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Between Ourselves

The Cover

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

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DECEMBER 1950

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THE ISLAMIC REVIEW
A Retrospect of the World of Islam in 1950

Indonesia.

During 1950 the most important event in the life of the Islamic world was the recognition of the independence of Indonesia and its admission as the sixtieth member of the United Nations Organization, bracketing it in importance with Pakistan from the point of view of the figure of its population of about 70 millions. This event not only reinforces considerably the political front of the Islamic world, but at the same time and this is not any the less important, this country, according to the results already achieved, is destined to become a major centre of Muslim culture. But from this point of view this country, like all Muslim countries, faces an enormous task. One must remember that the Dutch colonialism left it a legacy of illiteracy to the tune of 90 per cent. To combat it Indonesia has adopted a programme through which two million illiterates will be taught every year, thus ending illiteracy within 20 years. In order to implement the programme designed to end illiteracy in Indonesia, the system of "gurilla" schools established during the national revolution will be continued. By this system students over fifteen years of age themselves teach young children reading, writing and arithmetic. A People's University was opened at Samarang (Central Java). The number of students in the high schools passed from 600 in 1939 to 9,000 in 1950. A second university was also inaugurated in Jocja, as well as the Academy of Commerce at Djakarta, besides many professional and technical schools. There are now 67 daily papers. Doing everything possible in the way of modernization and of advancing its education, Indonesia at the same time intends to preserve and to develop its Islamic culture. The medium of instruction is the Indonesian language.

Pakistan.

Despite the political difficulties that Pakistan is obliged to face and which forces her to devote a more than considerable part of her budget to armaments, she achieved further important progress in the domain of culture. Steps were taken by the Central Government to found the Federal University in Karachi (the capital of Pakistan), Sind University being transferred to Hyderabad, Sind, Pakistan, while another university called the Khyber University was inaugurated on October 1, 1950, at Peshawar, capital of the North-Western Frontier Province. Active preparations were put in hand to translate European books into Urdu as well as the exchange of professors and students, especially with the Muslim countries. In August, 1950, took place in Hyderabad, Sind, a Cultural Conference under the Presidentship of the Syrian Minister to Pakistan. The Conference adopted a resolution which stated that the cultural unity of the Muslim countries could be best achieved and cemented through the instituting of Arabic as the lingua franca of Pakistan and other Muslim countries.

Turkey.

Turkey was the first Muslim country to have achieved the final demarcation of her political institutions. This reform was accompanied by a revival of religious teachings. The Turkish Parliament abrogated the law, which prohibited the sounding of the azaan — the call to prayer — in Arabic. A growing number of Turkish pilgrims to Mecca and of the students at al-Azhar University in Egypt was noticeable. All this will not fail to make closer the link of religious solidarity between Turkey and other Muslim countries. The University of Ankara also sent a goodwill mission of boy and girl students to Pakistan to strengthen the cultural relations between the two countries.

Sa'udi Arabia.

The celebration this year of the 50th anniversary of the reign of King Ibn Saud was an appropriate occasion for summarizing the results achieved by his country under his leadership. The perfect organization of the pilgrimage to the Holy Places of Islam, the extension of the ways and means of communication, the building of many hospitals, are some of the notable features of his achievements of his reign, on which emphasis was laid in the journals of the world of Islam. There are already 350 primary and 10 secondary schools, and also several establishments of higher learning. Many students were sent to America and Europe for higher studies.

Egypt.

The coming to power of the Wafd accelerated considerably the cultural progress of Egypt. This is due to a considerable extent to her eminent Minister of Education, Dr. Tahia Husain Bey. Free education in secondary and technical schools was introduced throughout Egypt. The struggle against the illiteracy was intensified — there are 500,000 adult persons attending the classes founded for that purpose. Two new universities were opened, the I目的是ah University in Cairo and the Muhammad 'Ali University in Assiut in Upper Egypt. The chair Muhammad 'Ali was inaugurated at the Centre Universitaire Mediterraneen at Nice, France. The Farouk I Institute of Islamic Studies was created on the 7th November, 1950, at Medinah. 15,000 students are being educated in Europe and America. Egypt approached France to let Egypt establish Egyptian centres of learning in Tunis, Algiers and Rabat.

In the social domain the results are not less important. The Egyptian feminist movement, Bint al-Nil — the Daughter of the Nile — showed further progress under the leadership of Dr. Durruda Shafiq, the aim of which is to allow the women to play the role in accordance with the principles of Islam. There are 111 rural Social Centres, the aim of which is to combat the illiteracy as well as to raise the standard of living of the fellahin. The pensions for disabled and aged persons were recently introduced. Al-Azhar did not stay aloof from this modernization. It also sent some students to Europe, from where they will go later to teach religion to the English-speaking countries. The new rector of al-Azhar University, the Sheikh Abdul Majid Selim, introduced the teaching of foreign languages in the curriculum of his university.

Between the 22nd and 31st of August, 1950, was held in Alexandria, Egypt, the Second Arab Cultural Congress, at which a series of resolutions were adopted for unifying the educational curricula in Arab countries. The translation under the auspices of the United Nations Educational, Scientific and Cultural Organization, of the books into Arabic, the publication of the manuscripts, the cultural exchanges, were also undertaken.

Iran.

Iran did not stay behind the other Muslim countries. To the two existing universities at Teheran and Tabriz were added two more, one at Shiraz and the other at Meshed, while the creation of the fifth at
Ispahan was projected. In Teheran the construction of “The Students’ City” made headway. In 1949 there were 4,447 Primary and Secondary Schools and Teachers’ Training Colleges, with a total number of 548,265 students. On the 2nd of October, 1950, was held in Teheran the Second Islamic International Economic Congress, in which all the Muslim countries took part.

In September, 1950, was held in Tunis the Congress of the Muslim students from North Africa, at which it was decided to ask the French authorities that the diploma of the Muslim universities of Qayrawan and al-Zitouna should have the same status as those of the French high schools.

Islam also made efforts to look beyond its frontiers, especially in the Americas. In Washington, Los Angeles, Sao Paulo, Buenos Aires, sites were bought for the building of mosques.

In Yugoslavia by a law of the 27th of September was abolished the veiling of women.

By the Light of the Qur’an and the Hadith

TRUST IN GOD

By FIKRIF YASIN

The lesson of the Flight of the Prophet Muhammad.

The world of Islam entered upon the 1370th year of the Flight of the Prophet Muhammad on the First of Muharram, which fell on the 13th October, 1950.

Of the Muslim countries, in Egypt this epoch-making date in the annals of Islam in particular and those of the world in general is kept with a befitting solemnity. On the First of Muharram meetings are held at which the Prime Minister of Egypt and the Rector of al-Azhar address their nation and the world of Islam. In their speeches attention is focussed on the significance of the event and the spirit of sacrifice which the Prophet Muhammad displayed on this occasion. The world of Islam is reminded to renew its pledge of service to mankind.

The people of Egypt took to execute the plan of migration from Mecca to Medina display his faith and trust in God and complete resignation of everything to His will. This becomes obvious from the various details of the Flight to Medina which have come down to us. Abu Bakr had prepared the transport for the journey of the Prophet. The Prophet refused to use it till he had paid for it, although many a time before this he had accepted other gifts from Abu Bakr. He spoke of Abu Bakr once in these terms: “There is nobody in my family who has laid me under a greater debt of gratitude than Abu Bakr.” The Prophet insisted on not accepting the free gift of the transport so that his Flight to Medina was made entirely by his own endeavours and with his own money. The Prophet was anxious that his Flight was complete in every way.

This also becomes clear from the two immortal sentences of the Prophet which he said to his friend, Abu Bakr, while they were on their way to Medina. These two sentences, “Fear not the fear of death, but the depth of trust which is not possible unless the heart full of the verities of faith and conviction is its shrine, which the heart of the Prophet Muhammad undoubtedly was. For when once actions are based upon faith and trust in God and sincerity to Him, greater success is sure. For God takes the possessor of these qualities under His protection, no matter what the opposition may be.”

The immoral words of the Prophet Muhammad during his hiding in Cave Thaur.

The first of these two sentences the Prophet Muhammad spoke in Cave Thaur, the polytheists of Mecca, nonplussed at not having found the Prophet Muhammad in his home on the morning on which they had decided to give short shrift to him, pursued him and Abu Bakr. They searched for him up and down the hill in which Cave Thaur is situated, enquired about his movements, raking the help of a well-known tracker who on reaching the mouth of the Cave said: “Here the track ends.” They looked for him everywhere, went round the Cave mornings and evenings. Abu Bakr, seeing this great activity and the presence of the tracker, got very worried about the safety of the Prophet. Abu Bakr said to the Prophet: “If I am killed, I am only one individual, but if you are killed, the whole community will be killed”. When Abu Bakr raised his head towards the mouth of the cave, he could hear the voices of the people outside and see their feet, and fear and grief overtook him. Turning to the Prophet, Abu Bakr said: “Any one of the enemy has only to lift his feet and he would see where we are.” But the Prophet did not return the fear of Abu Bakr with verbosity and the lack of trust with grief, but with his rock-like firm faith in God, he filled the heart of Abu Bakr with peace and tranquillity and suffused it with courage and bravery. He replied to him, saying: “O Abu Bakr! Why do you talk of two only when God is the third besides you two?”. In other words, God is the helper of the Prophet and his friend. This remark of the Prophet imparted confidence and consoled Abu Bakr. Whomsoever God helps there is no fear for him and no injury can ever touch him, however much the conspirators may conspire against him.

The second sentence which the Prophet spoke was after he had left the Cave on his way to Medina. The Prophet was riding his camel with Abu Bakr following him on another camel. Now Abu Bakr, unlike the Prophet, was well known to the travellers on this particular road because he used to frequent it on his business missions. The Prophet had arranged beforehand that his identity should not be disclosed to the people. Thus, when one of them asked Abu Bakr who was the other person with him, he said: “This is the person who is showing me the way.” This led the questioner to think that the Prophet was a guide, whereas Abu Bakr meant to say that he was the guide to the path of righteousness.

During the course of the journey, Abu Bakr looked back many a time. To his surprise he noticed that a man of the name of Suraaq bin Malik was approaching them. The Qurais had put a price of one hundred camels on the head of the Prophet for anyone who would bring him dead or alive. This tempting prize made Suraaq follow the Prophet on horse-back. He nearly overtook the Prophet so that the distance between him and the Prophet was barely more than two to three spears’ lengths. After saying: “O Prophet of God! the search has overtaken us,” Abu Bakr began to shed tears. The Prophet said: “Why are you crying?” He replied: “By God I am not crying for myself, I am crying for you. Here once again shone the genius of the Prophet Muhammad and his great courage became apparent. He at once spoke to Abu Bakr in the words: “Do not grieve; verily God is with us.” In other words, he exhorted his companion, Abu Bakr, to have courage and to consider that God was with him and His help and His protection was with them. While talking to him, the Prophet was, as a matter of fact, referring to the words of God in the Holy Qur’an, where He says: “If you will not aid him, God certainly aided him when those who disbelieved expelled him, he being the second of the two when they were both in the cave, when he said to his companion: ‘Grieve not, surely God is with us. So God sent down to his tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of God, that is the highest; and God is Mighty, Wise’” (9:40).

The love the companions of the Prophet Muhammad bore him.

Abu Bakr was not disconsolate about himself or concerned about his own safety. His fear was that harm might touch the Prophet Muhammad. This is why the Prophet said to him: “Do not grieve.” He did not say: “Do not be afraid.” Abu Bakr was concerned about the Prophet. As Abu Bakr could visualize trouble and affliction coming to the Prophet Muhammad he began to worry. It is reported that once Abu Bakr happened to look at the feet of the Prophet Muhammad in the Cave. He found that they were bleeding. Abu Bakr began to cry because of his love and affection for the Prophet. The Prophet advised him not to cry for him.

It is well known that the companions of the Prophet Muhammad preferred the safety of the person of Muhammad to their own, and sacrificed their selves for the Prophet. For in the same manner how Ali advised Prophet Muhammad on the night of his Flight to confound the conspirators and how Abu Bakr, on his way to Cave Thaur, sometimes walked in front of the Prophet and sometimes behind him so that he might spot the scouts.

1 Courtesy, Editor, Liwa al-Islam, Cairo, Egypt, for October, 1950.
The Significance of
The Belief of The Unity of The Godhead

By Ghali Khan Afghani

"It is the knowledge of the Revelations of God that makes man free, that breaks the finite fetters from his soul, enabling him to embrace the Infinite and to possess eternity. Once man has surrendered to the will and purpose of God, he assumes some of the majestic worth of the universe. The religion of the Surrender to the will and purpose of God — Islam — is the joy and peace and strength that is all-understanding."

The aim and function of Religion.

Religion, the basis of all virtue, gives man the power and insight to organize his life on the basis of his knowledge, to choose an end in harmony with his nature, one which is to his best advantage in his human development, and to select and control the means by which it can be attained.

Thus, for the happy governance of our lives, the object we must chiefly consider is ourselves. When we become creatures conscious of our natural endowments, we cease to be the blind instruments of our lusts and become rational, intelligent agents. For intelligence, in the fundamental sense of the word, consists in knowing what we are, and understanding what we can do.

A man who governs his life according to the dictates of religion tries, in so far as is possible, to harmonize his conflicting interests. He balances, impartially, future with present good, and he bases his decisions upon the broad foundations of all his needs. He does not madly satisfy or repress one passion at the expense of the rest of his nature. He satisfies a maximum rather than a minimum of his desires, evaluating them not merely by numerical strength, but by quality and duration. It is a stupid and pernicious confusion which makes man's moral problem consist in his discovering, instead of a good "relative" to his nature, an "absolute" good, good for no nature at all.

Man's real moral problem is to secure a permanent good instead of a more restricted good, a higher good instead of a lower good. Morally, it matters nothing if an intellectual good is "absolute" or if it is only "relative" to man's mind and his power of comprehension. But it matters everything, morally, whether an intellectual good is more or less permanent, more or less inclusive, more or less valuable than a sensory good. This is the real moral problem man is faced with. And this is the moral problem religion considers and solves.

What the religious solution of this problem is, we all know.

One permanent intellectual good is, according to religion, of more importance and value in the life of man than countless transitory sensory pleasures. That which is most permanent in character and greatest in value is God. The highest virtue of the mind, the highest blessedness of man, therefore, consists in intellectual devotion to God.

Islam on intellectual devotion to God which establishes religion on knowledge and not upon ignorance.

The beginning and the end, as familiar wisdom has long since propounded, are the same. The ultimate origin of man is God, and the final end, the blessed crown of life, is to return to God in fullest knowledge and devotion. A true Muslim does not do occasional reverence to God; he does not, in lightly passing, perfunctorily bow to Him: God is the veritable beginning and end of all his thoughts: "He is the First and the Last, the Outward and the Inward; and He is the Knower of all things" (The Qur'an 57:3).

This intellectual devotion to God does not demand as basis a knowledge of the cosmic concatenation of things. Omniscience alone could satisfy such a demand. Intellectual devotion to God depends solely upon a knowledge of the order of Nature, upon a knowledge of the infinite and eternal essence of God. And such a knowledge is within the limits of our reach.

We can apprehend the eternal essence of God because the temporality of our thought is accidental to its meaning. It is of the nature of religion to see things under the form of eternity. And we can apprehend the infinite essence of God and of Nature because every particular finite thing is a determinate expression of the infinite. The law of causality requires that there be an essential identity of nature between cause and effect; otherwise it would follow that something can be produced from nothing. Since cause and effect belong to the same realm of existence, to the same attribute of Nature, whenever we apprehend the essence of a particular thing, we necessarily apprehend the infinite essence of the attribute of Nature.

1 Courtesy, the Editor, Noorjavan, Teheran, Iran.
True infinity does not mean infinite extension, which cannot be conceived without embracing all available finite extensions. Its nature consists in intensity, not extensity; and the moment we fix our gaze on intensity, we begin to see that the finite ego must be distinct, though not isolated, from the infinite. Extensively regarded, we are absorbed by the spatio-temporal order to which we belong. Intensively regarded, we consider the same spatio-temporal order as a confronting "other" wholly alien to us. We are distinct from, and yet intimately related to, that on which we depend for our life and sustenance. Thus from the comprehension of any particular thing, we can pass to a comprehension of the infinite and eternal in a moment, we see eternity, and in the finite the infinite. It is for this reason that the more we understand particular things, the more do we understand God.

The great religious significance of the Islamic doctrine of intellectual devotion to God is that it establishes religion upon knowledge and not upon ignorance. "The erudite alone among His bondmen fear God." (The Qur'án 35 : 28). The virtue of the mind is to understand clearly and distinctly, not to believe ignorantly. There is no conflict between science and the Islamic religion. Science is a part of Islam.

The conflict lies only between science and superstition, or dogmatism. Mysteries, unknown and unknowable powers, magical rites and prayerful incantations, are instruments, not of religion, but of superstition, which has its origin in ignorant and ignominious fear. The Holy Qur'án tells us that "Lo! verily the friends of God are those on whom fear cometh not, nor do they grieve. Those who believe and keep their duty (to God). Theirs are good tidings in the life of the world and in the Hereafter. There is no changing the words of God — that is the supreme triumph." (10 : 63-65).

The belief in the oneness of the Godhead frees a man from fear, which breeds superstitions.

The Muslim, who bases his existence on the pillar of Taubid — the oneness of the Godhead — is a free man.

The free man does not fear, and therefore he is not consumed by fear's boundless concept, he has no apprehensive conscience which uneasily interprets all unusual or untoward events as being deliberate signs of impending disaster. The free man knows that man is, cosmically considered, impressively insignificant. Human loves and hatreds, human joys and sorrows are, in the face of the eternal and infinite, the littlest of little things. Human nature is only an infinitesimally small part of absolutely infinite life. Inordinate conceit alone could conceive Nature to have been made designedly for our pleasure or our discomfort. The free man knows all this, but his heart is tempered and strong. He can contemplate his place in the universe without bitterness and without fear. For the free man's devotion, as his worship, flows from his knowledge of God. Man's true grandeur is shown when he transcends by his own power of mind his insistent human desires. He can then stand freely before the Almighty. He may tremble, but he is not afraid. For his strength of soul is grounded, nor in the external world, but in his own ideal, because the "unceasing reward" of man consists in his gradual growth in self-expression, in uniqueness and intensity of his activity as an ego. Even the scene of "universal destruction" immediately preceding the Day of Judgment cannot affect the perfect calm of a full-grown ego: "And there shall be a blast on the trumpeter, and all who are in the Heavens, and all who are in the earth shall faint away, save those in whose case God willith otherwise." (The Qur'án 39 : 68).

The intellectual love of God is a devotion purged of all fear, of all vain regrets and even vainer hopes. The wild and angry emotions of sorrow and pain leave the strong and noble heart of man like the tidal waves leave the scattered rocks of the shore. As the rocks, when the waves return to their depth, smile securely in the shining sun of a cloudless sky, so does the brave, free heart of man, when the passionate deluge is spent, smile serenely in the face of God. The free man is born neither to weep nor to laugh, but to view with a calm and steadfast mind the eternal nature of things. To know the Eternal is to enjoy immortality: "Every soul must taste of death, and we try you with evil and with good for an ordeal. And unto Us will ye be returned." (The Qur'án 21 : 56).

Personal immortality has to be achieved by personal effort.

Life offers a scope for ego-activity, and death is the first test of the synthetic activity of the ego. There are no pleasurable giving acts: there are only ego-sustaining and ego-dissolving acts. It is the deed that prepares the ego for dissolution, or disciplines him for a future career. The principle of the ego-sustaining deed is respect for the ego in myself as well as in others. Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it. If in the assertion of our aims and aspirations we dynamically adhere to the ideal, the ecstasy of the soul's beatific vision is ours. But if, though true, we do not find within ourselves the energy of dynamic self-assertion, even then we will still have the ideal to which we can hold fast and save ourselves from being shattered in our despair, from dying in spirit, which is far more terrible than any death in the body could possibly be.

It is the knowledge of the Revelations of God that makes man free, that breaks the finite fetters from his soul, enabling him to embrace the infinite and to possess eternity. Once man has surrendered to the will and purpose of God, he assumes some of the majestic worth of the universe. The religion of the Soveriegn to the will and purpose of God — Islam — is the joy and peace and strength that is all-understanding.

The Reverend Samuel M. Zwemer, the bitterest enemy of truth and Islam, writes in his magazine, The Muslim World, for October, 1946: "Islam, the mightiest and most widespread of the non-Christian faiths, presents acute problems, not only in Palestine and the Near East, but in India and the Far East. To the Christian Church, Islam possesses a melancholy interest, for it alone among the religions of the world can claim to have met and vanquished Christianity. The chief factor in this problem, however, is the character of Islam itself as a theistic faith. The strength of Islam is not in its devotion to Muhammad, nor in its innate political character, but in its tremendous and fanatical grasp on the one great true Monotheism, an idea which holds the Muslim world even more than Muslims hold it".

The Holy Qur'án says: "Lo! religion with God is the Soveriegn to His will and guidance. Those who formerly received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of God will find that God is Swift in reckoning" (3 : 18).

"And if they argue with thee (O Muhammad!), say: I have surrendered my purpose to God, and so have those who follow me. And say unto those who have received the Scripture, and those who read nor: Have ye (too) surrendered? If they surrender, then truly they are rightly guided; and if they turn away, then it is thy duty only to convey the message unto them. God is Sear of (His) bondmen" (3 : 19).

"So set thy purpose (O Muhammad!) for religion as a man by nature upright — the nature (framed) of God in which He hath created man. There is no altering (the laws of) God's creation. That is the right religion, but most men know not." (50 : 30).

6

THE ISLAMIC REVIEW
The spread of Islam is the greatest miracle of history.

The inhabitants of the Arabian desert, fired with a new faith, overrunning, on the one hand, the ancient kingdom of Persia and, on the other, conquering the Chaldaean and the African provinces of the Christian Roman Empire, are singular episodes of written history which still arouse admiring curiosity in all thoughtful and unprejudiced students of the annals of mankind. Indeed, the rise and spread of Islam constitute the greatest miracle of history. But there is no miracle in history, because each historical event is caused, and therefore can be rationally explained.

The degeneration of earlier religions, their failure to inspire human creativity and to show a way out of the social and spiritual chaos of the decayed Greco-Roman world, created an atmosphere congenial to the optimistic view of life preached by Islam. The heavily incense-ridden soporific atmosphere of mysticism of the Magi’s as well as of Byzantine Christianity was dispelled by a powerful gust of fresh air from the deserts: Exotic rituals and countless saints and angels had placed God far, far away from the mortal world of the men of flesh and blood tossed between doubt and hope, faith and frustration, uncertainties of life in the atmosphere of social dissolution and the lure of solace in a living death. In that atmosphere of despair and frustration the God of Islam thundered — war upon all the rituals, saints and angels standing between him and the faithful. Islam was a message of liberation in this world and of reward for the faithful in the other. Therefore it spread like the forest fire consuming the debris of a decayed culture dispersing the charms of worn-out faiths, exposing the clay-feet of old gods.

Islam was also a message of toleration. It was the most rigorously monotheistic religion; and cosmopolitanism, the belief in the brotherhood of men, logically flowed from the faith in One God. Though culture has been given racial or national stumps, it has survived the vicissitudes of history as human and cosmopolitan. As such, it has been immensely enriched by Islam. The culture associated with modern civilization has been very largely influenced by Christianity, in so far as the latter inherited the intellectual and moral values of the Greek pagan civilization. In the earlier centuries of the Christian era, the precious human heritage of moral excellence, rational thinking and cosmopolitan sentiment was almost lost. The pure Platonic piety and Stoic moral fervour of original Christianity were nearly overwhelmed by oriental mysticism and corrupted by the idolatry of European barbarism. As the standard-bearer of the latter, Charles Martel stopped the advance of Islam. But for the liberation of mankind, the absolute monotheism of Islam, the military triumph of mediaeval Christianity might have choked the ancient fountains of the moral and intellectual inspiration for a modern civilization.

Islam saved the ancient Greek civilization from extinction.

