manganese which later disappeared. Finally these separation-walls were obtained by stamping the fresh tiles with a mould, which left the dividing edges in relief, and the colours were deposited in the hollows. This was, therefore, known as the "cuenca" method, and still exists to-day. Among the villages situated on the other side of the Turia is one always wrapped in a dense cloud of smoke. One would say it was on fire, especially when the sun caused the reflections on the church's dome to gleam. But these smoky cloud effects, diluted in the blue of the sky, proclaim the tradition of an industry born among the Arabs, and this dome which glints in the sunlight is a rich testimonial of the metallic reflections of Moorish art. We are in Manises.

Valencian glazed porcelain.

The Valencian region was simply the emporium of the potter artisans on account of its first-class clay. The Arabs first introduced this art, establishing themselves first of all in Malaga where they manufactured the ceramics known as "majolica", the most ancient, which dates back to the 12th century. From there they proceeded to Valencia, spreading through various villages, among them Burjasot, Paterna and Manises; but in none of them did art prosper as much as in the last-named. The majolica plates are thicker and deeper than those of Manises, and rather resemble basins. The jars and pots of Paterna and Manises have the most striking metallic glint.

Later the pottery industry degenerated to such an extent that, according to Baron Davillier (a great expert on ceramics who visited Valencia 100 years ago), he was only able to find one innkeeper who occupied himself in the manufacture of glazed plates. But the industry reappeared and spread, commercially in the manufacture of paving-tiles, known as zellij, owing to the predominance among them of blue.

All the convents built in the 16th and 17th centuries, with the bad taste of mudéjarism, show these tiles in the cloisters. The Andalusian patios where the fountain bubbles its rippling song of lost water are faithful to the tradition of this magnificent Arab art. The chapels of many churches, and the entrance halls of the Andalusian forts and palaces, are inlaid with tiny tiles, forming a mosaic, in the Moorish style, and these were manufactured in the Seville ceramic factories, or baked in the Valencian potters' ovens.

Valencian glazed porcelain is known throughout Spain. Andalusian gazpacho, Castillian olla podrida, Madrid cocido, the soups of Aragon, Valencian paella, and even the "shurba" and "cuscus" of the Moroccans, are all served in utensils from Manises, Paterna or Alcora.

The craftsman of this industry inherited from the Saracens is modest, sober, and indefatigable. In the fields which he cultivates and caresses (for he is also a tiller of the soil) he finds, sinking deep his plough, the original material of his industry. An ancient hut, or little yard, smoky and perfumed by the rosemary wood used to stoke the fire, used to serve as both factory and workshop.

To-day, sitting in front of the wheel, the youths shape coarse pots of every sort. The girls skilfully draw imaginary flowers and Moorish interlaced tracery, learnt in the Muslim school of primitive and poetical art, handed down in its pure traditional essence from generation to generation.
ISLAM IN BURMA

By S. GAFFARI

The beginnings of Islam in Burma in 1287 C.E.

The simple teachings of Islam attract one towards it and there is not the least doubt that the "sword" which is alleged to have been the cause of the rapid spread of Islam is none other than "truth".

Burma saw the first "Mohammedans" some one thousand years ago. They came from Arabia for mercantile purposes. (I use the word "Mohammedans" here in place of "Muslims" because the religion of all the Prophets from Adam till Jesus was "Islam" and their followers "Muslims"; and, of course, many "Muslims" must have lived and died in Burma as also in every part of the globe long before the advent of Muhammad.) In 1287 C.E the Muslim Tartars in China were forced to invade Burma and they overthrew the famous Pagan Dynasty. Then during the reign of the famous King Aurangzeb in India, his half-brother, Shuja', and a band of his followers settled in Arakan on the Chittagong border. The Buddhist king of Arakan demanded Shuja's daughter in marriage, and when this was refused, Shuja' and his followers were massacred. Some escaped and their descendants can still be found all along the Arakan coastline, and owing to the influence of predominantly Muslim Chittagong, Northern Arakan has now got a Muslim majority. History records some Arakanese Buddhist kings adopting Muslim names and their coins bearing the Kalamah, the formula of the faith of Islam which reads: "There is no object worthy of worship but God and Muhammad is His prophet." Burmese kings also had Muslim bodyguards and in fact Muslims were much respected and were granted royal favours.

To-day, out of Burma's population of 17 millions, some 1½ million are Muslims. About one million of these Muslims belong to one or the other of the indigenous races of Burma and the remaining are foreigners. Indian and Pakistani Muslims are found in large numbers in all the seaport towns. There are some thousands of Chinese Muslims, too. Rangoon, the capital, has over fifty mosques and all are well attended. All the important towns, such as Mandalay (the ancient historic capital, situated in the heart of Burma), Bassein, Moulmein, Akyab, etc., have many mosques. There are very few villages, even, where Muslims are not found and the minarets of a mosque and a religious madrasa (school) cannot be seen. With the changing of times, the Muslims do not lag behind others, but are seen active everywhere from the topmost political leaders down to the ordinary workers for the cause of the country. When Bogyoke Aung San, the greatest and most beloved leader Burma has ever known, was assassinated, together with other Ministers, on the fatal day, 19th July, 1947, one Muslim leader, Mr. Razak the then Education Minister and President of the Burmese Muslim Congress, too, lost his life. The Muslim women in Burma do not observe purdah (veil) and are always seen working together with men. The only Muslim women's organization that exists to-day is the Burman Muslim Women's League, with its branches scattered all over Burma. Its president is Daw Saw Shuel, who is a member of the Parliament. Every now and then during the past fifteen years Islamic newspapers in the Burmese language have been running, but for quite a long time none had still been functioning. Thank God, very recently The Atomic Weekly has come out, edited by U. Bashir Aung Gyaw, and I think it has great success in the field of Tabligh (Propagation of the Faith of Islam) and Muslim revival awaiting it. In Rangoon an Islamic newspaper in Urdu, Daar-e-Jadeed, is also a source of inspiration for us. Frequently there have been attempts by certain Ulama to enrich the Burmese language with Islamic literature, and these met with success to a certain extent. Some books and pamphlets on Islam have been printed and distributed by some societies amongst the people sporadically. There is a translation of the Holy Qur'an in Burmese; the expenses were borne by the late Al-Hajj U Ba Oh. Most of the religious madrasas (schools) owe their existence to the tireless efforts of the writer's father, Maulana 'Abdul Gaffar Salik, who was the Deputy Inspector for Muhammadan Schools in Burma. He established many schools, where especially Arabic and Urdu are taught. He wrote many books and poems in Persian and Urdu and was a fine speaker.

Most of the madrasas were closed throughout the Japanese occupation, but now nearly all are functioning. There are four Muslim High Schools in Rangoon, among them being the "Zinat al-Islam Girls' School". In most of the important towns Islamic High Schools are found.

The great majority of the people in Burma are devout Buddhists. As there is no caste system in Buddhism, as in Hinduism, Muslims get on well with the Buddhists. In Burma intermarriage is the main cause of the spread of Islam.

The late Mr. Razak, one of the presidents of the Burmese Muslim Congress. He was Education Minister in the Government of Burma in 1947

18

THE ISLAMIC REVIEW
Thousands of Muslims, even foreigners, have married non-Muslim women and thus contribute quite a great number to the total Muslim population. Some converts are also found here and there.

Many of the Burmese Muslims are ignorant about their faith, and books and pamphlets on Islam in Burmese are needed. Now open-air "Tabligh-e-Islam" lectures are being held in many parts of Rangoon.

The great majority of Muslims in Burma belong to the Hanafi school of thought. Shafi'i thought, also, guides many, but Maliki and Hanbali thoughts are not found. Wahhabi thought prevails here and there, though the number of its adherents is not considerable. Shi'a element, mostly descendants from the Indo-Iranian families, is also found scattered here and there, and in big towns they observe the Muharram festival in their own manner. Superstitions, too, borrowed from "Saint-worshipping cults", have a dangerous control over many Muslim minds in Burma, as is also evident everywhere in the Muslim world. A few words here to the whole Muslim world from a Burmese brother will not be out of place: "Back to the Qur'an, back to Muhammad! Forward, arise, advance. The prayer-call is sounded: God is greatest, God is greatest! I bear witness there is no God but God! I bear witness Muhammad is the Apostle of God!"

It echoes and re-echoes, the voices rend the air and proclaim the morning in the cosmopolitan capital and also in most of the towns and villages of this our beautiful "Land of Pagodas".

THE BRAVERY OF A PEASANT WOMAN

By S. A. KHULUSI, PH.D.

"What can I do, I am quite lonely with my infant son?" said the attractive Turkish peasant woman complaining to her neighbour who used to take pity on her and bring her regularly some provisions and food. "My husband is away on active service. I am not expecting him back for a long time."

"Don't worry yourself," returned the other. "Everything will be all right in the long run."

"You are very optimistic, I must say!"

"I hardly think so; the sad reality is that we shall be an easy prey to the soldiers of the Tzar in the not too distant future. I don't care for myself, nor for my child. All that I care for is my homeland. I shall do all that I can to protect the sacred legacy of my forefathers, lest the profane clutch of the hungry wolves should defile it."

As the beautifully crimson-coloured sun of the evening sank on the horizon, Khadija took her leave of Fatima Hanim, who hurried to the bedroom to feed the child who was crying incessantly.

* * *

It all happened in those crazy days when Muslims used to kill Muslims, Arabs fight Turks. It was on the 18th of April, 1918, which is according to the Muslim era the 7th Rajab, 1336, when a group of Bedouins brought along a number of Turkish captives. And in those days the arrival of captives was a great event, for they were practically the only means of getting any news about one's family, relatives and friends. What a strange war it was, for often one would see a group of Bedouins and Syrians attacking strategic positions defended by another group of Turks, Bedouins and Syrians. And the captive is either a Turk or an Arab. If he is a Turk, he is sent to Egypt to join the other Turkish captives there. If, on the other hand, he is an Arab, he is given a special Arab headgear and enlisted in the Arab Army to fight, on the next day, those with who he was fighting just a day before.

The Bedouins arrived at the camp of Prince Faisal together with the captives, who were twelve officers and a soldier. Only five of them were Arabs; the rest consisted of three Austrians and five Turks. The Austrians spoke French, the Turks did not know any Arabic, whereas the Arabs were well versed in Turkish. The five Arabs quickly recognised some old friends and acquaintances and entered with them into long conversations, while the Turks and Austrians were taken away to be kept in custody for a few days before being sent to 'Aqaba.

Amongst the Turkish captives there was a man in his early forties, known as Kamal Rifqi. He was just an ordinary private; his face was all the time trying to conceal a sorrowful story.

"Have a cup of tea," said an Arab who took pity on him.

"Thank you," replied the dejected Turk in a mournful voice.

When the Arab turned round, his friend nudged him and said in Arabic, "Poor man! He has a very sad story; ask him to tell you."

Soon, quite a few Arabs came along and formed a circle round the Turk, who could not speak a word of Arabic. They

1 Adapted from Habib Jamati's al-Fallah al-Turkiyya.

August 1950

19
requested him to tell them his story, offering him cigarettes, coffee and fruits.

"My wife," said the Turk, after a long pause, "was a peasant woman who hated the White Russians, who attacked our country and committed all sorts of atrocities. The battle between the Turks and Russians was raging ferociously in the Caucasus when I was sent to Syria, leaving behind me my wife and little child, who was in 1916 only four years old. The village where we lived was amidst mountains, far away from any big town. Its inhabitants were originally no more than 3,000 people, most of whom left it after the outbreak of war. The men went to the barracks, the women to towns. So in 1916 there were hardly 100 people in our village; they were mostly those who were wounded and were no longer capable of fighting.

"At first the Russians attacked the Turks and defeated them. The Cossack cavalry overran the country, demolishing, burning and looting and raping!

"The people of our village knew that they were coming to them in a few hours. So, what should they do? Those who could run away and join the retreating Turkish army did not hesitate to do so. The rest resigned themselves to their fate and stayed at home. Both my wife and child were amongst the latter group.

"Now our house was on a hill, overlooking the whole village.

"The enemy reached the village at last, killed the men, attacked the women, and demanded food and drink. My wife knew well that her fate was going to be the same as the rest of the unfortunate villagers. Ten Russians broke into our house; they found my wife waiting for them with a smile on her lips and my son holding a bouquet of flowers which he offered to the first soldier to enter. His mother immediately welcomed them to dinner. The table was heavily laden with hot dishes and fruits.

"The Russian soldiers were greatly surprised at this unexpected hospitality; so they did not ill-treat them. They just sat gaily round the table.

"Amidst all the plates and dishes there was a large vessel full of hot milk. My wife asked them to help themselves to the milk first, before starting their dinner.

"One of them, who was suspicious, gave orders to her in Russian that she and her child should drink from it first. Without a moment's hesitation my wife poured out some of the milk into a glass, drank of it and gave the rest of the child to drink, whereupon the Russian soldiers drank their share and had a sound sleep!"

* * *

"On the following day the Turks attacked the village and forced the Russians to retreat. Those of the villagers who were still alive hurried to our house because they did not see my wife amongst them as they expected.

"The door was forced open... And behold, round a table in the hall there were nine bodies. The courageous woman was lying in a corner of the hall holding her child fast to her bosom. They were all dead!

"The brave peasant woman had put poison in the milk and did not hesitate to drink from it first, when she was asked to do so.

"The tenth soldier had still a flicker of life in him; he had dragged himself out to the threshold in the hope of escaping, but his strength failed him and he remained prostrate on the ground to tell the tale of a brave woman!"

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**THE EVOLUTION OF PAKISTAN**

"The establishment of Pakistan, for which I have been striving for the last ten years, is to-day by the grace of God an established fact. The creation of a State of our own was a means to an end and not the end in itself. The idea was that we should have a State in which we could develop according to our own genius and culture and where principles of Islamic social justice could find free play."

(From Quaid-i-Azam Mohammad Ali Jinnah's declaration on the 15th of August, 1947)

Historical Introduction.

The inauguration of Pakistan, the fifth largest State in the world, on the 14th of August, 1947, was the culmination of twelve hundred years of Muslim history in the Indo-Pakistan sub-continent. The first Muslim connection with this area was the Arab conquest of Sind by Muhammad bin Qasim in 712 C.E., when this part of the country was annexed by the Caliphate of Damascus. Sind is isolated from the rest of the sub-continent by the great Sind desert and the conquest was not extended. In 980 C.E., however, the movement of Central Asian Muslims through the Khyber Pass began. This movement followed the pattern of the earlier Aryan migrations with one important difference. Whereas successive waves of the previous immigrants did not bring with them any recognized religious beliefs or established social or political organization and were thus readily absorbed into the Hindu hierarchy, the Turks, the Afghans and the Persians, who now began to pour in, brought with them an established religion — Islam — and well-developed concepts of politics, jurisprudence and social organization. Their culture as well as religion was entirely different from that of the Hindus.

The Muslim conquest of the sub-continent was rapid and, except for the extreme South, most of the country came under their sway and was governed directly or indirectly by the Sultans and Emperors of Delhi until the middle of the 18th century, when the disintegration of the Moghul Empire set in and the country split up into small kingdoms. By this time the British had established themselves on three points in the South, East and West. Backed by superior armaments and organization, they gradually conquered kingdom after kingdom until in 1857 they deposed the last Moghul Emperor in Delhi and became the paramount power both de facto and de jure. 1857 is also a significant date from another point of view because that was the year of the Mutiny — now spoken of as the first war of independence. This was a revolt of the Sepoys, or native mercenary troops who formed a large proportion of the British troops, against their British masters and was led by Muslims. The rebellion was crushed and the British rule was more firmly established than ever and went on for nearly a century more.

\* As a printers error reprinted on page 22.
The attitude of the British towards the Muslims.

