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Between Ourselves

The Cover

The picture on the cover is that of the interior of the Badshahi Mosjid (The Imperial Mosque) at Lahore, Pakistan. This Mosque was built by the greatest Mughul Emperor, Aurangzeb (1658-1707 C.E.).

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THE

ISLAMIC REVIEW

AUGUST, 1951

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To our Subscribers in South Africa: Mr. Ahmad Esat is no longer authorised to receive subscriptions on our behalf. All remittances should in future be sent direct to the Manager, The Islamic Review, Woking, England.

THE ISLAMIC REVIEW
WANTED — A RE-INTERPRETATION OF MUSLIM HISTORY

It was in keeping with the spirit of the times in which fast means of communication overshadow everything else when we read a few weeks ago in the Times (London) an account of the Middle East that the Ministry of Education of Iraq had sent a memorandum to the Cultural Attaché of its Legation at Cairo, Egypt, about exploring the possibilities of widening the scope of cultural relationship between Egypt, Iraq and the rest of the Arab Muslim world and the ways and means of strengthening the ideological ties between all of them. It was interesting to read in the memorandum that it supported the view that this aim could be achieved in large measure if it was realized that the rewriting and re-interpretation of the history of Islam had in the world of to-day, which is, so to say, shrinking more and more every day, becoming increasingly imperative. The importance of this consideration assumes at once a special significance when we keep in mind that it is the Arab Muslim countries of to-day that suffer most from the blight of nationalism, which is antithetical to the basic preachings of Islam; for Islam, above all, inculcates a belief in the oneness of mankind and a brotherhood of man in Islam. That the world of Islam, in the Middle East in particular, should be divided into various nationalistic countries is, and always has been an anachronism to the teachings, ideals and mission of Islam. Therefore this memorandum, which could not have come soon enough, is welcome, and should receive the attention of sociologists, scholars and historians of the world of Islam, which once again after centuries of oblivion is coming into its own. The Muslims will fail to fulfiil their mission if in the midst of their other urgent anxieties they failed to appreciate the importance of rewriting and re-interpretating their history. The new generation of Islam must grow on a wider and broader understanding of the mission of Islam rather than upon a narrow and chauvinistic sectional outlook. To achieve this, the full meaning of the fundamental principles of Islam has to be grasped.

The Muslims have, if they ever mean to fulfil their destiny, to grow out of their un-Islamic sectarian way of thinking and living. Islam and sects are two irreconcilables. Where Islam exists there can be neither nationalism nor sects. Students of Islam know that it is not merely the simplicity and the clearness of its teaching that have contributed to its rapid and unparalleled progress but the methods it has adopted to impress on the minds of its followers a sense of their common life and of their brotherhood in the bonds of faith. For instance, it is in the institution of the daily prayer and yearly gathering at Mecca where the acts of worship all Muslims to whatever strata of society they belong learn to meet each other on equal terms. Besides, the payment of the legal compulsory tax, zakat, by every Muslim, is a constant reminder to him that "the faithful are brothers" (The Qur'an, 49 : 10), whatever the backslidings of the Muslim community of to-day is still very strikingly realized in its midst.

Intolerance towards each other by the various schools of Islam the which at best is the right nomenclature and which sometimes people in their ignorance describe as "sects" should be a thing of the past. For the Muslims, no matter where they are, have, unlike their Christian friends and others for that matter, one text of the Holy Qur'an, one conception of the Godhead and that of the relationship of the Prophet Muhammad to it. Never in the history of mankind were a people blessed with these overwhelming advantages conducive to creating the spirit of unity and tolerance than the Muslims. That the adversaries of Islam can even to-day point out that such outmoded distinctions as the Shi'a and the Sunni exist amongst the Muslims is not due to the misreading of the historical events by non-Muslims but directly due to Muslims themselves. There are no sects in Islam; for they can exist only where people of one community differ fundamentally. Amongst Muslims there are no fundamental differences. The schools of thought are not the same as sects. Every now and then efforts have, no doubt, been made, especially by the renovators, mujaddids, that appeared in different Muslim countries at various intervals, yet the fact remains that their labours remained invariably localized and restricted in their influence. Lack of proper and rapid means of communication was mainly responsible for this. Their ideas by the time they found their way to the far-flung parts of the world of Islam had already lost much of the initial vigour. Now the time has come when the thinkers of the world of Islam should put their heads together and go to the original sources of Muslim history, especially the earliest period, when the seed of disruption was sown in the body politic of Islam, with a view to reducing the now so disproportionately large part played by the differences resulting therefrom to their true historical estimate in the mental make-up of the Muslims of to-day and especially those of the future.

Many World Muslim Conferences are being conceived and convened to-day by the leaders of thought in the world of Islam. Everywhere their aim is to bring closer the component parts of the world of Islam, politically and economically. But despite the fact that the world of Islam is a more homogenous entity than any other single unit in the world, the tangible results will not be very much different from those which have hitherto been achieved during our long history. We should not lose sight of the fact that our adversaries will keep on exploiting our differences which, though definitely not of a fundamental nature, have come to assume this role as a result of our misleading of our own history and placing importance on subsidiary matters which by right should belong to fundamentals.

If it is a verity that no nation has a right to exist as an entity if it breaks away from its past, it is also equally true that Muslims can never expect to hold their own, more especially in the climate of to-day, if they do not try to get rid of all those ideas and concepts which do not permit of the healthy growth and full play of the fundamentals of their religion. This perhaps is one of the meanings of the well-known verse of the Qur'an which reads: "Verily God does not change the condition of a people if it does not change itself first." (13:11).
By the Light of the Qur’an and the Hadith
The Qur’an and the Hadith on some Social Aspects

By MUHAMMAD ‘ALI, M.A., LL.B.

The Dignity of Labour.

In the Islamic social order, the highest place of honour is given to labour. "No one eats better food than that which he eats out of the work of his hand," the Prophet Muhammad is reported to have said (Bukhari). And he added: "The Prophet of God, David, ate out of the work of his hand." Even the tending of goats for remuneration is considered honourable, the Prophet Muhammad himself doing this work in his earlier days (Bukhari). His companions did not disdain the work of a porter (Bukhari), and they were advised to earn their livelihood, if necessary, by bringing 'a bundle of firewood' on their backs and sell it in the market (Bukhari). The humblest work carried with it a dignity; those who followed the profession of a butcher or a seller of meat, a goldsmith, a blacksmith, a tailor, a weaver or a carpenter, were looked upon as honourable members of the society (Bukhari). The Prophet Muhammad himself did the work of mending his clothes or his shoes, milking his goats, cleansing his utensils with his own hands, and though he occupied the high dignity of a spiritual teacher and a ruler at one and the same time, yet within his house he helped his wife in her household work (Bukhari). Women, too, did work of labour like men.

The master and the servant are two contracting parties: one is not higher than the other in status.