The ancient Greek civilization and Christianity are the two sources of inspiration of the modern culture. Yet there was a time when the bigotry of the one almost destroyed the other. It survived the dark ages when Islam offered protection to rationalist thought, scientific knowledge and secular learning. Therefore, it may be said that in the last analysis modern culture is more indebted to Islam than to Christianity. The Renaissance of the 12th century, which closed the dark age of faithful barbarism, represented the cultural impact of Islam on Christian Europe. The basic principle of modern culture, the subordination of faith to reason, germinated in the University of Paris, and the Arab philosopher Avicenna was the patron-saint of that seat of Christian learning. The military victory of the Christian Charles Martel was of no avail. Like vanquished Greece in an earlier age, though defeated on the battle-field, Islam captivated the soul of Western Christendom. All the Christian pioneers of modern European culture, from Peter Abelard to Alberius Magnus, personified the liberating influence of Islam, which radiated from the seats of Arabic learning in Spain.

The cultural influence of Islam on Europe and India.

While Arabic learning and culture penetrated the West not in the wake of Islam, to the East they marched under the banner of religion. Some hold even to-day that a culture can never be differentiated from its original religious context. T. S. Eliot, for example, expounds this view in his Notes Towards a Definition of Culture. It all depends on how culture and religion are defined. If religion was defined as an attitude to life, irrespective of any kind of supernaturalism, then it could be regarded as a form of culture. Apart from the clearly secular culture attempted in ancient Greece and classical China, in the history of Islam, cultural development transcended conventional religious moulds and also could never break entirely away from the original association with religion. Though in the latter instance it acquired and retained the distinction of a specific pattern of culture, the historic significance of the earlier development was much greater, because then the human and cosmopolitan essence of Islamic culture stood out in a clearer relief. The historical value of a culture is to be judged not by its peculiarities, but by the contribution it makes to the progressive enrichment of the common human heritage.

The cultural influence of Islam in India was not so very profound as in the case of Europe, because by the time it reached this country its leadership had been wrested from the learned Arabs with whom a rigorous monotheism became the foundation of a noble structure of scientific knowledge and philosophic wisdom. To India, Islam came primarily as a religion with its specific patterns of culture. But as a religion, it came as a revolutionary force to pull down a fossilised social structure, whose foundation of faith had decayed. Therefore, the earlier Muslim conquest of the Western provinces was nearly as spectacular as the victory of the Saracen scimitar in North Africa.

Brahmanical orthodoxy having overwhelmed the Buddhist revolution, Indian society was culturally in a chaos. All the old moorings of popular faith were gone. The sophisticated
Theology of restored Hinduism left the common people cold. They only felt the reinforced rigour of the caste system and priestly intolerance. In that atmosphere, the Islamic message of the brotherhood of men came to them as a message of hope and deliverance. It is a recorded fact of history that Muhammad bin Qasim (711 C.E.) conquered Sind with the active co-operation of the peasant and artisan masses, who embraced the new religion because it gave them protection in this life as well as hope for the next.

Although Islam came to India primarily as a religion, it won converts mainly thanks to its "sociological programme", as Havell puts it. That is to say, even several hundred years after its birth, Islam had not yet outlived the revolutionary social significance of its origin. Therefore, its appeal to the down-trodden masses was irresistible. But in course of time other sections of society were also attracted by the sense of justice and love of learning that it promoted. So much so that for many centuries the culture of Hindustan was cast in the Islamic pattern. That tradition is still alive, resisting stupid attempts to kill it artificially. Not only does the Hindu aristocracy of Northern India still speak a language more akin to Persian than Sanskrit and spontaneously, as a matter of centuries old habit, cultivate Muslim refinement and manners; patterns of Persian culture introduced by Pathan settlers are still respected in the remote villages of Bengal, small States of Kathiawar and towns of the Deccan.

The Future.
The cultural influence of Islam has thus been world-wide and profound and penetrating. In so far as it has been a human and cosmopolitan factor, it is abiding. At the same time, having enriched the common human heritage, as a specific pattern of culture, associated with a religion or a people or a nation, it can maintain its individuality by adjusting its traditional values to the spirit of the time and the experience of others. Otherwise, it will run the risk of stagnation, decay and decline. Religion may lay down patterns of culture; but no culture can flourish in an atmosphere of orthodoxy. And associated with political or economic nationalism, a culture may become the moral sanction for chauvinism. The spirit of the whole history of Islamic culture, as distinct from the purely religious history, is a guarantee against such a vulgarisation. It may, therefore, inspire a social and intellectual renaissance of the peoples professing Islam as their religion.

ABBREVIATIONS IN THE HOLY QUR’ÁN
(AL-HURUF al-MUQATTA’AT)
By ‘ALI NASUH al-TAHIR

The unjustified criticism of my views.

I have read carefully what has been published in respect of Awail al-Sawar (the opening letters of the Qur’ân), whether in the newspapers or the reviews by religious dignitaries, the ‘Ulama of al-Azhar University, and especially what the Mufti of Egypt published in the Arabic daily, al-Abrim, of Cairo, in February, 1950. I have also read the article published in The Islamic Review by Mawlana Muhammad ‘Ali, which was translated into Arabic by ‘Abd al-Wahhab hammoudah and published in the Cairo Arabic monthly, Liwa al-Islam, for September, 1950. All this furor has been caused by a message distributed by Reuter’s News Agency to the Muslim world. This message was based on what Reuter’s correspondent interpreted from an essay of mine which is a scientific research I undertook some time ago on the Qur’ân. I did not authorize him to publish anything on my theory, but he published something of his own rather than my theory. Although he made reference to my theory, the fact is that he produced a new theory of his own imagination for which, I think, he should really bear the consequences. My theory does not deal with the tawqifyya of the Qur’ân as he suggests. It does not deal with the collection or arrangement of the Qur’ân by ‘Uthman as he says. It deals only with the number of verses of certain chapters at certain periods of revelation, i.e., in the lifetime of the Prophet and not after his death.

When I read what was printed in al-Abrim, Cairo, I sent a long rejoinder on February 17, 1950, to the article published in that daily by the Mufti of Egypt when he accused me of heresy. I wondered, as did the people in Jordan, how it was permissible for the Mufti to utter such a pronounced declaration, which he based merely on what he read in Reuter’s report and not on what I myself said or published above my signature. Al-Abrim did not publish my answer. I look upon this as not very commendable behaviour.

I must point out that the question of Awail al-Sawar (the opening letters of the chapters of the Qur’ân) is not an easy subject. I venture to believe that even qualified commentators fail to understand it. It requires highly qualified authors to understand it and comment on it. At any rate, I would very humbly draw the attention of the Mufti of Egypt and all others who published, or will publish, any articles in this respect to the fact that Islam is the religion of free thinking, and as a religion, it is so emphatic on this that the views of accusers or prejudiced authors could never affect it. What really persuaded me to study closely the muqatatal — disjuncted letters — was the attitude of Muslim agnostics towards the Qur’ân, who took their material from certain European orientalists and directed it towards criticizing the Holy Book and the Great Prophet of Arabia.

The motive that actuated me to go into the meanings of “Disjuncted Letters”.

The purpose of my research was in reality, above all, to answer these accusations. There are those who accuse the Qur’ân and Muhammad of having employed these letters as mystifications and exaggerations. There are others who accuse the extant version of the Qur’ân of omitting many verses, proclaiming that this occurred while the sababi — companions of the Prophet Muhammad — collected the Qur’ân and re-arranged it. Most of the tafsir (commentaries) books and others on the Qur’ân are filled with material, both weak and strong. They do not inspire complete confidence. Most of it is confused. This indeed was a delicious bait to the enemies of Islam and even to certain Muslim authors.

I need hardly say that I was impelled by a noble motive in my study of Awail al-Sawar, and also the desire to find out, if possible, the real explanation of these letters, which has remained so far undeciphered and led finally the highest qualified ‘Ulama — the learned — to the conclusion that God only knows their significance. Because of this they remained at once a source of differences and a cause of jibes from interested sources.
Going back to my theory, I think it is not very material in my opinion to argue with the Ulama of Islam about what they have already written in this respect, as in fact they reproduce only what was said in the past. What is important now is to explain to them and to the Muslim world my theory. It matters little if it will please them or not. Science does not compromise. My courage to undertake this study was derived from the spirit of Islam and on its emphasis on freedom of thought. First of all I shall place a brief summary of what has been said in this respect by the old and recent commentators; and finally how I would decipher these disjointed letters occurring in the beginning of some of the chapters of the Qur'an.

A large number of Muslim Ulama, commentators and European orientalists attempted to form a final opinion on the significance of these letters (muqattatat), with which twenty-nine chapters of the Qur'an open. Most of these attempts are based on obscure explanations and were neither based on the Qur'an nor the words of the Prophet Muhammad. Most of their suggestions and solutions are mere guess and ineffectual research. Finally, the commentators of the Qur'an gave up by going into their signification. They all said "God only knows what they signify". This, as natural enough, led one of the well-known Egyptian Muslim writers, Dr. Taha Hussein, to criticise Muhammad and the Qur'an. Dr. Taha Hussein, now Egypt's Education Minister, in one of his lectures in the Cairo Facult I University, said: "There is another subject to which I should draw your attention. It is the question of these Arabic letters which have no meaning and with which certain chapters of the Qur'an open, such as alif, lam, mim, a, wa, al'ain, sadder; baa, mim, ain, sin, qaf, etc. These words were possibly intended to mislead or exaggerate and to give the Qur'an a deep and frightening appearance. It is also possible that they are symbols which were employed to distinguish between the different Qur'an, e.g. kaf, baa, wa, al'ain, sad, being a symbol of the Mir. of the Qur'an of Abdullah Ibn Mas'ud; baa, mim, al'ain, sin, qaf designating the Mir. of Ibn Abbas; a, sin designating the Mir. of Ibn Umar, and so on. These letters were annexed to the Qur'an and had become Quranic!" (Quoted from Nagid Matayin fi 'l-Quraniik 'l-kirin by Muhammad Ahmad 'Arfa, al-Manar Press, Cairo, Egypt, 1251 A.H., page 77).

The latter part of these views of Dr. Taha Hussein is borrowed from page 32 of Rodwell's translation of the Qur'an by Rodwell. From this it will be appreciated that so far the muqattatat disjointed letters remain without admissible signification, they will always lead to these accusations.

What the old commentators of the Qur'an say in this respect.

Al-Isqaf fi 'Ulum al-Qur'an, by Suyurti, vol. 2, pages 8, 9 and 10, says: "Among the verses that resemble each other are the Awa'il al-Sawwar. The selected statements about them say that they are secrets that God only knows their meaning." Ibn al-Mimthar supported this statement, and so did others. Shabi was once asked about them and he answered: "There is a secret in every book and the secret of the Qur'an is in the Awa'il al-Sawwar." Ibn 'Abbas, in talking of the letters, says: "Alif, lam, mim means 'I, God, know'; alif, lam, mim, sad means 'I, God, explain'; and alif, lam, mim, ram means 'I, God, see'. Now the question is, if this is correctly attributed to Ibn 'Abbas, on what did he base this statement? Everybody can do the same thing and borrow one of the names of God for this purpose. It was also said by Ibn 'Abbas through Sa'id Ibn Jubair that alif, lam, mim, and baa, mim, nun signified a name separated in letters. 'Ikrama says also according to Ibn 'Abbas that alif, lam, mim, ram are the separated letters of Rahman. What does this in reality mean and is it an acceptable opinion?

Abu al-Shaikh says that according to Muhammad Ibn Ka'b al-Kurathy that alif, lam, mim, raa, baa, mim and nun are the separated letters of Rahman, and that in alif, lam, mim, sad, the alif is from Allah, mim from Rahman, and sin from Samad.

Al-Dahhak says that the letters alif, lam, mim, sad mean: "I am God, the Truthful." He also says that it is related that they mean, "I, God, the Creator," or "I, God, know".

All these weak explanations are to be found on pages 8, 9 and 10 of this book.

Some authors claim that these letters are oaths by God and carry His name. They base their statement from a statement attributed to Caliph 'Ali, who once swore: "Ya Kafir, Ya 'Ain Sad, forgive me".

Others considered ta baa and ya ain as names of the Prophet and therefore many Muslims name their children by these letters.

Zamakhshari (died 1143 C.E.), the author of Kitabshaf, considers them oaths of the chapters of the Qur'an. But what do they mean, especially if we take into consideration that many of these disjointed letters are repeated in more than one chapter of the Qur'an?

Others opine that they have no meaning. They are used just to draw the attention of the listeners in order that they might concentrate on the words of the Qur'an but that is not true. This is quite reasonable, but will not, if the listener does not understand what they mean, what happened to Dr. Taha Hussein happen in this case?

Some Recent Opinions.

Dr. Zaki Mubarak, author of al-Nafth al-jumani, quotes and approves an opinion expressed to him by Monsieur Blanchon. He says that the letters alif, lam, mim; alif, lam, ra; baa, mim; ta, sin, mim, resemble the letters A.O.I., which are found in certain instances in the Chansons de Geste, and they are only neumes, that is to say, musical signs to be followed by the chorus. The ancient music was elementary and used to be symbolized by two or three letters, and this was sufficient to direct the singer to the required tune. In the Christian churches in Europe where the Gregorian singing is still practised and in Ethiopia (Abyssinia), for example, there is a similar musical expression. Therefore, the chief of the chorus starts the procession by the letters which remind us of alif, lam, mim in the Qur'an, or A.O.I. in the song of Roland. Favouring this opinion, Dr. Mubarak says that these letters do not stand for symbols but are musical signs (The Qur'an, by Muhammad Sabah, p. 133).

My comment on this opinion of Mr. Blanchon is that it is a very weak one. If we apply his method to alif, lam, mim of the second chapter of the Holy Qur'an, 'al-Baqara', it may be all right, but his method will certainly not do if applied to kaf, baa, yaa, sad in chapter 19, 'Maryam', or to baa, mim, ain, qaf, in 'al-Shura', or to sad, kaf, alif, lam, ram, etc., in their respective chapters.

Rodwell in his English translation of the Qur'an claims that most probably these letters were special secret signs that were put by the deliverers of the copies of the Qur'an when they delivered them to Zaid while he was re-arranging the Qur'an in the time of Caliph 'Uthman, or they might be abbreviations bearing the names of the collectors of the chapters of the Qur'an.

I consider this statement weak and without reasonable bases. Incidentally, this statement was borrowed by Dr. Taha Hussein in his remarks referred to previously.

The Abjad System.

The 'Ulama of Islam have tried also to make use of the Abjad system to find a solution to these letters. Muqattal Ibn
Sulaiman says that he calculated the total of these letters and found it to be, after dropping the repeated letters, 744 years, and considered this figure representing the duration of the existence of Muslim peoples. Of course, this statement of Muqarit is false, as this period has expired and the Muslims are still in existence. I would like to draw the attention of my readers here to the fact that nobody accused Muqarit of heresy for referring to this system, even after dropping the repeated letters!

'Ali Ibn Faddal al-Mujashi’i did the same as Muqarit, and the total of the letters reached 3,065, out of which he deducted the repeated letters; 695 was the remainder. He declares he could not understand what this figure could refer to. What this man had done did not lead to an accusation of heresy or to any alarm about the unity of the Muslims, as Islam is strong and such attempts will not shake it. *Rub al-Mulami’ Alusi says, according to al-Tizz Ibn ‘Abd al-Salaman, that Imam ‘Ali Ibn Abi Talib applied ‘aha, mim, an, sin, qaf to his war with Mu‘awiyyah Ibn Abi Sufyan.* This statement encourages us to make use of this system and to apply it to the number of verses. If it did coincide with the number of verses in the respective chapters to which these “disjuncted letters” are affixed, it will be a matter of great importance.

Abu al-Hakam in his *Tafsir* found the fall of Jerusalem in the year 588 from the letters of the first verse of chapter 30, “al-Rum”, which reads: alif, lam, mim; gubr al-Rum.

The Sheikh ‘Abd al-Jawwad Ibrahim Mas’ud, one of the Ulama of al-Azhar, says the following: “Opinions are so many in this respect and even this new theory has been discussed in the past… What new theory is this then?” *(Al-Abram, Cairo, for January 31, 1950)*.

Ibn Abi Hatim says, according to Sa‘id Ibn Jubair and Ibn ‘Abbas, that sā bā is like your saying “Do” in the imperative; and it is said that it means “Thou Moon” because the sā equals 9 and the bā equals 2, making a total of fourteen, which corresponds to the moon in its fourteenth night!!

### How I found the key to my theory.

I pondered these letters very deeply. It took me a long time to find out what they really meant. First of all, I thought they were numerical values based on the *abjad* system to give the number of verses in their respective chapters. I tried to apply this to chapter 2, “al-Baqara”. I found that alif, lam, mim, with which it opens, represents 71, while the total number of verses of this chapter is 286. Therefore it was plain that the key to the solution was not there. I found also that this system did not fit in with chapter 5, “al-Imran,” which begins with the same letters, that is to say, alif, lam, mim, as it contains two hundred verses. I found that this did not apply to any chapter which begins with these letters.

This led me to think that the total of these letters might coincide with the total number of verses of the Qur’an. I calculated the *abjad* values of all these letters without dropping any of the repeated ones, contrary to what Muktari had done, but finally came to the conclusion that this system did not apply, either to the chapters of the Qur’an separately or as a whole. I was about to give up all hopes of forming a new opinion and to declare with others that God knows what they really mean, in spite of the fact that I always felt that most of the old and recent opinions regarding them are meaningless and even ridiculous. But one day while studying an edition of the Qur’an, usually referred to as Mushaf al-Jalalain, and others, I noticed that at the top of each chapter they showed the place of revelation (Mecca or Medina) and also the number of Medinan verses in Meccan chapters and vice versa. I noticed also that most of the chapters were not revealed at one time and some of them were revealed and completed at different periods and stages. This is clear in a number of the chapters. Chapter 96, “al-Alaq,” which is the first revelation of the Qur’an, had five verses only when it was revealed to the Prophet *(cf. Imam al-Ash’ari by Maqziri, p. 58).* Let me give another example. Take chapter 26, “al-Baqara”. It contains a part of the Qur’an which is considered the first revealed Medinan part of the Qur’an, and this forms its beginning. It contains also some parts of the Qur’an of different periods of revelation. For instance, the verses 135-151 were revealed in the seventeenth month A.H.; the verses 82-188 in the eighteenth month A.H.; the verses 196-197 in 6 A.H.; the verses 194-195 in 7 A.H.; the verses 204-208 in 3 A.H.; verses 217 the seventeenth month A.H.; while the verse 281 is the last revealed verse of the Qur’an in 10 A.H.

This shows that the chapter 2, “al-Baqara,” did not have one length from the beginning of its revelation, but was formed at more than one period and had passed through different stages of formation until its final *tawqif* order.

### My theory has no bearing on the final arrangement of the Qur’an by the Prophet Muhammad.

If we wish to follow the chronological order of the revelation of the verses in their chapters to prove the previous statements, the field is quite vast, for not one big chapter could be devoid of many clear examples. Therefore it is important that the Ulama of Islam should understand that my subject does not deal with the *tawqif* of the Qur’an as the *tawqif* opens the last revision of the Qur’an by the Prophet, which is known as *al-Ardiyy al-akhir*.

This occurred in the last year of the life of the Prophet when he revised it twice; but my subject deals with the number of verses in the chapter or units or units in all the Meccan period and early Medinan revelation, i.e., a period during which the Qur’an was not definitely arranged, but a good number of its chapters were in their preliminary formation. My aforesaid statement regarding the length of the chapter 2, “al-Baqara,” is substantiated in a statement attributed to Ubayy Ibn Ka’b, a well-known companion of the Prophet, in a statement quoted by Isma’il Ibn Jaffar from Mubarak Ibn Fadalah, who quotes it from ‘Asim bin Abi al-Najjud, who quotes it from Dhar Ibn Habish. Isma’il bin Jaffar says: “Ubayy Ibn Ka’b said to me, ‘How many verses are there in the chapter 33, “al-Ahzab”?’ I said, ‘72 or 73 verses’. He said it was equal to the chapter 2, “al-Baqara,” and we used to read therein the verse of ‘stoning’ *(cf. Isqan fi Ulum al-Qur’an, by Suyuti)*.

It is clear that there is a delicious bait for those who look for baits among the enemies of Islam, because the chapter “al-Baqara” at present contains 286 verses. Then where are the 213 missing verses of the chapter 33, “al-Ahzab”? There is another quotation attributed to Malik, who affirms that Surat Bara’at was as long as chapter 2, “al-Baqara”! *(cf. Isqan fi Ulum al-Qur’an, by Suyuti)*. If we take into consideration that Bara’at contains at present 129 verses, while “al-Baqara” contains 286 verses, one might ask what happened to the difference, which is 156 verses!! But as we shall soon see, both will appear correct. The chapter 2, “al-Baqara,” is the first Medinan chapter of the Qur’an, while the chapter 33, “al-Ahzab,” is the fourth Medinan chapter to be revealed, therefore it is of the earliest chapters of the Medinan period. It is possible both chapters were of the same length at the early part of the Medinan period. The letters alif, lam, mim of “al-Baqara” attracted my attention, for their numerical value corresponds to 71, and if it refers to the number of verses, it shows that the chapter “al-Baqara” had 71 verses in the early stages of Medinan revelation and in this case “al-Ahzab” with its 72 or 73 verses and “al-Baqara” are approximately of the same length. The word *tādīla*, which is
used by Ubayy Ibn Ka'b, does not signify "it equals exactly, but approximately". This was my first key. If this system could apply to other chapters, then the saying attributed to Ubayy Ibn Ka'b is correct, and there will be no longer any basis for doubt about the fate of the 215 verses which seem to be missing from the chapter "al-Ahzab".

It will be obvious to the reader what service the hidden meaning in the letters alif, lam, mim do when they remove a formidable doubt which may be aroused in the scholar while he may be reading the confused subject of the collection of the Qur'an in al-Iqan fi 'Ulam al-Qur'an, by Suyuti. The letters also show us the truth of the words of such a great companion as Ubayy Ibn Ka'b, including others besides him.

The aforementioned facts show that the chapter "al-Ahzab" was terminated at verse 73, while "al-Baqara" continued to grow until it was approximately of the length of "Baqarat" which was terminated at verse 129, while "al-Baqara" continued to grow until the end of the revelation of the Qur'an. This shows that both quotations attributed to Ubayy and Malik in respect of the equivalence of "al-Ahzab" and "al-Baqara", and "Baqarat" and "al-Baqara" are all possible and not contradictory, and refer to the length of the chapters in certain periods of revelation.

Some examples to illustrate my theory.

This first conclusion encouraged me to continue the investigation. I reached the following conclusions:

The chapter 7, "al-A'raf," which opens with alif, lam, mim, sada.

The numerical value of these letters is 161. The present number of verses is 205.

Attention is drawn to the fact that the chapter is entirely Meccan till the verse 161 exactly. The remaining verses are Medinan. This is proved as follows: The verses 162-174 are Medinan (cf. Iqan, by Suyuti). The verse 174 and what follows are Medinan (cf. Majma al-Bayan, by Tabrashi). As to the verse 161, Ibn 'Abbás says it is Medinan (cf. Lubab al-Manqul, by Suyuti, and Majma al-Bayan). The verse 203 according to Suyuti is Medinan (cf. Lubab al-Manqul).

It is clearly demonstrated here that the letters alif, lam, mim, sada refer exactly to the Meccan verses of this chapter, and since this chapter is amongst the earliest Meccan chapters (the 38th in the order of revelation) then the letters referred exactly to the number of verses in the Meccan period and before the addition of Medinan verses in the Medinan period of revelation.

The chapter 11, "Hud," opens with alif, lam, ra.

The numerical value of these letters is 231. Its actual number of verses is 125. The verses 12, 17 and 114 should be excluded as they are Medinan. Consequently it contains 120 Meccan verses in the Meccan period. It seems that apparently the system of calculation does not fit here. But observe the order of the chapter "Hud" in the Qur'an. It is before the chapter "Joseph". Both chapters according to Ibn 'Abbás were revealed in consecutive order (i.e., 50th and 51st). The chapter "Joseph" also opens with the letters alif, lam, mim. Do these letters in the chapter "Joseph" refer to the continuation of the unity which is composed of "Hud" and "Joseph" and does the total number of these two chapters equal the numerical value of their common letters, alif, lam, mim, ra? Let us investigate it further.

The chapter "Hud" contained in the Meccan period 120 verses only. "Joseph" contained and still contains 111 verses, which if added to those of "Hud" make a total of exactly 231, exactly corresponding to the numerical value of alif, lam, mim, ra. This shows clearly that these two chapters do not contain any excesses and do not omit any of their Qur'an and what has been said in respect of their Medinan or Meccan verses was true. This inspires absolute confidence in the Holy Book and repudiates suspicion in its re-arrangement. It should be observed here that had these chapters contained one verse in excess or missed one verse, then this system would not have fitted so accurately.

