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Between Ourselves

The Cover

The picture on the cover is an illustration of the Turkish illuminated writings, known as Mahya, hung between the two minarets of the Mosque of Sultan Ahmed at Istanbul.

An article describing a Mahya appears elsewhere in this issue of The Islamic Review.

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Obtainable from
The Woking Muslim Mission and Literary Trust
Shah Jehan Mosque
Woking, Surrey
England

Crown 8vo. 142 pages Net price 5/-

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MINIATURE and MEDALLION
Silvered or Brass
delivered by EXPORT-MANUFACTURING-IMPORT
Adolf Hofmann, Behringersdorf/Nuremberg
WESTERN GERMANY

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RELIGION AND THE CAUSES OF WAR

Can Religion help?

The localized Korzack conflict has once again focussed the attention of the world on the engrossing problem of war and the causes that lead to it. The magnitude of the problem has assumed such proportions that it is being borne in upon us that we should explore all possibilities to solve it. Can religion help us in this direction?

As a rule the help of religion has not been sought, mainly because religion in the world of to-day is discredited; it has come to be regarded as synonymous with doctrines of self-sacrifice, patriotism, the manifold and intolerance towards others. With this conception of religion about we could not expect our leaders, statesmen and politicians to think much of it in showing us the right road. Things of course did not become any the easier when, during and before the period preceding the last world wars we came to glorify a kind of civilization that applied itself assiduously and wholly to industry and materialistic organization of its economic, political and social life. In this environment or milieu, the individual ceased to have a spiritual entity or value. Thus he is now appreciated and judged by his contribution to the pleasures and comforts of his life. This materialistic exaltation of the individual has inspired ideas which are the guiding force of the construction of materialistic culture which have resulted in a perverted egoism whose main function is to exploit the poor in the interest of the rich. This materialistic exaltation of the individual, denuded of his spiritual background, has set all religious life on one side, and even those who profess to be religious have come to the conclusion that religion can not be useful or serve as a source of inspiration in our worldly affairs.

Materialistic exaltation of the individual has become intolerable.

But the unbearable state of affairs after the last war has made us wonder if we should not try to bring about a transformation in our individual, national and international outlook. The next for this change is pressing, especially as a result of rapid discoveries of science and more, by a humanity that is more and more being dominated by its ever-increasing desires and inordinate demands. For is it not a fact that those countries that are regarded as backward have been noticed as possessing idealistic virtues, while countries that are regarded as civilized and cultured are every day becoming a prey to the perversion of material culture, are becoming more and more inhumane and intolerant and are taking pride in the non-recognition of their duties to others? The present chaos, civil wars, the existing miserable conditions and the exploitation of one nation by another, have been caused not by the backward races, but by the so-called civilized races, whose every individual, through his intense desire to be secure and to be safe, has created a society, an authority, a sort of religion, a nationalism in which he takes refuge and takes comfort. It is dawning upon us that selfishness, fear, hatred, class distinction, the division of man against man, are due to the withdrawal of those spiritual forces upon which the dignity of man and the dignity of his soul are based. It is becoming more and more evident that the message of fraternity inherent in religion should be restored and reaffirmed with a vigour and fervour greater and more intense than ever before. It is evident that only such a call can release the pride in man and can counteract any effort against his spiritual ascension and can accelerate a progressive spiritualization of the materialistic civilization. These views are necessary to throw into the limbo the sophism of racism and class distinction.

Idealism has proved incapable of controlling the egoism of man.

It should not be forgotten that while idealism, humanism and other philosophies which to some people seemed to be sufficient some time ago to withstand the feverish race for the enjoyment of material comfort are revealing themselves more and more every day incapable of reacting against the temptations born of the forces set free by the conquest of nature by man and the powerful ambitions which result therefrom. It is becoming more and more evident that an idealism not having for its source of inspiration the transcendency of God is nothing but an impoverished idealism whose force languishes and diminishes in proportion to the increase of temptations and over-exerted desires of man.

Experience has shown that all ideals excepting the idea of a transcendent God have failed to keep mankind on the right path. The thing which can make us rise above ourselves and makes us charitable is a belief in the transcendental God. All idealistic substitutes have failed to engender the feeling of charity for one another.

Thus the problem of the world now lies in its release from the mental, moral and spiritual leprosy that has struck it. This is a conclusion to which all modern thinkers have also come. It is here that religion can come into its own.

A brief survey of the causes of war and the role of Islam in obviating them.

For the sake of simplification we can say that war takes three forms:

1. Hatred between one individual and another, because their minds refuse to extend the horizon of their outlook to give up habits and ideas which do not appreciate the limitations and sentiments of other fellow beings;

2. War between social classes which shut themselves up against each other and refuse to understand each other and also refuse each other mutual concessions; and,

3. Wars between nations that revolt against each other and do not understand the values of reciprocity and the advantage of an intelligent co-operation with each other.

As to number one, Islam is the only religion which makes it compulsory for its followers to believe in all the prophets of God of all religions and all ages. Accordingly Muslims accept Jesus, Krishna, etc., as the prophets of God. This widens the sympathies of a Muslim and makes him charitable to all non-Muslims. Islam’s real aim in this is to establish freedom of conscience. Its entire body politic is guided by a verse of the Holy Qur’an which reads: “Let there be no compulsion in matters religious” (2:256). The Qur’an even goes further than that. It wants Muslims to sacrifice their lives not only to save their mosques from spoliation at the hands of the enemy but also the religious places of worship, e.g., churches, synagogues, of other peoples as well (cf. 2:40). Thus Islam is a religion that can help tremendously to release the highest and noblest in man to withstand unrighteousness and aggression.

With regard to number two, Islam adopts methods that attempt to establish harmonious relations between the rich and the poor and also to a fairly equal distribution of wealth amongst the members of the Muslim community. This is done through the agency of the obligatory institution of Zakat — a tax on capital.

With regard to number three, Islam has found that the two greatest obstacles in the way of understanding the value of reciprocity are to be found in theories that exist the race or the class. Islam has a system of its own to deal with these which being as natural as other instincts of man, should be controlled, if wars are to be avoided.
Muhammad an advocate of fearless truthfulness.

What is greater than Truth? Wherein lies greater security and greater satisfaction than in Truth? For what nobler prize should a man strive than the apprehension of Truth? In the midst of the darkest difficulties the gleam that ever must be followed is Truth. In ease and affluence the warning that must ever be heeded is the voice of Truth. Who blink at Truth blink at existence and but clothe themselves in cowardice. Not what we should like, nor what we think should be, but just the Truth. Let us follow Truth and plan our lives upon victorious Truth.

First let us remember that Truth is one of the attributes of God. Al-Hamdu bi’l-Lah! Praise be to God the Truth! Then remember the Quranic verses:

"And the truthful men and the truthful women — God has prepared for them protection and a mighty reward" (33 : 35); and,

"God will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever. God is well pleased with them and they are well pleased with God; this is the mighty achievement." (5 : 119); and,

"O you who believe, be careful of your duty to God and be with the truthful ones" (9 : 119); and,

"Man is a loser... except such as enjoin truth upon one another" (103 : 23); and,

"God does not guide him aright who is a liar, ungrateful" (39 : 3).

The Prophet Muhammad was definitely an advocate of fearless truthfulness. Remember his words:

"Say that which is true, though it be bitter and displeasing to many" (Saying of Muhammad).

He even won for himself the title of al-Amin (The Trustworthy) amongst his own nation; and the praise of one's own nation must surely rank high as a criterion of merit.

So our attitude to the affairs of life and to opinions expressed should be that we take them to the testing-stone of truth. We should avoid the opposite method of accepting a wished-for state of affairs or a pleasurable set of opinions and then endeavouring by hook or by crook, by fair means or foul, to establish these affairs and these opinions. We must not reject, or even disregard, such truth as we may find opposed to our approved state of affairs or to our cherished opinions.

From love of Truth we develop an open mind, and from a recognition of the myriad facets of Truth we develop that great and praiseworthy virtue of tolerance. Seeing that a Muslim is required to accept all the prophets of God, how wide and humanitarian must the true Muslim’s tolerance be!

The definition of a hypocrite.

Surely the opposite of truth is lying (open falsehood) and, near to lying, hypocrisy (concealed falsehood); and from a deep-seated love of Truth arises the social virtue of sincerity, concerning which there are many Quranic verses enjoining its cultivation and practice. Thus:

"Woe to the praying ones!
Who are unmindful of their prayers,
Who do good to be seen" (107 : 4-6); and,

"And they were not enjoined anything except that they should serve God, being sincere to Him in obedience, upright, and that they should keep up prayer and pay the poor-rate; and that is the right religion" (98 : 5); and,

"Surely We have revealed to thee (Muhammad) the Book with the truth. Therefore, serve God, being sincere to Him in obedience. Now, surely, sincere obedience is due to God alone" (39 : 2 and 5); and,

"Surely the hypocrites try to deceive God; but He will requite their deceit to them. And when they stand up for prayer, they stand up sluggishly. They do it only to be seen of men. They remember God but little" (4 : 142).

I find not the sly dealing, trimming one’s sails to every wind that blows or sharp practice to be any part whatsoever of true Islam. Witness the hadith, thus:

"He is a hypocrite who, when he speaketh, speaketh untruth; who, making a promise, breaketh it; and who, when trust is reposed in him, faileth in his trust" (Saying of Muhammad); and,

"The Faithful (i.e., Muslims) are those who perform their trust, fail not in their word, and keep their pledge" (Saying of Muhammad).

The reader is requested to note the prominence given to truth and sincerity both in word and in action in the following hadith relative to paradise:

"Guard yourselves from six things, and I am your security for Paradise: When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking and from taking that which is unlawful and bad" (Saying of Muhammad).

A Muslim must guard against the danger of fanaticism.

Now, if we have Truth, and if we have Sincerity, there is still a danger before us; and that danger is Fanaticism — a danger that, if at unawares we let it overcome us, opens at once the gate to overthrow all our benefits, blessings, piety and good works by the admission of violence, intolerance, rebellion, oppressions and assassinations. Shall the blessed path to God be dyed with the blood of persecutions and made riotous with the brawlings of hatred? God forbid!

Consider rather the words of the Prophet Muhammad:

"Deal gently with the people and be not harsh; cheer them and condemn not. And yet shall meet many people of the Book who will ask you what is the key to heaven. Reply to them, 'To testify to the truth of God and to do good work'" (Saying of Muhammad).

And now in conclusion, if we follow the Prophet's injunctions, we shall not impair our search for wisdom and knowledge. We shall search out Truth diligently in all directions and seize upon it with joy wherever found. Hence we may well take pleasure in the following verse from the Apocrypha:

"Strive for the truth unto death, and the Lord shall fight for thee" (Ecclesiasticus, 4 : 28).

Here, let it be noted, we are not enjoined to "dead death" on behalf of Truth, but rather to strive for Truth until our own death, i.e. to strive for Truth as long as we shall live, or strive for Truth, though we thereby face death or martyrdom.
TWO FRIENDS, ONE MUSLIM, THE OTHER CHRISTIAN, DISCUSS THE PROBLEMS FACING THEIR WORLD

By Dr. HAMID MARCUS, Ph.D.

"Islam is indeed the religion of the thinking human being and, therefore, the religion which humanity especially needs in its present difficulties. It hates blind thoughtlessness. It presupposes a refined use of common sense and a deeper insight into things. On the other hand, by the study of Islam our thoughts gain an extraordinary independence and power, for the Prophet does not lay down a rule with only one interpretation, as for example, 'Marriages are inseparable' or 'You shall never take up arms', but he shows us the law with its subtle individual differences according to which we must regulate our daily life as each individual case demands and according to which we can also decide what is right and what is wrong. Islam does not desire serfs, but free men, men of science, aristocrats, who are able to decide for themselves."

Fossilization and Islam.

The Guest: "I am glad you were able to come to-day. Last time we discussed the problems of our world, especially that of power, which is assuming serious proportions in our times. In fact, one could safely say that it is the problem of the day. Anyway, I was much interested to learn the viewpoint of Islam. I must confess that the ideal of the religious politician in contrast to the party politician seems to be the only way which can assure us the right use of power. We will have to prune our ideas in the matter of selection of our rulers if we want peace in the world. The institution of party-politician will have to be replaced by the religious politician, which Muhammad in his person in the first place and his four Caliphs embody in their persons. But as far as I can see there are other centres of crisis in Europe over and above those mentioned; they exist with regard to a number of special questions of culture. There is, for instance, the completely antiquated position of marriage in Europe, there is also much that is quite out of date in public opinion, in racial prejudices, in criminal law and in education. These, however, are all spheres which were, to a great extent, under the influence of the Church and which are not yet completely free from that influence. I, therefore, ask myself: Is it not in a way a tragedy of all religions that their great teachers proclaim laws which at first assist the world's progress immensely; but during the centuries following their death the conditions change so completely that the same laws, which formerly helped humanity to advance, now hinder and cripple progress? These laws then lead to the fossilizing of culture. Such fossilized laws still influence Europe to a great extent; they hinder its progress by the ballast of a millennium and do so in fatal contrast to the rapid development of life's conditions. You will see by my confession that we Europeans do not as yet lack the courage of self-criticism. Is it not quite reasonable that such a severe crisis should make us critical of ourselves? I, however, ask myself now: 'Does Islam stand more solidly in this respect?'"

The place of Freedom of Opinion in Islam.

The Muslim: "I can assure you, my friend, Islam, the youngest and last of the great world religions, will never become fossilized, for the Prophet Muhammad had already thought of such a change and had taken a very decided step to prevent it, which will surprise you. One of his most beautiful sayings shows how he proceeded with regard to this question by observing that: 'The wrangle of opinions is the grace of God,' for is it not this difference of opinion which prevents any fossilization, any formation of unchangeable dogmas, and opens out a way for progress? We learn to use our common sense in these differences of opinion, and so new aspects of the truth come to light. Differences of opinions make clear what is right and unassailable among our spiritual possessions, and what is assailable and fragile. This is the reason why progress lives by the differences of opinions. In the former religions, however, one opinion only is tolerated, which hardens into dogmatic fossilization, and differences of opinion are absolutely forbidden. Herein lies the fundamental difference between the Prophet of the scientific age, Muhammad, and the former religious systems. I have characterized with pleasure the Prophet as the knight among the messengers of God. This view is confirmed again by the above. The Prophet Muhammad is also a knight of the spirit, he does not fear the spiritual fight, and he does not need to tremble for its truths; for they can only establish themselves more securely by this wrestling.
"You can see, incidentally, from the words of the Prophet quoted already, what is equal to a revolution in religious life. How many results, fraught with blessings, can radiate from a single quotation? Does not the sentence about differences of opinion also sanction freedom of opinion, and is not freedom of opinion the same thing as tolerance? It is the same tolerance which speaks to us in the following words of the Qur'ān: 'In religion let there be no compulsion'. Does not tolerance, on the other hand, mean peace and friendship, so that one can dwell comfortably and at ease in the tent of Islam? And is not the fact that everyone may freely express the opinion of the heart, a democratic feature of Islam — again a modern characteristic?

Islam, the religion of eternal self-renewal.

"But let us get to the main thing. The Prophet proclaims emphatically that each century will produce a reformer, who will harmonize the eternal truths of the Divine Revelation with the conditions existing in his time. He will lead mankind back to pure morality, if they have departed from it, and he will show how the new questions and problems, which arise at all times, can be solved according to the eternal word of God; for it is not the eternal truth which is outstripped in time by the thinking humanity, but only that chaos of interpretations and prejudice, which gradually accumulates in every religion. To remove these the Prophet proclaims an indefinite series of future reformers. Praise and glory be to Muhammad, who looked so far ahead. For if we speak of world-religion we think, as a rule, only of its spatial expanse across the whole length and breadth of the globe, not of the changing times and their needs. Islam, as the religion of eternal self-renewal, is not only valid for all space but for all time.

"Discussing progress in Islam we must not forget that Islam already carries within itself the conception of development which Europe only discovered fully a thousand years later, and which is almost identical with the idea of progress. Development is an inner progress, the thought of development is, however, contained in the words of the Qur'ān, that the human being already prepares by its own deeds its paradise and hell in this life. For whatever the human being does, arises out of that which it produces from its instinct and the gifts with which nature has provided it and the manner in which these are developed. This again is an example of how Islam leads us on the 'right way', the middle course which is equally distinct from the extremes. An extreme is exemplified in the unbridled state of sensuality and spiritual drift which we find among the so-called civilized nations, and also among the decadent populace of the cities of Europe, which cannot deny itself any pleasure. Christianity also demands an extreme, which, on the contrary, seeks to exterminate human nature and its sensual passions. Islam stands in the middle. It does not permit the natural passions to grow rankly, nor does it allow them to wither away. Islam bids us to develop our passions and gifts and, at the same time, to curb them and keep them in check, so that they may be beneficial to ourselves and to others. In the curbed self-expansion of our nature and in the blessings which result therefrom for us personally lies the true self-complacency, of which Islam approves. This self-complacency, however, does not stand in contrast to, but is in harmony with, charity, for our completely developed and yet controlled gifts are also of use to others. But the solution which Islam offers by demanding that we must think of ourselves and at the same time of others, and that we must develop our passions and at the same time curb them, is not so simple as the thesis 'one must think only of oneself', and the counter-thesis 'one must think only of other people'. How nearly, however, does it with this highly intellectual contemplation approach to the demands of real life? For have we not to consider our own interests, and the interests of others, in all conditions of life, and are not strong and yet curbed passions necessary everywhere? Think of the connection between human beings which occurs to us most readily, the marriage-tie. The foundation of every good marriage is this, that both parties show the greatest love one to another and yet keep a constant self-restraint towards each other. This is the only way in which a harmonious and, for the husband as well as the wife, equally happy companionship in life is possible."

The Guest: "In this way we arrive automatically at the most important problems which form a part of the European crisis. Of these the problem of marriage is the most pressing. You know that Christianity really does not even recognize marriage, but demands of the human being complete abstemiousness and monastic renunciation."

The Muslim: "Surely, surely. But demands which are too high often cause the contrary of what is intended, for they discourage the human being, who then, in his despondency, allows himself to drift. Remember, in this connection, that the ascetics especially are open to the greatest temptations, and many of them sin secretly. That, however, is not the desire of the Prophet, for complete asceticism is to him an ideal which lies far away and excluded from the world. He on his part considers that the human being needs love, and not too little of it, as otherwise its soul withers away or surrenders secretly to vices; but also not too much of it, for then the soul becomes dull and at the same time sensual through an excess of love. For this reason the Prophet Muhammad admits at the outset that marriage is the true centre between the too little and too much, which he is seeking everywhere, because it is the best for humanity on this earth."

The Christian: "Marriage has in the end also found recognition from Christianity, but with an unrelentingly stern, nay, an extreme feature, which takes the form of a lifelong indissoluble tying-down from which there is no escape. By this ideal sternness it becomes again, like asceticism, the source of immorality, for even if the feeling of love is quite extinct, it yet compels the husband and wife to continue a union which has become unnatural, and the Christian, that is to say, the European human being, is led astray and looks elsewhere for compensation for all the love that has been refused to him in married life. Here you have again a centre of a crisis, which we call in Europe a marriage or sexual crisis."

Muhammad and the marriage question.

The Muslim: "The Prophet Muhammad also steers a middle course on the marriage question, a course which leads close to life instead of being, as it were, suspended above humanity like a brazen sign — a relentless warning. The Prophet shows the way in which all possible eventualities of the daily life are taken into consideration. Human beings should really be able to act according to his teachings, and need not talk in one way while they act in another. For this reason the Prophet tries first to cure an unhappy marriage. How? As a mature person — a legislator should not be an enthusiastic youth — he knows that even a marriage can be heavily burdened by the imperfections of those by whom it is contracted. More than that, he pictures to himself that the human being inclines to see among his possessions only that which is not as he would like it to be. Therefore, husband and wife often only discover each other's faults, and the result is an interminable dispute, or the disappointed husband or wife drops the objects of his or her former love altogether and looks for another person, more likely to come up to his or her expectations. He or she will, however, never find such a person, seeing that such a person does not
exist. All beings have their good and bad points; and we blindly take the good ones, which enrich our life, as a matter of course, and only see the faults. The Prophet opens our eyes to the reverse view of the world with the following words: 'If you do not like a certain characteristic of your wife, then look instead on another characteristic you like.' Forget what is wanting by looking to the excellent point. By this single instruction, I think, a great many unhappy marriages can be cured. Europe should, therefore, give heed to these words also with regard to its marriage crisis. For him who follows this advice, his companion suddenly appears beautiful, although she has just provoked him, nay, the whole of life becomes more beautiful if we look at its bright side and thereby forget the dark side. It is worth our while to follow the words of the Prophet, for thereby we gain paradise on earth.'

**Divorce and Polygamy.**

The Christian: "But what will happen if the marriage is so unhappy that there is no remedy?"

The Muslim: "The Prophet Muhammad, in such a case, orders at first a short separation, and if this step does not bring husband and wife back to each other, he does not forbid a divorce. What does the Prophet, however, say about the divorce? "Verily, of all permitted things divorce is the most detestable one." Where can one find such a beautifully balanced sentence in any of the other religions? Christianity decrees either 'yes' or 'no' and with regard to divorce 'no'. Christianity vouches no limited permission, nor does it take exceptions into consideration. Muhammad is the first prophet who does take exceptions into consideration, and thereby comes into close contact with life. One can really live, if one acts according to these words of the Qur'an, for, to be sure, husband and wife should live together as long as it is possible. Matrimony is holy to the Muslim also, and he avoids a divorce as far as possible. Yet, at the same time, if it must come to a divorce, then it is one of the extreme cases in which permission is granted. Is this regulation not well thought out, wise and valid for all times?"

The Christian: "What about polygamy, which is permitted to Muslims?"

The Muslim: "I had expected that question, for there is nothing about which Europe has a more erroneous idea than polygamy. One considers that polygamy is the rule, but in fact it is only an exception. The rule is the single marriage, that is to say, to have only one wife. Do you know at all how Islam came to countenance polygamy? It was caused by an exceptional state of war. The warriors killed in the wars left widows, who, with their children, would have been alone and without means of existence, if the Prophet had not recommended the surviving Muslims that they should marry those widows so as to provide for them and their hungry little ones. I do not suppose you have thought, that it was the older women with a number of children, and not enticing young females, who found their bread-winner by this ill-famed polygamy.

**Islam and the Sword.**

"Besides polygamy there is a second point in which Islam has been completely misjudged. I shall mention it before you ask about it. It is said that Islam is the religion of the sword, and that the Prophet has requested his followers to spread Islam with the sword. Just imagine, how could he do such a thing, considering that Islam means peace?"

The Christian: "Was there never a ruler among the Muslim princes who tried to spread Islam by the sword?"

The Muslim: "Whoever did such a thing violated the holy teachings of Islam, and was most harmful instead of helpful to the Faith. It is true that the Muslims have erred occasionally. They were not acting as Islam ordains, but as was customary in their brutal era. Christian kings have in former times also spread their creed by the sword, although Christianity is the religion of love."

**Militarism and Pacifism.**

The Christian: "What is really the position of the Prophet with regard to 'militarism or pacifism', to express it in the European form, for that is the principle which is at stake just now? You know that in every part of Europe militarism and pacifism are fighting bitterly against each other, and that is a further cause of the European crisis."

