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"The Islamic Review." The Shah Jehan Mosque, Woking, Surrey. £1 post free; single copies £2. 0d.

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_U.S. United States_of America:
B. A. Minto, Esq., Moslem Society of the U.S.A., 119, Grant Buildings, 10th St., Market Street, San Francisco, California. $3.00 post free; single copies $1.00.

International Muslim Society Inc., P.O. Box 37, Manhattan Ave, Station J, New York, 27 N.Y. $3.00 post free; single copies 30c.

West Africa:
Mohammed Issaque Soofi, Esq., P.O. Box 353, Freetown, Sierra Leone. £1 post free; single copies £2. 0d.

Western Germany:
Die Moschee, 7-8, Briemner Strasse, Berlin-Wilmersdorf, or M. A. Hofehn, Esq., Brieming Strasse 49b, Luebeck. DM.12.00 post free; single copies DM.120.

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Annual Subscription Rs. 13/- 8/- post free; single copies Rs. 1/-.

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Annual Subscription Rs. 10/- post free; single copies Rs. 1/-.

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Begum Noor Jehan, c/o Md. Wahed Bakhsh, Jinnah Road, P.O. Dist., Jessore (E. Pakistan).

Syed Abdul Mannan, Tamaddun Publishers, Fuzlu Huq Avenue, Barisal (E. Pakistan).

East India Agency, 74, Nawabpur Road, Dacca (E. Pakistan).

Muhammad Yusuf Chowdhury Orient Stores, 75, Jubilee Road, Chittagong (E. Pakistan).

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

The Minar, 17-12 Rankin Street, Wari, Dacca (E. Pakistan).

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JANUARY, 1951
Between Ourselves

The Cover

A reproduction of a fine piece of Arabic calligraphy of the words whose translation reads "God, glorified by His name!" from a placard in the Shah Jehan Mosque, Woking, England.

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EGYPT AND HER DEMANDS AND THE FUTURE OF THE WORLD OF ISLAM

Egypt reiterates her demands to Great Britain.

When on the 16th of November, 1930, the Speech from the Egyptian throne announced that the Egyptian Government adhered in letter and in spirit to the restoration of its full sovereignty, impaireted materially by the presence of British troops on its soil by virtue of the existing treaty concluded between Egypt and Great Britain in 1936, it drew upon itself the indignation and jibes from the British press. The speech further stated that if the British Government did not see to it that this Treaty was replaced by one that satisfied the Egyptian aspirations, it would table a motion in its Parliament denouncing it. In order to explore the ground for a final and friendly solution of the difficulty, the Egyptian Foreign Minister visited London in December last year. The Egyptian Government is now committed to the denunciation of the existing Treaty.

It is easy to imagine how complicated, even critical, the relations between the two countries would be if circumstances forced the Egyptian Government to denounce the treaty. For Egypt will regard Great Britain with her troops stationed in the Canal Zone as aggressor, while Great Britain, in her own place, will continue to occupy the Zone considering it as her lawful right under the treaty. No one can foresee the results of these complications in this vital area of the Middle Eastern world.

How Great Britain occupied Egypt.

The trouble between Egypt and Great Britain is of long standing. It dates back to 1882 when the British occupied Egypt under the ostensible pretext of restoring order and saving the Egyptian Throne, whose safety had been imperilled by a popular revolt led by the Egyptian General, 'Orabi Pasha.

At that epoch Egypt was in the grip of a severe internal crisis brought about by heavy taxation. European colonial powers were looking out for some opportunity to intervene. The chancellories of Europe, as also the British, ever since the days of Napoleon who conquered Egypt, had been hugging the idea propagated by Napoleon that he who held Egypt and the Suez Canal, could hold the rich East, including India. Great Britain was determined to seize the first opportunity to fulfil her dream of imperialistic expansion. The opening of the Suez Canal sharpened her appetite.

Simultaneously things in Egypt began to go from bad to worse. The ruler of Egypt, Khediva Isma'il, anxious to modernise his country, had fallen into heavy debt. The climacteric was reached in the days of Khediva Tewfik. The British Consul in Egypt took careful stock of the situation and found the time had at last arrived to realise the imperialist expansionist dream. The Egyptian people, ground down by heavy taxes, sought escape from their miserable plight. Many farmers had deserted their own lands because they could not pay the taxes. They preferred instead to work on the lands of others.

To crown all this, the army had not been paid regularly. Also, the soldiers recruited from the peasantry received news of what was happening to their families back at home. The Khediva, taking the advice of the British Consul, backed the foreign officers in the Egyptian army and reposed his confidence in them. This last straw broke the back of the camel. General Ahmad 'Oraby Pasha could not bear to see all this. He decided to call a halt to the impending disaster. Face to face with the saddest period in the history of modern Egypt, he made up his mind to do his duty towards his country and his men. He marched at the head of the army to 'Abdin Palace, the Royal Residence at Cairo, to ask for a real and quick settlement of the crisis. Here was the chance for the British Consul, the man behind the scenes, who offered help to save the Khediva throne. While the Khediva was still vacillating between refusal and acceptance of the offer, the British troops landed on the Egyptian soil and occupied it. The limited and ill-equipped Egyptian army could have beaten back the invaders but for the treachery of the French engineer, de Lessops, the builder of the Suez Canal. The revolt having been quelled, the British promised to leave Egypt within a year after the restoration of order. This promise remains unfulfilled to this day.

The struggle of Egypt for freedom.

During World War I, Egypt got a new promise from Great Britain undertaking to evacuate her troops, but when the war terminated, the British prevaricated. They silenced the vocal Egyptian leadership by putting it into prisons. Some leaders were even banished to Malta and the Seychelles. This set the country aflame. Riots broke out everywhere. The British had to bring back the Egyptian leaders. Negotiations were opened. They continued, till in 1922 the British acknowledged Egypt as a sovereign nation in her own right. But the British made some reservations to be discussed at some future date. Two of these concerned the defence of the Suez Canal and the future of the Sudan.

Negotiations after negotiations on these crucial points have failed. It became clear that the British were holding their time hoping the Egyptians would ultimately reconcile themselves to the status quo. But instead the opposition went on growing. In 1936 was concluded the last treaty between the two countries. It was agreed that the British troops would be withdrawn to the Suez Canal Zone. Then intervened World War II. The Egyptians were now promised complete evacuation of the British troops from the soil of Egypt. But the war ended and the promise was once again forgotten.

The situation in Egypt has changed materially. Things that could be accepted by its people before have become absolutely unbearable to the Egyptians of 1951. Education, technical, theoretical, political, has advanced by leaps and bounds. The Egyptian cannot tolerate the very thought of the presence of foreign troops in his country. Men and women who demand evacuation of the British troops are not anti-British. They are just good patriots.

The Muslim point of view.

But there is yet one more serious consideration. The world of Islam has just started to take up the thread of its unity. But this unity will never be materialized or complete so long as foreign troops are on any part of one of its component parts, least of all Egypt, which is one of its most important and leading countries. Because neither Egypt nor any other Muslim country will be able to grapple with its problems as long as there is some one to bolster up reactionary or subservive elements in its very bosom. Islamic countries do not stand in need of any foreign power to teach them the value of principles of justice and fair dealing. They can dispense them as they did in the past till the bight of colonialism descended upon them.

It is in the vital interests of the future of the world of Islam that Egypt becomes sovereign in every sense of the word and that the unity of the Nile Valley becomes a reality.
By the Light of the Qur'an and the Hadith

“PEACE IS BEST”

By THE SHAIKH MUHAMMAD NAMIR AL-KHATIB

“Shall I tell you what is better than fasting, prayers and charity?” The companions said “Yes”. The Prophet Muhammad said: “Peace-making among the people”

We read in the Holy Qur’an:

“There is no good in most of the secret counsels (of the hypocrites) excepting those who enjoin charity or goodness or making peace between men; and whoever does this, seeking God’s pleasure, we will give him a great reward” (4:115).

God exhorts the Muslims to make peace between men and to remove all those causes which bring about discord and dis- rupture. This is because God knows that men stand eternally in need of each other, there being no one in this world who does not require the help of someone else. A community can exist only by virtue of good relationship amongst its members and is disrupted by the discord amongst them. If we wish society to be healthy and sound, it is but essential that we should first set ourselves to better the individual and proceed to give due care to the family life, improving the standard of relationship between husband and wife. All this should be followed up by the third step in which the communities should be brought close to each other. This will ultimately go to make a nation like unto one solid wall.

No nation can reach perfection or aspire to ascend towards glory if its members or its various sections live in discord and hatred. History has many examples to offer in this respect. A people moves towards power if its individuals are free from base qualities and cleanse their minds of enmity and petty-mindedness. A nation suffering from the evils of discord suffers even more than by the machinations of its enemies. The worst enemy cannot do more harm by bringing about disgrace to the community than what it does to itself when it is in the grip of discord and disunity. Similarly, there is no greater instrument of glory than the amelioration of the affairs of the community, as there is no greater agent of disruption and destruction than corruption. Corruption leads to weakness and places at the disposal of the enemy ways to bring disgrace on it and to destroy its noble character.

The Qur’an in this respect has followed a psychologically wise method. It has drawn the attention of men to the fact that they are brothers in humanity and brothers in religion, and also that they are brothers unto each other because of the requirements of this life and neighbourliness. This is what the Qur’an says:

“The believers are but brothers, therefore make peace between your brothers and be careful of your duty towards God that mercy may be had on you” (49:10).

This refers to the fact that making peace between them and looking after their rights and privileges are for the maintenance of brotherly feelings which engender compassion, friendliness and good relationship.

Making peace in the family.

As a rule, people respect the ties of relationship and they are afraid of them being impaired. The Holy Qur’an impresses the love of this bond in the following words:

“So be careful of your duty to God and set aright matters of your difference and obey God and His messenger if you are believers” (8:1).

By “obedience to God and His prophet” is meant reconciliation between relations, whereas the reference in “... if you are believers” states that these actions generate active faith and an outward display of the constancy of faith in the heart.

The Qur’an deals extensively with problems concerning family life, because the family unit is the pillar of social life, which never comes to fruition but through it. It is for this reason that the Qur’an says:

“And if you fear a breach between the two (husband and wife), then appoint a judge from his people and a judge from her people. If they both desire agreement, God will effect harmony among them. Surely God is Knowing, Aware” (4:35).

In another place, the Qur’an says:

“And if a woman fears ill-treatment or desertion on the part of her husband, there is no blame on them if they make peace among themselves and peace-making is best” (4:128).

In this verse there is a reference to the fact that it does not become a Muslim to sit with his hands tied if he sees a home being broken up and happiness destroyed. Rather is he expected to hasten to effect reconciliation and sending of mediators and judges.

Reconciliation between communities.

After dealing with the peace-making between individuals and peace-making between relations and peace-making in the home and between the husband and wife, the Qur’an deals with peace-making between various communities and follows the natural and right course inasmuch as it starts with the smallest unit in society, the individual, till it covers the largest, the community. The Qur’an says:

“And if two parties of the believers quarrel, make peace between them; but if one of them transgress against the other, then fight those who transgress till they return to God’s command; then if they return, then make peace between them with justice and be equitable; surely God loves the equitable” (49:9).

This verse takes notice of various stages in re-establishing good relationship between one community and the other. The first stage is that of reconciliation, and the finding of ways and means till all fight ceases. But failing this, the second step comes into operation. In this stage effort is to be made to find out the responsibility for the aggression. Once this stage is reached, the Muslims have to unsheathe their swords to fight the aggressor until truth and justice rule once more. In this stage the community stands face to face with the aggressor. War is declared on it to serve the cause of truth and justice, keeping an eye on any opportunity of peace-making through mediators. This brings us to the third stage in which the Qur’an says that the mediators should guard themselves against overstepping the limits. It requires them not to wreak revenge on their own accounts. It says:

“If the aggressive party returns to God’s command, then you should make peace between them with justice and be equitable; verily God loves the equitable” (49:9).

It is true that reconciliation between the fighting parties requires efforts and sometimes it even demands heavy sacrifices. Indeed, at times it requires the showing of magnanimity and even the sacrifice of one’s precious life. God knows all this. This is why He promised a great reward for those who effect reconciliation.

In this respect the words of the Prophet Muhammad are noteworthy. He once said: “Shall I tell you what is better than fasting, prayers and charity?” His companions replied: “Yes, indeed.” The Prophet said: “Peace-making among the people; for verily disturbance is like unto shaving the hair from the head. I do not mean the actual shaving of the hair; I mean the ‘shaving’ of religion.”

THE ISLAMIC REVIEW

1 Courtesy, the Editor, al-Tamaddun al-Islami, Damascus, Syria, for Zā’l-Hijja, 1369.
THOUGHTS OF A GERMAN MUSLIM ON THE IDEOLOGY OF ISLAM

By "ABD al-RAHMAN RÖSELER

A study of nature reveals its obedience to natural laws.

All nature is governed by laws. Nature we call anything we can consider, explore and recognize. Therefore we do not know anything outside nature. Nature is represented by the manifoldness of things and appearances caused by natural laws which forms a continuum — a chain of links each of which exactly fits into another. At the same time the development grows from low to high, and leads from imperfection to constantly increasing perfection. The power, which by these laws creates, moves and forms all the natural appearances and developments, ramifies them into infinite manifoldness and testifies itself by most various form-constructions only to join at last all this manifoldness into one linked unity, is one creative power. Natural laws are recognized by the same conduct of the same things under the same circumstances. The fact that all appearances known to us exist by natural laws established sciences which only work by recognizing and using the laws underlying the respective appearances and matters. The natural law is an authority which is always right. It is the natural law which causally forces all things and appearances to be as they are. They are incorruptible in their work and any use of these laws by us forces us to respect their individual capacities. We might well use them but never change them. The law is, however, only valid for its own range of work and is limited to that.

Laws as "executive powers" of an intended will, therefore, work "to order". Laws always represent realized will. As the unity of the linked Whole is fact, and as all the appearances of this universe exist only as effect of a preceding cause, and as inside the world of appearances any cause is always the effect of higher causes, this leads us forcibly to a highest cause which is cause and base of all other appearances which came from this highest cause. The will which created this highest cause which effected the entire universe is hence also creator of this universe. This will created into this causal law the basis of the development of this universe. The natural law is execution of Will. Also the law is preceded by its creation — as any law is preceded by its intended planning. The world, as creation, is not existing from eternity but was preceded by the planning of its existence.

What I call God and angel's.

Laws of nature are causal for the appearances caused by them. Nature which is exclusively existing in her totality by laws is therefore forcibly obedient to these laws and therefore also obedient to the Will, the execution of which these laws undertake. As thus the natural appearances in their totality are obedient to the causal Will owing to the natural laws making them, the laws, as authorized executive powers of this will, are obedient to this Will more or less directly. The natural laws form therefore the mediation-sphere between the "Will" of highest authority and the appearances planned through laws.

Nature I call creation. For nature is caused by laws which have been planned before. Nature is temporary, as being once created.

Natural laws I call angels. They are the executive principles of this universe and the executive powers which give realization to the causal Will.

The obedience of nature towards natural laws and therefore towards the Will which causes these laws I call religion or Islam, i.e., submission to God. This obedience is the very world-principle. Only thus does creation exist and only is existence justified.

The creator of the universe, and possessor of the causal Will, I call God. It was He who created and effected the plannings. As any law — each fitting into another — is created and is limited, God as Creator is unlimited, uncreated. As all our concrete and abstract conceptions could only develop by being based on natural experiences and natural appearances, we are not able to comprehend God or to recognize Him. A discussion about God Himself is therefore a foolish thing. We only know about His Will, about His existence by the natural laws. The more natural laws we recognise the more we shall know — if not about God Himself — at least about His Will.

Owing to his capacity as highest moral authority (the highest human morality is created and He who created this
morality in man must have at least have the same amount of morality in Himself — for a Creator cannot give something He does not possess Himself) we call this undefinable comprehension "God" and we give the title "God" owing to His capacity as Judge, Father, His Love for us and His capacity of satisfying our longings, using the male pronoun only to express this King of Kings in our conception-based language. God, Who first created pluralis and singularis and thus is (being beyond pluralis and singularis) an incomprehensible unity, is unlimited, for any limit is law and any law is creation. He, therefore, is Eternal, All-powerful, All-knowing, Sexless, Complete, Incomprehensible for us.

Nature is obedient to laws whereas man has freedom of choice in his actions.

Inorganic nature represents the lowest step in natural development; man is the highest.

Inorganic nature is unconsciously Islamic, as inorganic nature is forced by the laws causing her to be as she is, according to the great plannings. But organic nature (with man as her highest developed representative) has an additional noston to this unconsciously Islamic development: the law-construction valid for him offers a steadily widening field of activity, to seek for himself (owing to special law-given capacities in him) the natural laws which are valid for him to make from an unconscious Islamic Being (Embryo) a conscious Islamic Being (a full-grown man). This way of development is the essence of human development. As Embryo man is formed unconsciously Islamic owing to natural laws, which so far are unapprehended by him and which give him all that is necessary to be born as a complete baby. The first event this growing Being receives and that is built into the growing structure of his awakening consciousness is absolute Islamic conduct, the later conscience, the inborn religion, the voice of Islam. Thus each child born is a Muslim from the beginning, i.e., a man able to become consciously Islamic. However, as soon as the child is born, consciousness awakes in him. In equal proportion with consciousness which is growing in him, he gets the task of self-responsibility. Self-responsibility for the right recognizing of such laws as shall guide him to the direction into which he shall grow. The knowledge of the direction into which he shall grow man has already since the first awakening of his consciousness, owing to the "inner knowledge" which also shines into his consciousness, judging the circumstances like the needle of a scale — circumstances which appear to be marked out in two directions (positively and negatively) for development which come upon man owing to the capacity of his growing consciousness. By temporal binding man is forced to experience these circumstances; he cannot avoid them but must face them. According to his first judgement of the first circumstances the direction of his further life is adjusted. According to his first decision of the first circumstance meeting him he judges owing to his inner knowledge and owing to the first "resistance power against negative influence", which enables him to judge and so serves to increase the power of inner religion. The negative power, i.e., allurements — Satan, etc., is a natural law which is necessary and which has the God-willed task of cutting down weaklings (as they are not admitted at all for intended development by their own fault) and to increase further the powers of the strong by this resistance — which is always weaker than the moral power (provided the latter has been obtained in correct line, i.e., training moral precepts). If this first decision of man is (contrary to his inner better knowledge) directed by him to the negative side, man will no longer have the power to judge correctly the second circumstance which comes to him with the same degree of force as the outcome of his steadily growing moral development which he ought to have obtained by right decision. Hence this man will give way to the new-starting resistance-powers, which are of course stronger than they were before, as he has lost power from his inner knowledge by his once misguided decision instead of adding to his knowledge the necessary increased strength for correct decision (by having judged correctly the first circumstance).

From the total sum of future correctly or incorrectly made decisions, habit gradually comes out, which again gradually brings out increased firmness of character in man, the ending of which death brings, which puts down the final balance. Death, which does not mean extermination in the atheistical sense (all sciences prove that once created matters and things cannot disappear again in this world but are law-bound subject to change) is rather a birth of our Being into a new form of existence and guide us to working fields which are corresponding to our, during lifetime, self-obtained height or depth of development (paradise or hell).

The circumstances of development of man with all their possibilities of obduracy or re-awakening, crime or repentance, shamelessness or shame, etc., are so complicated that it is practically impossible to give a more detailed statement, the more so because for each man there is destined a special way of life in which circumstances confront man which no other man has to face. By these special missions which each man has to accomplish differently from every other is proved the purpose of existence and the personal dependence of man on God. The personal relation is only sincerely established where two know about the same thing. The missions of men among themselves are relatively the same (as we observe them) as natural laws. For in very fact we are nothing more than products of natural laws, even though we are allowed to seek for ourselves the way of mission destined for us, i.e., by freedom of decision to judge positively or negatively. Herein alone lies our freedom of will which will be transported (if properly used) into a natural-lawful creation of our Selves, which uses our brains merely as tools and can subject to us angels (natural laws) for this purpose. Wrongly-going men lose gradually their actual consciousness and become subject to certain natural laws (there are, of course, also moral ones) where they do not disturb the total plannings. According to our relatively small and yet so enormously important decision, we adjust our development-direction of circum-

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stances which, on a fixed plan, are being made to confront us, no matter wherever we may stand and where we may go.

The Qur'anic conception of Islam.

The fact can be recognized to be natural-lawful, that any nation which had religion flourished so long as Islamic principles were adhered to but declined when these principles were abandoned. The Islamic principles have been made known to every nation and it could be proved that (without mentioning the different dresses of circumstance and times of revelation) the contents of the respective Islamic messages always showed the same essence and value. I am convinced, therefore, of the competence of every moral leader, no matter to what folk or at what time or under what name the laws appeared through him. I taste in them intuitively and mentally the same competence of true Islamic laws.

Islam, i.e., the Quranic conception, is actually the only one which commands man to embrace all forms of religions of this earth and declares him unjust who thinks he must exclude just one moral leader. They all wore the same banner of Islam. Even the most mythical nations of disappeared cultures (which happened to be self-deceived by greater wisdom or less isolation caused by technical underdevelopment of that time or to obstacles) were given moral leaders or prophets who gave to them continually a fresh revelation of the unchanged moral law-book — the last edition of this moral law-book through Muhammad is a revelation which applies to all mankind now united with one another by earth-spanning techniques and experiences — a revelation which in its uniform construction is not destined for one single nation or circle of nations but satisfies by its practical nature the most modern requests and demands of all nations of this earth.

Owing to this universal message every man will be in a position to comprehend and grasp it. And because universal, because applying to everyone, this message is concluding, last-given. Revelation has been to give aid and support to man in his decisions. Because the revealed supports are thus general and natural-lawful, they prove of immense importance. As these revelations are meant to be a support to every man for the most intimate circumstances of his life (men who are yet walking alone in ways of life different from one another) he finds the word of the reaching strictly directed and destined for him. Therefore the construction and operation of these Books are incomprehensibly wide. They bring to men the moral principle-laws of nature in a collection upon which all sciences and experiences in this world are but explaining commentaries. The fact of revelation proves the importance which is being given to morality, i.e., the directions for applying the given means at disposal. The collection and the stock of natural laws serving us are being inherited by science, but ourselves we must first learn and seek from the very bottom those laws into which we are to grow identically. Morality every man must fight to obtain for himself. This is but a sign of justice. Herefrom also arises the contrast between inherited technics in their use and their wrong application by morally-fallen men. Technics will only be there rightly applied where morally natural-lawful developing men are governing them and thus know wherefor, whatfor and how they have to be used. A machine may be ever so precious and complicated, but it will never obey him (bringing him eventually even death) who does not know how to handle it thoroughly and who is making clumsy experiments with it. Morality, therefore, is the steering-wheel of brains and thus the most important factor.

By moral natural-lawful development the actual developing man learns to become like a lens through which, in, of course, smaller proportions, are falling the beams of divine qualifications upon the things and appearances of this world which are placed in the hands of man to be used by him, in the same way as man himself is feeling the effect of beams of divine qualification on himself. The effect we get from these things and appearances by our lens-like beams on them is somewhat the same as God is getting from us. As men we therefore have to learn to administer in a divine sense. As scholars, we are bound to learn what we have to administer and how. This learning gives us, as first duty, to explore natural laws and to increase existing sciences. The more we make angels (natural laws) our servants, the mightier we become, the mightier we are the mightier we can serve and execute our tasks and missions. In the course of our way of life we experience more and more the meaning of the importance of our Islamic conduct. We experience by the constantly growing more difficult and increasing task-circumstances which we meet, how much then we need the crystallizing accustomed base of right decisions to decide correctly. But the more complicated circumstances come to us, the more firm in character we become; and the more systematically and gradually easier arise in us, like natural laws, those moral capacities which we need for correct application and execution of the respective problems. We understand Islam also now more for the ill-reputed (often-times) diplomacy to get at our aims. It may be perhaps morally more comfortable to try to serve God without caring for the method which God Himself has set up for us as duty, but it is duty to fight for the execution of divine laws by diplomacy. In the hand of the righteous man diplomacy is nothing more than what the poison is in the hand of an excellent doctor. Truth, i.e., to become Islamic, is alone proved by the intention (put into practice) to go the Islamic way, and here also the moral intention steers competently. We learn to see ourselves in all nations, times and cultures, even if these call themselves by other names.

We recognize that the moral end-development of man leads men of most different origins from most difficult nations out of their former contrasts and separations (which reigned among them) to an entirely new priestly race of men whose equal spirit makes them also similar to each other in conduct, attitude and feature. And we recognize that the apparent differences between nations ('nations' which most men understand to be strict egoistic associations of material interests) are the steps of development across which Islamic men have to step in order to get the correct meaning of the cosmopolitical general validity of the natural laws destined for men. These men, who have grown into the highest human God-willed development, who, like natural-laws, are going their lawful way, will always understand each other, no matter where they will meet each other. And they are the men on account of whom planets bear life at all. We recognise that conditions on earth can never change, because every man has to experience more or less equally his schooling and training. Owing to this motive alone the earth can never reach paradise-like conditions, for the earth would thereby lose its purpose of being the school for mankind. As we cannot grasp and comprehend God by our conception-based brains, we go our way and remain on it, though we cannot grasp many things and 'events happening around us.