As the British considered that the Muslims were the greater menace to their rule, the full extent of their wrath was turned against them. Muslims were dismissed from all positions of responsibility, their lands and property were confiscated, the official language was replaced by English, and the number of subsidiary Muslim States was drastically reduced. Correspondingly an increasing amount of favour was shown to Hindus, who were considered more docile and readily co-operated with the British. The outcome of all this was that economically and politically Muslims lost all importance and an erstwhile proud and cultured people, formerly the rulers of the land, were reduced to poverty and political impotence.

Beginning with Queen Victoria’s Proclamation of 1858, the inhabitants of the Indo-Pakistan sub-continent were gradually associated with the country’s day-to-day administration, first in inferior capacities and gradually in positions of more responsibility and influence. These measures of increasing self-government made the position of Hindus still more strong because they were educationally more advanced, economically well off and politically better organized. As the 19th century was drawing to a close, a section of the educated Muslims realised that unless they asserted their political individuality they would be submerged in the rising tide of Hindu nationalism which aimed at the revival of Hindu culture and its spread throughout the entire Indo-Pakistan sub-continent. The Hindus had formed, with British help, a powerful political organisation, the Indian National Congress (well-known later for its anti-British activities), which was the spearhead for the demand for self-government. Unfortunately, the transfer of power even in a small measure gave rise to a spirit of communalism instead of healthy nationalism, and this proved the bane of politics in the British Indian Empire. Indian society was split up into rigid compartments. There were Hindus, Muslims, Christians and others living their lives as separate entities differing in religion, laws, dress, food and even language. Within Hindu society itself there were castes and sub-castes which were even more exclusive. These differences prevented any assimilation or integration except in the realm of art and literature, although these various peoples had dwelt side by side for the last twelve hundred years. The Hindu revivalists did not regard the Muslim period in India as Indian at all and considered the Muslims as foreigners. The Muslims, thus feeling that their interests were not safe in the hands of the Hindus, demanded separate representation in the governing bodies, local councils and services of the country, and this was conceded in the year 1892.

*Map showing means of communication in Western and Eastern Pakistan.*
The beginnings of political consciousness in the Muslims of India.

In 1906, the All-India Muslim League was founded and this organization soon became an effective champion of the Muslim cause and resisted the Hindu attempts to use their over-all majority in the whole of India to dominate the Muslims in areas in which the latter were in a majority. By a process of conversion and natural growth Muslims formed one-fourth of the total population and in large areas of the country they outnumbered the Hindus. These Muslim majority areas consisted of the North West Frontier Province, Punjab, Sind, Baluchistan, Kashmir and Bengal. Muslim politics from now on aimed at the rescue of the Muslim majority provinces from the powerful Hindu domination in the rest of India. In 1919, 1927 and 1930, when further instamals of self-government were being discussed, the Muslims kept on pressing at every stage for an autonomous political existence in areas where they were in a majority and for freedom from interference in religious, social and cultural matters in areas where they were in a minority. These demands were vigorously resisted by the Indian National Congress, which was an overwhelmingly Hindu body, and indeed by the entire Hindu public. This invariably created a deadlock which was exploited by the British to delay the grant of reforms or to reduce their scope when given. In 1937, when the Congress came into power in most of the provinces and formed Governments under the Provincial Autonomy Scheme of 1935, the experience of Muslims was most bitter and it became apparent to them that their cultural and religious assistance was not safe in any political order in which the Hindu communists dominated.

The historic Pakistan Resolution of the All-India Muslim League on the 26th March, 1940.

With the outbreak of World War II in 1939, the Indian National Congress made an unqualified demand for an immediate grant of full independence to India. Immediately the All-India Muslim League, under the leadership of Qaid-i-A'zam Muhammad 'Ali Jinnah, the acknowledged leader of the Muslims, formulated the demand for the creation of an independent State in areas where the Muslims were in a majority. In concrete terms it meant that the Muslim Homelands in Punjab, the North West Frontier Province, Baluchistan and Sind in the west and Bengal in the east, together with Kashmir, instead of remaining as provinces of India should be incorporated into an independent State to be known as Pakistan. This is what the Pakistan Resolution of the All-India Muslim League, passed on the 26th of March, 1940, stated:

"That no constitutional plan would be workable in this country or acceptable to the Muslims unless it is designated on the following basic principle: namely, that geographically contiguous units are demarcated into regions which should be so constituted with such territorial re-adjustments as may be necessary, that areas in which the Muslims are numerically in a majority, as in the North Western and Eastern Zones of India, should be grouped to constitute Independent States in which the constituent unit shall be autonomous and sovereign."

The demand for a separate Muslim State was bitterly opposed by Hindu nationalist opinion, which had fostered the misleading idea, especially abroad, that the Indo-Pakistan sub-continent was inhabited by a single indivisible nation. In opposition to this unitary concept, the Muslim League made the declaration that Muslims were a separate nation and were, therefore, entitled to the application of the principle of self-determination in their homelands. Since this idea represented the basic urge for freedom present in the heart of every Muslim, it became, almost as soon as it was enunciated, their unanimous and firm political demand. The unwillingness of the Indian National Congress to accept this demand created a political deadlock until 1947, when on June 2nd, the Mountbatten Plan was announced and accepted by all political parties in the country, including the Indian National Congress and the All-India Muslim League. Under this plan, Pakistan was created a Dominion of the British Commonwealth, pending the decision of the Constituent Assembly to define the status desired by the people. On the 15th of August, 1947, the Dominion of Pakistan was inaugurated amidst great rejoicings as an Independent Sovereign State of over 80 million inhabitants. This is what its founder and architect, Qaid-i-A'zam Muhammad 'Ali Jinnah, declared:

"The establishment of Pakistan, for which I have been striving for the last ten years, is to-day by the grace of God an established fact. The creation of a State of our own was a means to an end and not the end in itself. The idea was that we should have a State in which we could develop according to our own genius and culture and where principles of Islamic social justice could find free play."

On September 31st, 1947, Pakistan was elected a member of the United Nations.

DEVELOPMENT SCHEMES IN PAKISTAN

Some idea of the intense activity that is now going on all over Pakistan can be had when it is known that, of 202 schemes submitted for its approval, the Development Board has so far approved 105. Spread over a period of five years, the estimated cost of these schemes will amount to 340 million dollars.

(The version of Qaid-i-A'zam Muhammad 'Ali Jinnah's declaration on the 15th of August, 1947)

The scope of the Development Board.

When the Government of Pakistan was established on the 15th of August, 1947, it was faced with problems of gigantic magnitude, especially those relating to the movement, feeding and accommodation of millions of homeless and destitute refugees, the dislocation of trade and commerce, the disruption of transport systems, the difficulties of balancing the budget in view of the increased expenditure and reduced income, the problem of the security of the newly-born State in the face of frequent attacks on the border. While all these difficulties had to be overcome, at the same time the Government decided that a high place must be assigned to the development schemes of nation-building significance. It therefore set up a Development Board under the chairmanship of the Prime Minister of Pakistan. This Board is composed of high officials of the Government, one of whose duties is to keep a watch on the progress of development schemes, remove bottle-necks and difficulties in the way of progress and to make periodical reports to the Cabinet. In order that industrialists, bankers, businessmen, merchants and other interests may also be associated with the Government, in an advisory capacity, the Government also set up a Planning Advisory Board consisting of officials and non-officials. Among
the functions of this Advisory Board are:
(a) To advise the Government generally on matters relating to planning and development;
(b) To review the progress made in implementing the plans; and,
(c) To educate the public in regard to the necessity for the various development schemes undertaken in order to get their enthusiastic co-operation.

Here are some of the types of schemes which the Development Board supervises:
(a) Production of hydro-electricity and other forms of power;
(b) Maintenance and expansion of communications including ports;
(c) Exploitation of the country’s mineral wealth;
(d) Reclamation of land, especially for the refugees pouring in from Bharat (India);
(e) The establishment of basic and key industries;
(f) The training of technical personnel required for industrial development;
(g) The prevention of diseases and improvement of health; and,
(h) Large scale development of fisheries and fish industry.

Some idea of the intense activity that is now going on all over Pakistan can be had when it is known that, of 202 schemes submitted for its approval, the Development Board has so far approved 157. Spread over a period of five years, the estimated cost of these schemes will amount to 340 million dollars.

In order to raise the funds necessary for the financing of these development schemes, the Government decided to raise internal loans. The decision to raise the first loan was taken soon after the partition of the sub-continent at a time when the new Pakistan Government was literally running on a shoe-string. It is hard to realise that the Government of a nation of 80 million people did not have enough stocks of such ordinary things as pencils and paper, but such was the case. When it is said Pakistan started from scratch, that is exactly what is meant. But so great was the faith of the nation in the economic soundness and future prosperity for Pakistan that the first loan was floated without hesitation and in a few hours was over subscribed.

A brief description of the 105 schemes in operation.
The 105 schemes which are now in operation cover a very wide field of endeavour. Some of the most important of these schemes are: hydro-electric projects, a geological survey with a view to the development of mineral resources of Pakistan (this of course would include coal and oil), the establishment of a fertilizer industry, paper mills, jute mills, plants for the production of industrial alcohol, the alkali industry, ship-building, especially the building up of a fishing fleet of reasonable dimensions.

Of the several projects now in progress, work has already started on the Warsak Project in the North West Frontier Province which is expected to generate 100,000 K.W. of hydro-electric power and will revolutionize that province. It is fortunate indeed that despite the fact that the Government of Pakistan, as an independent and self-governing unit, is only two and a half years old, it has inherited a rich tradition of administrative and technical knowledge and experience and has in its services many capable and trained officers who have already had wide experience of administration and development in diverse fields.

The Government is taking full advantage of the advice of non-Pakistani experts and encourages the investment of foreign capital.

However, the Government of Pakistan is not content to trust their development schemes entirely to their own people but also to experts of international repute who are being called in for consultation and advice. For instance, a mission of British experts is advising in regard to the establishment of a fertilizer industry. The United States Steel Export Company, which is the largest company in the United States of its kind, has been invited to survey the territories for the development of the steel industry. The Government has also invited a T.V.A. expert to Pakistan, to advise on the establishment of a Chittagong Valley Authority, and develop the entire region on a planned and unified basis.

With regard to the investment of foreign capital, Pakistan has followed an equally realistic policy. In its statement of Government Industrial Policy, Pakistan has made it clear that "Pakistan would welcome foreign capital seeking investment from a purely industrial and economic objective and not seeking any special privileges."

The greatest care is taken by the Government of Pakistan so as to ensure that all schemes entered into by it are both technically and financially sound. Given peaceful and settled conditions, there is every reason to hope that the pace of development in Pakistan will be accelerated, and that not only the schemes which have already been initiated will be implemented according to schedule, but also new schemes of national importance will be undertaken and executed at all possible speed. In this task, the Government knows that it can count upon the enthusiasm and loyal support of the people of Pakistan. The Government also hopes that it will be able to enlist the sympathies of those who have the vision to see that the real solution of the problems which beset Asiatic countries lies in the economic uplift of the people who inhabit these vast regions.

The development schemes mentioned above generally relate to industrial development, but although Pakistan is aiming at gaining a balanced economy very rapidly, it is recognized that for some time to come the role of agriculture in the country’s economy will be dominant. In this respect Pakistan has general advantages in its magnificent irrigation system of Western Punjab — containing canal colonies of Lyallpur and Montgomery — and the Sukkur Barrage of Sind. Many new schemes of irrigation are under way. For example, recently a new scheme for irrigation of the lower parts of Sind was inaugurated and before long most of this hitherto desert area will turn into green fields.
THE ROLE OF PAKISTAN IN THE MUSLIM WORLD

THE NEED FOR AN ISLAMIC UNION

By ARSHADUZZAMAN, B.A.

"The entire Muslim world is passing through a phase of bitter trials. We must realize that the days of petty national rivalries are over. The failures of the Arab League will only teach us not to repeat the same mistakes. On every Pakistani rests the duty of showing the example of Faith and Unity. The time has come when we must take a firm decision. It is not the Arab League but an Islamic Union which will suit the new circumstances. When the entire world is reshaped by the new groupments, the Muslim world must not lag behind."

The three-year-old State of Pakistan, Turkey and an Islamic Union.

The 15th of August, 1947, is a landmark in the history of Muslim aspirations. On that date the hopes of a hundred million Muslims of the Indian sub-continent found expression in the creation of a sovereign Muslim State known as Pakistan. The fact that in the face of bitter hostilities the Muslims of India could unite was solid proof of the strength of the faith of that people. Pakistan is the biggest Muslim State and since her birth the pages of the Muslim world are centring round her. Since the State of Pakistan was launched into troubled waters it has met with difficulties which might frighten any leader who would take the responsibility of guiding a new State. Thanks to the people's unflinching support and the leaders strong belief in the destiny of the State, Pakistan overcame the difficulties and is making progress with giant strides. As could be foreseen, Pakistan since her birth has been looking towards other sister Muslim countries to which she is linked by so many ties. Unfortunately, the condition of these Muslim States is far from encouraging. A rapid examination will show us that it is on this three-year-old State that will fall the onerous task of showing the path towards Islamic Union.

The one State which comes first in mind is modern Turkey. The Ottoman Empire saw her last remnants taken away by the victorious powers after the First World War. The Turkish Revolution of 1920 conducted by Kemal Ataturk is perhaps the most sensational event of the Muslim world. Geographically placed between two continents, Turkey saw her Empire extending all over the Balkans and the Middle East. This geographical situation destined Turkey to receive first the currents both of Occidental and Oriental civilization. Undecided for a long time, Ataturk planned the most audacious tentative. That was to Europeanize Turkey. Brought back to her neutral limits, Turkey had to depend on her own resources. Islam, which degenerated so much under the Turkish rulers, was considered the cause of their humiliation. Kemal Ataturk, trained in the Western school, started the most vehement campaign against the religion. The Turkish Republic arose after having completely eliminated the religious factor from their public life. Turkey became a laic State like many other Christian States. Since that date Turkey has not looked back; she has gone forward in Westernizing completely the new nation after her rebirth. She has deliberately kept away from all Islamic debates and deliberations. It is only very recently that Turkey has started to ponder over

This building, 10 miles from Chittagong, East Pakistan, immortalizes the place where one of the earliest preachers of Islam sat to deliver the message of Islam to the people of Bengal. The name of this renowned personage is Bayazid Bistami, died 875 C.E. He travelled all the way to Bengal from his town, Bistam, in the province of Quinis, situated near the south-eastern corner of the Caspian Sea, for this noble task. It is said that he sat on a chatti — mat — which word has given rise to the name of present 'port of Chittagong — "The village of the mat."
the work accomplished. People have started thinking that in the excess of their zeal they perhaps did something ill suited to their mentality. The influence of Islam is being scented everywhere.

**Great Britain profited most by the quarrels in the Middle East.**

When after the war of 1914-18 Turkey evacuated the Middle East, she left a very important heritage, that is, the bitter enmity of the Muslim States of the Middle East. The Ottoman Empire in its last days became an organ of tyranny. The provincial governors treated the people in the most humiliating manner. That is the profound reason of the enmity between the Turks and the Arabs. From the tumults of the First World War came out several independent Muslim States. Yet their independence was not complete. Economically they remained principally tributaries of Great Britain. Politically Great Britain and France still were left with enormous powers. Great Britain was controlling Iraq, Transjordan and Palestine. France had Syria and the Lebanon. This political dependence of the Muslim States did not last long. These countries obtained their independence and in 1948 Great Britain left its last possession, Palestine.