The 'Ulama may oppose this, saying that Abu Hayyan (cf. Iqan, by Suyuti) says that the first three or four verses of the chapter "Joseph" are Medinan. Majma al-Bayan too says this. But Suyuti thought this statement weak, and did not give it his consideration. I also reject it because, if we consider this statement, how then was this chapter read? It should have been read as follows:

"Bismi 'l-Lah al-Rahman al-Rahim,
Idh qala Yusufu li Abihi ya Abati..."

First of all, this is not the style of the Qur'an, in which not one chapter opens with the Arabic word idh! But on the other hand, its present opening words are marvellous and beautiful, and could not but be Meccan. In this there is yet another indication to the use of these "disjointed letters" (ruqquadat), as they help to give us a definite judgment on a difference between Abu Hayyan, Majma al-Bayan and Suyuti, and shows that Suyuti was right and the two former were wrong.

The chapter 13, "al-Rad,' opens with the letters alif, lam, mim, ra.

The numerical value of these letters is 271. The present number of verses of this chapter is 47 (according to Shami). This chapter follows immediately the chapter "Joseph" in the present order of the Qur'an. In my opinion this chapter was placed after "Joseph" in a certain date of the Meccan period. Now if we add the verses of the chapter "al-Rad" to those of the unity (composed of the chapters "Joseph" and "Hud"), whose total number of verses was 231, the total should be 271, or, these three chapters should contain 271 verses, which figure equals the numerical value of alif, lam, mim, ra, with which letters the chapter "al-Rad" opens. This also leads to the conclusion that the chapter "al-Rad" should contain 40 verses, corresponding to the numerical value of the letter mim, which letter is added to alif, lam, ra of the previous unity of "Hud" and "Joseph". It opened with alif, lam, mim, ra to show that it follows the unity alif, lam, ra. It contains at present 47 verses (according to the Shami) and not 40 verses. The seven verses which seem to be in excess should then be Medinan. Let us see whether this is true or not. The chapter "al-Rad" according to Suyuti is Meccan except the following verses: (a) the verses 9-14 inclusive are Medinan (cf. Iqan); (b) the last verse of this chapter is Medinan (cf. Majma al-Bayan, by Tabrashi).

This makes a total of seven Meccan verses in this chapter. Consequently the total number of Meccan verses is 40, which corresponds exactly to mim in alif, lam, mim, ra. This total shows that the total number of the verses of the unity of "Hud", "Joseph" and "al-Rad" which is referred to at the beginning of "al-Rad" by alif, lam, mim, ra, was 271 verses at a certain period of revelation. This is the same as the numerical value of the letters alif, lam, mim, ra.

The examples given above of the four chapters of the Qur'an corroborate all that has been said in respect of the Medinan or Meccan origin of its verses. It also enables us to establish that they do not contain the one verse too much or one verse too short. What is wrong then, I ask, if this system applies to all the symbolic letters used in the beginning of all the various
chapters of the Qur'an? My system of explaining the purpose of these “disjointed letters” proves that twenty-nine chapters of the Qur'an contain all their proper verses without adding to, or omitting a single verse from, any one of them, and that all that has been said about the circumstances of revelation is correct. Also we can correct many contradictory views of the commentators of the Qur'an in respect of the Medinan or Meccan origin of the chapters or verses.

A difficult example.

The chapter 50, “al-Shura,” opens with the letters با، مم، اي، س، گب. I think it resembles the chapter “al-Ra’d” which opens with the letters الیف، لام، مم، راء، which I regard as lost in the unity which began with الیف، لام، راء. Also، با، مم، ان، سن، گب most probably is the last chapter in the unity beginning with با، مم.

Let us examine it further.

The numerical value of the letters با، مم، اي، س، گب is 278. If this figure is divided by 48, which is the numerical value of one با، مم, five units of با، مم will result and one separate unit of 38 verses will result as a termination to these units. This would mean that the number of verses of the chapter 42, “al-Shura,” should be 38, since I consider it an independent unit. Let us see whether this applies to this chapter or not. The total number of verses of this chapter is 53 according to Kufi and 50 verses according to Shami, Hidjazi and Basri. Here it should be remembered that according to the view of the majority the letters با، مم، اي، س، گب are to be regarded as two verses. But they should as a matter of fact be regarded as part of the first verse because they represent numerical values only. They could not be regarded as verses. This leaves 48 verses only.

The verses 23, 24, 25, 26 and 27 are Medinan (cf. Majma’ al-Bayan, Vol. V, p. 20). The verse 28 is Medinan (cf. Itiqan). The verses 38, 39 and 40 are Medinan (cf. Majma’ al-Bayan). The verse 41 is Medinan (cf. Itiqan). This makes a total of ten verses which should be deducted from the remaining 48 verses. The remainder is 38 verses, which figure supports my opinion.

Conclusion.

I have given the aforementioned examples to enable the reader to understand my theory, which I summarize as follows:

(1) The Awtal al-Sawwar (or al-Huraf al-Mugattat dat) are numerical values based on the abjad system. I do not believe that there is heresy in declaring this as the Misfri of Egypt is attempting to attribute to me, especially if we take into consideration that the venerable ‘Ali Ibn Abi Talib and other great commentators on the Qur’an tried this system in the past, but did not reach any final decision. This shows also that in the past our ancestors used to enjoy absolute liberty of thinking. Why, then, are we trying to persecute this liberty in the 20th century?

(2) Awtal al-Sawwar (or al-Huraf al-Mugattat dat) designate in most cases the Meccan verses in the suras, units or unities, at a certain period of revelation. It does not deal with the تاواهفیفاف or arrangement of the verses dictated by the Prophet. The collection and re-arrangement of the Qur’an was not completed in one period, but the Prophet used to revise it once every year and before his death he revised it twice. The last time is known as Al’Ardatu al-akheera.

(3) My theory proves that nothing has been lost from the Qur’an as one might have concluded from the quotations attributed to Ubayy ibn ‘Abd Allah Malik and others on the equivalence of the chapters “al-Ahzab” and “al-Bara’at” with the chapter “al-Baqara”, and as others who claim that a large part of the Qur’an was lost through the murder of large numbers of the Quranic reciters in the battle of Yamama.

(4) It puts an end to the claims of accusers and to suspicion; for these letters are not mystifications and were not used for exaggeration and deception, as they say, but they were very useful in checking attempts at fraud (whether increasing or decreasing) in the Qur’an and especially in the Meccan period when Islam was still weak and the Prophet had few followers and few scribes. Therefore, these letters had much value in checking the attempts of the enemies of the Qur’an and the Prophet. The books of the life of Mohammed relate that ‘Aadib Ibn Abu Sath was dismissed by the Prophet for having tried to introduce frauds in the Qur’an (cf. Imtisal al-’Arma’, by Maqriz). Our opinion is strengthened by the fact that only two of the very early Medinan chapters were started with these letters, viz., “al-Baqara” and “al-Imran”, when Islam was still weak. But when Islam became strong, especially after the conversion to Islam of many Arabs, and the increase of those who could read and write after the battle of Badr, no more Medinan suras were started with them.

(5) My theory throws some light on one stage of the stages of the collection of the Qur’an and gives a true picture of how it used to be arranged and how the pages used to be arranged in their order during the Meccan period, which is considered the first of the stages of collection of the Qur’an, and also the most critical one in the life of the Prophet, who was always exposed together with his followers to all sorts of persecution, harm and conspiracy.

(6) My theory proves the honesty of the commentators of the Qur’an in respect of their quotations with regard to the circumstances which were attributed to the revelation of verses and their places of revealing (Medinan or Meccan, etc.). Had these quotations been wrong, my system could not have been applied so accurately.

I shall show the solution of the remaining letters of the other 24 chapters of the Qur’an in a special leaflet of about 30 pages. Let, then, their eminences the Ulama have patience, as this subject is difficult and requires vast knowledge and a multitude of references.

Final conclusion.

Undoubtedly, many pens will participate in discussing this subject more than once all over the Muslim world. I beg all contributors not to discuss this subject superficially. They should think one thousand times very well before forming any definite decision, as this subject is not so easy to understand, but it is difficult and rocky. He who wants to knock at its door should be of those whose belief is firm and on whom God has bestowed an enlightened mind which would not be misled by personal sentiment. I was guided by the spirit of Islam and its great history of absolute liberty of thought to investigate this subject, which will put an end to the suspicions of suspicious people, and will open a vast new page in the scientific research in the Qur’an from which will issue the happiest results. My service in this task is well repaid by the thought that it rebuts the accusations of those who attribute to the Prophet the desire of having used mystifications and connundrums in order to overawe the minds of the ignorant Arabs. I hope that those who used to fling accusations without basis against the Prophet will see now that they were accusing the noblest personality of human history, which is the personality of the Prophet, who was a genius, an intelligent and unique personality. They have now to rebuke their ignorance and weak mentality, which blinded them from esteeming the truthful facts and permitted them to attack him.
HISPANO-ARAB ART

Arab Art in the Mosque of Cordova

By JOSÉ GUILLOT CARRATALÁ

RECENT RESTORATION WORK

"The Cordova Mosque, rightly called 'The Big Western al-Jami', is a monument having no equal all over the world."

How the Great Mosque of Cordova was built in the 9th century.

After having signed peace with the Christian princes, the Emir Hakam put down savagely the revolutions of the Mozarabs and Christians who lived amongst the Moors and who had allied themselves with the Berbers who had settled in Toledo, Merida and Cordova at the beginning of the 9th century. In the suburbs of the latter city, following the victory over the rebels, there was an unbelievable slaughter for three days, and when his soldiers became tired of murdering, his vengeance still unappeased, he ordered the survivors to leave Spain without delay. Under Hakam, art and literature as well as science, revived, especially Cordovan sciences. From this period date the construction of the great Mosque of Cordova, in which shines the original filigree workmanship, not only in the famous plasterwork on the walls, but also on the entrance arches to this Arab sanctuary, which take us to the Villaviciosa chapel, built in 1371, and the double horseshoe arches well centred and adorned by the other arches with lobes, which we see in an illustration on page 18. They, some being slender while others executed in raised plasterwork, appear very majestic with their curved sides of the keystone. This decoration, which was executed during the reign of Hakam in 969 C.E., is now being gradually restored after centuries of neglect by the architect Ricardo Velasquez, who has become famous recently for his great skill and knowledge of Moorish archaeology. He, it may be remarked here, in no way diminished the authentic characteristics of that Arab fantasy which is still preserved in the Cordova Mosque, especially in the western façades, an idea of whose beauty to admire would be formed from illustrations accompanying this short article.

Additions to the Great Mosque of Cordova by 'Abd al-Rahman III.

Many of the Cordovan artistic gems, and the Moorish buildings erected by the Muslims, were destroyed through the vicissitudes of war and Berber revolts, and the various Moorish colonies which became established in Spain during the Caliphate from 743 to 1002 C.E., in which year the Vizier Mansur died. Each Emirate gave a brilliant impulse to the architectural arts, and on this account, the buildings which served as palaces for the Caliphs were true works of art. This is why every ruler or lord of these mosques (to-day Catholic churches) brought his architects: Umayyads, Fatimids, Berbers, Senhayas, Zenatis, and members of other tribes, belonging to the various Arab dynasties which came to reign in the Iberian peninsula. These artists were the persons who, under the order of the viziers and governors,
executed works of so much grandeur and wonder. ‘Abd al-Rahman III was the one who helped most in the variation of artistic elements in the Cordova Mosque. He enlarged the front of the entrances to the chapel on the east and the west with lobed arches with props, and the horseshoe constructions which, interlacing with each other, reach to the vault, filling up the wall with various patterns, forming a rich pattern of vousoirs ornamented with rich plaster floral decorations, and also work in coloured marble or granite from Andalusian quarries which serves to embellish this African and oriental fantasy, born deep in the heart of Islam, like a dreamy poetical song.

The Gate of Pardon.

We can admire also the extravagant floral decoration of the marble plaques and ornamental plasterwork of the Mihrab façade, carved in its lower part with leaves, flowers and fruits, sprouting from a single stem at the base, as a botanical reminiscence which competes with the most lavish decorative details of the

Above — The minaret of the Great Mosque of Cordova overlooking the "Courtyard of the Oranges"

Left — The Gate of Pardon, with the two Christian shields of the Spanish Reconquest on the top recording that on November 17, 1092, the Berbers allied to Count Sancho entered the city of Cordova.

From this gate one enters the "Courtyard of the Oranges". In the picture orange trees can be seen.
unrivalled Orient. The Mihrab of 'Abd al-Rahman and the Gate of Pardon are two relics which have been preserved throughout the centuries, with all their inimitable supremacy and artistic craftsmanship. The ironwork is supported by two marble columns in this gate which bears two shields of the Spanish Reconquest. The shields record that on November 17, 1009, on the death of the Regent Mansur, the Berbers allied to Count Sancho of Castile, routed the slaves and Arabs in the bloody battle of Jabalquinto, and that they entered the city of Cordova with great pomp and ceremony as victors. The majority of the windows are still walled up, though some of them have been uncovered, thanks to the work of restoration which has now been nearly completed. To the period of Mansur belong the enlargements of 987-990, with the Gate of Mansur, with its arched windows of the earlier style of 'Abd al-Rahman, though with less elegant proportions, and the addition of double horseshoe windows below the rectangular ones, recently restored by Velasquez.

Almoravids.

The Caliphate became extinct with the entry of the Almoravids in Cordova. The latter, after their fratricidal struggles, showed their talent in art and literature, though art no longer possessed its constructive magnificence, and had ceased to be that splendid Arab aesthetic type which had formerly been the pride of the Muslim Empire's capital. We have little for which to thank the Almoravids, for it is well known that the major part of the architectural constructions of the first two-thirds of the 12th century have disappeared. Almoravid architectural building is, however, known to us through the monuments of the same period preserved in Africa and in Sicily. The characteristic of this artistic period is the development and expansion...
of Andalusian art and its propagation in the Maghreb. The chief monuments are: the minaret of Marrakesh, known as the "Kutubiyya", and the principal Mosque of Tlemcen. These monuments were constructed on the order of the Almoravid monarch 'Ali bin Yusuf. Also to this period belong the Tower of Hassan in Rabat, and the Giralda of Seville. In Cordova were born such eminent Hispano-Arabs as Muhammad bin al-Sayyab, physician and moralist, Ibn Zohar, the famous physician, and the renowned physician and philosopher, Averroes (Ibn Rushd).

**Absence of tile-work in the Great Mosque.**

The founder of the African dynasty of the Almohades, the young Muhammad bin Tumart (died 1130 C.E.), completed his education in Cordova. Although the Almohades did not greatly develop Islamic floral art, nevertheless, science and literature prospered under them. Regarding the Great Mosque, which is preserved to this day, the principal charm of the carving in it has been engraved in rose, green, white and brown marble; for in Cordova there is no real history of the development of brick-making or of tile-work. It is for this reason that the chief means of decoration is the filigree work which we see on the façades of the arcades of the entrance to the Villaviciosa Chapel and also on the door-jamb and socles, realised, as a rule, on marble with flowers, carved with an indisputable exquisiteness on the square hewn stones from the Miocene limestone quarries of the slopes of the nearby rocky mountains. Moreover, the tradition of the craftsmen of the Caliphal period permitted them to evoke the classical serenity of Greece in the serene grace of the city of Cordova. Nevertheless, they used plaster and painted stucco to cover wall surfaces and marble for socles. The walls, instead of being covered with stone plaques, were covered with minaret and delicate arabesques which we can admire in Medina al-Zahra and other Caliphal structures. These are the chief characteristic Cordovan monuments which inspire in us the dreamy poetry which still pervades the remembrance of such beautiful Muslim works, left in Spain by Muslim rule. They also make us admire such an original and artistic race.

**The Western Gate.**

The two gates of the Cordova Mosque, pictures of which accompany this article, are the best restored during the last years. The Western Gate seems to us a wonder of decorative ornaments when we admire the thorough restoration the architect Velasquez has performed. In this work it is possible to see how it is still preserved, and how it remained through the years without having lost its genuine Arab style. In the hollowness of the entrance still walled up by neglect, with the stones showing the dust of several centuries, is preserved the original granite of the mountain wherefrom it had been quarried by Moorish architects and quarrymen. These stones later served to embellish this typical architecture under the horseshoe arches, of which the conquerors of the Caliphal kingdom, proud of their artistic gracefulness, used to pass. Remains of their ancient past splendour, can be seen on the elevated portions of the Gate. They recall the delicate Byzantine work performed by the Arabs to decorate these lambrequins. We can admire these in the small illustration, with
their Venetian blinds, suggesting great secrets and plots of the
great Arab loves. We can also admire the detail of the entrance
to the Mosque, such as it was left after being abandoned by the
Moors, with its archivolt and filigree-work friezes, which have
now been restored. We can also admire the other gates, being
the wonder of the Christians who pass under such monumental
works of Arabian art, long forgotten, bearing the vestiges of the
revolution and conquests by the Goth kings, the champions of
commonsense and the fame of the Iberian artistic glories.

The Academician Don Rafael Castejon, member of the
Madina al-Zabra Archaeological Committee, gives us a remark-
able note of the materials employed in these buildings by the
Africans, saying: “The defined work must come from the raw
material. Although it is certain that the artistic sources some-
times change, transform and sophisticate, at times with out-
standing perfection, in the building art, as in any other art, the
classic proverb, ‘Every imitation is bad,’ will always hold good.”
Cordova is a land of stone and marble, and for this reason all
the rich monuments in Cordovan history, such as Roman,
Caliphal, Imperial, have always been built using hewn stones
brought from its quarries.

Glazed tiles began to appear during the 12th century, at a
time when the Almohads ruled over Spain, and, therefore, over
Seville, the Almohad capital of the peninsula. It was there where
these made their first appearance in the form of monochrome,
blue or green tiles encrusted in small bits on the stone. A little
after this very original system of using tiles appears in the works
of the Christian Re-conquest. At Cordova there are instances of
it in the lateral rosaces of the Saint Miguel façade. But the
Andalusian tiles, however, would always be Sevillian with its
natural influence on the surrounding districts.

Historians and archaeologists have asked if the tiles were
made in this capital during the past centuries, for there are out-
standing specimens of it; for instance, those which can be seen
on several altar frontals inside the Cathedral. Or were they always
imported from Seville, since up to the present time no indubitable
proof has been found of the existence of Cordovan tiles? It is
The double horseshoe arches in the Great Mosque interlacing each other leading to the Mihrab

This part of the Great Mosque of Cordova represents the creative and unique artistic capabilities of the Muslims in Spain

The upper part of the Mihrab. The luxurious floral decoration is a notable feature of this part of the Great Mosque of Cordova

The Mihrab is one of the two relics of 'Abd al-Rahman III preserved throughout centuries
for that reason that the more important works of Moorish artists in Cordova have always been built and decorated with carvings on marble or stone, as we see in the horseshoe windows, covered with the filigree-work of the eternal themes of Andalusian art, such as, behind the mantilla lace the mystery of the eyes is guessed; or, such as, the embroidered trimmings on the bullfighter’s dress imprison the light and colour.

The richness of Cordova in stone accounts for the presence of granite salt and pitch stone, otherwise called ‘salitre’ by the people. This stone was used centuries ago, for instance, in the grey granite pillars of the first part of the Mosque built by ‘Abd al-Rahman I, but it reached its greatest magnificence in the rose granite of the Arenales. This granite, now polished, provides a splendid material in building and ornamentation. An instance of this is to be seen in the new North railroad station façade at Madrid, where Cordovan granite is used.

The Cordova Mosque, rightly called the Big Western al-Jami’, is a monument having no equal all over the world. It is a perennial proof of the greatness of the Cordova Caliphate, founded by the great ‘Abd al-Rahman III. Schaeder says of it that “its spiritual and artistic culture reaches a standard that puts Cordova on the same level, if not above, as Baghdad”. In truth there is nothing ingeniously greater than the Cordova Arabian architecture, the purest and most classic of the Muslim architecture, the manifest and most religious, simple in line but vigorous in form.

We know that Cordova was founded by the Romans near the curve of the Betis river and destined to become the capital of the Western Arab world: the Romans built a temple to Janus on the soil occupied by the present Mosque, and that over its ruins the Visigoths erected a Christian basilica, dedicated to Saint Vincent. When Ferdinand III, the Saint, conquered the Sultaness of the Betis river in the year 1236 C.E., the original splendour of Cordova had almost already decayed, the only relics there being some monuments, especially the Mosque. Later, during the reign of Enrique of Trastamara or Villaviciosa, in the year 1371, was built the above-mentioned chapel of the same name, near the Mihrab, in mudéjar style contemporaneous with the Alhambra at Granada, being, however, inferior in taste and architectural solidity.
A PLEA FOR A FEDERATION OF MUSLIM COUNTRIES

By ABUL QASIM DABIR

"It is easy for educated Muslims to realize that in the light of modern science and wider human consciousness the teachings of Islam bring home to them certain facts and truths that make them the more responsible for the evils of Muslim society. When on the days of destiny at Badr and Uhud a few hundred Muslims set out to face idolatry and materialism in its entire force with its numerical superiority and better equipment, they had but one aim — to stamp out fetishism and raise the standard of divine rule and justice. All Muslims, by faith and tradition, are expected to be iconoclasts and breakers of idols, and the idols of ignorance, egotism and vice are the worst."

The importance of a fellowship of Middle Eastern countries.

The light that shone forth from the mount of Hira, Mecca, about thirteen centuries ago to guide the benighted humanity toward a haven of peace and security can be made to radiate with greater effulgence by adapting to it the machinery of modern life. The teachings of Islam, embodying all that is best in the democratic way of life, have been hitherto preyed upon by self-seeking dynasts and ambitious fortune hunters for their own mundane purposes. It is time for Muslim peoples to gather around that fount of inspiration and cleanse themselves from the pollution of separatism.

The spirit of internationalism that has been animating all well-wishers of humanity in recent years cannot find a better expression than in regional federations. A fellowship of all Middle Eastern countries, conterminous and having many interests at stake and following the same religion, will be of paramount importance for the peace and security of the world. It will open new vistas for Middle Eastern countries with their vast natural resources and extensive seaboard. It will ensure the well-being of over 200,000,000 people, most of whom are at present living in squallor and misery.

When the writer first heard of the Arab Union, he was at once reminded of the old game of playing at "pans" — Pan-Islam, Pan-German, Pan-Asia, etc. At best it was of a parochial nature. It implied that non-Arab States of the Middle East were ineligible on racial grounds. However, a federation of all Muslim countries will have a stabilizing force on the world political situation. Middle Eastern countries in their present state have either to succumb or seek the protection of one of the great powers, but there is no hope of advancement under the aegis of any power, for very often these protectors have turned out to be very cruel tormentors. They want their protégés to be backward and illiterate for ease of exploitation. This is evident from the present plight of the Asian countries. After three centuries of rule or misrule, there are vast multitudes of hungry, starving, ignorant and miserable human beings left as legacies on the hands of national leaders.

When attempts at bringing about a union of Muslim countries were made at the beginning of the 19th century at the instance of the Sublime Porte, the powers were alarmed, although it did not go beyond the journalistic field. The powers knew fully well that ambitious and servile tribal chiefs, depraved and semi-independent rulers of Muslim countries, could be made to thwart this scheme.

Times have changed and a new era has dawned upon the world. In the light of modern scientific discoveries and the consciousness of man that his rights have been trampled upon and that his rulers have betrayed their trust, it is time for us to revise the situation and take our bearings on the stormy seas of fortune. The need for a regional cultural and economic merger of Muslim countries having command of the highways of the world has never been so pressing for the good of mankind, affecting international relations to an extent that could not have been conceivable before World War II. Such a Union or League need not bring about any constitutional changes in the countries involved, nor weaken their sovereignty and independence. On the contrary, it will be helpful in enhancing their prestige.

The failure of Pan-Islamic movements in the 19th century.