Withholding the remuneration of a labourer is denounced in the strongest terms: "On the day of resurrection I shall be the adversary in dispute of a person...who employs a servant and receives fully the labour due from him, then does not pay his remuneration" (Bukhari). On the other hand, it is an act of great virtue to invest the unpaid remuneration of a labourer in a profitable business, so that it should become abundant wealth (Bukhari). The basic rule is laid down in the Holy Qur’an that the servant shall do his work faithfully and to the best of his ability, and that the master shall pay him fully for the service rendered (28:25, 26). The servant must be treated on a perfect basis of equality in all other matters, so much so that he may dine on the same table with his master (Bukhari). The master and the servant are, in fact, considered to be two contracting parties, and the one not considered to be higher in status than the other, simply on account of this relation (Bukhari).

Wealth according to the Qur’an is the means to an end.

The outlook of Islam on wealth is quite different from that of the modern civilization which considers it as the be-all and end-all of life. Economic gains have a secondary place in Islam, duty to God taking precedence of all other duties. "People used to buy, and sell, and carry on trade," we are told in a tradition of the Prophet Muhammad, "but when it was the turn of a duty out of the duties imposed by God, neither merchandise nor selling diverted them from the remembrance of God" (Bukhari). The Holy Qur’an speaks of the activities of Muslims in similar words (24:37). Islam gives wealth its rightful place as the means to an end: "Your wealth, God has made it for you a means of support", and it is therefore not to be wasted by handing it over to the weak of understanding (4:5); it should not be squandered wastefully (17:26) or spent extravagantly (25:67). But possession of wealth does not necessarily carry honour with it, nor does any disgrace attach to being in straitened circumstances (89:15, 16).

Wealth is the fruit of labour, according to the Qur’an.

Again, wealth is considered as the fruit of labour, and every-
ISLAM AND THE ABOLITION OF PERSONAL OWNERSHIP OF PROPERTY

Private Property in Islam is a Trust from God

By MUSHIR HUSAIN KIDWAI

The fundamental difference between the Islamic and Bolshevik abolition of personal ownership of property.

The question of the abolition of personal ownership of any property is not only the most contentious of Bolshevik reforms, but also considered to be the most novel and revolutionary, so much so that all the Muslim writers, though sympathetic or otherwise towards Bolshevism, consider the abolition of private ownership to be un-Islamic. Even learned Muslim theologians have done so.

The abolition of private property is not quite new. It is a historic fact that centuries upon centuries ago a king named Mazdak in Iran abolished all personal property. Because Mazdak was before the time when the emancipator of women, Muhammad, was born, woman was also considered to be the private property of man — if unmarried, that of her father or guardian, when married, that of her husband.

Fortunately this kind of degradation of women and exaggeration of the abolition of private property was never repeated. Never before, however, was it given a trial so forcefully and extensively as it has been experimented in Russia since 1917.

As a matter of principle, Islam, over thirteen centuries ago, anticipated this advanced social revolution also. It abolished personal ownership of property in theory as well as in practice. But it did this in its own way. The sanction behind all its reforms and revolutions was moral, not physical.

In his Roads to Freedom, Mr. Bertrand Russell has said: "The ultimate goal of any reformer who aims at liberty can only be reached through persuasion". Bolsheviks have found how difficult this reform can be even by the use of force.

Every man has a natural love of property. The very idea that such and such a thing is one’s own gives special satisfaction to the heart. Bolsheviks can become callous to this human instinct. They can use force. Muhammad was a Prophet. He was a Moral Teacher. He could not be callous or violent. For this reason his effort was to get rid of the evil and the wrong and the totally selfish use of property even if under certain circumstances it could not be abolished altogether. But he basically aimed at the total abolition. In theory the very root of all personal ownership was cut by vesting the ownership of everything, big or small, in God.

The meaning of the Islamic phrase, “owned by God”.

The Qur’an repeatedly says: “To Him belongs all what is in heaven and all what is in the earth” (2:255). So all what a man possessed or could possess was owned by God. "Owned by God" in the vocabulary or ideology of Islam means “owned collectively by the whole of mankind”.

In the early days of Islam also Abu Zarr Ghaflari was almost alone in his views in respect of Kanûn (wealth and property). And this in spite of the fact that even one who knows the ABC of Islam knows that it has laid down as its fundamental law that everything belongs to God; that He indeed is the real owner of each and everything in this Universe. Those Muslims who are very orthodox will not waste even water in their ablutions because they believe that they will have to give an account of that extravagance on the "Day of Judgment" as the water they use is not theirs. It was only in trust with them for its proper uses. One’s house or land or clothes are not really one’s own. They are God’s. The person possessing is only holding...
it in trust from God. He must not spend it wrongly. If he does he will be held responsible by One Who sees everything. Who knows everything. Man will have to give an account of everything in his charge for the time being. Everybody knows how very great is the responsibility of a trustee in making use of any trust property. The same care should be taken in using anything in possession of anybody. The best use of everything given in trust is to use it for the person giving it in trust. That is, every property possessed by any person for the time being should be spent, as far as possible, in ‘the way of God’, i.e., for the good of humanity — for the public good. Thus Islam has gone ahead of even Bolshevism in abolishing personal ownership or in making all people share in the property. And how beautifully this has been done! Private property is a trust and can only be used for the good of the people, in social service.

The rule has been laid down:

“O you who believe, do not devour your property among you falsely” (The Qur'ān 4 : 29).

The most difficult task before the Prophet Muhammad was to take out from the minds of his nation the natural love for property so that every person may really be able of his own free will to use the property which he possessed as if it were a trust property from God Himself given in his custody. So Muslims were warned:

“...Wealth and children are an adornment of the life of this world, and ever-abiding works are better with the Lord in reward and better in expectations” (Ibid 18 : 36).

And again:

“...If your father and your sons, and your brothers, and your kinsfolk, and the trade, the dullness of which you fear, and the dwellings which please you, are dearer to you than God and His Messenger and fighting in His way, then wait till God brings our His Command, and God does not guide the transgressing people” (Ibid 9 : 24).

The result of such peaceful preaching and persuasion was the same as Bolshevism achieved in Russia only after the use of much force and after having caused much unhappiness and misery.

Among the early Muslims all property and wealth lost its charm — their attachment to private property was gone. Wealth gave neither power nor prestige nor even much comfort, as all lived a simple strenuous life. In the Prophet’s own lifetime there was a group of Muslims in Medina who were absolutely propertyless. The members of the group, called Ashab al-Suffa, used to be engaged in teaching or in some other work. They were the highly honoured guests of other Muslims turn by turn who fed them and sheltered them as they had really nothing of their own. Yet the richest and proudest men in the land respected and honoured each one of them.

**Amongst early Muslims possession of wealth gave no advantage.**

In Muslim society wealth, even nowadays, does not count for very much. Professor Vambery of Hungary (died 1913) told me himself that for years and years he had lived in Muslim lands without a penny in his pocket, yet he was honoured and respected and his wants were supplied to him as if he was the richest man in the country.