Great Britain had come there for two very important reasons. Firstly, she wanted to extend her control on all principal points to keep safe the route to India and, secondly, she wanted to safeguard her interests in petrolier. France, who had links with the Arab world for a very long time, arrived there with the desire of obtaining concessions of petrol and accessibly spread her cultural influence. The U.S.A. arrived recently in Sa’udi Arabia to exploit its immense oil reserves at the call of Ibn Sa’ud. Russia has always kept a vigilant eye. But of all the intriguers of the Middle East, Great Britain has always been the chief, and it is she who profits by these quarrels. Under her aegis grew up Transjordan, which she was the first to recognize in 1946. Another treaty of mutual defence in case of foreign attack signed in 1948 between these two States bound them still closer. The Balfour declaration of 1917 bore fruit in 1948 when Palestine became a bloody battle-ground between the Jews and the Arabs. The Arab League, created in 1945, was put to its first serious test. Yet at this supreme hour of danger it could not unite. To the surprise of everyone the Jews got the better of the Arabs. Since that time the Arab League has been continuing a miserable existence, and two separate blocs have been created in the heart of the Arab League. Transjordan has annexed a part of Palestine against the common protest of other League members. She, however, is sure to obtain the support of Iraq, where Great Britain has played her Hashemite card, and eventually of Syria. In the other camp are Sa’udi Arabia, Egypt, the Yemen and the Lebanon.

Thus the game of Great Britain in the Middle East has been crowned with success. She evacuated Palestine but kept her hand over Haifa, the important air-port and the head of the pipeline. By her evacuation she counted on binding her Transjordanian friend with gratitude. She has obtained that desired result. If the victory of British politics has been complete, the humiliation of the Arab League has been no less complete. The Arab League, which hoped at least to unite the Arab States, has failed miserably.

**Re-evaluation by the Muslim States of the entire situation is essential.**

These are nothing but indications to prove that we shall have to reconsider the entire situation. The creation of Pakistan and the Indonesian Republic are pointers to that fact. Historically Pakistan is the heir of the Great Moghuls and she is the biggest Muslim State. Pakistan does not run any risk of falling within the zone of influence of any big power as does the Middle East. Long dominated by the British she will be able to feel the sentiments of colonized people better than any State of the Middle East. She does not bear any enmity, either to the Turks or to the Arabs. Here she will be able to play the important rôle of conciliator between these two peoples. The reticence of Turkey to mingle with Middle-Eastern affairs should not be considered as definite. By the creation of two blocs in Europe, the relations of Turkey with the Western world have been cut off. If a solid Union of the Muslim countries could be achieved, of which the animator would be Pakistan, against whom Turkey does not bear any ill-feeling, she would find it to her advantage to join that Union. It is evidently in her interest to form a bloc with the Muslim countries, of which she is a natural partner, rather than to try to flirt with the Western powers, where she is considered an intruder. Pakistan, if she wants to take up the place of guide for the Islamic Union, will have to achieve an internal revolution. A country lagging behind other countries can never claim that honourable situation. She will have to modernize and her citizens must receive an education which should be an example for the rest of the Muslim world.

The entire Muslim world is passing through a phase of bitter trials. We must realize that the days of petty national rivalties are over. The failures of the Arab League will only teach us not to repeat the same mistakes. On every Pakistani rests the duty of showing the example of Faith and Unity. The time has come when we must take a firm decision. It is not the Arab League but an Islamic Union which will suit the new circumstances. When the entire world is being reshaped by new groupments, the Muslim world must not lag behind. Turkish reticence and the Arab League’s failures leave the new State of Pakistan the opportunity of setting an example. Islamic Union based on a common Faith will be infinitely stronger than the Russian bloc. The materialistic West will have to bow its head before this moral force which will animate the Islamic Union. For such a noble task every Muslim should prepare himself to sacrifice everything.

The Finance Minister of Pakistan, The Honourable Mr. Ghalam Muhammad

Pakistan’s present strong financial position, which has won the admiration of the world, is the handiwork of its present Finance Minister.
PAKISTAN'S EXISTENCE IS A CHALLENGE TO THE COMMONLY ACCEPTED CONCEPTS OF NATIONALISM

Pakistan's emergence contains a challenge to the dominating concepts of the modern world, namely, racialism or nationalism and materialism. Islam was the inspiration behind the Pakistan movement and it alone can explain the country's make-up. Over 40 million of the 80 million population live in East Pakistan, a region which is separated from the Centre in Western Pakistan by 1,400 miles of Indian territory and sea. Racially, East Pakistanis have little in common with Sindhis, Pathans or Punjabis. Although Urdu lays claim to supremacy because it contains almost all the Indian Muslims' religious thought, Bengali, Panjabi, Pushtu and Sindhi are spoken by the bulk of the four provinces. None of the modern concepts of nationalism can, therefore, define Pakistani nationhood. The distinct diversities of Pakistanis are compelled into a uniform solidarity only by the force of their common faith. This new nationalism is ideological in its content. In so far as this new concept calls into question the old narrow racial or geographical horizon of existing national societies, the basis of Pakistani nationhood is bound to prove a challenge.
The above is the reproduction of Indonesia's National Coat of Arms. The following is a description of this crest.

The garuda, or eagle, is the dominant figure in the design. Each wing of the bird has seventeen feathers. The garuda's tail has eight feathers. The scroll held by the garuda's claws, bearing the words Bhinneka Tunggal Ika, mean "many remain one".

On a shield suspended by a chain about the garuda's neck are five symbols — a star in the centre, a circular steel chain, a banyan tree, the head of a wild bull, and rice and cotton stalks.

The garuda is coloured gold, a symbol of the Golden Victory, and the shield is red and white, the colours of the Indonesian flag.

In Indonesia the garuda is a symbol of awakened strength. The seventeen feathers of each wing of the bird commemorate the beginning of Indonesia's battle for freedom — August 17th, 1945. The eight feathers on the garuda's tail commemorate the beginning of the Archipelago's historic revolution — namely, the eighth month of 1945. The scroll in the garuda's claws bears the slogan of the Thirteenth Century Indonesian poet, Empu Tantular.

The chain and shield, suspended from the garuda's neck, are symbols of the struggle to acquire and defend Indonesia's freedom. The horizontal line in the centre of the shield represents the equator touching the islands of Sumatra, Kalimantan (Borneo), Sulawesi (Celebes), and Irian (New Guinea). This line is also symbolical of the fact that Indonesia is the only equatorial country to have achieved its freedom through a people's revolt.

The five symbols of the shield represent the five principles of "pantja-sila", the concept upon which the Indonesian people established their independence from European domination.

The five symbols are a star in the centre, representing divine omnipotence; a circular steel chain, representing humanity; the banyan tree, representing national consciousness; the head of a wild bull, representing democracy; and rice and cotton stalks, representing social justice.
THE INDOONESIAN

In Indonesia the national awakening began in 1908, when under the inspiration of Dr. Wahidudin Sudirohosodo an association called Budi Utomo, which means the “Glorious Aspiration,” was founded with only social and cultural ambitions. Soon the “Shirkat-Islam”, “Partai Nasional Indonesia”, The “Majsumi”, “Pardiido”, “Gerindo,” began to capture the attention, not only of the intelligentsia but also the masses. The 17th of August, 1945, shall go down in history as a significant day, for it was on

THE PRESIDENT OF THE REPUBLIC OF INDONESIA

Dr. 'Abdul Rachman Sukarno, born in 1901, completed his studies at the Technical School at Bandung, Java, where he obtained his doctorate in architecture.
NATIONAL ANTHEM

this day that in the face of the Japanese guns and in the approaching shadow of the Allied Forces, which were soon to land, the national leaders of Indonesia boldly proclaimed to the whole world that they were no longer colonial subjects, but that they were free. The four years of bitter struggle against colonialism finally brought to an end on the 27th of December, 1949, the three hundred years' rule of the Dutch of their rich East Indies Empire.

THE PRIME MINISTER OF THE REPUBLIC OF INDONESIA

Dr. Muhammad Hatta, born in 1902, received his education in Holland. He took his doctorate in economics

ENGLISH TRANSLATION.

Indonesia is my country,
It is the land of my birth.
There I stand,
Guarding my motherland.

Indonesian is my nationality,
And my nation and my country,
Let us call together :
"Indonesia be one!"

Long live my motherland,
Long live my country,
My nation, my people, all of them.
Awake her soul,
Arise herself,
For glorious Indonesia.

Refrain :
Glorious Indonesia, independent and free,
My motherland, my country, which I sincerely love.
Glorious Indonesia, independent and free,
Long live glorious Indonesia.

Indonesia, noble land,
Our country so fertile,
There I live,
Forever, forever.

Indonesia, inherited land,
Inheritance for all of us.
Let us pray :
"Indonesia be blessed!"

Prosperous my country,
Happy her soul,
My nation, my people all of them.
Conscious her heart,
Conscious her mind,
For glorious Indonesia.

Refrain :
Glorious Indonesia, independent and free,
My motherland, my country, which I sincerely love.
Glorious Indonesia, independent and free,
Long live glorious Indonesia.

Indonesia, pure country
For all of us here.
Here we stand

Guarding our motherland.
Indonesia, radiant country,
Our most beloved land.
Let us swear :
"For eternal Indonesia!"

Be blessed her people,
Be blessed her sons,
Her islands, her seas all of them.
Her soil's progress,
Excellor her people,
For glorious Indonesia.

Refrain :
Glorious Indonesia, independent and free,
My motherland, my country, which I sincerely love.
Glorious Indonesia, independent and free,
Long live glorious Indonesia.

AUGUST 1950
BUILDING UP A NATIONAL ECONOMY IN INDONESIA

By DR. R. DJUANDA

"For rapid economic development Indonesia will not only require aid from other countries, but also private investments by foreign enterprises. These private persons will be able to invest in Indonesia on conditions sufficiently attractive to foreign capital and in accordance with the Government's economic policy."

The change from colonial to national economy.

Economic conditions at the time when sovereignty was transferred to Indonesia were precarious. The first Government of this young State was faced with the task of lifting Indonesia from the morass it had sunk into economically, and putting the country on the way to recovery. This implies a change over from colonial to national economy which the Government aims to achieve by the following programme:

(a) "To put into operation again the machinery of production in its widest sense with a view to raising the country's revenues."

As early as January, that is, shortly after the Government came into power, the Ministry of Economic Affairs appealed to workers in the agricultural industry to resume work on the abandoned estates and to step up production.

Discussions with labour leaders from the principal branches of industry led to mutual understanding of each other's difficulties, as between labour and Government, and induced co-operation with a view to raising production and by so doing create prosperity for the people.

(b) "The giving of guidance and reasonable aid to economic activity of financially weak groups."

The Government supports, wherever it can, the desire of the people to have a larger say in the field of economics. To this end it is necessary to support the development of "national" trade, import, export interinsular, while also the development of national industry must be promoted. This extension of the machinery of trade and production need not be at the expense of existing enterprises; there is ample room in Indonesia for the development of economic activity on a wider basis. There is plenty of opportunity for many more branches of industry and for new trading enterprises without interfering with established interests. When establishing trading enterprises and industries with national capital and under national directorships, the Government will afford guidance, support and credits as far as she is able without, however, losing sight of the fact that the success of such enterprises largely depends on the energy and initiative of the Indonesian entrepreneurs.

(c) "To promote economic organization on a national Indonesian basis with, for its foundation, mutual aid, through the establishment of co-operatives, purchasing and marketing centres, and so on. All this in cooperation with the groups concerned."

To compete with the financially powerful import and export trade the as yet economically weak producers of smallholders' cash crops, small scale industrialists and traders, will only be able to hold their own if backed up by a sound organization. For this reason the Government is doing its utmost to make available expert advice and guidance in establishing co-operatives through which the larger part of the profits will come back to the producer.

(d) "The policy of the Government will be to raise the level of prosperity and of the people's income with a view to a better standard of living."

The first task of the Government has been to put the machinery of production into operation again with a view to stepping up exports. To bring this about a new foreign exchange scheme has been promulgated which enables producers of export products to compete with foreign producers despite the higher level of costs at home. Under this new system the exporter receives double the value in terms of Indonesian currency for the products he exports, and as a result production went up and stocks of export products were liquidated. As a corollary to this system the Government screened the currency at home by halving bank-notes from five guilders upwards and by converting the "uncashable" half into a compulsory national loan.

Although initially trade showed some reserve, it gradually recovered soon after the monetary measures, and exports went up. As a result the export total over the first quarter of 1950 exceeded the corresponding figures for the first quarter of 1949, and this despite the fact that January and February exports were below 1949 level. Exports in April were higher than during any of the preceding months of this year, and during the first nine days of the month of May they were already more than 50% of the total for the record month of April. In the face of rumours about new monetary measures which were circulated by interested parties with a view to weakening the market, trade showed confidence in the Government's economic policy, as manifested by a clear trend to recovery.

American help and the contemplated improvements.

Besides the measures taken at home, the Government also endeavours to consolidate the economic position of Indonesia by obtaining aid from abroad. The Eximbank's undertaking to make a loan of 100 million dollars will be an important contribution towards raising the level of prosperity. For the special projects to be carried out on the strength of this loan, plans have already been submitted. Improved means of communication are an important item among these special projects. For land communications these improvements comprise the purchasing of trucks, materials, and for the improvement of railways the purchasing of locomotives, etc. For sea communications the plans comprise extension of existing ports and the construction of new ports, as well as the purchasing of vessels. For air communications, essential in this far-flung archipelago, funds have been solicited for the purchase of the more economical Convair type of aircraft. The improvement of tele-communication is also included in these plans.

For the benefit of agriculture the Eximbank plan includes funds for supplies of fertilisers, laboratory equipment, equipment for the cattle-breeding institute, and materials for forestry development.

Furthermore, plans are in course of preparation for the extension of industry which will also be partly financed from funds to be supplied by the Eximbank.
The Government is also anticipating foreign aid from the Assistance Plan for South East Asia; in this connection the Griffin Mission visited this country recently and an amount of 11.5 million dollars will probably be earmarked for Indonesia.

The Technical Assistance Mission of the United Nations, led by Mr. Rosenberg, has also recently visited Indonesia to study the possibility to supply much-needed technical assistance.

Furthermore, the Netherlands have held out a loan of 200 million guilders for supplies of goods and services. During the first quarter of 1950 goods are still coming in under ECA (Economic Co-operation Administration) Aid under which scheme Indonesia will receive goods up to the value of $40,274,000 in 1950.

For rapid economic development Indonesia will not only require aid from other countries, but also private investments by foreign enterprises. These private persons will be able to invest in Indonesia on conditions sufficiently attractive to foreign capital and in accordance with the Government's economic policy.

A larger place will have to be reserved for Indonesian capital and for Indonesian direction in the economic sector. The Government of Indonesia is convinced that the country will soon achieve economic prosperity since even during the period of transition there are many indications of progress in the economic field.

THE ANTI-ILLITERACY CAMPAIGN IN TURKEY, EGYPT, INDONESIA, AND JUGOSLAVIA, AND ITS SIGNIFICANCE IN THE RISE OF NATIONS

Various Methods Adopted by Various Nations to Educate the Masses

In Turkey.

Students of the development of modern Turkey are agreed that its resurrection rests on seven factors, foremost amongst which is the anti-illiteracy campaign which was waged throughout the country.

Ataturk paid special attention to this matter. He recruited his first battalion of teachers compulsorily to teach the people of the cities, towns and villages the elements of reading and writing. Committees were formed by the People's Party, participating in this campaign which was headed by Mustafa Kemal himself. He gave the first signal for the campaign in a memorable meeting. He ordered the professional and non-professional teachers to do their best in their own districts during their spare hours.

So, from that time on, it became a familiar scene to see groups of teachers carrying blackboards and moving from district to district to teach the illiterates reading and writing. On the twentieth day of this campaign, Ataturk sent this message to the campaigners:

"Teachers, the next generation will be the outcome of your grand efforts. The greatness of those efforts will be in proportion to your cleverness and sacrifices. The State is in need of men who are the essence of humanity in mind, knowledge and body. The anti-illiteracy campaign is a sure way to the rise of this nation and its steady progress. Therefore, march forward and always forward!"

In less than three months the percentage of illiteracy in

1 Courtesy, the Editor, al-Alam, for June 16th, 1950, Rabat, Morocco.
Turkey fell from 90 to 50 per cent. Hardly a year had passed when this further dropped to 30 per cent. To-day, thanks to those gigantic efforts, the percentage of illiteracy is only 10 per cent.