The formation of a Pan-Islamic League was frustrated firstly by the ignorance and greed of Muslim rulers, and secondly by the intrigues and machinations of European Powers, who thought that a unification of Muslim interests would be detrimental to their aims. Race as a basis on which to build a nationality has proved futile, because the Powers who were at the back of the racial movements had their own axes to grind. It lacked sincerity as it did not come out as a result of maturity and growth. The Pan-Islamic movement was conceived by the corrupt and inept Sublime Porte; the Pan-Asiatic movement was brought into existence by Japanese imperialism; the Pan-German movement had the spread of German Kultur and quest of living space to support it. These "Pans" were looked upon as suspicious by the nations who were kept out, the result being that counter-movements were set on foot to neutralize them.

Another reason why these racial unions were unsuccessful is that the demagogues who appealed to the racial prejudices of the peoples did not care for the welfare of the nationalities involved. They had ulterior motives which they concealed behind these pleasing expressions; they fooled the credulous and played on their sentiments of ancestor-worship.

When the Pan-Islamic movements were started by Sultan 'Abdul Hamid in 1876, the idea was to bring the Arabs more under the suzerainty of Turkey and to increase the prestige and strategic position of the Ottoman Empire, to foster the pilgrimage to Mecca for the benefit of the State and to prevent any Arab insurrections. These and similar agitations have never been for the benefit of the people. When the Arab National Committee was formed in 1906, it aimed at the formation of a kingdom to counteract the growing prestige of Turkey. The later tribal agitations against Turkey were for the purpose of building up a dynasty at the instigation of the powers that thought they were menaced by the increasing influence of Germans in the Middle East. What else could they do? That was prompted by self-preservation, but one is obliged to ask: How long are Muslim countries (or to use a geopolitical terminology, Middle Eastern countries) going to be the victims of European selfishness? The Pan-Islamic theory was exploded by the advent of Ataturk, who separated religion from state and who thought that by introducing certain innovations he could pave the way for progress.

1. Courtesy, the Editor, Noor Danesh, Teheran, Iran.
A progressive Muslim bloc can serve as a check to expansionist policies of Europe.

If Muslims manifest any sympathy for Iran or Egypt or Iraq, it is on the assumption that they are doing so for the benefit of Islam, beyond which there cannot be any bond of union. No real and sincere Muslim, or for that matter, no real Christian, is going to bother himself about an atheist. It was not the isolationism of Turkey nor the manoeuvring of its politicians, that saved the situation, but the strategy of the Axis and Allied Powers and the fortunes of war. Small Muslim countries, however civilized and advanced, are easy mouthfuls for the gargantuan appetite of European greed, but if they make a common cause and stand together, their chances of security will be increased tenfold. An economic, cultural and political union of the Muslim nations, whom destiny has allotted an important strategic region of the globe, is not only a desideratum for self-preservation, but is also indispensable from humanitarian points of view. A progressive Muslim bloc will give the coup de grace once and for all to the Western desire for aggrandisement. It will place backward Muslim countries on an equal footing with the countries of Europe. The aspirations of expansionist elements in Europe will be curbed.

Backsliding in the Muslim countries against the teachings of Islam.

The necessity for a fellowship of interests and the co-ordination of economic, social and cultural and ultimately political aspirations of Muslim countries has never been as urgent as at this moment. The magnitude of materialistic forces at work coupled with the enormity of the engines of war which recent scientific discoveries have brought within the reach of Western powers, can only be offset by a universal Muslim cultural and ethical movement. Progress and security from want and war are more easily achieved if political enmities and military alliances are supplemented by these humanitarian movements.

The Muslim brotherhood is a point of faith in which all Muslims have to believe. There is but one God; there is no other prophet nearer to us than Muhammad; we all believe in sanctity of a man’s life and property; we all believe in the necessity of Prayer. We all believe in the fast of Ramadhan; we all believe in the day of resurrection. Charity and virtue, love of knowledge, and pledging oneself to acts pleasing to God, fellow-feeling, brotherly love and tolerance are enjoined on all Muslims, whether Afghan, Iranian, Turk, Arab, Indian or Indonesian. No exception has been made. Despite this bond of unity, which should have held together all Muslim countries and formed them into a solid and indissoluble bloc, there is the dangerous sectarianism of the Sunni, Shi’a, Wahhabi, Baha’i, Sufi and the Shaikhism, and the racial prejudices of Iranian Aryanism, Turkish Turanism. Azerbaijanism and what not. There are a hundred small Muslim States on the shores of the seas, and as many small kingdoms, some recently brought into existence. Before the European storm and stress these are but straw, particularly as most of these States and kingdoms are made up of a number of illiterate and backward people. Disease, poverty, misuse, bribery and ignorance are rife everywhere amongst Muslim peoples.

These conditions are all opposed to the instructions of the Holy Qur’an. The spirit of the teachings as revealed to us and relieved of scholasticism and dogma propounded by imperialists and dynasts, who played on the credulity of the faithful for their own worldly ends, prohibits any social condition or political manoeuvring that sustains evil, weakness and illiteracy. It was this very spirit that caused the spread of the Faith from the shores of the Atlantic to the Chinese Wall. It did not recognize any racial supremacy. All were equal — the scions of the Quraish had no superiority to the African. Those were nearest to God who were the most godly in conduct and character. The esprit de corps which urged all Muslims to make for a common goal has not entirely disappeared, and there is many a genuine Muslim who prays to God that the evils which have disrupted Muslim countries may one day be removed.

It is within the ability of every Muslim to retard or speed up that day. Vices and evils are begotten of poverty, which means that some greedy and astute members of society have been amassing an inordinate amount of wealth, or that some flaw in the social system has debauched the destitute from earning a livelihood. Evil may manifest itself in disease or mental worry, or fear of the unknown, meaning that persons responsible for the administration of simple laws of hygiene and welfare have failed to perform their obligations and that dogma has been futile and incapable of solving mysteries of life and existence. Evil appears amongst us in the form of ignorance and illiteracy, because a certain section of the nation reserves the blessings of education to itself, keeping others in the dark. Other phases of evil are religious bigotry, fanaticism and ideological obsessions, which a liberal education and toleration would have easily uprooted.

It is an aspect of human failure and negligence. Unluckily any efforts that have so far been put forth to evolve a scheme for
ushering an era of goodwill have been limited to isolated groups or fraternities whose efforts were rendered futile by force of European politics. To be of any practical assistance, these friends of humanity must pool their resources and become militant rather than quietist. The armed brutality of nations can only be offset by a militant mysticism of Muslim peoples.

The tottering structure of dogma in Muslim countries is exploiting the credulity of its adherents.

The Islamic trust in God, sanctity of the individual, injunctions of mercy and forbearance, ideals of unity, self-abnegation and purity, the devotion to duty and necessity of struggling against evil have never acted in concert toward the upliftment of humanity. On the contrary, certain sections of the priesthood and schisms have strenuously buttressed up the tottering structure of dogma to be able to exploit the credulity of their adherents. They have kept man in awe of the unknown and have obstructed progress. They preserved the ritualism of religion and failed to bring about a consciousness of man’s obligations and the necessity of carrying out the dictates of the divine self-lotent in every human being.

On the other hand, greed, lust, anger and craving for power and pelf organize themselves in arrayed ranks, requisitioning all the paraphernalia of war for the furtherance of their sinister aim, but, as existence is dynamic and ever on the move, evil must come to an end.

When social tyranny is carried to excess a reaction sets in and masses of good can alone save the situation. When evil tendencies of human nature organize themselves and enter the war path, as hordes of "burglars equipped with torches," there should be a universal fellowship to take up the challenge.

Dogma, as represented by the churches and political entente and armed alliances, has utterly failed in its mission. Therefore, these calamities can only be averted by organizing and evolving a non-political and non-sectarian movement of members of the Muslim brotherhood who desire peace and security. Then and then alone will they be equipped and powerful enough to tackle the defects in human society, to study the conditions of vice and filth in which their fellow beings are allowed to live, to see where evil breeds and lurks, to see where Governments are committing the most heinous crimes in the name of autonomy and whole populations are exploited for the benefit of the few and where abandonment of moral principle is brutalizing the youth to become the more amenable to a perverted discipline.

The time has come to act now.

It is very strange that whilst Middle Eastern countries are currying favour with European powers by setting up cultural and ethical associations, the Muslim countries themselves, although conterminous, seem to be as far apart as the poles, estranged and alienated by some insidious force. Should sensible Muslims and those who have the best interests of themselves and their fellow countrymen at heart stand by impassively and behold this farcical isolationism and separatist canker eat into the vitals of Muslim nationalities?

Should Islam not be sufficient as a bond of union and capable of bringing within the fold the straying sheep? Stark realism and the urgency of the need for an economic and political union in the face of the imminent dangers of disruption ought to serve as a stimulant for a strong and united front. Bygone generations were victims of greedy dynasts and foreign mischief-mongers; why should the present generation of Muslims, amongst whom there is a galaxy of brilliant stars, allow themselves to be preyed upon any more by individuals or groups, who seek their strength in our weakness, their power in our ignorance and their happiness and well-being in our poverty and wretchedness? Is it not against the Divine will of God and the spirit of the Qur’an, as well as in direct opposition to humanitarian principles to see millions starving along the banks of rivers whilst the water could be damned and brought under control? Is it not a sin to live in gloom and darkness when we possess oil in abundance? Is it not a crime to see millions of Muslims living in squalor and ignorance whilst tons of gold and silver are lying buried uselessly in the vaults of the hoarders’ treasury? Is it not the Qur’an that enjoins upon us the duty of spending money in useful enterprises?

Some practical suggestions.

Therefore, if you as a sincere and loyal Muslim feel that you are intolerant of evil amongst your Muslim brethren, if you abhor tyranny in any form and desire that your fellow Muslims in particular and humanity in general be exalted to the level of their inalienable rights, here is the opportunity. If you like to liberate Muslim countries from the international lawlessness of which we have just seen and experienced enough, and if you cannot put up with national oppression, it is within your ability to achieve this ideal. The implementation of the plan for a Fellowship of Muslim interests — economic, strategic, cultural and ethical — is a noble quest. This scheme for unification will take some form as outlined below:

1. Pooling the resources of Muslim countries for economic upliftment by establishing joint stock companies in which shares will be taken by all well-to-do Muslims, with head offices at Cairo, Damascus, Baghdad, Teheran, Karachi, Kabul and Ankara, etc.
2. Construction of a trunk railway from Karachi to Cairo passing through Kabul, Teheran, Baghdad, etc., this line to be constructed by a Muslim company.
3. Removal of tariff barriers as far as is practicable and amendment of tariff laws to encourage commercial intercourse between Muslim countries.
4. Removal of passport and exchange formalities to encourage tourism.
5. Formation of a Muslim bank with fiduciary rights and adoption of a common currency.
6. Formation of a Muslim University with branches at Cairo, Damascus, Baghdad, Ankara, Teheran, Karachi and Kabul with uniform curricula comprising sciences, language, theology, etc., with exchange of students.

Luckily we have intelligent, virile and cultured kings, princes and rulers at the hells of Muslim States, who are conscious of the needs of the times. They feel the shame of having either to seek the protection of a foreign power for their existence or succumb. They know that in isolation there is impotence and that the Holy Qur’an, eternal and true, can never be obsolete or outmoded. This is a holy war in which no blood will be shed, for it will appeal to all well-wishers of humanity, whether American, English, French or Chinese. No one will blame us for trying to put our house in order and to eschew evil. No one will be insolent enough to prevent us from bringing under control our mineral, agricultural and marine resources for the benefit of a section of humanity that has been victim of exploitation for much too long a time. We know that we must not tolerate this any more.

The writer feels that no apology is needed for this appeal, because the spirit of human brotherhood which has inspired the civilized world can be given tangible manifestation only in localized federations having a great many things in common. The writer will be very grateful for any hints and practical suggestions helpful in regard to the establishment of a Union of Muslim countries for the realization of this noble aim. A reply
c/o the Editor will be highly appreciated. Should this missive fail to make an impression and not bring about a reaction, the writer will have at least the consolation of having warned his Muslim brethren of the futility of our present political and economic system, which beggars nothing but poverty, impotence and responsibility at the tribunal of God.

Despite their large populations, the Muslim States and Kingdoms are too weak to stand outside aggression.

There are about 225,000,000 Muslims in independent countries as follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan</td>
<td>70,103,000</td>
<td>361,007 sq. miles</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>12,000,000</td>
<td>225,000</td>
</tr>
<tr>
<td>Iran</td>
<td>16,000,000</td>
<td>650,000</td>
</tr>
<tr>
<td>Iraq</td>
<td>3,500,000</td>
<td>116,000</td>
</tr>
<tr>
<td>Indonesia</td>
<td>70,000,000</td>
<td>730,000</td>
</tr>
<tr>
<td>Turkey</td>
<td>21,000,000</td>
<td>400,000</td>
</tr>
<tr>
<td>Syria</td>
<td>3,500,000</td>
<td>155,000</td>
</tr>
<tr>
<td>The Lebanon</td>
<td>1,250,000</td>
<td>4,300</td>
</tr>
<tr>
<td>Jordan</td>
<td>900,000</td>
<td></td>
</tr>
<tr>
<td>Egypt</td>
<td>19,090,000</td>
<td>306,000</td>
</tr>
<tr>
<td>Sa’udi Arabia</td>
<td>6,500,000</td>
<td>1,000,000</td>
</tr>
</tbody>
</table>

living on a land surface of more than 3 million square miles, but is there any intelligent and conscientious Muslim who could say that these people are any the better off for being split into such puny and helpless minorities? Singly, all these Kingdoms and States could be wiped out by any European country in a single day, but together one could touch them. Singly, they are incapable of doing any good to themselves, but, if united in the cultural, ethical and economic fields, they can become a force for good to all humanity. Standing alone, each of these groups will lack the barest necessities of life, whilst, if they combine their resources, they will have practically all that will be needed to build up a sound economic structure. Iran with its vast mineral resources, Iraq with the two important rivers and extensive wheat land, Turkey with its strategic and economic resources, Egypt with its Nile and cotton, Arabia with its oil-potential and other resources, coupled with an extensive seaboard and facility for shipping and transport, can form a combination which will make them independent as a self-contained unit, and respected by all nations. There cannot be any greater shame for the Muslims than to see their destinies determined for them by other people, whilst they have all the necessary means for advancement within reach, lying idle through selfishness and want of the spirit of enterprise.

The moral duty of the leaders of America, Europe and Asia towards the Middle Eastern countries.

To ensure the political integrity and material progress of Middle Eastern countries should be as much the aim and concern of the Muslims in these countries as it should be the moral duty of the leaders of nations in America, Europe and Asia. The peoples of the Middle East, particularly Iran, have suffered untold privations for the success of allied arms. If it was American, British and Russian supplies and bravery that prevailed against the aggressors, it was no less the Middle Eastern resources, railways, ports, bridges, airfields, oil, labour, provisions, currency and seaboard that helped the Allies put their valour and equipment to good use.

It is easy for educated Muslims to realize that in the light of modern science and wider human consciousness the teachings of Islam bring home to them certain facts and truths that make them the more responsible for the evils of Muslim society. When on the days of destiny at Badr and Uhud a few hundred Muslims set out to face idolatry and materialism in its entire force with its numerical superiority and better equipment, they had but one aim — to stamp out idolism and raise the standard of divine rule and justice. All Muslims, by faith and tradition, are expected to be iconoclasts and breakers of idols, and the idols of ignorance, egoism and vice are the worst.

**CAUSES OF THE DECLINE AND DOWNFALL OF MUSLIM EMPIRES**

**ENGLISH VERSION OF A PERSIAN POEM BY**

**MUHAMMAD ‘ABDUL RAHMAN KHAN, Zamir**

After the Khilafat of ’Umar Faruq, our History
Is a record of disloyalties, deceits and disruptions.
Many a throne of "The Abode of Peace" was overthrown
Through the treachery of kinsmen and slaves.
Neither the Crusader’s sword, nor the Tartar’s shaft
Did so much harm as one’s own Kith and Kin;
Revolution became the order of the day;
Æn a single generation terminated a Royal House.
*Reyes des taifas* and Decentralization all round,
Rebellion prevailing in every nook and corner of the Empire,
Dignity and Distinction got trampled in the dust.
Power and authority slipped out of the hands of every (royal) family.
When treachery and treason became common practice,
The Muslim fell into disgrace in every country.
Neither affluence abided by him, nor learning, nor trade;
He wanders from door to door in abject poverty.
If the son had not killed his father,
If a brother’s hands were not dyed in the blood of another,
If the servant had not murdered the children of his master,
We should not have lost our Glory of World-supremacy
When the Fear of God departed and Faith languished,
Only the name of Muslim lingered, but he himself vanished,
Zamir humbly prays to God Almighty
To restore to us our sense of Fidelity.

1 Zamir is the poetical name of Professor Muhammad ‘Abdul Rahman Khan. In Pakistan, India, Afghanistan and Iran, it is customary for poets to adopt poetical names which they invariably string in one of the verses of the poems composed by them.

2 A Spanish phrase meaning "The kings of small groups". This phrase is applied to the period when the Muslims in Spain set up petty kingdoms and chieftaincies.
Above — The Muslims of England have gathered together under a spacious marquee, erected to house the big gathering of about 1,000, to offer their prayers. They are waiting for the prayers to begin.

Below — The congregation is prostrating before the One God showing its utter humility. A Christian Westerner more often than not fails to appreciate this posture in the prayers of the Muslim. Psychologically this is the logical conclusion of the words that the Muslim recites in his prayers which begin with the praise of God. If the words spoken by the devotees have any meaning at all to him, they must create the sense of helplessness before his Creator, resulting in prostrating himself before Him.

Top, centre — The Shah Jehan Mosque, Woking, built in 1889 C.E. with the help of a donation from the Begum Ruier of Bhopal, India. It attracts people, Muslim and non-Muslim, from far and wide.

Below — After the prayers and luncheon visitors are helping themselves to a cup of tea.

SIDELIGHTS

THE MORAL, SOCIAL BETWEEN

MUSLIM FESTIVITIES

celebrated

THE SHAH JEHAN MOSQUE

The 10th of Zu 'l-Hijja, 1369 A.H.

THE TRAINING GROUP

SOCIAL & SPIRITUAL
HITS ON
& SPIRITUAL EQUALITY
MAN & MAN

at the

AL, 'Id al-ADHA,
held at
QUE, WOKING, ENGLAND

— The 23rd of October, 1950 C.E.

BOUND OF MORAL,
EQUALITY IN ISLAM

Above — The devotees in the sitting posture are praising God and praying for His blessings on the Prophet Muhammad and themselves.

Bottom, centre — A group of Muslims with Lt.-General Ayub Khan, Commander-in-Chief designate of the Pakistan Army (fourth from left), and Khan Bahadar Ghulam Rabboni Khan (fifth from left). Freedom from snobbery and class distinction which separate people from each other are not only absent from Muslim gatherings but are also incomprehensible to the Muslim mind. The ease with which they move as equals in the midst of equal is a matter of surprise, even a shock, to class-ridden Europeans who come in contact with them for the first time.

Above — The 'Id prayers are followed by a short lecture by the Imam, the leader of the prayers. Al-Hajj Dr. S. M. 'Abdullah is addressing the congregation.

Below — On 'Id days at Woking, before and after prayers, cameras are in great evidence. Pakistani ladies in their national dress and English ladies with their friends and relations have formed a group to be photographed.
THE MUSLIM FESTIVAL OF ‘ID al-ADHA

By Al-Hajj Dr. S. M. ‘ABDULLAH M.Sc., Ph.D.

"By no means shall you attain to righteousness until you spend benevolently out of what you love”
(The Qur'ān 3 : 91)

The sacrifices of Abraham and Ismael.

There are in Islam two great Festivals having a religious significance. To-day we have assembled together in order to celebrate one of these two great festivals, that is 'Id al-Adha, or the Festival of Sacrifices. The word 'Id means "recurring happiness", and adha means sacrifices. In other words, this festival of ours tells us that real happiness and true joy and pleasure come through sacrifice, selfless devotion, a life dedicated to the service of humanity. The Holy Qur'ān says:

"By no means shall you attain to righteousness until you spend benevolently out of what you love” (3 : 91).

Before I proceed further, allow me to take you back to the time of that great Patriarch Abraham, respected and revered by the followers of three great religions, the Jews, Christians and Muslims. Abraham had two wives. One of them, named Hagar, gave birth to a son who was called Ismael. Years passed; Ismael grew into a young boy. Abraham got very old. The young boy Ismael was the sole supporter and hope of his old age. One day Abraham had a vision in which he saw himself sacrificing his son Ismael. Thinking that God wanted him to sacrifice his son, Abraham took steps to put his dream into action. But God did not want a human sacrifice. What He wanted was to test Abraham, and show to the world the greatness and lofty character of that great Patriarch and spiritual leader of the three great religions of the world, and also to prove to the world that if Abraham the father observed all the divine commandments faithfully, Ismael the son was also a true servant of God and submitted to His will.

Psychologists and lovers of drama will find nowhere better characters to depict the spirit of selflessness which is described by the Qur'ān than in the persons of Abraham and Ismael. Abraham prays for a son to be granted to him in his advanced old age. His prayer is accepted. A child is born. He is not only healthy, stout and strong, but also possesses a lofty and noble character; he is God-fearing and obedient. He grows up and is able to help his aged father. The father at this stage has a vision. He addresses Ismael: "O my son! Surely I have seen in a dream that I should sacrifice you". He asks Ismael's opinion and takes his counsel. The son is so sure of the sincerity and truthfulness of his father that he, without the least doubt, replies:

"O my father, do what you are commanded and I shall, insīha Allah, be of the patient ones". Both show complete sincerity of purpose and submission to the will of God. The son lays himself down to be sacrificed. The whole act of total and unconditional submission is completed. Now the verdict comes from God: ‘O Abraham! you have indeed shown the truth of the vision; surely do We reward the doers of good” (cf. The Qur'ān, ch. 37).

‘Id al-Adha commemorates the sacrifices of Abraham and Ismael.

Ladies and gentlemen, It is in commemoration of this great sacrifice of Ismael by that great Patriarch Abraham that we Muslims have gathered together here to-day. This is not the only gathering of its kind. Muslims numbering over four hundred millions and scattered all over the world are celebrating this festival to-day.

The largest and the greatest of these gatherings is the one which is taking place at Mecca, where thousands of Muslims from all over the world — Africa, Afghanistan, Egypt, Syria, Iraq, Turkey, India, Pakistan, Persia, China, Indonesia, the West Indies, Malaya, and so on, even from Europe and America, have joined their Arabian brothers in the Plain of 'Arafat, presenting a unique and wonderful picture of levelling of all distinctions of race, colour, and rank. Not only are people of all races and various countries meeting together as members of one great family, but they are all clothed in the Hajj regulation dress called Ihram, consisting of two white sheets, so that there remains nothing to distinguish the high from the low. In this vast conourse of human beings all are dressed alike, all moving in one way, all having but one thought, all speaking the same words:

Labbaik Allahumma labbaik! la Sharika laka labbaik! Inna al-Ilama wa l-Nima wa al-Mukta lak; la Sharika laka labbaik!"

("I am at Thy service, O God! I am at Thy service! Thou hast no associate, I am at Thy service! Thine is the praise and Thine the favour and Thine the kingdom! Thou has no associate, I am at Thy service!"

The significance of the sacrifice of an animal in Islam.

By this act of Abraham, human sacrifice was abolished from among many nations, and to-day more than half the world stands indebted to the righteous Patriarch Abraham for his noble example in uprooting and eradicating this savage custom. The
significance of sacrifice in Islam does not lie in the act of shedding the blood of an animal. The Qur'án says:

"There does not reach God their flesh nor their blood, but to Him is acceptable your piety and righteousness, and your being God-fearing and God-minded" (22:37).

The underlying significance is made clearer still in another place:

"And for every nation We appointed acts of devotion, that they may mention the name of God on what He has given them of the cattle quadrupeds; so your God is One God, therefore to Him should you submit, and give good news to the humble; to those whose hearts tremble when God's name is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer and spend benevolently out of what We have given them." (22:34-35).

With God, words or claims have no weight. It is the actions and deeds which count and those too based on pure motives and intentions. It is not our outward act of sacrifice that matters, it is the killing of animalism in ourselves which is needed. In other words, the laying down of our own lives in the cause of truth and justice if and when needed.

This is what Islam means and stands for. It is this lesson which our to-day's festival teaches us and should teach us. Muslims ought not to live for themselves alone. A Muslim is pleased to live for others. Our greatness lies in this ideal, and hence the Quranic words:

"You are the best of nations because you are created for the benefit and service of humanity" (3:109).