Among Muslims the possession or hoarding of wealth and property gave no advantage, no honour, no position, no privilege. On the contrary they were told:

“Those who spend their property, night and day, secretly and openly, they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve” (The Qur‘an 2 : 174).

All those who possessed any property were commanded:

“...And give away your property for the love of Him (i.e., for the public good without any selfish ends) to the near of kin and the orphan, and the needy, and the wayfarer, and those who have to ask for it, and for the emancipation of captives” (Ibid 2 : 179).

Such teachings of the Prophet Muhammad were not in vain. They went to the heart of his disciples who tried to live by his injunctions and advice and to follow them both in letter and spirit.

His disciple, cousin and son-in-law, Ali, gave away all his property for the benefit of the public, and few others, half of all they possessed, including one shoe of the pair.

Few indeed were men in those days who would not feel ashamed if they possessed much wealth while their fellow citizens needed it for their necessities of life. Wealth and property increased responsibility and burden.

The Qur‘an vehemently denounced those who amass wealth and then lock it up” (20 : 18). It blessed “those of whose property a due portion is for him who asketh, for him who is propertyless (mabrur)” (70 : 24, 25).

The Prophet Muhammad saw to it always that he himself and all his nearest and dearest relatives were the first to act up to what he preached. Whatever orders he had to promulgate he informed members of his family first.

He himself used to give away in the evening anything he possessed in the day to the extent that there was hardly anything left even for the evening meal.

**In Islam all belongs to God.**

In Islam there was no question of “Render therefore unto Caesar the things that are Caesar’s and unto God the things that are God’s”. Nothing belonged to Caesar. All, all, all belonged to God.

The most remarkable point in this connection is that Islam did not only theoretically abolish private and personal ownership but did also put almost exactly the same limit to private property which the Bolsheviks have put and which raised such a hue and cry in all European countries.

Over thirteen centuries ago the unique Reformer, Muhammad, laid it down that:

“The son of man has no right to more than that he should have a house wherein he may live, and a piece of cloth whereby he may hide his nakedness, and a chip of bread and some water” (A Tradition of the Prophet Muhammad).

The rule laid down by the Prophet Muhammad regarding the distribution of property is as follows:

“He who has with him an excess of carrying animals let him give it to him who has none, and he who has an excess of provision, let him give to him who has not. The Prophet made mention of several other things so that we (who were present) realized that none of us had a right to anything we had in excess” (A Tradition of the Prophet Muhammad).
What was meant by "excess" has been made clear by the saying quoted before which limits private or personal property to a house to live in, some clothes to wear, and something for daily meals. Thus was ownership of property abolished not only in theory but also in practice. In Islam a lesser scope for individual property was put than what the Bolsheviks have. Even the Bolsheviks could not refuse that much to individuals.

The law of inheritance as given in the Qur'ān makes accumulation of the riches in the hands of the few impossible.

Besides limiting the possession of property, Islam has by its meticulously just and judicious laws of inheritance not only made large dukedoms or a line of multi-millionaires impossible, but it has also made a very sound distribution of property among the people of the same family. Another quite novel law of inheritance which is peculiar to Islam is waqf 'ala 'l-Awlad. By this means a check can be put on inheritance even by one's children. The children may thus be deprived of the full ownership of the property left for public good or charity by their parents, though enough may be left to them so that they may not find themselves in trouble or in destitution. They can hold it only as trustees for the public benefit and must not waste it in personal luxuries if it is given to them under waqf 'ala 'l-Awlad.

Checks on the absolute ownership of property in Islam.

Thus check upon check has been devised upon the absolute ownership of any property under Islam.

The question was raised when Abu Zarr Ghaffari interpreted certain Qur'ānic verses as indicating the abolition of private wealth and property, and it is being raised by the Muslim theologians to-day also, that if Islam meant the abolition of property, why then did it lay down the laws of inheritance and Zakat — and other anti-Capitalist regulations and rules?

The question is not difficult to answer for those who know the mind and the methods of the unique Reformer, Muhammad. His object was to remove all the religious, moral and social evils for all times, and for every place, for every society, in whatever stage of development it might be. He was sent as Rabb char li 'l-'Alamin (The Mercy for the Worlds). He meant to be so in actual practice. His desire was to take all the possible good out which was put by nature in every individual to be used for the benefit of society at large.

The Prophet Muhammad's approach to the problem of the instinct of greed in man.

We know that nature in her scheme of this world when she evolved man put the love for bodily comfort, wealth, property and procreation in him. Thus a comfortable life with wealth and property became a great incentive for men to work and labour. Nature has also designed the procreation of mankind by putting in both men and women a love for their offspring. Even among animals we see kindness shown to young ones not only by their parents but even by strangers. In this respect also, however, man's sentiments and emotions are distinct from those of other creatures. With other animals, love and affection for even their own young ones ceases to exist when they grow up, in fact they forget the very existence of their young ones and cannot recognise them after a certain period. Man cherishes an affection for his progeny all his life — nay, he desires to make all possible arrangement for their comfort, even when he is not there to see it — when he is dead and gone.

No, while Bolsheviks want to outrage human instincts and natural emotions and do not mind if they kill those incentives for voluntary work by force and violence and substitute in the place of those natural incentives the dread of Society and State, the great humanitarian Prophet adopted such methods as would not violently kill those natural incentives on the one hand and would protect Society and State from the evils of those instincts on the other.

We must not forget that Islam does not believe that man is equally inclined to by nature and is born in sin. The Evolver, the Creator, is free from all evil. Nor did He create evil in mankind. It is man who makes evil for himself by making a wrong use of his power, his qualities and his instincts. Because God chose to give free will to man to a certain extent, He did not impose upon him His own will that he should always walk straight. That means that the Evolver did not deprive man of his capacity to misuse the good gifts of God to him.

The Qur'ān says: "Of God it is to point out the (right) way, but some turn aside (of their free will) from it. Had He imposed His own will He would have surely led you all aright" (16 : 9).

And again: "To every one of you has God given a law and an open way — and if He had pleased (not to give a free will) He would have surely made you one people. But (He designed) that He might try you in what He has given you respectively. Strive then to excel each other in good work, to God is your return altogether, then will He inform you of that concerning which ye disagree" (5 : 48).

Free will and Islam.

Thus free will (or course with limitations and with responsibility) has been given to man to engage in competition with his fellow-men in doing good to others and in social services.

Man has not been made an automaton.

Even the Prophet was repeatedly warned that he was not "made a keeper" over anybody. He was to use no compulsion. He was only to preach in a gentle, persuasive manner. Man has been asked to use his intelligence. The Qur'ān says: "He has enjoined you with that you may use your intelligence" (6 : 162). For his actions he must not seek refuge under the wings of anybody.

The Qur'ān says: "And when it is said to them follow what God has revealed, they say: Nay, we follow what we found our ancestors following. What! and though our forefathers had no sense at all, nor did they follow the right way" (2 : 170).

Man has got many passions and emotions in him. If used properly they are for the good, otherwise they injure society or sometimes the individual himself. Sometimes even his reason misleads him.