The Muslim: "It is the same over and over again, friend. You Europeans seem to know only the simple, ill-considered catchwords like 'militarism' or 'pacifism', and for such a catchword you sell your soul. The Prophet, on the other hand, solves this question also in a much better way. He makes a distinction between an offensive and defensive war, and he teaches us that we should never be the assailants, but we may well defend ourselves if we are being attacked. If there is, therefore, no attack, defensive war is automatically ruled out. We may, therefore, say: 'If the world follows the advice of the Prophet, there will be no more war in spite of the fact that a defensive war is permitted, and rightly permitted, for, if an attacked person were not allowed to defend himself, he would be an easy prey to a hostile attack, and there would be no end to such attacks. Only a war against them who attack us, who disturb our peace, may be called a holy war. Only this is a justifiable war in the way of God, a war of which the Prophet approves. If European militarists say: But war is the father of all things and an offensive war is sometimes good, then our Prophet answers: You confuse war and fighting. Fighting is the father of all things, *viz.,* the honourable contest, for instance, the fight caused by the divergence of opinions, which is a blessing; not, however, the unchivalrous and brutal war of destruction, which is usually meant by the word 'war'. You see that the Prophet (peace be with him!) is a truly wise man, not a popular speaker. He does not know any catchword, no thundering 'yes', no unceasing 'no', but only a deep sympathy with each special case, like the above-mentioned attack and defence, contest of opinion and war of destruction, and he forbids the attacks and allows the defence, he disapproves of the war of destruction and loves the healthy contest.

**Islam is a Democracy of spiritual aristocrats.**

"After telling you all this, you will admit that I am right in saying that Islam is indeed the religion of the thinking human being and, therefore, the religion which humanity especially needs in its present difficulties. It hails blind thoughtlessness. It presupposes a refined use of common sense and a deeper insight into things. On the other hand, by the study of Islam our thoughts gain an extraordinary independence and power, for the Prophet does not lay down a rule with only one interpretation, as for example, 'Marriages are inseparable' or 'You shall never take up arms', but he shows us the law with its subtle individual differences according to which we must regulate our daily life as each individual case demands and according to which we can also decide what is right and what is wrong. Islam does not desire serfs, but free men, men of science, aristocrats, who are able to decide for themselves. Spiritual aristocracy, however paradoxical and mystical, is nevertheless the hypothesis for every true democracy; for democracy means that everybody may help with his advice and co-operation when the fate
of the whole community is at stake, and that it is only possible and holds out a promise of blessing, if all stand spiritually on a high enough level to judge for themselves, and if they have practical knowledge of the matter. Democracy, therefore, takes for granted that all members of the community are spiritual aristocrats, and Islam intends to be a ‘democracy of aristocrats’. Is it not really the great task, which is put to each human being as a member of humanity, that we should be educated up to a democracy of aristocrats?"

Goethe’s “Muhammad’s Song”.

The "guest": “You do, indeed, show me the highest ideal which any religion has ever allowed me to look at, and I am more than astonished because it seems to me that the European spirit has wrangled continually about the same principles which Islam has already proclaimed in the clearest fashion and linked together into a complete religious system. It seems to me that Europe, in its greatest times and through its greatest men, has got so close to Islam as almost to shake hands with it, but only again and again to get further away from it. There was perhaps in the European spiritual development no greater epoch than the end of the 18th century, the era of Kant and Goethe. I should like to verify my thesis by this era. At that time it was recognized and spoken of in Europe already that Jesus was admittedly one of the most noble human beings and teachers, but that he could on no account have been the son of God. This opinion, however, was forgotten again later on. In Germany, the 18th century created a so-called universal literature, that is, to say, all works of all the people and times were collected and translated, in the same way as the universal Islam had made all holy scriptures of all people and times its own 1,300 years before. It was the 18th century which for the first time clearly enunciated the thought that religion must be considered in the light of common sense, that is to say, a practical common sense. It demanded that we should hold our sensuous desires in check, and that in all our deeds we ought to keep in view the happiness of the whole of humanity. The 18th century, generally speaking, looked on humanity as a big brotherhood, just as Islam did. At that time the term democracy began to take shape in Europe, which Islam had already materialized a long time before. The German philosopher Fichte sees the goal of life of human beings in the fact they they learned how to form a community of people with a free will.’ Is this, however, not the same as the ‘democracy of aristocrats’, which Islam demands of us? With these democratic ideas, the ideals of tolerance and spiritual freedom were very closely connected. Both ideals were supported most zealously by the English philosophers, Locke, Hume and Shaftesbury, also by the great Frenchman Voltaire, and in Germany by Lessing and Mendelssohn. Lessing looks upon Judaism, Christianity and Islam as three rings, each of which contains the truth — how Muslim-like! None of them, however, was a better Muslim than the greatest man of those days, the German Goethe. Goethe already wrote, when a boy, an epic called ‘Muhammad’, and later one of his most famous songs was called ‘Muhammad’s Song’. When asked about his religion, he answered: ‘Do not ask by which gate you have entered the city of God. The nature of God has shown itself to me likewise in Parseeism, Judaism, in Christianity and in Islam’. Does that not sound very familiar, my Muslim friend? Does it not sound like the words of a real Muslim? In conclusion, Goethe remarks, on another occasion: ‘If Islam means resignation to the Will of God, in Islam we all live and die’.

Bernard Shaw on the future of Islam.

"The best-known writer of Europe is at present surely the Englishman Bernard Shaw. He says, in his ‘Getting Married’, that if any religion has the chance of ruling over England, nay Europe, within the next hundred years, it can only be Islam. Is this assertion a joke of the great satirist Shaw? In his satire, there is always some truth. The joke is the mask of his truth, and at the same time the thorn, the painful scratch of which makes it impressionable. What is it now that fascinates Shaw in Islam? He shares with Islam faith in the intellect as the light on the road into the future of humanity; he shares with it the ardent desire for progress, he hates the career of lip-service, which can only form beautiful words. His endeavour is to show practical deeds and he is the advocate of a democratic aristocracy. Shaw is, therefore, in deep earnest in his conviction that all the elements are existing in Islam, which qualify it to be the religion of the future for the whole of humanity. With these remarks, my friend, let us finish. I shall now return into the stillness of the night, and to my home, but I take with me a good deal to think about, and I shall always be grateful to you for this never-to-be-forgotten evening.”

ISLAM:
A PACT BETWEEN GOD AND HIS CREATURES

Islam is not only a mission; it is likewise an honour

By MUHAMMAD HAMOUDA BENSAI

"Islam is not the religion of some devotees who have turned their backs on the ‘Pact’"

To believe in God is impossible without feeling obligation towards Him.

"Who has a better religion than he who resigns his face to God, and does good, and follows the faith of Abraham as a ‘Hanif’74 — for God took Abraham as a friend.” (The Qur’an, 4: 124).

Islam, the religion of God upon earth, is based upon a pact, the pact between God and His creatures, by virtue of which every son of Adam owes Him obedience and fidelity. Moreover, every breach of this pact is tantamount to a denial of the faith itself. That is what the doctors of Islam teach when they tell us of the “solidarity of the pact”. The term itself expresses at once and the same time the pact with God and the Faith in God. From the moral point of view, to believe in God is impossible without feeling an obligation towards God; in other words, to owe a debt of loyalty to God.

Fundamentally this is what Muslim theology preaches when it speaks of the three principal degrees of religion according to the famous hadith in the Collection of Bukhari: al-Iman — the faith, the belief; al-Islam — the acquiescence of the members after that of the heart; al-Isban — the striving after good, the will to perfection. Thus it is clear that faith in God is essentially an alliance with God. This the Qur’an is continually repeating when it speaks of the pact al-Milhab, concluded the first time between Adam, the father of humanity, and his Creator, and solemnly renewed the second time between Abraham, the Imam (leader) of humanity — he who guides and leads in the

7 This Arabic word means “The upright one.”

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right direction — and his sovereign Master. It is precisely because of this "sacred alliance" — the most precious legacy of Abraham to his descendants, of which the Arabs through Ishmael are the hereditary guardians — that Abraham earned the illustrious title of "the friend of God" — Khalil Allah.

The example of Abraham.

Here it is suitable to refer once more to the above-mentioned verse and to meditate upon it. The verse teaches us that the best religion is to put oneself openly at the disposal of God, to serve Him, to do good, to follow the doctrine of Abraham in all respects, according to the good natural direction. This verse concludes by reminding us that Abraham is the model for all the faithful since God chose him for a friend. Thus the sign of our being chosen by God is in this very fidelity to Abraham.

God, the Most High, to show us how highly He prizes this "alliance", made Abraham suffer the most terrible trials. Abraham was not found wanting; he did not betray the pact. Faithful to the alliance, he accepted without hesitation and with superhuman courage all the sacrifices that the "alliance" demanded. He did not hesitate to break with his protector, Azar, who wished him to bow down before idols; nor did he hesitate to sacrifice his son Ishmael with his own hands as an offering to God.

God, having sure proof of the strength of his faith and his loyalty to the pact, offered him providentially — as a proof of friendship and a sign of recompense — a ram to substitute it for his son and which he killed instead. The God of Abraham is not a barbarous God greedy for human blood. In the crucial hours of our distress He is unfailingly the God of hope, of pity and salvation. It is in commemoration of this great ordeal and of this great sacrifice whereby Abraham proved to God that he was worthy of His alliance and friendship — and also in commemoration of the ultimate and providential manifestation of the divine help from God Who never abandons His people, those who are faithful to Him — that each year Muslims throughout the whole world sacrifice in their turn a ram at the beginning of 'Id al-Kabir — the Festival of Sacrifices.

Islam essentially the religion of loyalty, of devotion and of sacrifice.

From these lessons and examples offered to us by the Qur'an it is abundantly clear that Islam, the religion founded by Abraham, is essentially the religion of loyalty, of devotion, of sacrifice, and also — let us not forget — of that saving virtue par excellence, of indestructible and invincible hope.

We belong to God, the Creator, the Provider, the Sovereign Master; to God therefore we must dedicate in heroic, resolute and total service our life and our death. Such is the essence of the teaching of the Holy Qur'an: "My prayers and my devotions, my life and my death belong to God, the Lord of the worlds" (6:163). He who does not sacrifice himself to God is unworthy of God and has lost the right to the beautiful title to call himself Muslim. Islam is the service of God; it does not accept honorary members. Islam is an alliance with God. This alliance necessarily demands ordeals, sacrifices, devotion, abnegation and in a word, heroism. All this has but one aim: to win by merit "the friendship of God" — the best and highest recompense for the soul of a believer — as did Abraham, the patron of our faith and the common father of all the faithful. As the Holy Qur'an tells us: "God has chosen Abraham for a friend."

The religion is founded on a "pact" by virtue of which we are engaged in the service of God. This service demands ordeals and needs heroism. Without heroism there can be no fidelity, no salvation. Such is the fundamental teaching of Islam when an Occidental, Frederick Nietzsche, has well understood "Islam is a religion of men founded on noble instincts," writes this admirable thinker.

Abraham is the illustration of this par excellence. That is why he is the common ancestor of all the faithful. His example is a light, guidance and an exhortation; he shows us the way and explains the aim of "the alliance with God" as a principle and "the friendship with God" as an end — such is in short his lesson. The text of the Qur'an says it in clear indisputable terms.

Islam is not the religion of some devotees who confined within the bounds of an uncertain quietism have turned their backs on the "pact." Islam is essentially a mission. Being "allies of God," our duty is to make His name loved, to defend His law and to support His reign.

This duty, the accomplishment of which by us signifies the highest moral good, is recalled by the Chapter 3:10 in these words:

"You are the best community that humanity has so far known: you order to good, you repress evil and you believe in God."

The service of God admits no division. One cannot serve two masters, God and Mammon, says the Gospel. The Qur'an does not say otherwise. That is why Islam is not only a mission, it is likewise an honour.

THEORIES OF STATE AND PROBLEMS OF SOCIOLOGY AS EXPOUNDED BY AN INDIAN MUSLIM DIVINE OF THE EIGHTEENTH CENTURY

By MUHAMMAD 'ABDUL BAQI, M.A.

Shah Waliullah (died 1758 C.E.), a forerunner of many sociopolitical theories of to-day.

In this essay I make an attempt to present to readers the socio-political thoughts of a Muslim savant of the 17th century. Most of his ideas may be identified in many respects with the most modern theories on the subject. It strikes one with wonder how a theologian, quite in the dark about the political theories of his age, could have dealt with the subject so minutely and scientifically.
thoroughness that mark him out of all the Indian literary luminaries whose contributions to the different branches of
knowledge are of a permanent value. The following few pages are a summary of the third discourse of one of his most highly
esteemed books written in Arabic, the *Hujjat a'l-Labi al-baligha*.

Ibn Khaldun and Shah Waliullah.

The book deals with the moral and political philosophy of
Islam, and is completed in two volumes. The first volume consists
of several discourses. Each of these discourses is devoted to the
critical study of a certain aspect of human life, on which are
found such universal laws as control and guide human destiny,
and as form the basis of the general principles of the welfare of
human society. In the second volume of the book, like al-Ghazali
(died 1111 C.E.), the author gives a realistic interpretation of
numerous religious rituals in order to bring out clearly their real
worth and utility and their bearing upon the development of the
various faculties of human beings.

The book as a whole may be called an objective study of
man as a social and religious being. It is in this book that Shah
Waliullah has fully displayed his encyclopaedic knowledge, his
thorough grasp of the subject matter, his acute critical power,
and above all his originality. Shah Waliullah's name may justly
be added to those of Machiavelli, Montesquieu, and others who were,
according to the late Professor R. A. Nicholson, the "intellectual
descendants" of Ibn Khaldun (died 1406 C.E.), the greatest Arab
historian and sociologist.

In the prelomenua to his celebrated history, *Kitab al-Ibar*,
Ibn Khaldun has also devoted some chapters of the first book to
the brief discussion of the main problems of sociology. Ibn
Khaldun based all his arguments on the principle of the
sociability of human nature — *al-Insan madaniyyan bi 'l-tabi'e* (i.e., Man is a social being by nature). He held that the various
social and political developments of human society were the fruit
of what was implanted in man's nature. But he did not explain
how this development gradually took place. Shah Waliullah, on the
other hand, has both given the reason and illustrated the
ways how human civilization gradually grows. "The need for
food, shelter and sexual intercourse," says Shah Waliullah, "are
common to all men in general. A knowledge of the various
methods for the fulfilment of these minimum natural demands is
inborn with every human being.

"The tendency to fulfil these primary demands," he con-
cludes, "is the chief motive, and the instinctive knowledge
for the same, which is further expanded by experience, is the
main-spring of human progress. Had a man grown up at a lonely
place far from man's habitation and had he not learnt any convention
whatever from anybody, even then he would certainly have
found in himself the tendency to satisfy his hunger, thirst and sex
appetite. He would have, then, surely coveted a female by whom
children would have been born. Thus, they would have multiplied
and gradually all the various stages of human society would have
come into existence."

In this way the author has accounted for the various stages
of human society — from a family to a State. He has further
explained how, from the idea of adorning life in its various
branches, human wants are gradually multiplied and new devices
are discovered in order to meet them. Human civilization and
progress, according to the learned author, is, therefore, the sum
total of man's achievements in the different directions which men
are unanimously prompted to have recourse to, either in order to
remove a natural want, or to adorn life in its various branches.
The unanimity of the people in accepting the general principles
from which are deduced the various methods of livelihood,
remarks the learned author, is due to some deep-rooted causes and
is not the result of a mere accident. " What would be a greater
folly," says Shah Waliullah, "than to think that this unanimity
is a matter of mere accident? Sound judgment points out clearly
that people, in spite of being scattered and of differences in
religion and disposition, are agreed on the acceptance of these
principles simply because they follow harmoniously from the
nature of the species to which they belong."

Throughout his treatment of these problems, Shah Waliullah
shows a thorough grasp of the subject with its details. While
Ibn Khaldun has given the causes of the development of society
in a nutshell, devoting more space to the symbol of its perfec-
tion and dissolution, Shah Waliullah discusses the origin, develop-
ment, perfection, dissolution and all other accompaniments of
human society thoroughly and methodically.

Shah Waliullah rejects the theory of Divine origin of the
State.

A careful study of the third discourse of this book shows
that Shah Waliullah not only had a clear conception of all the
various theories regarding the genesis of the State which are
generally supposed to have originated in Europe at a much later
period, but also a thorough knowledge of their due importance
and proper application. The Historical or Evolutionary theory,
The Force theory and the Social Contract theory — all these have
been discussed by him and to each of them he has assigned its
due place. Here he appears indeed as a most modern sociologist
far in advance of his age. Discussing the origin of the State,
though he lays much stress on the Historical or Evolutionary
theory, he admits at the same time that there is also some truth
in both the theories of Force and Social Contract in helping the
development of the State under particular circumstances. At the
stage of petty chieftaincy, for example, he contends that the
theory of Social Contract plays the main part. But at the stage
of sovereignty, he thinks, it is sometimes the theory of Social
Contract and at others the theory of Force that has been at work.

Though a theologian, the theory of Divine origin did not
find any favour with him. He neglected this theory in such a
way that we do not find any mention of it in this connection.
This cannot be ascribed to his ignorance of this theory, as it had
been found in so many books of the early and mediaeval Muslim
writers. The theory of the Divine origin of the State was an
established theory of the ancient races of Persia. The Persians
retained their faith in this theory even after their conversion
to Islam. Their adherence to the Alids was due to their firm faith
in the hereditary and divine nature of the point of Khilafat.
This theory gained great popularity during the Middle Ages and
was diffused among the Muslims through the writings of the
Batinis — believers in esoteric meaning of the Qur'an. Shah
Waliullah, therefore, cannot be supposed to have been
ignorant of this theory. He did not pay any heed to it because
he found it quite unreasonable, based on mere superstition.
This brings him, undoubtedly, nearer to us in his free thinking.
As a faithful researcher for truth he made an objective study of every-
thing and deduced his unbiased conclusions impartially and
fearlessly.

Shah Waliullah's views on the functions of the State.

His discussions of the various functions of the State, of the
qualifications of the chief, and of the ministers and other State
officials, and of their political importance, are highly creditable.
He was aware of the complexity of the State machinery and was
also equally aware of the importance of diplomacy, which is
indispensable for smooth running of a State. A careful analysis
of the arguments put forward by him in dealing with the State
machinery reveals unmistakably that he believed in the organic
theory of the State. Very anxiously, indeed, he prescribes, every
now and then, directions to keep up the balance and the normal disposition of the State. " As a stag-hunter first studies thoroughly the nature of his prey and then changing guise after guise catches it at last, similarly, he says, "a ruler should study first the nature of his subjects and then, in order to bring them under his subjugation, he should advance, retreat, stop, tempt, and change his guise as occasion may demand." In all these he advises a ruler to follow the principle that "the bond of love is stronger than that of iron." He had also an idea of the force of "public opinion". He reminds the State of its duty to impart liberal and technical education to the people, and to see that, owing to the citizen's inclination to industry, agriculture does not suffer. Referring to the maintenance of good relations between the employer and the employee, between the master and the slave, the author brings to our notice that, until each party realizes its dependence on the other, no real and permanent good relations between them can be established, and without these there can be no peace in society.

He is not a mere idealist in his outlook. There are frequent references to the political condition of his time. He has boldly discussed the causes of the degeneration of the Government and of the poverty of the masses; and has not failed to suggest remedies for them. "The abuse of public treasury by the so-called privileged classes, who receive large annuities at the hands of the rulers without rendering any service to the State, and the assessment of heavy taxes and duties upon the cultivators, artisans and tradesmen, under which they groan and their industries suffer," remarks the sympathetic author, "are the two main causes of the ruinous condition of the State in our times. A State can prosper only when the taxes are light and the number of the officials (i.e., the burden of administrative expenses) is not more than necessary."

How modern are these ideas! More than two centuries have passed since his book, the Hujsjat u-Labi al-baligha, first saw the light. But most of his thoughts on the various political theories and on the main details of administration hold good even to-day. It is a great pity that the thoughts of such a great and original thinker have not yet been made known to the modern world. I, therefore, take this opportunity of presenting in English for the first time his main ideas on Sociology, contained in the third discourse of his monumental work, the Hujsjat u-Labi al-baligha.

How the various devices of human civilization are discovered and how they are gradually developed.

The need for food, shelter and sexual intercourse is common to all men in general. A knowledge of how to meet these various needs is revealed to every human being by his very instinct. So, unless one is born defective, one possesses an inborn knowledge of such methods, as follow harmoniously from the very nature of the species one belongs to and after which one is created (i.e., one's urat nau'iyah). An instinctive knowledge of how to meet these natural demands is possessed, likewise, even by the insects, birds and other lower animals. The building of a hive by a swarm of bees, their working under one common chief, their sucking the flowers and gathering honey — all these are the fruits of their instinctive knowledge in these methods. The small birds know similarly by their very instinct what to live upon, how to build nests, how to defend themselves and to multiply. In short, for every species there are certain laws that regulate its life and control its destiny, of which an instinctive knowledge is breathed into its individuals by their own nature. On submission to those laws depends the continuity of their race.

Man also, like other animals, is favoured with an instinctive knowledge of the methods of the fulfilment of his primary needs. But at the same time he is also endowed with some other motives for his actions, which differentiate him from the lower animals. While natural pressure is the only motive for an action in the case of the latter, the former, as a rational creature, has also three other motives for his actions:

(1) Sound reasoning: The conclusion arrived at and found useful from any point of view other than the grossly materialistic. To elucidate, it may be said that, in the case of the lower animals, the direct realization of some material end, such as the satiation of hunger and thirst, etc., is the only motive for their action. But in the case of man the realization of these low material ends is not all in all. In many cases the consideration of some higher and nobler end is his chief motive. For example, the establishment of good order in the State; the attainment of perfection in character and culture; salvation in the next world, and the acquisition of name and fame — these considerations very often prompt a man to action, though they do not satisfy any of his natural demands in the sense already mentioned.

(2) Refinement: The bare fulfillment of a need is the only motive with the lower animals. But man is not always contented with bare fulfillment of his natural wants. He wishes to do a thing in a polished and refined manner, so that it may be more pleasant and delightful. For example, he seeks palatable dishes for his food; palatial buildings for his residence, whereas herbs and caves can serve the main end.

(3) Perception of utility: Human wants are endless and the methods of meeting them in the best possible way are not known to every individual. It is only the most intelligent among them who, after continuous experimentation for centuries, discover these methods; and as soon as they are discovered they are adopted, without hesitation, by all the various people. Most of the implements of human civilization discovered in different ages by the different people have been adopted by all humanity in this spirit.

Centuries must have passed before people could have gradually discovered the advanced methods of cultivation, cookery and dressing, etc.

A general knowledge of the fulfilment of the necessities of human life is breathed, no doubt, into every individual by his very instinct, but details and progressive methods are discovered by the scientific researches of ages and centuries. Thus, instinctive knowledge supplemented by the empirical knowledge of the scientists and great thinkers of the different ages form the code of human knowledge which is followed unhesitatingly by the people because on this code depend their life and prosperity.

This instinctive knowledge, however, is the mainspring of all progress. Without it empirical knowledge is impossible. And since it is an essential factor, it exists in one form or another in every individual, and is subject to further development by experience. As breathing is an essential condition for life, so is the existence of this instinctive knowledge indispensable for human progress. It indicates the life of civilization as the beating of the pulse indicates the life of an animal.

The two stages of civilization.

But the aforesaid motives are not found in an equal degree in all the individual human beings because of their difference in character and intellect. The devices of human civilization, therefore, are not the same everywhere. They vary in type as well as in degree in the various stages of human society, in the different
stages of civilization. These stages of civilization manifest themselves in the various devices which differ sometimes in class as well. Roughly speaking there are two early stages of civilization:

1. Primary: This stage of civilization is attained even by the most primitive societies, such as those of the Bedouin, the mountaineers and people living at a distance from advanced countries. This is what we call the primary stage, in which the wants and requirements of the people are few and simple.