But to write and to describe the Holy Book I am in want of words, paper and ink. How could I write about a Book which contains the explained fate of every single man who ever was, is or will be born, which completely combines in itself all sciences and is a teacher to myself and my unsurpassed master for all the time I live on this earth? Here I can just recommend to anybody interested to read the Book for himself and to listen to all it is saying and teaching.

We are learning the last secrets of this world in all their appearances without exception. Owing to the rules of this wonderful Book, which is represented to us as being the greatest spiritual teaching of nature, we are learning each moment new
perceptions and truths and we are learning to grasp the circumstances of actual understanding. But he who intends to make this Book useful for his material selfish motives shall never believe that he can learn anything from this Book. This Book then will be no more to him than a reflection of his own mentality and instead of aiding his un-Islamic purposes, will guide him downwards and serve to allure him from the spheres which he intended to damage. The letters of the Holy Book hide many additional signs and significations (pictures which only through the true-seeking spirit experience live and flash up in fairy-like glamour and in diamond-like logic in divine wisdom and love) and we, who know about all these clear flashing-up pictures of perceptions and truths which are growing constantly into our inner beings, are silent before them, against all the noisy technics of the world of those who but seek the satisfaction of their longings — a way which never can lead to the success of which God says, “Look! He was my servant — he heard and obeyed!” Praise be to Him, the All-Powerful and Compassionate! Blessings be on Muhammad, the last of the prophets! who brought the last edition of the ever-valid moral law book for mankind. Luck and happiness to those who follow these teachings for the benefit of themselves and all the world!

ARAB CONTRIBUTIONS TO WORLD CIVILIZATION

By STUART MORTON BOLAND

“The Arabs were the first to recognise a republic of letters regardless of race or origin; all peoples were welcome in the world of wisdom which they did much to perpetuate.”

“This day, which is the future of the past centuries, was largely earned for us by the great Arab peoples, whose cultural and scientific triumphs are now the common property of all who live upon the planet. The scientific mind, as we know it to-day, was first born in the genius of the Arab intellect. The open quest for knowledge, the true spirit of inquiry, and the awakening of the critical and modern mind, were all Arabian in their early beginnings. The secrets of nature and their mastery were the Arab domain, and Arab ability and initiative made a science out of what had been chaos and ignorance. The educational systems, universities and seats of learning were in their day unequalled — and the same traditions and high standards which prevailed then remain to-day as the criterion for all who seek to understand the universe and to help turn its dynamic energies and forces to the advantages, purposes and uses of all mankind.”

The debt of the world to Islamic art, culture and science.

The world owes a great debt to Islamic art, culture and science. For the Arab peoples not only created vast new original art forms and carried on extensive and valuable scientific experimentation and research in all fields of endeavour, they also preserved tremendous treasures of knowledge, and productive techniques that had developed from the Golden Age of Antiquity onwards.

When the occidental world was buried deep under ignorance, superstition, cruelty and terror during the dark ages, the torch of learning was kept blazing by the great, if now almost forgotten, Islamic scientists and teachers. Had it not been for the Muslim sages, scholars and savants, the world would have lost two thousand irreplacable years of experience, wisdom, and accumulated skills; moreover, it would have been retarded at least a full millennium.

The progress and evolution of all mankind through all the aeons of painstaking struggle to a higher order of civilization and existence would still be grovelling in the quagmire of medieval indolence and archaic indifference.

This new Golden Age of atomic power which the world has finally achieved would still be a vague and vainglorious fantasy in the mind of some phrenetic alchemist if the storehouse of knowledge had not been preserved.

A stupendous wealth of literature, science and art is the world’s heritage to-day because of the great Arab leaders and thinkers who produced and improved them.

For example, a huge accumulation of literature stands to-day as the sublime monument of the Arabian race. It remains a superb literature second to none because of its originality, inventiveness, polish and beauty.

The Influence of The Arabian Nights and the Rubâdiyat.

Who on earth, be he mere child or sapient septuagenarian, does not rejoice in The Arabian Nights? And who, be he youthful lover or reminiscent oldster, can fail to find ecstatic rapture in the Rubâdiyat of Umar Khayyam?

The vivid and radiant stories of men and women and of symbolical creatures and mythological entities in the Arabian Nights are still the basic source and inspiration of the world’s greatest literature. Nor a race or nation on earth has eluded its potent influence.

All Western literature shares much of the tradition, the colour, the language and the plot structures first produced by Arabian authors.

From the earliest bards of Boccaccio and to Bromfield, the narrative style, the resplendent allusions, the subtle characterizations, the story situations of Arabian writings remain as perfect models ever true to human nature and ever pure as examples of what is highest in literature.

All that has followed contains the fundamental threads and patterns first woven by the master tellers-of-tales, the Arabians. This is especially true of Western writing, which abounds with Islamic literary influences, stimuli and postures. Hollywood’s mammoth motion picture industry could not exist if the rich original source of Arabian literature had not been adapted bodily into the European stream of literature. For the scenario writers of to-day depend greatly upon the early literary traditions of the past. In fact, most of the story patterns used in the cinema to-day, as well as those adapted by the theatre, the radio and the television production groups were those which, with a few modifications, had been utilized ages ago in Arabian lands.

The identical methods of character delineation and plot unfoldment, from introduction to climax, were used to entertain and thrill the peoples of the earlier eras of Arab culture. The exciting elements of suspense and the pleasurable elements of recognition, which enthralled these peoples of olden times, still possess the same qualities of enchantment and diversion.
was founded in less than a generation because of its influence over the minds and souls and destinies of all humanity.

Where conflicting political systems and utter chaos once existed, a mighty unified and integrated empire rapidly arose. This book revealed to Muhammad has been declared to be "the most widely-read book in existence." It is even read more often than the Bible, the Kabbala, the Torah or the Talmud, and the peoples who regard it as the immediate word of God are legion. They are from nations of immemorial civilizations and creative powers second to none on earth.

Innumerable studies by the Islamic theologians of the Qur'an attest the reverence and devotion of the people to Divine inspiration and revelation and a sincere faith without parallel.

The Arabs created brilliant new schools of thought, logic and reasoning, at which the world must marvel and which it must frankly acknowledge. Yet all this was achieved within the areas covered by the Qur'an.

Law meant much to the followers of the Prophet because it was God's gift to mankind, and those who lived by it attained the ultimate goal of creation.

Books of commentaries, discourses and dissertations on jurisprudence were written by men like Malik, Ibn Hanbal, Abu Hanifa, Shafi'i and countless followers. The libraries, schools and bookshelves of the Arab peoples are filled with books on law and allied subjects.

It has been said that the Arabs have enriched the world with an upsurge of vital creative force in every realm of human effort. This was true when the magic lamps of knowledge, enlightenment and civilization began to be extinguished, one by one, in practically every other part of the world. The Islamic peoples kept the faith and sustained the freemasonry of learning and science. These are alive to day because of the living will and strength of spirit of the Arabs. The whole body of knowledge survived and the circle of sciences became common property of all mankind. The Arabs were the first to recognize a republic of letters regardless of race or origin; all peoples were welcome in the world of wisdom, which they did much to perpetuate.

Prize contests were used by the leaders of Islam to increase the value of the arts and sciences just as they are used at the present time to stimulate interest and progress in various fields of learning.

Gold coin, camels, goats, sheep and Arabian stallions were some of the awards given to those who were successful in winning a coveted prize.

The Arab peoples were not narrow in their viewpoint or isolationistic in practice. Rather did they spread their cultural advantages and scientific knowledge to every known nation on earth, and gave freely of their achievements to all who were willing to make use of them.

Thus a world history of extensive length was produced by a man. Mas'udi by name. He wrote The History of the World, from Christian Times to Muhammad. This was a comprehensive work which encompassed all known recorded history from the earliest times onwards. It was the first attempt of its kind. He also turned out a creditable world geography. Both the history and the geography are prime sources for the true facts about the era covered and the world as it existed at that time.

Besides studies and research in geography, the Arabs dominated the scientific fields of astronomy, chemistry, physics, mathematics (including algebra, geometry, trigonometry), architecture, animal husbandry, agriculture, geology, optics, quadratic

The writer of this article, an American,
Mr. Stuart Morton Boland
and cubic equations, hydrostatics, engineering, and most of the other allied subjects. For centuries they made huge improvements and vast progress in all the known sciences.

**Arab Astronomers.**

In astronomy, the Arabs made rapid advancement. The greatest discoveries and studies were made by them with increasing knowledge. The clear desert skies were an open invitation to them from nature to investigate and learn the secrets of the heavens.

Between the years 813 and 833 C.E. the Arab astronomers made three important steps in their chosen science:

- they determined the obliquity of the ecliptic;
- they measured the diameter of the earth and worked out the countless formulas that were concomitant with that fact; and,
- they calculated with great accuracy the procession of the equinoxes.

Two fundamental texts on astronomy were produced by the erudite Arab ’Abdul Mezar. These were the *Introduction to Astronomy* and the *Treatise on the Conjunction of the Planets*.

The next Arab work on astronomy which showed considerable insight was by Al-Faraghanz (Alfraganus), and was entitled *Elements* (of astronomy). This writer has been called the "Heir to Ptolemy" because of his progress in the field of astronomy which Hellenic scientists had originated.

The Syrian Arab Al-Battanee (Albategnius) lived between the years 879 C.E. and 920 C.E. He surpassed all others in astronomical research and many of his calculations and discoveries stand to-day.

At Seville, in Spain, the great Arab scientist Jabir bin Hayyan (Geber) constructed the first genuine astronomical observatory recorded in history. The year was 1196 C.E. Many unique and important discoveries were made at this first laboratory of the skies.

Ibn Qurrah, an Arab of Egypt, proved his people to be greater astronomers than the Greeks had been before them. He also proved that the Chinese and other Orientals were far behind in their knowledge of the firmament. His theories explored the unknown areas of astronomy and anticipated the Einstein "Theory of Relativity". His experiments in gravitation and the "Doctrine of Attraction" anticipated those of Isaac Newton and set down the bedrock foundation for modern science. His accomplishments in astronomy did much to emancipate that science from the errors of the Ptolemaic geocentric system which had perplexed astronomers since the earliest time.

**Arab contribution to mathematics.**

In the realm of mathematics the Arabs proved masters of the science with few equals, and they contributed considerable material towards its advancement. Originally they had derived a basis of mathematical theory from the Greeks and the Hindus. From the Greeks they acquired the principles of geometry. From the Hindus they derived sufficient knowledge in mathematical analysis to predicate the science of algebra. The Arabs gave the Western world one of its greatest legacies, that of its number system, for it is the Arabic symbols which are universally used to-day throughout every nation on earth. Besides the numerical system the Arabs invented decimal arithmetic, which is universally employed by everyone in all walks of life. Moreover, the Arabs gave the world the science of algebra in its perfected form. Algebra and the other Arabian mathematical discoveries were brought to Europe and other lands by means of the Arab searovers, merchants, traders and their maritime people who carried on extensive commerce.

The ingenious Arab peoples fully appreciated the value of all the sciences and did not hesitate to export and share their accomplishments with peoples of other lands and races.

At the period of historical time when the Arabs were the dominant world power, the whole Western world was gripped in the moral and intellectual blackout of widespread ignorance, witchcraft, necromancy and superstition. The Arab peoples preserved the vast hard-won scientific knowledge from obliteration by keeping it alive and making complete use of their discoveries. They carefully and, gratefully ferreted out the lost manuscripts, writings, treatises, theses and scientific data of the ancients and brought them to the light of day. They did not hesitate to unearth buried scrolls, forbidden tracts and the banned books from the time of the destruction of the Great Alexandrian Library to the greatest era of their own day. They translated all the cultural and scientific works they could discover, thus keeping safe the forgotten lore and wisdom of the Ages. For example, the Arabs collected and translated the works of Greek mathematicians, conserving them for posterity. They also illustrated them and made valuable commentaries on them.

It was through this far-sighted medium and the Arabian language that the elements of Euclid were first brought to Europe. Also the highly important writings of Apollonius are known in this modern age solely by a translation from the Arabic, the original Hellenic sources having been lost. Like so many other exceedingly valuable scientific and authoritative discoveries of the ancients, the only records which remain extant are those preserved in Arabic manuscripts which are faithful copies of the originals.

Muhammad of Buziana (850 C.E.), working under the Caliph al-Mamun, is credited with the invention of modern algebra. His was the Arabic originals by which we were compiled a compendious treatise of Calculations by Algebra Transcriptions. This man, a splendid linguist, was also the author of many mathematical treatises. He demonstrated methods of using algebra to solve a whole field of indeterminate science problems.

He and other Arabs created and evolved algebraic analysis. Together they developed and cultivated all branches of mathematical science, and many were the followers of Islam who contributed the priceless formulas and techniques which are in standard use to-day.

During the years 960 to 999 C.E., Muhammad Abul Wafa worked ceaselessly to produce an encyclopaedia of facts on algebra. His efforts were crowned with great success when he brought forth his compendium. The European, Leonardo of Pisa, who lived in Arab Babary, brought Arabic numerals, Euclidian Arabian geometry and algebra to the Western nations after they had been perfected. The sublime Doctrine of Mathematics and all sciences based on Arabic discoveries and techniques were thus introduced (1020 C.E.) into the Western world.

Another science in which the Arabs excelled was chemistry. Chemistry grew out of alchemy, which the Islamic scientists did much to improve and advance. Their greatest contribution to the world's growing store of knowledge was the accumulation of scientific facts and the advancement of scientific theories and methodology.

**Geber, Rhazes and Avicenna.**

Perhaps the first great Arab chemist-scientist worthy of the name was Geber of Tarsus (780 C.E.). His experiments did much to advance the knowledge of simple compounds and elements. He discovered the "infernal stone", and the precise method of the cupellation of gold and silver — as well as working out of formulas for increasing the use and value of these precious metals. He discovered corrosive sublimate and three types of distillation by evaporation, condensation and simple filtration. Added to this, Geber re-invented aqua fortis. Later, while investigating certain chemicals in combination, he discovered ammonical salts for his aqua regia. By so doing, he constructed the basic foundations of chemistry and precipitated the aenom-long quest for the transmutation of common metals.
and other lesser substances into gold. All of which, in turn, stimulated the growth of the chemical sciences. But he was no gold-seeker, for he loved his work. Nevertheless, his search for the "philosopher's stone" inaugurated the greatest gold hunt in history. He was the prophet and forerunner of positive and dynamic science. From his studies, he was able to predict the vast part which gases would be found to play in the make-up and composition of elements and more complex substances. He brought system and order to chemical science and made it almost a sacred art.

Other important chemists of that era were Rhazes, who re-discovered sulphuric acid and aqua-vitae, and Avicenna, a renowned doctor, who helped systematize medical chemistry.

Later on, Rhazes of Arabian Persia became celebrated all over Europe and was considered the foremost authority and master of chemical science by all men of learning.

Despite overwhelming evidence to the contrary, European historians have deliberately and systematically exaggerated the so-called inferiority of Arabian science. This fallacy persists because in the Occident, the law of existence and of powers that be, was based on intolerance and a vicious conspiracy of silence. Ignorance and superstition reigned supreme in Europe while the Arab peoples were attaining a literary and scientific Renaissance. When the Arabs were making epoch-making discoveries in their world, the Europeans were placing a premium upon every conceivable kind of social and political evil. A case in point is the field of chemistry, which was considered one of the most significant realms of science by the Arabs. They called it "The Science of the Key" because, as to-day, it opened all the mysteries of creation, life, anatomy, medicine and physics. It was known as the science of mizan or balance.

From such early research sprang the myriads of allied and tributary science and technologies.

The Arabs were astute enough to realize the value of such advances of science as had been made by the ancient races, including the Greek, Minoan, Etruscan, Phoenician and Assyrian. Thus in all pursuits of trade and conquest they always stipulated the delivery of a fixed number of ancient and contemporary manuscripts, scrolls, scientific books, tomes and treatises. They thus garnered a gargantuan mass of rare material for the Islamic libraries which, in turn, became the basic repositories of all knowledge, science, history, experimentation and experience. In fact the Arabic schools and libraries became the main centres of culture and the veritable clearing-house of world science and progress.

As the science of chemistry advanced the science of medicine progressed apace.

Medicine.

The great Muhammad was not only a teacher, a theologian and a prophet, but he was also a physician, and he understood the use and value of the medical arts. Thus the tremendous tradition of Arabian ascendancy in the fields of medicine has its roots in the very beginnings of the greater Arabian culture. Regular schools of therapeutic science were founded in Islamic centres of learning, the three most effective being in Damascus, Baghdad and Cairo. At first, these medical colleges used the texts of the Greek Hippocrates ("Father of Medicine") and Galen, which had been carefully translated from the original texts. Soon the field of medical knowledge expanded and the far-famed medical treatise, by 'Ali ibn 'Abbas, appeared in Aleppo before the close of the century. Naturally medical progress and practice advanced by leaps and bounds. This was followed by the writings of al-Razis (Rhazes), the Baghdad scientist, whose published Thesis on Pathology contained the first authentic description and analysis of certain widespread diseases.

About the year 1012 C.E. Ibn Sina (Avicenna) brought forth his book called Qanun (The Canon), which became the basis of all the books on the medical and healing sciences. This book had a profound influence on the world.

Other Arabs invented such surgical instruments as the lancet, the couching needle, the probang and an early type of forceps. The Arabs considerably advanced the allied science of pharmacopoeia, both herbal and chemical. Among the useful compounds and drugs produced first by the Arabs were the principal mercurial and arsenical preparations still used to this day.

Medical chemistry.

The sulphates of most metals were perfected by them also. Their studies in medical chemistry brought forth vast funds of
knowledge about acids and alkalis. In fact all the useful principles and resources of chemistry which are possessed in this present era of enlightenment and civilization were due to the magnificent efforts by Arab researchers and scientists. Even the proper distillation of alcohol was an Arab discovery.

The world is deeply indebted to these men of vision and genius, who set down the first foundations of medical science. Medical mathematics is yet another creative science brought into being by the Arabs; and countless medical terms from the Arabic language are still in use, such as "alcohol," "alembic" and "alkali".

Numerous signs and symbols used by modern druggists are those originated by the Arabs.

Music.

On a higher plane of cultural pursuits the Arabs became the lovers of music. Indeed music was an extremely popular pastime and study of the Arabs, and musicians were held in high esteem. They were largely responsible for the creation or improvement of such basic instruments as the guitar, the flute, the harp and tambourine. They produced a system of musical scales which served as the practical forerunners of those of the future. These scales, carefully worked out, were scientifically elaborated and extended, wherefore they merit the highest acclaim possible for excellence in rhythmic value and harmonious appeal. It was not long before the perfection of vocal music in chorus and choral work was attained in the Hejaz, an Arab kingdom in Sa'udi Arabia. Here, the apex of the singing arts was reached.

Steel.

An encyclopaedia of music was compiled by Abul Faraj of Isphahan. It was called the Kitab al-Aghane, or the Book of Songs. It gave the history and distinctive characteristics of one hundred musical masterpieces and selective excerpts of great merit and value. It also gave important biographical details about the great composers, poets and singers of the great 10th century. In the 12th century Ibn Khallikan compiled a collection of carefully chosen biographies of the composers, celebrities, musicians and famous peoples who lived in those days. This work is still a great source of information regarding the stupendous extent of Arab achievement in the aesthetic arts. The Arabs have always been an inventive, enterprising, skillful and industrious people. Without them, the mighty machine age of the present could not have existed, for they were the ones who first developed the techniques whereby the more complicated methods and processes of industry and manufacturing could be successfully accomplished. The Arabs made the greatest progress in the science of metallurgy. They evolved the expert formulas for tempering and enamelling which brought them the praise of the whole world. The steel they produced at Damascus and elsewhere has seldom been rivalled in the history of the world. The Damascus sword-blades and armour remain open testimony of this fact. The high standards of the coppersmiths and blacksmiths of fabled Bagdad have never been excelled. The Arabs undoubtedly mastered the now lost arts of tempering copper, bronze and gold; witness the evidence in the form of relics, which tends to bear this out. The gold and silver workmanship of the lapidaries and jewellers of 'Oman has had no equal in the annals of the arts and crafts.

In the creation of architecture and the processes of sculpturing and painting unique patterns and rare colour combinations, the Arabs excelled. The perfection of their structural achievements and their decorative arts are most apparent in the great mosques and palaces they erected in Arab lands. Besides the building arts, the Arabs reached a point of great proficiency in the production of glazed tiles and stucco.

Contrary to popular belief they pioneered the difficult art of staining glass and making stained-glass windows, carrying it to a point of supreme mastery, much of which is almost a lost art to-day. In ceramics, they produced priceless porcelain objects, which are extant to-day and which continue to amaze those who see examples in all parts of the world from Syria and Spain to Seattle!

Explosives, paper, mariners’ compass, etc.

Despite strong beliefs to the contrary, the Arabs discovered most of the basic uses of explosives. There is every reason to acknowledge their claim to the discovery of gunpowder in or about the year 1050 CE.

They were highly skilled and successful in the uses of leather in various forms of refinement so that to-day such prepared and dyed leathers as "Morocco", "Levant" and "Cordovan" remain as terms of highest quality in a world of increasing competition and continuous improvement.

The manufacturing of silk, damask, cotton and other fine fabrics was first introduced by the Arabs, whose "know-how" revolutionized the textile industries of the Western world.

The use of the pendulum, an important principle of physics, was an Arab invention. The semaphore system of signalling and telegraphing was an Arab idea which was developed early in the fleet of Arab merchant ships and the trading outposts along the commercial seas and coasts of the then known world.

The mariners’ compass, often attributed to the Chinese, was an Arab discovery. The world still pays tribute to the Arab scientists who developed it, by the mere use of the compass on every ship afloat on sea to-day. From Samarkand the use and production of practical writing-paper spread throughout the Arab world and onward and outward until all Europe and the Western world took advantage of the discovery.

The old type of Oriental and Egyptian paper was of small value in a world that was progressing so rapidly. The making of the Arabian type of paper became one of the foremost contributions which these people gave the world. For at last, a cheap and universal medium for the exchange of knowledge, information, scientific principles and learning had come to hand, and the world was not long in taking advantage of it. The entire universe of books soon became open to all mankind and no longer was the wisdom of ages buried in the script of laboriously hand-copied parchments and sheepskin manuscripts which were available only to the chosen few. Many of the contributions, materials and techniques which became the property of the printing trade were Arabic in origin. Wood-block and matrix printing were known and used by the Arabs, especially on cloth, stone and metals.

Rich reds, purples, yellows, indigos and other inks were used by the Arabs, who had their own dye formulas for producing them. This included "ink Arabic", the black printing ink so useful in many fields of production from rug-making to enhancing the beauty of a maiden’s eyelashes. Thus it was obvious that all modern science, art, literature and industry are derived, in part at least, from basic Arabic sources.

This day, which is the future of the past centuries, was largely earned for us by the great Arab peoples, whose cultural and scientific triumphs are now the common property of all who live upon the planet. The scientific mind, as we know it to-day, was first born in the genius of the Arab intellect. The open quest for knowledge, the true spirit of inquiry, and the awakening of the critical and modern mind, were all Arabian in their early beginnings. The secrets of nature and their mastery were the Arab domain, and Arab ability and initiative made a science out of what had been chaos and ignorance. The educational systems, universities and seats of learning were in their day unequalled — and the same traditions and high standards which prevailed then remain to-day as the criterion for all who seek to understand the universe and to help turn its dynamic energies and forces to the advantages, purposes and uses of all mankind.
INTERDEPENDENCE OF KASHMIR AND PAKISTAN

Geographical Contiguity.

The State of Jammu and Kashmir is bounded on the east and north-east by Tibet, on the north by Chinese Turkestan and north-west and south (from Gilgit territory to Kathua District) by Pakistan, and on its southern tip by India.

It has a total area of 84,471 square miles, with a total population of 4,023,180, of which 77.11 per cent are Muslims.

The State is a mass of highland gradually rising northwards from the plains of the West Punjab, from which it is divided by an artificial boundary. It is mainly divided in four parts: (1) the upper reaches of the Indus region mingling with the continental width of the Karakoram, with heights exceeding 24,000 feet; (2) the valley of the river Indus which, extending from the lower belt of the Frontier Districts, circuits the State border, sweeping down the plains of the Punjab to the sea-coast of Sind; (3) the valley of the river Jhelum and its tributary Kishanganga embraces the Kashmir vale till it merges with the contiguous West Punjab territory; and (4) the Chenab river valley, the steep incline sloping from upland till it levels up the Jammu Province with West Punjab territory in one graded continuation.