After their daily routine the teachers used to go from towns to villages and farms. An illiterate man required only three weeks to learn the elements of reading and writing. To further encourage the movement, competition prizes and rewards were offered. Energetic volunteers were publicly thanked. Every now and then, Atatürk would visit the anti-illiteracy centres, delivering speeches and asking the teachers to double their efforts.

The Anatolian districts were the most brisk and won most of the prizes.

According to Izzat Darwazah, teachers and other young men kept invading the barracks and the evening-class centres after their daily work, without any reluctance or lukewarmness. Instructions were given periodically to teachers and circulars were sent out by the Ministry of Education, showing what the Government had achieved, and what it intended to do further.

**In Egypt.**

From its very inception the national movement was aware that illiteracy was one of the factors imperiling the life of Egypt. Not only was it a great shame and disgrace, but it also threatened the Arabic culture with defeat before two other cultures.

Ever since the turn of the century the educational tendency had become one of obliterating all traces of illiteracy, the spreading of Arabic culture, and the raising of the standard of learning.

A glance at the Egyptian educational statistics will show how many major battles have been won in this field. At least enough primary schools for Egyptian children had been provided. Efforts were also made to wipe out illiteracy amongst those people who had not been fortunate enough to have any schooling. This was done especially after the promulgation of the law, No. 110 of 1944, styled: Qanun Maksafat al-Ummiyyya wa Nasbh al-Tahqiq tab al-Shabriyya — Law of Anti-Illiteracy Campaign and the Spreading of Popular Culture. The outstanding provisions of this law are as follows:

"The provisions of this Law shall be applicable to all male Egyptians over 12 and under 45, who are not versed in reading and writing.

"By a decision of the Minister of Public Instruction, it can also be applied to females over 12, but not exceeding 15, provided that they are instructed separately, and by woman teachers only.

"The unlettered who comes under the jurisdiction of this Law shall learn reading, writing and the general teachings of Islam; together with arithmetic, measurement, weighing, the Egyptian monetary system and an adequate general knowledge.

"This instruction shall be free.

"The period of education shall cover nine months, uninterrupted except by public holidays and the requirements of the agricultural seasons. The study will be for five days a week, two hours a day.

"The Minister of Public Instruction shall locate the centres of the Campaigns, and of the education of the people. It is, therefore, incumbent on all elementary, primary, technical, secondary (governmental as well as denominational) school teachers to undertake the teaching of the illiterates, whenever such a duty is demanded from them.

"If, however, a sufficient number of professional teachers is not available, the Minister of Education is authorized to ask others (whether officials or non-officials) to undertake teaching, provided due consideration is given to their individual circumstances and spare hours.

"Instruction shall be carried out in schools (Governmental or denominational), excluding the Higher Colleges. Should such schools prove insufficient for the purpose, the following places can be used: places of worship, public buildings of the Government, meeting places and lecture halls, and other places offered by people, if suitable for the purpose.

"If no place is available at all, it is permitted for teaching to take place in the open air, provided that due attention is paid to the weather conditions, and provisional measures are taken for protection from the elements.

"Men of business, commerce and trade who usually have 50 or more labourers, shall prepare, at their own expense, units for combating illiteracy among their employees. They shall see to it that such units are discharging their duties in accordance with the provisions of this Law. If, however, they fail to do so, the Ministry shall undertake the education of such labourers, at the expense of their employers, in accordance with the provisions of this Law.

"The same paragraph applies to agriculturists who own 100 fuddans (acres) or more.

"The prison authorities shall undertake the instruction of prisoners who are serving terms exceeding nine months.

"Government institutions employing labourers other than the permanent staff shall undertake their education provided that their number exceeds fifteen in each town.

"The Ministries of National Defence and Home Affairs shall undertake the education of the unlettered from amongst the soldiers and commissioned officers who are connected with them.

"Any illiterate person, refusing to learn or refraining from attending classes, without any legal excuse, shall be fined from 100 up to 1,000 piastres, or suffer a term of imprisonment not exceeding one month, or both. If the person in question is under 14, his guardian shall suffer the above-mentioned punishments, if found guilty in this respect.

"The fine mentioned above shall also be imposed on any person failing, on being asked, to undertake teaching or the supervision thereof, or not discharging these duties properly or failing to comply with the provisions of this Law or any of the decisions implementing it, without any legal excuse.

"Owners of meeting places and halls who employ devious methods to prevent their buildings from being used for the purpose of this Law, shall also suffer the same fines.

"After a period of four years of anti-illiteracy campaign (in any district), no man of that district shall be admitted into the services of the Government and the departments connected with it, nor into institutions, factories and commercial concerns, unless he has obtained a certificate of passing the Special Examination concerning the anti-illiteracy campaigns.

"He is not permitted to have or renew a licence of a profession, or have a donation made or contract drawn with any Government or municipal department without such a certificate."

**The Results of the Law.**

The above-mentioned Law has had profound effects on combating illiteracy in Egypt. It will be seen from the statistics of 1947 that the evening classes allotted to the anti-illiteracy campaign numbered 20,198. The number of illiterates who had instruction in them amounted to 277,000.
Yet, the Egyptian Government is not satisfied with these results. Some competent authorities find it imperative to revise the Law on a new basis which will efface illiteracy more efficiently, namely, by recruiting the educated elements in Egypt, and imposing a "tax" on each person to educate a specified number of illiterates. Moreover, no student should get his certificate or degree until he had discharged the requirements of this Law.

In Indonesia.

The campaign against illiteracy is one of the outstanding preoccupations of the young State of Indonesia, for education is one of the essential requirements for the development of the State. The Indonesians have availed themselves of the fruits of similar experiments in other countries, especially those of the provisional campaigns in East Java from 1938 to 1942.

Anti-illiteracy campaigns in Indonesia go through the following stages:

1. Teaching the illiterates reading and writing;
2. Local lessons to former illiterates;
3. General lectures to former illiterates; and,
4. The direction of the nation towards public services with a view to improving the conditions of living. Such public services include irrigation, tilling the land, public health, road building, and the reviving of fallow lands.

The first stage lasts three months, but owing to the fact that most of the illiterates are peasants whose working hours are not fixed and regular as those of the factory labourers, it is difficult for them to attend the classes regularly; so much so that absenteeism rises as high as 50 per cent in the rural districts. To meet this difficulty, special primers have been printed, with which a clinic method of teaching can be adopted. Accordingly, a teacher, just like a panel doctor, has special hours of receiving the students, who come to him at special hours. The teacher begins his lecture by going over the previous lesson and preparing the minds of the students for the next one, so that they can study it on their own.

At the end of this stage the student is required to sit for a simple examination. In the presence of a congregation of people, he is given a certificate testifying that he has accomplished the requirements of the first stage and that he is eligible for the second stage, in which the students are trained to read and write with facility. The text-books have a direct bearing on the environment of the student. They fall into four classes:

1. Books for inhabitants of urban districts;
2. Books for inhabitants of rural districts;
3. Books for inhabitants of mountainous districts; and,

For each class there are six books for men, and an equal number for women. They deal, before anything else, with the family. Hence, the unlettered is familiarized with the social milieu in which he lives, progressing from thence towards the other aspects of life, a knowledge of which he requires in order to be a useful member of the Indonesian community.

At the conclusion of this stage, students are given certificates authorizing them to participate in the anti-illiteracy campaigns.

The third stage consists of general lectures giving a complete picture of Indonesian life and international conditions. They have no local colouring as the previous lectures. They only tend to stimulate the students to read the daily papers and ordinary books. For this purpose, 500 books (in ten grades), varying in complexity, have been written, dealing with various aspects of Indonesian life. At the end of such a course the Indonesian is able to read popular works.

The arrival of books at any village is regarded as a momentous event. A cultural centre is established, the books are methodically arranged, and a part of the place is allotted to reading and writing, which is open to the public. This centre is also used for meetings and for showing instructive films. Acting, singing and lecturing groups can make use of it. During this period, students are supplied with newspapers of various grades of difficulty, until they are able to read the ordinary daily papers.

Every section concerned with a specific public service has special means of combating illiteracy which are most suited to its field of speciality, such as tilling the land, irrigation, public health, etc.

Thus, an Indonesian, saved from the evils of illiteracy, is able to widen the scope of his culture and acquire knowledge that will improve his standard of living, and enable him to understand his duties as well as his rights.

The secret of the Indonesian Government's success in this great battle against illiteracy goes back to the days of the struggle for liberation. In those days, the anti-illiteracy campaigns were considered as part and parcel of the great liberation movement.

In Jugoslavia.

The traditional educational policy of Jugoslavia was formerly confined to education in towns. As for the bulk of the rural people they were left wild in the darkness of illiteracy. The result was that only 5 per cent of the people learned reading and writing every year. Had the new Government followed the same policy, the country would have required two centuries to overthrow the yoke of illiteracy.

The literacy campaigns were waged at the same time as the campaigns for liberation. In every army division and in every section that was liberated (circumstances permitting), lessons were arranged for the illiterates. As soon as the district of Croatia was liberated, the volunteers gave 150 lectures a year, raising it in the following year to 250. Hardly had the liberation movement come to its successful conclusion when the anti-illiteracy Committee had liberated 30,000 citizens from the clutch of ignorance and illiteracy. After the liberation, it became the objective of all public authorities and educational groups to efface illiteracy. Thanks to those efforts, more than 150,000 people in Serbia and 200,000 in Bosnia and Herzegovina had learned reading and writing before the close of 1946. The women of those districts undertook the education of more than half a million women.

The authorities did not devote their attention to Jugoslavians nationals exclusively. They saw to it that the minorities living in the country had also their share of this educational movement. Hence, 70,000 Albanians, 8,000 Walach, 7,000 Hungarian, etc., were made literate, each group receiving its instruction in its own mother tongue.

People joining the army received their reading and writing lessons along with their military training. Consequently, during the period of 1945-1948, about 50,000 soldiers were instructed.

The four years' plan makes it imperative that illiteracy should disappear from the country before 1951.

Anti-illiteracy lectures have been arranged in all the factories and villages. Labourers coming to the factories from the villages are prepared for learning the elements of science. So great were the efforts in this direction last year that one could hardly find an illiterate person among Jugoslavians under 45.

Classes arranged in Croatia in 1949 were attended by no less than 25,000 students. This resulted in the complete disappearance of illiteracy in this district.
The New Turkish Government and its programme.

Having reached the helm of the presidency, Celal Bayar has become the incontestable leader in Turkey who is consulted on everything, big or small. The Turkish Constitution confers on the President of the Republic more powers than any other constitution, except the American.* Thus Turkey has emerged from the rule of the military, to be ruled by the civilians. The results of this change remain to be seen.

Adnan Menderes, the new Turkish premier, has enumerated various ways of reform in the programme of his Government. We cannot, however, say anything about these yet, for we know that election promises are one thing, and Government programmes are something else. So the best thing would be to wait and see.

The Foreign Office which Fuad Kopulu took over from Najm ud-Din Sadiq, will apparently follow the same policy it has followed since the end of the last war. So long as Russia is objecting to the renewal of the pact of friendship and good-will and persists in attempting to put her nose between the two jaws of the Bosphorous and the Dardanelles with the sole excuse of freedom of passage through the straits and their joint defence, the Turks have no alternative but complete reliance on the West, however great the cost may be, and however much the policy of arming may amount to, that policy which is swallowing up almost half the budget. It would have been, under normal conditions, far better to spend such huge sums on constructive peaceful projects.

In this respect the new Cabinet is conserving the programme of the old one. If it thinks of any change at all, it will be to double Turkey’s efforts in following the American plans.

American interest in Turkey and Israel.

Turkey’s policy towards the Middle East is significant. It does not just say that she wishes friendly relations to prevail; she goes beyond that to say that her keenness on brotherly understanding amongst Arab countries makes her interfere with all disagreements amongst them to remove the causes, so that peace may prevail. She also wishes to bring about understanding between the Arab States and Israel. Thus Fuad Kopulu has laid down a clear “Arab policy” for the Government.

Now was Turkey in laying down this policy independent, free from outside influence? No!

American influence, which is ever so strong in the Turkish foreign and military policy, has dictated this new tendency, in order to enable Turkey to have some sort of political influence in the Arab countries, so that she may eventually be helpful to the Americans in unifying the whole of the Near and Middle Eastern countries in case of an attack or for defence again the Soviet Union. This will also help to save Israel from her present dilemma, and bring her into joint alliance with the Arab States and Turkey, to preserve, according to them, peace in the Middle East and the Eastern Mediterranean.

To save Israel from all impending dangers, whether near or distant, whether military or economic, and to mobilize the whole Middle Eastern resources and power against the Soviet Union — that is the whole American policy in a nutshell, part of which policy Turkey shall endeavour to execute.

We must, nevertheless, admit that Turkey is not discharging this duty willingly. She is being forced to it. So long as she stands face to face with the Russian giant, and is threatened with becoming the scene of the first battles in the forthcoming struggle, no wonder she is strengthening the lines directly behind her, thus creating a bloc to lean against, or at least to serve as a good line of retreat, if necessary.

But this policy appears more clearly in the joint declaration, which came as a result of the London Conference, which was published in New York, London and Paris simultaneously. The joint declaration clearly shows that America is now in full control of the policy of the Arab Middle East and that she is driving both Britain and France in the direction she is suggesting, although France has nothing left to her here except hungry ambitions and empty dreams.

The Americans, the English and the French declare in one voice that the Middle East is in need of armament, and that they will respond to the demands of both Arabs and Jews in this respect, on condition that the arms provided be used only to keep internal order and defend the frontiers. If, however, both sides start using them against each other, the three signatories undertake to interfere, giving full help to the one who has been subjected to aggression, which interference may be within the jurisdiction of the United Nations or independently.

This declaration means the proclamation of the Arab States and Israel as semi-protectorsates of the three Western nations.

Arab North Africa and America.

The two great powers America and Britain stood against France regarding the question of her African possessions. Now, these vast African dominions appear to-day as they were yesterday, as though nothing had changed in the world, and as though the status of the past is the same as to-day. They are still of the same strategic importance, and full of unexploited economic treasures. But France having suffered military collapse and become a burden on America, and so turned into mere line of American attack or defence in the Old World, it is no wonder that America claims the right of direct interference in her African affairs with a view to joint exploitation, in the name of joint defence! If she has a lion’s share in this, let her have a lion’s share in that, as well.

Thus American interference has beaten French slothfulness. If the consequences of this interference are not apparent yet, we are bound to see its results in politics and economics later.

The policy which partitioned the Tunisian oil regions (against the will of the Tunisians) will overwhelm the rest of the northern, central and western African countries. We shall eventually see the Anglo-Saxon capitalist projects occupying every field, leaving nothing to French imperialism, save nominal suzerainty, which will ultimately give way before the sweeping wave of liberation.

Both America and Britain bluntly made France understand that it was impossible for Western Capitalism to leave Africa to her possession, and at the same time try to keep it away from Communist activities, unless the peoples of those countries would agree to this. Hence, great pressure was brought to bear on France to change her policy in Tunisia and Morocco, insisting on her introducing essential reforms in the methods of government, increasing the scope of independence for the nationals of those countries, and responding, as far as possible, to the demands of the people.

As for the countries that are not linked with France by a treaty, and which France considers as part of her own territory
M. Adnan Menderes, the new Prime Minister of Turkey, is being sworn in

(i.e., as part of France herself), such as Algiers and the Senegal, the French should do their best to realize the wishes of the people, and follow such a policy as to make them believe that they are free in their own country, and that they are benefiting from the new system more than anyone else. Thus they will be made to defend their own country against any external encroachment whole-heartedly, when the decisive hour strikes!