2. The Secondary: This stage is attained by the people of the towns, populated villages and advanced countries, where intelligent men of high moral character are born. In such places there live various groups of people with common professions, tastes, and ideas. Their needs are naturally varied and large. Among them are evolved elaborate codes, customs and conventions, to which they hold fast in the various aspects of their life. This stage, in its most developed form, is the secondary stage proper.

The perfect development of this secondary stage leads necessarily to a third one. The overflow of wealth as a result of material progress breeds jealousy and contempt among the citizens. The greedy and violent among them create disorder in the society, as a result of which the common interest falls into great danger. But no individual can put these things right, so they are collectively compelled to have a chief to rule over them with justice, punish the culprits, control the strong, collect from them revenue and spend it for the common good. This is the third stage of civilization which may be called the stage of petty chiefly power.

This stage leads to a further one. When individual chiefs become the sole masters of their subjects, their wealth abounds and their forces become numerous; they begin to quarrel with one another to gain supremacy. Their mutual quarrels and wars lead, in the long run, to the establishment of an empire, because to secure the establishment of order all the petty chiefs are forced to submit to one of them (a) either by common consent, or (b) because one overcomes the rest by his superior strength. Such a powerful monarch is the virtual possessor of the real sovereignty (Khilafat kubra).

The contrivances of civilization in the primary stage of the civilized society.

There are certain devices which are to be regarded as necessary parts of civilization even in its primary stage. They may be enumerated, roughly, as follows:

1. Language: A vehicle to express what is within the human mind. Originally, language is a sound which resembles or results from certain actions, mental phenomena, or external bodies. This sound is represented by words. This is how language originated. And gradually by means of inflexion and conjugation it has been made capable of conveying different thoughts and ideas. It is further developed in the course of time, by the inventions of metaphors and other forms of speech.

2. Cultivation, plantation, water supply, etc.

3. Pottery and the manufacture of other important utensils such as water-carrying vessels, etc.

4. Taming animals and breeding cattle in order to derive benefit from them.

5. Building of houses and huts as a protection against heat and cold.

6. Making dresses out of the skin of animals or leaves of the trees or of cotton yarn, etc.

7. Having a female companion as wife. Getting her reserved by way of marriage, so that she may be exclusively devoted to him, may preserve the sanctity of his home, and may render him every possible help in the management of domestic affairs and in bringing up children, etc.

8. Inventions of the implements on which depend the arts of agriculture, plantation, irrigation, etc.

9. The system of exchange and barter.

10. A committee of firm and strong persons to preserve order.

11. A code unanimously followed by the people in deciding their quarrels, punishing culprits, repressing rebels and defending the community against intruders.

12. It is also necessary for every nation to have some such persons as should scheme for the fulfilment of their necessities, and that there be among them some wise, eloquent, brave and philanthropic persons as well in each civilized society.

The contrivances of civilization in the secondary stage.

The devices of human civilization in the secondary higher stage are more or less the same as that of the primary stage. But while, in the primary stage, the devices are crude and unpolished, in the secondary stage they are more refined and polished. By means of dividing them into different classes such as Domestic, Social and Political, etc., and testing them in the light of sound experience, high morality and the common welfare, they are rendered into such forms as make them better, more beneficial and less harmful. Thus the chief difference between the devices of the two stages is one of degree rather than of kind. (The following is a brief discussion of the articles of civilization in its advanced stage. They are discussed under several heads in a systematic way. Truly speaking, each topic is such a prominent branch of sociology that it may be treated as a subject by itself. But here we shall give only the outlines of the few chapters.)

Essential devices for livelihood.

In this chapter are discussed the various articles for, as well as the means of, meeting the necessities that human beings have to face in the secondary stage of civilization, in the different branches of life. Here the main and basic principle is that the various contrivances of the primary stage are to be judged by the standard of (a) valid experience, (b) high morality, and (c) common welfare. Now the forms that appear to be comparatively free from doing any harm, capable of rendering greater good, and nearer to the liking of persons of sound judgment, are to be accepted and the rest are to be rejected.

The main problems of this chapter that are universally accepted by people of all nationalities, in some form or other, may be roughly enumerated as follows: the devices and manners of eating, drinking, walking, sitting, sleeping, travelling, enjoying conjugal life, dressing, housing, observing the rules of cleanliness, the style of adornment, of conversation, of medical treatment, of foresight, of festivities, of fellow-feeling and of removing the dead.

The above-mentioned items are observed in some form or other by all civilized people. All great thinkers have tried to find out the best possible form of observing those conventions from their respective angles of vision. The naturalist, for example, has given more importance to the natural side of these conventions. The astrologer has put much stress on the effects of the stars, while the divines have applied the principles of good and evil to decide which is the best form. This is why there are so many ways followed by different people.
The management of domestic affairs.

By this is meant the ways and means of preserving good relations amongst the different members of the family (society) in the secondary stage of civilization. The main problems of this chapter come under the following four heads:

1) Matrimony.

Primarily the need for satisfying sexual appetite leads to the union between a male and a female. The natural affection for the children, later on, compels both to render their mutual help and assistance for the maintenance of the child. Woman is naturally better fitted than man to bring up children. Moreover in comparison with man she is more delicate, more modest, more careful and painstaking for petty matters, more submissive and more interested in outdoor activities. Man, on the other hand, is superior to her in intellect, more hardy, stronger than her in prowess, and more conscious of the sense of self-respect and responsibility. So the life of the one cannot be completed without the help of the other.

How the system of marriage with all its conventions came to be adopted.

The system of marriage with all its various conventions came into existence as a result of people realizing that the natural tendency of the male to mix with the female with an absolute freedom will lead to disastrous consequences if it is not restricted by conventions of "reservation," "prohibited relation," "the system of dowry," and the "consent of the guardians of the woman," etc. The keen sense of the males for the respect of their females made these conventions more powerful. These conventions are, however, all reasonable and a thorough study of them will reveal to the student how wisely they are adopted.

Marriage with the nearer relations (bound with the kinship of blood), for example, is prohibited for two reasons:

(i) There is naturally no genuine inclination for sexual union between a male and a female who are the branches of the same root or from the same branch.

(ii) Had such relations been permitted, then, considering that the guardian's will prevails, the female could not have always exercised her right for the free choice of her husband. An accomplished and wealthy girl could have, then, scarcely married after her own choice an outsider, because the greedy guardian would have personally been tempted to covert her for her wealth and accomplishment and his opinion would have certainly prevailed.

The bridegroom is to pay a certain amount as dowry to the bride, because it is the bridegroom who generally seeks the hand of the latter.

In order to popularize legalized marriage, and for the purpose of circulating the news and adding to the grandeur of the ceremony, it has been regarded a convention to hold a walima or a feast after marriage where the invited guests are entertained with varieties of entertainment. For these reasons and some others which are omitted, as they are too well known, the universally accepted form of marriage has been thus: that it should be a contract for union between a male and a female, of non-prohibited class, executed in the presence of a gathering, with a bridal dowry, with the consent of the guardian of the bride; and that the husband, henceforth, should be responsible for her maintenance; and that she should obey the former; look after his domestic affairs and serve him sincerely in all possible ways. This form of marriage is quite in keeping with the nature after which God has created mankind and so it suits the people of all countries.

If the married couple do not pull together well, the continuity of the relation becomes harmful to both. Divorce is therefore legalized in such cases, though it is the worst of all legalized things. But in order to avoid the evil effects of hasty divorce, the observance of certain conditions has been made obligatory.

The observance of an 'iddat — the period of waiting in which a divorced woman cannot marry — after divorce is made obligatory. In case of the death of the husband the wife is required to observe another 'iddat period during which she is not allowed to re-marry, as a mark of respect for the sanctity of marriage, to the revered memory of her companion in life and also to escape confusion with regard to the paternal lineage of the child.

2) Guardianship of the children.

The guardianship of the children goes, naturally, to the father as he is better fitted to look after their well-being. Obedience of the children to their parents has been regarded as obligatory by all people of different nationalities. In lieu of the hard labour that the latter had to take in bringing them up and training them.

3) Lordship and servitude.

Since all people are not equally intelligent, nor are they equally competent to direct and control, they may be divided into two classes:

(i) Those who lead and control; and,
(ii) Those that obey and carry out instructions.

By the mutual help of both the classes worldly affairs are carried on. Each of them, however, should realize that the life of the one depends upon the help of the other. Without such a permanent good understanding between them no mutual help can be forthcoming.

4) Fraternity.

Often it happens that a man is visited by an emergency or calamity which he cannot meet or overcome without the help of others. And since all men are equally subjected to such emergencies, they have to start certain fraternal and mutual-benefit societies to meet them. To help the poor and the distressed is regarded as a duty by every civilized people and therefore has sprung up the idea of the establishment of fraternal and mutual-benefit societies.

The needs of an individual are generally of two classes:

(i) Those which cannot be fulfilled until someone unselfishly undergoes certain positive and heavy sacrifices in order to help him; and,
(ii) Those which do not require such positive and heavy sacrifices.

For the fulfilment of the needs of the former class the systems of inheritance, gifts, endowments by the nearer kinsmen have been introduced. For the removal of the latter the mutual-benefit societies, etc., have been started.
Mutual dealings.

The necessities of life are ever increasing. The project of fulfilling these necessities in the best possible way leads people to be divided into different groups — each one engaged in the supply of a need of one kind only. This, however, necessitated the various systems of exchange, sale, hire, lending and other forms of mutual help. Many professions also are the outcome of the above idea. Taken all together, they are to be called mu'amalat or mutual dealings.

When one group of citizens produced any kind of goods in excess of their needs, they exchanged them with those produced by others, in order to fulfil their other requirements. This (i.e., the exchange of goods for goods, or barter), was the only form of sale at the early stage of civilization when money had not come into use. Money was introduced at a later stage in order to remove the inconveniences of barter. Gold and silver were universally recognized as standard metals on account of their (a) portability, (b) cognizability, and (c) utility.

The main sources of earning are as follows:

1. Agriculture.
2. Cattle-breeding.
3. To acquire useful things from the land, the sea, mines, trees and animals.
4. Industries, such as (a) carpentry, (b) blacksmithery, (c) weaving and such other arts as give anything a form of utility.
5. Trade.

(6) State service.
(7) Supply of all sorts of human wants (order-supply).

Specialization of industries.

With the progress of civilization and refinement, specialization began. Everyone directed his whole-hearted energy to the production of an article for which he had the best efficiency. Considerations of place also played a great part in the specialization of industries.

The management of the State cannot attain perfection until all its citizens are bound together with the tie of sympathy and fellow-feeling, which demanded that the needy should be given opportunities to fulfil their needs gratis. Thus originated the systems of giving gifts (biba) and loans (atia). There is, however, in every State a group of citizens who are extremely poor. In order to help such people the system of sadaqa or public charity came into existence.

The mutual dealings of the citizens in the transaction of worldly affairs gave rise to the introduction of the various systems of tenancy, partnership, lease, company and agency. The needs for the execution of deeds, deposits, etc., gave rise to the systems of witness, documents, mortgage, and surety, etc.

These various branches of mutual dealings, in some form or other, are to be found among the citizens of every civilized State.

This second stage leads to a third one in which politics becomes the most absorbing topic: but this we shall deal with in another article.

PILGRIMAGE TO MECCA

By AL-HAJJ ‘ABDEL KARIM HERBERT

"As I remained seated in the Plain of ‘Arafat for a few moments’ reflection after the Mid-day Prayers had been recited, I wondered if there was anything in the world to compare with this polyglot gathering of people from all corners of the earth, all assembled in a common purpose"

Here we come, O Lord! Here we come!

Although I first took an interest in the religion of Islam while among the Indian population of South Africa in 1942, it was really by living among the Arabs that finally made me decide to embrace Islam. I am very happy that I made this decision, and also that I have been permitted to perform the Pilgrimage to Mecca.

In 1947, I was fortunate in securing employment with one of the largest firms of Arab merchants in Sa’idi Arabia, situated at the seaport of Jeddah. As I was a Muslim and able to speak some Arabic, I was soon accepted as "one of the family" by my employers, who reposed a great deal of trust in me and treated me like one of their own sons. While in Arabia I always wore the Arab national dress consisting of a white robe, a red head-dress with the black camel-hair rope, and a black cloak embroidered with gold. I found this dress much more comfortable than European clothes in the hot, humid climate of Jeddah.

As a Muslim, I joined in most of the local activities of the town and received much kindness and hospitality from the people. When the time for the Pilgrimage drew near, I applied to the Viceroy of the Hejaz for permission to make the Pilgrimage, as most European converts to Islam are required to wait two years before going to Mecca, so that they will have time to become well acquainted with the necessary formalities and customs.

On the eve of the Pilgrimage, my employer brought me the good news that His Royal Highness, the Viceroy, had granted my request on my employer’s recommendation, and that I should make myself ready to proceed to Mecca early on the following morning, which was the seventh day of the Muslim month of zu ‘l-Hijja — the month in which the Pilgrimage is performed. My excitement at this news can be readily imagined.

Next morning, therefore, in accordance with the custom that has been observed since the days of the Prophet Muhammad, I bathed and dressed in the pilgrim costume known as ibram, consisting of two pieces of seamless white material, which denotes the equality before God of all people on earth, whether kings or peasants, rich or poor. I then made the Niyāt at-ibram — the intention of dressing in pilgrim garb for the purpose of performing the Holy Pilgrimage. About eight o’clock in the morning, after packing a case with a change of clothes, I met the party consisting of my employers and other friends who had with them three or four cars, and, reciting the prayer for the intention of performing Pilgrimage, we set out on our way to Mecca. To-day, everyone was dressed alike, in pilgrim costume, and I felt a strong spirit of brotherhood prevailing. On our way we repeated the words: Labbaik Allāhumma labbaik! la sharika laka, labbaik! — "Here we come, O Lord! here we come! Thou hast no partners, here we come!" These words are repeated by all pilgrims on their way to Mecca for Pilgrimage.
The reason and meaning behind kissing the Black Stone.

The first of my duties was to make tawaf, which consists of seven circuits around the Ka‘ba and repeating certain prayers under the direction of a mutawaf — a person qualified to instruct pilgrims in the many ceremonies necessary for the proper performance of the Pilgrimage. During this ceremony, it is the custom, although not obligatory, to touch or kiss, as a mark of love, the Black Stone, which is set in one corner of the Ka‘ba. Incidentally, this Black Stone is probably the only part of the building which the Prophet Abraham used in re-ereciting the dilapidated building of Mecca. This is why the Muslims kiss this stone. The seven circuits performed, we stood in front of the door of the Ka‘ba, which is set at a height of about six feet, and placing our hands on the bottom ledge of the door, we prayed for our relations and friends and asked certain blessings of God. We then recited two prayers at the ancient Maqam Ibrahim — or the Standing Place of Abraham, at which place, tradition has it, Abraham stood to direct the building operations of the House of God at Mecca. While in the Mosque, we drank some water from the famous Zem-Zem well, that miraculous spring revealed by God to Hagar when she was wandering in the desert dying of thirst with her son Ishmael, the father of the Arabs. This water, in common with mineral springs throughout the world, has curative properties, and is also considered to be specially blessed by God.

After giving some aims, we left the Mosque for the ceremony of idār, or running between two small hills called Safa and Marwa. This is done seven times, mostly at a walking pace, quickening to a run between two points marked by green stones set in the wall of the street al-Ma‘ṣā. It is interesting here to note the mystic significance which the number seven has in all religions and cults. The running between Safa and Marwa is performed by the memory of Hagar’s patience in adversity. The ceremonies, both inside the Great Mosque for tawaf, and outside the Mosque for idār, can be performed comfortably within an hour and a half.

The Plain of ‘Arafat during the Pilgrimage season.

After resting a little and taking some light refreshment, for these ceremonies are rather tiring in the summer heat, we prepared to make our way from Mecca to the Plain of ‘Arafat — about fifteen kilometres distant, to join the great assembly of pilgrims from almost every country in the world. In normal years, the number of pilgrims who congregate on the Plain of ‘Arafat on the Day of the Standing may be nearly half-a-million. As we approached the Plain, the stirring sight of thousands of gaily-coloured tents met our eyes, stretching over the whole length and breadth of the Plain. The inside walls of most Eastern tents are decorated with colourful designs, with the colours red, blue and yellow, and green, the Prophet’s favourite colour, predominating. In honour of the Prophet, the national flag of Saudi Arabia is dark green with the words La ilaha illa 1-Lab, Muhammada r-Rassulu 1-Lab — “There is no god but God, Muhammad is the messenger of God” — embroidered on it.

The polyglot assembly at Mecca is unique.

We eventually found our tents, which had already been erected by the advance party who came the previous day. Despite the thousands of small parties, friends, families and small national groups, the whole scene was one of orderliness and cleanliness. When I made the Pilgrimage for the first time...
in 1947, there were with me in one tent a Hejazi, a Turk, an old Indian Maulavi from Bombay, a military officer from Morocco, a boy from Aden, and a seaport official from Alexandria in Egypt. Throughout the day many people came in to visit us and to drink the ceremonial cup of coffee or Arab tea. These visitors came from such far-flung places as Karachi, Bombay, Madras and Calcutta; Istanbul, Cairo and Alexandria; the Sudan, Morocco, Durban and Johannesburg; Mombasa, Zanzibar, and so on.

We passed the day in appropriate conversation and recitation of the Holy Qur'an, and also joined in the special prayers for forgiveness at Jebel al-Rahma, or the Mountain of Mercy, which is a small hill situated in the centre of the Plain of 'Arafat. Throughout this time, all are dressed in the pilgrim garb, no head covering being allowed for the men, although one is permitted to use an umbrella for shade from the strong sun. The more zealous of the pilgrims go bare-footed, as I myself did in 1948, when I performed the Pilgrimage for the second time.

As noon approached, everyone made preparations for the Mid-day Prayer. When the people in each tent have made the necessary ablutions, the Azan, or Call to Prayer, is made by a self-appointed Muezzin, and one man, usually one held in respect for his learning, or by reason of his being an important guest, is pushed forward to be Imam, or Prayer Leader. Now, all over the Plain, hundreds of little groups were beginning the Noon Prayer with the words Allahu akbar — "God is the greatest". The sight of all these people praying, with their faces turned towards Mecca, is indeed a stirring one. As I remained seated for a few moments' reflection after the Prayers had been recited, I wondered if there was anything else in the world to compare with this polyglot gathering of people from all corners of the earth, all assembled in a common purpose.

By this time, one's thoughts took a more material aspect, and were directed to lunch, as a cloth was being laid in the tent and dishes of food were brought in. At last, with a cry of Bismillah ("In the name of God"), the host invited all present to be seated and to eat their fill. The food, of course, varies according to the custom of the country from which the pilgrims come. In our tent, we indulged in large dishes of rice, faced with almonds and sultanas; dishes of various cooked vegetables with their appropriate sauces; mutton and chickens; wholesome loaves of Arab bread, followed by sweet dishes and fruit. No one was ever refused hospitality and no one is allowed to go hungry so long as there is food remaining. Also, throughout the day, one gives all one can in the way of alms to assist the poorer pilgrims who have, in all probability, made the whole journey to Mecca from their own country on foot. Some of the West African pilgrims have been as much as ten years on the journey, taking employment for a while at the various towns they pass on their way.

Following the Arab custom, when my appetite was satisfied, I left my place with an exclamation of al-Hamdu li 'l-Lah — "Thanks be to God" — and washed my hands and mouth, then reclined on cushions while strong Arab coffee or tea was served. At this time of the day there is no blame if one falls asleep in the drowsy heat of the early afternoon as the conversation drones on and on, and one by one the heads nod and the eyes close.

After an hour or so I was awakened by the call of the Muezzin for the Afternoon Prayer. When the Prayer was over, refreshing mint tea was served. Now that the hottest part of the day was past, it was pleasant to stroll among the tents and exchange greetings here and there in the words used by Muslims the world over: as-Salaamu 'Aleykum! — "Peace be upon you!"

An English Muslim and his wife both clad in ihram regulation clothes. A male pilgrim covers himself in two unused sheets of cloth and the female pilgrim in her normal clothes, but her face must be uncovered.

Ihram emphasises visually the fundamental spiritual and moral equality between man and man.

The return journey to Mina.

As sunset drew near, preparations were made for the trek from 'Arafat to Mina, where the final ceremonies of the Pilgrimage are held. Tents were being struck and packed, with the exception of the "cookhouse," which was left until the last, as it is usual to take a light meal after the Sunset Prayer, before leaving the Plain.

The Mid-day and Afternoon Prayers are recited silently, but the Sunset Prayer is recited aloud, and I experienced a feeling of world-wide unity and brotherhood as I listened to the Prayer-Leaders of the various little groups reciting the familiar words of the opening chapter of the Holy Qur'an, called "al-Fatiha," followed by the lusty "Aameen" of the worshippers.

Directly after the Sunset Prayer we ate our evening meal, after which we drank the usual coffee or tea, and arranged eleventh hour details for the last part of the Pilgrimage.
Already the whole Plain presented a scene of confusion as each party took the road, either in private cars, taxis, buses, lorries, on camel-back or donkey-back, or even on foot. As there is very little twilight in this part of the world, it was quite dark by this time, but the countless lights from the vehicle headlamps and from lanterns made up for the lack of natural light. Despite the lack of traffic control as judged by Western standards, I could not help admiring the efficient way in which the Arab police, all of whom were barely distinguishable from the rest of the pilgrims, controlled the movement of the half-a-million people from the Plain of 'Arafat to the small Arab village of Mina. Here in the West we would have made special traffic routes, with white armletted traffic police every few yards, motor-cycle police, wireless cars, and so on; but here the cry was “Keep moving!” as the unofficial convoy moved forward on the journey to Mina. I considered this deployment a miracle of traffic control as, in most parts, the road is no more than a sandy track and every now and then one passed vehicles stuck in the sand at the side of the road.

The symbolic ceremony of Stoning the Satan at Targeto.

Following the age-old traditions, we made a short halt at a watering place on the road called Muzdalifa, where it is the custom to gather seven small stones about the size of a pea. At long last, we reached Mina, which has “one-way traffic” rules through its two narrow streets. I, being among the lucky ones, was lodged in a house with our party, although most of the people were busy pitching their tents which had sheltered them during the day on the Plain of 'Arafat. As soon as possible, we made our way through the crowded streets to a stone obelisk at the end of the village known as Al-Shaitan Al-Kabir, or the Big Devil. We threw our seven stones at this obelisk with a cry of Bismillah, Allahu akbar — “In the name of God, God is the greatest.” This ceremony signifies our hatred of evil (symbolised by the stone obelisk), and our resolution to lead better lives henceforward. On the two succeeding days of the stay in Mina it is necessary to throw seven stones at two more obelisks — Al-Shaitan Al-Watani (or the Middle Devil) and Al-Shaitan Al-Saghir (or the Small Devil). By the time one eventually reached
one’s domicile, whether stone-built house or tent, it was long past midnight and the strain of the constant movement throughout the day made sleep doubly welcome. On the next day, in order to complete the customary essentials of the Pilgrimage, it is necessary to remove a minimum of three hairs from the head, when the state of Ihram (Pilgrimage) may be assumed to have been fulfilled. Many of the pilgrims shave their heads to fulfil this ritual. One may now dress in normal everyday clothes, as this day is the Feast of the Sacrifice, known as ‘Id al-Adha, when a sheep, cow, or camel (according to one’s means) is killed in memory of the time when Abraham was told by God in a vision to sacrifice his son, but, when on the point of making this sacrifice, he was told to hold his hand and to kill a sheep instead, as a token of his good faith. It is the custom to give the meat of the sacrificed animals to the poor.