In addition to river links, the road and route-links of the State with the West Punjab further emphasize the geographical contiguity and integral unity of West Pakistan and Kashmir territory.

Trade Routes and Agriculture.

The entire trade of Central Asia across the Himalayan range, (1) the Gilgit-Kashgar route, and (2) the Ladakh-Yarqand route, lies with Pakistan over the Babusar Pass and the Zojila Pass or across the Dosi plains.

The only all-weather route is the Jhelum Valley road connecting Srinagar (Kashmir Valley) with Rawalpindi (Pakistan).

The Jhelum-Mirpur-Kotli road covers the southern region of the Pir Panjal range.

The Jammu-Sialkot Railway, the only railroad that channelized the trade of the Province of Jammu, is a branch of the Pakistan North-Western Railway. Even the natural communications of the Jammu-Kathua p-tip-link with India run into the hills from the plains of Sialkot, a district of Western Pakistan.
The World Muslim Conference, Karachi, Pakistan, which has branches all over the world of Islam — Burma, Ceylon, Egypt, Indonesia, Iraq, Iran, the Lebanon, Malaya, Turkey, Saudi Arabia, Thailand and England — recently organised a Muslim world-wide campaign to arouse the interest of the Muslims of the world in the problem of Kashmir by securing signatures of all and sundry. Amongst the signatures there are those of men and women prominent in the public life of these countries. For instance, the editors of all the daily papers of Cairo, Egypt, affixed their signatures to the Pledge for the liberation of Kashmir and a demand addressed to the United Nations for the holding of an impartial plebiscite under the supervision of the United Nations in the matter of its accession to Pakistan — a two-year-old decision of the United Nations which has not been given effect to. The Conference secured one million signatures from all over the world. The scroll containing these signatures when unrolled is one mile long and weighs 50 lbs.

Mr. Waliullah Khan in handing over the scroll to the Secretary-General of the United Nations at Lake Success is pointing to the signature of a prominent member of the Muslim minority community of Pakistan.

Most of this vast mass of land is non-arable. Cultivable acreage is less than 6 per cent of the total area of the State and the area under the plough hardly 5 per cent. The State is deficient in food-produce and depends on imports from Western Pakistan.

Agriculture is the mainstay of the masses, 82 per cent of whom are engaged in cultivation of crops, fruits, flowers and vegetables. The food crops like wheat, maize, rice, barley, cotton, sugar-cane and pulses are also grown in small quantities. The State has large quantities of soft fruits — pears, peaches, saffron — pine-nuts and spices to export to and via the West Punjab, across the roads that link it with Pakistan. Soft fruits cannot be transported across any route except the nearest. Pakistan alone offers easily accessible markets. A motor-vehicle can perform the return journey between Srinagar and Rawalpindi during the course of the day. Since dry fruits are generally ready for export only by the beginning and, in certain cases, the middle, of winter, Srinagar-Rawalpindi (the Jhelum Valley) road is the only all-weather trade route suitable for movement of goods into and from Pakistan, the only country in the world with which Kashmir Valley remains in uninterrupted touch through the cold weather when snow blocks all other tracks and passes.

Sources of income.

The State's principal source of income is the vast reserve of its forests abounding in huge quantities of soft timber covering nearly 12½ per cent of its total area. These forests run intermittently along the slopes south of the Pir-Panjali range, along the Khiasanganga and right into Baltistan, south of the Karkoram range. The common varieties are blue pine, rhododendron, deodar, birch and juniper.

Timber is rafted across the rivers Indus, Jhelum and Chenab, the only channels of transport to Pakistan, at a ridiculously low cost of 1/12 anna per cubic foot.

Export of timber accounts for more than one-third of the income of the State.

The next in importance, as one of the principal items of income, is the customs revenue, 80 per cent of which is collected at posts astride the Kashmir-Pakistan border.

The third important source is income tax. This again is largely derived from taxation on the earnings of the trading class. Kashmir's entire trade, both export and import, is carried on with and through West Pakistan. This source has been
Mr. Iw'amullah Khan, Secretary, the World Muslim Conference, Karachi, Pakistan (right), is explaining to 'Abd al-Rahman 'Azam Pasha (centre), Secretary-General of the Arab League at Lake Success, U.S.A., the case of the interdependence of the economies of Pakistan and Kashmir.

directly effected by the suspension of normal traffic between the State of Pakistan.

The State is rich in pharmaceutical products which can be speeded up at a very low cost along the Jhelum Valley road to Pakistan alone throughout the year as and when marketable.

Industry.

Timber, sericulture, woodwork, milling and oil crushing are the only important industries organised on a respectable scale. Some 50,000 families depend on sericulture; 100,000 yards of silk yarn is the average annual output. Woollen industry takes the second place of importance. In 1943-44, the mills produced 29,863 blankets, 152,759 yards of woollen material, and 42,633 lbs of woollen yarn.

There is one resin factory in Miran Sahib, on the Sialkot Jammu Railway. There was also one sugar factory situated along the same branch line. Both have closed down since they are no longer served by the Pakistan Railway. Its output in 1943-44 was 2,000 tons of resin and about 100,000 gallons of turpentine. A match factory and a santonika processing factory are operated in Baramullah. Their output has now considerably deteriorated. The carpet industry, which was quite well organised and on an extensive scale, is suffering from lack of raw material.

The plight of Cottage Industries.

Cottage industries like the manufacture of shawls, blankets, metal-ware, wood-carving, brass-ware, rugs, soap and papier machè are extensively spread over most parts of the State.

The raw material needed for most of the industries of the State was supplied by Pakistan, and likewise the industrial products of Kashmir fetched good prices in Pakistan, where they were and still are in great demand.

As a direct consequence of the impasse between India and Pakistan on the future of Kashmir, most of these industries have suffered a serious setback. Artisans and small tradesmen are in great straits. Raw material from one cannot be exchanged with finished products or raw material from the other, with the inevitable result that all cottage industry has suffered immensely.

Pakistan was a ready market for all the consumer goods of Kashmir. At the same time it offered cheap and speedy export facilities from Karachi, the nearest port. Pakistan being a food surplus country, is also in a position to supply most of the raw material like wool, leather and cotton, besides food-grains for the entire mass of the Kashmir population and their industrial requirements.

Undeveloped Mineral Resources.

Kashmir has vast mineral resources hitherto untapped. The State is believed to contain deposits of coal, copper, iron ore, mica, lead, nickel ore, bauxite, gypsum, petroleum, graphite and sapphire.

Motor transport, the principal means of quick transport in the State, depends entirely on the import of petrol from Pakistan. The refineries of the Artock Oil Company are situated in Rawalpindi, Pakistan, and it will be natural, convenient and cheap for Kashmir to get its petrol from that town.

Hides and skins were another important item of export.
Thousands of Kashmiris employed in curing hides have abandoned this lucrative line as salt, an essential ingredient, cannot be come by easily, Pakistan being the principal source.

Tourist Traffic.

Another important source of income to the State is the tourist traffic to Kashmir, where thousands of visitors come from far and near to spend their summer in the beautiful garden-valley. This traffic too lies through Pakistan territory. The tourists used to spend a good deal of money on the purchase of articles of local make, thus giving continued impetus to Kashmir industry. This source of income has suffered considerably.

Pastures for Animals.

During the winter season thousands of goat-herds, a powerful section of the Kashmiri population, used to move down to the plains of the West Punjab with their flocks for grazing. This advantage has been lost to them as they cannot now move across the cease-fire line. Over 50,000 peasants and villagers used to come to the Punjab in search of livelihood during the months of winter. Of this they have been deprived.

Salt.

The Kashmir State imported a large quantity of salt from Pakistan every year. Private businessmen also imported some quantities. These aggregated to over 60,000 tons. Pakistan, it may be mentioned, has a large working mine of rock-salt in Khewra (Punjab), and supplied the requirement of the State till as recendy as 1947.

The suspension of trade between Pakistan and Kashmir during the last three years has adversely affected the economy of the State. The price of salt, which was 7 anna per lb. before the Indo-Kashmir War, rose to Rs. 2/- per lb. India constructed a road last year to connect Pathankot with Kathua. It was hailed as a great feat, but when rains came, fillings were swept down at many points. The route is much longer than the metalled road running from Srinagar to Pakistan. During the winter season when the Haji Pir Pass becomes blocked, headloads are the only means of transport from India to the valley. This is a very costly way of transport.

West Punjab Canal Systems.

The headwaters of the Indus, the Jhelum and the Chenab are situated in Jammu and Kashmir State. This means that these Kashmir rivers are the life-lines of Pakistan. A number of canals takes off from the Indus, the Jhelum and the Chenab for irrigation in the West Punjab, Bahawalpur, Khairpur and Sind (Pakistan territories); some of these are perennial and others inundation. The total area irrigated annually by these canals is 11 million acres in the West Punjab, 5 million acres in Sind and 3 million acres in the Bahawalpur and Khairpur States.

The canals taking off the various rivers in the West Punjab are so interlinked that the water of one river is led into the other through special carrier-canals, to be picked up lower down for irrigation by other canals. Thus, the Upper Jhelum Canal, taking off at Mangla headworks, situated in the Jammu and Kashmir State, falls into the Chenab river above the Khanki headworks in the West Punjab (Pakistan). Similarly the Upper Chenab Canal, taking off at Marala headworks, falls into the Ravi river. The waters of these rivers thus form a pool, and the stoppage or restriction of supply in one river will adversely affect practically all canals of the Punjab (Pakistan).

Canals under construction or contemplation.

The Thal canal, which has been just completed, has started irrigating a vast area hitherto lying arid. It derives its supply from the Indus river, and is designed to irrigate 1.5 million acres annually. The Government of Sind has also started construction on the Lower Sind Barrage of the Indus river, for the purpose of irrigating 3 million acres of land annually. On the completion of the project, the Sind Government proposes to take up the Sind Barrage, which will irrigate a similar area. This will enable a total area of 7 million acres to be brought under irrigation, from the surplus waters of the Indus Valley hitherto going waste.

Head-works of the Upper Jhelum Canal.

The case of the Upper Jhelum canal needs special mention, as its head-works and the first 17 miles of its length are situated in the Jammu and Kashmir State territory, the land occupied being leased out by the State to the old British Government.

Rasul Hydro-Electric Project.

It is also worth mentioning that the Rasul Hydro-Electric Project (Pakistan), now under construction, will derive its supply from the Upper Jhelum canal, and discharge into the Lower Jhelum canal after generating 14,000 kW. of electric energy. The West Punjab Government, Pakistan, are stringing every nerve to complete this project as quickly as possible, in order to replace the electric supply now derived from the Mandi Hydro-Electric Project, which is situated in the East Punjab, Indian Union. Any tampering, therefore, with the supplies of the Upper Jhelum canal will be disastrous to this project.

Mianwali Hydro-Electric Project.

The Mianwali Hydro-Electric Project is one of the many projects under active consideration of the Punjab Government (Pakistan). These are estimated to produce 250,000 kW.

The conclusion is irresistible that any interference with the waters of the rivers by a power in hostile occupation of the State of Jammu and Kashmir will seriously jeopardise the existing irrigation of about 19 million acres in the Punjab and Sind, Bahawalpur and Khairpur, and another 7 million acres, for which works are under construction or contemplation, besides depriving Pakistan of the sources of hydro-electric supply from projects in hand, to the tune of at least 250,000 kW.

The economies of Pakistan and Kashmir are evidently indissolubly interlinked. The one is complementary to the other. The prosperity of one depends very substantially on the other. The design and nature has destined them to depend on each other.

"Nearly all Kashmiri civil supplies and other imports came through Rawalpindi, and the valley's exports always used to go through Rawalpindi and Karachi. The main Jhelum Valley lifeline and the Jammu-Sialkot end of the Banhal road have been blocked since last September. Kashmir at that time had no communications with India of any economic significance and during most of winter none of any sort except by air. The country has been cut off from Pakistan by the war of liberation. The valley has been short of salt, sugar, oil, petrol, and other supplies, and is threatened with food shortage. Business is dead for most of the skilled artisans and traders who form a large proportion of the population of Srinagar and other Kashmir towns. War and the breakdown of its natural lines of communications have upset the whole economy of the 'Happy Valley'. The State finances have been equally upset, for half were derived from customs and from forests, and timber cannot now be moved from the forests or floated down the Jhelum to the Punjab" (The Times, London, for 9th August, 1949).

The State of Jammu and Kashmir must, therefore, resume its destined place with Pakistan as outlined by the design of nature.
THE KHALIFATE OF DAMASCUS

By De LACEY OLEARY

"... The one certain fact is that the idea that the Arabs were fierce fanatics forcing their religion at the point of the sword is certainly disproved and quite untenable. Of course conditions changed a good deal when the Crusades burst over the East, but that was hardly the fault of the Moslems."

The campaigns of the early Caliphs against their Christian neighbours were not of their seeking.

The Prophet Muhammad died on the 8th June, 632 C.E. (12th Rabii' II A.H.). His death was so unexpected that at first many of his disciples refused to believe that he had passed away, until 'Umar quoted the verse: "Muhammad is no more than a messenger, other messengers have already passed away before him; if he die, or be slain, will ye turn your heels?" (The Qur'an, 3: 138). When they realised what had happened and no longer felt the assurance of his firm wise rule, the bond which had held them together began to disintegrate. Some of the Bedwin tribes, always impatient of control, inclined to break loose, whilst the citizens of Medina wanted to restore their own self-government as it had been before the Prophet had come to their city. It was only the firm action of 'Umar, one of Muhammad's early "Companions", in saluting Abu Bakr as the Prophet's Khalifa, or "successor", that checked the tendency to disperse.

Abu Bakr, after having crushed all the forces of disorder and revolt in the territory which had come under the sway of Islam during the life-time of the Prophet, addressed himself to the strengthening of the Persian and Syrian frontiers. This gave rise to the long chain of wars that ended during the reign of 'Umar, in the subjugation of the Roman and Persian Empires by the Muslims.

The Christian tribes on the Syrian frontier and Emperor Heraclius himself were more inimically disposed towards Arabia. Medina was near the Syrian frontier. Besides, the route was good. The Muslims apprehended danger from the Syrian frontier. The Prophet was alive to this danger. He had sent three expeditions in his life-time.

Whatever expedition the Caliphs sent against Syria thus could not be regarded as an attempt to force the religion of Islam on the people of the Roman province, nor was it intended to conquer the country. Under the command of Khalid bin Sa'id, Abu Bakr sent an army. Abu Bakr instructed his general not to attack the enemy but to repulse the enemy. For the Arabs could not think of attacking the mighty Roman Empire, especially at a time when they had barely emerged from an internecine warfare in Arabia itself. Khalid bin Sa'id had strict instructions under no circumstances to strike the first blow. In February 634 he met the Roman force at Ajnadain, a place which has not been identified, but seems to have been somewhere between Jerusalem and Be't Jibrin. There, the Romans were defeated, and by the end of two years, all Palestine was in the hands of the Muslim Arabs, and the Arabs began settling down to occupy the territory which they had conquered. Heraclius fled to Antioch.

Meanwhile the Arabs pressed on into Syria, advancing towards Damascus, where the Roman forces were reported to be assembled. Their advance so far had been unexpectedly easy, and when they reached the Arab tribes hired by the Romans as guards of the frontier, they had the surprising experience of finding those Arabs turning round and joining them, though they were professively Christians. This was the result of another mistake by the Roman government. The Emperor Heraclius, an aged man who was easily swayed by his advisers, had supposed that he would promote national unity by forcing all his subjects into religious uniformity. The Arab tribesmen who had charge of the frontier had embraced Christianity, but had done so under missionaries of the Monophysite sect, while Heraclius persecuted in the hope of forcing them to join the State Church, and a considerable proportion of the population of Syria also was Monophysite. All these welcomed the Muslim Arabs as deliverers, as the historian Bar Hebraeus describes, and helped them as much as they could. The change was favoured by the fact that Heraclius, anxious to economise after the heavy expenses of the Persian war, had stopped their pay as frontier guards.

The Conquest of Syria.

All seemed to favour the Muslim Arabs as they marched on Damascus. Then a most surprising thing happened. As they drew near the city, the Roman garrison marched out and retired, leaving the citizens to defend themselves as best they could. The siege of Damascus began in March 635, but the city, now abandoned by the imperial troops, was only anxious to come to terms. The Arabs, not used to the engineering tasks necessary for a siege, were equally ready to make terms. Under these conditions a treaty was made with terms very favourable to the citizens. Those terms were arranged by the Bishop, who acted as Governor, and the treasurer, whose name was Sergius or Sarjun, as the Arabs pronounced it. It was agreed that the Syrians should pay a regular tribute, and the Arabs insisted that they must not serve in the army unless they became Muslims, as they did not wish to share the booty of war with them. This suited the Syrians very well. They had always paid tribute to the Roman Government, and the change only meant that their payments would now go to the Arab rulers and be spent at home, instead of being sent away to Constantinople, and as they detested military service, which the Arabs liked, they were quite content. The Arab rulers took over the army and finance, but left everything else as it was. Any officials who wished could leave the country and go into Roman territory, those who stayed kept their posts as before. Most seem to have stayed, amongst them the treasurer Sergius. The facts are very far removed from the picture of fanatical Arabs forcing their religion upon a conquered people. Most of the Syrians remained Christians until well into the Middle Ages, and a considerable proportion still retain their religion.

Then, all too late, Heraclius raised a new army in the north and prepared to attack the Arabs. Most of his army was composed of provincials, chiefly Armenians and Anatolians. They came down to attack the Arabs in July 636, and the Arabs withdrew to the banks of the Yarmuk, a tributary of the Jordan. A battle was fought on 20th August which proved a decisive defeat for the Romans, chiefly because their Armenian troops mutinied and joined the Arabs. From that time onwards Syria became a province of the Khalifate.

Abu Bakr was now dead and 'Umar was Khalif in his place. He went up to Jabia, the Arab camp about a day's journey south of Damascus, and there made final plans for the government of Syria, appointing Yazid Ibn Abi Sufyan, who was of the 'Umeyyad clan, Governor of the province. There was no forcing the conquered Syrians to become Muslims, and a good deal to

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discourage them from doing so. If they were converted to Islam they became liable to military service, which the Arabs regarded as a privilege, but which the Syrians disliked because it took them away from their farms. In all matters not concerned with the army or finance the Syrians were left with complete household rule. Finance was left in the hands of the treasurer Sergius, who remained a Christian.

Mu'awiyah's tolerance towards his Christian subjects.

A few years later, in 18 A.H. (639 C.E.), there was an epidemic which was particularly bad in the crowded Arab camp at Jabia, and Yazid was one of its victims. 'Umar then appointed his son Mu'awiyah to be Governor in his place. Then in 40 A.H. (661 C.E.) Mu'awiyah became Khalif. He was the founder of the 'Umayyad dynasty which ruled at Damascus until 132 A.H. (749 C.E.), not all descended from the leader Yazid, but all connected with him. There is no need to follow the history of that dynasty in detail.

Before becoming Khalif, Mu'awiyah made Syria a model province. There may be differences of opinion about his personal character, but his efficiency as a ruler must be admitted. Above all he took pains to conciliate those who, by the fortune of war, had become his subjects, not interfering with their personal or religious liberty. He kept Sergius in once until the end of his life, then passed on his important office to his son, and Sergius served him well and loyally, administering the finances, acting as paymaster to the troops, establishing workshops for making arms, and building up a navy, all the time remaining a professing Christian. The great church at Edessa was wrecked by an earthquake, and the Khalif Mu'awiyah had it rebuilt at the public expense. He married Matsun, who was a Christian of one of the frontier tribes, and there is no suggestion that she ever changed her religion. His son Yazid was brought up with company of the two Christian companions, the son of the treasurer Sergius and the poet Akhtar, and was given a Christian monk as his tutor.

Such was the tolerant and judicious rule of the first 'Umayyad Khalif of Damascus, and so it continued under his immediate successors. The fifth monarch of that dynasty was 'Abd al-Malik (66-86 A.H. — 685-705 C.E.). The office of Finance Minister still remained in Sergius' family and was then held by Yazid Ibn Sarjum, or Ibn Mansur, the surname assumed by the family under Arab rule. He was a devout Christian, as his fathers had been. One day he saw some slaves for sale, captured by pirates, and amongst them a Christian monk who aroused his pity. He talked with him and found him to be a man of good education, and ended by paying his ransom and taking him home to be his son's tutor. His son was named John. Incidentally it may be noted that those who followed the profession of schoolmaster under Muslim rule usually were Christians, the Arabs recognizing that in those earlier times they generally were better educated than the Arab tribesmen, and very often they were monks. So the young John was brought up in his father's religion and from the monk, whose name was Cosmas, learned Greek literature.

Christians under Muslims wrote books to defend Christianity.

In due course John Ibn Mansur succeeded his father as Finance Minister, and, as he had an exceptionally good education, became the Khalif's trusted adviser. He had, however, received a deeply religious training from Cosmas and, after serving the Khalif for some years, asked leave to resign his post and become a monk himself. The Khalif tried to persuade him to remain in office but, seeing that his heart was set upon a religious life, let him go, and he entered a monastic community. His fellow-monks were inclined to suspect him of being tempted to pride by recollections of the important post he had held in the past, and to correct this he was sent out to beg and to visit those to whom he had perhaps been severe in the days of his power and beg their forgiveness. He passed this test in a way which won the respect and esteem of his fellow citizens, as well as Muslims and Christians. Then he went to the famous monastery of St. Sabas, and became known as a great writer on religious subjects, so that he and his pupil, Theodorus Abuacara, are generally reckoned the last "Fathers" of the Greek Church. All this, be it noted, took place under a Muslim ruler and in a Muslim State where there was no symptom of ecclesiastical intolerance. In Church history this Ibn Mansur is known as St. John Damascene, or "John of Damascus", the logosoter or Prime Minister of the Khalif 'Abd al-Malik of Damascus.

He was, and always remained, a strong Christian, and even wrote books to guide those engaged in controversy with Muslims, the best known of which is his Dispute of a Christian and a Saracen, which is still extant and published in Migne's Patrologia Graeca, vol. XCV. It is peculiarly interesting, as it contains a good many details about how members of the two religions got on together. Apparently it was a usual thing for Christians and Muslims to hold religious discussions before interested audiences, a thing which shows a very marked degree of religious freedom. In the work mentioned he frequently writes: "When the Saracen says to you so-and-so, then you will reply so-and-so", showing the greatest freedom of discussion. He displays a good knowledge of the observances and laws of the religion of Islam and familiarity with the Qur'an. Sometimes he quotes Suras by their names.

The picture of the orderly tolerant life under the Khalifs of Damascus is interesting. Some historians try to explain it by saying that the Arab ideal was to live a life devoted to hunting and fighting, whilst their subjects worked and provided them with funds, and that seems rather the tone of the "Constitution of 'Umar"; whilst other historians cynically say that religious toleration is only another name for religious indifference. Such easy generalizations do not command confidence. In real life we see a mixture of motives, the highest ideals mingling with unworthy weaknesses. The one certain fact is that the idea that the Arabs were ferocious fanatics forcing their religion at the point of the sword is certainly disproved and quite untenable. Of course conditions changed a good deal when the Crusades burst over the East, but that was hardly the fault of the Muslims.
A FRESH ROMAN CATHOLIC DOGMA

The Physical Assumption of Mary, the Mother of Jesus

THE GOSPELS AND THE QUR’ÁN ON MARY

By THE MAULAVI AFTABUDDIN AHMAD, B.A.

A short history of the new dogma.

The infallibility of the Pope, which has never once been officially exercised since the doctrine was defined by the Vatican Council in 1870, has now been proclaimed, by papal infallibility, a new dogma which all true Catholics would be required to believe: that upon the death of the Virgin, her body was taken up directly into Heaven.

Belief in the "Assumption", as it is called, can be traced back into the earliest records of Christianity, but no reference to it appears in canonical scripture. Accepting the apocryphal account of the event as genuine, Gregory of Tours (538 593) tells us that, as the apostles were watching round the dying Mary, Jesus appeared with angels and committed the soul of his mother to the Archangel Michael. Next day, as the body was being carried to the grave, he appeared again and carried it in a cloud to Heaven.

According to legend, St. Thomas was not present with the other apostles at the burial of Mary, and doubted her ascension till the Virgin threw down to him her cincture as tangible proof.

Although the Feast of the Assumption has been celebrated in the Church at least since the 7th century, and the Assumption is one of the "glorious mysteries" on which Catholics meditate while saying the Rosary, this belief has never been pronounced a dogma.