Man wants to fulfil his desires. If he loves wealth he will use all his mental powers and all his physical strength to work for that. He will use all his brains to excel others in any profession he takes up. He will be ready to undergo sacrifices, to take risks. Suppose circumstances favour him and he succeeds in his work and in his profession. Suppose he becomes an expert in his profession — a producer of wealth by his brains. He asks for due remuneration for his expert advice. He wants to live a happy and comfortable life. Islam will allow him to do
that provided he does not do any harm to society. The Bolsheviks, who started by saying that they would not allow him to, have also undergone a radical change since, for they do allow some extra wages to foreign workers and specialists. Experience taught them that some incentive was wanted by the individual to become an expert.

Suppose a man loves wealth. He uses his brain for that. He writes a "best-seller" which is useful to society. Islam will not rebuke him for getting a good price for his book. But Islam will expect from the author that he will not make a wrong use of the money he has earned by his brains and his pen. Islam will tell him that the real owner of the wealth is God; that the author is only a trustee. Every second of his life adverse circumstances might have intervened which might have made it impossible for him to have succeeded in finishing the work. They did not. Therefore he should be thankful for the protection given to him and in thanksgiving he should give away his wealth to the deserving. He will have to pay Zakat (compulsory property tax in Islam) also and will not be allowed to become a capitalist by anti-capitalist Islamic laws. He can say to every individual and even to the whole society that his production is his own. He cannot say this to God Who controls all the circumstances and Who has given him brains.

Or suppose to a man the natural love of his family and children is the incentive for giving his best to the profession or work before him. Islam will not stop the incentive. It has laid down judicial laws of inheritance which will allow the man's family and children to profit by the earnings he would leave for them to save them from want or penury and to carry on his name after him.

Inheritance can have its useful place in a society patterned on the principles of Islam.

The best effort of the miraculous and God-inspired Prophet has been to put only as much check on the liberty of a person as was absolutely necessary for the good of society and his own person and to give all inducement to a person for doing his best. For this reason he has not been rigid in his laws. He avoided the necessity of using force as far as possible. He tried to make everybody do good works voluntarily by the force of habit or by natural impulse. This is why he has not stopped natural incentives for good work. This is why inheritance in a well-regulated form has been allowed. Nor has it been urged to forcibly sequester every property left by any person. The Prophet has contented himself by laying down such rules and laws that the wealth or property which anybody has honestly and legitimately collected or left will ultimately be to the advantage of society. By the Waqf 'ala l-Aulad even his children can be stopped from misspending a man's hard-earned money which he would leave behind. They can be bound down to spend it not according to their personal whims, nor for personal luxury, but for the public good, while at the same time due provision could be made for the continuance of the family name and reputation. The main object, however, has been to lay such laws as would be anti-capitalist, would distribute wealth, would offer equal opportunities to all and would help in forming a classless society and one Brotherhood all over the world. This main object has not been lost sight of even when individual liberty and discretion have been respected.

Everybody knows that all the world is not even to-day governed under Bolshevik principles. Except in Russia nowhere else in the world is private ownership of property abolished. But Islam is for all lands, and for men in all stages of development and progress. If there were no laws of inheritance or for the distribution of property laid down, Islam would have failed in showing the people the right course under such government as had not compulsorily or violently abolished, for one reason or other, even if they were Muslim States, personal or private ownership of all property.

Islamic laws and private property.

But if all the laws of Islam are obeyed in the letter and spirit the evils of possessing property will be removed. In fact if a man treats his wealth as if it was a trust from God, the possession of private property with full powers to spend it in the way of God, will prove a blessing to society instead of being an evil. If a man really uses any property or wealth as he should use a trust given to him by an All-seeing, All-beneficent God, then it would prove more good for society that he had used his hands and brains or both to possess wealth and property than if he had remained a pauper or had collected only enough to support himself.

Thus all the evil in the personal ownership of property has been removed and under true Islamic laws it would not make much difference to society whether private ownership was completely abolished in practice or man was allowed to possess property and even leave it to his children under the most just, judicious and equitable laws of Islam (far more just, judicious, and equitable than any other laws). Here we may say in passing that all sensible jurists have admitted the excellence of the Islamic personal laws. So it is not the fault of those laws if they are not properly understood and therefore not properly appreciated by a few persons.

In fact, all statesmen should study the Muslim Laws, particularly of inheritance, very carefully and take the advice of great jurists. One of the greatest modern jurists India produced, Justice Syed Mahmud, said that the best proof that the Qur’anic Laws were from God was the Islamic Law of Inheritance. Even eminent non-Muslim lawyers like McNaughton write as to their naturalness and excellence thus: "In these provisions we find ample attention paid to the interest of all those whom nature places in the first rank of our affections; and it is difficult to conceive any system containing rules more strictly just and equitable." After such impartial statements what justification can there be for introducing Swiss or any other law anywhere in place of the Islamic Law?

Those statesmen who fail to appreciate such "natural, just and equitable" laws only demonstrate their own lack of wisdom or their senseless spit and prejudice. The "just and equitable" natural Islamic Laws of inheritance were promulgated to meet the demands of Nature although as a principle all private and personal ownership had been abolished.

The Bolshevik system and Islam compared.

The Bolsheviks know that the greater charge against Bolshevism is that it allows no liberty to man. It really establishes a dictatorship — it may be the dictatorship of the proletarian class, i.e., a beneficent dictatorship — but sometimes even despotism is beneficent. It has been said that Bolshevism really makes a man a slave — it may be the slave of society. On every occasion under Bolshevism a man has to obey harsh commands of others — do this and not that. This commanding and domineering society resolves itself into a few officials or commissars. For all practical purposes it becomes an oligarchy — even a personal rule of an individual — the Dictator.

Islam avoids all this. For Muslims there is no dictatorship of any man or group of men or class of men. No Muslim is a
A summary of the position of the Muslim in respect of property.

Briefly, the position of a Muslim in respect of property stands thus:

If he is a true Muslim and wants to follow the ideal set by Islam in spirit and letter and the example of the Prophet Muhammad and other saintly Muslims, he will possess, not even as a trustee, much personal property.

The limit put upon a person's property by the Prophet is given in the Hadith quoted earlier in this article, i.e., a house to live in, some clothes to wear, and sufficient quantity of food and water. This is the limit to which Private Property is allowed — no more.

But if a person's natural love of wealth and property gets the better of him, Islam will not take him to task for it, provided he does not go against the spirit of Islam, and uses his wealth and property not for his own comfort and contentment alone but also for the benefit of society.

The State will charge Zakat from him and other taxes. He will be expected to spend his wealth and property for certain given social services.

If a person acts up to the injunctions of the Qur'an he will not have much to leave as an inheritance, but if he has, then the law of inheritance will come into operation and will have the property distributed very judiciously to make large dukedoms, usurious capitalists and multi-millionaires impossible. If the man was very charitable and philanthropic he would have left property by Wa'af to be spent on some charitable work. If he would have rather liked to continue his own family's connection with that Wa'af he would have left it as Wa'af 'a 'Akal jA'ud.