France had no alternative but to accept such a suggestion. But we assure everyone that France did not and will not put it into practice; she will not do anything to please the Tunisians or the Algerians or the Moroccans, unless events and the armed will of those nations force her to. For indeed the reforms promised to be carried out first in Tunis, and later on in Morocco, will not cover anything essential. They will only deal with trivial matters and the change of some people in power, coupled with the satiation of the greed of a certain section of the natives.

If France, and behind her America and Britain, believe that this method will succeed, and that eventually the Tunisians and the Moroccans will fight for them, then they are utterly wrong. For those people will not be satisfied unless they are given complete freedom. Verily, the day of victory is not far off. Then on that memorable day the world will know what is their attitude to their friends, and to their enemies!

America and France against Great Britain.

America and France stood in the last London Conference against Britain’s European policy. America’s view, and France follows her suit in this respect, is the formation of a Federation of Western Europe, so that it can stand on its own feet independently and face the coming events. This will not harm America as long as she is the owner of the wealth and the manageress. But Britain looks at this project with every sign of cautiousness and worry. She fears the consequences of the resurrection of German industrialism and the rise of European economy. She desires to regain her former economic power, so that she becomes the chief agent in rebuilding European economy, greatly benefiting thereby.

The Americans are angry with Britain for causing a split in capitalist Western Europe, for recognizing the Communist Government of Mao Tse Tung in China, and the extension of her trade sphere with Soviet Russia, and the fixing of the rate of exchange of the Sterling Pound and the Russian Rouble in a practical way. All these steps point to a new British attitude towards the Eastern camp.

Amidst other points of disagreement in the Anglo-Saxon camp is the Schuman plan, which has caused great repercussions throughout the whole world. It was a practical answer to the German Chancellor’s suggestion, viz., the transformation of France and Germany into one united nation.

M. Schuman suggests (in agreement with America and under her influence) the formation of a Franco-German Company, to exploit all the coal and steel resources that are in Germany and France to the advantage of both countries and eventually to the advantage of the whole Western world, thus ending the danger of war between the two nations, because neither of them will be able to make use of its coal and steel independently for the manufacture of arms and weapons.

France produces yearly 50 million tons of coal, Germany 110 million; as for the Saar it produces 14 million; the pooled amount will be 174 million, as against Britain’s 218 million and Russia’s 250 million.

Concerning the production of steel, the figures are: France 9 million tons, Germany 10 million; as against Britain’s 16 million and Russia’s 25 million.

As soon as this Schuman project was declared, it was met with great enthusiasm in Western Germany and America, but Britain gave it the cold shoulder!

Syria between the Republicans and the Unionists.

Syria is undergoing an acute crisis which we hope will pass without injuring the country permanently.

The crisis began with the third coup d’etat, carried out by Adib Shishakli. It took place after the elections of the Constituent Assembly which started laying down the foundations of a new constitution. The coup was intended to stop the finishing of the constitution and to prevent the Constituent Assembly (which, according to the Government and political observers, was freely elected) from working on its own initiative.

It was said, at the time, that the bulk of the Assembly was inclined to the idea of a Syro-Iraqi Union or even the merging of the two countries into one. On the other hand, the Republicans earnestly desire to keep the present system and guard the absolute independence of Syria, supported in this respect by Egypt and Saudi Arabia, and among Western nations by America. Those Republicans removed General Sami al-Hinnawi, who in his turn had removed and executed Husni al-Za’im. Sami was inclined to the Unionists, who were supported by Iraq, Britain, and the majority of the Constituent Assembly.

This is the basis of the crisis and it is the cause of the continuous trouble which will get worse and worse until the nation itself will put an end to it.

The government of Khalid al-Adhm tendered its resignation after being in office for six months. Its position was certainly one of the most difficult a government ever experienced. Its members were not homogeneous. It was formed only to save the country from chaos. Khalid’s cabinet was all the time between two fires: the fire of the Constituent Assembly, which wishes to lead the country to the objective it had set before the nation, namely, the union with Iraq, and the fire of the military leaders, who are all the time on their guard. They will not hesitate to do anything in their power to prevent the Assembly from carrying out its plan.
Month after month had passed, yet neither the Constituent Assembly had been able to finish the new constitution, nor the government managed to put forward a constructive programme. What is worse is that the Assembly refused to grant it the great power it demanded to execute its projects. Thus everyone became certain that this government would not be able to withstand the internal and external storms. No sooner had Akram al-Horani, the leader of the Republicans, tendered his resignation than the government as a whole followed suit.

After a great difficulty Nadhim al-Quds was able to form a new cabinet, including some of the wise men of the country. Things settled down for a while. But it is a precarious settlement. The old difficulties of compromising between the Assembly and the military leaders remain unchanged. It is highly probable that the present government, like its predecessor, will not remain in office for long. For no government can last unless it is free and resting on a substantial majority and free from the influence of non-parliamentary elements.

Now, what is going to happen? Are the military leaders going to dissolve the Constituent Assembly and start fresh elections, in the hope of obtaining a majority that falls in with their plans, and bury the idea of an Syrian-Iraqi Union?

Or else, will the leaders of the Unionists in the Constituent Assembly prepare a fourth coup d'etat, and place at the head of the army generals who agree with their views, and carry out the idea of the Union without hesitation?

Indeed, the Syrian crisis is the crisis of the method of ruling and governmental system. It is by no means a superficial crisis. It cannot be ended without the eradication of its causes. Unfortunately those are not likely to disappear easily or soon.

The struggle between two ideals, the Republican and the Unionist, and the antagonism between two interests, the American and the British, each depending on a substantial section of the army and the politicians, will make the crisis continue until one group crushes the other completely and gains both parliamentary and military supremacy, or else, until wisdom prevails over the representatives of the two conflicting parties, taking notice of the abyss towards which the country is drifting; thus their obstinacy would give way and find a solution which takes the vital interests of the country into consideration rather than those of the foreigners. This alone can put a full stop to the present uncertainty and dissension.

Egypt, the Sudan and the British.

On the 11th of last March, the Egyptian Government sent a memorandum to the British Government with a view to revising the 1936 Anglo-Egyptian Treaty. It summarised the main bases of the revision in two fundamental points:

1. The withdrawal of British forces from the Suez Canal zone, where a very great number of troops are stationed; and,

2. The union of Egypt and the Sudan under the Egyptian crown.

The British Government knew very well (long before this memorandum was submitted) that time had come for the revision of a treaty that was ratified under unpropitious circumstances, when Italy was a fierce tiger that had taken possession of Abyssinia by the use of brutal force and was threatening both Egypt and the Sudan openly. Such dangerous circumstances passed long ago. There is, therefore, no justification for the retention of a treaty that was meant mainly for warring off danger from Egypt.

Moreover the revision of the treaty had already been recommended by the Security Council, when Egypt ventured to submit her case to it at the time of Nuqashi Pasha without full preparation. After lengthy deliberations and arguments, the Council did not come to a final decision. It only passed the resolution that both sides should solve the problem by special negotiations, and end the misunderstanding without any mediation.

The failure of the Sa'dite Party in this as well as the Palestinian campaign caused the downfall of the party in the last elections, and enabled the return of the Wafdist government to power, stronger than ever.

So, when Egypt demands a revision of the treaty she is only being logical and following the development of international affairs. Lately the British Government have pretended to be lenient to Egyptian demands, but such leniency is only couched in the most elastic terms that can be interpreted in more ways than one.

At last a statement has been published by the British Government in London that implies strange obstinacy, and clearly says that the British Government is not prepared to evacuate the Suez Canal zone, because she is unable to leave the defence of the Canal in the hands of the Egyptian army, alone.

The British argument about the defence of the Suez Canal.

The British politicians and journalists declare that the condition of the world to-day is more dangerous than it was in 1936, for both Germany and Italy made their designs public. So everything was clear. But to-day the Soviet Union and its satellites, which constitute a great bulk of the human race (in addition to the Fifth Columnists it possesses within the Western States themselves), do not make their ambitious designs clear. It is, therefore, feared that they might take it into their heads one of these days to pour their battalions into the Middle East and wrest the petroleum wells from the Western powers.

Will the Egyptian army, if the Russian army sweeps over Iraq and Syria, be capable of withstanding it and preventing it from using the Canal solely for Communists, cutting off Western Democratic communication with the East?

Some of the British go even so far as to say to the Egyptians: We do not understand your line of reasoning. Why do you want us to quit the Suez? Do you think that the withdrawal of our troops is symbolic of your independence? Look at us, for instance, aren't we free and independent in spite of the American air forces on our territory? We do not shout at the top of our voice demanding their withdrawal; on the contrary, we welcome them, because in them lies the security of our freedom and independence.

As for the question of the Sudan, the British, who were able to divert the attention of the Egyptians from it during the unsuccessful Palestinian campaign, were able to set up a puppet government dependent, on a pseudo-parliamentary body, thus alleging that the Sudan is free to decide its own fate and that it should enjoy freedom and independence. They add that it was given full choice to be free or to join Egypt; it chose the former.

The stronger nations always spin political yarns and get the upper hand over the weaker ones.

As for the Egyptian nation, it stands solidly behind its government: Hardly was the British declaration about the Suez Canal made public when the Egyptians rose in protest, asking for the reopening of negotiations. The question was put before the Egyptian Parliament. There was a heated discussion. Everything was put clearly before the members by Muhammad Salah al-Din Bey, the Egyptian Minister for Foreign Affairs. The government not only won the support of its own representatives in the Parliament, but also that of the Opposition. They all stood as one man behind the government of Mustafa al-Nahas Pasha in its repudiation of the British Government's latest declaration, and earnestly demanded a reconsideration of the matter and the reopening of the treaty negotiations.

It is strange that Britain should embark on such a decision
at a time when she is faced with a great danger in the West. Does she think that this policy will win over to her the hearts of the Egyptians and consolidate her position in the Middle East?

The Western nations want to have the Middle East as a stronghold for themselves, yet (at the same time) they follow a provocative policy, thinking that the Middle East is inhabited by flocks of cattle that can be driven in any direction desired, even though that be the slaughter-house.

They are attempting to humiliate the Arabs; they have set the Jews as masters over them, and at the same time they ask them to praise them to the sky and follow their banner, placing their men and resources at their disposal, and fight their enemies and die for them. What a cheek!

If they have found some handy pseudo-politicians to carry out their plans, this is nothing but a precarious arrangement. The Arab nation is something totally different from those petty politicians who manage to subdue their own people temporarily by terrorist methods, but sooner or later they will have to give way, and when the people have their say in the matter, woe to those who played about with their vital interests so recklessly and for so long!

CELAL BAYAR, THIRD PRESIDENT OF TURKEY

Celal Bayar was born in the village of Umurbey in the borough of Gemlik in Bursa, in the year 1884. The third President played an important political part in Turkey's history during the critical years of the First World War and in the years of struggle for Turkey's liberation and national sovereignty.

Bayar went into political life in Bursa when he was quite young, and he actively but secretly supported the Union and Progress Party before the Party came into power with the proclamation of the Second Constitution in 1908. He was later appointed to become the Party's authorized secretary in Izmir and vicinity, in which position he remained to the end of 1918.

While in this position Celal Bayar became prominent as an organizer of the resistance movement against the invading armies of the victorious allies of the First World War. Celal Bayar is also responsible for the organization of national troops in Bursa and Akhisar under his command. From the outset Bayar was determined to frustrate the efforts of foreign powers to liquidate Turkey, and believed that Turkey's independence would only be possible through the military achievement of the newly-established National Armed Forces.

While serving in this capacity Bayar was elected as a Member of Parliament from Izmir. Under the powerless régime of the Ottoman government in Istanbul, the Parliament was forced to dissolve by the occupying armies of the victors of the World War I. On this, Bayar went to Ankara and was elected to the First Grand National Assembly, which was inaugurated on the 23rd April, 1920. Bayar remained in the Grand National Assembly and served the nation all through its eight terms as a deputy or as a cabinet minister.

At first Bayar became Minister of Economics in the first Cabinet, then in 1921 he became Minister of Foreign Affairs for a short while only. In 1923, under the Premiership of Ismet Inonu, he was appointed Minister of Repatriation, Reconstruction and Rehabilitation, in which post he remained until 1924. Kemal Ataturk, the founder of the new Turkey and the first President of the Republic, appointed him to the General Management of the Turkiye Is Bankasi, which was established in the same year. In 1932 he was appointed to the Ministry of Economics, and served in this capacity and really proved himself to be worthy for the development of the national economy of Turkey. It was in this period that the national industries were born and the mineral wealth of Turkey began to be exploited, within the framework of a five-year plan.

In September, 1937, he became Deputy Prime Minister, and in October of the same year, with the resignation of Ismet Inonu from the Premiership, he filled this post, and kept it to the January of 1939. While he was Premier the great Ataturk died in November, 1938, and Ismet Inonu was elected as the second President of the Republic.

From January, 1939, to the year 1945, he continued serving the nation as a deputy in the Grand National Assembly; the democratic movement of the same year saw the appearance of other parties in the political scene. In January, 1946, Celal Bayar with his idealist friends founded the Democratic Party. In the General Elections of July, 1946, the Democrats won some 60 seats in the 8th Grand National Assembly. Celal Bayar as the Opposition Leader carried on a hard struggle all through the difficult and formative years inside and outside his parliamentary life. During these years his Party developed steadily and had a fairly effective organization all over Turkey. The new Election Act, 1950, is the result of the unceasing efforts of the Opposition and the sympathetic response of the old party in power. The former President Inonu and the late Gunaltay Cabinet had an honourable share in granting the nation a chance to express her will.

The third President of the Republic, Celal Bayar, was elected on the 22nd May, 1950, and the Turkish nation is very happy to acknowledge him as their honoured President of her successful democratic Republic.
HOW AND WHY I EMBRACED THE RELIGION
OF ISLAM

By FAZUDDIN AHMAD OVERING

"Compare the Christian doctrine that an infant is responsible for the sins of its forbears, with God's consoling words: 'And no soul earns evil but against itself, and no bearer of a burden shall bear the burden of another' (The Qur'an, 6: 165). 'We do not impose on any soul a duty except to the extent of its ability' (The Qur'an, 7: 42)

The purpose of writing this short essay.

In these few lines I will try to give an account of my conversion to Islam, as far as this is possible; for so many of the most inspiring thoughts and experiences are but inadequately expressible in earth-bound words. Yet I hope that, with the help of God Almighty, some of these lines may find a reverberation in the heart of a fellow-being. It will be difficult, I know, to give shape to my sentiments and convictions, especially as this is the first time that I am able to do this, thanks to the Editor of The Islamic Review. My difficulty is increased by the fact that I am rather shy by nature and that English is not my native tongue. But if I am able, by the Mercy of God the Merciful, to touch the heart of even one man or woman, then my efforts will be amply rewarded.

It is difficult to say how my first interest in the Eastern world was aroused. It was purely linguistic at first. I started learning Arabic when still at the primary school, when I was about 12 or 13, some thirty years ago. But as I had no one to help me, I did not make much headway at first.

It goes without saying that by the study of Arabic I came into contact with Islam. I bought several books about it; though all were written by Western authors and, therefore, not always unbiased, I became convinced of the truth of the Prophet's mission (the peace and the blessings of God be on him!). But my knowledge about Islam was rather restricted, and I had no one to guide me.

The book that influenced me most was E. G. Browne's History of Persian Literature in Modern Times. This brilliant work contains parts of two poems that were decisive for my conversion: the "Tarji'-Band" by Hatif of Isfahan and the "Haft-Band" by Mohtashim of Kashan.

At first Hatif's poem appealed to me most. It gives a beautiful visionary picture of a soul in turmoil, in a struggle for a higher conception of life, in which I discovered — on a lower level, of course — my own struggle for Truth. Although I cannot agree with some of its couplets, it taught me at least one great Truth:

"There He is One, and there is naught but He, That there is no god save Him alone!"

The second poem, by Mohtashim, has by its serene beauty made a more lasting and complete impression on me. To-day it is still my favourite poem, although I only know that part of it that was published in Professor Browne's book. It is an elegy, describing the tragic events in the Plain of Kerbelah. I may be wrong — as Persian is not my mother-tongue — but it seems to me that this poem belongs to the best and noblest that have been produced in a noble and sincere language, of which not only the Persians can be proud, but the whole world.