Some 200 years ago, a monk wrote to Pope Clement XIII begging him to define the bodily Assumption of Mary as "a most certain dogma of faith". Clement passed the matter on to the Holy Office. In 1853, Spain's Queen Elizabeth made the same request. Pius IX, though recognizing the Queen's good intentions, was somewhat annoyed at a temporal sovereign's interference in sacred matters. He replied: "I am not worthy to publish such a dogma. The wishes of Your Majesty, the holy wishes of Your Majesty, will not doubt some day be satisfied if the large body of the humble faithful persevere in prayer to this end." A few years later, a Benedictine monk named Luigi Vaccari organised a popular movement, still continuing, to bring pressure on the Pope. Don Luigi persuaded a layman to travel the world collecting signatures to a petition. Some 25,000 signatures came from Mexico alone. The Holy Office forbade Vaccari to continue his activities, but the "humble faithful persevered in prayer," and so many petitions were flooding in upon the Vatican that finally Pius XI gave the movement his official blessing. In 1946, the present Pope sent a circular letter to all the bishops of his Church:

"... Is it permitted (licent), is it convenient (decet), is it opportune (expedit) to adhere to these requests (for the dogmatic definition of the Assumption) ?"

The letter explicitly asked the "Venerable Brothers" if, "according to your wisdom and prudence, you believe that the Bodily Assumption of the Most Blessed Virgin be established and defined as a dogma of faith and if this would be in accord with the wishes of your clergy and people." The Pope said then that the "answers in their great majority are favourable." The result is the pronouncement of the new dogma.

The Qur’an on the worship of Mary.

"And warn those who say: God has taken a son. They have no knowledge of it, nor had their fathers, a grievous word it is that comes out of their mouths, they speak nothing but a lie" (The Qur’an: 18: 4-5).

It will be no exaggeration to say that Christianity is not so much a finished religion as a religion in the making. Ever since the council at Nicaea (325 C.E.), Christianity has been along going through revisions and reconsiderations. The endless divergences in beliefs and rituals were natural and inevitable. Since the emergence of Protestantism, the principal divergence has been between blind faith intensifying superstition and unchartered rationalism aggravating scepticism. The recent sensational book of Bishop Barnes of Birmingham, England, The Rise of Christianity, London, 1947, is a specimen of the latter, while the Vatican pronouncement of November 1, 1950, about the new doctrine regarding the Virgin Mary, when Pope Pius XII as infallible Pontiff of the Roman Catholic Church proclaimed the new dogma of the bodily assumption of the Blessed Virgin Mary into heaven is an example of the former. This pronouncement must be surprising to all rational minds of the world, but it will not be quite so surprising to those familiar with the spirit and trend of Church Christianity.

In pronouncing this dogma, the Pope said:

"We pronounce, declare and define to be a dogma revealed by God that the immaculate Mother of God, Mary, ever a virgin, at the end of her earthly life, was taken up into celestial glory in soul and body".

Wonderful are the ways of the Lord. Till lately whenever our Christian adversaries came to discuss the following verse in the Qur’an:

"And when God will say: O Jesus, son of Mary! Did you say to men, Take me and my mother for two gods besides God, he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind; surely Thou art the great Knower of the unseen things" (5: 116);

they trumpeted it as an instance of the Prophet Muhammad’s lack of knowledge about Christian doctrines and as having confused Mary with the third person in the Christian Trinity. It

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1 Courtesy, the Editor, The Light, Lahore, Pakistan, for November 24, 1950.

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was objected to by these people that whereas the Christians worshipped the Holy Ghost, they never gave such a worship to Mary. Apart, however, from the fact that Mariology did form a distinct feature of Christianity in the dark ages, the tendency of the Roman Catholic Church to feel "the need for a mediator to deal with the very mediator" is a fact well-known to all careful students of the history of this Church. And if any doubt was ever left in the matter the event of the proclamation of this new dogma by the Vatican should set all such doubts to rest.

Mary de facto a Third God.

It is obvious that the idea of the physical ascension of Jesus to heaven was necessary to strengthen the belief in his divinity. Death and burial in the earth for good is proof positive of the essentially mortal nature of a person. If it is claimed for a person that he is not man but God, it must be proved that his body is not affected by death and decay. This was the origin of the dogma of Ascension. Up to this time this miracle of physical climbing to heaven was regarded a peculiarity of Jesus alone, because he alone was to be proved as Divine. No need was felt for a similar glorification of Mary, because the son without the mother was considered a sufficient interceder with God on behalf of sinning Christendom. Perhaps the Christians have since changed their opinion on the subject. The mounting sins of Christian nations have, perhaps, appeared too enormous to be forgiven by God through the intercession of just one person. A second influential interceder has accordingly now been introduced into the scheme of Christian salvation. The words used in respect of Mary in the announcement under discussion, "The Most Merciful Mother of God, Mary, ever a Virgin" are worthy of note. The logic is quite plain. Mother of God, who is also eternally virgin, cannot but be herself a god. And as such she cannot succumb to death like a mortal being. If the son has thought it fit to demonstrate his divinity by a physical rise to heaven, the mother must also do the same.

But whatever the process of reasoning, albeit perverted, this decision of the Roman Catholic Church at this hour seems providential, as it put a seal of confirmation on the truth of the Quranic statement on Christian attitude towards Mary and to expose the futility and absurdity of Christian objections against it. The Christians themselves have at last come forward to confess that they really regard Mary as co-divine with Jesus. Otherwise, this new dogma would be absolutely meaningless. The Christian interceders, however, have become abashed to swallow their own words now, and admit the validity of the charge of the Qur'an that Mary is de facto a third God in the Christian conception of Divinity.

Intellectual emancipation and the new dogma.

Incidentally, this disproves the prevailing theory that humanity as it is marching in all respects steadily along the path of intellectual emancipation and progress. With Protestantism for about half a millenium now in existence, with scientific knowledge re-infusing rationalism for so long, with grim materialism backed by a formidable political and military power hanging overhead, the Roman Pontiff, with all his modern knowledge of things, is here before us with his proposal for an additional doctrine, extremely rational and unscientific in nature, for the world to swallow. Indeed, this startling announcement of the Pope at this hour is rather a warning to us against the dangers of any undue optimism on this score. In the absence of some determined effort to keep human rationalism alert in its deeper aspects, there is certainly the possibility that adverse forces, whose powers should by no means be minimized and which are undoubtedly always on the lookout for an opportunity to assert themselves, will drown it again in dark superstitions, springing from wishful thinking. And it is feared that such adverse forces are mostly to be found in the soul of Europe, the cradle of Dialectical Materialism.

The Gospels on Mary.

There is, however, one aspect to this question which is both interesting and instructive. So far as the Gospels are concerned, one does not read much in it about Mary's association with Jesus after the commencement of his ministry. Once when the New Testament mentions Mary in connection with Jesus, it indicates no love and association between the two but aversion and dissociation. The words that came out from the mouth of Jesus on this occasion are reported to be:

"Woman! What have I to do with thee?"

Any intelligent reader of the Gospels will get the impression that Mary did not think much of Jesus as a preacher and reformer. The son's reaction to this attitude of the mother is, therefore, understandable. Consequently we are not surprised that when his mother and brethren came to speak with him:

"He answered and said unto him that told him, who is my mother? And who are my brethren?"

And he stretched forth his hand towards his disciples and said, Behold my mother and my brethren! For who so ever shall do the will of my Father which is in heaven the same is my brother, and sister and mother" (Matthew, 12: 48-50).

This makes it abundantly clear that the mother was not at all interested or in any way helpful to the cause for which her son stood. St. John's suggestion that Mary was seen at the foot of the cross during his last hours has been repudiated by higher critics of the Bible as unnatural and impossible on this very ground. One may, however, concede that in spite of this mother's non-appreciation of the son's mission she might still have been moved by her motherly instinct to be present at the scene of the son's sufferings. But even then it is not possible for us or for anybody else to draw any inference from the Bible account of Jesus that she had any close association with the master as a God-inspired man. It is extremely surprising, therefore, to find the Roman Pontiff declaring to the world that they had a joint divine mission and were jointly taken up into heaven in a miraculous way. Such a suggestion is nothing short of an attempt to upset the whole trend of the Bible narrative. The Pope owes it to the world to explain his position in this regard.

The Qur'an on Mary.

It may, on the other hand, interest our Christian friends, including the Pope, to know that the Holy Qur'an has a different story to tell about this episode in the Bible. The Qur'an puts the following words in the mouth of Jesus:

"And dutiful to my mother and He has not made me insolent, unquestionable."

This, evidently, runs counter to the Biblical account of Jesus' aversion for his mother. It is a different Jesus altogether in relation to his mother. He is dutiful and not insolent. Indeed, a saintly mother like Mary could not have failed to recognise the prophet in the son. On the other hand, a God-realised man like Jesus could not have but appreciated the saintliness of the mother. And it stands to reason that she must have always been a great supporter of the son's cause. And if she was actually seen at the foot of the cross it was not just because of her motherly affection but as a devoted follower of the religion the son preached. And although the Qur'an does not go into the details of the mother's association with the son's mission, yet it puts the whole story, so to speak, in a nutshell, when it says thus in regard to their final end:

"And We made the son of Mary and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs" (The Qur'an, 23: 50).

This clearly indicates the joint glorification of the mother and the son and is in direct conflict with the whole spirit of Biblical narrative, which persistently tries to create and maintain a gulf between the mother and the son. The sign spoken of here
consists in the fact that they were both delivered from the attempted humiliation by the enemy and the lofty ground of their shelter, as some opine, is the valley of Kashmir in which their tombs have been traced by modern scholars. The Pope’s statement seems, therefore, to have been inspired by the Qur’an, and not by the Bible. The only Christian element in it is the fantastic story of physical ascension. But then any doctrine shall cease to be Christian the moment it is divested of fantasy.

THE MIRACLE

By Dr. C. KHEIRALLAH, Ph.D.

"The Miracle of Miracles was that out of the bleak environment and circumstances... a poor orphan boy, untaught and untutored, should become the founder and promulgator of a distinct Religio-Social pattern of life or civilization which to-day controls one-fifth of humanity and is immediately recognized wherever it is met with."

The Cauldron.

Sa’udi Arabia occupies that cauldron called Arabia Deserta. Today one dispenses with the camel in travel or description. We fly into the Hedjaz from the north and what a picture! A volcanic landscape of desolation. One looks down from an altitude of 8,000 feet to see nothing but fields of lava (barrar) and a hideousness that the earth has belched from its bowels. Not a creature, not a shrub could make it its habitat; for hundreds of miles little change in its forbidding aspect. Even as one ascends into the mountains of the Hedjaz, the barren hills are likened in one’s imagination to piles of ashes made of chips, cinders and cinders shovelled by some genii from the furnace of hell. Here and there are giant boulders taking wierd shapes of prehistoric animals atop of the hills and scattered in the open space.

This desolation amidst humid heat continues along the length of the Red Sea to the border of the Yemen. Tihamah, as this section is called, is just as uninverting to the beholder. Across the chain of hills the East is the Province of the Nejd, where nature in bygone millennia drove the rivers underground and dessicated the surface. Sand and more sand, the fine sand of the Nefud and crumbling limestone on the plateau; such is the greater portion of the Kingdom of Sa’udi Arabia barring a few wadis, oases, flowing springs that force themselves to the surface and a strip bordering the Persian Gulf.

Mecca.

Fifty miles inland of the Red Sea a small valley hemmed by barren hills became a caravan centre due to the presence of a well and by virtue of a temple in its centre whose traditional history is lost in the midst of antiquity. This Mecca, situated at the intersection of the natural (south, north and west) caravan routes, became a trading post for the nomadic tribes who established their Parthenon by placing their idols around the House of Worship. A small clan, the Quraisy, pre-empted this settlement and made themselves the guardians of its Parthenon and the lords and administrators of Mecca.

Muhammad.

The house of ‘Abd al-Muttalib, though held in esteem, was among the poorest in the clan. Its younger son, ‘Abdullah, joined a commercial caravan to Syria in order to better his condition, and was stricken ill and died at Yathrib, now known as Medina, on the return journey. His son, born after his death (570 C.E.), was named Muhammad by his grandfather. As earthly possessions ‘Abdullah left five he-camels, a small flock of sheep and a slave-girl, named Umm Ayman. When six years old Muhammad lost his mother and at eight his grandfather; thus he became the ward of his uncle, Abu Talib. Muhammad’s life therefore was that of a shepherd-boy looking after his uncle’s flocks and those of other Meccans. Today anyone knowing Mecca and its environs can appreciate the hardships of a shepherd seeking desert thorn or shrub for his flock.

Muhammad never learned to read or write. At the age of fifteen he accompanied his uncle on a caravan trip to Syria and back. This was repeated when in his early twenties his uncle found employment for him with a caravan owned by a well-to-do Meccan widow who paid him for his services with four she-camels. At the age of twenty-five Muhammad married the lady who bore him one son and three daughters. The boy died in infancy. The marriage of Muhammad to Khadija brought him love, companionship and comfort. From then on Muhammad, the child of poverty, had no financial worries, for Khadija managed her own commercial ventures.

The first favour Muhammad asked Khadija was when he saw a young slave for sale and requested her permission to buy him. He then immediately freed the slave and adopted him as his son. Thereafter Zaid was called Zaid Ibn Muhammad (the son of Muhammad).

The Trustworthy.

The conduct of Muhammad gained for him the title of al-Amin (The Trustworthy). He had become a man of solitary habits and pensive moods. He spent a great deal of his time in fasting and contemplation, trying to read the riddle of the universe and the mystery of creation. He frequented a natural cave atop of a barren mountain (Mt. Hira) a few miles north of Mecca, and there he was in the habit of spending days and weeks in contemplation and fasting. The details of his hermit life and the visions that came to him should be studied elsewhere than in this brief account. However, at the age of forty he commenced to preach to the Meccans the Oneness and Singleness of God without a partner or associate. This was so impressed upon his followers that it is understood by the simplest and most ignorant as well as by the most sophisticated Muslim. It is for this reason alone that Islam has been accepted by hundreds of millions and remains to-day impervious to the coaxing and attacks of the better organized proselytizing missions.

The Oneness of God.

The conception of God given in the Qur’an is a non-corporeal likeness, infinite grandeur, manifested only in His creation. While the Qur’an qualifies the Creator with the most sublime attributes, the one ever repeated is that of ar-Rahman (The Merciful, The Compassionate). At the commencement of every chapter, often through the text and throughout the prayer ritual, “The Merciful, The Compassionate” is so often repeated that should any Muslim be suddenly asked to qualify God his spontaneous response is sure to be: “The Merciful, The Compassionate.”

Verse 255 in chapter 2 of the Qur’an reads:

"God, there is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakest Him. Unto Him belongeth whatsoever is in the heavens and what-
hurt, save that which God willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe" (7: 188).

This was all that Muhammad claimed at the beginning of his mission; that he was a messenger and a warner; that he possessed no miraculous power, nor was capable of performing miracles. In subsequent years and at the height of his success he repeatedly re-affirmed the same stand and taught them that he was but one of them; a human being susceptible to all things to which men are subject, including error, sickness and death. He taught them no teaching which was not acceptable to reason, and imposed no duty upon them which was beyond their ability to perform. After living to see the full triumph of his mission and his complete dominance of the Arabs in their affairs, he lived much more humbly than at the commencement of his mission and passed away impressing them with his own limitations and the repudiation of his first humble claim. During the next fourteen centuries there never arose a faction or a sect among the billions of human beings who adopted Islam, regardless of their state of enlightenment or ignorance, who dared to ascribe to Muhammad any divine attributes beyond his emphatic claim.

The Miracle.

The Miracle of Miracles was that out of the bleak environment and circumstances that we have described, a poor orphan boy, unlettered and untutored, should become the founder and promulgator of a distinct Religious-Social pattern of life or civilization which to-day controls one-fifth of humanity and is immediately recognized wherever it is met with.

Law-Giver and San’ar’an.

He became a lawgiver, establishing a code of greater universal application than those of Justinian and Napoleon. He was the greatest san’ar’an in history for he obliged his followers to pray at five stated intervals in the twenty-four hours, and before prayer to perform their ablutions, which included washing with running water the face, arms and feet. He also prescribed the rinsing of the mouth three times in succession and cleansing the nostrils by snuffing water thrice, making this cleansing process applicable five times daily. We know of no American or German scientist who has up to the present advocated such a sanitary measure.

Programme.

His programme for the physical well-being of his followers puts the present-day advocates of the “daily dozen” to shame, for he set the method of genuflections during prayer in such wise that it keeps the body supple and prevents the spine in older people from ossifying in a position as to impinge on the nerves and cause the muscular atrophy commonly noticeable in the aged.

Learning.

Muhammad’s stand on learning was apparent in the first battle that he and his followers fought against the idolaters of the Quraysh, when he fixed the ransom of the prisoners who could read and write as the teaching of ten Muslim children the art of reading and writing. Among his sayings is:

“Seek ye learning unto China. He who travels for knowledge walks in the path of the Lord.”

Slavery.

The Arabian Prophet was the first teacher and reformer to raise his voice against the practice of slavery, and the first to take steps to mitigate this evil. He set an example thirteen centuries ago by freeing his own slaves and recommended the same course to his followers. He looked upon slavery as a practice destined to disappear with the enlightenment of his
In his farewell sermon he said:

"And your slaves; see that ye feed them with such food as ye yourselves eat, and clothe them with the same stuff ye yourselves wear; and if they commit a fault which you are not ready to forgive, then part with them, for they are servants of your Lord and must not be ill-treated. Slaves who say their prayers are your brothers."

This and other admonitions gave the slave in Islam three distinct rights never obtained under any other religious or governmental system:

1. An abused slave could obligé his master to put him up for sale.
2. A slave could purchase his freedom by borrowing the necessary price from the Muslim treasury and gradually repay it without interest (for interest is forbidden in Islam); and,
3. If a slave woman bore a child to her master it changed her status and the child was recognized by the father as a free person and not a chattel to be sold by his heirs.

While Muhammad made the freeing of slaves an atonement for many sins, he prescribed to the slave only half of the punishment of the free man. Let us lose our sense of proportion and perspective, let us remember that those reforms were instituted over 1,300 years ago, while we, in the U.S.A., freed the slaves 83 years ago.

In this religio-social system instituted by Muhammad individual initiative for the acquisition of the good things of this world and their enjoyment in moderation is encouraged but not permitted to run a rampant course; an annual tax on capital of about 2½ per cent is exacted from the Muslim for the benefit of the community. Thus an inactive fortune is liquidated in forty years. If capital is risked in trade or employed in constructive projects whereby it is mellowed by human sweat and gives employment and opportunity to others, it is permitted unlimited gain, while on the other hand it is forbidden to increase by interest and usury.

**Women's Status.**

Muhammad advocated the marriage of the physically and mentally fit regardless of station or possessions and made marriage the cornerstone of society on which permanent responsibility is built. He made the status of women that of femme sole whose possessions inherited or acquired were her own, and he forbade encroachment by the husband on her property, goods or adornments. Nor was she held responsible for the actions or debts of her husband; while in the Western world up to the very recent past she was considered a husband's chattel in law and in fact.

As to polygamy, which had been practised from the dawn of history among all peoples, we are not aware of any teacher, prophet or reformer before Muhammad who limited the polygamy practised by the Hebrew and Christian prophets. Muhammad raised and safeguarded the status of womanhood, yet the presumably enlightened Western world of the 20th century is unaware of this fact and, paradoxical as it seems, holds him responsible for its institution.

**Historic Character.**

Muhammad was a real historic character who lived in historic times and whose teachings and actions were recorded during his lifetime and immediately after, making Islam the Faith he preached an historical miracle.

Muhammad did not reach his objective easily. He was ridiculed and personally abused during the first ten years of his mission, for he struck at the foundation of his clan's position and prestige by preaching against the veneration of idols, telling the nobles of the Qurash that:

"The noblest among you is he who is righteous."

His handful of followers were persecuted and a group of them, consisting of men, women and children, had to leave their native land and migrate to Abyssinia, and at last Muhammad himself had to escape to Yathrib, the present-day Medina, where many of his followers had preceded him. From this migration (622 C.E.) the Hejira, or Muslim era, is dated. Quarrels, raids and battles were engaged in between Muhammad and his followers on the one side and the Qurash and their allies on the other, which ended in the victory of Muhammad and the capitulation of Mecca (630 C.E.).

That the personality, conduct and teachings of this man, Muhammad, emerging from these bleak and wild surroundings and raised amidst wilder men, should be able to unite, during his lifetime, these unruly tribes and weld them into a nation, "calling for benevolence and admonishing against evil," is truly a miracle.
Above — A view of the Mount known as Jabal Nur — the Mount of Light — situated near Mecca

The Prophet Muhammad before the Call used to retire to the cave Hira, situated in this mount, for meditation. It was here that he received the first revelation, which reads:

"Read in the name of your Lord Who created.
"He created man from a clot.
"Read your Lord is Most Honourable, Who taught to write with the pen, taught man what he know not..." (The Qur'an, 94:1-5).

Bottom, centre — A view of the interior of the mausoleum at Medina where the remains of the Prophet Muhammad and his two companions, Abu Bakr and 'Umar, are interred. The building is enclosed by a pentagonal wall which is encircled by a brass railing. The pentagonal wall carries the "Green Dome". The entire building is known as Masqura sharifa

In our picture we see the brass railing with three circular holes in it. The first on the right faces the grave of the Prophet Muhammad, while the second and third those of the Caliphs, Abu Bakr and 'Umar the Great

Below — The Jumu'ah Mosque near Quba (Medina)

It is in this mosque that the Prophet Muhammad said his first Friday Prayers in 624 C.E. The chapter 62 of the Qur'an entitled "Sura al-Jama'a" was revealed here

Muhammad’s Contribution to the Society

Muhammad’s unparalleled liberality towards sister religions.

All communities and nations keep alive the memories of their leaders, heroes and great men in one form or another. All singing praises in their honour for the light shed by them in their path. If we were to confine ourselves to the great religious

VIEWS OF SOME GAZES AT MECCA

COMMEMORATING THE BIRTHDAY OF THE PROPHET

(The Peace and Blessing)

The Birthday of The Prophet

Rabi‘ al-awwal, 1370 A.H. — the
OF THE MONUMENTS
AND MEDINA

THE LIFE STORY OF THE
MUHAMMAD
(of God be upon Him!)

Muhammad fell on the 12th of
the 22nd of December, 1950 C.E.

As the starting point of the Problems of the World
MAJID, M.A.

personages of the world, we would find, unless we are blinded by
prejudice, that Muhammad's personality is unique in more than
one respect. For instance, he is the only personality who is
historical in every sense of the word. There are more than 13,000
chroniclers of the Prophet Muhammad on whose sayings and

Above — A view of the Masjim Ibrahim — the standing place of
Abraham — situated within the four walls of the Masjih al-Isra'am
—the Sacred Mosque — at Mecca.
A reference is made to this in the Qur'an (2:125). The mark X shows
the exact spot where the great Patriarch Abraham said his prayers.

Top, centre — A view of the Masjid Hilal — the Mosque of the
Crescent Moon — situated on the top of Mount Abu Kababib, visible
from Al-Masjih al-Haram — the Sacred Mosque — at Mecca.
It is behind this mosque where the miracle of the Prophet Muhammad
known as Shaqq al-Qababah — the Splitting of the Moon into two—
was seen by many of the companions of the Prophet.
The "Splitting of the Moon" is the only miracle in the whole history
of miracles of which a contemporaneous record exists. It thus stands
unique among the miracles of the Prophet Muhammad. There is a
reference to it in the Qur'an, 54:1

Below — Masjih Qiblatain — the Mosque of the two Qiblas at Medina
It was here while at prayers with his companions that the Prophet
Muhammad received the revelation (vide the Qur'an, 2:142-3) which
commanded him to turn his face from Jerusalem towards Mecca.
Before the command the Muslims faced Jerusalem when at prayer. This
change took place about 16 months after the Flight, i.e., in 624 C.E.
The foundations of the Muslim community in its infancy were
endangered by the presence of an undesirable elements known in the
Qur'an as hypocrites. These hypocrites sided with the Muslims only to
appraise themselves of the secrets of the Muslim community. Although
the Prophet Muhammad was aware of their evil intentions, he never
exposed them from the community. However, when the command for
the change in the Qibla came, the entire congregation with the exception
of the hypocrites turned their faces towards the direction of Jerusalem to
that of Mecca. The hypocrites, who till then had joined in prayers with
the Muslims, refused to obey it. By this crucial test in obedience the
hypocrites were exposed once for all.
writings the life history of the Prophet Muhammad is based. Furthermore, he is the only man known to the spiritual history of man who is most anxious to avoid causing misunderstanding in the minds of his listeners both with regard to his person and his mission. It was Muhammad, let it be said, to his eternal glory, who made it obligatory for his followers to believe and respect all the prophets of God without any distinction of time and place.