**How Islam accomplishes the ideal of keeping alive the faith in a living God.**

Islam is an ideology; and the fundamental of the faith and belief in this ideology is the submission to the will of God. Islam, as you all know, knows no racial or national or colour prejudice or discrimination. It believes in the Oneness of God and the oneness of the whole of the human race without any exceptional clauses or mental reservations. It stands for human rights, international justice and freedom of speech and conscience.

Now let us see how Islam attains this goal and ideal. The object of Islam is not merely to preach the doctrine of the existence of God as a theory. It goes far beyond that. Religion seeks to instil the conviction that God is a living force in the life of man; and prayer is the means by which it is sought to achieve this end. The real conviction that God is, comes to a man not by the belief that there is a God in the outer world, but by the realization of the divine within oneself. The Qur'án says:

"Peace and tranquility of mind are attained through remembrance of God" (13:28).

Islam has devised ways and means and established institutions to keep alive the idea of God and true and living faith in a living and a loving God. All religions preach and teach about faith and belief in God. But the result of all these pious teachings is practically nil. Mere catchwords and phrases and high-sounding ideologies and sermons, which look very promising on paper and sound very well on the lips, do not lead us very far. It is common knowledge that mere philosophical expositions, or even moral exhortations backed by religious authority, are not efficacious. There is something else which is wanted. There is still something which is missing. The diagnosis of Islam is that it is the lack of faith and institutions through which man can get an opportunity to keep alive and nourish any noble ideal. To feel the presence and existence — nay, the nearness of God, we must have some suitable and proper institution to buttress it. Anyone who has studied the practical life of a Muslim must have noticed how Islam proposes to create this suitable frame of mind in a Muslim. In Islam there is no Sabbath. A day is not set apart for worship as in Judaism and Christianity. One day of prayer with no business and six days of business with no prayer is not the Muslim rule of life. Prayer is made a part of the everyday affairs of man. There is a prayer in the morning before sunrise when a man rises from his bed; another just after mid-day; a third in the afternoon; a fourth at sunset; and a fifth before going to bed. Prayer is thus the first daily work of a Muslim and it is also his last work of the day. Thus Islam requires that in all the varying conditions through which man has to pass, his spirit should be in touch with the Divine Spirit. Even when busiest, he should still be able to disengage himself from all worldly occupations for a short space of time and resort to prayer. The object in view in this arrangement is clearly that man should feel the Divine Presence under all conditions, so that while he is doing his work, God should still be nearest to his heart.

Islam does not stop here. If practically all the other religions have reduced this important institution of prayer and confined it to a Sunday or a Saturday service, Islam and the Prophet Muhammad have taught short prayers for each and every act of a Muslim. Anyone who cares to glance through the sayings of the Prophet Muhammad will be convinced of the fact that the entire life of a Muslim is dedicated to the service of God. Islam tries to spiritualise the physical side of our life, or, in other words, intertwines the worldly with the religious. Each act of a Muslim is religious, no matter how worldly it may be from the point of view of a non-Muslim. In Islam there exists no distinction between the religious and the worldly. Each action of a Muslim is motivated by the desire to seek the pleasure of God. It is this motive which spiritualises the actions of a Muslim.

**The testimony of a Christian writer as to how the presence of God becomes part and parcel of the life of a Muslim.**

This is how Islam has achieved this important and distinctive feature. Even Christian writers have realised it. Mr. W. E. Hocking, in his book Living Religions and World Faith says:

"To Muslims, God is surely a near and present God; more so, I am tempted to say, than to most Christians. Within Islam one is aware of a dignity, a sense of the constant Majesty of God, which we Christians lack. Among Islamic peoples, one sees how the habitual thought of God becomes a part of the personal quality of man; dignity enters into him also. To the Muslims, God in His Majesty is also a near and present God. A Muslim never forgets that it is God with Whom he has to do."

Before concluding, I may mention one important achievement of Islam which is based upon the absolute Unity of God. The Fatherhood of God has founded a unique brotherhood of man. The same writer, Mr. Hocking, says:

"Islam has also an effective fraternity which crosses racial bounds with an ease which Christianity professes but Christians seldom attain."

I need not dilate upon this wonderful achievement of Islam, because to-day's gathering of ours is an irreproachable proof of the universal brotherhood of man. Thus, Islam has really succeeded in removing all kinds of barriers from at least one-fifth of the human race and we Muslims believe that the justification for our existence lies in our carrying through the world the message of a practical brotherhood of man to be realized through Islam.
CANALIZATION IN EARLY ISLAM

By B. M. TIRIMIDHI

Geological features of Arabia.

Arabia seems to have had as late as the 2nd century C.E. a number of perennial rivers. Prolenery has among other rivers described the Lar as flowing across the whole of Arabia and entering the Persian Gulf, but this vast peninsula has owing to geographical changes lost all its perennial rivers, and so several centuries before the advent of Islam rivers became unknown in that country. The "wadis" only flowed through the land during and after the rain. Large lakes or ponds are equally unknown. There are, however, a great number of small pools and cavities containing water all the year round. A few preliminary remarks with a view to explain the hydrographic phenomena of Arabia may not be out of place. Wide territories of northern and central Arabia seem to be covered with a somewhat thin layer of porous rock: other parts, however, are covered with masses of lava. The falling atmospheric mist easily trickles through this surface until it meets permeable loamy strata of marl or else impermeable rock, along which it travels. Such a subterranean hard rocky stratum is often found directly under the upper surface, and so subterranean water in Arabia is often to be found in very shallow depths. This explains why in Arabia the overwhelming majority of wells are not dug very deep, but if a strong steady supply of water is required, it is of paramount importance to tap the perennial water veins in the lower strata. These water supplies can either flow on past the spot where they are used, i.e., they can serve as the subterranean course of a wadi which commenced on the surface, or they can serve as reservoirs of all the water of the neighbourhood and stagnate. These subterranean reservoirs are of peculiar importance for the stretches of volcanic rock beds, the barra. They were formed in the geological period of the eruption of volcanic matter which formed the broad lava-fields of Arabia. They consist of cavities in strong watertight rock, and are covered with a stratum of soft earth, sand or pebble. This soft covering absorbs the rain water or wadi water and conducts it to the rock. Here the watertight cavity prevents the water from flowing further while the earth covering prevents it from evaporation. The abundance of subterranean water changes completely according to place and time and is often very great. The moisture in the earth and the subterranean water play a very prominent role in Arabia, much greater than the rain itself. The neighbourhood of Mecca is blessed with wells above every other district. Al-Fasi, the famous chronicler of the sacred city, counts 58 wells within the gates, 17 between al-Mi`lat and Mina and 15 in the latter place. Besides Mecca, however, there are other territories which are rich in springs, and even beyond the main traffic areas water is seldom lacking.

Early Caliphs and works of public utility.

The early caliphs while engaged in extending the boundaries of Islam did not fail to pay attention to the works of public utility, particularly those connected with water-supply and irrigation.

A delegation from Basra waited upon the second Caliph, who had an interesting conversation with al-Ahnaf bin Qays. Umar asked him: "Dost thou desire anything?" Al-Ahnaf replied: "Yes, indeed, O Commander of the Believers! Behold, the keys of all are in the hand of God. Behold our brothers of (other) provinces . . . dwell in the midst of sweet waters and luxuriant gardens, while we dwell in reedy, salty swamps, whose moisture does not dry up and whose pastures do not grow, whose boundary on the east is the brackish sea, and on the west the waterless plain. . . . If a weak man goes to fetch potable water, he has to seek it at a distance of two farsangs. . . . If thou dost not take away our misery and end our destitution, we shall be like a people perished." And so 'Umar included the families of the people of al-Basra in the pension list and wrote to Abu Musa, ordering him to have a canal dug for them. The Governor promptly provided Basra with the Tigris water through a canal which he called Nahr-ul-Ubulliya. It branched off the Tigris at Ijjanah and was brought right up to Basra, the distance of four farsangs. A part of this canal became filled with dust and it fell out of use. Ziyad bin Abu Sufyan restored it during the Caliphate of 'Uthman. Caliph 'Umar asked Musa to construe another canal with the assistance of Ma`qil bin al-Yaasir al-Muzani, after whom the canal was named Ma`qil. The Dubays canal, named after a washerman Dubays, who used to wash clothes in it, was an extension of the Ma`qil canal constructed during the days of Ziyad's governorship.

A brief description of the water systems during the Umayyad period.

The Umayyads were more enthusiastic about public works, as the general peace that prevailed in the empire during the reign of Mu`awiya and his successors was favourable to the arts of peace. In the vicinity of Basra, the different officials of the empire constructed as many as forty canals, the names of which have come down to us, but for want of space we would mention only two.

Umm Habib canal was named after Umm Habib, the daughter of Ziyad. The famous castle called Hazardar was built on the bank of this canal. Nahr-ul-Ban`ar was so named after the daughters of Ziyad, who granted each daughter 60 jaribs — his usual division.

It is to the eternal glory of the Banu Umayyah that they supplied Damascus, the proud metropolis of their empire, with a water system which was unexcelled in the contemporary Orient. The Barada conducted even in antiquity a rich supply of drinking water, but the credit of having developed the system of water-courses to such an extent that "to this day even the poorest house has its ever-flowing fountain" belongs exclusively to the Banu Umayyah. Yazid's name is associated with the Nahr Yazid, one of the seven principal canals of Damascus, which Yazid dug from the Barada, or more probably widened, in order to perfect the irrigation of the Ghutah. This rich oasis outside Damascus with its luxurious gardens owes its very existence to the Barada. Besides the Nahr Yazid the Barada sends off four other channels which spread fertility and freshness throughout the town.

Under 'Abd al-Malik (66-86 A.H., 685-705 C.E.) part of the Bataih, the great Tigris-Euphrates swamp, was drained by order of Hajjaj, the Umayyad viceroy in Iraq. Dykes were built up and channels were deepened and widened, both for drainage purposes and to provide passage for shipping. One of the canals constructed during the reign of 'Abd al-Malik is the well-known Nahr al-Sa'id, which was dug by Prince Sa'id, the son of the Caliph 'Abd al-Malik. Sa'id was a man of great piety and was
surnamed Sa'id al-Khayr. He was for some time governor of Mosul. The Nahr al-Sa'id, a great loop-channel, branched from the right bank of the Euphrates some distance above Qarqisiya. It flows watering the domains which lie to the west of the Euphrates, and passing on, next irrigates the district of al-Rahba and then falls into the Euphrates on the western bank. Where the canal was dug there had been originally a thicker and swamp infested by lions, and the reclaimed lands were granted in fee to Sa'id by his brother, al-Walid.

Al-Walid (86-97 A.H., 705-715 C.E.), the successor of 'Abd al-Malik, also ordered the construction and improvement of roads and the digging out of canals. Hajjaj, when he was free from wars, devoted his attention to the canal system upon which depended the fertility of the marshy land on the lower Tigris and Euphrates, and in the midst of the marshy region he founded his town of al-Wasit. He tried to stem the depopulation of the alluvial lands which was resulting from the thronging of the inhabitants into the large towns. It is said that he also forbade the peasants to slaughter oxen, in order to keep them for the plough. This powerful governor constructed the two canals of Nil and Zab, and introduced into the marshy land the Indian buffaloes, which he also supplied to Cilicia. Hajjaj laid the foundation of the city of al-Nil, and made it a chief town of the province. He also constructed a west of the same name. It is said that the canal was named after the Nile of Egypt, which it was supposed to resemble. The canal opposite the Nil city was spanned by a great masonry bridge named the Qantara al-Mati. The Nil watered a small part of the Astan (district) of Ardashir Babakan.

The district of the Zab canals, called the Astan of Bih Dhwimasufan, and comprising of the sub-districts of Upper, Middle and Lower Zab canals, was watered by the canal which gave the district its name. It was owing to lack of resources that he did not do still more. He asked for three millions for the restoration of dams. Walid thought this excessive, but allowed his brother Maslama to execute the project at his own expense, and the latter made a great profit from it. The surveyor who did the designing under Hajjaj was Hassan an-Nabati.

Further, under Hisham (106-126 A.H. — 724-743 C.E.) a canal was dug to supply Mosul with drinking water, and another, the "Iraq canal" at al-Wasit, by the then governor of Iraq, Khalid al-Qasri. This Khalid bin 'Abd Allah al-Qasri, who was made governor of Iraq in 105 A.H., fills more or less in the category of Hajjaj as far as his administrative capacity is concerned. Khalid was noted for his zeal for the culture of the ground, and in this emulated Hisham. He continued what Hajjaj had begun. To him goes the credit of a water-conduit in the holy city of Mecca. The engineer who conducted under him the drainage works in the district of Wasit, in the marshes of the lower Tigris, was the same Hassan al-Nabati, who had served under Hajjaj. By the drying of the marshes he gained a very extensive and productive area which yielded him tremendous revenues.

In fact the work of canalization was undertaken so enthusiastically that it evoked unpleasantness in the farmers who were deprived of the stretches of virgin soil required for the purpose of the canal.

The famous poet Farazdaq assailed Khalid al-Qasri, who, as said above, dug the Iraq canal, with the following verse: "You have wasted the wealth of God without right on this ill-omened and unblest canal."

On the occasion of the homage ceremony at Damascus, Yazid III made a significant opening speech, in which he took as his pattern the pious 'Umar bin 'Abd al-Aziz. He pledged himself to erect no buildings, construct no canals, store up no treasure, etc. etc. The discontent among the farmers was considerable, and the Abbasids in their plant of government thought the best way to recommend themselves to their subjects was to promise not to build any castles or construct any canals.

The system of canals in the Baghdad area.

When the Caliphal seat was transferred from Damascus to the Euphrates-Tigris delta, one of the great granaries of the world, the great swamp received greater and greater attention at the hands of Caliphs, who fully realised that the prosperity of the State to a very large extent depended upon the full development and exploitation of the great swamp, the most fertile part of the Empire after the Nile Valley. For a country with summer shade temperatures of 110°F. and no rain for eight months in the year, the distribution of water to both crops and human beings is the most vital function, and the Caliphs were not slow to recognise its importance. All Iraq north of the swamp, and between the two rivers, was during the Persian reign traversed by a succession of canals which drained eastward into the Tigris. This system of canals, which had fallen into disuse and was put out of working order by neglect, was not only restored to normal working but was amply developed and new canals and tributaries were dug. The great swamp was spread with a network of canals constructed with great hydrologic accuracy as to give the best result. Round about Baghdad only there were constructed as many as 23 canals. Thus we see that the marvellous fertility of Iraq during the Abbasid time was due to a strict economy of water-supply. Nearly all the land between the Euphrates and the Tigris was irrigated by the waters of the Euphrates drawn off through canals flowing eastward; and the lands along the left bank of the Tigris, and the lands near the Persian highlands, were made fertile by the canals of the Nahrawan, which economically distributed the surplus waters of the Tigris to the eastward, and caught the flood of the numerous streams flowing from the mountains of Kurdistan.

We do not propose to write here a detailed account of the Baghdad canals, but would, looking to the short space of an article, confine ourselves to some of the most important of them.

The 'Isa Canal.

The Nahr 'Isa is the first of the four great canals which carry the surplus water of the Euphrates into the Tigris, and irrigate the intervening lands called the Sawad (or the "black" alluvial plain) of lower Syria. The Nahr 'Isa, the highest of the four, left the Euphrates immediately below al-Anbar, and as much of its water as was not diverted by other canals flowed out at last into the Tigris some distance below Baghdad. In general the Nahr 'Isa followed the line of the modern Sakkaliyya canal. It supplied water to a full moiety of the lands of western Baghdad. Generally speaking the canal flowed due east. It was dug by 'Isa, a relative of the Caliph al-Mansur. There were many bridges on this canal, but when Qazwini was writing there were only two bridges left — the Bridge of the Apple-traders and the Bridge of the Gardens. On both sides of the latter bridge there were many public parks and places of recreation (mawazzabat). These gardens were noted for their beauty and many poets have written verses in their praise. The second of the great canals from the Euphrates to the Tigris was the Nahr Sarsar, which branched off four leagues above Madain and flowed parallel to the Nahr 'Isa on the south, more or less keeping to the line of the modern Abu Ghurayb canal. The canal takes its name from the flourishing town of the same name which lies on it. It traversed in its lower reaches the Badra district. Along its banks there were numerous water-wheels (daliya) and levers. The Bridge of Boats was at the point where the great pilgrim high road, from Baghdad to Kufa, crossed the canal. The Sarsar canal was navigable for boats.

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The Sarat canal is the canal from the Euphrates. The line of the Sarat with its continuation, the Nil canal, is marked on the maps by the Shatt al-Nil. From its point or origin near the Muhammwal, the Great Sarat flowed eastward past many rich villages, throwing off numerous water channels. Shortly before the Sarat reached the city of Nil, the Sarat Jamasp, a loop-channel, branched left and joined the main stream below the Nil city. This loop-channel had been re-dug by Hajjaj, but took its name from Jamasp, the chief Mobid, who had in ancient days aided King Gustasp to establish the religion of Zoroastrian in Iran. The Great Sarat canal watered a tremendous area of fields and numerous orchards and gardens. These developed into fashionable and attractive resorts and people began to throng there for diversion and recreation. The bewitching scenes invited many a poet to chant hymns of praise in memory of this beautiful rendezvous. One of the lines of a poet reads:

You see the lovers without the supervisors,
And the judges are not sitting there (to pronounce their judgement on the lovers).

The Nahr al-Malik began at a village called Fallujah, five leagues below the head of the Nahr Sarasar, and flowed into the Tigris through three small valleys below Madain, thus following, roughly speaking, the line of the modern Radwaniyah canal. The Bridge of the Boats crossed it on the Baghdad-Kufa high road at the town likewise called Nahr al-Malik. Legend proclaims it dug by King Solomon the Wise, Alexander the Great, and Afquirah, son of Balsh, the last of the Nabatean kings, who was killed by Ardashir bin Babakan. It is said that in ancient times there were as many as 360 villages on the banks of the canal. We do not know when it fell out of use or who was responsible for re-digging it.

Bihruz, the engineer.

Another ancient canal that was restored to normal working during early Abbasid rule is the Nahr Kutha. Kutha, a city of Biblical fame, lies on the bank of this canal. Its point of origin on the Euphrates is three leagues below that of the Nahr al-Malik, and its outflow ten leagues below Madain. The canal watered the district of the same name, which is also known as the Ardashir Babakan district.

No description of the hydrostatics in Iraq of the Abbasid period would be complete which omitted a mention of Bihruz, the mathematic-engineer who ruled over the province in the first half of the 12th century. His career as a hydrostatic expert begins with the year 520 A.H. (1008 C.E.) when he was given charge of the Iraq province by Sultan Muhammad Saljuq. He constructed many new canals, repaired others, and is responsible for several dams and embankments. He spent 70,000 dinars on the construction of the Nahwan Dam alone. A detailed account of his hydrostatic achievements is to be found in a recent article in al-Kitab, Cairo, Egypt (for May, 1948, pp. 715-724), to which the interested reader is referred.

Having briefly discussed above the canalization of the Great Swamp near the capital, we would now turn our attention to the distant countries of the empire and see if in those distant lands this work was given the care and consideration it deserved.

Canals in Northern Iraq.

Qum is a famous city in the extreme north of Iran. It was once a centre of learning and was noted for its divines and littérateurs. Nizami Ganjawi, the famous poet of Iran, belongs to this place. In Qum alone there were constructed as many as 22 canals which supplied water to more than 900 mustaga. The first canal that was brought to the city was known as the Sa'd canal, which was constructed by Sa'd bin Malik Ahwas. It is said that the canal was dug from one end of the city to another overnight so that in the morning people awoke to find it flowing through the town. It watered nearly 38 mustaga. The names of all these canals with the areas irrigated by them have been preserved for us, but looking to the space of an article we would pass over to other hydrostatic contrivances of this district. The district abounded in subterranean canals which were constructed in ancient times but which had fallen into disuse for centuries. The work of excavation of these subterranean canals was taken up with special zeal by Ahmad bin 'Ali al-Marwarudi, the then governor of Qum, who spent lavishly on this important enterprise. These subterranean canals were constructed with great hydrographic acumen. Most of them were first diverted into a tank which stored drinking water for the whole year and then through special channels was radiated to different fields, gardens and factories, giving to each the required supply. Fortunately the names of these canals with names of those who constructed them, as also the details of the areas they covered, have been preserved for us, but we will not bore our readers by imposing on them a detailed account of these canals.

Coming still eastward to the province of Khurasan we find that the local government maintained a full-fledged department for water-works, with a water-bailiff at the head and surveyors and engineers working under him. Murghab, the most important river of Khurasan, flowing past the city of the Lesser (Upper) Merv towards the city of the Great (Lower) Merv, was artificially dyked, some distance south of the Great Merv, with embankments, faced by piles which kept the river-bed from changing. This embankment in the 4th century A.H. (10th C.E.) was under the wardship of a specially appointed admir who acted as water-bailiff, with 10,000 workmen under him and horse-guards, and saw to the upkeep of the dykes and the regulation of the water supply. There was on the embankment a measure which registered the flood height. This would reach in a year of abundance to 60 barleycorns above the low-water and the people would then rejoice, while in a year of drought the water would only attain the level of six barleycorns. At a distance of one league south of the Great Merv the waters of the stream were dammed back in a great round pool, whence four canals radiated to the various quarters of the city and suburbs. The height of the pool was regulated by sluices, and it was a great festival at high flood time when the various dams were cut, and the waters were divided off according to rule. The four main canals were called respectively the Harmudzarah, the Majan, the Ruzaq and the As'ali, but let not the details of these canals detain us any longer.

One of the great canals of Khwarzim which was taken from the right or the eastern bank of the Oxus at a spot opposite Darghan was called Gawkhahrah (the cattle feeder). This canal, which was navigable for boats, being only two fathoms deep and five fathoms across, went northwards, and irrigated all the lands up to the level of Kath. Five leagues from its point of origin a small canal branched off from it called the Karth canal, and this, too, watered many districts. From the left or the west bank of the Oxus a number of canals were also taken, the first of which irrigated the district of Hazarasp. This was navigable for boats, though it was only half the size of the Gawkhahrah canal. Two leagues north of Hazarasp the Karduran-Khwash canal branched from the Oxus, flowing past the town so named, which stood half-way between Hazarasp and Kiwas. This was longer than that which served Hazarasp. Further north again was the Nahir Kivah, a still larger canal, by which boats went from the Oxus to that city. A fourth canal flowing a mile northward of the Kivah was the Nahir Madar which is described as twice as long as the Gawkhahrah of the east bank. Kath, the eastern capital of Khwarzim, stood back from the Oxus on a canal called the Jardur, which was taken from the main stream some distance to the south of the city. Two leagues north of...
Kath, but from the left or the western bank of the Oxus, the great Waddak canal branched off, which was navigable up to the neighbourhood of Jurjaniyyah, the western capital of Khwarizm. The point of origin of the Waddak canal was about a mile to the north of that of the Madra canal. Further north again another canal called the Naher Buwwah left the Oxus, its waters rejoining those of the Waddak to a bow-shot distance from the village called Ardaristan. The Waddak canal was larger than the Buwwah, but both were navigable as far as Jurjaniyyah, where a dam prevented boats proceeding further northward; and a great dyke had originally been built along its bank to keep the city from inundation.

Canals in Sind, Pakistan.

Sind, the furthest province of the Muslim empire, received much attention at the hands of the Arab conquerors. The eastern side of Sind, i.e., the plateau of Baluchistan, depended solely on rain water, which mostly came in torrents. Water for drinking as well as for agricultural purposes was stored by the system of massive stone dams, locally known as gabor bands. These gabor bands were a sort of reservoir solidly constructed of large unhewn stones. The stone embankments were massive and, as their remains even now show, were planned with distinct engineering skill to secure the flood-water which was characteristic of the rains in the plateau of Baluchistan. This flood-water, when it descended from the hill range, used to be caught by the embankments of quite imposing strength, and supported the terraced fields. The dams were so constructed that the embanked water of the reservoir could be kept at a desired level, and suddenly raised on occasions of heavy rainfall. Each gabor band consisted of large enclosures within massive walls of stones, controlling the drainage descending the slopes, to assure its uniform distribution over the lower grounds by means of locks, thus preventing it from being permanently lost in the deeply cut flood-channels, and making it useful for the existence of the population. The barrages were sometimes rendered useless by the strong rush of flood-water which broke the dams, leaving not a drop of water behind for people and animals. In a country like Baluchistan, where there are only insignificant rivers or brooks, it was necessary to collect to the last drop such water as trickled down the precipice as the result of rains, as well as the ground water. Consequently they resorted to subterranean canals, which carried water through the ground in tunnels for miles together. At definite intervals there were also air-shafts made.