Thus without any forceful encroachment upon personal liberty and without depriving men of their natural urge the same object has been gained by Islam regarding the distribution of wealth and the socialization of property which the Bolsheviks have in view.

Our reading of the situation is that the Bolsheviks will themselves adopt the compromise — which Islam presents. The ideal will continue to remain to be the abolition of private ownership but means will be adopted to give scope to personal incentive and to the natural urge of children and family, etc.

It must be noted that while Bolsheviks are trying to reduce the family urge and the family circle so as to encourage collectivism, Islam extended "family" circle so as to include in it all creatures and to make all people communist not only racially or nationally or locally, and not only economically or socially but also internationally by its Universal Brotherhood in Islam.

Contrary to the levelling down process of the Bolsheviks we, as Muslims, would adopt the procedure of levelling up and raise the standard of life of the proletariat in respect not only of physical comfort but also of mental happiness, to that of the present-day "middle" or even the "upper class."

It was with this object that Islam did not content itself with the abolition of all private ownership of property as a principle only by vesting it in God, i.e., in all His creatures, but also adopted measures, in case of practical difficulties and in view of the human nature, as the second best course, for distributing and dividing all property as generally, as voluntarily, as justly and as equitably as was possible.

Herein lies the superiority of Islam over all other systems, including the Bolshevik.
THE NEED OF A MUSLIM LEAGUE

By DR. AHMAD AMEEN BEY

"It is a pity that the need of the Muslims for a Muslim League to-day is as it was then and has not been fulfilled at all. Europe has not desisted from opposing this movement. Every day important events prove the views of those who say that the Muslims will not find their feet but through a Muslim League. The last great event, the Palestinian war, is a case in point. If the Arab world did not unite to oppose the Jews as did England and America to help the Jews, the unity of the world of Islam apart, and if they kept treading this path and did not learn a lesson from this and not close their ranks, they would keep losing every day some part of the world of Islam. Will the Muslims now learn a lesson from their misfortunes, or will they continue to be stung from the same hole twice or even three times?"

A brief account of the background of the idea of a Muslim League.

By a Muslim League is meant that link which binds the Muslims, be they Turks, Persians or Arabs. These two words were looked upon in Europe of the last century as a frightening expression.

I disagree with the late Sa’d Zaghul Pasha (d. 1926 C.E.) of Egypt, who said: "Nought plus nought gives nought". I say that minus five times minus five gives twenty-five. It is a fact that every Muslim country by itself is nothing, but all of them united are able to stem the flood of European colonialism. If the Europeans could get united in falsehood to exterminate the Muslims, it is but right that the Muslims be united in truth to repel the colonial calamity.

The first to call our attention in modern times to this were Jamal al-Din al-Afghani (d. 1896 C.E.) and his successors, the Shaikh Muhammad 'Abduh (d. 1905 C.E.) and 'Abd al-Rahman al-Kawakibi (d. 1902 C.E.). Al-Afghani's method required the use of force and even violence, for he demanded an uprising against the kings and princes internally and to arouse the wrath of the peoples to the outside danger. But the method of the Shaikh Muhammad 'Abduh was moderation. He wanted a Muslim League through teaching and education.

Sayyid 'Abd al-Rahman al-Kawakibi approached Jamal al-Din al-Afghani in his views and was very much opposed to the princes. He wrote at that time his Taba'in al-Istibdai — the Characteristics of Despotism — against the Sultan, 'Abd al-Hamid. In addition to this he wrote Umm al-Qura — the Mother of Cities — in which he outlined the plan for a Muslim League.

Europe could not bear the existence of al-Urwa al-wuthqa, which journal was published by Jamal al-Din al-Afghani from Paris in the late nineteen of the last century. Thus it saw to it that the journal was stopped after the publication of its eighteenth number.

In the beginning Sultan 'Abd al-Hamid of Turkey opposed this movement, but when he realized its benefit he supported it. The Shaikh 'Ali Yousuf used to preach for this movement through al-Mbuyyid, in which he published the news of the Islamic world and the views on its unification. Similarly, al-Manaar of Cairo used to express the views of the Shaikh Muhammad 'Abduh and of Sayyid Rida. In the death of Sultan 'Abd al-Hamid the movement lost one of its strongest protectors.

The Christian missions warn the world of the danger of the Muslim League idea.

When the Europeans felt the danger of this idea and appreciated its strength and its vast potentialities, they mobilized their strength to demolish it through their Press and by holding "Congresses". Some of the Europeans exhorted the Christian nations, asking them for an annual aid, the sending of missionaries and stationing of prominent missionaries in all those countries in which Muslims were to be found. They asked for the spreading of literature and the creation of a journal to fight the idea of the Muslim League and circulation of a newspaper stating the views in support of the Muslim League idea. The result of all this was that a leading missionary, the Reverend Dr. S. Zwemmer, convened a congress at Cairo, Egypt, in September, 1911 C.E. To study the Muslim League Movement and the ways and means of opposing it was one of its most important aims. Two committees were specially appointed for this purpose. The President, the Reverend S. Zwemmer, opened the Congress with his address in which he invited it to study the ways and means of fighting Islam. Attached to the place where the Congress was held were two rooms in which an exhibition of oddities connected with Islam as well as the publications of the Bible Missionary Society was held.

In this Congress 168 delegates and 113 persons invited from 54 Christian Missionary Societies took part. At the head of the Congregation was the Reverend S. Zwemmer, whom a French journal described as "indomitable" and as a person who had studied Islam in the midst of its peoples. The British and American journalists were not permitted to attend this Congress. They were given communiqués after having been scrutinised.

The world of Islam in 1911 and the jubilations of the Christian missionaries at its prostration.

The President of the Congress observed in his journal, The Moslem World (now The Muslim World), of Hartford, U.S.A., that Islam within the five years following the convening of the Congress had been shaken by extraordinary events for which there was no parallel. He referred to the Persian Revolution, the Turkish Revolution, and to Egypt having become conscious of its national movement. He also referred to endeavours of the Muslims to build railways and establish Consultative Councils in India. He further stated that the affairs of the Muslim world had entered upon a phase which suited the requirements of the Christian missions, although during that period adherence to the principles of Islam had stiffened and Islam itself had progressed in Africa and South-East Asia. He exhorted the Churches that this state of affairs demanded that their work be pursued with determination and that they should go very carefully into the question of the propagation of the Bible. On the basis of this he laid down a programme which projected the studying of the then state of affairs, the swaying up of institutes for extending the scope of the training of missionaries and female education, and the mobilization of the requisite forces in this direction.