My faith crumbled when I was at University.

According to the wish of my mother, and in accordance with my own inclination, I went to a special school for religious instruction, not because I adhered to its religious principles (which were very broad-minded), but some knowledge of Christianity was thought necessary for a general education. I think the Principal of that school was rather surprised when at the end of the curriculum I handed in a composition in which I confessed my adherence to the Islamic Faith!

My faith in those early days was, however, irrational. It was a conviction, which, though genuine, was not yet armed by reason against the first onslaught of the rational materialism of the West.

My faith did crumble when I was at the University, or perhaps some time before. For some time I was even a materialist. I shall try to explain this.

When one is acquiring knowledge, in whatever sphere, but especially in science, mathematics, philosophy, one is overwhelmed by the great mass of things that can be explained by
reason alone. Take a frequent natural phenomenon, such as lightning, which has always made a deep impression on mankind. In former times, before science gave an explanation, it was looked upon as a warning of some god, thunder as his voice; anyway, it was "explained" supernaturally. Nowadays, however, when we know about ionization of air molecules and about electric fields, we think we can explain a good deal more. And although in the case of lightning no sufficiently satisfying explanation has yet been given, we feel pretty sure we shall reach one in the future. But even then, what has been reached exactly? We shall have reduced the problem to a set of mathematical equations, which have no meaning whatsoever. Their only use is the simplification of the description of the Universe — admittedly an extremely important thing and the ultimate goal of all sciences. So, instead of giving an explanation of, e.g., lightning, we have only shifted the difficulty, we have reduced several widely separated phenomena to a common principle, but we cannot explain this common principle, we can only describe it by a mathematical formula.

Everywhere, when man tries to discover the last cause of things, his reason comes before a wall it cannot scale. That is true in science as it is in the explanation of life and death, in art, and so on.

Many people, scientists, artists, etc., unconsciously try to solve this problem by idolizing such ultimate principles: the beauty of art, the law of gravitation, or to be more modern, the unification of the gravitational and electro-magnetic fields, the human mind, etc. I myself know now that all these latest principles are but different aspects of the one Higher Being, but means to know God, are signs of His infinite Mercy. That is why we must gather knowledge, even though it be in China, that is why seeking after knowledge is adoration of God.

But reaching this insight took me more than twenty years, in which I blindly groped in the utter darkness of scepticism. I thought like this. All our knowledge of the outside world is conveyed to us by our sense-perceptions. But how far can these be trusted? And has another person the same impressions of, say, a red colour, as I have? Indeed, does there exist another person? When I am sitting in front of another human being, I see he looks rather like myself; he has ears, a nose, eyes; he can talk like myself. But is not his whole personality a phantas-magoria of my own brain? There is no way of knowing. The only thing of which I am certain is that I am existing myself; and that is a tautology, a truism. Whole generations of philosophers have tried to get out of this solipsism, in all sorts of ways. But all of them failed dismally if they did not accept the existence of a Supreme Being, without Whom the Universe would be devoid of meaning, without Whom our lives would be senseless, without Whom all human endeavor and ideals would be sheer lunacy.

But beside these rationalistic arguments — there are moments in our lives in which the presence of God is revealed to us in a flash, when by a short-circuit, so to speak, of our ratio we can reach conclusions that would take a much longer time in normal circumstances. For instance, when death takes away from us a beloved one, when living on seems undurable, but when in reality it is continuing to live the same humdrum kind that is undurable.

Why did I choose Islam to the exclusion of other religions?

It is then that the question arises: But why choose Islam, why not the religion in which one happened to be born? (if any)? The answer is contained in the question itself: Islam is being at peace with oneself and the world and — with God, that is, submission to the will of God. Though the beauty and majestic terseness of the Qur’an 89: 27-30, is lost in the translation, I will quote God’s word:

Mr. Fauzuddin Ahmad Overying

He says that he chose to join Islam in preference to some liberal-minded sect of Christianity because, "The religiosity of the liberal Christian is not the deep religious conviction of the Muslim."

"O soul that art at rest! Return to thy Lord, well-pleased with Him, well-pleasing Him. So enter among My servants. And enter into My garden."

And compare these verses from the Masnavi by Jalaluddin Rumi, of which I can give only a flat translation:

"O Thou! Whose presence alone is the answer to every question,

"Who givest the final solution to all that to us is not clear;

"Thou art the Interpreter of all which is torturing our minds,

"Thou supportest everyone whose feet are dragged down in the mire of this world" (i.e., 97 and 98).

Islam, therefore, is the only pure religion, not a religion marred by a mythology, like Christianity and other religions. I cannot do better in this respect than refer the reader to the brilliant introduction to The Spirit of Islam by Syed Ameer 'Ali, where is shown how Christianity developed and deviated from the original and simple teachings of the Prophet Jesus (may peace be on him!).

Compare the Christian doctrine that an infant is responsible for the sins of its forbearers, with God's consoling words:

"And no soul earns evil but against itself, and no bearer of a burden shall bear the burden of another” (The Qur’an, 6: 165).

"We do not impose on any soul a duty except to the extent of its ability” (The Qur’an, 7; 42).
A few words to the queries of my friends on my conversion to Islam.

Several acquaintances of mine, on learning about my conversion to Islam, have asked: "But why didn't you join some liberal-minded sect of Christianity? Among the Protestant groups in Christianity there are many who do not accept the dogmas of the official religion." The answer to this remark is simple. The religiosity of the liberal Christian is not the deep religious conviction of the Muslim. This question is very important, especially in connection with Tabligh — propagation of the Faith of Islam. But a thorough discussion would by far exceed the space allotted to me.

Let me instead repeat The Qur'an, 6: 75-80, where a conversion is described in a way we humans can never hope to emulate:

"Remember, when Abraham said to his father Azar: Do you take idols for gods? Surely I see you and your people in a manifest error."

"In this way did we show Abraham the Kingdom of the heavens and the earth and that he might be of those who are sure:"

"When night overshadowed him, he saw a star, and he said: This is my Lord! But when it set, he said: I do not love those that set."

"Then when he saw the moon rising, he said: This is my Lord! But when it set, he said: If my Lord does not guide me I shall certainly belong to those that err!"

"Then when he saw the sun rising, he said: This is my Lord! This is the greatest of all! But when it set, he said: O my people! Surely I am not guilty of adoring the idols you adore!"

"Surely I have turned myself, being upright, wholly to Him who created the heavens and the earth, and I do not belong to those that adore false idols."

I would like to express my sincere gratitude to those who, by the Grace of God, have exercised their influence on my conversion: Mohtashim of Kashan; The Islamic Review of Woking; the Islamic Propaganda Centre of Tehran. May God the Most High recompense their activity!

Let me conclude my article, as I conclude my prayers, by these words, directed towards my newly-won brethren in Persia, in Pakistan, in Indonesia, in Mauritius, in Britain, in Holland, and all over the world: "Peace be on you, and God’s Mercy and His Blessings!"

WHAT THEY THINK OF US . . . .

THE BISHOP, ISLAM AND COMMUNISM

"The Bishop, Islam and Communism," was the title of a sermon delivered on May 11, 1950, at Essex Church, Kensington, London, W., by the Reverend Arthur Peacock, a Universalist minister who is active in the leadership of the World Congress of Faith, London. The Reverend gentleman's comments on the Bishop of Rochester's Diocesan Letter in which he bracketed Islam and Communism together (vide The Islamic Review for January, 1950) will be found interesting by our readers. Mr. Peacock said:

"Wherever to-day thoughtful men and women come together to give consideration to the pressing problems of society, concern is expressed with the growing challenge that Marxist Communism presents."

"Those who uphold its tenets have for 30 years controlled one-sixth of the world; in our post-war period their influence has extended into Eastern Europe, into South East Asia and more recently disturbed the calm and philosophic thought of China."

"It is a challenge that Christian men and women — in fact all religious men and women — can ill afford to ignore."

"Our concern has primarily to be not so much with the economic doctrines which Marxism affirms, as with its general outlook, its attitude to religion, the way of life it urges upon its followers. Marxist Communism is definitely atheistic."

"It views the Church — in the same manner that it views all other institutions in society — as the product of economic tendencies. It views man as the measure of all things. It tolerates the Church so long as the Church concerns itself solely with the individual lives of men and their personal problems. In countries where it is in a minority its disciples constantly criticize the Church if a definite line is not taken on social problems. . . ."

"For this reason we can welcome any utterance from Christian thinkers which reveals recognition of the seriousness of this menace and strives to present an effective answer to the Marxist contentions. For only to the extent that we can answer the arguments of secular humanism can we hope to make any impact upon the mind of the younger generation, which is all too ready to accept the Communist indictment of the Church without examining its claims. It is then especially unfortunate that an Anglican Bishop in striving to explode the fallacy of materialism as revealed in Marxism should have allied the latter with Islam."

"Let me quote the remarks of the Bishop of Rochester: 'Both Islam and Communism are religions; and the truth at the heart of their corrupt materialism inspires their followers with fanatical devotion. Both are ruthlessly cruel in advancing their cause and are horribly intolerant of any other way of life. 'Both are destructive of family life and reduce the common people to virtual slavery. And both, if Christianity and human rights are to be preserved, have to be opposed even to the point of a life and death war.'"

"I would suggest at once to the Bishop of Rochester that these are regrettable words. I am not a Muslim. Nor am I a Communist. I speak as a Universalist who stands essentially within the Christian tradition. My contention is that in the distracted world of to-day the religious task more than ever is to promote understanding among men rather than intensify antagonisms."

"One thing is very certain."

"Irresponsible utterances will not help us. We may hate Communism but we will only overcome its contentions by striving to understand the mind of the Communists. Reckless denunciation will lead us nowhere."

"So, too, with Islam. We have to try to grasp its spirit to understand the mind of its people. Our task, surely, is to show that men can be united in love though divided in opinion."

"There may be points in Islam which we cannot accept, but it is an abuse of Christian charity to lump Islam and Communism as if they were of the same bundle. They definitely are not, and of all men a Bishop should know this."

"Islam has its roots in Judaism and Christianity."
A GLANCE AT THE WORLD OF ISLAM

Egypt

The Prime Minister of Egypt, Mustafa al-Nahas Pasha, in a recent speech of his, emphasised the need of an international moral code if the foundation of a genuine world security was to be laid. He said: "This century has seen an era of continual trials for all peoples. Two particularly cruel and devastating wars have marked the road of peoples with sanguinary milestones. No State has been able to escape the dual financial and political crisis, and I might add, a third — the moral crisis.

To-day it is impossible for anyone to view the world with the same eyes as yesterday and to live within an egotism which used to be wrongly termed sacred. The measure which henceforward must be adopted and serve as a basis for reasoning is the international moral code."

Past Evils.

Nahas Pasha spoke emphatically against the "evil inflicted in the past by the spirit of aggression and conquest," adding, "Thank the Lord, these are indeed over and everyone now agrees to condemn the very principle of imperialism."

He declared the road leading to a real state of peace in the world, as everyone now knew, was a long one filled with perils, but there was no need for discouragement if peoples themselves could work and act in harmony.

"Every nation must multiply its effort to make of the human being the arbiter of the destinies of all. This human being has no need for ideologies which distort his reason; he can draw from the moral teachings of religion the strength to endure, to face misfortune and to triumph."

"As for Egypt, she was a nation determined to seek for and find through evolution, through the firmness of her democratic sentiments and the respect of dual, collective and private liberty, the road to salvation. Like most nations which have preserved a sense of proportion, she reproves violence which leads only to violence, selfishness which leads only to insensibility, ambition which leads only to war."

Nahas Pasha concluded by saying that the world in search for security would only find it in an international political moral code, in a conception of universal justice, in a recognition of the rights of peoples who wanted to live in freedom, so as to better safeguard the liberty of others.

Petrol in Egypt.

In the beginning of January, 1949, the wells of Assal were discovered. The output was estimated at an average of 5,000 tons per day, the equivalent of about 40,000 barrels. Then, further south, not far from the Gulf of Suez, another oil-field, the wells of Wadi Firan, was discovered. It has a daily yield of 125 tons.

The consumption of petrol in Egypt is on the increase every year. Before the discovery of the new wells, the Egyptian production was only 1,022,000 tons, which satisfied 45 per cent of Egypt’s requirements — the rest was imported.

Egypt’s consumption of kerosene has increased very much. The quantity of kerosene bought abroad to meet the country’s needs is estimated at 473,000 tons. Egypt produces only 77,000 tons of kerosene. Egypt also imports large quantities of heavy oils, for instance solar and diesel. She produces only 70,000 tons and has to import 252,000 tons.

The two refineries of Assal can refine up to 1,920,000 tons per annum. Of this, 300,000 tons comes from Government plants and the remainder from those of the Anglo-Egyptian oil-field. When the two plants are enlarged, it will be possible to refine all the local production and furnish the country’s total requirements. It will also be able to export heavy oil to counter-balance the importation of kerosene and solar.

Social Renaissance Aims at Rebuilding Rural Life.

An ambitious project aimed at the reconstruction of Egyptian rural life is under way in Egypt. Several model villages communities have been created in the Menouf District, 40 miles south of Cairo, which is the most thickly populated area of Egypt. In them one can see what Egypt is doing to improve social and economic conditions on its own initiative, before receiving outside assistance.

The Government has undertaken a vast experiment to eradicate ignorance, disease, and poverty.

In this area alone, the Government has established 18 “social centres” on an experimental basis to serve as models to other rural areas in Egypt. Each “social centre” serves a rural population of 10,000 and includes a clinic, maternity ward, pharmacy, lecture hall, school, sports grounds, and agricultural training station.
Foreign capital welcomed in Egypt.

The Egyptian Minister of Finance, Dr. Muhammad Zaki 'Abdel Motawal Bey, has renewed his invitation to foreign countries to consider the great possibilities which Egypt offers for capital investment. "The investment of a large amount of American and European capital in Egypt is quite possible. This country will welcome with satisfaction such a contribution, in whatever form, with a view to assisting its revival on the international plane."

The Minister pointed out that Egypt naturally was anxious to contribute in an even larger measure to the prosperity of the world and that her strategic position compelled her to undertake a burden, which she was glad to assume, although that was heavier than that of other nations with comparable populations, but the country would be found equal to the task.

"During the last few years Egypt has achieved great progress in her programme of industrialization. However, there are still vast fields which have remained unexplored and the fault cannot be said to be entirely our own. We are young in this field and we are like other countries which need a helping hand when undertaking the transition from agriculture to industry, so as to keep step with modern times and demands."

Egyptian schools in North Africa.

Some countries in North Africa have approached the Egyptian Ministry of Education with the request that it aid them in establishing schools which would follow the Egyptian curricula. The request stressed the need of taking into account the environment of these countries.

The Egyptian Ministry has also been asked to supply students in these areas with books dealing particularly with science, as a preparatory step toward the formation of a public library.

The French authorities are reported to have opposed the idea. The Egyptian Minister of Education is studying the situation in the light of the opposition expressed by them.

Egypt has no political ambitions in North Africa, but feels it is her duty to help those areas which are connected with the ties of religion and language, if possible, especially since they lack printing presses to make available to the people the reading matter they need.

Large Industrial Bank established in Egypt.

With the exception of Bank Misr, foreign banks and their branches in Egypt have failed, purposely or otherwise, to cope with the needs of the country. Whereas in Europe and America bank capital has collaborated with industries, nothing of the sort has happened in Egypt. It is being realized on all hands that it is high time that foreign banks operating in Egypt played their part in furthering and implementing the strength of the present industrialist drive. The Egyptian Government has taken the lead by establishing an industrial bank with a capital of £2,500,000, of which the State's share is 51 per cent.