Mina had overnight been transformed from an ordinary little Arab village into a veritable town, with its streets and houses full of pilgrims enjoying the Festival in an atmosphere of gaiety and bonhomie, while the mountain slopes surrounding the village were thickly dotted with thousands of colourful tents which yesterday were pitched on the Plain of ‘Arafat. The varied dress of the many nationalities made the scene very colourful, while, at night, the town was ablaze with light and the hillsides were starry with the lights from the lanterns in the tents. I exchanged visits with friends old and new and wished them ‘Id mubarak! — a Happy Feast!

On the first day of the Feast I went with my friends to visit His Majesty King ‘Abdel ‘Aziz Ibn Sa’ud, who holds “open house” at his temporary palace at Mina, and, with a warm handshake, receives the greetings of all who wish to visit him. Arab coffee or iced lemonade is served to each guest, who, when he leaves the King’s presence, takes with him a feeling of well-being and brotherhood, radiated by Ibn Sa’ud’s strong personality.

While I was at Mina during my first Pilgrimage in 1947, I was in a friend’s tent listening to a battery radio set, when I heard a lecture given by a Muslim religious leader from Regent’s Park, London, to whom I had first made my profession of my belief in Islam. The lecture, which was on the subject of Abraham’s willingness to sacrifice even his own son, came over very clearly, and the radio set completed the link between London and Arabia, and gave one the feeling that the world was indeed a small place.

The Feast celebrations continued for three days, during which opportunities were taken for the discussion of international problems, both political and social, in an atmosphere of friendliness and sincerity, without the overhanging suspicion of intrigue which unfortunately prevails at so many of the present-day international conferences. However, many of the pilgrims left Mina at the end of the second day and returned to Mecca en route for Medina, where they went to visit the tomb of the Prophet Muhammad.

At the end of the third day, the “phantom town” of Mina once more undergoes a change, until on the next day it settles down to the everyday dreamy life of an ordinary little Arab village, and the Pilgrimage is over for another year.

I may mention that, as transport facilities improve and more accommodation is provided, increasing numbers of pilgrims are expected. A special Post Office is set up at Mina, where telegrams of congratulations on the Feast may be sent to any part of the world, and a modern public-address system has been installed, both at the Great Mosque at Mecca, and on the Plain of ‘Arafat, so that the vast congregation may hear the sermons which are preached on this occasion.

The pilgrim returns home, happy in his heart, that he has been able to accomplish this important and blessed pillar of Islam, and expresses his thanks and appreciation that under the present rule of King Ibn Sa’ud he has been permitted to carry out his obligations without fear of being killed or plundered on the desert roads, as was very prevalent before the accession of this great Arab ruler who is loved and respected by all who know him.

INDONESIA MERDEKA
The Fifth Anniversary of Indonesian Independence
(August 17th, 1945 — August 17th, 1950)

By P. H. ROFÉ

“For five years now, the Indonesian people have been working hard to make themselves worthy of their newly-acquired freedom, destroying the old order, rebuilding and reforming. Ever on their lips is the word Merdeka. It is used as a greeting on entering a house, it figures at the commencement of speeches and letters, and has been given as a name to children, hotels and town squares. The meaning of this word is freedom. Indonesia is, in truth, a glorious example of others, who are still fighting for their right to freedom of foreign domination and repression, so that they may likewise acquire international recognition of those rights all free peoples”

Freedom at last.

It is now five years since the red and white flag of Indonesian independence first fluttered freely in the breeze. Five years since President Sukarno made his brave bid, under the shadow of Dai Nippon, for Indonesia henceforth to occupy her rightful place among the free nations of the world.

No date is more well known, more cherished among the inhabitants of all those islands formerly termed the Dutch East Indies, than August 17, 1945, when they became members of a free and independent nation, no longer to be subject to foreign exploitation and domination. At that time, their independence was largely theoretical. Before it could become a fact, the people had to wait first for the departure of the Japanese army of occupation. Then they had to give their life-blood to resist Dutch attempts with armed force to re-occupy the islands and proclaim them once more a part of the Netherlands’ Empire.

Four years of struggle and suffering lay ahead of the Indonesian people in 1945. It was not until December, 1949, that they obtained international recognition of that independence which they had been proclaiming as a fact to the outside world for four long years. At last the sovereignty was transferred from the Hague to the national leaders, and on December 27, 1949, the first Cabinet of the Republic of United Indonesia was formed.
The Federated States to have one central government.

Indonesia consists of a number of islands of the Malay archipelago, stretching from west to east over an area nearly as broad as Europe. In this area there are hundreds of languages spoken by numerous races. In common they have the factor of their Malay origin, their occupation by the Dutch for 350 years, and many identical traditional observances. The majority of the inhabitants of the more westerly islands are Muslims.

The more prosperous and populated island of the group is Java, and it was from mid-Java that the revolutionary movement first gained its strength. In mid-Java is the chief centre of ancient Javanese culture, Djogjakarta, a town where Western influence never gained the ascendancy, and where to-day the population of about 200,000 continue to observe their ancient customs, in an area which has known Hindu, Buddhist and Muslim culture. In Djogjakarta was formed the first independent Indonesian government. Later, when a more modern and larger town was required as a capital for the whole archipelago, Djakarta (formerly named Batavia), in North West Java, was chosen.

In Djakarta used to sit the federal government, named the Republik Indonesia Serikat, or "Republic of United States of Indonesia" Government (R.U.I.S., as distinct from R.I., the Djogjakarta). Most of the leaders of the R.I.S. government were formerly in Djogjakarta in the early days of the revolution, and later moved to Djakarta, the cosmopolitan centre where are all the foreign diplomats and representatives.

In July 1950, a conference was held in Djakarta with representatives from all the various local governments of Indonesia, with a view to forming one central government to administer alone the entire Indonesia territory, by the fusion and unison of the various present governments. At first, there were some minor disagreements, both Djogjakarta and Djakarta seeking to become the capital of the new State. Finally, Djakarta was chosen, as being the most expedient centre. It was decided to form the new government in August or September this year. Accordingly the new government proclaimed by President Sukarno on August 17, 1950, is to be known as the Republik Indonesia government. The new State will from now on be known as the Republic of Indonesia.

When Indonesia was first proclaimed an independent State on August 17, 1945, it was known as the Republic of Indonesia.

Through four years of struggle for freedom, it retained that name until the Round Table Conference in the Hague in November, 1949, agreed to the establishment of the Republic of the United States of Indonesia on December 27, 1949.

However, because the structure of a federal government with sixteen separate governments for each of the States, fifteen of which were organized by the Dutch during the military and political actions against the Republic of Indonesia, was unsuited to the needs of efficient and progressive government in that country, the people of the fifteen States voted through their State legislatures to disband their separate governments. On August 15, 1950, the Indonesian House of Representatives and Senate voted overwhelmingly to amend the R.U.I.S. constitution and two days later the Republic of Indonesia was proclaimed.

Some personalities of Djogjakarta.

(1) The most popular figure in Indonesia to-day, apart from President Sukarno, is undoubtedly H.H. Hanemo Buwono IX, Sultan of Djogjakarta, and Minister of Defence of the R.I.S. government. Thirty-eight years of age, he was educated in Holland. His extremely democratic views are well known, and from the first he co-operated wholeheartedly with the Nationalist movement. The Sultan is to-day considered the symbol of Indonesian unity.

(2) The Minister of Religion in the R.I. government was Muhammad Fakh Fisan, born in 1904 in East Java. He attached himself early to the Muhammadia Party, later to the Masjumi (the principal Islamic political party in Indonesia to-day). An Arabic scholar, he has translated Arabic works into Indonesian Malay. His other interests include commerce and journalism, and he takes a keen interest in all that is happening in other parts of the Islamic world.

(3) The former Minister of Education, Sarmad Munginsar-koro, is an ardent nationalist, and was long associated with the Nationalist movement led by President Sukarno. He was strongly opposed to any form of compromise with the Netherlands government. He is very keen for the youth of to-day to retain their interest in their own traditional culture, and yet to discard those forms of regional observances which stand in the way of a broader conception of Indonesian unity.

The Minister of Religion, Muhammad Fakh Fisan, in the outgoing Hatta Government

OCTOBER 1950
Islam in Indonesia.

With the exception of the island of Bali, of which the inhabitants are followers of Hinduism (with a Buddhism minority), and such parts of Indonesia as are inhabited by primitive head-hunting savages, the whole of the population is Muslim.

Islam in Indonesia presents a very different aspect from that of the Arab countries or such States as Pakistan. The first converts in Java were made at the beginning of the 16th century, where Islamic teaching was available from Muslim traders on various parts of the coast. In mid-Java was the powerful Hindu kingdom of Mataram, which only collapsed in the 17th century. Here also are to be found some of the world's most impressive Buddhist ruins. Islam was only able to gain ground in this country by showing respect for the popular beliefs and traditions. The people learned to abandon their idols and assert the unity of God, while they found nothing incongruous in retaining their beliefs in a host of invisible forces, inhabiting trees, plants, stones, etc. Islam has here effected an advancement in the intellectual attitude to the cosmos; while beyond adherence to the Unity of God and the Prophethood of Muhammad, little has changed in the ancient, profoundly mystical spiritual life of the Javanese country-dwellers.

Little is known of Islamic observances to the average Indonesian. Sixty-eight per cent of the population engage in agriculture, and the average daily wage is 1d. Under such conditions, few have had the opportunity to learn much. Among 65 million Indonesians, 90 per cent are totally illiterate; under Dutch colonization, just before the war, only 600 pupils out of the population of the entire country received higher school education. To succeed in life commercially, they were obliged to perfect their knowledge of Dutch. Thus, with their intellectual efforts expended on Dutch and Malay in addition to their own language, few had the means, time or energy left to be devoted to Islamic or Arabic studies, though many tried to learn the Qur'an by heart, while almost totally ignorant of the meaning of what they recited.

In Sumatra are to be found the most pious and instructed Muslims. In mid-Java, few pray regularly or fast during Ramadan. This, however, is to be attributed rather to economic causes than to negligence. Festivals are everywhere celebrated with great rejoicing, though few understand their full significance and origins. Yet it may be truly said that the people of Java are Muslims at heart, even if they are under-instructed from the theological point of view. In many cases their mystic, intuitive temperament compensates largely for the lack of scholastic accomplishments.

Plans for the future.

The Indonesian government is battling bravely with all the various and manifold problems created by the achievement of independence. Everywhere there is a lack of prime necessities; hard currency, teachers, materials, housing, doctors, etc. The entire

(Below) 'Id al-Fitr in Djogjakarta in 1949
This was the last occasion on which the leaders of Indonesia were still in Djogjakarta. This year they celebrated the 'Id festival in Djakarta (formerly known as Batavia).

From left to right: The former Minister of Religion, Muhammad Fakih Usman, President Sukarno, Dr. Hatta, the former Prime Minister, Dr. Sukisman, President of the Majlumi (Muslim Party), H.H. Sultan of Djogjakarta, and Mr. Asfaat, the Minister of the Interior in the newly constituted Dr. Natsir's Government.
race is making an effort to achieve miracles in the next few years. The country is wealthy and supplies materials badly needed by countries of the dollar-zone. Formerly the profits from such products went overseas to Holland, while the peasants continued to starve in their ignorance. Now it will shortly be possible for the people of Indonesia to benefit personally from the proceeds of local industries. The government wishes first of all to raise the purchasing power of the average citizen.

With increased purchasing power must come a more advanced education. Where before 600 students attended advanced Higher Schools, to-day 9,000 have these facilities. Schools are overcrowded, classes are too large. Yet, step by step, all these problems are being solved. More and more books are being translated into Indonesian Malay (which unlike that of Malay, is exclusively written in Roman characters), and the country has a total of 67 daily newspapers, appearing in Malay, Chinese, and Dutch. The Dutch language has been entirely eliminated from all modern education, and replaced by Malay, as a teaching medium. English is now taught everywhere as a medium of communication with Western races, and to enable students to follow technical works published in that language.

Plans are being made to encourage more Indonesians to trade (formerly only 5 per cent of the population engaged in commerce). By this means, it is to be hoped that Chinese profiteering and exploitation of the people will gradually be abolished. To-day the markets are still full of Chinese manufactured substitutes for many British and American goods, spurious articles that are being sold to the ignorant purchaser at many times the cost of the genuine article. The latter is frequently unavailable owing to import restriction.

Java is considered over-populated, and plans have been made to re-settle numbers of families in different under-populated islands. The people still demand that Holland hand over Irian (Dutch New Guinea) to the Indonesian government. Irian is one half of the world’s second largest island. Formerly a part of the Dutch East Indies, it has not yet been ceded to Indonesia, of which it forms a part linguistically and geographically.

Meanwhile, the Islamic political parties continue their work of educating the masses in a better knowledge of their religion. An Islamic University is now being created in Djogjakarta, and schools are active in disseminating theological instruction and Arabic grammar.

For five years now, the Indonesian people have been working hard to make themselves worthy of their newly-acquired freedom, destroying the old order, rebuilding and reforming. Ever on their lips is the word Merdeka. It is used as a greeting on entering a house, it figures at the commencement of speeches and letters, and has been given as a name to children, hotels and town squares. The meaning of this word is "Freedom". Indonesia is, in truth, a glorious example and encouragement to all those countries, Islamic and others, who are still fighting for their right to freedom and independence, desirous also of throwing off the yoke of foreign domination and repression, so that they may likewise acquire international recognition of those rights which belong to all free peoples.
MAHYA
Illuminated Inscriptions of Turkey
By NECATI DOGANBEY

In the nights of sacred fasting and on festivals the skies of Istanbul are lighted with illuminated drawings and inscriptions, such as "Allah", "Muhammad", "Welcome", "Farewell", and similar verses, hung between two minarets of many of the mosques. Those who are not familiar with the customs of this city gaze at these lights with great interest and admiration. These illuminations give an impression as if, to prepare such inscriptions, a heavenly hand had selected some stars from the sky and had placed them there.

These illuminated inscriptions, which can be seen nowhere else in the world but Istanbul, are called Mahya, and the artist who installs them is called Mahyaçi (Mahya maker).

What is Mahya?

This illumination has to be fixed on three thick ropes or wires between two minarets of the mosque, one of the ropes being the main line and the other two being used to arrange the positions of the oil light bulbs (or electric bulbs) which form the letters illuminated. Every single bulb that forms part of the letters of the sentence intended to be illuminated must be placed locally one by one between the ropes. They could not be prepared beforehand and strung up afterwards.

During the fixing of these illuminated inscriptions the oil light bulbs, hung on the ropes before being fixed at their proper level, begin to swing around and trace curves of light in the darkness, giving a poetical appearance like the falling of hundreds of stars. The fixation of these bulbs on the main rope is an operation that requires great experience. Only very well-trained and qualified specialists undertake and complete the work easily and without failure.

Before the installation the specialist in charge has to make a sketch and fix the level of every bulb to be strung and mark its position on the paper. But this is a hard job. One is confronted with some mathematical problems and consequently good mathematics are also needed. Sometimes a little mistake in the mathematical operations may cause considerable disorder in the line of the sentence to be strung. To locate such a mistake is a matter as difficult as to calculate a small figure among a total of thousands.

The difficulty of this art can easily be realized and understood from the fact that even the best master of the art needs a staff of 6 persons and 15 days to complete an installation of this kind. Since the early days of the beginning of this art until the present time, in every historical period that has passed so far, not more than two or three artists have existed in Turkey who could be considered as past masters of the art. Perhaps the talent and ability of creation in this direction is a natural impulse that could only be bestowed by the grace of God.

How this art was created.

During the period of Sultan Ahmed I, a calligraphist named Ahmed Kefevi, one of the muezzins of the Mosque Fatih (Mehmet the Conqueror), decorated a wonderful inscription on four corners of a large cloth and presented it as a gift to the Sultan. Ahmed Kefevi received a warm reception and considerable offerings from the Sultan. The calligraphist then ventured to make the following request of the Sultan: "If your Majesty would be gracious enough to order me to do so, I should be honoured to string and illuminate the same inscription between two of the minarets of the Sultan Ahmed Mosque." It may be remarked in passing that this mosque is the only one that has six minarets, built under the orders of Sultan Ahmed I.

Many of the statesmen objected to this request and claimed that such a work could not be realized and that the calligraphist had requested this in order to secure some benefit for himself. At last in spite of the statesmen's insistence on not placing any money at the calligraphist's disposal, the Sultan allowed him to start the installation of a Mahya between the minarets of the Sultan Ahmed Mosque. Not long after this the calligraphist Kefevi proceeded with the work, and on a sacred night was successful in completing for the first time in history the installation of an illuminated inscription in space, and thus his name has been enrolled in immortal fame. This event of inscribing in dark space illuminated verses from the Holy Qur’an, expressive as celestial light, has a world-wide importance (1026 A.H.).

The honour of creating the art of illuminated inscriptions (Mahya) belongs to the Turks. Indeed very few people know this fact. This Turkish art, which was made known some 300 years ago, has since become a tradition, and still exists at the present time.

The name of Ibrahim Muteferrika must be mentioned among those who have helped to improve this art in Turkey. The commencement of this improvement began in the period of Sultan Aziz. But the climax of the art was reached during the reign of Sultan Rashid and the last Caliph Majid. With the aid and interest of the imperial Princes and Beys even the interiors of the mosques used to be illuminated with such inscriptions extended from the top of the crescent down to the floor. It is generally supposed that this was the best period of the art. Prince Seyfeddin, son of Sultan Aziz, had learned this art from the master craftsman ‘Ali Ceyhan, who is the only living artist.
at present and has installed many Mahyas.

The Republican Government has also given the necessary consideration to maintain the importance and dignity of this art, that always attracts much interest from tourists and from citizens of other provinces. However, for some time this art became neglected owing to lack of artists, most of whom had died.

To face this difficulty the Government immediately took the necessary steps and authorized the Department of Religious Affairs to train new personnel and resuscitate the art of Mahya.

The master craftsman muezzin 'Ali Ceyhan is entrusted with training new artists in this area, and is now fulfilling his duty in a praiseworthy manner. This training is directed chiefly towards home requirements, but the participation of foreign students of other Muslim countries in the benefits obtained from the unique Mahya master of the world would not only increase the eternal fame and pride of Islam but, at the same time, on holy nights many places of the Islamic world would be lit by the wonderful sight of Mahyas announcing verses from the Holy Qur’ān and this splendid tradition would be inherited by Muslim generations of the future all over the world.

"ROUSE THYSELF FROM SLEEP, FROM DEEP, DEEP SLEEP"

(Translation of a Persian Poem in imitation of Sir Muhammad Iqbal)

By MUHAMMAD 'ABDUL RAHMAN KHAN, ZAMIR

1. O sleep-stupified Muslim, wake up at the cry of Adhan,²
   The whole world is awake; thou alone art sunk deep in slumbers — wake up.
   Rouse thyself by the Wail of Despair of the Heart-burnt;
   By the din and bustle of fellow-creatures, hotly engaged in Action.
   Rouse thyself from sleep, from deep, deep sleep.

2. The Orient is red with twilight, like a fountain of Blood.
   Human heads are bent low in obeisance before the Powers of Evil.
   All the four quarters of the Globe are resounding with clamour, confusion and chaotic insanity.
   Proclaim whole-heartedly the Greatness and Glory of God, and rise to succour Safety.
   Rouse thyself from sleep, from deep, deep sleep.

3. "Civilization" has entered into alliance with tyranny and coercion,
   Satan himself has assumed the face of humanity.
   Every nation is bent on warring with another.
   Manifest sincerity and rise to reunite severed Hearts.
   Rouse thyself from sleep, from deep, deep sleep.

4. The Man of Learning has gone mad and blind with Prejudice.
   All Religious avowals and declarations have deteriorated into meaningless cant.

Faith itself is quivering before the glamour of glittering gold.
Take up the Holy Qur’ān under thine armpit and rise to enlighten the World.
Rouse thyself from sleep, from deep, deep sleep.

5. Thou art heir to the treasures of Faith and Conviction;
   Art Interpretation itself of Tolerance, Sagacity and Creed,
   Announcer of the Eternal Message to the denizens of the Earth.
   Rise up from Phantom fancy, on thy path of Divine Unity.
   Rouse thyself from sleep, from deep, deep sleep.

6. The atmosphere is quivering under the stir of warring aircraft;
   There is deliberate downpour of missiles and explosives on the heads of children, women and the aged.
   Even beasts of prey like the bear and the panther feel ashamed of the misdeeds of (Modern) Man.
   Rise up shouting from India, Arabia, Turkey and Persia.
   Rouse thyself from sleep, from deep, deep sleep.

7. "Our Lord! Protect us from (the horrors) of 'Civilization' and its black deeds,
   "Free from its infidelity and treachery.
"The whole World is in agony through the blood-thirstiness of 'Civilization'."
O sleep-stupified Muslim, wake up and revive and reanimate the lifeless World.
Rouse thyself from sleep, from deep, deep sleep.

1 Zamir is the poetical name of Professor 'Abdul Rahman Khan. Poets in Persia, Pakistan and India take some poetical name which they, as a rule, string in the the verses composed by them.
2 The Call to Prayers.
THE GREAT MOSQUE OF QAYRAWAN

The Companion of the Prophet, 'Amr ibn al-'Aas, died in 21 A.H. (642 C.E.). By 50 A.H. (670 C.E.), the Muslims had invaded Ifriqiyya, the name given by the Arabs to the region of Tunisia in which they established the town of Qayrawan in which he built the first minbar of its kind in North Africa. Next to Mecca and Medina, the town of Qayrawan was the most important for the transmission of Arabic culture.

The oldest existing minbar – pulp

The minbar in the Great Mosque

"A Masterpiece of Islamic Art"

A description of the Minbar in the Great Mosque of Qayrawan

By H. E. H. MAHMOUD

Among the many items of archaeological and artistic value in the Great Mosque of Qayrawan, its wooden minbar,1 erected by the Aghlabid Emir Abu Ibrahim Ahmad (242-249 A.H.—856-863 C.E.), stands in a prominent position, as it represents one of the oldest existing minibars in Islam. It measures 3.93 metres in length and 3.31 metres in height. Its sides consist of vertical rows divided into panels which diminish from back to front by about half a panel, and which are adjusted to the balustrades by means of small triangular panels. The balustrades are composed of single panels arranged between two long straight bands.

The minbar shows variety of ornament. The framework has scrolls containing trefoil vine leaves standing upwards and branches of grapes hanging downwards. Most of the rectangular

1 Cresswell's Early Muslim Architecture, II, Plates 89, 90 (Oxford).
OF QAYRAWAN, TUNISIA

al-Aswans, after the conquest of Egypt, occupied Barqa B.E., the Muslims had reached Tunisia. Caliph Mu'awya 'Uqba bin Nafi', Governor over the Maghrib. 'Uqba arrived at the Eastern part of Barbary and founded the famous Great Mosque. This mosque is the oldest in North Africa.

Qayrawan ranks as the most sacred centre of the African Muslims.

qibla — pulpit — in the world of Islam

Great Mosque at Qayrawan, Tunisia

piece of Islamic Art

A view of the courtyard of the Great Mosque at Qayrawan

panels consist of geometrical grilles of all-over pattern which recalls that at Khirbet el-Majjar of the Umayyad period, while the rest are decorated with floral grilles, which have in general symmetrical ornament about one axis. The floral motifs are not very unnaturalistic as single units, yet they appear far from nature and very decorative in the general disposition.