One cannot over-emphasise the far-reaching effects of the attitude of the Prophet Muhammad. Muhammad anticipated the march of liberal thought by at least 1,400 years when he enjoined upon his followers to accept the various prophets of others even as their own. Nowadays it is in fashion to accept all the prophets of God, and for that matter, Muhammad as a prophet of God. One even hears people in the Jewish faith accepting Jesus as a Prophet of God. Muhammad did not leave it to the caprice of his followers to accept one prophet and reject another. Thus one reads in the Holy Qur'an: "We make no distinction between one prophet and another." Even to-day when so much liberal education has led to so much tolerance, the religion of Muhammad is ahead of all its sister religions in the matter of this progressiveness, which some regard merely as the result of modern times. The members of the sister religions to Islam are vying with one another to keep abreast of the times by declaring that they would accept Muhammad or Jesus as prophets of God, but for such a belief they could not show any sanction in their religious books or in the words of their masters. Such is this man Muhammad, with such unparalleled liberal views, who was most solicitous not to give umbrage to the feelings of others.

A short lie sketch of Muhammad.

Muhammad was born on the 12th of Rabi' al-awwal or the 29th of August, 570 C.E. He struggled hard against odds to convince his countrymen of the truth of his mission. But as is the habit of mankind, it just would not listen. When the Call came to him, he was weighed down with the sense of great responsibility. He sought relief and consolation from his wife. The words used by her to comfort him are worth listening to: "God will never forsake you for you show due regard for blood ties, you practise virtues that are extinct, you entertain guests and stand by what is righteous in the face of odds." Like a man he bore all the persecutions that his countrymen hurled at him. In the end they decided to get rid of him by killing him. He had to flee his birth-place, the town of Mecca, which took place on the 20th of June, 622 C.E. This epoch-making event in the history of the world marks the beginning of the Muslim era called Hegira. The Prophet and his Companion were pursued, but they succeeded in eluding them till they reached Medina. But the enemy would not let him be. They led two epoch-making expeditions against him. In both of them the enemy was defeated. These were the two big "ifs" of history. Having expended their strength the enemy from now on did not show any sign of hostility against the resistless power of the Muslims. They entered into a truce with Muhammad in 628 C.E. Two years later Muhammad triumphed over a new foe, the Jews, and in 630 C.E. he entered at the head of an army 10,000 strong into the town of Mecca, his birthplace, from which he had been driven away eight years before. The Meccans, remembering full well their past dark record, were surprised at the genial amity granted even to such as had attempted the Prophet's life. The Prophet said: "There is no reproof against you, O Meccans! God will forgive you! For He is Merciful and Loving; so, you are free." History fails to record any other such display of magnanimity where a person wielding the sceptre of authority and power freely forgives his vengeance on the vanquished foe.

Muhammad now cleared the Ka'ba of the 360 idols standing in it. In another two years Arabia had either embraced Islam or sworn loyalty to the Prophet. Shortly before his death Muhammad had succeeded in effecting a mighty reformation. He had swept away all corruption, had stamped out the vice of gambling and female infanticide, had raised the status of women, abolished wine-drinking, put a check on polygamy, had put a stop to constant bloody wars, and had wedded the warring Arabs into one brotherhood. The whole of the peninsula was transformed into a veritable paradise in a short period of 23 years.

Muhammad's historic Farewell Address in which he anticipates the declaration of the "Rights of Man" by 1,200 years.

And when the Prophet completed his mission, he addressed a vast congregation of over 120,000 people in the plains of Mina, near Mecca, in the following memorable words:

"Ye people! Hearken unto my words, for I know not whether another year it will be vouchsafed to me to find myself amongst you in this place.

"Your lives and properties are sacred and inviolable amongst you, as this day and this month are sacred to all, until ye appear before your Lord. And (remember) ye shall indeed appear before your Lord, Who shall demand from each of you an account of his actions.

"Ye people! Ye have rights over your wives and your wives have rights over you. Treat your wives with kindness and love; verily, ye are responsible for them to God.

"Usury is forbidden. The debtor will return the principle, and a beginning will be made with the loans of my uncle 'Abbas, son of 'Abd al-Muttalib.

"The aristocracy of old time is trampled under my feet. The Arab has no superiority over him that is not an Arab, and he that is not an Arab has no superiority over the Arab. All are children of Adam, and Adam was made of earth.
“Ye people! Hearken to my words and understand them. Know that all Muslims are brothers, one of another. Ye are one brotherhood. Nothing which belongs to another can be lawfully possessed by any, unless freely given out of goodwill. Guard yourselves against committing injustice.

“And your slaves (war-captives)! See that ye feed them with such food as ye yourselves eat; and clothe them with the stuff that ye yourselves wear; and if they commit a fault which ye are not minded to forgive, then part with them, for they are the servants of the Lord and are not to be harshly treated.

“I am leaving to you two noble things. So long as ye cling to them ye shall not go astray: the Book of God and the Tradition of His Prophet.

“Let him that is present tell it unto him that is absent: for it may be that he who shall be told may remember better than he who hath heard it here.

“O ye that are assembled here! Have I delivered my message and fulfilled my word?”

The assembled congregation cried out with one voice: “Ye, verily thou hast”.

A sudden glow flashed upon the face of the Prophet, and with eyes filled with grateful tears he raised his hands towards heaven and said thrice: “O Lord! I beseech Thee, bear Thou witness unto it.”

Here again in this last address of the Prophet Muhammad you will be reminded of the declarations of the “rights of man” as embodied for the first time in the history of Europe in the French Constitution of 1789 and 1793. The concepts of equality and fraternity known in Europe only in the end of the 18th century were given to the world by Muhammad 1,200 years earlier. In England, where the rights of man were understood to mean only English personal and political liberty, were granted 600 years after the advent of Muhammad! No wonder that Lamartine, the great French poet and politician, pays homage to the Prophet Muhammad in his book, Historie de la Turquie, Paris, 1854, vol. II, pp. 276-277, in the following words:

Lamartine’s appraisal of Muhammad.

“Never has a man set himself a more sublime goal voluntarily or involuntarily because the goal was superhuman; to eradicate the superstitions interposed between the creature and the Creator, to restore God to man and man to God, to restore the rational and saintly concept of the Divinity in the chaos of the material and disfigured gods of idolatry.

“Never has a man started with such feeble means a work so incommensurate with human powers, for in his conception and in the execution of such a grand design he had no other instrument but himself and no other auxiliary but a handful of men in a corner of the desert.

“In a word, never has a man accomplished in less time such an immense and durable revolution in the world; for, less than two centuries after his preaching, Islam, praised and equipped, was dominant over the three Arabias. It had conquered for the unity of the Godhead, Persia, Khorasan, Transoxania, Western India, Syria, Egypt, Ethiopia, all the known continent of Northern Africa, several islands of the Mediterranean Sea, Spain, and a part of France.

“If the grandeur of the design, the sanctity of means, the immensity of the results, are the three measures of the genius of the man, who will dare compare humanly any great man of modern history with Muhammad? The most famous men of modern times have moved armies, laws and empires; they have founded (when they have founded anything at all) nothing but material powers that crumbled before them. The Prophet Muhammad moved armies, legislatures, empires, peoples, dynasties, millions of men on one-third of the inhabited globe; but he also moved altars, gods, religions, ideas, beliefs and souls.

He had founded on one Book whose every letter has become Law, a spiritual nationality that encompasses peoples of all languages and of all races, and he has impressed, as the indelible character of this Muslim nationality, the hatred of false gods and a passion for One and an Immortal God. This patriotism, avenger of the profanations of the heaven, was the virtue of the children of Muhammad; the conquest of one-third of the earth to his dogma was his miracle, or rather it was not the miracle of a man, it was the miracle of reason. The idea of the unity of God proclaimed in the solitude of fabulous theogonies, had in itself such virtue that in making its explosion on his lips, it set fire to all the old temples of the idols and illuminated with its light one-third of the world.

“... His life, his meditation, his heroic condemnations of the superstitions of his country, his courage in facing the fury of the idolaters, his constancy in bearing them for fifteen years in Mecca, his acceptance of the rôle of public scapegoat, himself nearly a victim amongst his compatriots, his flight in the end, his incessant preaching, his waging an unequal warfare, his confidence in his success, his superhuman security in his defeats, his forbearance in his victory, his complete ambition of principle,

A view of the place in the Prophet’s Mosque at Medina where the Prophet Muhammad used to stand when leading the congregational prayers

There was no Mihrab — the curved niche — in the days of the Prophet and his immediate Caliphs. The Umayyad Caliph, 'Umar 'Abd al-'Aziz, when he reconstructed the Prophet’s mosque, is said to be the first to have built the first mihrab in the Prophet’s Mosque at Medina.
never that of empire, his prayers without end, his mystic conversation with God, his death and his triumph after the tomb; all these bear witness to a conviction rather than to an imposture. It was this conviction that gave him the power to restore a dogma. This dogma was twofold—the unity of God and the immanence of God; the one saying that God is, the other saying that He is not; the one reversing, overthrowing with the sword the false gods, the other inaugurating with the word an idea.

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogma, of a cult without idols, founder of twenty earthly empires, of a spiritual empire—that is Muhammad. By all the balances wherewith we measure human greatness, what man was greater?"

The political and social ideology of Muhammad and the pressing problems of to-day.

One cannot close these remarks without referring to the contribution of the religious, social and political ideology of Muhammad to some of the pressing problems of to-day. Here again it may be regarded as giving way to quite a natural weakness which the followers of all religions will betray, and these observations might be characterized as yet another example of beating one's own drum. But if one bears with the writer one would find that this is nothing more than a plain statement of facts.

The two evils from which the present-day world suffers are "class" and "race". Somehow or other all the "isms" and all religious systems, with the exception of the original Christianity and the religion of Islam, are the chief advocates either of race or of class. The present-day Hinduism-Brahminism, Fascism, Nazism and Judaism support the race superiority theory most emphatically, whereas Bolshevism, Communism, Capitalism and Socialism support the rule and superiority either of the proletariat or that of the capitalist. Race superiority has crystallized itself in the apotheosis of the State, and class superiority in the two divinities that go under the names of "labour" and money. From a study of the ideology contained in the teachings of Jesus and Muhammad one sees that both religions are free from these two evils. But, unfortunately, the followers of Christianity, who started off so well, succumbed in many cases to the mammoth power of both the evils. Thus present-day Christianity, despite its teachings, can offer to the world no escape from the devastating effect of all these ideologies that have resulted in the deifications of "race", "labour" and "money".

The problems of race and class have both been effectively solved by Islam. Islam, as is known to everyone, is free from these two evils not merely because of an ideology but because of institutions that enable a Muslim to put his ideology into practice.

Islam another name for the sum total of rejections by Christians themselves.

A Muslim cannot but emphasize the fact that Muhammad is not opposed to Jesus. The striking similarity between the teachings of Jesus and Muhammad is such that both the Muslims and the Christians could work in harmony with each other in exactly the same manner as they did in the early centuries of Islam. Even so late as the eleventh century, church funeral processions were able to pass through the streets of Baghdad with all the emblems of Christianity, and disturbances were almost unknown, while in more than one case the Christians and the Muslims offered their respective prayers in one and the same building. Christians should not be afraid to seek remedies and help from the religion of Islam. Such help, if asked for, will come unstintingly; for Muhammad is not antagonistic to Jesus. Muhammad claims to be the supplement of Jesus. But very few Christian friends know this attitude of Muhammad towards Jesus. Muhammad is a great admirer of Jesus. Muhammad only wishes to rehabilitate the truths preached by his predecessor, and because of his anxiety to achieve this, the followers of other religions, especially the Christians, have begun to feel that he was demolishing Christianity. But it will not surprise students of history to know that all that Muhammad wanted to remove has been removed by the followers of Jesus themselves. All the graded forms of Christianity, beginning with the Eastern Orthodox Churches, and continuing right through the Roman Catholic Church, Protestantism, Quakerism, Congregationalism, Unitarianism, go to make what the teachings of Muhammad are. As a matter of fact, Muhammad is the first Protestant known to the history of Christianity. All that one finds rejected by our Christian friends in the various forms of Christianity was rejected by Muhammad 1,300 years ago. Martin Luther, a great student of the Qur'an, is inconceivable without Muhammad. All that the Bishop Arius fought against was rejected by Muhammad three hundred years earlier; all that the Roman Church discards as apochryphal was rejected by Muhammad even earlier; all that went to create a revolt in the breast of Martin Luther was definitely rejected by Muhammad 800 years earlier; all that the Quakers and the Congregationalists repudiate as un-Christian was rejected by Muhammad. This history of rejection should be ample proof for the honesty of the attitude of protest taken by Muhammad 1,300 years ago. Our Christian friends condemn Muslims simply because of their name. But will that be justified in view of the preceding remarks?

The Quba Mosque near Medina which occupies the place of pride as being the first mosque built in the history of Islam

In the building of this mosque, the Prophet Muhammad himself took part as an ordinary workman. In point of sanctity this mosque tops all the mosques of the world, al-Masjid al-haram at Mecca, the Aqsa Mosque at Jerusalem, the Prophet's Mosque at Medina being excepted. The present building was erected in 1254 A.H. by Sultan 'Abdul Majid of Turkey

There is a reference to this mosque in the Holy Qur'an (cf. 9:108)
"The Americans and Canadians should thank God every day for giving them Paradise on Earth!" This view was expressed by a young Sa'udi Arab Bedouin on seeing the fresh waters flowing over Niagara and thinking of his own waterless native land. This young man of the Sa'udi Arab personnel of the Arabian-American Oil Company was staying in the Company's training centre of Long Island in the United States of America.

As a matter of fact, Arabs of the desert regions value water more highly than oil, and so also did our Bedouin. In his opinion the ultimate goal of the exploitation of the oil riches of Sa'udi Arabia ought to be irrigation, water supply for the deserts and increase in farming production. Though living in the middle of the oil industry of his country, this young man did not forget the basic elements of life in Arabia. And that it is so is right. The present Oil Age may be followed by another Age, oil may be ousted by Atomic energy; with a little vision one may imagine a picture of abandoned derricks and derelict huge refineries, as the existing ghostly towns and villages in Australia and California still remind one of the past era of gold mining. Fortunately, however, it is quite unlikely that the oil reserves of the Middle Eastern countries will have been exhausted before the expiry of the concessions granted to the foreign companies.

The happy recipients of the considerable oil royalties will be enjoying for some time to come a breathing space in which the "windfall" should become a real "blessing" by raising the standard of living of the masses. What is really needed in all these countries is, firstly, to raise the standard and output of the farmers, secondly, to improve communications, and, thirdly, the realization of a well-equilibrated programme of industrialization. Educational and sanitary measures are indispensable premises for the enactment of the aforementioned reforms.

**Fifty years after the advent of the Oil Age in the East.**

The pre-oil period of the Middle East ended fifty years ago. The oil era started in 1901, when the Iranian Government granted the first oil concession to a British group, headed by Mr. D'Arcy. At that period the total world production of crude oil amounted to some 25,000,000 tons a year, a figure which represents nowadays the annual output of Iran or Sa'udi Arabia. The total world production for 1950 is estimated at some 500,000,000 tons, the Middle Eastern share being 80,000,000 tons.

The first country of the Middle East which was able to export oil was, of course, Iran; this remarkable event happened in 1911; then followed Iraq in 1914, Sa'udi Arabia in 1939 and Kuwait in 1946.

The following map of the countries bordering the Persian Gulf illustrates the features of the oil industry during the four years from 1946 to 1949. The derricks indicate the increase in the output of crude oil, which has taken place in Iran, Kuwait and Sa'udi Arabia.

The following table indicates (in millions of tons) the
increase in the crude oil output of the oil-producing countries of the Middle East:

<table>
<thead>
<tr>
<th>Year</th>
<th>Middle East</th>
<th>Iraq</th>
<th>Arabia</th>
<th>Bahrein</th>
<th>Kuwait</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1946</td>
<td>19.5</td>
<td>4.7</td>
<td>8.2</td>
<td>1.2</td>
<td>0.8</td>
<td>1.6</td>
<td>36.0</td>
</tr>
<tr>
<td>1949</td>
<td>26.8</td>
<td>3.5</td>
<td>24.2</td>
<td>1.8</td>
<td>12.0</td>
<td>3.9</td>
<td>72.2</td>
</tr>
</tbody>
</table>

There was a phenomenal rise in the output of the Kuwait Oil Company (British-American capital), but the most important change in the general economic and social structure is to be registered in Saudi Arabia, whose oilfields are exploited by the Arabian-American Oil Company, a purely American concern.

**Saudi Arabia’s Economy in the ’30’s.**

It was in November, 1937, when the present writer had a very interesting talk in Cairo with Mr. Muhammad Reda, then First Secretary to the Saudi Arabian Legation in Egypt. I interviewed Mr. Reda about the general economic position and the State revenues of Saudi Arabia.

No reference was, however, made to the oil industry, though it was well known that King Ibn Sa’ud had granted an exclusive oil concession to the Standard Oil Company of California in May, 1933. From time to time rather vague reports were published about the work of American geologists and engineers in the province of Hasa on the Persian Gulf — but oil was not where it was supposed to be, at least in such quantities as would have justified its commercial production. The general outlook was rather gloomy at the end of 1937. And yet the turning point after five years of disappointment was very near at that period: it was in March, 1938, that the Damman Well, Number 7, tapped a new producing horizon, the “Arab zone”, and thus proved that a big field had been discovered at last.

My interview with Mr. Reda started from the circulation of the Austrian Maria Theresa silver dollars, which for a century or so were the only legal tender money in Arabia until they were replaced in 1928 by the present Saudi Arab silver riyals. The revenue derived from the expenditure of foreign pilgrims during their annual visits to the holy Muslim cities continued to be the prop and pillar of the country’s public revenues. Mr. Reda presented me with a copy of the official Dalil al-Hajj — the Pilgrim’s Guide — which I have carefully studied as it furnishes a vivid picture of the real life in the Arabian deserts.

**Thirteen years later.**

It has taken just thirteen years to let me get another booklet with up-to-date and authentic data on a subject which was not worth while discussing in 1937. This time the information came from New York in the shape of a bilingual (English-Arabic) “Report of Operations to the Sa’udi Arabian Government by the Arabian-American Oil Company”. In the President’s inaugural comments on the report for 1949 it is proudly stated that the presentation of this report “marks the completion of more than sixteen years of progress and achievement by the Company in Saudi Arabia”.

What has happened within a span of time of some twelve years was a never-dreamt emergence from hopeless poverty to well-founded prosperity! The annual revenues derived from the pilgrims’ traffic (oscillating between 5 and 8 million dollars) are no longer the chief source of the State income of Saudi Arabia. The Government receives oil royalties from ARAMCO (the Arabian-American Oil Company), which are based on the crude oil output at the rate of 22.5 U.S. cents per barrel. The figure for 1949 is not disclosed in the ARAMCO report, but it must be in the neighbourhood of some 35,600,000 dollars. In addition, the Company spent some 26,700,000 riyals ($11,600,000) on wage payments and payments to contractors during 1949. The Saudi Arabian personnel employed by ARAMCO exceeds 10,000 out of a total of some 16,000 persons at the end of 1949. It outnumbered all the other nationalities as it constitutes 62.3 per cent. There were 2,971 Americans employed in the concession area.

Saudi Arabia has managed to convert the “windfall” of the oil royalties into a real “blessing”. The fact that the country has been really enriched by the expansion of oil production is best evidenced by the following list of ambitious plans, which have been carried out for the cultural, social and economic progress achieved during the past twelve years or so: construction of a 483-mile railway from Damman (Persian Gulf) to Riyadh, the capital of the country; building of a modern road from Jedda to Medina (260 miles); construction of a 40 mile aqueduct and rebuilding of the port in Jedda; establishment of five agricultural experiment stations with the oasis of al-Kharj as the basis of operations; improvement of the water supply in many parts of the desert; establishment of schools and hospitals.

Arab-American co-operation based on mutual respect and tact has succeeded in solving both difficult and delicate problems due to the advent of the oil industry in this primitive country.

**National or Foreign Capital?**

The question may be raised as to whether the Middle Eastern countries would ever have been able to render accessible the natural resources beneath their desert sands without foreign capital and technical skill from abroad. Two main features of the oil industry in general supply the answer to the above question: the magnitude of capital investments, on the one hand, and the long interval between the commencement of investment and the export of oil, on the other hand. It may therefore be argued that for a considerable time ahead the oil-producing countries of the Middle East will be precluded from the possibility of exploiting their oil reserves on a national and monopolistic basis.

But there are a few exceptions to this rule, which are worth while mentioning in this connection.

The Turkish Republic did not grant oil concessions to foreigners and consequently the oil-fields of Raman Dagh (Eastern Anatolia) are exploited with Turkish capital but with the help of foreign experts. The annual output of Turkish crude oil is some 200,000 tons, i.e., just a quarter of one per cent of the total Middle East output.

The Iranian Government founded a national company in 1949 to explore and exploit those areas of Iran outside the Anglo-Iranian Oil Company’s concession. It may be recalled that a draft agreement signed by Iran and Soviet Russia in 1946 providing for an oil concession to Soviet Russia in Northern Iran was not ratified by the Iranian Parliament.

The question of exploiting Pakistan’s oil resources with Pakistan and foreign, but Islamic, capital is being studied. This would be in pursuance of a resolution passed at the all-Islamic Economic Conference held in Karachi in November, 1949.

According to a report of The Petroleum Times, London, 17th November, 1950, the Pakistan Petroleum Co., Ltd., has recently been founded in Karachi. Its nominal capital is 70,000,000 Pakistani rupees (about $21,170,000 or £7,660,000); by the terms of the new Pakistani legislation the Company must offer 30 per cent of its shares to Pakistani nationals; the remainder has been allotted to Burma Oil subsidiaries in Pakistan, whose assets all pass to the new company. Thus Pakistan has chosen a middle-way between a national and a foreign concern.

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**THE ISLAMIC REVIEW**
Close co-operation versus mere juxtaposition.

For the time being and certainly for some future time ahead the fact cannot be disputed that any large-scale exploitation of the Middle Eastern oil reserves is dependent on the investment of capital, organization and skill from abroad, though this co-operation willy-nilly is creating a number of very important and delicate problems, which both partners are called to solve. What the oil industry wants is far more than a mere juxtaposition of national and foreign interests: what is needed is the spirit of effective and sincere co-operation between the producing country and the representatives of the foreign capital invested.

Political, social and economic conditions underwent enormous changes during the first half of our century, when the Muslims of the Middle East definitely emerged from their "Dark Age" of the 18th and 19th centuries. There is a span of time of 32 years between the birthdays of the two most important oil concessions hitherto granted in the Middle East: the British got their oil rights in Iran in 1901 and the Americans appeared in Saudi Arabia in 1933. It is evident that the "newcomers" to the Middle Eastern oil industry had the advantage of stepping directly into the changed conditions. They have not been forced — as was the Anglo-Iranian Oil Company — to adapt an old-fashioned concession to changing general conditions (in 1953 and 1949).

Iran claims to be the most richly endowed by nature with petroleum. The construction of the Trans-Iranian Railway in the 30's and a Seven-Year Plan for the agricultural and industrial development adopted in the past-war period are two of the most outstanding achievements due to the revenue derived from the oil royalties.

Both the British in Iran and the Americans in Saudi Arabia are, however, laying special emphasis on education and training schemes in order to raise the general and technical standard of Iranians and Arabsians they are employing. As may be gathered from the annual report of the Anglo-Iranian Oil Company for 1948, there were over 2,000 students and trainees in Iran, as well as 84 employees in Great Britain, who received, under the auspices of the Company, educational facilities at universities and technical colleges. The report further adds that close contact is being maintained with the University of Teheran, which the Company is assisting in the expansion and development of its faculty of engineering and science.

The results of the educational and training schemes are likely to become an even greater asset in the long run as compared with the financial effect of the oil royalties. This is probably not fully appreciated in Egypt, where a dispute awaits its settlement. The Anglo-Egyptian Oil Fields Ltd. (a British concern in which the Egyptian Government is a minority shareholder) holds a charter concerning the exploitation of the Egyptian oil reserves. A rather difficult situation emerged recently, as the Egyptian Mining Law provides for exploitation leases being granted only to Egyptian companies. This demand is, of course, in line with the policy of Egyptianization, but thereby the Company would be precluded from converting into leases such licenses for prospecting as it might obtain. In view of this it would be obviously fruitless to take out licences and to incur expenditure on exploration, the benefit of which would not accrue to the company. Egypt's oil output for 1949 was some 1,600,000 tons, i.e., some 2.5 per cent of the total Middle Eastern oil production.

The rôle of Middle East oil in world trade.

Discussions of world oil problems usually start or end with the partition of the world into the "Western" and the "Eastern" Hemisphere. The present writer prefers to end this article with a reference to the hemispheres. The Middle East as a whole has become the third largest producing area and from the viewpoint of the world-market the most important one; on the other hand, the United States of America is slowly changing from an oil-exporting to an oil-importing country.

During the inter-war period the Western Hemisphere (North America, the Caribbean area and the rest of Latin America) was the chief supplier of the European and Mediterranean countries: the bulk of exports of the Western hemisphere
The main contribution is in the field of fiction.

The women of our country, now India and Pakistan, began to take interest in the cultural and literary activities of their motherland from the beginning of the 20th century, but their work was published extensively only after the last World War. Their voluminous contribution is praiseworthy in every respect.