1 Courtesy, the Editor, Risalat al-Islam, Cairo, Egypt, for January, 1951.
Mr. Zwemer felt disappointed to see the condition of the Muslims improving. Among other things he said: "The Muslim world is not a mere expression invented by missionaries, it is a reality. Muslims are a little more than two hundred millions. To spread the Gospel amongst them we need considerable money, especially if we realize how quickly Islam spreads. Missionaries on both banks of the Nile, East Africa, Nigeria, and the Congo, complain bitterly of the rapid spread of Islam. Notwithstanding that the expansion of Islam in India met with obstacles from the efforts of the German and Dutch missions, it has secured its feet because the Muslims there have begun to discard their old traditions for solid strong beliefs."

Mr. Zwemer proceeded in his article to describe in detail the changes that had taken place in the Muslim countries and thanked God for them. He hailed the occupation of Morocco by the French army, saying that now, of 200,000,000, only 37,128,800 were ruled by a Muslim government. He also added that the Muslims had now begun to realize their critical condition and the need of stemming the danger and that they were consequently being shaken by three reform movements.

The first was the reform of the Suf Orders; the second was the approximation of the ideas about a Muslim League; while the third was to fashion the old beliefs and traditions in the mould of reason. He also pointed out that as Islam was in conflict with modern civilization and its principles in every country, it was impossible to have social or cultural progress if the Muslims became devoid of the religious leaven. Dr. Zwemer then urged the churches to challenge Islam and to spread Christianity among Muslims. He closed his remarks with the words: "If we looked at the countries which are subdued by this great hostile religion, and also those that are threatened by its rule, we would see that each one of them represented an aspect of the greatest difficulty. Morocco, for instance, presents the backwardness of Islam, Persia its dissolution, Arabia its stagnation, Egypt its efforts at reform, China neglect, Java change and unsettlement, India the centre of friction with Islam, and Central Africa the place of danger from Islam. For the solution of these difficulties Islam above all stands in need of Jesus Christ."

It is a pity that the need of the Muslims for a Muslim League to-day is as it was then and has not been fulfilled at all. Europe has not desisted from opposing this movement. Every day important events prove the views of those who say that the Muslims will not find their feet but through a Muslim League. The last great event, the Palestinian war, is a case in point. If the Arab world did not unite to oppose the Jews as did England and America to help the Jews, the unity of the world of Islam apart, and if they kept treading this path and did not learn a lesson from this and not close their ranks, they would keep losing every day some part of the world of Islam. Will the Muslims now learn a lesson from their misfortunes, or will they continue to be stung from the same hole twice or even three times?

Only the future can give an answer to this.

**ISLAM IN GERMANY**

By MUHAMMAD AMAN HOBÖHM

Germany is no exception to the rest of Europe regarding mistaken ideas about Islam.

It is a usual and generally accepted practice to commence the description of certain conditions in certain places with a brief historical retrospect. Not to break with this custom I, too, may give a brief outline of the history of Islam in Germany before the present time demands our attention.

Like many other European nations, the German nation, too, although then not yet known by the name "Deutschland" or "Germany", had the direct contact with the world of Islam when combined European troops undertook those expeditions which were then, and are to-day, called Crusades. Although this event lies rather a long way back in history, I intentionally mention it because the nature of this first contact with Islam, which should rather be called a clash because of its hostile character, determined the attitude of Europe, including Germany, towards the world of Islam for many centuries to come, even until the present day. Europe was, as Mohammad Asad in his book, *Islam at the Crossroads*, rightly remarks, in its infancy when it took up the sword (leaving aside whether it had to or not) against the so-called "heathens from the East", and it was these heathens, who dealt the first painful strokes in self-defence against the face of baby Europe. Exactly as a child will never forget the bad uncle who has ill-treated it and will always think of him with antipathy and hatred, even when this child is grown up, so Europe could never forget the real nature of this clash with the world of Islam, and after having become adult, even after having reached the present state of senility, the hatred and antipathy against the followers of the Prophet Muhammad were and are still dominating the attitude of Europe towards our religion. It should, therefore, not surprise us if I state, however, much to my regret, that the German nation in the course of her history did not prove to be an exception among European nations, whether Catholic or Protestant, in her attitude towards Islam, but, like the rest of Europe, tried to misrepresent Islam and arouse hatred against the Muslim and disgust for the Qur’anic teachings whenever and wherever possible. It is wrong to consider the fact that certain German thinkers and philosophers, for instance, Goethe, thoroughly studied and recommended the teachings of Islam, as an obvious mark of the sympathy Germany harbours for the religion of Islam. With the same right one could call England or Italy a friend of Islam simply because Carlyle or Laura Vecchia Vaglieri or others wrote some appreciative words on our religion and on the life of the Prophet Muhammad. Those were the opinions of certain individuals only, while the masses stuck to a theory which a century long anti-Islamic propaganda had hammered into their brains. It is true, however — and for the sake of brevity I may undertake this jump over centuries — that finally the first world war, in which German and Turkish soldiers fought shoulder to shoulder against a common enemy, has at least among the Germans — I do not know whether the same can be said about the Turks — created understanding and sympathy for the other, and thus for the other’s religion, although the alliance, as such, was brought about by political and strategical considerations and not by selfless motives, such as love for each other or any brotherly feelings. Anyhow, as it appears to me, and I think I am not mistaken, this Turko-German alliance in the first world war was the beginning as least of appreciating the high moral qualities of the Mohammedan, as my fellow countrymen say, by a larger number of German people. Nearly all of the German soldiers who had been in Turkey from 1915 till 1919 praised the bravery of the Turkish Muslim soldier in highest terms and relayed many a story depicting how well Christian Germans and
Muslim Turks understood each other and how great the German soldier's regard for the religious rites and duties of a Muslim was and still is.

The first world war marks the beginning of a new epoch in Germany in its attitude towards Islam.

I may add here a few words about the further development of Germany's relations with the world of Islam from the time of the Crusades onwards till the year 1915, during that period which I so boldly overlapped in the course of what I have said so far. I could relate a number of events covered by this period which might throw some light on the nature of the relations between Germany and Islam. I could, for instance, mention that during the time of Frederick the Great, the Prussian king, the first Turkish ambassador came to Berlin and soon won the sympathy of the Berlin population, as historical documents prove. I could, furthermore, say that approximately 200 years ago a Muslim cemetery was made in Berlin in which the second Turkish ambassador to the Prussian court found his last resting-place, and that his funeral was attended by numerous Berlin men and women, in my opinion, however, merely for the sake of curiosity. Maybe it is also worth mentioning that many an Arabic word has found access to the German language, as, for example, admiral, alkohol, alkooven, gazelle, and many others. It may also interest you to know that the translator of the Bible, Martin Luther, is reported to have eagerly studied the Holy Qur'an, while the first copy in Germany of the Qur'an in Arabic was printed in Hamburg as early as 1693. Then I could add that scientific development in Germany was deeply influenced by knowledge handed down by the Arabs. And yet, however interesting these incidents may be, they should in no case be taken too seriously or as proof of a friendly attitude towards Islam at large. One should not attach too much importance to these occurrences, and, for this very reason, I may be permitted to leave them untouched and to return to the Germany of the first world war, the beginning of a new epoch of Germany towards the world of Islam.

The first mosque in Germany at Wunsendorf.