The motifs of the floral grilles are actually so close to Umayyad ornament that they may be considered as descendants from the latter, or at least derived from the same origins. For example, the motifs of a pine-cone between two half palmettes on the tie beams of the Dome of the Rock, the tree with two volutes in Mushatta, the mihrab on the Aqsa panels, c. 780 C.E., as well as many other motifs, are used in the decoration of the Qayrawan panels. Yet the compositions in the latter show further development in the employment of greater variety of elements and in the use of different planes of relief.

\[\text{cf. }\] illustrations in Cresswell op. cit. I, Pl. 27c.
\[\text{i}bid.,\] Pl. 76a.
\[\text{Cresswell, }\]op. cit. II, Pl. 25(i).
\[\text{ibid., II, Pl. 90(c).}\]
The Place of Origin of the Minbar.

Writers generally maintain that the panels were carved in Baghdad. Their main evidence is the similarity that exists between the ornament of the minbar and that of the so-called Takrit panels, discovered in Mesopotamia and thought to belong to contemporary times. Both have something in common in the use of scrolls in the frames, a similar leaf, and especially the pine-cone motif.

This opinion, however, can be opposed. First of all, the only existing text concerning the origin of the minbar is against it. This is a statement attributed to al-Tugibi, a native of Qayrawan (died 422 A.H.—1031 C.E.), by Ibn Nagi (died 837 A.H.—1433 C.E.) in his Ma‘adim al-‘Iman. It runs as follows: "... and they imported for him (i.e. for the Aghlabid Emir Aby Ibrahim Ahmad, 242-249 A.H.) from Baghdad teak wood to be made into lutes. He made it into the minbar for the Great Mosque."

As this text says that the teak wood had been intended to be made into lutes before being exported from Baghdad, it is then quite clear that the actual making into a minbar as well as the carving of the panels must have taken place after the importation into Qayrawan.

From the artistic point of view, the significance of the similarity to Takrit panels has been exaggerated. The similar motifs that exist in both groups of panels had been frequently used in Umayyad art. The pine-cone motif, for instance, is an essential ornament in Umayyad decoration, as we see it used in the decoration of the Umayyad buildings such as the Dome of the Rock, Mushatta, and Qasr al-Tuba. Moreover, there are evident differences between the Qayrawan and Takrit panels in

7 cf. Ars Islamica, IV, Figs. 2, 3.
8 Cresswell, op. cit., II, p. 314.
9 cf. Cresswell, op. cit., I, Pl. 27.
10 cf. Ars Islamica, IV, Figs. 57(u), (v).
11 Cresswell, op. cit., I, Pl. 80(a).
known minbar in Islam. It is in a good state of preservation. Its dated ornament (242-249 A.H.—856-863 C.E.) is crucial in the study of Islamic ornament and the development of Islamic art. It has already been stated that its ornament probably marks the late stages in the transition from the early Islamic style when the combination of Hellenistic and Sassanian motifs is more or less detected, to the pure Arabesque style. An essential feature of the Arabesque is seen here perhaps for the first time, namely, the half palmette, simplified by omitting the traditional lobes, but preserving the base volute, and thus producing the two-lobed leaf, which became an integral part of the true Arabesque and which formed the growing compositions in the stucco decorations of the dated Ardistan mihrabs of 1160 C.E. Aesthetically, this minbar is a masterpiece of Islamic art. In the variety of the motifs and their harmonious blend, the fecundity of the compositions, the richness of the details, the beauty of the general disposition, the skilful technique and change of planes, its panels are certainly magnificent works among Islamic woodcarvings.

The interior of the Great Mosque at Qayrawan with the minbar — pulpit — on the right

12 Art Islamica, IV.
13 cf. Survey of Persian Art, Plates 323, 324.
THE CHALLENGE TO THE MUSLIM WORLD

By ARSHADUZZAMAN

“A word divided between two colossal blocs, both vying for world domination, will need an arbiter who will be above these material wranglings. The time is not very far away when everybody in the apogee of his material prosperity will start examining his conscience. Here is a chance for the Muslim world to show to the rest of the afflicted world the path of peace and happiness. Past national rivalries must be forgotten if we want to make our voice heard before the tribune of world affairs. Union of the Islamic countries is the only solution to our own problems as well as to the biggest problem of the world. Internationalism has always been inherent in the spirit of Islam. Why then at this critical moment of the world’s history should we not be able to unite?”

The present position of the World of Islam.

Looking at the map of the world one is surprised by the number of small independent Muslim States. From Turkey to Indonesia stretches a large number of States dominated by a population who owe allegiance to Islam. The addition of the two new States of Pakistan and the Indonesian Republic has certainly enforced the strength of this group. Unfortunately, in spite of its numerical strength, in international politics it hardly represents any force. The map of the Middle East resembles to a large degree the one of Western Europe — small nations proud of distinctive traits. Their relative strength, however, is far from comparable. Western Europe since the Industrial Revolution has shown the path of material progress to the rest of the world. Till very recently it has dominated either politically or economically or both ways, the greater part of the world. On the contrary the entire African Continent where Islam predominates was divided between imperialist powers and continues to remain so. The Middle East had the misfortune of possessing petrol and saw economic battles between Great Britain, the U.S.S.R. and the U.S.A. The Islamic countries that could not use the Industrial Revolution to their advantage continued, nevertheless, to follow Europe timidly. They lost the power materially and lost faith in their spiritual grandeur which once had made them great.

The 20th century, especially the last World War, has brought further modifications to the existing situation. The European nations who have been guiding the world in all spheres have receded to a subordinate position. Material progress has nearly reached its limits and the two powers which are at the point of blows now are the U.S.S.R. and the U.S.A. What are the important traits of these two countries? Each of them has achieved splendid material progress, deliberately sacrificing Spirit to Matter. Each of them is as big as a continent, and this point we must emphasize. The age of small nations is past. They are trying to spread their influence over every part of the globe, so much that practically the whole world is divided into two immense compartments, Capitalist and Communist, both of whom are materialistic. The Western European countries which were dominating the whole world the other day have dropped to a secondary position. The reason is simple. Narrow nationalism has no place in the changed world. That is the reason why a frantic effort is being made to make them forget their past and bring them together on a common platform.

In the face of such gigantic changes the Muslim world has preferred to sleep and imitate the narrow nationalism of Western European countries, ignoring totally the material progress achieved in those countries which was the source of their strength. Furthermore, they lost faith in their splendid religion which once brought them prosperity. Equality of conditions and opportunities, which were the primary virtues of Islam, have been totally forgotten. We have preferred the feudal system and we are still living in that atmosphere; whereas the other enlightened parts of the globe are tending more and more towards equality. The results of extreme nationalism have been disastrous. A Jewish State has been created in the heart of the Muslim World and we have been receiving sickening reports of dissensions between Muslim countries and the failure to form a common front. We have been reading news of the efforts of the Arab League to form a bloc of Islamic countries which have met with failure every time. That these mutual quarrels have brought us many misfortunes and that it will inevitably lead us to disaster, nobody will deny. A Turk cannot bear the name of an Arab and vice versa. These mutual hatreds have to be done away with. In a changed world petty national rivalries will mean further humiliation for us. We must understand it before it is too late.

How can the Muslims solve their problems?

The question arises, how are we to solve our problems. We have to take lessons from history. The misery existing in the Middle and the Far East is due to a large extent to our backwardness in material progress. In fact, the first goal for us should be to modernize. This modernization must be carried on in all domains simultaneously. It matters little if in our effort we are obliged to imitate Western civilization blindly. Our social structure has undergone many changes and it resembles the medieval feudal structure rather than modern European societies where reigns equality. That our present condition is a definite degeneration compared with our glorious past is undoubted. Forgetting our true religion we have become either fanatics or poor imitators of the West. These ills must be remedied without delay. Without that we shall always remain subordinates and poor followers of the Western system. Everyone leader of State will accept this as his principal aim. At the same time we shall have to achieve a second goal. That is to educate the masses. Whereas on our first point we might remain blind followers of Western civilization, here we must make an effort to construct an educational system of our own. Every student must be taught the fundamental principles of Islam. He must be taught to understand his religion and judge for himself whether his religion is not the best of all religions and of all times. Islam, which was meant to be dynamic, that is, which was meant to be adapted to all circumstances and to all times, is becoming more and more static. Above all, he must be taught to have faith in his religion. The word faith has brought about revolutionary changes in the world. History will furnish numerous examples that it is faith and faith alone that has made a people great. The French Revolution could not be restricted to the soil of France because the French nation was convinced by the greatness of her doctrine and wanted to spread it far and wide. Great Britain in the 19th century was convinced about the superiority of her system and her navy planted her flag in the most far-off corners of the world. The success of the U.S.A. is due to a large extent to the faith she puts in her system. Russians, who are born mystics, have immense faith in their system, too, and that is the source of their immense dynamism.

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We are horrified every day by reading in the newspapers about destructive weapons being piled up in human hands. If the material progress brought prosperity to the world, it is becoming evident with the passage of time what other consequences may result from a total suppression of the Spirit. A world divided between two colossal blocs, both vying for world domination, will need an arbiter who will be above these material wranglings. The time is not very far away when everybody in the apogee of his material prosperity will start examining his conscience. Here is a chance for the Muslim world to show to the rest of the afflicted world the path of peace and happiness. Past national rivalries must be forgotten if we want to make our voice heard before the tribune of world affairs. Union of the Islamic countries is the only solution to our own problems as well as to the biggest problem of the world. Internationalism has always been inherent in the spirit of Islam. Why then at this critical moment of the world’s history should we not be able to unite?

THE EVOLUTION OF LIBRARIES IN EGYPT

By MARY FAYED

The various kinds of writing material in the Ancient World.

Egypt has a variety of cultural legacies to her credit. In the past, as in the modern world, she has been influenced by the development of culture in neighbouring areas, and when we consider the growth of libraries in Egypt we must take this factor into account. During successive waves of civilization, libraries in various forms have existed either in connection with religious centres or seats of learning and justice, or as outward expressions of the individual's thirst for knowledge.

In the ancient world books, as we know them to-day, did not exist. The oldest literature in the world, that of the Sumerians, the originators of the Euphratean civilization, who flourished as far back as 4000 B.C., was cuneiform writing, written by a stylus on clay tablets. Recent excavations in Iraq have brought to light tablets dating from about 1900 B.C., some of which bear texts of royal hymns, others deal with ethics and mathematics, while one gives court records of a murder trial.

The Phoenicians, a coastal trading people who travelled throughout the Mediterranean in ancient times, were the first to popularize an exclusively alphabetic system of writing comprising 22 signs.

The materials used in early writings were chiefly stone, wood, bone, leather, papyrus and parchment. Papyrus, or the paper reed, was cultivated in the Delta of Egypt, where it was used for various purposes, but especially as a writing material. Strips were cut from the stem of the plant and laid side by side to the required width, thus forming a layer, across which another layer of shorter strips was laid at right angles. The two layers were soaked in Nile water and made to adhere. Finally they were hammered, dried in the sun and levelled and polished with ivory or a smooth shell. To form a scroll, which was the ancient form of a book, several sheets were joined together with paste. The average sheets in a roll were about 20.

Parchment or vellum was prepared from the skins of certain animals. When the roll was still the ordinary form of the book, the skins were only dressed on one side to render them capable of receiving writing. It was not the practice to write on both sides of the roll. For the finer vellum the delicate skins of the calf or kid were used. After preparation the vellum had a delicate texture, firm, crisp, smooth and glossy. It was capable of receiving writing on both sides and was used as quires to make up a volume.

The most famous of ancient Egyptian Libraries, that of King Rameses II, was said to have been in the Ramesseum in Western Thebes. Papyri from the palace of a later date have been discovered by Sir W. Flinders Petrie. There was also a great collection at Memphis, but at the Persian invasion many books were carried away by the conquerors.

At an early date Heliopolis was a literary centre of great importance with culture akin to the Babylonians. Attached to every temple were professional scribes. Alexandria was the intellectual centre of the Greek Empire, and here was situated the Museum — the foremost academy or university of ancient times. In the reign of the Ptolemies there were two great libraries in Alexandria established in separate buildings. The larger, in the Brucheum quarter, was in connection with the Museum, while the smaller was in the Serapeum. The number of volumes was very great, estimated by some historians as between 400,000 and 700,000 volumes. It is difficult to attain any certainty in varying accounts as the ancient roll or volume contained less matter than a modern book. Some of the first experiments in bibliography were the catalogues of the Alexandrian libraries. Among other lists were two prepared by order of Ptolemy Philadelphus, one of tragedies, the other of comedies.

The great Ptolemaic library was burnt by Julius Caesar about 48 B.C. A French Egyptologist, Mariette Pasha, discovered the ruins of the Serapeum in 1850 during the reign of the Khedive Isma'il.

The Arab and Islamic Period.

This age is especially illustrous in world annals, because of the fact that it witnessed the most momentous awakening in the history of Islam, and is one of the most significant in the whole history of thought and culture. The awakening was due in large measure to foreign influences, partly Indo-Persian and Syrian, but mainly Hellenic. After the Arab invasion of Egypt, which took place in the middle of the 7th century, Greek continued to be officially employed side by side with Arabic, but the former gradually died out. The Arab civilization was distinguished by a love of learning and the development of culture. Translations into Arabic were made from Persian, Syriac, Sanskrit and Greek. In three-quarters of a century after the establishment of Baghdad the Arabic-speaking world was in possession of the chief philosophical works of Aristotle, of the leading Neo-Platonic commentators, and of most of the medical writings of Galen, as well as of Persian and Indian scientific works. In a few decades Arab scholars assimilated what had taken the Greeks centuries to develop.

The first prominent institute for higher learning in Islam was the Bayt al-Hikmah (the House of Wisdom), founded by al-Mamun in Baghdad. Besides serving as a translation bureau this institute functioned as an academy and public library and had an observatory attached to it.

In almost all Muslim towns the mosques served as important educational centres and also functioned as repositories for books. Through gifts and bequests mosque libraries became especially rich in religious literature. Other libraries, established by men of wealth and dignitaries as semi-public institutions, housed collections bearing on logic, philosophy, astronomy, and other
The bookshop as a commercial agency made its appearance under the Abbasids.

The library (Khazanat al-Kutub), founded in Shiraz by the Buwayhid 'Adud al-Dawlah, had its books arranged in cases and listed in catalogues and was administered by a regular staff. The bookshop as a commercial and educational agency made its appearance early under the Abbasids. Many of these shops were but small booths by the mosques, but some were undoubtedly large enough to act as centres for connoisseurs and bibliophiles. The booksellers themselves were often calligraphers, copyists and literati, who used their shops not only as stores and ateliers, but as centres for literary discussions and debate.

One such bookseller, al-Nadim, composed a monumental catalogue — al-Fihrist — of existing Arabic works. There were abundant manuscripts listed and we are told of an Iraqi bibliophile whose large trunk housed treasures of manuscripts which included parchments, Egyptian papyri, Chinese paper and leather scrolls each bearing the name of the scribe, attested by the notes of from five to six generations of learned men.

Libraries in Egypt under the Fatimids.

In the reign of the first Fatimid, Alexandria was seized and, under his grandson, the city of al-Fustat was conquered by the commander of the Fleet, Jawhar al-Siqilli. A new quarter was laid out called al-Qhira. This city, modern Cairo, became the capital of the Fatimids and there was established the great Mosque of al-Azhar, which was soon afterwards made an academy by the Caliph al-'Aziz. One of the most remarkable foundations of the Fatimids was the Dar al-Hikmah or Dar al-'Imr (Hall of Wisdom or of Science), established by al-Hakam in 1005. In conjunction with it al-Hakam instituted a fund whose income of 257 dinars was to be spent on repairing books, copying manuscripts, and general maintenance. The hall was connected with the royal palace and contained a library and rooms for meetings. Its curriculum comprised, in addition to the specifically Islamic subjects, astronomy and medicine. Though closed in 1019 by al-Malik al-Afdal, because of its heretical teaching, the academy survived until the advent of the Ayyubids. The royal library started by al-'Aziz is said to have contained at the time 200,000 books. It treasured 2,400 illuminated Qur'ans. Among its rarities were manuscripts in the hand of Ibn-Muqallah and other master calligraphers, and al-'Aziz had deposited in it an autographed copy of al-Tabari's history. In the days of his successor, al-Mustansir, the debate which resulted in the dissipation of his treasures brought about an even greater loss in the dispersion of the royal library, started by al-'Aziz. In the loot of 1069 a reporter witnessed 25 camels carrying away books. Valuable manuscripts were used for lighting the fires in the homes of Turkish officers, and exquisite bindings served to mend the shoes of their slaves.

Al-Mustansir's successors built up new collections. When, a century later, Salah al-Din made his triumphal entry into the royal palace, its library still housed over a hundred thousand volumes, some of which, together with other treasures, were distributed among his men.

The Arabs penetrated as far as Spain, where they remained for seven years. They spread a lingual and cultural unity from Asia Minor by way of Malta and Sicily as far as Gibraltar. Later, under Turkish leadership, Islamic culture spread through the Balkans and round the shores of the Black Sea. At its zenith the Ottoman Empire united the countries between Belgrade and Basra and from the Crimea to Tunis.

Modern Egypt.

As in mediaeval times, Egypt became the focal point of Islamic influence and culture, connecting Islam from Spain in the West to India in the East, so, in modern times, she continues to uphold her great cultural heritage.

The renaissance of Egyptian culture dates back to the time of Muhammad 'Ali, an enlightened ruler and founder of the present dynasty. He tried to reorganize and modernize the country with a strong hand.

One of his descendants, the Khedive Isma'il, ordered the establishment of a national library by bringing together the remains of old libraries lying in the different mosques and by adding to them a collection of modern European books. To encourage authorship and the production of literature the Bulak printing press was provided with the latest machines and appliances and a paper factory was set up near it.

In the great University libraries of present-day Egypt the culture of East and West is well represented. Fuad 1st University library has a collection of nearly 500,000 books representative of different branches of learning.

The late King Fuad, whose influence was effective in building up the wealth of the library and completing its catalogue, presented the library with two large collections bound in beautiful morocco.

King Farouk shows the same keen interest in the development of Farouk 1st University, which he presented with a collection of books mainly concerned with Egyptian diplomatic history.

Al-Azhar University, the 1,000 year-old Muslim academic institution, has recently published the third volume of the comprehensive catalogue of its rare collection of Islamic cultural books.

Librarianship is now studied in the New Institute of Journalism, Fuad University, and in the People's University, Cairo, which was founded in 1945 to meet the urgent demand of the ordinary people for better education.

The richest and best organized public libraries are those of Alexandria and Cairo. In 1949 the Cairo library alone supplied a quarter of a million readers. In the provinces most of the important towns possess public libraries. The Ministry of Education is promoting the development of school libraries, some of which are already well equipped, and the steady growth of library consciousness among authorities and people is evident throughout Egypt.

A clause in the Cultural Treaty of the Arab League provides for the organization of library co-operation in the Middle East. At the Arab League office in Cairo an ambitious effort has been made at a bibliographical centre for collecting and publishing Arab manuscripts under the supervision of a librarian.

In this manner the ideal of cultural co-operation and development, which attained such magnitude in the golden days of Arab civilization, is again active between Egypt, the cradle of civilization, and her spiritual brothers of the other great Arab States.
THE AUTHENTICITY OF NAHJ AL-BALAGHA

By S. A. KHULUSI, Ph.D.

At last we have an English translation of the Nahj al-Balagha, or the Highway of Eloquence. But it is a thousand pities that the translator should render it without scrutiny, without our analysis, and without comment. It should have been carefully sifted before translation, as in its present unauthentic form it does much unnecessary harm to the name of Islam, in general, and to that of Ali bin Abi Talib, in particular. There is no English-speaking woman who could read the following lines, for instance, without feeling angered at the man who uttered them:

"The faith of women is defective. Their fate is defective. Their wisdom is defective. Their faith is defective because during their monthly course they have to give up their prayer and fasting . . . Save yourselves from the clutches of wicked women, but abstain from good women also. Never obey them even if they ask you to do good deeds, lest they get you entangled in something bad" (p. 54).

Now, as every sensible reader will agree, this cannot be attributed to Ali, because such cruel statements would include such good-hearted and wonderful women as Khadija, the first wife of the Prophet, and her daughter Fatima, the wife of Ali himself, let alone many other exceptionally virtuous women like the Sufi Rabia ‘al-Alawiyah and others who served the cause of Islam and mankind better than thousands of men who busied themselves forging lies and putting them into the mouth of a saintly person like Ali bin Abi Talib.

Does the translator believe for a moment that Ali could have used foul language and spoiled his pure innocent lips with sentences such as the following?:

"It is a great wonder that this son of a bad woman instigates the Syrians against me daily" (p. 59); or could have vilified the first three Caliphs by saying: "... They have badly sucked the udder of the Caliphate in their turns and have placed it in such a perilous and critical situation that it is also difficult to heal its wounds. In the past, many blunders were committed and in future also, there shall be many blunders. About the question of Caliphate many lame excuses have been offered in the past and many more shall be offered in the future. ... By God! the people were misled. They forgot the straight path and went astray. . . . Behold! One of these persons turned against me because of malice and the other who was the brother-in-law of Usman and on account of some unmentionable reasons became my enemy . . . Usman proudly (because Caliph) spreading his stomach for fodder, stood up and the children of his father also stood up . . . and began to eat (misappropriate) the money of the public treasury just as the camels eat grass in the spring harvest. However this man was murdered because of his actions" (pp. 11-12).

It will be the last thing in the world to believe that such a good-natured magnanimous person as Ali bin Abi Talib, who forgave even his own assassin, could have made this speech!

Just as the Muslims purified the Hadiths of the Prophet and rejected what was unauthentic, retaining only what appealed to truth and pure reason, I think it is high time that they scrutinize the sayings of the Companions and the Imams, beginning with the highly controversial work of Ali bin Abi Talib, namely, the Nahj al-Balagha, or the "Highway of Eloquence". I sincerely hope that someone will one day abridge the present edition of the book, producing a smaller but more authentic version of it. He will, by doing so, render a great service to Islam.

Reasons that the Nahj al-Balagha in its present form is full of spurious matter.

We do not deny that certain parts of the book are authentic, but the rest is spurious. We suspect its authenticity on the following grounds:

(1) All literary and historical works that appeared before the time of the two brothers al-Sharif al-Radhi and al-Sharif al-Muradhi, who are regarded as the compilers of the book, do not contain most of what is mentioned in the Nahj al-Balagha (see Ibn Tamyaya, Minbar al-Samna, Vol. IV, p. 24). Even a man with a strong Shi‘ite vein like Abul Faraj al-Islahani (897-967 C.E.) does not mention more than a few of Ali’s short speeches.

(2) The compilation of the speeches of any literary personage in the form of a book was quite unknown before the time of the Sharifs, except in so far as concerned the sayings and the speeches of the Prophet. As for others, their sayings and speeches were to be found scattered in historical annals and books of literary miscellanies. Yet, what is preserved of the speeches of any of Ali’s contemporaries does not equal one tenth of the Nahj al-Balagha (Ibn Abi l-Hadid, Sharh Nahj al-Balagha, Vol. I, p. 8). It is claimed that Ali’s speeches were, for the most part, memorized. There were people who knew four hundred and eighty of his speeches by heart (Mas‘udi, Muruj al-Dhabab, Vol. IV, pp. 441-2). How is it then that the speeches of his contemporaries, of whom some had great authority and an even greater number of followers, were not likewise memorized?

(3) The detailed outlook of the subjects dealt with and the complex themes could not be safely attributed to ‘Ali or his time. It is the work of a much later period and a more complex stage of civilization.