If we survey their literary activities we come to the conclusion that the contribution of the Muslim women of India and Pakistan ranges over various subjects and different branches of art and literature. They are shoulder to shoulder with men in the field of art and literature and are very enthusiastic in competing with the opposite sex. Their contribution possesses all the essentials of immortality.

So I will not go into details in this short treatise on the creative works of Muslim women-writers of India and Pakistan, but I venture to say that various branches of art and literature have shown a radical change, both in form and content, due to their contribution. There is variety and originality in their work. They have touched the depth of emotion and the height of beauty with the help of their sensitiveness, minute observation and that refined aesthetic sense which is given to them by nature, and which is very rare in men artists. We find in their work a marked originality, sincerity and directness of thought. These elements are not confined to any one field. The subject may be either politics or economics, sociology or science, novel or drama, the short story, poetry or criticism. The creative genius of women gave these a new form and spirit.

Nevertheless we have to admit that the greater part of their contribution is in the field of fiction.

In this short essay I will not trace the history of the beginning and development of short-story writing, which needs volumes. Here I will give an account of the contribution of the fair sex in the sphere of the art of the short story. Research into the history of women's contribution to literature shows that originally this was mainly in the field of long stories and novels. Among early writers we find the names of Khadija al-Kubra of Behar, Muhannadi Begum of Panjub, Abuasi Begum of Madras, Tuyiba Begum and Sugha Humayun Mira of Hyderabad. They were mainly novelists. In the modern age, however, women writers favour the short story. Among them there are some of reputation.

Novel or story-writing has a very wide scope. It may be historical, romantic, satiric, social or reformatory and didactic.

The Dastan age.

The old stories which are called Dastan have some demerits. They deal with mysteries and abnormal events which are unreal, untrue and do not reflect human society. The heroes and heroines are not men and women of this earth but giants and fairies or spirits inspired by powers of good or evil. Thus the whole story is fantastic, having nothing to do with real life and society.

Dastans are the creation of the feudal age. The wealthy class enjoyed these fanciful tales, the toiling millions being the victims of illiteracy and exploitation having nothing to do with art and literature. The central object of the art of those days was to please the feudal lords and to sing or write of their so-called heroic deeds. To-day conditions have changed altogether. The feudal system yielded to capitalism and now capitalism has become its own victim. A new and progressive order of society is taking birth. The artist is now in the ranks of the toiling millions. To-day the common man is the theme of art and literature. Naturally, the short story has rejected the mystic and abnormal aspects of Dastan and created traditions of its own. Though mysteries and didactic stories deal occasionally with abnormal and fantastic events, the modern writer treats these in such a way as not to seem exaggerated. Anyhow, these stories are less popular nowadays.

The influence of Western writers on short story writers.

The short story has gone through many changes both in form and content. The short story of to-day is quite different from the stories written in the beginning. The changes in our way of thinking and living have had a direct influence on the short story. The criterion of the past was plot and characterization, but to-day, any event, any accident, feeling or a psychological complex takes the shape of a short story. Some short stories have no plot and some no characterization, but they are in the list of the best and most successful stories.

The short story writers in Urdu were also influenced by English and then by French literature at first. Now our artists are inspired by American and Russian writings. Now the art of Tolstoi, Chekhov, Sholokhov and O. Henry is the source of their inspiration. Apart from the influence of other American and Continental philosophers, the marked influence of the theories of Marx and Freud may be observed in our short story. Among other influences, the psychological approach and humanitarian
outlook of Chekhov, the realism and characterization of Gorky and the treatment of sexual problems by D. H. Lawrence is notable.

There are many short story writers in Urdu who have their own specialties and qualities. Their style and approach is their own. Among such writers, the names of the following are to be mentioned: Krishnachandra, Khwaja 'Ahmed Abbas, Sa'adat Hasan Minto, M. Aslam, Majnoon Gorakhpuri, Jaleel Kidwai, Fazal-i-Haq Quraishi, Ahmed Nadeem Qasimi, Ibrahim Jalal, and Baidi. They are most popular with our public.

There are scores of women writers, too, in the various Provinces and cities of India and Pakistan, mostly contributors to various magazines of repute. Many of them have published their works and collections. This contribution consists of works of good and inferior quality. It is the task of the critic to sort out and bring to light the works of merit and originality.

A classification of the Urdu short story writers.

If we examine the short stories of women writers as a whole, we will come to know that they are also of different types. The women writers also follow the same master-minds and great thinkers of Europe, America and the Soviet Union as do men writers. Also there are many among them who are original in their thought and style. They are masters of their art as far as technique is concerned. Moreover their imagination is refined, their thinking is clear and realistic, their style is fresh, their approach is original and direct and their mind is healthy. We may divide women writers in Urdu into three groups:

(a) Those who have been writing for a long time;
(b) Those who are comparatively new but show a tendency to progress quickly;
(c) Those who are quite new in the field.

Now I will discuss here only those who belong to the first two categories. I will not speak about Nazar Saijed Hyder, Jamila Begum and their contemporaries. They are well known but they do not belong to the present age.

Hijab Imitiaz 'Ali.

1. Hijab Imitiaz 'Ali, born in Hyderabad-Deccan, spent her youth in Madras, and then settled in the Punjab. Her short stories are well known in literary circles and are most popular. Her imagination has created a world of its own. The inhabitants of this world of imagination are human enough, but somehow they do not seem to belong to this world of flesh and blood. It seems that the characters of her stories belong to one family—the old grandmother, Zubaida, Dr. Ghar, Sir Harley, Rohi and Zonash, the negro women, are the permanent characters of her stories. The theme of her stories is love and romance, but there is no vulgarity or animal passion in it. In her stories, we find freshness, beauty of expression and imagery, but not real passion and emotion. Her prose is so sweet, charming and melodious that it seems a piece of verse, but sometimes it suffers from artificiality. Her romantic prose has neither depth nor permanent value.

With all her merits, she is out of date and the age of her stories is no more. Her art has contributed nothing to life and society.

Mrs. 'Abdul Qadir.

2. Mrs. 'Abdul Qadir is an experienced writer. She has seen many ups and downs in her mental life, but still her creative impulse is fresh and powerful. She is fond of mysteries and didactics. Her stories have been published under the title of Laashon ka italic, Raabiba and Wadi-i-Khab.

Her stories are perfect from the point of view of art and technique, but there is no trace of any purpose in them. They are mainly to kill the time. Though there is no artistic beauty in her stories, some readers find attraction and interest in them. From the point of view of the latest criticism, we may say they are of no value for art and life.

Rasheed Jehan.

3. Dr. Rasheed Jehan belongs to the predecessors of progressive writers. She is one of the contributors to Aangaara, the book which brought a radical change in the values of art and literature.

Dr. Rasheed Jehan possesses creative genius and is an extremist. She is the first woman writer of India who, with the boldness of a revolutionary and with the burning soul of an artist, fought for progress and a new order against the reactionaries and imperialists. She is not an "Ivory Tower" intellectual. She has served her people in every respect. She fought for a new order and new society and exposed with all her courage reactionary and vested interests. She makes her art a dynamic weapon for the cause of the toiling millions. As a citizen, she fights for civil liberties, and as a worker helps the citizens with all her talent and capacity. This type of intellectual is always a thorn in the bosom of the Government. So she was thrown behind bars. Being the member of the international brotherhood of artists, such as Paul Robeson, Howard Fast, Aragov, Nazim Hikmat, she never yielded either as a writer or as a political worker. She is with the people and progressive forces fighting for peace, social rights, independence and democracy against warmongering reactionaries, capitalists, exploiters and neo-fascists.

Only one collection of Dr. Rasheed Jehan's work has been published till now—'Aaurat aur doori Kabahan'. Her style is direct and dynamic, her thinking clear and realistic. With all her militancy, she is a woman of refined taste and high culture dealing with emotion, beauty and love. Her experience as a physician has helped her very much. She uses with the skill of an artist all the experience she has gathered from her profession. She is cruel enough to bring out the evils and decadence of dying culture and society. Her art and technique touches the height of completeness, high values and immortality.

'Ismat Chughtai.

4. 'Ismat Chughtai is the most popular and famous short-story writer of the age. Her place is in the first and foremost rank of progressive writers. She is the boldest and keenest observer of sexual disorder in society to-day. Her observations and writings provide shocks for the men of "refined" taste of the past. In this field she is not inferior to Minto, the most popular yet notorious short-story writer of our age. 'Ismat is the enemy of social disorder and cultural decadence. She unveils every sort of evil and disorder of the present degenerate society, but we cannot deny her sincerity. As a writer, she is always successful and extraordinary while treating sex and social life, but as a reformist she fails. It seems she has found no way out. Her diagnosis is always correct but there is no remedy in her bag for the patient. Some critics are of opinion that her art suffers from sexual hunger and perversion. The characters portrayed by her are clouded with evils of sexual suffering, but they are not untrue. We cannot deny the facts she reveals in her stories. Her art is just a reflection of our society. If her art is unbearable, the whole society and present social order is unbearable. While criticizing her stories, we criticize our own society, our own private life and our own mental and psychological disorder, and the credit goes to 'Ismat that she gives a "mirror into our hands" to look at ourselves.

In her stories we see real life, men and women of middle
class, with all their merits and demerits. The Muslim families of middle class are the source of inspiration to her. She belongs to the same class and knows everything about it. She is the most sincere artist of her class. The pain and pleasure, success and fortune, struggle and blackmailing, sincerity and hesitation, all the realities of middle class life are expressed in a most artistic way in her short stories. The reader of her stories often feels himself at home and struggles with the characters because 'Ismat gets inspiration from real and day-to-day life.

Her style is simple and artistic. Her thinking clear, direct and realistic. In her stories we may see characters of a high moral order and men and women of cheap and mean character. She creates beauty from contradiction; still she does not stray far from day-to-day life.

The heroine of her stories is not the girl behind Purdah, but she is the naughty modern educated girl. She is the representative of all merits and demerits of college life and modern education.

The most typical stories of 'Ismat are Til, Libaf and Pesha. The masterpiece of her originality is Donakhi, a rare thing in Urdu literature.

'Ismat's art is not confined to sexual problems. She has shown great progress and change in these days. Dhani Bankiyan and other stories are proof of her healthy and dynamic change. Now she is writing on more urgent, important and subtle problems of life than mere sex. She has devoted her art to the struggle for progress of the masses.

Tasneem, Shaisa Akhtar, Khadija and Hajira.

5. Tasneem Saleem Chatri has attracted the Urdu reading public with her art in a very short time. With all her bourgeois mentality and feudal traditions she tries in her stories to lower the pride of feudal woman. This is a strange tendency, but worth admiring. In the opinion of some critics her stories are victims of passion, and we feel an autumnal loneliness and desertion. They lack the freshness and liveliness of summer. It is true. In her we find a touch of pessimism.

6. Dr. Shaisa Akhtar Suhrawardy, hailing from Bengal, is not a born literary artist. She is nowadays in Karachi. She is enthusiastically interested in politics and the reformist mission of women's culture. She belongs to a cultured and learned family, devoted to public service. She has been brought up in an atmosphere of learning and thus has inherited a love of knowledge and literature.

She wrote stories from a reformist point of view. She devoted her art to the Renaissance of Muslim culture. Her stories are interesting and refined. Her style is simple. There is no defect in her stories as far as technique is concerned.

7 and 8. The sisters Khadija Masroor and Hajira Masroor belong to the progressive group. The collections of Khadija's Boostbar and Hajira's Charkha and Hai Allah were published some years ago and had a good reception. Many other collections of both sisters' writings are ready for publication.

There is a touch of irony in their stories. Their expression is lucid and beautiful. Their thinking is clear and scientific. Their stories serve the cause of social progress and they have made the art of the short story a weapon for this cause.

Hajira and Khadija have a burning desire to create a new society and new order. They are enemies of the old traditions and the old order. Their style is attractive and charming. Their approach is both artistic and realistic. So the reader is always impressed by; and sympathetic towards, their cause. There is depth, originality, sincerity and charm in their art. We see both artistic beauty and boldness in them, but they are not perverted as some other new writers. After a comparative study of the art of these two sisters, we come to the conclusion that there is depth and maturity in Khadija, and in Hajira we find a mastery over technique, lucidity and simplicity of expression.

Shakila Akhtar, Qurrat al-'Ain, Mahmuda Razviya, Saliba, Siddiqa and Hamida.

9. Shakila Akhtar belongs to Bihar. Her stories are perfect from the point of view of technique. She can express with success the sensational, emotional and mental life of human beings. She has marked ability for painting landscape in beautiful and simple words. There is a touch of originality in her.

10. Qurrat al-'Ain Hyder is the daughter of Nazar Sajjad Hyder. She has inherited some of the merit of her father - Sajjad Hyder Yaldaram. There is a resemblance of Hijab Intiaz 'Ali in her. Her stories are based on the romantic side of the life of the bourgeoisie class. There is no doubt truth and reality in them, but they belong to the feudal class. The feudal class is dying together with its interests, which have now become the victims of decadence.

Qurrat al-'Ain Hyder is the true representative of her own class. Her art, her style, her characters and her theme all possess the characteristics of her class. Her style is as artificial as her own culture, her characters are as weak and degenerate as the people of her degenerate class and her theme is as hypocritical and lifeless as her artificial society. We see the complete picture of the ultra-modern bourgeois girl, the hypocrisy of Westernized culture in her stories. The heroine of her stories is a most romantic, artificial, touch-me-not type of girl, having the latest models of Studiecker, furnished drawing-room of modern type, clubs of ultra-modern society, but yearning for peace and happiness. All her characters suffer from the contradictions of their own thinking and of their own class.

Her style is artificial, her thinking is un-scientific and complicated, suffering from its own negations and contradictions. There is no real life in her stories. That is why they cannot attract the common reader. About her stories, we may say that there is life clouded with sentimentalism and artificiality.

11. Mahmuda Razviya belongs to Sind. Her stories are both romantic and historical. She is a writer ready with her pen. Many collections of her stories have been published till now. In her, we may find simplicity and beauty of expression. Her stories are interesting and attractive.

12. Saliba 'Abid Hussein belongs to Delhi. She came from a family that had served art and literature for a long time. She writes with a purpose. There is an artistic touch in her writings. She portrays in her stories the real events of life.

13. Siddiqa Begum Souharvi is pro-Communist. Her characters are of lower middle-class who are struggling for a change. The life of peasants, labourers and the toiling masses is the source of inspiration to her. She deals with the people's movement in a realistic but artistic way. She is the enemy of capitalism and exploitation. She exposes every sort of exploitation in the present society. Her expression is direct and simple but does not lose the charm of literary taste. She is bold enough to expose the contradictions of her own class — middle class — and encourages it to join the fighting forces. That is the only way, according to her, for a happy and prosperous future, both materially and spiritually.

14. Hamida Sultan's stories are not mere fictions. They are facts and realities which have been turned into stories and have more attraction than fiction. She is not devoted to any class. She has a broad outlook and gives a picture of all classes. High class, middle class and low class have no difference for
her. Her stories are interesting and have the charm of fluency.

**Mumtaz Sheereen and Rahat Ara.**

15 Mumtaz Sheereen belongs to Bangalore, South India. Now she has migrated to Karachi. Her stories deal with day-today life and psychological complexes. They are descriptive. It seems that she is much impressed and inspired by Virginia Wolf. Her style is simple and fresh and has some literary value. She is less original and much influenced by Western minds. We may see flashes of foreign minds in her writings. She is well read but less creative. She is always vague in her thinking. It is the work of modern critics to analyse her subconscious and bring out the reason for her obscurity, whether it is due to unbalanced thinking or the result of some reservation, having a secret purpose behind it. It seems she has not yet decided which camp to join, the camp of the progressives will suit her or the camp of the traditionalists. She is yet undecided and her hesitation is as clear as day in her writings. Some critics have unveiled some facts, but she does not agree with them. It is her duty to make a bold declaration. She cannot satisfy both camps any longer. The progressives have disowned her but she is not ready to go to the other camp. She is suffering from the mental hesitation of every middle-class intellectual. They want to have links with both camps, with one openly and with the other in confidence. We shall see what is to come out of her in the near future, but it is sure that Mumtaz Sheereen of Karachi is not the same as Mumtaz Sheereen of Bangalore.

16. Rahat Ara Begum is from Bengal. Her collections, Bansari ki Audaz, Ghesheba-e-Afsane and Shah ki Pukar have been published, and they have both literary and reformistic values. The purpose behind her writing is social uplift. In addition to her reformist tendencies, there is also some literary merit in her writings. That is why there is simplicity combined with literary interest.

**Women writers of Hyderabad-Deccan.**

The list of writers is not yet complete. Among others worth mention are Farima Begum, Laila Begum (of Lucknow), Sheereen Muhammad Husain, Shakila Banoo, Sanjida Ashraf, Syeda Ashraf, and Akhtar Mahmood. Space does not allow me to write individually about them.

Now I will deal with the writers of Hyderabad-Deccan, India. Among various writers, there are some who are in the first rank of Urdu writers.

1. Jahan Banoo, M.A., is reader in the Urdu Department of the Women's College. She is famous both in and outside the State for her valuable and interesting literary articles. She belongs to a family which is famous for learning. Mirza Nasirullah Khan, Doulat Yar Jung was her maternal grandfather. He was one of the great minds of Iran. He had a high reputation in Hyderabad, too, for his learning and talent. His voluminous historical work, Dastan-i-Turk Tazan-i-Hind, has been much appreciated.

Jahan Banoo began to write in those days when there was none but Sajda Humayoon Mirza in the literary field of Hyderabad. Her first collection of short stories was published several years ago under the title of Raftaar-i-Khayal.

Her stories are both original and translations, but the translations have the beauty of the original work. They do not seem foreign in any respect. She took the theme and turned them into her own traditions.

The subjects of her original stories are social problems. They are both interesting and attractive. She always points out the weak points and with such directness that we cannot deny them. Her irony is always sugar-coated but very effective. She exposes the weakness of human life and the artificiality of society. She shows skill in characterization and writes simple charming language.

For a long time she has not written any short story, but has contributed only literary articles on social and reformist problems. Perhaps she has decided to quit the field of the short story?

2. Zeenat Sajida is an Osaman (graduate of Osmania University of Hyderabad-Deccan) of high reputation. She took her master's degree with distinction in literature. Now she is lecturer in Urdu in the Osmania University College for Women.

She belongs to a family which was famous far and wide for learning and mysticism (sufism), and was the source of inspiration for millions. Kazi Mahmood Bihari, apart from his religious learning, is of immortal fame for his classical Masnavi \_Man Lagan.\_ Dr. Hafeez Syed has recently published Kulliyat-i-Bihari, and brought to light the poetical work of the great mystic sufi. The work shows the greatness of his learning and his place among experts on sufiism.

Sajida belongs to the same family of Sufi poets and prose writers and master minds.

In spite of her religious and suf traditions, she belongs to the progressive writers.

Her first collection of short stories was published in 1947 while she was a student at Osmania University. Jal Tarang got a warm reception, because she is the most popular short story writer in Hyderabad.

Her stories are not filled with problems like the stories of some other so-called progressive writers of perverted mentality. She always created healthy literature of refined and high taste. She often shapes the facts and real lives of people into stories with a most beautiful and charming style. Her stories have a harmony of plot and characterization. There is life and freshness in her characters. She always depicts the day-to-day-life of Hyderabad with all its merits and demerits. That is why the reader feels as if he is at home and breathes the very air of his native place.

Some critics are of opinion that the central object of her story is a girl of middle class with the burning sensation of love and romance and the feudal traditions, but reactionary culture and the Purdah system compels her to bury her love and emotion in the darkness of her ever-virgin heart.

Sajida has mastery over expressing the feelings and emotions of the girl of her age who is standing at the cross-roads of tradition and progress, past and future, love and death. It is a most delicate situation for the writer to express the real feeling and the very sensation. The gravity and perplexity of the situation requires an expert, which Sajida always proves to be. She is conscious enough and always successful as an artist.

There is variety, balance and originality in her stories. Her style is fresh, full of life, simple and direct. Her expression is artistic and attractive. She cares much about language and expression—a rare thing among her contemporaries. She is fond of beautiful similes and metaphors and uses them in such a beautiful and original way that this thing has become a part of her style.

She has written some satires of high literary value and refined artistic taste. She is most original in this branch of art. Agar Main Morad bote and Allah Miyan 'Aurat bore sex the most successful and popular among them.

3. Sayeeda Mazhar, M.A., was lecturer at the Zenana College, Hyderabad-Deccan, India. Then she served as Headmistress in the Department of Education. Now she has migrated to Pakistan. Sayeeda is a short-story writer and has also translated a novel
of Pearl S. Buck under the title of *Begum*. The translation carries all the interest and charm of the original. Her original stories are meritorious from the point of view of plot and characterization.

4. Sultan 'Aziz, M.A., is lecturer in a Training College, Hyderabad-Deccan, India. She is the granddaughter of Shams al-'Ulama Moulana Syed Shah Nazar Husain of Delhi. He was a religious figure and his fame spread throughout and outside India. Syed Mas'ood 'Ali Mahwi is a relative of hers on her mother's side. Thus Sultan'a was brought up in the atmosphere of learning.

Sultan'a writes short stories and composes poetry. Freshness and boldness are the merits of her stories. Her characters have a touch of life. There are some flashes of liveliness and irony in her. Her outlook is healthy.

5. Rafi'a Sultan'a is also lecturer at the Zenana College, Hyderabad-Deccan, India. Aurangabad is her birth-place. She is a good short-story writer. Her first collection of short stories has now been published under the title of *Rasbeha Dhaga*. She expresses with skill the various tendencies of human nature. She gives full and detailed description of the man of the present age who delights in power but yearns for peace of mind.

She deals with the subconscious mind and sexual complexes but does not lower the honour of womanhood and the traditions of the woman of the East. Rafi'a deals successfully with the love-making tendency of the opposite sex. The man loves, but is never devoted to any girl. According to her, love is a game for man. Her pen is bold enough for this subject.

6. 'Azizunissa Habibi, B.Sc., has shown admirable spirit for a student of Science to take interest in literature. Her first collection of short stories has now been published under the title of *Tum Badi Sang Dil hoa*. 'Aziza comes from a rich family where there is usually no taste for literature or enthusiasm for learning. She put aside these obstacles and got educated and struggled hard for reputation in the literary circle.

Romance surrounds everything in her stories. She presents the romantic life of a modern girl, where there is death awaiting for her at the end. In her stories we may see the young people yearning for the touch and contact of the other sex, the young hearts and souls burning for response.

Such stories do not miss the spirit of reform. They represent the real picture of sentimentalism of the age and try to overthrow the old traditions of the present society. That is why she asks us why women, when man is born for woman and woman is created for man, should not receive equality of opportunities in life.

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**STRUGGLE OF THE TUNISIAN PEOPLE FOR LIBERATION**

*By IBN TOUFEIL*

"There is no revolutionary colonialism as there is no progressive one, but only colonialism pure and simple, condemned both by the times and by the human consciousness. For this reason the Tunisian problem must find its solution within the framework of a sincere and frank friendship between the Tunisian and French people."

The occupation of Tunisia by the French.

The relations between France and Tunisia are regulated by two treaties: that of the 11th of May, 1881, called of Bardo, and that of the 8th of June, 1883, called of Marsa. According to these treaties France acquired the right to advise the Tunisian Government and to conduct the control of public affairs, but guaranteed the Tunisian people a large autonomy, especially the direct administration of their country. In other words, since 1881 Tunisia was placed under the protectorate of France, a term vague enough to hide — according to C. A. Julien, French historian of French North Africa — "a new formula for many a pretext to the annexation". Furthermore, he specified: "at the base of the protectorate there is the fiction of the power of the native sovereign. The Bey reigns but does not govern. Theoretically he has absolute sovereignty and directs the administration of the country through native officials. In practice the French sovereignty and administration are superimposed upon the local authorities — that is, when they do not replace them entirely — under the triple aspect of legislation, administration or justice. . . . The Resident-General alone can take the initiative in reforms and his endorsement confers on the decrees their legislative value. The local native administration is controlled by French officials called 'civil controllers' who in theory must limit their activity to the moral advising of the qadi. In practice it is they who are the real functionaries of the protectorate."

In other words, as we see, the right of control has been transformed into direct administration. Thus the power of the native population has become purely theoretical and their authority a polite fiction — and it is understandable that they normally find it most difficult to accept such a situation.

Before the beginning of the 1914-18 war this state of affairs had already given rise to considerable uneasiness which in the course of time developed into open opposition resulting from the unsuppressible policy of French authorities towards all classes of the autochthonous population.

The emergence of the Destour Party.