The Mahran (the Indus), the only river of Sind, is what are the Euphrates and the Tigris to Iraq or the Nile to Egypt. Consequently the Arabs employed the same system of canalization, as was in vogue in Egypt and Iraq. As we have far exceeded the length of an article, and as we have already described above, briefly the canalization of Iraq, we would end by remarking that there were various inundation canals in Baluchistan between Makran and Mansura.

THE FUTURE CONSTITUTION OF PAKISTAN

By Dr. I. H. QURESHI, M.A., Ph.D.

"Islam is a dynamic force, a concept of life, not of law, a guidance for the springs of thought and action and not a static code of action. In other words, Islam is a live and dynamic ideology and not a dead unprogressive and static collection of injunctions and prohibitions. It requires a new interpretation at every stage of our development and cannot be content merely with precedents and past usage. Islam does not discard precedents and traditions, but it lays emphasis upon the progressive unfolding of the creative instincts of mankind in accordance with the eternal principles defined by revelation. Islam limits the field of human deliberation within the precincts of moral and spiritual righteousness, but within these limitations it gives the human spirit the fullest freedom to find new methods of fulfillment in creative effort."

The Muslim world's failure to keep abreast of the progress in the development of political institutions.

The constitution of a country must reflect the ideals on which its people want to base their political life. In Pakistan these ideals have never been debatable or ambiguous and have now been clearly set forth in the Objectives Resolution passed by the Constituent Assembly, with which all of you are familiar. The outstanding feature of the Objectives Resolution is that the constitution of Pakistan shall be based on the ideals of Islam. The implementation of this decision, I would point out, requires the utmost circumspection and is beset with formidable difficulties. Broadly speaking, we are fully familiar with the ideology of Islam, but we have failed to keep abreast of the progress made by the world in the development of political institutions and the social fabric alike. We have now been suddenly faced with the great task of applying our ideology to modern needs. We have to read warily on this path because there are many pitfalls of abysmal depth which we can avoid only by the greatest foresight and care. If Islam were simply a code of certain rigid laws or even legal concepts, it would, perhaps, have been easy enough to apply them to such spheres of political life as were covered by it. But Islam is a dynamic force, a concept of life, not of law, a guidance for the springs of thought and action and not a static code of action. In other words, Islam is a live and dynamic ideology and not a dead unprogressive and static collection of injunctions and prohibitions. It requires a new interpretation at every stage of our development and cannot be content merely with precedents and past usage. Islam does not discard precedents and traditions, but it lays emphasis upon the progressive unfolding of the creative instincts of mankind in accordance with the eternal principles defined by revelation. Islam limits the field of human deliberation within the precincts of moral and spiritual righteousness, but within these limitations it gives the human spirit the fullest freedom to find new methods of fulfillment in creative effort. If this analysis of the spirit of Islam is correct, you will understand what a difficult task we have set ourselves in this twentieth century by proclaiming to the world that our constitution will be based upon Islamic principles, because these principles have to be interpreted in accordance with all that is best and profound in human thought to-day.

At every step, however, we may be pulled by conflicting forces. On the one hand, we have a group of persons who seem to think that it is no longer possible to go beyond the institutions or even the procedure adopted in the early days of Islam when conditions were entirely different. These persons would want us to reproduce a society which no longer exists and a policy which was suited to that society. They would make us believe that all that was done at that time was the final interpretation of Islam, and it is not possible for the human intellect to deviate from it in any detail. This position is fallacious, as I will try to show.

1 Being the text of a lecture delivered before the Political Science Conference held at Lahore, Pakistan, in March, 1950.
very shortly. If we were told to follow the principles which guided the creators of the republic after the death of the Prophet, there could have been no difference of opinion with them. But when for every action or institution we are expected to find a precedent, we are being asked to act in a most un-Islamic manner. We must distinguish between the principle and the methods of its expression, between the spirit and the form which the action to fulfil it had to take in those circumstances. To give you a parallel, whereas a person who says that the Hajj is a religious obligation is speaking the truth, he would not be in his senses if he insisted that the journey must be made on camels and not by any modern vehicle of transport. A constitution, I must emphasize, is only an instrument, a vehicle for achieving certain ends. It should be such as can serve those ends, it is true, but it should not be considered to be the end in itself.

**Politics not based on the ideals of Righteousness is a danger to the country where it exists and also to the world.**

This group of reactionary conservatives finds its counterpart among a section of our people who think that it is a mistake to talk of religion in the same breath with politics and that we are mistaken in adhering to conceptions which are outworn and irrelevant to the present conditions of life. We need not take this view seriously, in spite of the seeming enlightenment and modernism of its advocates. It can be demonstrated easily that a polity which is not based upon the highest ideals of righteousness and justice is a danger not only to the country where it exists, but even to the rest of the world. Howsoever great may be the influence of Machiavelli in the politics of this century, there are no politicians or political thinkers who can deny the need for a reorientation of public life so that it may be based upon moral principles and values. Even those who ignore morality in certain aspects of their political activity, have yet to base other aspects of their politics upon some moral consideration or other. I do not say that their principles are righteous, but I do claim that there are certain ideals, whether good or bad, which give them the motive power to pursue their policies. The fundamental belief, whatsoever may be its source, does not cease to be an ideal when it is called by a different name. Let us face the question squarely. It is ultimately the innermost convictions of a people which shape its life. For us Muslims no morality exists which does not find its ultimate sanction in Islam. The moral conquests of our people are based upon the teachings of our religion. If, therefore, the polity of Pakistan is to be based upon a firm foundation of a righteous ideology, there is no motive force but that of Islam, which can act as the basis. To ask an overwhelmingly Muslim people to discard its innermost convictions in framing its constitution is to ask it to commit suicide. Therefore, there should be no doubt in the mind of any Pakistani, whether a Muslim or a non-Muslim, that the only enduring polity which can ensure justice and fair play to all and which can make a contribution to the welfare of humanity can be one which is based upon the principles of Islam. For the sake of a handful of persons who may have come to disbelieve either in Islam itself or in its dynamic possibilities this essential need cannot be overlooked.

**Can the Muslims of to-day discard precedents without injuring the principles?**

Thus the only rational conclusion which emerges is that the Constituent Assembly was right in setting for itself the ideal of Islam as the main objective to be achieved in its constitution; but this ideal should be given a rational, dynamic interpretation. It is in this matter of interpretation, as I said before, that our main difficulties lie. For one thing, the critics of my views may ask me how we can distinguish the essence from the form. In other words, how far is it possible to define the principles which should actuate an Islamic polity, and how far can we go in dis-carding precedents without injuring the principles? Fortunately, so far as I can see, this question was answered for us in a most miraculous manner by the Prophet himself. Some time before his death, in his last Hajj, the fulfilment of his mission was proclaimed by revelation in the verse which heralded the completion of the faith for the Muslims. At that time it was realized by the Prophet as well as his companions that his mission having been fulfilled, his life in this world was also to come to an end; and yet he did not define any institutions or law down any definite forms of Government for his people. This I take to mean that having, by his teachings and through revelation, given to his people an ideology, he abstained from laying down any hard and fast rules for organizing the governmental or administrative machinery of his people. A complete code of principles was now in the hands of the community, but it was not fettered by any rigid rules in the matter of applying those principles to the needs of Government. The foundations of the polity were laid in the Qur'an and the teachings of the Prophet, the edifice was to be built in accordance with the needs of the successive generations by the creative spirit of the Muslim peoples guided by the teachings of Islam. Is this action of the great exemplar not a clear guidance from us? Does it not show us that for guidance in the matter of framing a constitution for Pakistan we should turn to the principles contained in the teachings of the Qur'an and of the Prophet and should look upon precedents only as an ephemeral interpretation of those principles?

**Three important principles laid down in the Qur'an to govern constitutional matters.**

So far as constitutional matters, as apart from moral behaviour and rules of conduct in certain circumstances, are concerned, we find two principles clearly narrated in the Qur'an.
The first principle is that the Muslims should obey God, His Prophet, and those who from amongst themselves are put in authority over them; the other principle, repeated at various places, is that Muslims should co-operate in righteousness and justice, but never in unrighteousness and injustice. These are important constitutional principles which form the basic principle of good Government. The first verse properly interpreted means that a Muslim’s first duty is to God, and he should do nothing which comes into conflict with that duty. He should not, whatsoever be the cost, compromise his allegiance to the clear injunctions of the Qur’an and the teachings of the Prophet by obeying any un-Islamic orders of the State. In other words, a really Islamic Government can never ask its people to carry out an un-Islamic policy or to follow an order which is in clear contravention of Islam. And this is further strengthened by the second verse which I have quoted. The basis of human action should be moral and not merely political. There should be no divorce between fundamental morality and political activity. This refers to States and individuals alike. A Muslim State should so frame its policies that it does not become a cause of oppression at home or a supporter of injustice abroad. An individual should refrain from any activity which is unrighteous, unjust or immoral. He must refuse to subordinate his moral principles to other considerations. This view carried to its logical interpretation confers the right of disobedience on the individual; but then he should be quite clear in his mind that he is in the right. If he is in doubt, he must obey the Government so that the bonds of discipline and unity are not broken asunder. Thus by a two-fold emphasis upon righteousness, Islam attempts to build up a righteous polity, but, having provided that, it expects complete discipline. Where it is absolutely clear that in obeying an order a man is likely to contravene an injunction of God, he must disobey, but in all other circumstances he must abide by the dictates of the Government.

When the right of disobedience can be exercised.

It should, however, be emphasized that the right of disobedience is to be used only in extreme circumstances. It is even possible to hold that this right does not exist. Having laid down a severe moral code for the State, it may be argued, Islam does not envisage any circumstances in which it can be pulpsily deviate from the right path. The order to obedience is positive, the right of disobedience can only be inferred. Actually, if the State is effectively prevented from disobeying the injunctions of Islam, the right of disobedience would automatically disappear. But has Islam provided effective safeguards against the deviation of the State from the right path? Legally, it could have been laid down that a body of jurists would have the authority to declare any action of the Government illegal, which ruling would be binding. But no such authority was ever set up nor envisaged, for the simple reason that Islam does not invest any body of jurists or lawyers with political power. This is in keeping with its refusal to set up a priestly class. Islam is a religion without any priests; it is a Faith, not a church, it trusts its followers and does not seek to set up human guardians over their conscience. This is in accordance with the great political sagacity which the liberal creed of Islam has displayed in other fields. A State will remain Muslim to the extent and for the time that its people are Muslim. An Islamic State cannot be forced upon an un-Islamic people. Islam, therefore, concentrates on the necessity of making the people true Muslims and for this purpose has laid it down that there should always be a group of persons among the believers who by their precept and example hold aloft the torch of true Islam and preach righteousness and true belief, but these persons have not been given any political power, because Islam does not believe in compulsion, which defeats its own purpose. The true safeguard against the State deviating from the path of truth is, therefore, an effective machinery for the dissemination of true knowledge so that the mass of the people may abide by the ideals of Islam. Having provided that, Islam trusts the people to run the Government in accordance with the tenets of the Faith.

The Government has, therefore, to be organized on a basis which makes it possible that all decisions should be the results of mutual consultation. This brings me to the third fundamental principle which has been clearly defined in the Qur’an. Muslims are expected to order their affairs by mutual consultation, which is the basis of democracy. It is inherent in the idea of consultation that the majority view shall prevail and personal opinions shall be subordinated to discipline and the requirements of unity.

In framing the Constitution of Pakistan the essential should be differentiated from the accidental.

These constitutional principles are not difficult to incorporate in a constitution. There is, however, a vast field of social and economic concepts, which must find some expression in our constitution. These have been mentioned in the Objectives Resolution and deal mainly with social justice, fundamental rights and the treatment of the minorities. In these matters, once again, we shall have to look to the principles rather than the specific legal provisions hitherto made by our jurists. If we are not able to differentiate between the essential and the accidental, we shall only be creating complications and difficulties for the nation. I must, however, sound a note of warning. Even when we succeed in framing a constitution which may, in so far as it is humanly speaking possible, create institutions and the atmosphere for the cultivation of Islamic virtues, we shall by no means have solved the problem. A constitution is only an instrument, a method of work, a form of procedure. It is neither the end in itself nor an effective method of achieving an end. It only, at best, removes the obstacles from human effort in a particular direction. It is by no means the achievement of the ideal. There are many amongst us who believe that simply by the enactment of a good constitution we shall have brought about an Islamic revolution. Revolutions are not the results of constitutions. Constitutions are the results of revolutions. It is the dynamic energy of the principles and of their adherents which can bring about a revolution. A constitution will not make true Muslims of our people, but, if our people aspire to be true Muslims, they will achieve the end through the agency of almost any constitution and if that constitution does not help them in the achievement of that ideal, they will change it. Those who want to make Pakistan a truly Islamic country should concentrate upon the propagation of Islamic ideals and the education of our people.

Illiteracy in Pakistan an obstacle, but it should not deter the framers of the Constitution from placing the responsibility on the people.

I have dealt with this question at some length because it is the most fundamental of all our problems, but it is by no means the only problem. One of our great handicaps is that the vast majority of our people are uneducated, illiterate, and lack political experience. Political maturity and understanding cannot be inculcated in one day. The propagation of any ideals, whether religious or political, becomes exceedingly difficult when the percentage of literacy is as low as it is in Pakistan. Ultimately the political life of a people is the reflex of its social conditions. In large areas of Pakistan the mass of the people have no experience in working a democracy, and yet we would be failing them if we did not give them political responsibility. Actually we are face to face with a dilemma. Unless you entrust your people with responsibility, they will never attain political maturity. If you do entrust them with political power when they do not know how to use it, you may be laying the foundations of unhealthy developments and, perhaps, even chaos; yet, I believe, the risk has to be taken, because there is no alternative. On no pretext whatsoever
would it be justifiable to deprive the vast majority of the people of a share in the government of their country. Of course, there are certain devices not unknown to political scientists to provide checks and balances to curb the possibilities of disorder, but it is not possible completely to remove the dangers inherent in such a situation. This factor alone makes it necessary that we should devote greater energy to the education of our people.

**The Federal form of Government best suited to the needs of Pakistan.**

You would agree with me that geography and history alike demand that we should have a federal form of Government. Besides, our population is so large that without decentralization to some degree democracy would, even in a large parliament, become a farce. It is necessary, therefore, to divide the authority of the Government between the federation and the units. In the structure of this federation we have one unit which has the majority of the population, though in area it is small. In Western Pakistan there are several units of varying extent and importance, the total population of which is less than the population of Eastern Pakistan. For the purpose of maintaining an equilibrium, some method will have to be devised by which no unit feels completely lost in the federation, nor is any unit in a position to ignore the opinion of the majority of other units. Not only because of the federal form of Government but also for creating this equilibrium, it will be necessary to have a bicameral legislature at the Centre. It is also obvious that the spheres of the authority to be assigned to the federation and the units will have to be clearly defined, leaving some field of concurrent jurisdiction so that the possibilities of friction are minimized to the utmost. Even then a Federal Court to adjudicate in cases of dispute is absolutely essential. I remember an interesting suggestion having been made that we might have a constitution in three tiers, but on close examination it would be found that this is a cumbersome method. It is obvious that there are certain subjects which must be dealt with centrally and certain others which must be dealt with by the units, and the authority which can be assigned to the second tier is narrow and limited. It would be an unnecessary expense to set up legislatures or secretariats for the administration of a few subjects. Besides, a three-tier constitution cannot but weaken the centre without extending the autonomy of the unit and, therefore, I am afraid this idea will have to be discarded. Another suggestion which has been discussed in the papers is that Western Pakistan should be organized into a single unit. A close examination would reveal that this is impossible for administrative and political reasons. I think there is no alternative to a pure and simple federation consisting of the present provinces and the acceding States. Some of the smaller States, however, would find it more convenient to group themselves for administrative purposes.

**The relationship between the executive and the legislature.**

The Constituent Assembly will have to decide another matter of far-reaching importance, namely, the relationship
between the executive and the legislature. There are some who believe that the method of making the executive responsible to the legislature is not suited to Pakistan. They advocate the presidential system where the President is the head of the executive and is not responsible to the legislature. On close scrutiny it would be found that the objections which are raised against the responsible form of Government apply with much greater force to the presidential form, so far as Pakistan is concerned. It is said that, in the absence of two strong, stable and responsible political parties, the cabinet form of Government becomes a farce and stable Government belongs to the realm of desiderata. It is said that there are already signs on the horizon which show that the emergence of strong political parties in Pakistan may be difficult and that the legislatures may be divided into small groups separated from each other, either for personal or political reasons. They will coalesce and break off with kaleidoscopic rapidity and thus make stable Government impossible. A young country like Pakistan requires a stable Government more than anything else. When Governments and ministers are so dependent upon small groups of legislators, the doors of corruption, nepotism and injustice are thrown wide open. Unfortunately all this is true and nobody can foretell whether the stabilizing influence of a big political party like the Muslim League will continue. Actually in some of our provinces even the prestige and discipline of the Muslim League have not proved sufficiently strong to stop intrigue and guarantee stable Government. If this has happened so soon after the establishment of Pakistan, critics are justified in doubting the possibility of the emergence of any stabilizing force in the shape of a well-knit political party in the near future; and yet it is not only in countries where the constitution provides for a responsible executive that the necessity for a clear and stable majority for the Government in the legislature is necessary. Even where the executive is independent of the legislature it has to depend for the execution of its policies on the co-operation of the legislature in many ways. A conflict between an independent executive and the legislature very often makes it difficult for the executive to carry out its duties smoothly. It is actually the cohesion provided by a big political party which makes it possible for an independent executive to function properly. Thus in the essential work of Government the absence of well-organized and disciplined political parties is almost equally injurious whatsover the relationship between the executive and the legislature. The only difference is — and this is of vital consideration in countries where the people have not reached the necessary standard of political maturity — that when certain elements in the political life of the nation consider it desirable to remove the executive, they can do so by voting against it, if it has to rely upon the confidence of the majority, but where an adverse vote cannot remove the executive, the issue is often forced by assassination, coup d'état or even a political revolution. It is much better that the political elements should, if they must act irresponsibly, have it in their power to remove the executive rather than be tempted to murder them and create much greater instability, which may bring in its wake bloodshed and chaos.

These are some of the more outstanding problems which face the Constituent Assembly of Pakistan.
“WHEN WILL THE REVENGE BE TAKEN?”

THE LAST STRING OF A BROKEN VIOLIN

By Dr. S. A. KHULUSI

Fadwa Tokan.

The violin was broken two years ago, but the string is still vibrating with the loveliest and most melodious tunes. The violin is Palestine; the last string is Fadwa Tokan!

"Fadwa" is an apt name for a Palestinian poetess, for what else is more apt in Palestine in these hard and miserable days for the Arabs than the word "Sacrifice"?

Born and educated in Nablus, Fadwa is the sister of the poet Ibrahim Tokan. It was Ibrahim who discovered Fadwa's poetical talent and encouraged it. But alas! he did not live long enough to see her whom he so much cared for and adored rise to poetical eminence. Maybe he is happy now because he died before the final liquidation of his country. 1 At all events his death was a great blow to his sister. Her country was lost, her brother was lost, and she was left with her brother's young widow and his two children, J'far and 'Urab, a son and a daughter. Just as the death of Sakhira made the classical poetess Al-Khanssa' famous in literary annals, the death of Ibrahim spread Fadwa's name far and wide. She began to compose long and pathetic dirges on him:

O brother, how great is my affliction!  
How death can take away the ornament of youth?  
Where is my brother, alas! what made him abandon me  
What made him refrain from answering me?

* * * * *

Instead of light, there is fire in my heart, which will never be extinguished throughout the long weary years.  
I wonder which to feel sad for: for your loss, or for your two children, or for my ill-luck;  
Or for the mother of the two children, who is much afflicted  
With your loss that she spends all her time amidst sighs and grief.

Her tears are wrung from her heart. O my sorrow for her  
Worn out wounded heart!  
My sighs over you have no end — nor, nor my wailing!  
People offer me consolation. O part of my soul, what thing is there

That can console me?  
O brother, make room for me beside you and wait for me.  
Indeed I am on my way to you.2

No wonder she weeps over Ibrahim so bitterly, because he was the source of all her power and inspiration in life. To her he was a tutor, a counsellor and a friend — three in one! She lost them all, and nothing remained to her, save poetry. It is her only consolation in the world. In fact, it is the only thing for which she lives after the loss of her beloved country.

In her poetry she complains of so many things, particularly of a boring atmosphere that is devoid of spiritual freedom.

Fadwa is well versed in ancient Arabic literature. She has read all the great masters. A'ghani, Amali, Al-Bayan, Al-Tabyin and Kamik are only a few of the great works that she has studied to her heart's content. Classics apart, she has taken keen interest in contemporary Arabic literature. She seems particularly attracted to the Syro-American school. The reason, as she puts it, is because it pushes forth from the depths of the soul and the innermost recesses of the heart, and it is free from verbal decoration and ornateness. How far she is accurate in her last statement is a debatable question. For not all the Syro-Americans are free from quaintness in style and floweriness in diction.

Nazik al-Mala'ika.

Like Nazik, Fadwa is fond of English literature. Among the English poets she appreciates are Shelley, Keats and Byron. But the difference between Nazik and Fadwa, as far as I can see, is that Nazik is better versed in literary criticism. She used to belong to the same romantic school, but ever since the publication of her Splinters and Ashes, Nazik has broken away from that romantic school. In fact the rift is now so wide that Nazik has assumed an inimical attitude towards this school. Not only that, but I have noticed (from my personal conversation with her) that she is almost sorry for having published her first poetical work,

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1 He died at 9 p.m. on Friday, 2nd May, 1941. Al-Risala, Cairo, the Egyptian Arabic weekly, gives the date as 3rd May, 1941, which is wrong.
2 Published in Al-Risala shortly after her brother's death.

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Fadwa Tokan

Born in Nablus, Palestine, in a very well-known Palestinian family, she was recently in Egypt, where she received a warm welcome by all educated circles. Her only ambition is to go to Iraq, the country which her brother loved.
This is your place. How often have I come to it at midnight! Hours pass by. I am not aware of them, whilst I am here. A soul that is hearkening to the cry of memories, Looks for the past as it breathes the beloved air, and recalls The visions of hope.

This is your place. Not unlike my soul, it has a sense of sadness, Eagerly yearning for the past — yea, for the beloved yesterday. It is asking for two poets whose love was a strange dream — How often they intoxicated their atmosphere with poetry Emitting an emaciating passion.

This is your place. Where art thou? — where are the phantoms of magic? For the kindly arms of the vacant arm-chair are yearning for you! With sadness it watches me while I sob quietly And my passions are aflame, streaming forth madly.

I have wiped away crime that provoked your undescending heart. With my tears, with my sobbing, with my pains! I have aroined for my sin with what you see of my humiliation and abjectness. And with the lowering of the summit of my lofty invincible pride!

My fault? What is my fault? Ah, for the tyranny of the fetters! What can I do whilst the iron-collar is round my neck, tight Ah! even thou hast not been fair unto the love of my martyred heart. Ah! even thou hast wronged me, together with my obstinate fate.

My heart moans, writhes in pain, and asks distractedly: "Why does he not come back?" None answers me but the echo: "Why does he not come back?" I go on with verses on my lips and a violin under my arm Reproaching fortune, and circumstances that separated us; And this wretched existence!

Why do you not come back? I am alone here In the hermitage of my memories. I am alone; but I feel you strongly in my blood — in my emotions! I hearken to your voice — to the tuned echo in the depths of my ego; And I see you around me — inside me — and in the length And breadth of the horizons of life.

Does this strike a familiar tune? Does it remind the readers of another well-known poetess? I can hear voices saying: "Yes, Elizabeth Barrett Browning." I doubt whether Fadwa has read more than a few verses by the English poetess, but I can distinctly remember verses that are very close to those I translated above. It is the community of thoughts and emotions that make both poetesses think and feel in the same way. Not only that. To my mind the two poetesses are so similar that they even look alike in their physical features.