The same war which united Germans and Turks in arms, which connected the two armies and nations by strong ties of friendship and consequently removed a considerable amount of prejudice and wrong conception of the religion of Islam from out of the heart of many a German, this same war presented Germany with the first mosque ever erected on her soil. It was the mosque in the prisoner-of-war camp in Wunsendorf, near Berlin — a camp which accommodated Muslim soldiers from North Africa, India, the Balkans and Russia who were serving in the British, the French and Russian armies respectively. The mosque was erected by order of Kaiser Wilhelm II, and regular services on Fridays as well as on the occasions of 'Id were conducted within its walls. This mosque, which was built of wood, remained intact, if I remember rightly, until 1927, when it had to be demolished because of progressing decay.

Those of my readers who are acquainted with the history of Islam in Germany may object that this was not the first mosque to be built in Germany, that it was preceded by the erection of a mosque in the palace park of Schwerzingen, near Heidelberg, which was ordered by the Grand Duke of Baden some 130 years ago, or even more. I must admit that this objection is not unfounded, and that there is still this mosque in Schwerzingen, but it was built for the sake of fancy to Oriental architectural only, and not for the sake of providing a place where services according to Muslim rites could be conducted. This mosque never played a rôle in the life of any Muslim community in Germany, and it is now, as it was in the past, a dead building, except when during the first years which followed the last war the American occupation troops, as I have been told, opened a bar within its walls. This mosque at Schwerzingen can at the most be called a monument or a mosque building; a place of worship it has hardly been.

The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Pakistan.

Many of those prisoners-of-war who once crowded the Wunsendorf and other camps never returned to their homes, but stayed in Germany and founded families there. They were later, in 1920 and onwards, joined by students from many Oriental countries, by the staffs of the various embassies and consulates, representing Islamic States, emigrants from Afghanistan, merchants from Persia, the Arab States, and by journalists from all over the world of Islam. Many a Muslim sailor got stranded in Hamburg and other German ports and entered Germany, not to
From the war-scarred, once elegant, but now decapitated, minarets of the Berlin Mosque, the sonorous, impressive, meaningful Call to Prayers (Azan) is being sounded. Of all religious systems of the world, Islam alone knows the articulate method of assembling the Faithful, the methods adopted by others being mute, at best symbolic.

leave her again. Soon after the first world war these Muslims came together and founded a number of Muslim organizations, which, however, did not endure, and sooner or later dispersed again. One of these societies even attempted to build a mosque in Berlin, a plan which could, however, never be realized because of lack of sufficient financial resources.

The instability of Muslim life in Germany came to an end when in the early twenties the Ahmadiyya Anjuman Isha’at-i-Islam, Lahore, Pakistan, sent two of its able members, Maulana Sadr-ud-Din and Maulavi ‘Abdul Majid, to present editor of The Islamic Review, to Germany, that is to Berlin, to find out the possibilities of establishing a Muslim mission in the heart of Christian Europe. Maulana Sadr-ud-Din’s uniring efforts and the Ahmadiyya Anjuman’s financial support finally brought about what others had attempted in vain — the Muslims in Berlin were to have a place where they could gather for Friday and ‘Id prayers. The building of a mosque was commenced in 1923. Two years later, on the 25th of April, 1925, this mosque, which has since been called the Berlin Mosque, was instituted, and since then has developed into a centre of Islamic learning with a growing influence upon all parts of Germany.

The nature of the work of the Berlin Muslim Mission.

This mosque, which by its exterior appearance was a magnificent building (approximately four times the size of the Shah Jehan Mosque at Woking) with the house of the Imam attached to it and surrounded by a once beautiful garden, very favourably situated in the Western part of Berlin, did not restrict its activities to the conducting of prayers. The task the Berlin Muslim Mission staff set before themselves included the caring of the spiritual and social welfare of the Muslims living in Germany, to acquaint the German public at large with the teachings, the aims and objects of Islam in strict accordance with the words of the Holy Qur’an which run as follows: “And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong” (3:103).

This verse of the Holy Qur’an has, ever since the establishment of the German Muslim Mission, dominated the work of this outpost of Islam, and especially under the able management of the mission by Maulana Sadr-ud-Din and Professor ‘Abdullah, who was the Imam of this mosque for many years before the outbreak of the last war, so that very promising results were achieved.
The Berlin Mosque published a quarterly magazine, Die Moslemische Revue, in the German language, which was well distributed over the whole of Germany and which, being for many years the only Muslim publication in that country, removed many of the misconceptions about the religion of Islam which were current among the German public. This quarterly magazine had a very high standard, and many a philosophical and scientific problem was discussed in its pages by such able writers as Dr. Hamid Marcus, who needs no introduction to readers of The Islamic Review.

Similar to the present activities of the Berlin Mosque, before the last war also regular lectures and classes were held to give non-Muslim Germans the opportunity of receiving first-hand information about Islam and to teach Muslims both practice and theory, thus adding to knowledge already existing.

Such an all-round programme must bring home truths, and thus during the years before the war more than 160 Germans embraced the religion of Islam, among whom were such personalities as Dr. Hamid Marcus and Baron 'Omar von Ehrenfels.

The German Muslim Society.

A German Muslim Society was founded to organize social gatherings of Muslims living in Germany and of non-Muslim friends of the Mosque. Further, to arrange lectures, excursions and various other functions. According to records available to me, this German Muslim Society had at times nearly 200 members, Muslims as well as non-Muslims. Dr. Hamid Marcus, whose name I have already mentioned a couple of times, was the president of this society for many years until he had to leave Germany for racial reasons. The Imam of the Berlin Mosque was, as the statutes provided, ex officio Secretary-General of the said society, thus demonstrating the close connection of the German Muslim Society with the Berlin Mosque.

Parallel to this German Muslim Society, there existed the Islamic Community in Germany, an organization which, however, did not enjoy any importance at all, although at times it was headed by active and capable Muslims. When the war broke out in 1939 the then Imam, Dr. S. M. Abdullah, whose name is closely connected with the Berlin Mosque, had to leave for India, and so the mosque was necessarily left to itself. Although the mosque was looked after by German Muslims, particularly by a German Muslim lady, Mrs. Amina Mosler and her son, Muhammad Ahmad Mosler, the busy programme which Dr. Abdullah and others had introduced, as well as the publication of literature on the religion of Islam, had to be dispensed with, although Friday and 'Id services were held regularly, sometimes conducted by the Mufti of Jerusalem, al-Hajj Muhammad Amin Husaini, who lived in Germany in exile during some of the war years.

It may interest my readers to know something about how the Nazis treated the Muslim community in Germany. Well, contradicting certain rumours, I must admit that in principle the Nazis and their Government in no way molested either the German Muslims or those brothers and sisters originating from the Orient, then living in Germany. Certain Muslim individuals may have suffered persecution at the hands of Nazis, hardly, however, for religious reasons, but mainly for racial and political ones.

How the Mosque at Berlin was damaged.