The functions of the new institution may be summed up as follows:

(1) Participation in financing present or future industrial enterprises whether individualistic or of the joint-stock company organization;

(2) Offering industrial loans, prominence being given to long-term loans; and,

(3) Rendering assistance to the graduates of craft schools and institutes.

The greatest development will be noticed in the industries connected with the principal staple crop. Other industries such as fishing, preserved and canned food, dairy products, furniture, leather wares, chemical products, building and construction, have good prospects of growth. The rise of heavy industry is also anticipated. The experiments recently undertaken by Egyptian and foreign experts seem to support the view that steel can be produced economically in the near future.

England

THE SHAH JEHAN MOSQUE, WOKING

The Imam of the Shah Jehan Mosque, Woking, in Germany.

For the first time since the Berlin Mosque resumed its pre-war activities in the spring of last year, Dr. S. M. 'Abdallah, one of its first Imams and present Imam of the Shah Jehan Mosque, Woking, visited the former German capital. On his way to Berlin, Dr. 'Abdallah stopped at Hamburg to speak to the Hamburg Muslim Community, proceeding to his destination by air on the following day. Mr. Muhammad Amin Hobohn, the present Imam of the Berlin Mosque, welcomed Dr. 'Abdallah most heartily and together they spent a busy week. The North-West German Broadcasting Service asked for an interview with Dr. 'Abdallah on the purpose of his visit to Germany, which was broadcast all over Western and Southern Germany in the evening. In his short interview the learned visitor did manage to get in the most important facts and features of the religion of Islam, thus rendering the Berlin Mosque a very valuable service in its task of propagating the teachings of the Prophet Muhammad.

Friday prayers found Dr. 'Abdallah amidst his German Muslim brothers and sisters, who gave him a most cordial reception, and those present unanimously elected Dr. S. M. 'Abdallah as Honorary President, "German Muslim Community of Berlin". This was a gesture of deepest sympathy and highest esteem for their one-time Imam. The guest from Woking also gave a lecture on "The one-sided development of humanity and the necessity of religion as basis for human growth". The children of the Children's Religious Classes also had the opportunity of meeting Dr. 'Abdallah, who was much pleased to speak to them.

The main purpose of Dr. 'Abdallah's visit, however, was the discussion about repairs of the Berlin Mosque. The Berlin Muslims were glad to learn from Dr. 'Abdallah that immediate steps were being taken to start repair work on the Mosque.

The German press took a great deal of interest in Dr. 'Abdallah's trip to Germany and many articles in the various Berlin newspapers gave the news of his visit and its purposes.

The Imam of the Shah Jehan Mosque, Woking, in Holland.

Dr. S. M. 'Abdallah paid a short visit to Holland on his return journey from Berlin and Hamburg. He reached Amsterdam on Friday, the 26th May, 1950, and was met and accorded a hearty welcome at the railway station by members of the Muslim community there, including Mr. Abdur-Rahman Koppel and Mr. Hussein Alatas. During his three days' visit to Holland he not only discussed in detail the scheme and plan for the future work regarding the propagation of Islam and the publication and dissemination of Islamic literature in the Dutch language, but also met a score of other Muslims as well as non-Muslims in Holland. He also went to the Hague in order to meet His Excellency Dr. Muhammad Roem, High Commissioner for the United States of Indonesia at the Hague. The Imam discussed with Dr. Roem the position of Islam in new Indonesia. During his visit to Holland the Imam was especially pleased to meet Mr. Fauzuddin Overing, a Dutch Muslim of great learning and qualities of head and heart. Mr. Overing is a mathematician and has joined the fold of Islam only recently.

THE ISLAMIC REVIEW
He is not only a mathematician but also a linguist, knowing Arabic, Persian and Urdu as well, and a deep thinker. Amongst others whom the Imam met may be mentioned the family Suroamidjojo, Muhammad Chudori, Hasan Tan, Hasan Notoadikusumo, Ja'far bin Talib and 'Abdullah Alatas and sisters Suriadinata and Emma Ibrahim.

Lecture on Islam at Rugby Public School.

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, undertook a return journey of over 200 miles from Woking to Rugby to address there the senior students of one of the best-known and oldest public schools in England. The school, situated in spacious grounds, covers an area of at least one square mile, and caters for the educational needs of about 700 scholars.

The Imam, during his lucid talk extending over an hour, covered a fairly large ground of his subject, "The Value of Islam in the World of To-day." Having dealt with the teachings and the historical development of Islam, and mentioning the great contribution Islam had to make to humanity at large, the speaker discussed the pure and uncompromising monotheism as preached and practised by Islam, and the establishment of the universal brotherhood of man. He emphasised how Islam obliterated and wiped out all the man-made barriers of caste, creed, colour, race and nation, etc., not only by its teachings and beliefs, but also through the practical institutions, established to instil into the minds of the Muslims the idea of the unity of the human race. Finally, he dealt with the emancipation of the human mind from all kinds of slaveries, and the establishing of spiritual, economic, social and political democracy by abolishing priesthood, removing economic barriers in the form of reserved trades and vocations for certain classes of people, encouraging dining together without class distinction and inter-marriage, giving full equal rights to the weaker sex, etc.

After an interval of about an hour for lunch, and during which the Imam not only dined with some members of the staff, but also had some lively and intelligent discussions about Pakistan and modern Turkey, the second session of the day started for an extensive and intensive discussion in the form of questions and answers which lasted for about an hour. All sorts of questions concerning peace and war, the veiling of women, polygamy, reasons for the superiority of Islam over Christianity, the Trinity, the nature of sin, the position and death of Jesus Christ, the infallibility of the Holy Qu'ran, and scores of other cognate questions were fully discussed by the Imam.

Libyan Press Delegation at the Shah Jehan Mosque, Woking.

During the month of June, 1950, two important receptions were held at the Shah Jehan Mosque, Woking.

The first was held on Friday, the 9th June, 1950, when members of the Libyan Press Delegation, consisting of Messrs. Munir Bushan (Editor, Tarabulus al-Gharb, Tripoli); Sulaiman Dahan (Correspondent of the Egyptian newspaper, al-Zaman); Ahmed al-Hassairi (Tripoli correspondent of the Egyptian newspaper, al-Assas); Mr. Abdul Rahman Dugdug (Tripoli correspondent of the Tunisian newspaper, al-Ush'da); Sayed 'Awad Zagoub (Editor of the Arabic newspaper, Barga al-Jedida, Benghazi); Sayed Muhammad bin Sueid, Controller of Arabic monitoring service and broadcaster of daily programmes in Arabic from Benghazi, and Subhi Kutub, Proprietor-Editor, al-Nisr, Amman, Jordan, visited the Shah Jehan Mosque.
for Friday Prayers. The Imam, Dr. 'Abdullah, entertained the party, accompanied by Mr. S. H. Dearden, Public Information Officer, Tripolitania, to a sumptuous lunch.

Another reception was held on Sunday, the 11th June, 1950, in which about thirty-five persons took part. The guests were entertained to lunch by the Imam. The chief guests of honour were Major-General Nawabzada A. M. Reza, of the Pakistan Army, and Mr. S. M. Burke, Counsellor to the High Commissioner for Pakistan in London. Among those who attended the function were Muslims from Nigeria and Pakistan, and British Muslims, as well as some non-Muslims interested in Islam.

**A lecture on Pakistan and the life of its women and children.**

The Committee of the National Council of Women of Great Britain (Aylesbury Branch, invited Khan Babudar Ghulam Rabbani Khan to give a talk to the members at a luncheon meeting on Friday, the 30th June, 1950, on the subject: "Pakistan and the life of its women and children". The speaker, in giving a description of how Pakistan, which comprises two regions known as Western and Eastern Pakistan, came into existence, pointed out that Pakistan contained a challenge to the two dominating concepts of a State, namely, recitalism, nationalism, and that this new State, welding distinct diversities of races, tribes and languages, with no geographic contiguity, into a uniform solidarity only by the force of their common faith and common culture, is a new chapter in the constitutional history of the world. Islam was the inspiration behind the Pakistan movement and the overwhelming majority of the population of 76 millions is Muslim. Mr. Rabbani Khan then gave a picture of the social life of that country. He took this opportunity to point out that the laws of Islam elevated the better half by the declaration that man and woman came from the same essence, possessed the same soul. The speaker also referred to the Biblical stigma of sin as an heritage through which our mother Eve was removed by Islam by inculcating the inherent sinlessness of man’s nature. Here the learned speaker spoke at length on the status of woman in Islam and the rôle womanhood was playing in the building of Pakistan.

The President thanked the speaker for the instructive and interesting talk and asked the speaker to deliver a similar lecture to the open meeting of the women’s conference of Aylesbury.

On the 4th of July, 1950, Khan Babudar Ghulam Rabbani Khan addressed the Women’s Section of the Kingston Adult School at Friends’ Meeting House, Kingston, on Islam. This is the second lecture delivered by the speaker at this club. *One and All*, the journal of the National Adult School Union, has published Khan Babudar Ghulam Rabbani’s contribution, “Some Features of Islam,” for the interested members.

**New members of the Brotherhood of Islam.**

We are pleased to announce that the following friends have, at their own desire and of their own free will, joined the fold of Islam:

- Mrs. M. L. Cook, 35, Surrey Road, Reading, Berks., England;
- Mr. B. E. P. Lavender, E.R.A.’s Mess, H.M.S. Caledonia, Rosyth, Scotland;
- Mrs. Myra Matthews, 20, Vandyke Street, Off Lodge Lane, Liverpool, 8, England; and,
- Mr. James MacDonald, 151, High Street, Aldershot, Hants., England.

*A group of Muslims at the Shab Ijibar Mosque, Woking, where they had assembled at the invitation of the Imam, Dr. S. M. 'Abdullah (third from left, back row) to witness the Islamic solemnization of the marriage of Mr. Oerit Soet Rismo, of the Indonesian Embassy in London, to Miss Sorensen. Madame Sabandrio, the wife of the Indonesian Ambassador (third from left, front row) was one of the guests at the marriage party.*

THE ISLAMIC REVIEW
THE MUSLIM SOCIETY IN GREAT BRITAIN

Syed Mustafa Shah “at home”.

Under the auspices of the Muslim Society in Great Britain, Mr. Bulend Ecevit, Press Attaché to the Turkish Embassy in London, spoke on “Turkey To-day,” at 18, Eccleston Square, London, S.W.1, on Saturday, the 10th June, 1950.

The learned speaker gave an exhaustive and vivid lecture on the development of modern Turkey after 1922. He dealt with all the various aspects of the life there under the able guidance of Kemal Atatürk and showed how and why the Kemalist reform movement made some drastic changes in the life of this great nation. Turkey was under the thumb of the so-called mujass and kbojas, and the Islam preached and practised by these religious leaders had practically nothing in common with the true and real Islam.

After the lecture, the Chairman, Major Farouk Farmer, an English Muslim and Treasurer of the Muslim Society in Great Britain, invited questions. During the discussion which followed, the practicability and universal application of Islamic laws were questioned. This question was taken up by the Imam of the Shah Jehan Mosque, Woking, who pointed out that the laws of Islam were absolutely practicable if proper setting for their operation was also made available.

Syed Mustafa Shah was the host of the meeting. Mr. S. M. Iqbal, the Honorary Secretary of the Muslim Society in Great Britain, with his wife and two daughters, are the moving forces behind all these most successful and well-organized functions. Our sincerest thanks are due to them.

The Saturday afternoon meetings are conducted regularly. The young Muslim children are imparted religious instructions by the Imam, and the lessons in the Qur’ān and the Hadith are delivered by Mr. ’Abdul Majid, Editor of The Islamic Review, and Dr. S. M. ‘Abdullah. These socio-religious gatherings are becoming very popular and are very well attended, and are open to all interested in the religion of Islam.

RUSSIA

Restoration of Ancient Monuments in Uzbekistan.

Large funds will be spent in Uzbekistan this year on the study and renovation of historical monuments. The Soviet State has taken under its protection over 100 of the most valuable architectural monuments. The Committee for Architecture under the Council of Ministers of Uzbekistan, which has a branch in every district centre, is responsible for their study and renovation.

Much renovation work is in progress in Samarkand, where there are 23 valuable monuments of the ancient architecture of Uzbekistan. The big cupola and the supporting structure with its complicated architectural detail of the Gur-Emir Mausoleum, the resting place of Timur and his descendants, which date from the beginning of the 15th century, have been completely restored. Seventy-four thousand coloured glazed tiles have been replaced on the Mausoleum’s cupola and supporting structure. These tiles are not inferior to those which have been preserved from ancient times.

Much complicated renovation work has been done to straighten out the heavily-leaning north-eastern Minaret of the Ulugbebek Mosque. Much has been done in Samarkand to restore the Shah-Zind Complex of ancient buildings which consists of 16 Mausoleums and Mosques. In Bokhara the Mausoleum of Isma’il Samanid, a unique example of the architecture of the beginning of the 10th century, has been completely restored. Before the restoration work started, the monument was half buried in the ground. Every year expeditions are equipped to discover and record new architectural monuments in Uzbekistan.

BOOK REVIEWS


The authorship of this book, which has been the most remarkable in this field ever published in the Turkish language, belongs to Cevat Rifat Atılıhan, the General Secretary of the Turkish Conservative Party. The book contains historical documentary data all through its pages. An institution of intrigues which has been very successful in dividing humanity into different factions has been briefly, but very clearly, analysed and presented in this extremely important study.

An ideology, which is hostile to every other religion, nation and race which is not Jewish, and considers it a duty to inflict every evil on these, is admirably summarized. As historical evidence, what Jesus Christ suffered at their hands is also explained, giving a vivid picture of the Jewish mentality.

Next, the Jewish machinations against the great Prophet of Islam are described. The Jewish plot against the Prophet Muhammad covers a lively passage. In this connection, some verses from the Holy Qur’ān are quoted relating to Jews with special reference to their warning and God’s curse on this race.

Some of the most interesting passages are those based on the original Jewish publications. While all the religions of the world required their followers to do good to others and be moral and virtuous, the followers of the Jewish ideology secretly strive to destroy good morality and the family institution, desiring to create a terrible anarchy on earth, thereby letting others who do not belong to them be slaves to gold.

Another important passage is the explanation of to-day’s political and economic crisis. The how and why of to-day’s difficulties are presented in a most striking manner. Especially the part dealing with the cause of the downfall of the Ottoman Empire is filled with the most important documents, revealing the subversive activities of the Zionists, making instruments to their ends of many a statesman, through the so-called Freemason movement. In this connection, some statements from the diaries of Enver Pasha and his friend Cemal Pasha are quoted. Their sad statements reveal that they, too, were used as instruments to the vile deeds of the Zionists. The author points out that it was a great deed of Enver Pasha that he confessed his mistake, thereby giving due warning to his countrymen to be very vigilant. Enver Pasha’s confessions are also confirmed by another incident, that of the Turkish and Italian War of 1911, which terminated with the defeat of the Ottomans, which was the direct result of Zionist machinations. Similarly the decline and fall of other States, morally and economically, by the corrupting influence of Zionists on the statesmen, are given with strong historical proofs.

Finally, the Zionist Protocol, in 22 articles, is given, and its destructive outcomes clearly illustrated.

AUGUST 1950

Racial equality outside Muslim lands is not the exclusive monopoly of Soviet Russia or the Communists. Brazil, for instance, although far from being a Communist State, has no racial barriers.

Now take the United States of America. The Americans have been, until the advent of racial tyranny in South Africa, accused of being protagonists of the supremacy of the European races. Yet, if we examine more closely, we shall find that 15 million Negroes in that country, although they have no equal opportunities with the Whites and endure the degradation of Jim Crow legislation in the South, do have the same economic status as, say, a Chinese, an Indian or a West African British subject who has in England. One-third of the American nation, it is claimed, depends on Negro labour, and in many industries at least half the workers are Negroes.