In fact the last stanza I translated above reminds me, in the

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'Ashiqat al-Layl — The Lover of the Night, which is an excellent reflection of the romantic school. She does not like to be reminded of it. The nearest person to her heart is he who tells her of the beautiful points of her second poetical work and passes the first in silence. But, without trying to please her, I think she is right; I think her second work is more mature and displays many new experiments in verse in accord with Dunne's "Experiment with Time".

If Nazik was a romantic poetess who threw romanticism over, Fadwa was and remains romantic. In her love poems we discern three mixed emotions: her sense of the loss of her brother, her sense of the loss of her country, and her feeling that she has been born in an unbecomingly choking atmosphere. Her poem "In the Niche of My Desire" is a good example reflecting all these elements. It runs thus:

This is your place — this is the niche of my love and desire. How often have I come to it with tears — tears of joy. Hanging on my eyelashes?

How often have I come with past memories Streaming forth from my heart and soul. Which memories would spread their shadows around me. And spring up in every direction.

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Nazik al-Malaika

Born in 1923, she is one of Iraq's most prolific and progressive poetesses. Recently she received the Rockefeller Foundation Scholarship to study English Literature at the University of Cambridge. She is now engaged in composing her "Human Epic" in the new Westernized style which she has introduced into Arabic.
strength of its emotions, of the following lines of Elizabeth Browning:

"How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight.
..."

Of the great Eastern poets she likes Tagore. His mystic poems, as she puts it, find a deep echo in her soul.

Though poetry is her chief attraction, her scope of reading extends far beyond to psychology, philosophy and classical novels.

**A Poem of Fadwa entitled “Ruqayya”, describing the tragedy of a Palestinian family.**

Critics often have said that Fadwa’s poems have a sombre dark colouring. But this is only to be expected from a poetess who had seen nothing cheerful in her life, in a country where there is naught but blood, tears and misery. Do they want smiles from tearful eyes? Do they want her laughter amidst the groans of death?

She has been truthful in her emotions; and truth has been painful and sad in Palestine. Fadwa had to record everything faithfully. Latterly the tragic fate of so many innocent families in Palestine have given her poetry an epic touch. Foremost amongst these is her “Ruqayya”, which is one of innumerable pictures of tragedy in the Holy Land. In it she says:

"The Mountain of Fire, the twin brother of immortality appeared
With its ancient eternal impressiveness.
There, in a cave, deep as the wound inflicted by fate,
Dwelt Ruqayya,
Attached to her was something like a little broken-winged chick,
Resting on her weak trembling chest.
She put one arm under his head, and the other round his tiny body.
Had she been able to, she would have put him right inside her bosom and covered him with her liver to protect him with the warmth of her affection.
From the fierce coldness of that evening,
He embraced her, listening to her breathing.
Through the night his two eyes were shining,
Like two little stars resting on a patient chest.
They were shining in the darkness of her heart
With such a brilliance that it almost flared into a blaze inside her.

He murmured: ‘Mother!’ and his hands moved about,
Touching her neck and cheeks playfully.
She bent he heard to the child, sniffing him to smell the last traces of her lost paradise.”

Then she goes on to paint that wretched homeless widow’s feelings and wanders with her memories back to those days when her youthful strong husband was still alive bestowing on her happiness and love. She describes how that worthy young man took his gun and rushed to defend his home against heartless aggressors. He fell in the battle...but in vain: for neither was revenge taken, nor was Muslim honour protected. Many God-fearing Muslim girls were ravished; many innocent people were massacred:

"When will revenge be taken?
O for the martyrs!
Will all that pure blood be spilled in vain?
The sword has been put back into its sheath,
Neither restoring a lost right, nor quenching a burning hatred!"

Miserable “Ruqayya” thinks of all this until:

"Her chick fingers in her lap,
So she embraces him feverishly, excitedly.
She turns round to him..."
MUSLIM WORLD AND PALESTINE
THE ZIONIST PESTILENCE

The following is the translation of the leading article of the Arabic daily, al-Misri, Cairo, Egypt, for October 18, 1950:

One more memorable stand made by His Excellency Muhammad Fawzi Bey, the Egyptian delegate to the Security Council is to be added to his previous ones, which became stronger the day before yesterday (the 16th of October, 1950) when he started explaining the Egyptian complaint to the Council about the expulsion of Arabs by Israel, whether individually or en masse, and driving them like flocks of sheep to the frontiers of Egypt or other Arab States at the points of bayonets and the machine guns. Fawzi Bey described this tyrannical action as a pre-mediated scheme for expelling the Arabs from every place that is under Israelite influence. He described this as a plan to disrupt peace in the Middle East.

The Egyptian delegate has not said anything that is not true, for there will be no peace in this sensitive spot of the world while Israel is surprising the Arabs and the whole world every day with something new in the way of aggression, defying and provocative while it is feeling safe from the United Nations. Every wicked thing she does is permissible. Every crime she perpetrates is lawful. As though it was not enough that the leaders of this Organization had treated Israel like their pet child, they began to attack violently Egypt and the Arab States and to subject them to severe punishments, as if they are war criminals. The clearest evidence of this is the ammunition embargo imposed by Britain on the Arabs in order to weaken them and give Israel the advantage over them, for she continued to provide her with arms. Israel's agents had been active in the East and the West in supplying her with arms and ammunition.

This wrong policy enhanced Israel's conceit so much so that her Prime Minister had got up and declared: "If Israel is destroyed, the world civilization will perish".

It is difficult to link Israel with world civilization. For the present civilization is not the making of Israel nor can she claim lineage to it, for it is the outcome of several centuries of strife, whereas Israel has not even completed her third year of existence.

This is the judgment of common sense and historical evidence, but what has Israel to do with it all? She is only getting her rulings from the Devil of arrogance, which has the better of her. She would not have gone to this extreme if it were not for the spoiling policy that had been adopted towards her by the Western powers, and their encouragement in everything she does.

Ever since this artificial State was initiated by the unmasked support of America and the theatrical objection of Britain, Israel has been extremely bold in opposing the truth, and most reckless about laws and least respectful of the United Nations. Suffice it to give as an evidence that she killed Count Bernadotte, the United Nations' intermediary, without being punished for such an appalling crime. Had this crime been perpetrated in one of the Arab States, the United Nations would have kicked up a hell of a fuss. She would have considered it as a great proof of the barbarity of the Arabs. Further, she would have gone to extremes in inflicting the punishment; she would have killed innumerable people, and would have razed cities to the ground. But since Israel has commited it forgiveness is ready, and she is pardoned for shielding the murderers to protect them from individual punishment.

Prior to that, the Jews sent some of their criminals to kill Lord Moyne in Cairo, but the Egyptian Court meted out for them the punishment they deserved. Britain has forgotten this ghastly crime and has been lenient with the blood of her sons, that was spilled by the Jews in Palestine either by bullets or by hanging on the trunks of trees or through whipping to death. She is now vying with America in treating Israel as a spoilt child. She is even striving as hard as America to force Egypt to conclude peace with her. She is even exhorting, in this respect, her influence on the other Arab States. The British Statesmen have declared that they would not feel at rest until they have made the security of this State certain, in order to put her in a position that she can threaten the Arab States without herself being threatened by them.

Here is a résumé of the present-day position in the Middle East:

"Renewed oppression and continuous aggression by Israel against the Arabs."

A GLANCE AT THE WORLD OF ISLAM

England

THE MUSLIM COUNCIL OF THE UNITED KINGDOM

The Work of the Council.

As is known to our readers the Muslim Council of the United Kingdom was formed last year with a view to consolidating the welfare of the Muslim community in Great Britain. How it is working will become clear from its efforts that it made at representing the case of Muslim patients in British hospitals.

From time to time reports reach the Council of Muslims in English hospitals meeting with difficulties in connection with food. Consequently, the Council wrote to the British Ministry of Health requesting that arrangements be made in hospitals operating under the National Health Scheme for Muslims to be served with food conforming to the dietary laws of Islam. The Council received a very sympathetic reply from the Ministry in which it was pointed out that it was the duty of Muslims on entering hospitals to announce their religion and dietary laws, when, to quote the letter, "the patient's scruples will be respected". The letter goes on to state that in the event of further difficulty the matter should be reported in the first instance to the Hospital Management Committee concerned, and then, should no satisfaction be obtained, to the Ministry. In the latter event, Muslims should write full details, including their date of entry into hospital, etc., to The Hon. Secretary, Muslim Council of the United Kingdom, Regent's Lodge, Park Road, London, N.W.8.

Cardiff Muslims join the Council.

A Statutory Quarterly Meeting of the Council was held on 15th October, 1950, at the Shah Jehan Mosque, Woking. Dr. 'Ali 'Abdul Kader of the Islamic Cultural Centre was in the Chair, and he and the other members gave a warm welcome to the representative of the large Cardiff Muslim community, who was attending for the first time. The business discussed was of a
routine kind, and it was decided that the next statutory quarterly meeting should be held at Cardiff in January, 1951.

THE MUSLIM SOCIETY IN GREAT BRITAIN

Mrs. Farmer “At Home”.

On the 7th October Major and Mrs. Farmer were at home under the auspices of the Muslim Society in Great Britain at 18 Ecleston Square, London, S.W.1.

Major Farmer is an English Muslim of very long standing and is the Honorary Treasurer of the Society. It was the first time that Mrs. Farmer had visited the Society since her marriage to Major Farmer, which was solemnized at Woking a short time ago, and it gave everyone present great pleasure to meet her.

After tea Mr. Isma'il de Yorke took the Chair and called upon Mr. Hazum Satric, a Bosnian Muslim, to make a recitation from the Qur'an. After this, Mr. Muhammad Aman Hobohm, the acting Imam of the Berlin Mosque, gave a well thought out and interesting talk on the Muslims in Germany. The speaker traced the growth of Islam in his country, laying special stress upon the great landmark achieved with the building of the Mosque. In spite of severe damage received during the fighting between the Russians and the Germans in the closing stages of the battle for Berlin, the mosque was in constant use. Unfortunately, the repairs effected were not sufficient to preserve the fabric of the building, which was rapidly deteriorating, and unless generous donations were forthcoming soon, the damage would reach truly serious proportions. During the war the mosque had been kept open largely by the efforts of a German Muslim lady, Mrs. Mosler, and at times prayers were led by the Grand Mufti of Jerusalem, who was in exile in Germany at the time. Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, had been of great assistance in getting things going again after the war, and his experience when he himself had been Imam of the Berlin Mosque for a number of years before the war proved of great value.

The Chairman wound up by remarking on the extraordinary example of Muslim brotherhood now before the audience. Both he and the speaker had been on opposite sides during the war, and yet there was not a grain of animosity between them, but only a feeling of strong brotherhood based on Islam.

The meeting then closed with a vote of thanks for Major and Mrs. Farmer.

THE SHAH JEHAN MOSQUE, WOKING

The Work.

The normal and usual work of the Shah Jehan Mosque continues, and its activities are expanding in various directions. One more important work entrusted to the staff of the Woking Muslim Mission is that of visiting the sick members of the Muslim community in the United Kingdom. In doing this, as a matter of fact, the Imam and his staff are only fulfilling their duties dictated by Islam. The Prophet Muhammad recommended very strongly the visiting of the sick and consoling them during their illness and also praying for their speedy recovery. This is to cement the bond of unity and to arouse fraternal feelings among the individual members of the Muslim community by visiting one another on such occasions.

Visitors.

Members of Holy Trinity Church, Aldershot, came to visit the Shah Jehan Mosque on Tuesday, 24 October, 1950. In showing them the interior of the Mosque, the Imam explained to them the significance of the institution of the mosque in general. He also acquainted them with its history. At the request of the visitors the Imam gave a thought-provoking and informative talk on the tenets and beliefs of the Muslims. The audience, which consisted of intellectual and intelligent persons from various

A group of Muslims at the Shah Jehan Mosque, Woking, to meet Mr. Yusuf 'Ali Choudhary, Secretary of the Muslim League, Eastern Pakistan, Dacca (fifth from left)

Mr. Choudhary is exchanging a joke with Mr. Muhammad Aman Hobohm (second from left), the Imam of the Mosque at Berlin, Germany
walks of life, followed the talk up with a lively discussion in the form of questions and answers for about an hour. Most of the questions centred around the position of Jesus Christ as believed by Muslims, but opposed to the doctrines of the "Church", Christianity.

Prominent among those who visited the Shah Jehan Mosque or the London Prayer House may be mentioned:

Mr. Yusuf 'Ali Choudhary, Secretary, The Muslim League, Dacca, East Pakistan;

Lt.-General Muhammad Ayub Khan, Commander-in-Chief designate of the Pakistan Army;

Brigadier Sayed Ghawas, Military Liaison Officer at the Office of the High Commissioner for Pakistan in London;

Commodore H. M. S. Choudhri, Royal Pakistan Navy;

Major F. Dhiya, Royal Iraqi Forces;

Dr. Rahman, Educational Attaché to the High Commissioner for Pakistan, London; and,

The Honourable Mr. Tamizuddin Khan, President of the Constituent Assembly of Pakistan, Karachi.

A reception in honour of the Commander-in-Chief designate of the Pakistan Army, Lt.-General Muhammad Ayub Khan, was arranged by the Imam on Monday, 30th October, 1950, at the Shah Jehan Mosque, Woking. About thirty-six guests were entertained to afternoon tea and dinner.

Mr. Muhammad Aman Hobohn, Imam of the Berlin Mosque, Germany, visited England and stayed with Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, for about a fortnight. His visit to the United Kingdom proved very fruitful and inspiring to all concerned. Under the auspices of the Muslim Society in Great Britain, he gave a lecture on Islam in Germany on the 7th of October, 1950.

**Interest in the Literature on Islam.**

The Books Department of the Woking Muslim Mission has also expanded considerably of late. Hundreds of pamphlets are sent to many seekers after truth in all parts of the United Kingdom and overseas every month. The demand for books is also on the increase, and *The Islamic Review* is doing a useful service in this respect as well. For instance, one of the subscribers of *The Islamic Review* in Hong Kong cabled us to send him a copy of Symonds' *The Making of Pakistan* after reading an article "The Story of Pakistan" in its September, 1950, issue. This is an example of the keen interest in the books stocked by the Woking Muslim Mission.

**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:

Mr. Alfred S. Phelps, Jnr., 708, Chestnut Street, Camden, New Jersey, U.S.A.;

Mr. Howard W. Thomas, 916, Pine Street, Camden 3, New Jersey, U.S.A.;

Mrs. Carrie A. Thomas, 916, Pine Street, Camden 3, New Jersey, U.S.A.;

Mr. Moses L. Lawyer, 1313, W. Flara Street, Philadelphia 22, Pennsylvania, U.S.A.;


Mr. W. H. Keyes, Army College, Welbeck Abbey, Notts; and,

Mr. Ernest Luscombe, 9, Pinewood Avenue, New Haw, Weybridge, Surrey.

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, at Caux, Switzerland, with Dr. F. Buchman (left), founder of the Moral Re-ARMAMENT Movement.

The Imam went to Caux to attend the World Assembly of the Moral Re-ARMAMENT Movement to present the Islamic point of view on the problems of the world of to-day.
Egypt

Translations of the Holy Qur'an into foreign languages.

After his installation as Rector of Al-Azhar University of Cairo, The Sheikh 'Abd al-Majid Salim outlined his programme. Among the improvements he stated that the projects of translations of the Holy Qur'an into foreign languages would now be definitely taken up and pursued actively. He also revealed that Al-Azhar authorities had decided to produce books in foreign languages on Islam dealing with its teachings in relation to the problems of the world of to-day, and that the monthly Arabic organ of Al-Azhar, Majalla Al-Azhar, was to be enlarged and made worthy of the traditions of Al-Azhar.

Indonesia

How illiteracy is being fought.

In the educational field, Indonesia is moving forward rapidly. In this major effort to wipe out illiteracy throughout the vast country, schools are being opened as quickly as teachers can be recruited. In addition to the trained teachers, college students are teaching high school students. High school students are teaching elementary school students. And the upper grades are teaching the lower grades. Everybody who can is doing some teaching in Indonesia. Even President Sukarno himself has found time in the midst of his duties to conduct classes. It is estimated that some ten million Indonesians have learned to read and write in the past five years, and there exists the hope materially to reduce illiteracy in Indonesia in the not too distant future.

Tunis, Algeria and Morocco

EGYPTIAN JOURNALISTS IN FRENCH NORTH AFRICA

The characteristic features of French colonial policy towards the Maghrebian Muslims.

The recent visit in the month of October, 1950, of the Egyptian journalists to "French" North Africa is a capital event in the history of that country as it is for the first time since its conquest by the French that the journalists of a politically independent Arab country were allowed to visit it. Under such circumstances this event takes a symbolic form and again throws light on the characteristic features of the "enlightened" colonial policy of France in the Maghreb.

The characteristic features of this policy are the following: it aimed at the de-personalization, de-Islamization, de-Arabiza-

The solemnization of the marriage of an English Muslim, Major Farouk Farmer, M.B.E., at the Shab Jeean Mosque, Woking

Marriage vows are not an infrequent feature of the social activities of the Shab Jeean Mosque, Woking. As a rule, it is the simple, yet dignified and sanctified Islamic ceremony that is observed when the Imam calls upon the parties to affirm in the presence of witnesses, the minimum being two, that they agree to accept each other in the relationship of husband and wife. An agreed sum of money or property is also announced as dowry given by the husband to his wife. A contract is drawn up in which special mention is made of the dowry, which is payable on demand. In the contract the wife can introduce safeguards about her status. The woman, in Islamic law, never loses her personality even after her marriage. Thus she does not change her name, the which thing is tantamount to losing her individuality and merging it into that of her husband.

In our picture a touch of the West was introduced when the Imam handed the ring to Major Farmer to place it on the third finger of the left hand of his wife. The ring is the symbol of union.
tion and the enslavement of the Muslim population of the Maghreb. To achieve these aims France used the following means:

I.—By refusing to the Maghrebians the status of French citizens.

According to the French colonial system, which until the end of the last war prevailed in the Maghreb, the status of French citizens was refused to the Maghrebian Muslims, who were considered to be French "subjects". It meant in practice that the majority of careers were closed to the Maghrebian Muslims as they required the possession of the status of French citizen. The acquisition of the status of French citizen was subject to the formality of naturalisation — in the same way as for an ordinary foreigner, with that difference, that an ordinary European foreigner was able to get it easier than a Maghrebian, the decision in this respect depending on the goodwill of French administration. It must be added that in the case of the acquisition of French citizenship a Maghrebian was obliged to lose the benefit of Shari'a and became subject to the ordinary French civil legislation. As the Maghrebians are too attached to their own Shari'a legislation, they preferred to ignore the "benefit" of naturalisation and to keep their personal status. This state of affairs was demonstrated by the fact that during 110 years of French rule in Algeria only a little more than 4,000 Muslims applied for naturalisation.

II.—By preventing the Maghrebians from all contact with the outside world, and especially with the Arab countries of the Middle East.

Before 1939 the delivery of a passport to go abroad was, as a rule, refused to a Maghrebian; if by chance he was able to get it, it always mentioned "this passport is not valid for such and such a country of Europe and for all Arab countries of the East".

It is true that this mention no longer figures on the passports, but in practice it is as difficult as before for a Maghrebian to obtain it, and the best way in this respect is to go to France where the authorities are somehow a little more liberal. As the political behaviour of the Maghrebians in the Arab countries is closely observed, it means that in practice many Maghrebian patriots prefer rather to stay abroad than to return to their native land and to be subject to inquisitorial enquiry.

* The same restrictions were applied to the coming to Maghreb of Muslims from abroad. With the exception of some princes or very rich men, none was allowed to visit it.

No less great obstacles were put in the way of the intellectual and spiritual contacts of the Maghrebians with the Arab world in the sphere of the Press, literature, cinematographic films and even gramophone records if, for instance, they contained some patriotic songs, etc. Everything is subjected to the severest censorship.

III.—By keeping the Maghrebians as backward as possible.

To achieve this aim a complicated system was erected. On the one hand the French banned the Arab language and the teaching of the Muslim theology, and on the other, they restricted the access of Arabs to the French schools.

The policy of de-personalization, de-Islamization and de-Arabization meant logically in the long run the francisation of the Maghrebians.

Even if the French Central Government were ready to increase for the Maghrebians the possibilities of education in the French schools, it never materialized, because of the opposition of the European classes or of the colonos (settlers) in Maghreb, who consider the francisation of the Maghrebians on a large scale as dangerous to their privileged position as granting them political independence or autonomy under a federal link with France. As the views of the settlers prevailed, only a small group of Maghrebians were able to benefit from francisation. The great majority of them, after 120 years of French rule, are less educated than before. Besides, their suffering increased, furthermore, from pauperization, which is the result of the requisition of their lands in favour of the French settlers.

Summarizing the results of French colonial policy in Maghreb from the cultural point of view, one can say that until a recent date the Maghrebians were neither able to benefit from the modern Muslim civilization nor from the Western civilization which is flourishing in their own country.

Comparison between the British and French colonial policies.

The visit of the Egyptian journalists provides us with a curious parallel between the situation in Maghreb and in Egypt from the cultural point of view. Though Egypt was never under the direct British administration, curiously enough it is not only much more advanced in the way of Westernization than Maghreb but at the same time was able to preserve its national spiritual patrimony — its language and its institutions. Moreover, and this is most surprising, France did really contribute to a considerable extent to its Westernization. This can be explained on the one hand by the difference of principles of British colonial policy and on the other hand by the policy of France towards the Arab countries of the Middle East.

The British imperialism is above all of a strategical and economic character and though, perhaps, not doing much for the cultural advancement of the subjugated peoples, it does not interfere in their internal life. In other words, British imperialism does not tend to depersonalize or to anglicise the subjugated peoples; it leaves them much freedom for their cultural and social activity. It even tolerates on their soil the presence of foreign European elements.

All this explains how Egypt, having been for a long time dependent politically and economically on Great Britain, has been at the same time under cultural influence of France.

Influence of French culture in Egypt.

It is well known that until recently there were in Egypt many French schools, and there are still many French teachers in the different academic institutions. Besides, till recently the Egyptian students preferred to perfect their education in Paris rather than in London. It is quite understandable that as long as the Egyptians were under British rule they preferred to learn French rather than English. Although the British have left Egypt, the English language is now gradually replacing the French, even though the intellectual influence of France is still very strong among the Egyptian educated classes.

It would be unjust to assert that the expansion of the French culture in the Middle East was due to the achievements of French diplomacy alone. Though the Muslims cannot but criticize the French colonial policy, they are also the first to recognize that the successes of French cultural expansion in the Middle East are chiefly due to the French culture itself — to its high level and to its attractive humanitarian character.

Nevertheless one must ask oneself: what were the aims of French diplomacy in spreading the French culture in the Middle East and especially in Egypt? This aim was apparently twofold: to check the influence of a rival power and to hide her obscurantist policy in the Maghreb. This second aim was especially important. It was in the high interest of France to show itself humanitarian and liberal, a champion of freedom and cultural progress in the leading Arab country in order to hide the truth — the obscurantist policy pursued in Maghreb. If sometimes the truth about the backward state of the Maghrebian population was reaching the outside world, it was so easy to
explain it by congenital incapacity of the Maghrebians for any
cultural progress.

From all we have said above stands out the importance of
the visit of the Egyptian journalists to the Maghreb. For it was
the first breach in the "iron curtain", isolating it from the out-
side world and especially from the Arab world. The French
colonial administration may have tried to show to the Egyptian
journalists only those things which could produce a favourable
impression, but the fact remains that the first direct contact
between the Maghrebians and their Egyptian brothers has now
been established. It certainly will be enlarged in the future,
Enabling the outside world to know more and more the truth
about the real situation in the Maghreb.

Russia

Power Stations in Kazakhstan.

In 1950, 87 rural power stations were built and put into
operation in Kazakhstan. Another 46 stations are in progress of
construction in November, 1950. Transmission lines were laid
to tens of thousands of collective farmers' houses, public and
cultural institutions, villages, agricultural camps and cattle farms.

It would be recalled that before the October Revolution not
a single rural power station operated in Kazakhstan. Now there
are 1,100 rural power stations in the Republic, which is celebra-
ting its 130th anniversary in November, 1950.

Pakistan

Jami'at al-Falah.

The Governor-General, Khwaja Nazimuddin, inaugurated on
October 13, 1950, the Jami'at al-Falah at new Memon Masjid
near Boulion Market on Friday, October 15th.