(4) The lengthy documents of the type exhibited by the Covenant of ‘Ali with al-Ashtar (see Bihar al-Anwar, XVII, pp. 68-74) or the Speech of Shadow were unfamiliar to the Prophet or the Imams. Our suspicions of the Covenant of ‘Ali are strengthened by the fact that the Imam had made similar covenants with other governors; yet, he had not made them so lengthy. Moreover, al-Ashtar was one of his intimate companions and his right arm in the battle of Siffin. He was in no need of such a lengthy covenant. Why did ‘Ali not provide his other governors with similar ones? (Ibn Abi l-Hadid, op. cit., III, part 15, pp. 437, 439-442). It may be argued that such covenants were lost or not preserved wholly, and that the only one that had come down to us intact is that of al-Ashtar. Granted, but surely if it were genuine, it could not have been preserved in two different versions; for besides the version that we have in the Nahj al-Balagha, there has fortunately come down to us another version that had been transcribed in 858 A.H. and was for some time in the possession of the Ottoman Sultan Bayazid II (died 1512 C.E.). This copy is not only shorter but is also different (both copies are reproduced side by side).
side in al-Mugtataf, Vol. XLII, 1913, pp. 248-251). Perhaps, if one day we chance to discover an earlier copy it will be still shorter, until we come to the original one, which was probably no more than a few lines, a thing which is to be expected since at 'Ali's time there was no paper (paper became available in the middle of the 2nd century A.H., see H. A. R. Gibb, Khawatir fi l-Adab al-'Arabi, al-Adab wa l-Fann, 1943, 1, 2, p. 6), and what was written down in skin and bones had to be greatly reduced in size and made very succinct and to the point (Mugtataf, op. cit., p. 251). Moreover, the language is so ornate that one is forced to believe that it is the work of a careful composer rather than that of a Caliph troubled with war and dissensions. Similarly, a comparison of speech No. 26 in the Nahj (Vol. I, pp. 63-66) with an earlier version of the same in Aghani (Vol. XV, p. 45) will reveal that the former is a careful paraphrase of the latter.

On comparing the Nahj as it stands in the Commentary of Ibn Abi l-Hadid with Muhammad 'Abduh's edition we found that the latter contained fifty extra pages!

To return to the Covenant, it may be argued with full conviction that it was fabricated in imitation of Tahir ibn al-Husain's Covenant to his son 'Abdulla (206 A.H.), on the latter's appointment as Governor of Raqqa, Egypt, and the neighbouring districts (see Tabari, Annals, Vol. III, part 2, pp. 1044-1061). The similarity between the two covenants is striking!

(5) The abusive language, cursings and revilings of the Companions, especially in the famous Shiqshiyyya (erroneously transliterated by the translator, Muhammad Salmin, as Shiqshaqiyya, p. 10), are not attributable to a pious and God-fearing Imam like 'Ali. He strongly resented the cursing of the Companions (see Ibn al-Jawzi, Talbis Iblis, pp. 106-108). He even praised 'Umar (Baladhuri, Futuh al-Buldan, De Goeje's edition, p. 67, and Ibn Sallam, Kitab al-Anwaq p. 98).

(6) The Sufi touch of some of the speeches is characteristic of a later age than that of 'Ali.

(7) The many variants of some of the speeches: even al-Sharif al-Radhi does not seem to be sure of the genuineness of certain parts of his compilation and admits that there are widely divergent versions of one and the same speech.
(cf. Majlisi's remark on one of 'Ali's speeches in Bihar al-Anwar, Vol. XVII, p. 91, "wa haddihi 'l-khabatuq gad nagaqlaba al-Ka'ami ma'an ikhtilafin shahidun" — and this speech was reproduced by al-Ka'ami with great variation), and that he had to include them all (Ibn Abi l-Hadid, Vol. I, p. 17). Thus, for instance, al-Sharif gives 'Ali's speech on Talha and Zubair in one place in ten lines (the Nahj, Vol. I, p. 53), and in another twelve lines (ibid, Vol. II, pp. 26-29). That the speeches had been tampered with is evident from the fact that sentences uttered at different occasions had been blended together and given as one speech. Now, speech No. 36, for instance, is composed of four separate parts (Vol. I, pp. 84-85). In the third piece there is even a sentence from one of 'Umar's speeches (see Ibn Rashiq, al-'Umada, Vol. I, p. 170, the wording is slightly different).

(8) The neo-phraseology and the linguistic mistakes that could not have been committed by the Imam, or even by the people of his time, because those phrases and mistakes appeared at a much later period. The following are some of the mistakes and peculiarities occurring in the Nahj:


(ii) Malul: morbid (Hadid, op. cit., p. 203. Firuzabad gives malalum and adulun and for bids the use of malalun, see Qamus, Vol. VIII, p. 32).

(iii) Kaada an: to be on the point of (Hadid, op. cit., Vol. I, pp. 270, 480), the verb kaada is normally used without an. It is used in the Qur'an as such (see 'Ilmi Zada's Fath al-Rahman li-Talib Ayat al-Qur'an, p. 423).


(v) Ma'takef: devoted to prayers in a reclusive manner. It is used only in a religious sense. But the Nahj uses it in the sense of applying oneself to anything assiduously, in which case the kindred word akef is the correct one.

(vi) The preposition ka is incorrectly used with a pronoun in the following phrase: inni lasta ka-anta, I am not like you (Hadid, Vol. I, p. 449).

Apart from those mistakes the Nahj contains words which were not known at 'Ali's time, such as: Tarhib, to frighten; azadi, eternal (according to the author of Shifa al-Ghalil, azad, azali and azaliyya are all wrong. They have never been used by the Arabs in their speech. See Shifa, p. 32). Similarly the words hammiyya, quantity, and talabbi, annihilation, were not known to the Arabs (see Jamil Sultan, Etudes sur Nahj al-Balagha, Paris, 1940, pp. 31-33). The phrase: "... he who contended with God on the garment of Jabriyya" (Hadid, Vol. III, Part 13, p. 225), could not have been used by 'Ali as the Jabriyya did not appear in his time.

Still another phrase occurring in the following sentence claims one's attention: "ju-yu 'ajuba buyu buyu yastaqilba fi buyatiq; id'aqabda li-akbha bu'ida waftaha [la-thadda ma waqathara dhar'a] hzayyara fi batuzizi khbashna yaghzhuq kalimaha ..." (Hadid, Vol. I, p. 54, Nahj, MS. No. 2425, Paris, fol. 13/5). Translated into English it reads: "I wonder at him (i.e., Abu Bakr), for while he resigned it (i.e., the Caliphate) in his lifetime, behold! he handed it over to someone else (i.e., 'Umar) on his death. [How eagerly they shared its udder] (he is

A page from al-Muktataf, Cairo, Vol. XLII, 1913, pp. 248-251, showing the difference between the extant edition of the Nahj al-Balagha and the MSS of Sultan Bayazid II (died 1512 C.E.), of Turkey

comparing the Caliphate to a cow whose udder was shared by Abu Bakr and 'Umar). So, he rendered it to a man who was rough and whose speech was harsh"

It is obvious that the use of the fa of consequence or fa iz-sahabiyya in the last sentence shows that it was originally linked up directly with the first one and that the middle part, marked in square brackets, was dragged in forcibly by a forger.

Even the genuine speeches of 'Ali have suffered additions.

We can safely say that even the few genuine speeches of 'Ali have suffered additions and alterations by various compilers and commentators who inserted many words and expressions of later ages, making the Nahj share the common fate of all literature that gains general admiration.

Regarding the chronology of the speeches, there are also some defects. His speech on his departure from Siffin is an instance in view. Obviously his phrase "... in the best city and
amongst the worst neighbours" (Hadid, Vol. I, p. 44) does not apply to Siffin as by the best city he meant Mecca and the worst neighbours the Quraishites. Again, his phrase "now that right returned to its people", alun iñ rajì al-baqqu ila abib (ibid, Vol. I, p. 46), is not applicable to Siffin because in the undecided and disturbed condition of the battle, right was surely not restored to 'Ali. This speech applies to the conditions prevailing directly after his proclamation as Caliph, rather than those following the battle of Siffin.

Concerning the contents of the book, they are contradictory, for they consist of Zaidite, Imamite, Isma'ilite, Mu'tazilite, and even Sunnite views.

The style is a mixture of Jahilite, early Islamic and Abbasid periods, and the ideas displayed are a combination of scientific, philosophic and theological views.

Nabj al-Balaghba is the work of many centuries and hundreds of unknown authors.

This will clearly indicate that apart from the original principal contributors, namely the two brothers al-Sharif al-Radi and al-Sharif al-Muradha, and their friend Abu Ishaq al-Sabi, there must have been a number of minor contributors who added later paragraphs and sentences to the original collection. In brief, the Nabj al-Balaghba is the work of many centuries and hundreds of unknown authors who were drawn from all walks of life and all religious and philosophical sects.

On examining the general features of 'Ali's speeches, one finds them characterized by a great deal of self-laudation. In one of his speeches, 'Ali uses the pronoun "I" 211 times (see Rylands MS. No. 450, fol. 12a-13a). It is said that 'Ali gave a speech full of protests and indignation. Thereupon, Suwaid ibn Nawfal al-Hilali, a Kharijite, interrupted him: "Commander of the faithful," said he, "you have witnessed all that you have repudiated and you well know all that you are informing us about". This made 'Ali extremely vexed. He could not suffer the scoff of a Kharijite. His answer was a great shower of self-praise and fulsome expressions. At the end of the speech the man suddenly died, and people began to kiss the feet of the Imam (fol. 15a). He was requested to proceed. So he started to foretell the future events of the Abbasid times and after. He even named Baghdad and mentioned its fate at the hands of the Mongols. After a long description of calamities he mentioned the appearance of al-Mahdi, giving a long list of his governors. After this long stormy tale, he halted to curse the transgressors vehemently.

Thus, in this story and some others, the compilers try to depict 'Ali as a self-conscious man who claims to know everything. The pronoun "I" is the keynote of his speeches. It is used very lavishly with highly laudatory predicates (see Zaki Mubarak, Introduction to Zahr al-Adab, Vol. I, p. 22); also his an-Nabj al-Fann, Vol. I, p. 171). It was in this period that the Nabj was compiled. That is why we find pieces such as the description of the peacock, the bar, and the grasshopper, etc. (see Hadid, Vol. III, pp. 483-4, 453-4; cf. J. Sultan, p. 41, and Salmin's Eng. tr., pp. 144-5). Here are a few lines on the peacock, concerning the genuineness of which the reader is free to comment as he pleases: "The peacock is the most wonderful of all birds. Its colours are very charming and alluring. Its tail is very long. When it goes to the female peacock, it spreads its tail and keeps it high to give shade to its better-half. It looks like the sail of a boat. It is very proud of its different colours... Its method of sexual intercourse is also very strange and peculiar. When it sees its beautiful tail with its charming and attractive colours, it laughs; but when it sees its legs, it is very sad and sorrowful because they are so ugly..."
The short pointed sentences of the Qur'an are not met with in the Nabj, except in the few genuine speeches that are short and not heavily laden with rhymes (see Mubarrad, al-Kamil, Vol. I, 13, 2f; 190, 1936, 274; see also the few speeches in Ibn Duraid, al-Mujtama, pp. 30-36). A comparative example will be useful here. In describing God, the Qur'an gives one simple sentence: "Huwa 'l-Aswadu wa 'l-Akhira wa Huwa adh-Dhahira wa 'l-Batina." — He is the First and the Last, the Outward and the Inward (The Qur'an, lvi, 3; Bell's tr. vol. II, p. 558), whereas such an idea is expressed in the Nabj in no less than 39 lines (the Nabj, Muhammad 'Abdul's ed., pp. 7-13).

Some of the speeches are partly genuine and partly apocryphal, with even extra sentences interpolated in the genuine part by later scribes and copyists (see his speech after the death of the Prophet, when Abu Sufyan and 'Abbas wished to acknowledge him as Caliph. The first two lines are definitely pseudographic, the Nabj, Vol. I, p. 35). Let it be our criterion that any sentence lacking the original Arab simplicity and conciseness should be dropped as a forgery. In this category would fall all the colourful sentences abounding in far-fetched imagery and artificial conceits such as the following:

"O people! cut across the waves of rebellion with the ships of safety" (The Nabj, Vol. I, p. 33).

Again:

"They had the devil for their support, and he had them for his snares. He laid his eggs and hatched his chickens in their breasts, and was brought up in their laps. He looked with their eyes and spoke with their tongues. He mounted them upon errors and adorned transgression for them. They acted like him who shared with the devil his might and prowess, and spoke falsehood through his tongue" (ibid., Vol. I, p. 37).

There is even a speech by Mu'awiyah (ibid., Vol. I, pp. 73-5) which has been attributed to Ali, after some modification and the imparting of a sarcastic colouring. One can see that it is not by 'Ali in spite of al-Sharî's argument to the contrary. The very phrase "dissimulation hath made them slothful" is enough to show that it was made by Mu'awiyah, who taunted the Shi'a about their practice of taqiyya, or religious dissimulation (al-Jahiz, however, argues that it is by 'Ali on account of its ascetic colouring; see al-Bay'a 'l-I'tibayn, Vol. II, p. 29).

Some famous writers suspect the genuineness of the Nabj al-Balagh.

It should be noted here that forgery outside the Nabj al-Balagh is by no means rare in Arabic literature. Al-Jahiz, for one, used to compose treatises and attribute them to Ibn al-Muqaffa or Sahl Ibn Hanun (Mas'udi, Kitab al-Tanbih wa 'l-Ishraf, p. 76). Khafid al-Ahmarr and Hammad al-Rawiyi forged between them the bulk of the pre-Islamic poetry.

The first man to suspect the genuineness of the Nabj was Ibn Khallikhan (681-711), who was followed in this view by al-Safadi and other authors of biographical works (Introduction to the Nabj, Ed. Muhammad 'Abdul, pp. Jim-dal). Ibn Taymiyya, the purist theologian, believes that most of the speeches given in the Nabj are not genuine and that there are speeches in al-Bay'a 'l-I'tibayn of al-Jahiz, attributed to people other than the Imam, which the compiler of the Nabj ascribed to 'Ali

(Minhaj al-Sunna an-nabawiyya, Vol. IV, p. 159). I am inclined to believe, however, that all the speeches mentioned in Kamil are attributable to 'Ali.

The conclusion.

Though it does not pretend to rank as an authentic historical document, the Nabj al-Balagh represents all the hopes, fears and thoughts of a frustrated people. Those sorrowful pages and tear-bringing paragraphs are none other than the apologia of an unsuccessful leadership. The whole work makes one feel that there is sometimes splendour in failure, that outshines the most spectacular success. True, the tone of most of those speeches is pessimistic, insinuating one with the idea of surrendering to fate; but still they shed a gleam on the talent and inner emotions of a well-meaning, good-natured man who did his best, but, because of his extreme piety, fell short of political success. It is the reflection of a forlorn spirit that was destined to fail in the middle of unfavourable conditions and adverse circumstances.

"Ye are like camels whose drivers have gone astray," says 'Ali in one of his speeches to rouse his people against the Syrians, "whenever they are collected from one side, they disperse on the other" (The Nabj, Vol. I, p. 79). And in another speech, he would cry: "You have spoiled my good judgement through your mutiny and desertion. Hence, the tribe of the Quraish is saying: Verily the son of Abu Talib is a brave man, but he is not well-versed in the arts of war."

Again, he would scold the Kufans and make a desperate effort to rouse their warlike spirit, but in vain: "O people, who are assembled together but whose desires are diverse, your speech would soften the hardest stones, but your action encourages your enemies to nourish their ambitious hopes. You say in your private assemblies many things, but in time of war you run away. I no longer believe in what you say. I do not entertain the idea of achieving victory through you, nor do I threaten the enemy by you. What could be the matter with you? I do not know what remedy you require, or what medicine I should administer to you. Your enemies are men not unlike you, but certainly you say what you do not know, and lapse into negligence without piety, and entertain ambition for what is not right (The Nabj, Vol. I, pp. 69-71).

The elements of despair, grief and forceful appeal are evident in these speeches. Alongside those, there are others which constitute a brighter aspect. Those are pride, enthusiasm and confidence. They are all revealed in the following lines addressed by 'Ali to a man who expressed his sorrow because his brother was not present at the battle of the Camel to witness the glorious victory. "Is thy brother's leaning and affection on our side?" enquired "Ali. "Yes," replied the other. "Therefore," retorted the Imam, "he was with us. And, indeed, in this camp of ours, there were generations of people that are still in the loins of men and the wombs of women, generations that shall stream forth as time will proceed, strengthening the precepts of religion and faith" (ibid., Vol. I, p. 39, et seq.).

His lengthy admonition to his son al-Hasan (or according to another version, Muhammad ibn al-Hanafiyah), was made as the basis of all treatises on ethics. He is considered by his followers as the founder of that lore (Hasan al-Sadr, al-Shi'a wa Fann al-Islam, p. 58).

I sincerely hope that, when the translator decides to make a more scholarly translation of the Nabj al-Balagh, he will take the above points into account and compare the various MSS and editions of the work. If he does so, he will be hailed as another Bukhari, because he will be driving the flies away from the face of 'Ali, just as Bukhari drove them away from the face of Muhammad.
THE GOVERNOR OF THE STATE BANK OF PAKISTAN,
MR. ZAHID HUSAIN,
on
THE PROBLEMS OF PAKISTAN
OUR SLOGAN SHOULD NOT BE "BACK TO THE QUR'ÁN" but
"ONWARD WITH THE QUR'ÁN"

"Let us remember that in Pakistan we are not defending any decadent Arab or Turk cultures. Our life springs from the conviction that the Islamic outlook alone can restore the world to its lost balance. Our belief in Islamic ideals can only be an act of onward and offensive character, destined to give rise to a new fabric quite different from the past but built on the same foundations. Islamic principles do not foster a backward-looking attitude. The very nature of their eternal truth must give rise to varying forms and shapes of societies. The first century of Islam was not like the second. In Pakistan we have not pledged ourselves to recreate the atmosphere of the 8th century or the social habits or hobbies of the dwellers of Baghdad under the Caliphs. We are pledged to pursue Islam in the age to which we belong. Let us, therefore, be clear that we cannot lift the 8th century out of the limbo of the past and place it in the midst of the present. Time beckons us to look forward. This is the meaning of our challenge to the modern world. Our slogan should not be ‘Back to the Qur’an’ but ‘Onward with the Qur’an’.”

The importance of East Pakistan.

Mr. Zahid Husain began by stressing the political and economic importance of East Pakistan and pointed out that it required early attention: for the richness of its soil and the abundance of its products combined with its large population pressing heavily on land with its fast increasing rate and the comparative backwardness of the people, made East Pakistan a fitting subject of urgent economic studies.

“We must bear in mind that East Pakistan by connecting Pakistan with South Asia extends our horizon and spreads our interests towards the East and South-East. It confronts us with a challenge of a variety of problems distinct from those of the West, which we must study, and to the solution of which we must make our contribution. Pakistan must accept the challenge to play its rôle in the affairs of this part of the world, which can be both useful and honourable.”

A change in the direction of Education Policy in Pakistan.

In turning his attention to an “even more important” problem — the provision of facilities for education in economics — he said that it had seriously deteriorated in recent years to an extent which should rightly cause alarm and disquiet, and that no State, whether capitalist, socialist or communist, could exist honourably and prosperously without trained leaders in all walks of life. “The character and standard of education and training in the universities will determine the future of our country in every respect.”

He further pointed out that to achieve this object and to make Pakistan steady, strong and prosperous, it was urgently necessary that Pakistanis should be given the best and highest education and no delay should occur in making arrangements towards this end.

“Means, therefore, have to be devised to meet the situation to bring the teaching staff up to a satisfactory level,” suggesting that teachers should be imported from abroad, promising young men should be sent to other countries to acquire requisite qualifications for occupying chairs in the universities, further deterioration of university and college cadres should be prevented, the conditions of service be improved with a view to making teaching careers attractive to bright young men.

He expressed regret at the neglect of the problem of higher education; for no effective measures had so far been taken. He deplored the tendency of well-to-do parents to get their children into missionary schools and to be happy over it, the ideology of these schools being quite different to the one which Muslims hold dear and for which Pakistan had been formed.

He stressed the importance of the teaching of economics, for without a proper knowledge of economics the affairs of a country could not be understood properly much less arranged, ordered or set right, and suggested that the Economic Association should adopt all possible steps to ensure that a large number of students of economics were given an opportunity of study and research in one of the leading institutions of the world specializing in this branch of knowledge.

The need for critical analysis, he advised, should be cultivated and the Muslims of Pakistan should learn to examine and discuss their problems with complete objectivity with a view to remedying faults and quickening their pace.

“We must develop sufficient understanding and moral strength to analyse our problems critically without personal ill-will and solely in a constructive spirit. All administrations are certain to become self-satisfied, lethargic and arbitrary unless they remain constantly exposed to the vitalising rays of independent and honest analysis and criticism.”

Conditions in Pakistan for industrialization not favourable.

As regards industrialization of Pakistan, he observed that industrialization side by side with education should receive first attention from a backward country which was able to win its freedom and to manage and direct its affairs; for apart from the basic needs for industrialization, like capital, capacity for organization, and technical personnel, industry needed to-day a reasonably efficient, sympathetic and honest administrative organization. But conditions for the development of industries in Pakistan were not favourable, for the pace was slow, while the world was moving at a maddening speed towards what would certainly be the most decisive period in human history, and every moment was precious, and it was the bounden duty of Pakistanis towards their people to use it to maximum purpose.

He analysed briefly the causes which, in his view, were hampering the progress of industrialization, and indicated broadly what could be done to accelerate it.
He opined that conditions in Pakistan in general were unfavourable to private enterprise, the main factors being insufficiency of savings, paucity of industrialists commanding general confidence, and the high level of taxation. Because of this, it was futile, he maintained, to expect private individuals who had to work against heavy odds to discharge the gigantic task of industrializing the country of Pakistan. The Government have to recognize quite clearly and definitely that private enterprise cannot rise equal to its responsibilities in a country which is highly taxed, is underdeveloped, has a low national income and has wholly inadequate educational and training facilities.

He suggested that if a clear and unambiguous decision was taken on this question, the way would be cleared for taking necessary steps for importing industrialists and technical personnel, mobilising the savings on a national level and setting up agencies for establishing industries.

The speaker disapproved the belief current among the people of Pakistan that capital could be attracted from the United States of America and possibly from other countries, or that it was their duty to supply capital to Pakistan. He said that the demands on the United States of America from countries which occupied more strategic positions than Pakistan were enormous, and thus he would not pin his faith on it. Nevertheless, he hoped to get some assistance from that country, and also from the World Bank. He therefore advised the people of Pakistan to resolve to depend upon their own resources, supplemented to a moderate extent by loans from foreign countries.

In this connection he also pointed out that the Pakistan system of taxation was wholly unsuitable for an underdeveloped country with agrarian economy and stressed the need for its review and revision.

**Government and Private Enterprise.**

In referring to the type of agency for establishing industries, he said that if it was decided that in the conditions prevailing in the country the Government should take direct responsibility for industrializing the country instead of leaving this urgent national task to private enterprise, the question would arise through what style of organization the Government would seek to attain its objective; direct departmental organization, such as Railways or Public Corporations with cent per cent State capital and control; or on the basis of partnership with private investors with the majority of capital and control being retained in the hands of the Government.