The dismissal from the key posts of high officials provoked discontent among the former ruling class. The expropriation of landed properties as well as the excessive indirect taxation caused the pauperization of a large part of the middle classes. All this explains that if, at the beginning, the opposition to the French rule was chiefly recruited from the representatives of the intellectual élite, in the course of time its ranks were joined by the members of all classes of the Tunisian people, thus making it a national and popular movement. Finally this movement took the form of a liberal constitutional party called the *Destour*, which included the immense majority of the opposition, whose

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1 Courtesy, the Editor, *La Republique Algerienne*, Algiers, Algeria.
instituted. The so-called reforms did not change much, as the participation in these assemblies was restricted to the representatives of small groups of notables and feudal lords. Furthermore, this policy gained to a certain extent the sympathy of the upper classes because of the growing influence of Communism. Under these conditions one might have expected the weakening of the opposition.

**The Neo-Destour Party.**

As a matter of fact this did not happen. The young Destourians created the Neo-Destour, which tried to supplant almost entirely the old Destour and to group around its programme the immense majority of the steadily growing opposition. Discontent was continually growing owing to the worsening of the situation of the rural population. It is necessary to point out that in Tunisia colonization is mainly effected through the big societies which own about one-third of the cultivable land. The greater part of the rest of the land is in the hands of big landowners to whom the possession of 60,000 olive trees seems a negligible thing. The fall in the price of olive oil made the competition with these big landowners by the small and medium landowners quite impossible, and led to the further proletarization of the latter.

This proletarization resulted in the worsening of the situation of rural workmen, forcing them to accept famine wages; nowadays they receive 180 francs for 10-12 hours of work, and it is not surprising if they live in the most miserable conditions, as in Tunisia social laws are almost unknown in agriculture. Malnutrition and diseases are a common feature of their existence.

On the other hand this pauperization of the small landowners drove them into the cities, where the situation of the working classes is a little better as they are more conscious of their common interests and therefore better organized for the defence of their cause. For this reason they enjoy better protection by social legislation. In comparison, however, with their comrades of Western Europe, their standard of life could seem truly medieval. Under the guidance of progressive elements the trade unionist movement began to gain momentum, and on the eve of the last war achieved results, so much so that it became the principal enemy of the reactionary classes.

It was, however, in the cultural sphere that the struggle of the Tunisian people for its liberation became polarized. This was because the cultural emancipation united all classes of the Tunisian people and so became a problem of national importance. The struggle against illiteracy ceased after the war of 1914-18 to be the privilege of the intellectuals and liberal bourgeois and took the proportions of a vast popular movement.

The task in this sphere is still immense, as even now after so many years of continued and hard efforts, 95 per cent of the population is illiterate, and more than 600,000 children are left outside the schools. The colonizers on the other hand did everything in their power to oppose this movement as they prefer to keep the Tunisian people in ignorance in order to dominate them better. They are especially opposed to the teaching of Arabic; under the pretext of the lack of money they are unwilling to extend the existing number of State schools and by all means of restrictions stop the spread of private education. Under these conditions not only the opening of a new school but even the organization of a collection for the education of children or of adults requires much patience, effort and time. If the colonizers are obliged to make from time to time some concessions in the cultural sphere by a dilatory way, it is mostly to bring about
assimilation and so deprive the Tunisians of their individuality. One of the best ways of achieving assimilation consists in demanding the possession of a French diploma by those who would like to embrace the administrative career. But this policy of assimilation failed absolutely as the Tunisian people are more conscious of their individuality than ever before.

Such have been the main lines of the situation in Tunisia since the establishment of the protectorate.

Since the end of the last war events have marched quickly and the six points of the programme of Tha'alabi have been surpassed. At the present moment all political parties and national organizations demand unanimously the abolition of the protectorate and the election of a Constituent Assembly which alone is qualified to prepare a constitution for Tunisia and to conclude a treaty with France. This treaty should be one of friendship with France and concluded on an equal footing with her, safeguarding the independence of Tunisia and the interests of France but not that of the French colonizers.

Indeed the Tunisian people were always able to distinguish the French people from the maîtres chanteurs—the colonizers—and struggling against the latter, they nevertheless have continued to seek the friendship of the true French people. When the opinion of the latter was not affected by false official propaganda, they have always understood the sacred aspirations of the Tunisian people, as, for example, in the case of the French miners in 1948, who gave financial support to their Tunisian comrades during the strike.

The Tunisian people are united in their aspirations for complete independence which were well defined by Dr. Thameur, former leader of Neo-Destour, who declared to the German authorities of occupation: "The Tunisian people struggle against colonialism whatsoever and from where it comes. They have no intention of changing one master for another, but intend to become masters of their own destiny and to struggle against the German colonialism as they have fought and are still fighting against French colonialism."

In conclusion we must say that the Tunisian people, taught by a long and hard experience, no longer believe in the formula of progressive evolution and in the slogans which are intended to be revolutionary; for this reason they no longer accept the French Union or any other survival of more or less camouflaged decadent colonialism. There is no revolutionary colonialism as there is no progressive one, but only colonialism pure and simple, condemned both by the times and by the human consciousness. For this reason the Tunisian problem must find its solution within the framework of a sincere and frank friendship between the Tunisian and French people.

This picture was taken on July 31, 1950, when Mr. Habib Bourguiba (addressing a meeting), the leader of the Neo-Destour Party, was on a short visit to Paris.
THE GREAT RESOLUTION
A ONE-ACT PLAY
By Dr. S. A. KHULUSI, Ph.D.

SCENE I

(Abu Bakr standing with Abu 'Ubayda and 'Umar, just outside al-Madina).

Abu Bakr: What is your advice, 'Umar? Islam is in peril. The Prophet is dead, divine revelation has ceased, and there is no one to turn to, to console us, to solve our problems or to give us fatherly advice. The leader is dead!

'Umar: If the leader is dead, we must find one. We must create one. Islam cannot remain leaderless. There shall always be a successor to Muhammad; a true leader of his people.

Abu 'Ubayda: I wonder!

'Umar: Do you doubt what I say?

Abu 'Ubayda: No, but . . .

(Here enters a messenger, looking tired and worried. He addresses Abu Bakr.)

Messenger: Sir, have you heard the news?

Abu Bakr: What news?

Messenger: The Helpers have gathered together at Saqifat Bani Sa'ida to proclaim Sa'd ibn 'Ubodah Caliph.

Abu Bakr: Indeed!

Abu 'Ubayda: I am anticipating trouble.

'Umar unsheaths his sword and shouts: There will be no trouble as long as I possess this sword. I shall NOW down anyone who thinks of injuring Islam in the last. Abu Bakr! Abu 'Ubayda! Follow me to the hut of the Bani Sa'ida. We must hurry before anything injurious to Islam takes place.

A voice from behind the screen: March forward, 'Umar, you shall be the builder of a great empire, extending from Central Asia to Southern France. You will be judged by later generations as one of the greatest men of all times. March forward. May God guide your steps!

Curtain

SCENE II

(Sa'd ibn 'Ubada is lying ill. A group of the Emigrants and Helpers are gathered round him. There is a tumult and argument. Enter Abu Bakr, 'Umar and Abu 'Ubayda.)

Abu Bakr: Wherefore have our brethren gathered here? Why is all this brawl? The Prophet has but recently died. Must we disagree amongst ourselves just a few hours after his death?

The Crowd: By God! No. We have only gathered here to elect a successor to our beloved Prophet, to guide us, to advise us and to show us the right path.

A Man: Yes, and you know who is the most suitable for this post. It is the man who is the chief of the Emigrants, their protector and their lion. It is Sa'd ibn 'Ubada.

'Umar (angrily): You lie! . . .

The Man (drawing his sword): How dare you say I lie?

Abu Bakr (intervening): Calm yourselves, gentlemen, the fate of Islam is at stake, we must collaborate together to save our faith as best we can, and as calmly as possible. There is no time for duels. (To 'Umar in a whisper.) Leave the talking to me, brother. You just keep quiet. In the end everything will be to your liking. (To the man.) That Sa'd ibn 'Ubada is a great man and the chief of the Emigrants and their lion, no one can deny. But this matter should be undertaken by one of the senior members of the Prophet's family. If we fail to find a suitable candidate, a member of the Quraish, in whose dialect the Qur'an was revealed, will do.

A man from the Helpers: O Abu Bakr, Friend of the Prophet, why do you want to oust us? Didn't we help you when you came as a refugee fleeing from the tyranny of the Quraish, the same Quraish to whom you unjustly want to assign the Caliphate? Yea, to the people who oppressed and persecuted the Prophet.

Abu 'Ubayda: Not all the Quraish persecuted him; many gave him help and support, and left their homeland and their wealth and followed him to fight out his cause to the bitter end.

The Helper: In that case we shall have a Caliph for the Emigrants and another for the Helpers.

Abu Bakr: That means the ruin of Islam. Let us not argue any further. I have chosen these two men (pointing to 'Umar and Abu 'Ubayda) for you. They are no doubt some of the best of the Quraish. So, decide on one of them without hesitation.

'Umar: By God! Abu Bakr, I will not accept the Caliphate while you live.

Abu 'Ubayda: Neither will I.

'Umar (walking towards Abu Bakr): Hold out thy hand; thou art the Caliph of the Apostle of God. (They shake hands; Abu 'Ubayda does the same; the rest of the audience follows suit.)

Abu Bakr: gentlemen, I promise you to follow the injunctions of the Book of God and the example of His Apostle. I have been elected as your leader, but by God! I am not the best amongst you. The strongest of you shall be considered weak until I get justice for the weak from him. And the weakest among you shall be considered the strongest until I get what is due to him from the strong. I shall do my best to fulfil my pledges. Please God help me.

The Crowd (with one voice): Amen! Amen!

Curtain

SCENE III

The triumvirate (Abu Bakr, 'Umar and Abu 'Ubayda).

Abu Bakr: My task has been heavier than I thought. The tribes are in revolt. Many have apostatized. I have dispatched armies to fight them.

Abu 'Ubayda: Have they apostatized completely?

Abu Bakr: I do not know what you mean by completely? But they have refused to pay the poor-rate. Many have approached me with the idea of remaining Muslims in every respect excepting the payment of Zakat.

'Umar: That is fair enough, O Caliph of the Apostle of God. We must accept their terms, for they are in the interest of Islam. Remember that Islam is still weak and cannot fend for itself, and we are in danger of extermination if we throw away the opportunity of compromise.

Abu Bakr (smiling): I shall not accept Islam half-way. I shall not make compromises with God. Once you start to give in, you will have to go on giving in. By this we shall be digging the grave of Islam with our own hands. I shall demand from them perfect Islam. I mean Islam as it was preached by Muhammad, or else they shall all perish. There will be only the sword as arbitrator between us.

A Voice from behind the curtain: Well said, Abu Bakr! You are destined to save Islam from utter ruin in its initial stages. You will save the religion of Muhammad and help it to march forward. Generations after you will be grateful for this.

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great resolution of yours. (Enter a messenger.)

The Messenger: O Caliph! The Apostates have been defeated and slain, (Taking something out of his garment, he shoves) And here is the head of Malik bin Nuwair, the Chief of the Apostates!

'Umar (aghast): And did Khalid dare to kill such a great chief? We could have easily spared his life and brought him back to the fold of Islam. (To Abu Bakr) O Caliph of the Prophet, in the interest of Islam, Khalid should be relieved of his post as Commander-in-Chief of the Muslim forces immediately!

Abu Bakr (resolutely): I shall not sheathe a sword that has been unsheathed by God Himself!

Enter Khalid. 'Umar immediately seizes his beard and shoves: What hast thou done? Hast thou killed a man who has uttered the words: There is only one God and Muhammad is His servant and Apostle?

Khalid: I have saved Islam by killing this man. If the safety of Islam necessitates my own death, I will not hesitate to lay down my own life for its sake. ('Umar coolly down. Abu Bakr steps forward and shakes hands with Khalid warmly. O Khalid, women are unable to bear the like of you! (To 'Umar.) Many like Malik and even better ones than he will die, but Islam will keep marching forward. Let us not think of this incident any more. A chapter has just been closed, another should immediately be opened. Now that Islam is standing firmly on its feet, we must defend Islam from the impending danger of invasion from Syria and Iraq. By God! (holding his head) what is the matter with me? I feel a severe headache; has my end come? Am I to die before seeing Islam spreading in the East and the West? Am I to die before even seeing the Muslim armies marching into those lands? That cannot be, Abu Ubayda, and you Khalid; make preparations for your march against the Byzantines; and if I die, 'Umar will be your chief. He will accomplish what I shall leave unfinished. (Pointing to the door.) Great lions of Islam, march forward until the truth prevails everywhere and the name of God becomes supreme in the world!

CURTAIN

CZECHOSLOVAK CERAMICS AND MODERN LIFE

The advantages of modern buildings become clear at once to anyone living or working in them. Modern architecture is making great advances, and hand in hand with it progresses the Czechoslovak manufacture of ceramics used in buildings and their sanitary requirements. Calibrated tiles, because of their absolute regularity and their precise dimensions, are being used more and more; for they may be mounted with fissures, which is a decided advantage not only for aesthetic reasons but also for financial and technical. They are manufactured in many different shades, and their upkeep is next to nothing, they being resistant to climatic and mechanical influences. The Czechoslovak ceramic industry is manufacturing special tiles and mosaic paving, famous all over the world, for flooring of halls, laboratories, hospitals and bathrooms. These are extremely decorative, and can be easily kept absolutely clean. Finally, it is necessary to mention Czech sanitary ceramics, whose quality and shapes, adapted to international norms, ensure maximum comfort and absolute working reliability in bathrooms, washrooms and showers. In spite of these advantages, the prices of Czech sanitary ceramics are low, this being one of the reasons for the great popularity of these manufactures of the Czech building and sanitary ceramics all over the world.

Carlsbad china has been known to the world for over a hundred years now, not only to collectors of beautiful china but also in the average cultivated homes. The fineness of the shard is due to the best kaolin known in the world, the so-called Sedlec kaolin, which is to be found near Carlsbad. The Czech specialists and artists have created new and beautiful dinner, coffee- and tea-sets, decorated by painters with gold leaf, cobalt, platinum and other fine metals. Czechoslovak china is known in Pakistan and all other Muslim countries. Recently a fine collection of Czechoslovak china was exhibited at the first International World Fair held at Karachi, Pakistan.

A GLANCE AT THE WORLD OF ISLAM

Afghanistan

Its Economic Development

From the economic point of view Afghanistan is at the present time only at the very threshold of its economic development with reasonable prospects for the future, because it possesses considerable natural wealth. Its present backward economic situation can be judged by the following facts: the trade of Egypt with a population only twice that of Afghanistan is at least 12 times greater; in Afghanistan the average per capita wealth is estimated at £2.5 compared with £74 in Egypt.

Afghanistan is a country of very ancient agriculture which in certain regions is well developed owing to the comparatively good systems of irrigation. This enables it to produce 1,200 lb. of crops per hectare in comparison with 1,700 lb. in Egypt. Land is cultivated up to an altitude of 1,000 to 2,000 metres. One hundred varieties of wheat are cultivated of which 60 belong to the tender variety. No statistics for agriculture are available, but it can be said that Afghanistan is almost self-sufficient from the agricultural point of view as its imports are limited to certain commodities of very secondary importance.

With the help of foreign experts the Government is trying to increase the area and productivity of the cultivable land. In this respect it gave the American firm Morrison-Kendson an order for a plan to bring under cultivation an area of 320,000 hectares. Unfortunately the execution of such projects meets with obstacles of a social and psychological character, as for instance, ancient prejudices, nomadism — 50 per cent of the population is nomad — with its seasonal migrations, tribal and land taxes, etc.

Agriculture probably constitutes the most important branch of Afghan economy. Among the animals the fat-tailed sheep takes the first place, while the skins of sheep of special quality called "karakul" form the principal commodity of Afghan export. The number of "karakul" sheep totals at least 4 million. The prospecting and exploration of Afghanistan's natural wealth is as yet in its initial stages of development. There are indications of the existence of certain minerals, as, for example, coal, of mediocre quality and difficult of access; petroleum, discovered in 1938, is sufficient for the local needs and easy to 1


THE ISLAMIC REVIEW
exploit; iron, lead, copper, salt, marble, etc.

The problem of electrical energy constitutes one of the weakest points of Afghan economy, especially in the light of the needs of industrial and agricultural development. Hydro-electricity equipment is limited to 6,000 kilo-watts and requires the construction of at least two other stations of about 35,000 kilo-watts.

The precarious condition of transport and of the principal means of communication constitutes one of the most serious handicaps for the development of Afghan economy. There are no railways and only 3,080 kilometres of the wheel traffic roads, of which all are not available for heavy traffic at all seasons of the year. Owing to the mountainous character of the country the construction of bridges meets with great technical difficulties.

Handicrafts are highly developed: But, besides the manufacture of shawls and carpets, they are confined to family workers. Owing to the initiative of the late ruler of Afghanistan, Nadir Shah, who endeavoured to develop the national industry, about a hundred limited companies with the monopoly rights were founded for the production of textiles, cement, minerals, etc. After suffering a crisis during the last war they are now, with the support of the State Bank, apparently prospering.

The Afghan workers seem to adapt themselves easily to modern technique, but the lack of skilled workers is acute. A technical school is being started in Kabul with an American and Austrian staff. But the "re-education" of the workers involves a radical change in the social structure, because the development of agriculture has got to take into consideration the settlement of about 4 million nomads of whom some migrate every year beyond the frontiers of Afghanistan. The Government at Kabul will be unable to keep the nomads within its frontiers unless it can offer them some other activity to replace their nomad life. This problem emphasizes the programme of the programme of the economic development of the country.

As in other countries of the Middle East, the international trade of Afghanistan is balanced by the export of raw materials or semi-fabricated agricultural products and particularly of their speciality, the famous "karakul" or astrakhan. But the sale of this semi-luxury product is very sensitive to the economic state of the purchasing country. Since the transfer of the market from London to New York after the last war the Afghan products, expensive but of good quality, have suffered from competition from South Africa, which is gradually improving the quality of its products.

Immediately after the last war the United States occupied the premier place in Afghanistan international trade. But since 1948 Great Britain has again reappeared in the Afghan market. To this one must add that in the very near future the competition of Germany and Japan is to be expected. The transit through Karachi is the source of many technical and political difficulties. Because of these the Afghan trade was paralyzed in 1947.

As there are no official publications concerning finance or the circulation of money, it is difficult to form an idea of the exact economic state of the country. There is a certain amount of inflation, whose effect is not easy to evaluate. But since 1948 the Government has instituted some measures to limit it. The Treasury gets one-third of its income from the customs. The investments for the period 1949-1953, destined to cover the expenses of the plan of development, will amount to $110 millions, of which more than half has to be found abroad. The Government of Afghanistan is negotiating a loan from the Export-Import Bank. According to the opinion of experts "the recent financial past of Afghanistan offers sufficient guarantee for the renewal of the policy of credit".

Situated in the past between the two rival empires of the British Empire and Russia, the development of Afghanistan could not have full play. But to-day also Afghanistan is less than 250 kilometres from the Soviet uranium mines (Tuya Muyun and Kara Mazar, due S.E. of Tashkent). This emphasizes the importance of its geographical situation. The war stopped the economic development of Afghanistan, but since its termination the country has resumed its policy of modernization. An American firm, Morrison-Kundsen, has been entrusted with the construction of roads and dams.

England

THE MUSLIM SOCIETY IN GREAT BRITAIN

The All Prophets' Day.

On 2nd November, 1950, the Muslim Society in Great Britain were hosts to a very large number of guests of various religions at the Caxton Hall, Victoria Street, London, S.W.1. The day previous, November 1, was All Saints' Day in the English Calendar, and it was felt that if close on the heels of that celebration one were held by the Muslim Society entitled "All Prophets' Day", it would help to bring home to the non-Muslims in England Islam's broad-minded doctrine of honouring the prophets of other nations with the Prophet Muhammad as the last prophet. This special and unique feature of the teachings of Islam — the unity of spiritual life amongst peoples of the world — is more unknown than otherwise to non-Muslims.

In spite of the very heavy rain, almost of tropical intensity, which had fallen for the whole afternoon preceding the meeting, the number of guests was so large that the whole floor of the vast chamber was filled, and the upper gallery, seldom used, was also full.

Tea was served to the concourse by members of the Society, who were so rapid in their work that it was not long before the programme of speeches began. Before these, however, a Jugoslav Muslim, Mr. Hazim, of the Shah Jehan Mosque, Woking, recited verses of the 2nd chapter of the Holy Qur'an, "The Cow," an English translation of which had been distributed in leaflet form to the audience. These verses deal with the belief of a Muslim in all the prophets of God.

The principal speaker was Sheikh Muhammad Iqbal, the Honorary Secretary of the Society, and his theme was that real peace would not come to the world until mankind realized the necessity of putting spiritual above material values, and so came to look upon mankind as one brotherhood. In order to do this and also to combat the tendency towards loose living developing with materialism, it was necessary for mankind to discover a religion capable of being easily understood and capable of welding mankind into one vast brotherhood, thus sweeping away all distinction of class and colour. Sheikh Muhammad Iqbal went on to describe the main characteristics of Islam, from which it was plain that this religion had the necessary qualifications.

Several prominent representatives of other religions had been asked to attend the meeting as guests of honour, and after the termination of Sheikh Muhammad Iqbal's speech, they all spoke a few words emphasizing the necessity for placing spiritual values above material values if we were to hope to preserve any freedom of thought or of religion.

After this the large audience began to disperse, and it was quite clear from the remarks made on all sides that general satisfaction was felt at the idea of holding such a meeting, and it was hoped that it might be made an annual event.

THE ISLAMIC CULTURAL CENTRE

Sa'udi Arabian Princes.

On 7th November, 1950, the Trustees of the Islamic Cultural Centre, Regent's Lodge, Park Road, London, N.W.8,
THE BOSNIAN MUSLIM SOCIETY IN GREAT BRITAIN

There are in the United Kingdom about two hundred Bosnian Muslim refugees from Yugoslavia. The majority lives in Bradford and Derby in the Midlands. In the beginning of last year they formed a society with Mr. 'Asim Lepic as its first President and Mr. Emin Batlak as its first Secretary. The seat of the Society is at Bradford.

The Society is very active. Its members help each other, and also help their Muslim brothers in Displaced Persons' Camps in Austria and Germany with gifts. The Society meets once a week for social and religious activities for the furtherance of the cause of Islam. It is also interesting to note that the Bosnian Muslim Society has published a Muslim Prayer Book in the Croatian language for the use of the Bosnian Muslims whose knowledge of English is limited.

The Committee of the Bosnian Muslim Society is in touch with Bosnian Muslims in many other parts of the world, such as, Turkey, Egypt, Syria, the United States of America and Canada.

THE SHAH JEHAN MOSQUE, WOKING

The Woking Muslim Mission and other Non-Muslim Organizations.

The staff of the Woking Muslim Mission are working in close co-operation with the World Conference of Faiths, London, S.W.1, where they are invited to participate in their deliberations from time to time. For example, during the month of November, Mr. 'Abdul Majid, Editor of The Islamic Review, took part in one of their meetings on Sunday, 19th November, 1950, and Mr. H. Satric took part in a meeting which was held at the Caxton Hall on Thursday, 30th November, 1950.

The Imam is invited from time to time to certain conventions, receptions, etc., of international significance. For example, the Imam attended the reception given in honour of the Governor of Nigeria and his wife, Sir John and Lady Macpherson, which was arranged by the International Languages Club, East Croydon, Surrey, on Saturday, 2nd December, 1950. The Imam was also invited to attend the People's World Conference at Geneva. It will be recalled that in May, 1949, the Imam participated in the work of the Conference as one of its flying ambassadors with Lord Boyd-Orr.

Mr. Hamid Farooq.

The Woking Muslim Mission is also glad to have the cooperation of one of our young enthusiastic members, Mr. Hamid Farooq, the son of Maulana Muhammad 'Ali, the well-known translator of the Holy Qur'án. He is rendering voluntary service in connection with Friday Prayers and lectures which are held at Halton and Cranwell R.A.F. Camps.
The absurd and irreverent phrase of “Muhammad and the Mountain”.

The Woking Muslim Mission never misses an opportunity which arises out of some misrepresentation of Islam or the Prophet Muhammad, especially in the West. For example, recently our attention was drawn to an advertisement which appeared in The Economist, London, for November 25, 1950. A letter from the Editor of The Islamic Review was sent to the Editor of The Economist.

“By chance I happened to notice an advertisement appearing on page 878 of your Vol. CLIX No. 5596 dated November 25, 1950, inserted by or on behalf of L. Stern & Co., Ltd. This advertisement includes references to "Mohommet and the Mountain". As you must be aware, the Prophet Muhammad is the greatest figure in the religion of Islam, which is followed by over 400,000,000 of the world's population. The inferred allusion, which in itself has no basis of truth whatsoever, that Muhammad was a pretender, is in very bad taste, and can only give offence to any Muslim who happens to read this issue of The Economist.

“IT may interest you to know that a similar allusion was made by the Deputy Secretary-General of the United Nations Assembly in one of his broadcasts, wherein Sir Muhammad Zafarullah Khan, Minister for Foreign Affairs of Pakistan, lodged a protest against the use of this phrase. The Deputy Secretary-General, with very good grace, withdrew his remarks and apologised for having unwittingly given offence.