The Jami'at al-Falah has been established under the
Presidentship of Mr. Tamjuddin Khan, President of the Con-
stituent Assembly, to bring about a renaissance in Islamic
society. With this basic end in view, the Jami'at al-Falah will
endeavour (1) to encourage the study of the Holy Qur'an and to
set and maintain humanitarian institutions such as orphanages,
hospitals, etc., (2) to establish and maintain educational institu-
tions, (3) to establish and maintain mosques, lecture halls and
libraries, and (4) to popularise and promote the study of Arabic.

The Jami'at al-Falah shall keep itself aloof from
party politics. The constitution of the Society is of a federal character.
The activities of the Society may gradually be extended to other
countries and it may ultimately grow up to be a world
organization.

Federal University at Karachi.

A bill to establish a Federal University in Karachi has been
approved by the Pakistan Parliament, with all the existing colleges
in the area forming component units.

It will also provide for the establishment of a fully equipped
Government Science College in the capital.

The cost of the plan is estimated to be in the neighbourhood
of 1,000,000 rupees per annum for the first two years.

The Federal University is expected to come into being
the year of this end of this year or early in 1951.

Standards Institute.

To ensure the supply of standard quality goods a Pakistan
Standards Institute is to be established in Karachi.

The Government of Pakistan, in consultation with various
industrial organizations in the country, has prepared a plan to
help manufacturers improve the quality of their products.

The Standards Institute will function under the control of the
Director-General of Supply and Development.

The 6-Year Development Plan.

The Government of Pakistan has drawn up a 6-Year
Development Plan, which is estimated to cost 2,600 million
rupees. The programme includes: Agriculture, 820 million
rupees; Transport and Communications, 530 million rupees
(railway, 200 million rupees; ports, 140 million rupees; roads,
100 million rupees; tele-communications, 90 million rupees);
Fuel and Power, 470 million rupees; Industry and Mining, 490
million rupees; Special Capital (education, health, housing,
Karachi water supply), 200 million rupees; and technical train-
ing overseas and the setting up of polytechnics, laboratories, etc.,
90 million rupees.

The agricultural programme includes, inter alia, plans for
mechanization, irrigation, anti-water logging, land settlement,
subsidizing of fertilizers, supply of improved varieties of seeds,
etc. It is proposed to set up a network of seed farms throughout
the country, which will ultimately be run on a co-operative basis.

As regards power, new stations capable of generating
additional 200,000 k.w. hydroelectric power, and about 560,000
k.w. thermal power have been proposed.

The plan contemplates the establishment of 6 jute mills, 24
cotton textile mills and 1 paper mill. It also is proposed to
develop and modernize coal mine workings. Mechanization of
other mines is expected to be carried out. A complete geological
survey will be undertaken.

The plan also provides for the extension of facilities at
Chittagong Port to enable it to handle 3,96 million tons a year.
There is also provision for rehabilitation and replacement of loco-
motives and rolling stock, and development of roads and tele-
communications.

The plan is based on the assumption that Pakistan must
continue to be essentially an agricultural country, but that agricul-
ture must be carried on in the most efficient way; that the
present yield per acre is low, and is due to the continuance of
an obsolete methods and shortage of modern equipment.

Development of Pharmaceutical Industry in Pakistan.

A modern pharmaceutical factory, known as Ibn-i-Sina
Laboratory, is nearing completion at Landhi, near Karachi, and
is expected to go into production soon.

Promoted with an authorised capital of Rs. 10 lakhs, the
Ibn-i-Sina Laboratory aims not only at making Pakistan self-
sufficient in pharmaceutical preparations but at developing the
home industry so as to make Pakistan an exporting country in
these products.

The Laboratory's three-year expansion plan envisages manu-
facture of Ointments and Pastes, Injections, Vaccines, Tablets,
Syrups, Extracts, Spiritious preparations, Tinctures and con-
centrated extracts, Alkaloids (Opiums and Atropine), Ether,
Chloroform and Ethyl Acetate, and Refrigeration. The Laboratory
will exploit indigenous plants and herbs commercially to manu-
facture Tinctures and pharmaceuticals.

The Laboratory proposes to start with the manufacture of
100 gallons per 24 hours of Ether, Chloroform and Ethyl Acetate.

Turkey

Turkey's Population is now 20,902,000.

The population of Turkey according to the latest census held
on the 22nd October, 1950, is now 20,902,000. Compared with
the figures of the 1945 census, the population has increased by
2,040,400.
Muslim Students’ Conference.

The Council of Turkish National Students’ Federation at Ankara held a conference in Ankara from the 26th to the 31st of October, 1950. Four Student Unions from Ankara, Istanbul, Izmir and Zonguldak took part in the Conference. Besides, there were present delegates from 35 Student Societies. The Council decided to hold an International Islamic Students’ Conference in which Students’ Organisations of Turkey, Syria, Iraq, Jordan, the Lebanon, Saudi Arabia, Iran, Pakistan, India, Egypt, Afghanistan and Indonesia would participate.

Denmark Buys Turkish Aircraft.

In Ankara there is a firm known as the Turkish Aviation Corporation. It manufactures a twin-engine THK-5 ambulance and tourist aircraft. A Danish firm interested in acquiring this aircraft sent their representative, Mr. Möller Hansen, who is also an Executive in the International Civil Aviation Organization, to Turkey to acquire more details. Mr. Hansen visited the aircraft plant of the T.K.H. at Ermeşgut, Ankara. As a result of the personal test flights carried out by Mr. Hansen his company decided to buy two aircraft to start with. The T.H.K.-5 type has a carrying capacity of two personnel, either four passengers or two patients and one nurse or a doctor. The maximum speed of this type is 220 kilometres per hour. The Gipsy-Major type twin-engines are also a product of the same plant.

The Yemen

Anglo-American Competition in the Yemen.

In August, 1950, were begun in London the Anglo-Yemenite negotiations. The purpose of these negotiations was threefold: the renewal of the 1934 Treaty, the establishment of direct diplomatic relations and the settlement of the conflict which took place between the Yemen and Great Britain in September, 1949, over the sovereignty of the province of Chebouk.

The origin of the conflict dates, in fact, from the first discoveries of petroleum in the Arab peninsula, where according to British geologists lie the rich deposits of petroleum. But all demands for concessions which were presented to the King of the Yemen by the late Imam Yahya, father of the present Imam, were ignored by him mainly because of the xenophobia and the suspicious attitude of the sovereign who insisted on remaining independent of any foreign influence. It is believed by some that it was this adamant stand of the late Imam Yahya which was the cause of the plot to assassinate him. His brutal death, however, did not change the situation, and the perpetrators of this abortive scheme fled to the Aden Protectorate.

In September, 1949, this conflict entered an acute phase after the bombing by the British Royal Air Force of the Yemenite population near the Aden frontier, in the province of Chebouk, so that the Yemen voiced its intention of complaining to the United Nations Organization and to the Court of the Hague against this outrage against its sovereignty. She was finally persuaded by the Arab League to settle the matter amicably and with direct negotiations with Great Britain.

The present Imam, Ahmad, is holding out against a twofold pressure and is trying to continue the policy of his father. He is resisting the pressure of the American influence exercised through the Arabian-American Oil Company of Arabia on the one hand and the British influence on the other.

The oil deposits of the province of Chebouk are estimated by British experts to be as rich as those of the Persian Gulf. Moreover, the experts have found there a rich deposit of bitumen which is 25 kilometres long and 15 kilometres large, as well as a deposit of silver.

It is perhaps these riches which have compelled Great Britain to contest the sovereignty of this province.

BOOK REVIEWS


This book, Islam in the World, has an attractive title. But it is misleading. For its title does not correspond exactly to its contents, and also because the prejudiced mind of the author is far too much in evidence.

Mr. Pellegrin knows the Arab world and of this best the Muslim peoples that are under the French domination. But concerning the majority of Muslim peoples of Asia who constitute, however, the greater part of the Islamic world, his information is too vague. Some of them, for instance those of China, he does not mention at all. His treatment of Pakistan — the Muslim State not only the most important from the point of view of the number of its population, but also because it explicitly has chosen to base its political as well as social life on the principles of Islam — is surprisingly meagre. The author devotes to Pakistan only a few lines in the chapter entitled: “England’s Islamic Politics”. He does not speak at all of the results achieved by Pakistan since its creation on the 15th of August, 1947. This is surprising when one notices that his book bears the date “March, 1950”. Surely the author had enough time to get abundant information on the role being played by this country in the Muslim world.

It would be perhaps uncharitable to reproach him with his lack of knowledge of the Islamic world taken as a whole. A sufficiently deep knowledge of this problem surpasses the reach of one individual, however gifted he may be. But what we feel justified in saying is that the title of the book is too presumptuous. The book could have been best described as “Islam in French Africa”.

However, there is the more serious defect from which the book suffers. It is the author’s prejudiced mind that not only tries by all means to defend the French colonial policy, but also his hardly disguised antipathy towards several aspects of Islam.

In his exposition of the Muslim religion and its institutions, he is like any other European on Islam. But it is certain that an average Muslim cannot but be shocked at reading a sentence like this: “... it seems clear that he (the Prophet Muhammad) mainly obeyed a strong desire to be the prophet of the Arabs and thus to fill the apparent gap in the history and in the social life of the Arabs.”

Mr. Pellegrin describes Islam as “absolute, total, irrationnée (unreasoned) ...” (p. 59; italics are the reviewer’s). One could accept the first two adjectives, but why irrationnée? Has not the Russian, Professor V. Bartold, a much greater authority on Islam than Mr. Pellegrin, said that “history knows many Buddhist or Christian peoples who adopted Islam; but it does not know any Muslim people who went over to Buddhism or Christianity”. But on page 229 he also, curiously enough, says more or less the same: “... a Negro becoming a Muslim is absolutely impervious to the influence of another religion.”

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Mr. Pellegrin very often points out that "the holy war" is "one of the principles of Islam". He even goes so far as to say that one does not find in the expansion of Islam any of the factors which are at the root of the propagation of the original Christianity. In Islam there is not "a God Who dies tragically abandoned by all on the cross, nor a Saint Paul nor a Saint Peter taking the stock of the pilgrims to go to preach their faith... But there is a Prophet-Soldier creating at the same time an army, a State... converting the souls by coercion and force..." (p. 80). But in this respect the author's mind is confused, for in some places (cf. 74 et seq.) he agrees that Islam was spread by peace means.

It is difficult to believe that anyone howsoever opposed to Islam could maintain that the Muslim religion "does not know the pardoning of offences, does not know non-violence, but only the hard law of the retaliation". He attributes the existence of despotism in Muslim countries to the law of Islam.

The author tries to justify the subjugation by the French of the Arab Muslims in North Africa. It is difficult to accept his thesis of this, especially in view of the political consciousness that is gaining strength even behind the French North Africa iron curtain. The book is a belated effort at "keeping what we hold". It can do very little service towards a better understanding in world politics of to-day.


No one can deny the great significance of the formation of the new national Turkish State after the breakdown of the Ottoman Empire at the end of the first world war. Not only did it check an aggressive imperialism, but, after the victory it also served as an example of a national independent State Westernized by a series of social and political reforms which strongly affected many other Muslim countries. In fact, this revolution was preceded by a vigorous national revival which has not been so far the subject of a serious study. Mr. U. Heyd's book (which is originally a Ph.D. thesis accepted in the Hebrew University at Jerusalem) is the first attempt in this field. The author has the required merits for such a difficult task. First of all he was able to study the original sources in Turkish and by a critical analysis he shows clearly the essential points in Ziya Gokalp's teachings and the formative influences which produced them.

Ziya Gokalp was born in 1876 at Diyarbekir, the chief town of a province in Eastern Anatolia.

His father was a clerk supervising an official newspaper. Ziya Gokalp completed his secondary school studies in his native town and at the same time received privately from his uncle the traditional Islamic education. In 1896 he went to Istanbul — the political and cultural centre of the Ottoman Empire — in order to pursue his university studies. There, he was accepted as a member of the secret society called "Union and Progress," which assumed importance in the last years of the Empire. But before long the police arrested him, and after ten months of imprisonment he was banished to his native town. There he spent long years studying Western philosophy and sociology. In 1909 he was invited to attend the congress of the "Union and Progress" in Salonica, which by the revolution of 1908 had succeeded in coming into power. There the congress elected him member of their Central Council. From that date his influence steadily increased and he became the inspirer of all social and educational plans. In 1915 he was appointed professor of sociology in the University of Istanbul. After the Armistice in 1918 he was arrested and sent to Malta by the Allied authorities. From the first moment Ziya Gokalp hailed M. Kemal Pasha (K. Ataturk) as a liberator and, after the victory, as a founder of the Turkish national State, which was Ziya Gokalp's great ideal. He died in the year following the proclamation of the Turkish Republic. His funeral was a national event.

The origins of modern Turkey are closely linked with the increasing influence of European civilization in that country: the superiority of the Europeans was accepted after the disastrous wars in 1683-1699. After some spasmodic attempts in the beginning, the adoption of Western methods — at least in military matters — was by the end of the 18th century felt as a necessity. But only after 1839, when "Gulhane hatti" — a sort of constitutional charter — was proclaimed, did the process of Westernization receive a general character. Orientalism — guaranteeing equality of rights to all Ottoman subjects and aiming at a centralized Empire — was the logical expression of this movement. On the other hand the old traditions of Islamic civilization were still strong enough to put up a resistance to Westernization. During the same period the first Turkish intelligentsia, inspired by the West, began to speak in the press on liberty and democracy. So, long before Ziya Gokalp the two points in his famous slogan, "Westernization, Islamization and Turkisation", were the main trends in the Turkish society. But how did that third principle of Ziya Gokalp, i.e., "Turkisation", replace Orientalism?

Despite its attempts at reforms the Ottoman Empire, like other of its contemporaries, could not renounce its own foundations, which were incompatible with the general democratic and nationalistic trend of the 19th century. Orientalism was considered the very essence of the State. Yet, the radical minds were hoping to realise it by setting up a constitutional régime, which would consequently guarantee the preservation of the Empire. At the beginning Ziya Gokalp himself was not thinking very differently. But even for his generation it was already quite obvious that the Empire was slowly decaying, and so, Orientalism became rapidly transformed into Turkish nationalism. It was Ziya Gokalp who actually laid the ideological foundations of the new Turkish nationalism.

He tried to give it a systematic form — a so-called scientific basis, following the ideas expressed in Durkheim Sociology. His position in the Party, his qualities as a publicist, made him the personality most representative of these ideas. Yet we have to give a more detailed picture of the cultural as well as of the political aspects of this period of Turkish history in order to understand the origins of those ideas and the personality of Ziya Gokalp. Unfortunately we have not yet any comprehensive book on this subject. However, the Turkish press of that time provides an immense quantity of material for such a study. Ziya Gokalp was undoubtedly the most eminent personality in the national revival.

He idealized nationalism, regarding a nation as the highest point in the evolution of societies. So, he combined, strangely enough, a sort of mystical feeling with the sociological ideas of Durkheim. His principal point was the "ideal" or, more exactly, "the collective ideas", which consist of the general, supra-individual feelings ruling a society. This becomes a nation only with the consciousness of its own "ideals". According to him "a nation is a society consisting of people who speak the same language, have the same education and are united in their religious, moral and aesthetic ideals, in short, are those who have a common culture and religion". The Turks finally achieved their national consciousness when the last national disasters occurred. It is the task of intelligentsia to discover these ideals and to formulate them. In order to know more of the national culture
he himself studied and encouraged all the studies in the ancient history of the Turks, their folklore and civilization (he composed a "History of Turkish Civilization"). Though he aimed mostly at proving some special point in these studies, he is still considered as one of the first Turkish writers to introduce Western scientific methods in those fields. The author rightly points out those practical and objective, mystical and positive sides in him. But to be just about him, we have always to consider the historical conditions under which he wrote. No doubt, he was not a scholar, but a pioneer, an inspirer.

He put forward daring ideas on the reforms needed in Islam. He based those also principally on his sociological notions. In his opinion religion is a historico-sociological phenomenon. In Islamic law he distinguishes the dogma (nauta), derived from the Qur'an and the Sunna, from established customs (urf), which are to change with the society. The first thing to do is to create a new Islamic science which will deal with the development of urch in the different Muslim societies and with the changes it has brought about in Canon Law." Even he thinks to purify Islam by abstracting the Arabic and Persian traditions. Thus he believes in the possibility of Westernization without harming the religion. Islam is the cultural, i.e., national inheritance of all Turks, but Western civilization, like any other, is merely a positive, rational creation. Going further, he claimed to a complete laicisation of the State, and in civil law equal rights for men and women.

As the author points out, these ideals were mostly carried out by Atatürk, the founder of the Turkish Republic. Besides, nearly all the leading men of the Republic were already under the influence of Ziya Gokalp's teaching. So, in spite of all historical coincidences, the new Turkish Republic consistently kept up its strong nationalistic character, and, if we consider Ziya Gokalp's influence not only in the political field but at the same time in the cultural and spiritual development of his country, it is no exaggeration to call him the spiritual founder of Modern Turkey.

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.)

ISLAM IN AMERICA

P.O. Box 2525,
Terminal Annex,
Los Angeles 54,
California, U.S.A.
24th October, 1950.

It is well that I inform you that I still hold three lots, forming one-half of Montecito Circle, in this city, awaiting the building of a mosque or zawiyah on them. At present I am not promoting this enterprise because the Egyptian Embassy at Washington, sponsoring the Washington Mosque, has suggested that it is better to concentrate efforts on the completion of that. This calls for patience, which in this case will undoubtedly be rewarded since once the Washington Mosque is a reality, an example will be set for building the Los Angeles Mosque and similar edifices throughout the United States. You are probably aware that the Albanians have undertaken to build a mosque in Detroit. However, we have in operation at 411, V Street, in Sacramento, capital of California, the first permanent mosque established on the North American continent. So, this State of California is sure of first place in mosque activities on this continent.

Montecito Circle is about six miles from the City Hall of Los Angeles. It is 750 feet above sea level. The beacon at the top of the City Hall is 746.30 feet above sea level. Limit height for building in Los Angeles is 150 feet. If the proposed mosque or zawiyah or muezzin's tower should be 150 feet high it will probably be the tallest structure in Los Angeles, and with a beacon at the top it will outshine the City Hall.

SAVINIEN.

* * *

The Muslim Society of the United States of America, 1095, Market Street, San Francisco, California, U.S.A.

Dear Brother in Islam,

Assalamu'Alaiikum

The Pakistan Muslim Association and the Arab Muslim League of Los Angeles, California, made elaborate plans to
grand banquet to which they had invited nearly 400 persons, of whom the Muslims numbered only about 100. The rest were all non-Muslims. Our President, Mr. Bashir Ahmad Minto, went also to Los Angeles at their special invitation to join them in celebrating the festival and also to perform the duties of Imam. His sermon was very much appreciated by the congregation. At celebrate Id al-Adha this time. They made arrangements for a the end of the prayers an American Christian gentleman, Mr. Nicholas M. Vasilatos, of 716, Carondolet Street, Los Angeles, joined our Islamic brotherhood. In the history of Los Angeles this was the first time that the 'Id was celebrated in such a grand manner. We extend our sincere congratulations to the members of the Pakistan Muslim Association and the Arab Muslim League, who exerted all their energies to make the occasion extremely successful.

On the 12th September we had twelve ladies of the Baptist Church at Oakland in our office. They were very keen to have an understanding knowledge of Islam. The discussion continued for three hours. It was with great reluctance that at last they had to say goodbye to us. Their thirst for knowledge was apparent from the fact that being mothers they had responsibilities that kept them busy throughout the day, and night time was the only time when they could leave their children in the charge of their fathers in order to come to the meeting. Have the Muslim mothers of to-day the same keenness for knowledge as these Christian mothers have?

We are having our weekly meetings regularly on Sundays. We also receive invitations from other religious organizations to lend them one of our members to address their meetings. On the 30th September, 1950, Mr. B. A. Paniagua spoke, at the request of the Theosophical Society, on "Islamic Art". Mr. Muhammad Baqir Kamaly, of Iran, and a keen student of the San Francisco State College, responded to the call of the Zoroastrian Society, who wanted him to speak to them on the 15th October on "Zoroastrians in Persia and their relations with the Muslims". Miss Rehman Asif Latif read a paper, written by Mr. Afzal Chaudhri, on the Islamic Economic System, on the 22nd October, 1950. Afterwards we had a very interesting discussion on the topic.

Your Sister in Islam,

'ARIFAH BASHIR AHMAD.

DECEMBER 1950
THE VIEWS AND SENTIMENTS OF AN ENGLISH NEWCOMER TO ISLAM

London, W.2.
21st September, 1950.

Dear Sir,

Since becoming a Muslim I feel as if my whole world has expanded; I have found new friends, and a contentment in my inner mind that I had not known for a long time. My whole outlook on life has changed too, and I am a nicer person to know.

For me Islam is a perfect religion, and the Qur'an a perfect guide, for I find nothing there that my intelligence can contradict. I read in a Veda once that "Just as does a water-tank, when drawn upon, supply the crystal fluid which will fills every vessel according to its shape and size, so do the spiritual teachings when drawn upon furnish just what is needed to fill the mind of the earnest student, according to the degree and character of its development". I feel that the Qur'an is the only one of all the Books that this is completely true. For, unlike the Bible, it is not the history of a great man and his people, it is of the greatness of God, and His message to all. I think the real reason of Islam's superiority over other faiths lies in the fact that the true proportion has been kept between the importance of the prophet and his teachings. It would not be otherwise, for the Prophet Muhammad never let it be forgotten that he was a man, and no different from his neighbours. But in other religions this fact has been forgotten and the prophet has become greater than his message, and his God lost beyond the ray of his personality.

Khwaja Kamal-ud-Din was quite right when he said that many Christians follow Jesus because he is a lovable character, yet do not believe in traditional Christianity. This was exactly the case with me, and I am sure there are thousands more like me, who are Muslims at heart, and yet have never heard of Islam.

Yours sincerely,

I. P.

ZAKAT TAX ON CAPITAL OR INCOME THEREOF?

72, Mayfield Gardens,
18th November, 1950.

Dear Sir,

You publish every now and then very important letters from your readers which concern some of the important topics and problems of the present-day Muslim world.

One of these important problems is that of economics. I do not want to enter into any discussion in a short letter, but one important aspect of the economic system of Islam is that of Zakat. The Muslim world, unfortunately, is not concerned as regards the nature of this tax, which is one of the five important practical pillars of Islam.

There are Muslims who expound the view that Zakat is to be paid on the income from movable and immovable property, such as buildings, land, capital invested in trade, business, etc. The other school of thought says that this tax is to be levied on capital. I personally think it is in accordance with the spirit of Islam, so far as its attitude towards capitalism is concerned, to levy the tax on capital and not on income. One of the ideas underlying Zakat is to combat the evils of capitalism, and hence it is important that the tax should be levied on capital as otherwise I do not think Islam can succeed in breaking up capitalism if Zakat is to be levied only on the income of the capital.

I shall feel much obliged if your readers, especially the religious leaders, were to express authentic and substantiated views on this important problem of the Muslim world.

Yours sincerely,

S. M. IQBAL

COLONIALISM AND MUSLIMS

Grand Hotel St. Martin,
Mr. St. Martin,
M. et M., France.
11th November, 1950.

My dear Brother in Islam,

As-salaamu 'alaiikum wa Rahmatullah wa Barakatuhu

Being posted in France, I am acquainted with a novel design of another Christian power. Islam is blamed as being preached with the Qur'an in one hand and the sword in the other. But what about the "Holy Crusades"? The rape of the Moors, the slow and steady poisoning and drugging not of people but of peoples — carried by the Christian nations through their missionary designs and imperialistic tortures and tyrannies. Here in France I feel so sorry for the degraded and drugged condition — an after-effect of the inhuman French type of colonial exploitation of the Muslims from Algeria, Morocco and Tunisia. They are wonderful specimens of health and vigour. But that is all they have got. They are despised as European "untouchables" — and treated as dogs, not because of their Arab race but because of their being Muslims. I never expected to see such a silent political rape by such a powerful and "great" nation. I know it is no use lamenting over this. We must mobilise all our forces to undo the wrong done to us — the Muslims. Our best revenge will be in improving ourselves and showing and proving the greatness of Islam.

Yours very sincerely,

S. S. A. MOUDUD.

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