"The Parliament of Pakistan passed a law recently authorising the establishment of an Industrial Development Corporation, which was an indication of the type of organization the Government intended to encourage in future." But the speaker pointed out that this measure of the Government had not broken the assumption by the Government of its responsibility for industrializing the country and therefore fell short of what was needed. It did represent an important step which should be accorded a warm welcome coupled with the hope that it would begin to perform its allotted task immediately. He believed that under State ownership and management, due to elimination of incentives, efficiency of production could not be maintained even at a moderate level without introducing authoritarian philosophy in the political, economic and social life of Pakistan. He therefore opposed the creation of an industrial bureaucracy, and pointed out that this was in no way inconsistent with the performance of direct responsibility by the Government for industrializing the country. He contemplated a Joint Stock Company or a Public Corporation, in which the Government would retain majority control and work in association with Pakistani or foreign investors and industrialists or both, the ultimate aim being to pass on the control to private enterprise on reasonable terms as soon as conditions became ripe for such a step.

He proceeded to say that it was unthinkable that a modern government would ever relinquish its power of regulation and control, for such a step would not be in the national interest, as represented by labour welfare, prevention of hoarding and profiteering, sanitation, preservation and promotion of foreign markets, etc.

In talking of small industries, the Governor of the State Bank of Pakistan said that they were hard hit in recent years and were passing through a most critical stage, but he hoped that concrete action for promoting their cause would be witnessed in the near future since the Ministry of Industries of Pakistan was reported to have paid special attention to them.

In speaking of marketing, grading, movement and export of products, the regulation and control of prices, both of agricultural produce and consumer goods, banking and insurance, co-operative organization and foreign trading interests, he said that policies would have to be formulated with extreme care with a view to ensuring to every interest as nearly as possible the share to which it was legitimately entitled out of the total production of the country. It is the duty of the administrator and policy-maker, as guardians of the national interests, to frame and administer their affairs in such a way as to keep the unsocial tendencies of the average man under effective check.

**The place of foreign interests in Pakistan.**

Another important question to which the attention of the Conference was drawn by the speaker was to define the place of foreign interests in the economy of Pakistan, where foreign interests enjoyed almost unlimited freedom to engage in profit-earning enterprises and little care was taken to ensure that the national dividend was not dissipated in making payments for services rendered by foreigners, which could be performed by the people of Pakistan, perhaps with some guidance and after some preparatory period. He regretted that this important aspect of the economic life of Pakistan seemed to have received no attention except in an amateurish and therefore ineffective manner. He therefore suggested that the opportunities available to foreign interests should be governed and regulated by the benefits mutually derived and not merely by the profits which could be made by foreigners; there was no reason why local enterprise should be confronted with competition inside the country from foreign interests in occupations and trades which could well be managed without outside assistance; there was no justification for making large payments for services rendered by foreigners which were not needed by the country. The task, therefore, was to encourage, promote and develop local enterprise so that it should occupy its due place in the economic life of Pakistan, whereas foreign interests should be welcomed when benefit was derived and would continue to be derived by both parties and not only by one. "This is an immense task requiring courage, imagination and initiative, and above all unremitting attention, clear vision and intense patriotism."

**Communism and Pakistan.**

"We in Pakistan bear a most onerous duty in defining our attitude to Communism. In the present times, while others were reacting to this materialist faith in some way or other, we alone had pledged ourselves to the building up of a society with religion as its sub-structure." This the speaker said required a deep study of the world affairs as they were being shaped by the challenge of Communism. "Behind the gigantic facade of military might the crux of modern problems was social, economic and spiritual adjustment, and if we in Pakistan could lay the foundation of a society which expressed the spirit of Islam, we might well have made the decisive contribution of our age."

In giving a brief history of Communism, he compared it with Islam: "We hear about its programme for the alleviation
of human misery. There is indeed so much talk about its economic planning that, generally, Communism has begun to pass simply as a movement for the economic emancipation of the toiling and down-trodden masses of the world.

"Now, while it is true that Communism presents its economic front as its most important aspect, it is certainly not its basic principle, but is merely the consequence of the materialist philosophy on which it rests. I wish to emphasize this philosophic basis of Communism, not only because it is apt to be overlooked by its victims or deliberately camouflaged by its votaries, it is by understanding this basis that we can visualize the ultimate purposes of life which alone Communists can offer to the world.

**European Dualism and Karl Marx.**

"The Communists believe that the material world exhausts the entire experience of life, and that there is nothing beyond what can be observed. There is no transcendent experience such as revelation to illumine the path of life. Our senses and our intellect are our only guidance. There is no place for God in such a system, and this is the first and foremost point of divergence between us.

"But I go further, and maintain that Communism is wholly irrelevant to Islam. Marx was born in Germany and philosophically he was a disciple of Hegel. While rejecting Hegel's idealism he borrowed from him his dialectics and introduced it into materialism, thereby developing the structure of dialectical materialism.

"In economics, he was absorbed in the situation as it stood in Western Europe after the Industrial Revolution, and was especially a student of the political economy of England. It was there that he wrote his *Capital*, the bible of the Communist world.

"In both the essential aspects of his thinking, Marx's vision and study were limited to the horizon of the West European situation. He was, indeed, so confined that in his later years Russian developments were a matter of great surprise to him. He was looking forward to Revolution in Germany; the barbarians of Russia never held any promise for him.

"His defence of religion was also conditioned by the peculiar position of the Christian Churches in Western Europe, which were allied philosophically to idealism and economically to feudalism. Above all Marx rebelled against the long-established dualistic concept of life in the West. From the Roman Church down to philosophy, life was conceived as divided between matter and spirit.

"The soul was burdened with the sinful body; Caesar demanded a full half of the loyalty of men. In philosophy emphasis on matter and spirit shifted accordingly to the fashions of the time. To some one was more important than the other. This process had caused a deep cleavage in the mind of Western man.

**Islam and European Dualism.**

"Marx opposed this dualism by the concept of the unity of life and experience as it was born from the fountainhead of matter. Thus a materialist owes allegiance to one God, albeit the lead cast in the mould of matter and so he does not suffer from the schism of life.

"It is in this release from dualism that Marx made the deepest contribution to European thought. But the reality of this contribution betrays Marx's total ignorance of the outlook of Islam. Every student of Islam knows that its social, political and spiritual system is based on the indivisible unity of life, born of the belief in the unity of God. Islam invokes man's belief in the Unseen God as vigorously as it appeals to his reason. Thus Marx's findings, while they have set free a revolutionary urge in Europe, are of little value to Muslim thought.

"The universality that Marxist thinking had gained in the world was not due to universal concepts which Marx had evolved but to the historical fact of European dominance of the world.

"The last three centuries had seen the rise of Europe, and we were acquainted with and impressed by all the developments in the West. It was this complete political and cultural subervience of the Islamic countries to the West that explained the fashion of Marxism amongst us. It was, therefore, no accident that to-day only Western thoughts assumed universal proportions.

"Communist influence did not flow from any intellectual comprehension of a new philosophy but from the simple fact that it undertook to satisfy some of the elemental urges of man.

"Humanity has suffered from want and degradation long enough and it should not surprise us if in sheer disgust and despair it is in a mood to give Communism a trial without understanding and appreciating the danger to which it will thereby expose itself."

**Communism releases hostile feelings in one section of mankind.**

Communism, in the view of the speaker, was a false creed, and he pointed out that however helpful might be the contemporary circumstances to its spread, it was ultimately bound to fail.

"It is a sad commentary on our age that such an inadequate philosophy as Marxism has dominated our thoughts. Its utter inadequacy is easily brought out by considering the urges and requirements of the modern world.

"Communism claims to broaden the horizon of man, but it introduces the theory of class struggle, which is the most vicious theory ever invented. Class struggle means a perpetual state of civil war. Unless a country has accepted Communism — moreover, Communism of the Moscow brand — we are told the miseries of that country cannot end.

"Accordingly class consciousness alone can intensify the proletarian struggle. But what is class consciousness? It is a Marxist name for hatred. The more the proletarians hate the so-called exploiting classes, the greater the chances for success. This feeling of hostility and hatred are the weapons of Communism. Is this the way to heal the ravages caused by national wars? Can hatred relieve the stresses and strains of the modern world?"

In analysing Communist internationalism, The Governor of the State Bank of Pakistan said that it was also without foundation, for it was not based on any emotional unity of mankind, born out of a belief in the unity of human origin; for in the Communist dispensation, capitalists and proletarians were two distant species.

**Pakistan's rôle in the modern materialist world of to-day.**

He further pointed out that the Communist impact was convincing many in Europe, as elsewhere, that materialism could not satisfy the eternal quest of man. He therefore thought that a new pattern of life was bound to arise and that such a pattern could be woven around the life-giving principles of Islam.

"It has fallen to our lot to establish in the modern materialist world a State whose avowed object of existence is to embody the spirit of Islam. Let us appreciate the responsibilities which we have taken on ourselves and make a supreme effort, with courage and faith, to follow the destiny which is beckoning to us."

The speaker regretted that beyond passing the Objectives Resolution we had not taken any steps to fulfil our intentions — making Pakistan an Islamic country.
The battle of Islam has yet to be fought and won in this country. We fought and won the battle for Pakistan ostensibly to experiment in Islam, but now that Providence had granted us the power and opportunity to make the experiment we were betraying the signs of doubt and hesitation.

Our society was divided into three sections: first, those who continue within the fold of Islam mainly by traditional faith and custom; secondly, the Ulama who claim to be the custodian of religious knowledge, and thirdly, the Western educated élite.

Leadership could arise either out of the Ulama or the Western educated section; but in fact there was no chance for the Ulama, who were too-old out of tune with the times.

The Western educated section wielded almost undisputed power, and it is their mental and moral attitudes that would determine the future course of this country. It is, therefore, of the highest importance to ask what is the attitude of our educated classes towards Islam?

This class had little or no intellectual, and still less spiritual, confidence in the rôle of Islam. The materialistic philosophy of the West, including Communism, had narrowed their horizon to their own physical requirements; their thoughts and actions revolved round the standard of living. Our young men to-day were allowed to reject Islam in sheer ignorance, and this ignorance of Islam was an easy handle in the hands of those who were working here towards the hitching of the Pakistan wagon to the Red Star.

Islam does not foster a backward-looking attitude.

In posing the vital question whether Pakistan stood for the revival or renaissance of Islam, the speaker said: "Let us remember that in Pakistan we are not defending any decadent Arab or Turk cultures. Our life springs from the conviction that the Islamic outlook alone can restore the world to its lost balance. Our belief in Islamic ideals can only be an act of onward and offensive character, destined to give rise to a new fabric quite different from the past but built on the same foundations."

"Islamic principles do not foster a backward-looking attitude. The very nature of their eternal truth must give rise to varying forms and shapes of societies. The first century of Islam was not like the second."

"In Pakistan we have not permitted ourselves to recreate the atmosphere of the 8th century or the social habits or hobbies of the dwellers of Baghdad under the Caliphs. We are pledged to pursue Islam in the age to which we belong. Let us, therefore, be clear that we cannot lift the 8th century out of the limbo of the past and place it in the midst of the present. Time beckons us to look forward. This is the meaning of our challenge to the modern world. Our slogan should be not 'Back to the Qur'án' but 'Onward with the Qur'án'."

Academies for the study of Islam should be founded by the Various Muslim Governments.

In this connection he spoke of the responsibilities of Government. He suggested that academies should be founded for the study of Islam and its philosophy of life in its application to the political, social and economic urges of to-day. "Universities and colleges must clear their decks for struggle against materialism. Equally important is the choice of people who should be entrusted with responsibility to work out our policy in its manifold aspects."

In his concluding remarks, the speaker, giving a note of warning, said that there was no cause for despair or frustration. "It was only three years ago that we had emerged from the foreign domination into the stimulating and challenging atmosphere of freedom."

"Foreigners and other non-Muslims, particularly in East Pakistan, during the last 200 years of foreign domination, were placed in a position not of equality but of unchallenged superiority by the deliberate and calculated policy of the rulers. Our men were deprived of opportunities of preparing for and dealing with national tasks."

"It should not, therefore, surprise us if in dealing with our immense task happily imposed on us in our freedom we are stumbling and our progress is beset with difficulties. We will learn as we use our opportunities and are able to undo the mischief of the two centuries of the foreign rule."

"We must examine and ruthlessly analyse our faults and shortcomings with a view to removing them, so that we may continue our march to our goal with confidence. I have no doubt in my mind that we have a destiny to fulfill and that there is a great and glorious future for Pakistan. We need faith, patience and clear vision, so that nothing should deflect us from our path or impair our determination to perform successfully the tasks which in freedom we have taken on ourselves."

A GLANCE AT THE WORLD OF ISLAM

Egypt and Israel.

The Foreign Minister of Egypt, Salah al-Din Bey, in answer to what possibilities existed for a lasting peace between the Arab States and Israel, pointed out that the Arab States concluded a permanent armistice with Israel, ensuring there would be no resort to force at any time.

"They (the Arabs) have proved they always respect their signature, but it must be understood that this does not imply they are prepared to recognize Israel or to co-operate with her in any way as she has been established by force on the debris of an Arab country whose people have been scattered and their property usurped and who now lead an animal life, replaced in their dear motherland by outsiders gathered from all corners of the globe."

In discussing the United Nations decision to send the Jerusalem problem back to the General Assembly, the Minister said: "Here is a new example of the inconsistency of the United Nations and the disrespect with which the Great Powers regard this organization and its decisions, and of the continuation of the policy of sponsoring the Jews at the expense of the Arabs."

6,000 miles of new Highways, a Pipe-line and a Subway.

The Egyptian Ministry of Communications has drawn up several ambitious development schemes which, if executed, would mark a turning point in Egypt's national life, benefiting both commerce and industry.

Total cost of these schemes is estimated at $280,000,000, to be obtained outside the ordinary budget, a large part from the Post Office revenue and the remainder from an internal loan.

Egypt now possesses 4,000 miles of macadamized roads. It is proposed to raise this figure to 10,000.

A special pipe-line would be constructed from Suez to Cairo to assist in improving traffic on the Cairo-Suez road by releasing
many trains and trucks now used in the transport of oil and gasoline.

There is a plan to build a subway linking the two ends of Cairo, relieving ground traffic in one of the most congested centre sections. The subway would handle both passengers and goods.

It is planned to establish new telephone exchanges sufficient to meet all the requirements of the public and to open new telegraph, telephone and post offices. These offices would be located in Government owned buildings to avoid paying rent.

It is hoped that it should be possible to carry out all these schemes within a period of two or three years.

New Chemical Laboratories to be named after Fuad I.

Fuad I Institute will be the name given to a new chemical and industrial research laboratory to be built at the approximate cost of £350,000.

The Institute will be a testing station for textiles of all kinds including wool and silk and will serve as a planning ground for mining industries. The future institute has already sent technicians abroad to receive instruction in specialized fields relative to the work which is to be carried on in the laboratories.

England

THE SHAH JEHAN MOSQUE, WOKING

Lectures on Islam and other activities.

The month of August is usually the month of holidays in the United Kingdom, with the result that during this month most people move about from one place to another. As the Shah Jehan Mosque is a place of interest, it was visited by many friends from various parts of the world, especially from places outside Woking and London.

The Friday Prayers held at the London Centre of the Woking Muslim Mission at 18, Eccleston Square, S.W.1, were exceptionally well attended, sometimes to the extent that no spare space was available for more devotees. Similarly, the Saturday afternoon socio-religious gatherings which are organized by the Muslim Society in Great Britain, also at 18, Eccleston Square, were very well attended.

During the month of August, the Imam of the Shah Jehan Mosque, Woking, was fairly busy in delivering certain lectures to various societies and attending certain other meetings, etc.

On the 13th of August, 1950, Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, together with Dr. Ali Hassan 'Abdul Qadir, Director of the Islamic Cultural Centre, Regents Lodge, London, N.W.8, went to Cardiff to meet the Muslim community of that city with the idea of enlisting them for membership of the Muslim Council of Great Britain. They were very well received by the leader of the Muslim community, Sheikh 'Abdullah Ali el-Hakimi. The two representatives were very happy to have met a number of Muslims from all over the world of Islam, and especially from the Middle East.

Monday, the 14th of August, 1950, was the celebration of the anniversary of the Independence Day of Pakistan. The High Commissioner for Pakistan extended an invitation to all Pakistanis residing in the United Kingdom for a thanksgiving prayer which was held at Pakistan House and led by the Imam of the Shah Jehan Mosque, Woking.

On the 17th of August, 1950, the Ambassador of the Republic of Indonesia and Madame Subandrio held a reception on the occasion of the anniversary of the Independence of the Republic of Indonesia. The Imam also attended this function, which afforded him the opportunity of meeting many Muslim friends from Indonesia and elsewhere.

World Convention of Religions on Foundations of Peace.

During the month of August a Convention was arranged by the World Convention of Religions on Foundations of Peace, at Dennison House, London, S.W.1. This convention, which
The Moral Re-armament Movement organised in the summer of this year a World Assembly at its European headquarters at Caux, Switzerland. Many well-known personalities paid a visit to its centre at Caux, Mr. Nur-al-Amin, the Prime Minister of Eastern Pakistan, being one of them.

The Movement observed the Pakistan Day on the 14th of August, 1950, when the Pakistan Flag was hoisted in front of the building of its headquarters, called Mountain House.

Our picture shows Mr. Hamid Farooq, son of Maulana Muhammad 'Ali, the translator of the Holy Qur'an into English, unfurling the flag (extreme left). He is being assisted in his auspicious task by an Englishman, an Egyptian and other friends.

started on Friday, 18th August, 1950, lasted for a week. In the opening session, Mr. 'Abdul Majid, M.A., Editor of The Islamic Review, addressed the convention. He said that the real problem before the world was moral, nothing less than moral. In developing his theme he pointed out that unfortunately the present-day politicians and leaders of the world tried to solve the various problems from the political, national and racial points of view, and that until we learned to approach the problems from the moral angle we would not solve them. He ended by saying that Islam solved all these problems from the moral point of view and had thereby made mankind free from all kinds of man-made distinctions based on creed, colour, race, nation, etc. Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, presided over one of the sessions of the Convention on Monday, 21st August, 1950.

In his presidential remarks, he drew attention to the problem of world peace, and made a very valuable contribution from the Islamic point of view towards the solution of this problem. He said that emphasis in our lives was on the material side of the life of man to such an extent that the moral and spiritual sides were neglected and ignored entirely. We seldom take thought for the fact that man consists of a soul and a body, and that it is only through the harmonious development of both the sides that we can live peacefully and happily in this world. The learned speaker pointed out that Islam did not make any distinction between the so-called worldly and the spiritual. To a Muslim, the whole of his being is a composite unity.

On Sunday, 20th of August, 1950, Dr. S. M. 'Abdullah addressed the National Adult School Club at Christchurch, Hants, after having travelled from Woking the previous day for three hours. He spoke to an audience of well-read, well-informed and intellectual people on the subject of "A Muslim Family". He dealt with this problem from various aspects, such as, the Islamic law of marriage, polygamy, divorce, inheritance, etc., explaining especially the social, economic and spiritual status given to women by Islam. The speaker addressed the audience for about an hour, after which followed a very lively and interesting discussion lasting for about an hour and a half.

A reception to meet the Prime Minister of East Pakistan, the Honourable Mr. Nurul Amin, was arranged by the Pakistan National Committee on the 22nd August, 1950, in which the Imam also took part, and opened the meeting with a recitation from the Holy Qur'an.

**Friday Prayers at various Centres organised by the Woking Muslim Mission and Literary Trust.**

The Woking Muslim Mission staff is finding it difficult to make arrangements for the conducting of Friday Prayers at various centres in the United Kingdom. Friday Prayers are already conducted at the following places regularly by its staff:

- The Shah Jehan Mosque, Oriental Road, Woking, Surrey;
- The London Prayer House, 18, Eccleston Square, London, S.W.1;
- Office of the High Commissioner for Pakistan, 35, Lowndes Square, London, S.W.1; and,

Besides these there are one or two more places where congregational Friday Prayers were started, but on account of lack of staff and funds, the plans had to be abandoned.

During the past we have been lucky in having the assistance of the following young Muslims in arranging these congregational prayers at various centres:

- Mr. Hamid Farooq, a young student of Aeronautics at the University of London, and son of Maulana Muhammad 'Ali, the well-known translator of the Holy Qur'an into English;
- Mr. Bashir Ahmad, another young student who is the son of Khan Bahadar Ghulam Rabbani Khan;
- Mr. 'Abdel Karim Herbert, who is an English Muslim; and,
- Mr. Hazim Satric, a Bosnian Muslim, who has not only joined the staff of the Woking Muslim Mission, but has also dedicated his life to the service of Islam.
New members of the World 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. Violet Dorothy Brailsford, 74, Kingston Hill Road, Kingston-on-Thames;
Miss Brenda E. Hull, Woodfield, Stanley Hill Avenue, Amersham, Bucks;
Mr. A. C. Williams, 2, Westbourne Grove, Withington, Manchester, 20;
Miss Peggy Woods, 33, Dewsbury Road, Dollis Hill, London, N.W.10;

THE MUSLIM SOCIETY IN GREAT BRITAIN

Mr. Bawany at Home.

On Saturday, the 2nd of September, 1950, Mr. Ebrahim Ahmed Bawany, of Karachi, Pakistan, gave an “At-Home” to members of the Muslim Society in Great Britain and other friends, when the guest speaker was Al-Hajj Dr. S. M. Abdullah, M.Sc., Ph.D. The subject of the lecture was “Islamic Democracy,” during the course of which Dr. Abdullah presented to the audience the Islamic interpretation of democracy in its various aspects, viz., spiritual democracy, social democracy, sex democracy, economic democracy, which he summed up under the main heading of “theo-democracy.” The lecture was well thought out and comprehensive in its treatment, and was followed by a lively discussion mostly on the ways and means of the practical application of this ideal philosophy presented by Islam. Colonel Quraishi, of the Indian Medical Service, was in the chair. The meeting was opened by a recitation of the chapter of the Qur’ân “The Fig” by Miss Rashida, daughter of the Imam, the English rendering and explanation of which was given by Miss Jamila Iqbal, daughter of Sheikh Muhammad Iqbal, Honorary Secretary of the Muslim Society in Great Britain.

Iraq

H.R.H. Amir ‘Abd al-Ilah to visit Pakistan.

In order to strengthen the brotherly relations which so happily exist between Pakistan and Iraq, His Excellency the Governor-General of Pakistan has invited His Royal Highness the Regent of Iraq to visit Pakistan. His Royal Highness has gladly accepted the invitation.

No date for the visit has so far been fixed, but it is likely to take place early in 1951.

H.R.H. Amir ‘Abd al-Ilah, who is the son of King ‘Ali, grandson of King Husain and nephew (from father’s side) of the late King Feisal I, was born in Ta’if (Hedjaz) on November 24, 1913. King Feisal I died on September 7, 1933, while touring Europe. His only son, King Ghazi, succeeded him. King Ghazi lost his life in a car accident in April, 1939, and the infant son, King Feisal II, succeeded with His Royal Highness (his uncle from mother’s side, and cousin of his father) as Regent.

Pakistan

Urdu Translation of Foreign Books.

The question of translation of foreign books into Urdu, the official language of Pakistan, is receiving the urgent attention of the Government of Pakistan. For this purpose a Translation Board of eminent Pakistan litterateurs has been formed. At one of its meetings three comprehensive lists of English, French, German, Arabic and Persian books proposed to be translated into Urdu were considered and tentatively selected for translation.

The Board has chiefly selected three types of books, namely, on Islamic art, popular books on scientific subjects and memoirs of the Moghul kings.

In connection with the standardization of scientific and technical terms the Board has decided to consider the work already done by Osmania University and of Hyderabad-Deccan, India, and the Anjuman Tarraqi-i-Urdu in this field before making further plans.

Turkey

Izmir International Fair.

At the annual International Trade Fair, Izmir, Turkey, which opened for one month on August 21, 1950, were represented the United States, Belgium, Britain, Czechoslovakia, Hungary, Iran, Italy, Pakistan, Sweden, Western Germany and Yugoslavia.