“A reference of this nature, dealing with the Prophet of one of the three great religions of the world at the present day, should find no place in your publication, and I should be grateful if you would draw the attention of your advertising agents and the advertisers concerned to this matter, and so endeavour to prevent a recurrence of such bad taste in advertising matter.”

The following reply was received:

“Your letter addressed to The Economist concerning the advertisement which appeared in that paper advertising the products of Messrs. L. Stern & Co., Ltd., has been passed on to us, as the Advertising Agents of this Company.

“We appreciate the point you make in your letter, and can assure you that this advertisement will not appear again.

“It is the duty of every individual Muslim who comes across such misrepresentations to object in a similar manner, and by this means to make the Western world conscious of the existence of Islam and of the respect it deserves.

Lectures.

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, addressed the Young Men's Christian Association, Leicester, on "Islam and Prayer", on 15th November, 1950. He spoke to a keenly interested and appreciative audience for about an hour. At the request of the chairman he prefaced his lecture with a short description of the history of the Shah Jehan Mosque, explaining the reason why the mosque was built at Woking. The learned speaker in his speech pointed out that Islam, an ideology, which guided the entire life of the Muslim without any distinction of race, colour, social status, etc., was based on the faith and belief in the existence of the One Universal God. In explaining the function of prayer, the speaker stressed in detail the realization of the divine in man through prayer. He supported his view by the testimony of the human race and the experience of the whole of humanity. He then mentioned the different objects of prayer as envisaged by Islam, and conditions which were necessary for the acceptance of prayer, and how a Muslim was made to realise the presence of God throughout his everyday life.

During the question hour, points dealing with the position of Jesus Christ, the institution of priesthood, the consecration of places of worship, etc., came under discussion.

The question dealing with the Bible and the Qur'an being the revealed words of God and their texts, was discussed in detail, and it was made clear to the audience that the text of the Qur'an, in contrast with that of the Bible, existed to-day in its original pristine purity, and there was absolutely no chance of any kind of interpolation creeping into its text, as the whole of the Qur'an existed not only in the written form, but was also preserved in the hearts of thousands of Muslims who had always, from the time of its original revelation to the present day, committed it to memory.

Dr. S. M. 'Abdullah, Imam of the Mosque, addressed a small gathering of members of the National Adult School at Tadworth, Surrey, on Friday, 8th December, 1950. He spoke for about an hour on the question of "The Life and Character of Muhammad", which was followed by questions and answers for about half an hour.

On Sunday, 10th December, 1950, a party of about thirty-five persons came to see the Mosque. This visit was arranged by the Workers' Educational Association. Khan Babadur Ghulam Rabbani Khan, while showing them round the Mosque, explained the institution of the mosque in general, and that of the Shah Jehan Mosque in particular, along with a short history. As desired by the visitors he explained some of the salient features of Islam, which was followed by a lively discussion. After the lecture, the whole party was entertained to tea by the Imam.

Visitors.

Among the many friends who visited the Shah Jehan Mosque during November, 1950, may be mentioned the following:

His Excellency Dr. Muhammad Rum, Foreign Minister of the Republic of Indonesia;

The Indonesian Ambassador to the Court of St. James's and Madame Subandrio;

Mr. 'Abdul Hamid Isma'il, Managing Director, Pan-Islamic Steamship Co., Ltd., Karachi; and,

Mr. Inamullah Khan, Secretary, The World Muslim Conference, 343, Nazareth Road, Karachi Pakistan.

New members of the World Brotherhood of Islam.

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

Mr. Nathan Jones, 1927, N. Ringgold Street, Philadelphia, U.S.A.;

Mr. Clarence S. Hollis, 1005, Locust Street, Camden, N.J., U.S.A.;

Mrs. Daisy Hollis, 1005, Locust Street, Camden, N.J., U.S.A.;

Miss Mary Esther Hollis, 1005, Locust Street, Camden, N.J., U.S.A.;

Mr. Charles Howard, 213, Benson Street, Camden, N.J., U.S.A.;

Mrs. M. M. Stacey, c/o Miss P. Scott, H.T.O. Docks Post Office, Southampton, England;

Mr. Nicholas M. Vasilatos, 716, So. Carondolet Street, Los Angeles, California, U.S.A.;

Mrs. Joyce E. Mia, 52, Stanhope Street, Liverpool 8, England; and,


The Qur'an and Hadith Discussion Group.

The staff of the Woking Muslim Mission continue to give the benefit of their knowledge and experience by delivering lectures on the Holy Qur'an and Hadith at the Saturday afternoon socio-religious gatherings of The Muslim Society in Great Britain at 18, Eccleston Square, London, S.W.1. These gatherings are becoming increasingly popular, and even during inclement weather they are attended by many persons, who seem very keen on learning more about their religion and its practical application in everyday life. One of the most popular points of dis-
cussion is: "What is the reason for the present degenerated state of the Muslim world?". The conclusion that has been drawn from discussion of this problem is that until the people who call themselves Muslims really begin to practise Islam in their everyday lives, no solution will be found, but that the practice of the principles of Islam in their widest sense will be in itself the solution of the international problem so far as the Muslims are concerned.

**Pakistan**

**The Annual Session of the World Muslim Conference, Karachi, in February, 1951.**

The World Muslim Conference came into existence as a result of the Inter-Islamic Conference held in Karachi in February, 1949. The aim of the organization is to present and interpret the culture of Islam to the world and to provide a forum of expression for the Muslim world on questions of interest to the Muslim peoples in all countries. It further aspires to establish a cultural homogeneity among the Muslims of the world, who number about 400 millions.

The permanent headquarters of the organization are located in Karachi. It has fifteen branches in all parts of the Muslim world from Jakarta in Indonesia to Ankara in Turkey. The Conference believes that in this critical period of world history, when the ideological allurement of certain materialistic creeds actuates its adherents to undermine the peace of the world, the Muslims are confident that the way of life prescribed for them by Islam offers a great hope for strengthening and maintaining the basic ideals of human equality and social justice. In order to foster closer cultural relations between the Muslim countries, the World Muslim Conference has undertaken to publish books and periodicals on various subjects, and endeavours to arrange the exchange of teachers and students and goodwill missions between the various parts of the Muslim world.

The next Annual Session of the World Muslim Conference will be held in Karachi in February, 1951. It will be attended by delegates from all over the world. There will be special sessions for women and the Muslim youth. An important feature of the Conference will be the organization of an International Islamic Exhibition.

The Conference will be opened by the Prime Minister of Pakistan, the Honourable Liaquat Ali Khan. The first session will be presided over by the Grand Mufti of Palestine, Mufti Muhammad Amin al-Husaini, the second session by the President of the Muslim League of Indonesia, Dr. Sukman, and the third session by Ahmad Hamdi Alseki, the Head of the Religious Affairs of Turkey. Madame Mah-i-Munir Nafs Ijaz, the wife of the Minister of Education of Iran, will take the chair at the Women's Session.

**Tribute to the people of Pakistan.**

Six members of the World Bank Mission, led by Mr. George Burgess, toured Pakistan during the latter part of the last year to find out if Pakistan's development projects fitted into its economy. Before leaving Pakistan, Mr. Burgess issued a statement paying tribute to the constructive energy of the people of Pakistan. The statement reads:

"During our stay here and our visits to East Bengal, Punjab, Sind and the North-West Frontier Province the members of the International Bank Mission have been greatly impressed with the progress that has been made during the last three years, particularly in view of the terrific suffering and handicaps which existed following the creation of Pakistan.

"Only courage, earnestness, hard work, patriotic fervour and unity of purpose could have brought the country so far.

"Pakistan's leaders, in and out of government, realize that the time is now approaching when this zeal and spirit of self-help, which has brought the country this far, must continue to be applied to increasing the wealth of the country. This requires, as all know, the expansion of the agricultural and industrial potential of Pakistan.

"In my humble opinion this can and will be done. Not only will it be done in the conception, planning and construction of numerous enterprises but in the equally important field of efficient organization and operation. This last will involve the training of great numbers of citizens and will require the wholehearted co-operation and support — financial and otherwise — of the entire nation.

"It is with regret that I leave the many good friends I have made. We have had many informative talks and received much information concerning Pakistan's economy and development projects. In consequence, before all of the mission's members leave, we will be well prepared to draw up the report for the consideration of the Bank's management.

"We have investigated the individual projects and can state they fit together into a constructive and well-conceived programme that will greatly benefit the internal economy and foreign trade of Pakistan...."

**The Prime Minister opens Peshawar University.**

At one of the most colourful ceremonies ever held in the North-West Frontier Province, the Prime Minister of Pakistan, Mr. Liaquat Ali Khan, performed the opening ceremony of Peshawar University on the 1st of October, 1950.

In his inaugural address Mr. Liaquat Ali Khan said that the event was an "important landmark" on the road to progress for the Frontier Province. The Prime Minister hoped the University would prove a "blessing not only to this province but to the whole of Pakistan".

The ceremony took place at the Islamia College, Peshawar, which was founded by the late Sahibzada Abdul Quayyum Khan in 1914 with the desire of developing it to be a University for the North-West Frontier Province.

**Wool grading in Pakistan.**

A plan for the grading of wool exportable to foreign countries is under active consideration by the Pakistan Government. The total production of wool in Pakistan is estimated at about 28.70 million pounds during the current season, of which an appreciable quantity will be of fine quality suitable for the manufacture of broadcloth, and second-class tweed.

Pakistan is expected to hit an all-time record by exporting over 25 million pounds of wool during the current year. The average export of raw wool from Pakistan has not exceeded more than 20 million pounds yearly.

Nearly 20 million pounds of wool valued at 27,500,000 rupees was exported to foreign countries during the period from January to August, 1950.

In spite of the non-devaluation decision of Pakistan, the demand for Pakistan wool has increased considerably, and the price has gone up from 100 rupees per maund (82 lbs.) last year to 250 rupees per maund (82 lbs.) this year. The position is likely to improve further, as India has imposed a ban on the export of wool, and China is temporarily out of the world market.

**East Pakistan Industrial Centre.**

The foundation of East Pakistan's most important industrial centre has been laid on the banks of the River Sitalakshya, about four miles from Naraqangani, where construction of one of the three jute mills to be built in the area commenced in October, 1950.

The initial supply of power has been arranged by the Provincial Government at a cost of 1,100,000 rupees by a connection between the Dacca and Dhakeshwari Power Stations.
Orders have been placed for a 7,500 kW diesel engine to be installed there, and plans are under consideration for another thermal power station which will supply 20,000 kW of electric power to meet the increasing needs of the area.

Machinery for the first jute mill is expected by the end of January, 1951, and by June, 1951, 2,000 workers will be operating 500 looms. The number of looms will be eventually raised to 1,000, which will be the highest capacity of each of the three mills.

The raw material required by the mills is calculated at 800,000 bales per year — about one-eighth of the Pakistan total jute production. They are planned to turn out 150,000 tons of manufactured goods each year with a market value of 160,000,000 rupees. Of these goods roughly 60 per cent will be exported, and the rest will be for home consumption.

Russia

RUSSIA (UZBEKISTAN)

Ancient Uzbek Scientific Manuscript.

A unique document has been discovered among the collections of still unstudied ancient manuscripts kept in the Institute of Oriental Studies of the Academy of Sciences of the Uzbek S.S.R. It is a hitherto unknown work of the great chemist of the medieval East, Abu Bakr Muhammad al-Razi (865 to 925 C.E.), a book entitled Secret of Secrets.

The manuscript, which was transcribed in the Arabic language in 1550 on Samarkand semi-silk paper, is well preserved. It is a work on the operations necessary to obtain various substances and alloys by methods several times faster than those known before Razi. For the first time in the history of chemistry he describes a reverse process — how to obtain the original materials from the finished product.

Ubaidulla Karimov, a scientist who is a member of the Institute's staff, is working on the translation of Razi's work.

Turkey

Lessons in Religion in Turkey.

According to a recent decision of the Turkish Government, religious instruction will henceforth be compulsory in all the primary schools in Turkey. However, as the Turkish Constitution is fundamentally secular, letters of approval will be required from parents to the effect that they agree to their children attending classes in religion.

On the 26th of November, 1950, the Libyan National Assembly at its inaugural meeting proclaimed its own existence and its desire to have the Emir Sayyid al-Idris al-Sanussi of Cyrenaica as King of all Libya, under the presidency of the Mufti of Tripoli, Muhammad Badhman al-'Alam. The Libyan State will be born on January 1, 1952

In our picture His Highness the Emir Sayyid al-Idris al-Sanussi (fourth from left) is seen on the steps of a building at Benghazi, with some Cyrenaican notables.

It is generally believed that no parents will like their children to be deprived of these lessons.

Lessons in religion are given some importance as a result of their being compulsory, and scholars not securing the minimum marks will be liable to be kept back for another year in the same class. This fact is being taken as a sign of the concern of the Government in the matter of instruction in religion.

Turkey's Relations with Muslim Countries.

At the annual opening session of the Grand National Assembly of Turkey, the President of the Republic, M. Jelal Bayar, referred to the relations of his country with the other Muslim countries. He said: "Our relations with our fraternal neighbour, Persia, bear a quality of friendship. Our political relations depend on several treaties, while our commercial relations are improving day by day. These close relations between the two countries are by no means derived from the necessity of their mutual politics but are a natural result of the common feeling between the two brother nations.

"Meanwhile, we are not sparing any effort to develop the existing co-operation and friendship between the two brother nations — Turkey and Afghanistan.

"Here I would like to indicate that the pact of Sa'dabad is a factor of peace and stability in this part of the world and this truth will be better understood in time.

"After joining the group of independent States, Pakistan, India and Indonesia have been expressing their friendship for our country at various opportunities. We feel the same for these countries.

"The settlement of peace and stability in the Middle and Far East is our first wish. It is our cordial desire to improve every day our connections with the Arab countries with whom we lived together for hundreds of years. Our politics are based on mutual respect and sympathy. The one hope of the Turkish Republic is to see the realization of the progress of these countries in every way."

New Submarines for Turkish Navy.

Two U.S. submarines were transferred to the Turkish Navy on November 16, 1950. The Blower and Bumper (renamed the Dumlupinar and Canakkale), each of 1,800 tons, will join the 1,280 ton submarine rescue ship Bluebird, which was transferred to the Turkish Navy in August, 1950, under the programme for American military aid to Turkey.

With the addition of these new units, the Turkish Fleet would gain increased power, enabling it to fulfil more efficiently
its duties in the resistance against aggression. It assumes a greater contributory role in the safeguarding of peace and stability.

Turkey's Welcome to Visitors encourages Travel Trade.

The Turkish Government continues to be particularly interested in promoting and facilitating travel to Turkey. To this effect it has resorted to the following ways and means: Agreements have been concluded with the 46 countries, including the United States of America, permitting local consulates to issue visas without consulting the foreign ministries concerned; customs formalities have been simplified; special courses have been opened to train well-educated personnel to act as guides and interpreters; roads and highways are being improved; and, the Government is guaranteeing domestic and foreign investments working to promote development of the tourist trade by way of private enterprise, etc.

The building of a large and modern hotel at Istanbul is receiving the immediate attention of the Government. Smaller but equally suitable accommodation and services in other centres of scenic and historical interest in Turkey are also being planned. Turkish transmitters are broadcasting daily programmes in twelve foreign languages to acquaint prospective visitors with the countless attractions which Turkey has to offer.

Turkey working to double Corn yield.

Excellent progress is reported in the application of the comprehensive corn development programme initiated in Turkey last spring designed to increase, and eventually to double, Turkey's production of corn.

The first Corn Improvement Conference which met in Ankara in October, 1950, was attended by agricultural experts from ten of Turkey's major agricultural field stations. They went over the results of the past season, and charted next year's programme.

It is believed that Turkey can double the corn yield on its 1,500,000 acres of corn land. This is being made possible by the use of modern mechanization on farms, better fertilization, and by the use of adapted corn hybrids such as U.S. 13 and Wisconsin 641-AA, which are suitable for growing in Turkey. These will be used for experimental planting next spring by farmers in 1,000 Turkish villages.

WHAT OUR READERS SAY . . .

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

THE VALUE OF THE ISLAMIC REVIEW

Bibliothèque de la Chambre des Deputies Hellenique, Athens, Greece.
8th November, 1950.

Dear Sirs,

Your Review has been placed in the Reading Room of our Library, which is at the disposal of the public. We hope you will keep sending this interesting Review continuously. This is a valuable magazine and will help very much to improve the relations between the Islamic world and Greece.

Sincerely yours,
N. V. RIOS,
Director of the Parliament Library.

* * *

The University of Tabriz,
Faculty of Letters,
Tabriz, Iran.
4th December, 1950.

Dear Sir,

I received a copy of The Islamic Review and its enclosed letter of October, 1950. I thank you very much indeed for awarding us a free gift of one year's subscription of this magazine. A proper place will be given to your Review in the reading room of our Faculty, and it is sure that the attention of our staff, students and others will be drawn to it.

I have examined it myself and have found it immensely interesting. The topics with which you dealt were of utmost interest and profoundly discussed. The true spirit of Islam was clearly moving through its pages. Being a Muslim and heading an Islamic cultural institution, I want to express my deepest appreciation for producing such a great work which, among other things, will surely create a better understanding and strengthen the ties of unity among Muslim countries.

We have also decided to put your name on our mailing list and the publication of our Faculty Nasrîb Jâned-Kâled-e-Adabiyaat-e-Tabriz will be sent to you without any charge. We hope you will find it useful.
Al-Salamu 'alaikum wa 'ala 'ibad Allah al-Salihene.

Yours very sincerely,
Dr. M. TALIMI,
Dean, Faculty of Letters.

* * *

A CONVENTION OF MUSLIM STUDENTS IN GREAT BRITAIN ON JANUARY 28, 1951

Muslim Students' Association,
Islamic Cultural Centre,
Upper Park Road,
Manchester 14,
England.
November, 1950.

Dear Brother in Islam,
Assalamu Alaikum

It is intended to organise once a year a Conference of Muslim Students in Great Britain. You will agree with us that such a Conference will help a great deal in bringing together once a year all Muslim students from all over the United Kingdom with the hope that Muslim students from various studying Centres will have the opportunity of meeting, knowing each other, and the facility of interchangeing their views and opinions on various problems facing the Muslims. This Conference, apart from the social activities, will provide a topic of discussion on one particular aspect of a Muslim problem.

This Union has long been required, and only "A Federation of Muslim Students in Great Britain" can bring this about. It is necessary therefore to create a "Federation of Muslim Students" or a "League of Muslim Students" or such like body who will undertake to organise these yearly Conferences.

THE ISLAMIC REVIEW
A one-day Convention of Muslim Students in Great Britain will be held in Manchester on Sunday, 28th January, at the Islamic Cultural Centre, under the auspices of the Muslim Students' Association, Manchester.

The object of this Convention is to take the resolution of, and drafting "A Covenant" to form "A Federation of Muslim Students in Great Britain". The Convention will start at 2 p.m. sharp.

CONFERENCE COMMITTEE.

* * *

THE FUTURE CONSTITUTION OF PAKISTAN

65, St. Mary's Mansions, Park Place Villas, London, W.2.

Dear Sir,

3rd December, 1950.

It is with the subjective interest that I read through Dr. Qureshi's article on "The Future Constitution of Pakistan".

First, it is not possible for me to convince me that the Pakistani nation which, before its emergence claimed to be in possession of an ideal constitution drafted to suit all times, 1,400 years ago, should require so much time as the Pakistan Constituent Assembly has thought under the pretexts of the "gigantic problems".

Secondly, in this world of to-day, where general discontent among the masses and chaotic administration prevails, the need for the inherent cosmic force of moral values is widely felt more than ever before with a view to creating an enduring atmosphere of universal brotherhood among the different sections of peoples all over the world. But moral in its general appeal is above all the man-made religious barriers. It is emphasised in Christianity, Buddhism or Hinduism with no less vigour than in Islam, and therefore it seems to me that the claim of Dr. Qureshi that "... 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 which can make a contribution to the welfare of humanity can be one which is based upon the principles of Islam" has very little significance.

Yours sincerely,

A. RAUF MOHAMED.

* * *

JUGOSLAVIAN ROMAN CATHOLICS AND MUSLIMS

219, Walton Road, Woking, England.

20th November, 1950.

Dear Sir,

I would like to draw the attention of the Muslim world, through the medium of your columns, to the intolerance and persecution of the Muslim refugees from Bosnia, Jugoslavia, by the Croatian Catholic authorities.

During World War II, from 1941 to 1945, the Croatian Catholic Government indulged in much discrimination and persecution against the Bosnian Muslims, during the existence of the so-called Independent State of Croatia, into which the Bosnian Muslims were forced by order of the Hifleric régime. This Catholic Government in many cases forced the Bosnian Muslims to become Catholics against their will in order to ensure their life and liberty as ordinary citizens.

This persecution was also practised in the Displaced Persons' camps on the Continent. For instance, in 1946, a young eighteen-year-old Bosnian Muslim, Erven Corobicvic, wished to marry a Croatian Catholic girl, with whom he was very much in love. Before he was allowed to be married, he had to be baptised a Catholic, to which he submitted in order to marry the girl of his choice.

Another case to illustrate this state of affairs is that of Rasim Secic, a Bosnian Muslim who married a Croatian Catholic girl in a D.P. camp at Traun/Linz, Austria, in 1946. This union was blessed by the arrival of a baby daughter. Now this family has emigrated to Chile, and the Croatian Catholic Religious Orders in Chile have influenced the Government of Chile, also Catholic, either to compel the Muslim husband to become a Catholic and so enable the family to live together as a single unit, or else the husband and wife and family will be forcibly separated and the marriage declared null and void. Rasim Secic and his wife were married in Austria according to the Austrian civil law, and the marriage was also solemnized according to the Sharia law.

This action is typical of the autocratic attitude of the Roman Catholic Church throughout the world, under the jurisdiction of which there is no freedom of thought or action. The cases cited above are only two of many examples of discrimination against Bosnian Muslims who did not enjoy equal rights as citizens with individuals of the Catholic faith in the 1941-1945 Independent State of Croatia. Hundreds of similar examples can be quoted to illustrate the intolerant actions of the Croatian Catholics during the last eighty years against the Bosnian Muslims.

Many young Bosnian Muslim refugees living together with Croatian Catholics in D.P. Camps on the Continent under pressure of their influence have nominally adopted Christian names simply to escape from this "slavery" and to take refuge in a country where the rights of the individual are respected. Many of these unfortunate people have emigrated to Argentine, Venezuela, Chile, etc., in search of freedom.

Yours sincerely,

MIRZA MANSOOR, a Bosnian Muslim.

* * *

ARAB REFUGEES IN PALESTINE


1st December, 1950.

I was much interested in the extract from Miss Padwa Tokan's poem on the Palestinian refugee published in the article by Dr. Khalisi in the December number of The Islamic Review. I wonder whether the attention of your readers has ever been called to the splendid work which is being accomplished by another Muslim lady of a well-known Palestinian family, Miss Hind Huseini. I have had the pleasure of seeing her work and can speak from personal knowledge of its value. The massacre of Deir Yasin, Miss Hind Huseini sought to provide a refuge in her family house in Arab Jerusalem for about 50 small children. The number has now reached well over 100, but unless financial help is forthcoming, this splendid work, so desperately needed at this time, may have to close down. It is an ideal home, where half-starved and broken-hearted children have found a mother's care and happy family life. It is a very beautiful sight to see Hind with her children playing with them, teaching them, supervising their meals, putting them to bed, assisted by a loyal and devoted group of helpers, paid and voluntary. Only a day or two ago, news reached me that the home will have to close unless more permanent financial support is secured. Are these children without parents, who have found happiness and a mother's love and care, to be set adrift to find their way with countless others into the life of a refugee camp where they must necessarily become lost in the crowd.

It is possible that your readers may already know of this work and be already helping, but I venture to call attention to this dire need just because the matter is so urgent.

Yours faithfully,

MABEL C. WARBURTON.

JANUARY, 1951
O Turkish Youth!

It is your first duty to protect and keep the Turkish Republic and Independence forever.

This is the only basis of your existence and your independence; for it is your most precious treasure. Even in future you may face some danger either from inside or from outside, that intends to deprive you of your treasure. If one day you are called upon to defend your independence and the Republic, you shall not even for a moment hesitate to fulfill your duty, no matter with whatever conditions or impossibilities you are confronted. The conditions or possibilities might occur in a most inconvenient manner. The enemies who assault your Republic and liberty might be glorying in victory. Every tower of your fatherland might be conquered either for force or by deception; all arsenals of your country might be occupied; the armies might be completely dispersed and every part of your country might be actually invaded. Moreover, to worsen the situation, the power might be in the hands of the ignorant or traitors. Also they might unify the interest of their own selves with the political aims of the invaders. The nation might be ruined and powerless under misery and pressure.

O Turkish child of the future generation!

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