Next, imagine the picture of an England with a proportion of coloured people living and working in its midst as in the U.S.A.: would the attitude of the English to the coloured be any different from that of the American? The question frightens me: I dare not hazard an answer even though I know, as much as every Englishman knows, that the British Commonwealth embraces more coloured than white among its subjects.

"Britain has more power to do good or evil in Africa than any other country in the world," said Michael Scott very recently. So let us begin with the racial prejudice at the heart of the Commonwealth before we proceed to South Africa. The fact is colour bar does operate in this country, professions to the contrary notwithstanding. And, when the existence of colour discrimination is denied, the advantage is that you do not have to bother about making it an indictable offence as in Soviet Russia. The subtlety of this denial formula is such that if a London hotel exercises the colour bar on a reputable Negro or an Indian, and there is a hue and cry, the whole incident never gets beyond the question stage in Parliament, if it gets there at all. After all, was it not the British delegate to the United Nations Assembly who used every legal artifice to prevent Michael Scott being allowed to present the case of the Hereros and other South West African tribes? The British delegate went so far as to warn America that if the latter relented its attitude in the case of Scott, it would next have to contend with the Negro singer — meaning Paul Robeson — pleading for the equality of the American Negroes from the U.N.O. platform.

On the other hand, it is gratifying to note that almost all the Muslim member States of the U.N.O. voted solidly for hearing Scott. Organized Christianity has, however, remained aloof. It is significant that when Scott first attempted to show the British public the problem of racial discrimination, he could only get the support of a Society known as Christian Action. In some quarters, his co-religionists have even dubbed him a fanatic: yet this “fanatic” may well prove to be the means of saving the face of orthodox Christianity in Africa and Asia.

The writer of the biography of the Reverend Michael Scott is an Oxford educated woman, and Worldover Press correspondent, who lives in Johannesburg, South Africa. Throughout the book, she has relied on historical facts and Government Reports to build up a powerful indictment against the South African Government's policy of race rule based on the concept of Apartheid and its threat to annex South West Africa, a former German colony, as part of the Union. The tribes, especially the Hereros, who were divided and reduced from a proud cattle-owning people of 90,000 to 15,000 landless and homeless labourers by the German war of extermination, were promised in the First World War that if the Germans were conquered their tribal lands would be returned to them. The Hereros on the strength of that promise actually fought with South African troops against the Germans. Their reward which victory was achieved was not the restoration of lands to which they laid claim but the deprivation of their rights in their homeland, and segregation into reservation camps in order to make room for European settlers. This policy of repression drove the bulk of 15,000 Hereros with their Paramount Chief into exile in the British Protectorate of Bechuanaland.

Scott's statement to the Fourth Committee of the General Assembly of the United Nations in New York in November, 1949, on behalf of the Hereros and three certain other tribes, was the culmination of the three-year battle in face of every kind of official obstruction. Events leading to this and the full history of the original inhabitants of S.W. Africa are recorded in the book. In addition, African natives are not the only oppressed people whose cause Scott has espoused; the Asiatic community living in South Africa found in him an active ally in their struggles against unjust laws.

Indians are no strangers to Scott. He was for some time a Chaplain to the Bishop of Bombay, and later, till the outbreak of the Second World War, Senior Chaplain to St. Paul's Cathedral, Calcutta. India also accounts for his impact with Mahatma Gandhi and the doctrine of Satyagraha, which he later applied to himself in South Africa by making common cause with the Indians in their opposition to the Asiatic Land Tenure Act, and, as a result, got sentenced to three months' imprisonment. Scott's own account (reproduced below) of the reactions of a Muslim girl, when he and his fellow Passive Resisters were set upon by hysterical European men and girls, is of especial interest to Muslims, and at the same time it serves to refute the allegations of fanaticism against him:

"I remember one of the Indian girls, a Muslim, Zenab Asvat, after all the men had been knocked unconscious in front of her, saying to me: 'It's not their fault, they don't know what they are doing.' I don't suppose she had ever read the story of the crucifixion, but her religion had taught her more than those two white Christian attacker girls, it seemed. . . . I felt so sick and helpless and ashamed, and yet her remark seemed strangely to reassure me that simply by standing still there on that particular piece of ground one was enabling something to be done — yes, enabling God to do something — against the dreadful evil power which was manifest in that sadistic mob. But one knew that Zenab Asvat was right, they did not understand. Far more responsible were the religious leaders who preached the colour bar under the sign of the cross in South Africa, and the statesmen and politicians who in season and out of season play upon the racial prejudices of the people. . . ."

Racial discrimination is no less serious because those discriminated against have not yet the ability to invent weapons of retaliation. We may succeed in outlawing the atom bomb or the hydrogen bomb, but make no mistake about it, there can be no peace on this earth unless and until racial oppression is completely abolished. In that sense Michael Scott's challenge is not limited to South Africa — it is a challenge to the conscience of the world.

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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.)

FASTING IN HIGHER LATITUDES

51, North End Road, Golders’ Green, London, N.W.11.

Dear Sir,

I come from Iraq. As this is the first time for me to pass the month of Ramadan in higher latitudes, where the duration of the normal fast is about 19 hours, I found it rather trying to observe it, and also perform my normal duties. It occurred to me that I would look up the Qur'ān once again on its directions about the month of Ramadan. I noticed that whereas the Qur'ān is mathematically exact about the times of the subūr, i.e. morning meal, it just does not use the same exact language in the matter of the time of breaking the fast. This has set me thinking as to why this is so. The words of the Qur'ān are suumma atimmus al-Siyami ila ‘I-Layl” — “Then complete your fast till the night”. Now the question is: when does the night begin? If by “night” was meant the sunset, why has the Qur'ān preferred the use of the word al-Layl to ghurub ash-Shams, which is as exact in its connotation as al-Khayt al-abiyadh min al-Khayt al-aswad — the white thread (of the dawn) from the black thread (of the night).

My curiosity is heightened very much when I recall that the Shi‘ah never break their fast exactly at sunset. They rather wait till the twilight has faded and the darkness of the night has really set in. The Shi‘ah opine that the night is not the same as the sunset. Moreover, here in England even in broad daylight you can hear people wishing each other “good night” after they have finished their normal day’s work.

In view of this, would it be justified to conclude that the intention of the Qur’ānic verse by the use of an inexact word whose meanings differ from place to place is to draw our attention to the fact that, in countries where the day may last 19 hours, or even more, as here in England, fasting is regulated by the customarily accepted normal period of daily work. It may be added that one of the meanings of the Arabic word al-Layl is the resting hours after one’s daily work.

Perhaps some of your readers will throw more light on this?

Yours,

‘ABDUL SAHIB ALWIN.

* * *

AN ENGLISHMAN WRITES TO APPRECIATE
THE ISLAMIC REVIEW


Dear Sir,

I have been reading many numbers of your excellent, monthly, The Islamic Review, in the past few weeks, and I am really very glad to be able to say that the information therein regarding the Muslim religion, history, etc., has given me much food for thought.

I have long been dissatisfied with the dogmatic concepts of the Christian Church. Much of it I am unable to agree with, and am unable to assert just blindly faith without understanding. I have reviewed Judaism also in the mistaken hope that it would offer something for a humanist such as me, but found it similar to Christian doctrines in their materialist degeneracy, etc. This, I feel, is perpetuated in the absence of the knowledge of the Divine Revelation such as are the beautiful words of the Qur’ān, of which you show verses in your pages. Your Review shows clearly the purity of thought and understanding of philosophy of life which is in the Holy Qur’ān. I am a student of music, a pianist, at the Trinity College of Music, London, W.1. I believe in the equality of colour, race and creed, not differentiation. I believe in all men being at least born equal; what one does with one’s life is up to oneself, and the Muslim faith shows the way. I should be grateful if you would give me help in showing me the official way in which I may declare my faith in the Muslim religion. Please, also, would you send me any books and other reading matter for me to study? Where can I obtain a copy of the Qur’ān with English translation?

Yours faithfully,
GERALD C. KENNEY.

* * *

ISLAM IN PORTUGUESE EAST AFRICA

Post Box No. 150, Mozambique, P.E. Africa.

Dear Sir,

I received a copy of The Islamic Review from one of my relations. I was very glad to read it, because there is not a single paper in the world that enunciates the principles of the culture of Islam like this journal, and I trust that non-Muslims, prejudiced against Islam, will get a better picture of Islam after reading it.

Millions of pounds are spent by non-Muslim missionaries to bolster up their religions, but they have failed to dim the lustre of the goodwill of Islam to other religions, and also its beauty is becoming apparent more than that of any other religion in the world.

In Portuguese East Africa more than three-fourths of the native population believe in Islam, and they are proud of it. It is to be remarked that the Muslims are on a higher pedestal of culture than the followers of other religions. Every day more and more are being drawn towards Islam.

In Portuguese East Africa there are twenty-five Mosques, to be found in towns like Mozambique, Beira, Lourenco Marques, Inhambane, Angoche and Port Amelia. Besides these there are also many others scattered in the jungle.

The oldest and largest Mosque in Portuguese East Africa is in Mozambique, where there is also a principal place for Islamic Culture for the natives, under the leadership of a highly educated native leader, Sarito Shahe Saide Bahasane, an influential person and well known in P.E. Africa. This gentleman has been to Meccar for pilgrimage. He knows Arabic.

It would interest you to know that the Portuguese Government is not giving us any facilities for the spread of Islamic culture. And it is disconcerting to observe that the Portuguese authorities wish to control the Muslims through the Christian padres.

It is a matter of regret for us Muslims here to point out that in the modern town of Beira the small Mosque which the local Muslims intended to extend, and for which they raised the sum of £10,000 in 1944, has not been allowed to be extended by the Portuguese Government till this day.

The Portuguese officials and padres are very much afraid of the Muslim religion, and the means adopted by them against Muslims reflects no credit on the followers of Christianity.

In 1955 Portuguese authorities of Port Amelia closed all the Mosques of Port Amelia, but we thank God that we received help from London from H.H. the Aga Khan, and within a few days the authorities opened all the Mosques.

The Holy Qur’ān prohibits us from abusing other religions,
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AUGUST 1950
even if they be in the wrong. But we wonder why those who have no interest in Islam should stop others from accepting Islam?

The sun will always shine despite the dust. We believe that those who wish to destroy Islam will destroy themselves...

Yours, etc.  

ABDUL SACOOR MUSSA DORR.

* * *

IS ARAB UNION A THING OF THE PAST?


Dear Sir,

4th June, 1950.

I read Muhammad Rifat Bey’s article “Pacts and Alliances in the East” in The Islamic Review for July, 1950, with interest. But I fail to appreciate his objection to the “Fertile Crescent” and “Greater Syria” schemes. The main thing is the creation of greater blocs of United Muslim countries. I personally do not mind if Syria is united with Egypt under the Egyptian Crown and the two formed strong pinners to crush Israel in between. It would certainly be a good solution for the present-day Syrian dilemma. If, however, Egypt thinks a Syro-Egyptian union impracticable, well then, let her allow Syria to be united with Transjordan or Iraq, or even both, for certainly the Zionists are formidable enemies, and the Arabs won’t be safe from their aggression unless they formed an iron circle round them.

Let Egypt, who is the eldest sister of the Arab countries, nor be jealous of her younger sisters, if they want to enter into any sort of “Muslim” union. A certain Egyptian was telling me the other day that Egypt objected to a Syro-Iraqi union on the ground that the two countries would eventually form a greater kingdom than that of Egypt, in which case the latter would occupy a secondary position in the Arab world. What a short-sighted view of international affairs! Can’t Egypt think that she could eventually unite with this formidable bloc and form an even greater bloc? We have spent a great deal of time on petty considerations and futile dynastic quarrels. Unfortunately, it seems to me that this is an Arab characteristic which is difficult to eradicate.

What annoyed me most in Rifat Bey’s article was his statement: “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”. It is a thousand pities that an enlightened writer like Muhammad Rifat Bey should say this. How, in heaven’s name, could he consider the union of the Arab countries a thing of the past? Are we to understand that the weak helpless Arabs should remain for ever divided into seven States, because that is, according to the writer, a modern conception and that the Arab union is a thing of the past? On the same lines one might argue and say that a Confederation of Muslim States is also a thing of the past. It is at least 700 years old. Thanks to the Mongols who destroyed it!

We might have appreciated this sort of argument a little earlier, not at a time when the most dissimilar nations are merging together to form extensive blocs. We will never accept this line of reasoning at the “Age of Pakistan and Indonesia”, because it is against the interests of Islam. Moreover, our writer falls into contradiction when he says: “We have seen how modern universal wars tend to make short work of alliances between big and smaller nations. We know how the little entente and the Balkan pact crumbled.”

Yet at the same time he attaches too much importance to the scheme of the Collective Security pact and thinks that by this means “the need of certain Arab States for defensive security will have been gratified.”

Does he think then that such a Security Pact is surer in its results than the little entente and the Balkan pact, which, according to him, “crumbled to nothing during the last war,” and even surer than the Sa‘dabad Pact, which did not save either Iran or Iraq from the incursion of the Allied forces into these countries. If he says that such a pact is certainly surer than all the others, we can tell him in the same breath: the Iraq-Syrian Union is even surer and more realistic than the Security Pact because it is a geographic, economic, and military union, and not just on paper! Yours sincerely,

MUHAMMAD BALEEGH.

Between

The Cover

The cover depicts the national flags of some of the Muslim countries of the world. The flags surrounding the Ka'bah, looking at the pages clockwise, are those of Pakistan, Trenzgarun, Syria, Afghanistan, Kelantan, Johore, Moroco, Indonesia, the Yemen, Tunisia, Turkey, Jordan, Irak, Egypt, Zanzibar-Muscat-Kuwait, Iran and S:Audi Arabia.

The flags are joined in unity by the significant and well-known verse of the Holy Qur'an which, in its English translation, reads: "Hold fast, all of you Muslims, to the rope of God, and do not disperse.”

The Contributors

The Sheikh Muhammad Namir al-Khatir is a well-known Syrian Muslim scholar and writes regularly in the Arabic monthly al-Tamaddun al-Islami, Damascus, Syria.

M. Rainah Sharif is a Professor at the Government College of Commerce, Chittagong, in the University of Dacca, Pakistan.

"Abdus Subhan, M.A.(Alig), B.Litt.(Oxon.), is lecturer in Arabic and Islamic Studies in the University of Dacca, Eastern Pakistan.

F. Ahmad Overying is a Dutch Muslim.

Ourselves

Dr. J. Hans, Ph.D., an Austrian student of the economic problems of Muslim countries, is the author of Geld im Asten (1930), Währungswandel im Orient (1935), Aus der Finanzwelt des Islam (1938), which embody the result of his studies. He was in Egypt for a good number of years before the war.

Professor Muhammad 'Abdur Rahman Khan, A.R.S.C., B.Sc., President, Hyderabad Academy, was Principal and Professor of Physics, Osmania University College, Hyderabad-Decan, India. He is a Fellow of various learned societies and has written various treatises on scientific subjects.

Mehmet Kideys, a Turkish Muslim writer, is a Member of the Turkey-Pakistan Friendship Council, Istanbul, Turkey.

De Lacy O'Leary, a British Orientalist, is lecturer in Bristol University. He is the author of Arabic Thought and its Place in History, How Greek Science Passed to the Arabs, etc.

Celestino M. Lopez-Castro is a senior officer in the land forces of Spain.

Sulaiman Gaffari, a Burmese Muslim, is a regular contributor to the Muslim Burmese weekly, Atomic Weekly, Rangoon.

Dr. S. A. Khulusi, Ph.D., is a lecturer in Arabic, the School of Oriental and African Studies, the University of London.

Arshadzaman, B.A., a young Pakistani Muslim, is Diplomé de l'école des Hautes Etudes Politiques, the University of Paris.

Dr. R. Djima is Minister of Economic Affairs, Indonesia.

Abu Muhammad is the pen-name of an Algerian Muslim. He writes under this name every week in the Arabic weekly al-Basair, Algiers, Algeria.

50

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