The Fair was formally opened by the Minister of Economy and Commerce, Zujtu Velise, who summarized the measures adopted by the Government of Turkey to encourage free trade, to aid in promoting foreign commerce, and to abolish restrictive regulations. To quote: “We will abolish systems that change with each new minister; commercial circles will be able to plan ahead . . . Industry will be encouraged to grow, but our manufacturers must keep an eye on changing world conditions . . . Turkey’s mineral wealth will be brought to the surface . . . We realize the important place occupied by tobacco in our export economy, and we will act on the recommendations voted at the recent meeting of tobacco farmers and merchants . . . In general, the high cost of living heads the list of problems that face us.”

Visited by more than 1,500,000 people last year, this 19th Izmir Fair provided, as in previous years, an excellent opportunity for foreign exporters to introduce their wares into the Turkish market, and to see at the same time the unique line in artistic, agricultural and industrial products now available in Turkey in ever-increasing quantity.

BOOK REVIEWS


This book is supposed to be a biographical study of a Pathan brigand of Afghan stock, born in Baluchistan, whose almost first adolescent act was to seduce his father’s youngest wife, and thereafter live a life of every conceivable type of infamy, till he was offered a chance to fight the Japanese by the British authorities as an alternative to the inevitable fate that would have overtaken him in his native land where his fellow tribesmen were thirsting for his blood. In the jungle fighting that followed with the Japanese in Burma, Zarak Khan’s last redeeming act in life was to goad the Japanese to slay him alive, so that British soldiers who had been caught in an ambush might have time to escape and be rescued by a Gurkha patrol. Zarak met his end in the gruesome way he desired from his Japanese captors and thus earned the epithet:

“Greater love hath no man than this, That he lay down his life for his enemies.”

The narrative is dedicated to “the Indian Soldiers (Hindu and Mahomedan) who fought in the jungles of Burma”, and it carries an appreciation from no less a figure than Field Marshal Sir William Slim. It is, however, unfortunate that the author
has thought fit to obtrude on his readers his warped idea of Islam. Take the following extracts from the second chapter of the book:

"Zarak stole women as he stole anything else. The only difference in his attitude to women as loot from other commodities was that he did not keep a woman. He rid himself of them when their usefulness had passed, which was a fairly short period. Women as permanencies are no use to men like Zarak. To a Mahommedan they are only useful in the propagation of the race, in value they are worth less than a cow. No Mahommedan gentleman could possibly hold polite conversation with one — no Mahommedan gentleman, that is, such as Zarak and his fellow tribesmen. In their eyes it was impossible to expect any sensible observations to come from the lips of a creature so utterly inferior and brainless as a woman."

"As a begetter of sons, a woman was useful, even indispensable, but that was all. Why, poor things, they had to have their faces hidden from all men except their husbands in case in their weak-mindedness they should be unfaithful to those estimable gentlemen."

Again, in the same chapter, the author continues:

"There was also much sport attached to capturing a rich Hindu, quite apart from the money he produced. Being utterly disgusting in the eyes of the Mahommedan by reason of his religion, it was fun to make the prisoner swear on the Koran to deny his religion from that moment forward, thereby gaining for the Prophet one more convert. It was fun to see the Hindu protest. It was amusing."

"With the women captured like this it was easier. Their conversion was established by merely spending the night with them. If this was carried out by a true son of the Prophet, their conversion followed automatically. . . . On several occasions Hindu ladies have been converted thus, and by reason of some hatch in the arrangements for their ransom, their stay has been prolonged. For this reason their conversion to their new religion has been given a lot of time and thought. It is sad, but after many such incidents and after enormous sums have been spent in securing these ladies' release, they have returned to their Mahommedan mentors to learn more of their new-found faith. Some of them appear to have wished to make a life study of it, and have never returned."

And the highly offensive insinuation carried in the remark on page 157:

"Mahomet, of course, had red hair, but it was not written anywhere in any of the books that he had ever had his wife stolen."

Consider the foregoing extracts in or out of context, whichever way they are read, there can be but one conclusion: that the author in his desire to paint Zarak Khan's character black has unwittingly or wilfully besmirched the religion and its founder as well, and his remarks as a result would neither please the Hindu nor the Muslim nor, least of all, fulfill the intention of the book to serve as a tribute to the Indian soldiers. If tribute has to take that form in this post dominion status era, we prefer silence!

Throughout the book, the author does not seem to have bothered to check even the simplest facts before rushing them into print. His blunder about conscription rules in India, and the consequent danger of Zarak Khan's being called up into the Army, is a case in point. It does not take a knowledge of Pushro or the experience of the N.W. Frontier to know that there was no conscription in India at any time during the war, even though the country was made a belligerent.

This book is, by no stretch of imagination, written for an impartial audience. It is specially catered to suit the palate of those devotees of Kipling's dictum: "East is East and West is West . . . meet", and to the adherents of that school of thought it should have been dedicated.

S. A.


Professor Arberry is an orientalist with an artistic taste. His poetical talent almost covers his other aptitudes. He is particularly capable of translating the spirit of the Arab and Persian. At times his translations are even more beautiful than the original poems; but in such cases they are somewhat free renderings. His present compilation is certainly fascinating. We specially liked his rendering of Rusaif's poem, "Sleepers, Wake!" (pp. 3-4), of which the following is an extract:

"Begone, begone, Baghdad! Depart from me;
No wise am I of thee, no mine art thou;
Yet though I suffered oft and much of thee;
Baghdad it pains me to behold thee now
Upon the brink of a great catastrophe.
Misfortune past misfortune fell upon
Thy life so sweet, and turned it all to rue;
Canst thou no more produce a noble son?
Nay, thou art barren of the free, the true,
Whose sons of old were heroes, every one."

His selection covers a wide range of Arab countries with Egyptian preponderance, and a variety of subjects ranging from ordinary love lines to the Prophet's Mercy. The latter is a touching poem of which we quote the following lines (p. 7):

"Hills of Medina! Be ye glad, and the glade Scatter with dew of bountiful and plenteous shade;
Hurl the cry ALLAHU AKBAR, until Heaven's glittering stars to the message thrill.
The Prophet cometh; declare to the faithful few God's Prophet cometh unto his comrades true!
And the Prophet came, all in his mercy's ride,
And every thirsting spirit was satisfied."

(Umar Abu Risha.)

Concerning the Arabic section of the book, it is a pity that it has not been printed. It consists of a series of facsimile reproductions of a shaky handwriting. There are a number of grave mistakes which the scribe has committed. On p. 517, for instance, the word Nafif has become Nafif. On p. 44, from the foot, the word tubhid should read tubhid. On p. 66, the word maf'f should read mid'f, etc.

At all events these are mistakes which can be rectified in a future edition of this charming book, which can be regarded as a fine anthology of contemporary Arabic poetry in English. It stands together with Professor Arberry's translation of Ahmad Shawqi's Play, "Majnun Layla," as a useful contribution to the understanding of modern Arabic verse.

S. A. K.


An original work, like any other work that Professor H. A. R. Gibb has written whether alone or in conjunction with other authors. I believe this is up till now his magnum opus.
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THE ISLAMIC REVIEW
It is at once an original, useful and thought-provoking work. It will eventually open many avenues of research before students of the Middle East and the development of its social life. By the publication of this work Professor Gibb, together with his colleague Professor Bowen, has saved a good deal of material that was in danger of extinction, which fact goes to prove again Gibb's sympathetic attitude to Islam and the preservation of its legacy. Thus he certainly deserves to be called the true friend of the Arabs and Islam.

As far as I can see, Professor Gibb stands responsible for the sections dealing with the Islamic Society in the Arab World, whereas Professor Bowen has dealt with the Turkish side.

Much as I admire the work, I cannot help but raise one or two points in connection with it.

First of all, Iraq in the 18th century has been neglected. This is not the first time that our Professor has overlooked Iraq's rôle in the Muslim world. He did the same thing when he wrote his admirable account of Contemporary Arabic Literature about twenty years ago, in the *Bulletin of The School of Oriental and African Studies*. When I pointed that out to him three years ago, his sole excuse was that Iraqi literature consisted mainly of poetry and he did not regard that as literature proper. But he certainly has no excuse this time. He may say that there were no available sources. This can be answered by simply referring him to the list of Arabic MSS (in the British Museum Library), which were written by Iraqi authors in the 18th century.

Secondly, most of the sources, as the authors themselves admit, are not those of the period the book is dealing with. They are either of the 17th or 19th centuries, both being, from a purely academic point of view, secondary sources; as the primary sources are those written in the 18th century itself.

Amongst other 18th century works that I can quote off-hand is 'Abdallah al-Suwaydî's valuable work, *al-Nahhâb al-Makkiyya* or *al-Rikhâ al-Makkiyya*, on his journey to Mecca for pilgrimage in 1747, in which he describes many Arab towns in Iraq, Syria and Arabia, mentioning throughout many important personages of the day.

Of no less value is the book of his son 'Abdul Rahman al-Suwaydî, who described political, social and literary life in Iraq in the first half of the 18th century, with special emphasis laid on the siege of Mosul and Baghdad by Nadir Shah.

Apart from native works there are no less than 40 travel books written by European travellers, of which the authors have made use of only a few.

In spite of all this, the book has its special value in the domain of Islamics. Its accuracy and sympathetic attitude to the Muslim creed and Muslim peoples cannot be denied.

At the outset it beautifully expounds the Muslim political theory, which is based on the conception of tolerance, where "people of scripture may retain their own religion and become subjects of the Moslem ruler", and "though inhabitants of the domain of Islam may be born slaves, none, either Moslems or people of scripture, may be enslaved" (pp. 20-21).

This is followed up by a discussion of Muslim sects. I, however, do not agree with the authors' footnote (p. 21), which is to the effect that the word *Shi'a* is often used erroneously as an adjective, for there is nothing wrong in using the word both as a noun and as an adjective. There are a number of such words in Arabic, such as *'Adl*, which is a pure noun, meaning justice, yet it can be used as an adjective. You can say: *Hathâ buwa al-'Adl*: this is justice, and *Hatha Rajala' 'Adl*, this is a just man.

I like the part dealing with the Shí'a and the statement that the "differences that divided them from the Orthodox were as much political as religious. Hence sectarianism in its various forms was given a revolutionary colour and came, then and in later ages, to appeal to the dissatisfied " (p. 21).

Of interest is the fact given for the high esteem in which the Hanate of Crimea stood: "The Girey Hans, as they were called, occupied a special position in Ottoman esteem, since it was an offshoot of the Golden Horde, and so descended from the redoubtable Mongol, Chingiz Han. If the House of Osman should die out — and owing to the extraordinary laws that regulated the succession, such an event was by no means improbable — it was agreed that the throne should pass to the Gireys" (p. 25).

In conclusion, I must say that though the Turkish section of the book has many rivals of recent date, the Arabic section stands unique, and we are looking forward to the publication of Part II, which will contain a number of interesting topics such as "Taxation and Finance," "Administration of Law," "Education and Literary Culture," and the "Derwish".

S. A. K.


This monograph introduces a series of studies devoted to the coinage of the Iberian Peninsula and related countries, published jointly by the American Numismatic Society and the Sispanic Society of America.

Numismatic works usually do not appeal to readers outside the circle of scholars and students of coinage problems. This statement applies to the "Catalogue", which fills three quarters of the two volumes of the book in question. But the remaining quarter (some 150 pages altogether) will certainly attract the interest of readers outside the sphere of numismatics. And there will be hardly any reader who will not be impressed by the 15 plates representing Umayyad coins, just a small selection from the 17,000 coins to which reference is made in the two volumes.

Though giving primarily a numismatic history, the author's research work throws also much light on the political, cultural and economic history of Islam in Spain; in dealing with the rise and decay of the Umayyads in Spain, George C. Miles covers a period of well over 400 years, i.e., from the end of the first century to the beginning of the 5th century of the Hegira.

The Umayyad era in Spain starts with the period of the "Governors" (92-138 A.H.—711-756 C.E.), which is followed by the independent "Emirate" (138-316 A.H.), and finally by the "Caliphate" (316-422 A.H.—1031 C.E.), including the revolutionary period from 399 to 422 A.H. with the last ruler, Abu Bakr Hisham III, who entered Qurtuba (Cordova) in 420 and was deposed two years later.

It was at the beginning of the 3rd century of the Arab conquest of Spain that a true national coinage was introduced under Abd al-Rahman (302-550 A.H.—915-961 C.E.), who first struck pieces in his own name. Until that time the style was in every respect that of the Umayyad Caliphs of Damascus. Except for the early issues during the "Governors", period there were no gold coins — the fundamental monetary sign of sovereignty — until 'Abd al-Rahman III.

As to the places where coins were struck during the Umayyad era in Spain, it is interesting to note that the only mint name on the coinage down to the year 336 A.H. is "Al-Andalus", which signifies Cordova, the capital of the Empire. The only other well-represented mint of the Umayyads in Spain is "Madinat al-Zahra" (five miles west of Cordova, whose mint
name first appeared in 336 A.H. After Al-Andalus and Madinat al-Zahra', the city of the Pas — the modern Fez in Morocco — is the next in importance of the Umayyad mints in Spain (370-400 A.H.).

In the confusing period of the collapse of the Umayyad Caliphate at the beginning of the 5th century of the Hegira and thereafter the famous name of "Al-Andalus" was frequently employed on the coinage for reasons of political pretense or prestige by sundry princes who were not in possession of Cordova, and whose mints were obviously located in other provincial cities as Ceuta, Seville, Saragossa, Badajoz, etc.

The book contains a survey and an index of the very large number of symbols and ornaments which occur on the coins of Muslim Spain. There is in addition a carefully compiled list of the conventional inscriptions on the Umayyad coins, all given in the Arabic language and script with translations in English. The author frequently refers to such famous Muslim writers as Ibn Khaldun and Ibn Idrith as sources of information for the general conditions in Muslim Spain during the period under review.

George C. Miles has managed to convert a "dry" story into an interesting and attractive one, and there is no doubt that his book will be quoted as a source of information concerning the history of Islam in Spain.

Dr. J. H.

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.)

THE ARAB LEAGUE

2, Pretoria Road,
S.W.16.
August 31, 1950.

Dear Sir,

In my letter in The Islamic Review for September, 1950, there is one rather serious mistake, viz., socialism has been printed for racialism. As these two words are by no means synonymous, this error affects the meaning of what I wrote.

Yours sincerely,

(Dr.) ISA A. SAMAD:

* * *

ISLAM IN AMERICA

Moslem Society of U.S.A.,
1095 Market Street,
San Francisco, U.S.A.
28th August, 1950.

Dear Sir,

Assalaamu 'Alaikum!

The San Francisco Mission has enjoyed an eventful summer under the direction of our Imam, Bashir Ahmad Minto. On Wednesday, June 28th, 1950, the Mission addressed a convention of the Rosicrucian Society in San Jose, a city fifty miles from here. He spoke on "The Significance of Islam and the Purpose of Muslim Prayer".

Although we are still forced to meet in a small office we have been fortunate in being able to have regular meetings on Sunday afternoons, and have enjoyed guest speakers from different Islamic nations who are attending one of the universities or colleges in this area. On July 2nd, Mr. Mahmud Jumah, of Syria, spoke on "The Contribution of Islam to the Civilizations of the World". On July 9th, Mr. B. A. Minto lectured on "The Conception of God in Islam". On July 16th, we held a business meeting to discuss our plans for the celebration of 'Id al-Fitr. The 'Id was celebrated in true Islamic spirit with Her Majesty Queen Nazli, of Egypt, and Her Royal Highness Princess Fadhia and Riad Gali attending as guests of honour. The feast was celebrated by 25 of our members, all of whom took part in making it a tremendous success.

On July 23rd Mr. B. A. Minto delivered an address to the Humanist Society of San Francisco. He spoke on "The Greatest Benefactor of Humanity," a talk on the merits and activities of the Holy Prophet. On July 30th, Mr. Muhammad Kamaly spoke on Persian literature. He emphasised the immense wealth of literature of the mystical poets and Sufis of Iran. On August 16th a group discussion was held on the subject of fear. The last meeting of the month, August 27th, was devoted to a lecture and discussion on "The Islamic State", in which Mr. Bashir Ahmed Paniagua explained the concept of Islam as analogous to a design in which all aspects of culture, religious, ethical, moral, artistic or practical, cannot be subtracted from the "whole" without making it lop-sided. Also discussed were certain points of comparison between the Holy Qur'an and the Bible.

Yours in Islam,

BASHIR AHMAD PANIAGUA.

* * *

'H.M.S. "Triumph,"
c/o G.P.O.,
30th August, 1950.

Dear Sir,

Assalaamu 'Alaikum!

Lately I have been through some letters of Miss 'Arifah Bashir Minto, the Joint Secretary of the Moslem Society of the United States of America, in the recent issues of The Islamic Review. Last month they were augmented by a similar letter by Mr. Thomas Muhammad Clayton, the President of the Islamic Cultural Association of the United States. Let me congratulate her and all others concerned on this highly commendable undertaking.

Never before has there been a more imperative need of such a society in America — a country that knows so little about Islam. To an American, Islam is nothing but an institution of polygamy, a mysticism of concubinage and a fantasy of the harem. But it should be said in fairness to them that it is not so much they who are to blame as we, who let the malicious propagandists, with Hollywood in the lead, proceed unhindered. With increased American interest in the Middle East, the Press has started giving great attention to these countries, and one often comes across such articles as misrepresent Islam in almost every American periodical.

From personal experience I can say that the Americans are eager to learn truth provided there is someone to tell them. The Moslem Society of the United States of America must endeavour to reveal to the American people the simple and clear-cut truth about Islam with its message of equality, fraternity, peace and goodwill. It is precisely this article of our faith which has no precedent in the history of mankind. It is this assurance which every human being is waiting to hear and stands in need of today. The world was never so starkly devoid of tolerance and faith.

THE ISLAMIC REVIEW
It pleased me to learn that the society has been sponsored by youth; for it is the self-same youth which only a few years ago came to the West, not only to lose its priceless possession of Islam, but also to acquire a supercilious attitude towards religion which had become the fashion among these so-called advanced people. It used to feel ashamed to talk of Islam in society. With the rising tide of Islam the youth has rightly come to understand its place once again; for in Islam lies the salvation of this troubled world. Strangely enough Islam is something so old yet so modern.

I wish the Society every success.

Yours sincerely, MAHMOUD N. ANWAR (Midshipman).

ABBREVIATIONS IN THE HOLY QTUR’AN
Aziz Bagh,
Sultanpura,
Hyderabad-Deccan,
India.
22nd July, 1950.

Dear Sir,
The article "Abbreviations in the Holy Qur’an — A New Theory of its Implications" by Maulana Muhammad ‘Ali, M.A., LL.B., which appeared in The Islamic Review for May, 1950, is both interesting and informative. But an interested scholar who wants to see both sides of the picture is, however, disappointed, for about the theory of Nasuh Tahir itself, which has been severely criticized, the author is very brief: "The Numerals which are the equivalents of these letters indicate the number of the verses of the Chapter which they precede." We see no more about the theory in the article except the criticism. It seems that the learned Maulana wrongly presupposes that the readers have already read the theory by Nasuh Tahir. I am sure the readers would like to read the theory expounded by the author himself and then, of course, the valuable criticism will be fully appreciated. The learned writer has not even mentioned the book or the article in which the theory is expounded. Such reference would have helped at least the few interested ones.

Yours faithfully, Z. A. LUCRETIUS.

A FRIEND WANTS THE ISLAMIC REVIEW IN INDONESIAN
Colombo, Ceylon.
17th August, 1950.
As-Salamu ‘Aleykum!

Dear Sir,
The Islamic Review, undoubtedly, serves a great many useful purposes. As a result, suggestions have been made for an Arabic and Urdu edition. May I humbly add to it an Indonesian Romanized edition as well. This would cater for the many million Muslims living in Indonesia where Islam is expanding more in depth than in breadth.

Personally, I feel many of us are Muslims by heredity only, and not by knowledge or conviction. Your publication, besides placing Islam in the true perspective among the other great religions of the world reaches much of what Islam really is, divested of all the accretions of the past ages.

As a regular reader, I am very much indebted to its very many informative articles. Further, as there may be a good many like me who would like to preserve copies of The Islamic Review for future reference, may I suggest an Index to be issued once a year?

Fraternally yours, Dr. M. P. DRAHMAN.

BRIGHT DESTINY

In Pakistan a new nation is rising based upon the firm foundation of profound memories of the past and guided by the prospect of a bright future destiny.

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OCTOBER 1950
Dear Sir,

As-Salaamu ‘aleikum wa Rahmat Allah!

I have received and read with much pleasure your magnificent journal, The Islamic Review. I thank you very much for having sent it to me. I have also been able to learn something about Islamic life in England. I am happy to see so much activity going on in that country on behalf of the holy religion to which God calls all men. In France we are not yet organised in this way, and the efforts which are being made to make our ideal known only emanate from a very few individuals who are as yet quite insufficient.

I am a delegate in Paris from the Islamic Propaganda Centre of Teheran, and I am trying to make known our own publication, Noordameh, which is published in the French and English languages. In order to gather together in my country the active elements among the Muslims residing here, I am in the process of founding an association which is called The Islamic Centre of Paris. If God wills, I hope to see my efforts crowned with success. We will have thus, in France also, a centre of studies, of defence and propagation of Islam. The effective formation of such a centre will be a great victory for Islam. By this means, we will have an instrument adequate for making known and appreciated the religion of Islam by my compatriots, who, for the most part, ignore Islam completely. By means of this organization, we will have equally the intention of operating the formation of a mutual aid service for the Muslims (there are 100,000 in France), and with the help of all our Muslim brethren in the world and of the Muslim States, to establish a House of Islam (Dar al-Islam) in Paris which in time will permit the establishment of a University of Islamic Studies in Europe. We are aiming high, it is true, but the ideals are truly real and incontestable. By putting them into effect, we will light the torch of Islam in the continent of Europe. Islam and the Muslim peoples will gain admiration and respect by being thus known by the Western peoples. These latter will see that Islam is a living force which is active and powerful. The Glory of God will be exalted and will shine among the dark clouds hovering over the West. It is not right, in fact, to watch the Western peoples carry the knowledge of their "dead" religions among the areas of the world where Islam has already carried the light of the true faith, while we the Muslims do not make any effort to spread the true light there where it is unknown and where its presence would be most necessary: I mean in Europe principally.

I am delighted to see The Islamic Review, a work so well fitted to make Islam known in English-speaking countries. I congratulate all those who devote themselves to this noble task of the propagation of Islam in the world. I myself direct my efforts in this direction. I make an appeal to all my Muslim brothers of all countries that they come to the help of this realisation of the projects which I have just mentioned to you. I will be happy to see them give me their encouragement by their support of the "Appeal" which I intend to address directly to all the Muslim States of the whole world.

With the strong hope to see Islam stretch out and carry its benefits throughout the world, and in the joy of the brotherhood which unites all of us Muslims, please accept, Dear Sir and Brother, the assurance of my sincere and devoted sentiments.

Fraternally yours,

G. BELTIKHINE
(Mohamed 'Abdullah).
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Annual Subscription Rs. 13/8, post free.

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Victory Bookstores, Booksellers & Publishers, Rawalpindi (W. Pakistan).

"The Islamic Review," Azeez Manzil, Brandreth Road, Lahore, Pakistan.

Zamiruddin Brothers & Co., Booksellers and Publishers, High Road, Kushtia (E. Pakistan).

Qazi Khalfuddin Ahmad, Mukhtar, P.O. and Dist., Kushtia (E. Pakistan).

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