Fortunately the Berlin Mosque was during the first years of the war not at all affected by the various air-raids on Berlin, although more than 1,500 copies of the German translation of the Holy Qur'an, which, undertaken by Maulana Sadr-ud-Din and completed in 1939, were lying with the bookbinder, fell a victim to the flames, when the book-binder's premises were hit by incendiary bombs. How great this loss actually was became manifest only when, after the war, the activities of the Berlin Mosque were resumed and the growing demand for a German translation of the Holy Qur'an could not, and cannot yet, be satisfied.

But let me return to the Berlin Mosque itself. I said above that fortunately in the first years of the war the Berlin Mosque escaped damage by bombs. Unfortunately, however, at the end of the war, a few weeks before the German surrender, when the Red Army had fought its way through to Berlin and under hard street fighting entered the German capital, the mosque building, situated not far from the building which housed the headquarters of the German armed forces, and which was obstinately defended by the German troops, was hit by shells, which damaged the dome, or practically destroyed it, and demolished the upper part of the two minarets flanking the mosque. Machine-gun bullets tore away the plaster covering the walls, and, all in all, when the fury of war had ceased raging, the mosque site was more or less a heap of bricks and bent iron, a very sad reminder of previous beauty and magnificence.

I must not here forget to mention the solicitude which one Russian Muslim commander showed for the repairs to the damaged mosque. The Russians had actually started repairs, at Government expense, to the dome in 1945. But while they were in progress Berlin was divided into various sectors by the Allies, with the Mosque falling in the British sector. The result was that the first aid repairs ceased and could not be started till late in 1946. This, natural enough, made the subsequent repairs more difficult and expensive.

By the grace of God, the furniture, the carpets and the library were left untouched by marauding German and particularly Soviet mobs, who, in the first months after the war,
Dr. Hamid Marcus
Dr. Marcus is one of the few Germans who accepted Islam. His writings on Islam in the Berlin Muslim Mission’s quarterly, Die Moslemische Revue, attracted the attention of the philosopher-poet of Pakistan, the late Dr. Muhammad Iqbal. Dr. Marcus’ exposition of the teachings of Islam is singularly his own. He is a keen and deep student of Nietzsche and Kant, whose views lend a special colouring of deep thought to his reading of the Holy Qur’ân.

The Muslim community suffered much in the aftermath of the war.

The aftermath of the war was even worse than the war itself. Ruins everywhere, nothing to eat, no coal, no electricity, and those hundreds and thousands of worries which troubled every German, man and woman, did not favour the rebirth of a Muslim social life. Every single one, whether Muslim or non-Muslim, had just enough time to look after his own needs, and very often not even that, and so the Muslims in Germany, of whom many died during the war, and of whom quite a number had left Germany for good, while others were arrested by the Occupation Powers for, as they called it, collaboration with the enemy, cannot be blamed for not having taken up the re-establishment of a Muslim organization and for having neglected congregational prayers, etc., completely.

The Ahmadiyya Anjuman immediately after the war sent Maulavi ‘Abdal Majid to Berlin so as to give a detailed report about the conditions of the Berlin Mosque and to find out ways and means of repairing the building, which was looked after in great faithfulness and loyalty by Mrs. Amina Mosler, the German Muslim lady whose name I have already mentioned.

When Dr. ‘Abdullah returned to London from Lahore, he at once visited Berlin and gave orders for certain repairs, which were required to preserve the building from further decay. So it happened that in the years 1946 and 1947 the destroyed cupola was replaced by a new one and the roof covered at least with new felt.

Activities restarted in 1948.

Gradually the Muslims living in Berlin recovered from the hardships of war and its aftermath, and joint efforts made it possible that early in 1948 a commemoration service could be held in the mosque at the occasion of Mahatma Gandhi’s assassination. From now onward at least ‘Id prayers were held regularly and the Independence Day of Pakistan celebrated, at the occasion of which Hafiz Manzoor-ud-din Ahmad, a Pakistani journalist residing in Berlin, who also led the ‘Id prayers, gave a much appreciated talk on how Pakistan came into being.

In the spring of 1949, a few weeks before the writer of these lines was appointed Acting Imam of the Berlin Mosque under the able guidance of Dr. ‘Abdullah, some of the Muslims residing in Berlin founded a “Muslim Community in Germany”, and elected Hafiz Ahmad as their Imam. This community is still in existence, comprising some 30 members. Its activities are, however, confined to ‘Id and Friday prayers.

I took charge of the Berlin Mosque after having been trained for some months at the Woking Mosque by Dr. ‘Abdullah, who also introduced me to the German Muslims in May, 1949, and I at once set about resuming the pre-war activities of the Berlin Muslim Mission. Since Friday, May 13, not one Friday has passed which has not seen some Muslims gathered in the mosque for prayers and, after prayers, for a social meeting so as to enable the members of the German community to get acquainted with each other and to exchange opinions and views.

To acquaint particularly newcomers to Islam with the practical side of Islam, such as wudu, tayammum, prayer, etc., the Berlin Mosque instituted a class for a practical lesson, which precedes the prayers on Friday. Every Sunday morning information lectures on the various aspects of Islam are held, these especially for the benefit of the non-Muslim German public. Information classes, as we call them, enjoy a particular interest, and hardly less than 55 people regularly listen to the talks given by the Acting Imam. This information class is followed by a Hadith.

Children’s classes.

At 3 o’clock on Sunday afternoons one sees a group of about a dozen children tripping to the mosque. The youngest may be 6 years old, the oldest 11 or 12. They start their Sunday school with an Arabic lesson, which a Muslim from Syria, now living in Germany, kindly gives. It is surprising, and pleasing at the same time, to see these youngsters trying hard to write alif, ba, ta, or to form the first brief sentences in a language which, although it may be the one of the father, is still very difficult. When the Arabic lessons are over, the Imam starts teaching the children something of the religion and also Suras from the Qur’ân, but the last hour, from 5 to 6 o’clock approximately, is the one most liked, for now Mrs. Mosler gathers the children around her and tells Maerchen — stories — about some great hero of the history of Islam or others. Mondays and Tuesdays find the staff of the Mission busy with routine work, while on Wednesday again some 25 people can be seen making their way to the mosque to attend the Qur’ân classes, which start at 7.30 p.m. Although when commencing these lectures it was thought they might be of interest to Muslims only, we found out that at least 75 per cent of the audience were Christians who take every opportunity of hearing about the religion of Islam, which (and of this opinion is indeed everybody who has penetrated deeper into its teachings) is considerably more understandable and natural than the religion they adhere to so far. The discussions which follow these Qur’ân classes sometimes grow very excited, but of course remain fair, and are continued sometimes until very late.

To complete our stroll through the weekly regular programme of the Berlin Mosque, which was started in 1949, and still runs without alterations, I cannot fail to mention the Arabic lessons for adults, which take place every Thursday from 6 p.m. to 11 p.m. There are about three-score Germans who are learning this language in three different courses. Their teacher is the Syrian Muslim, Mr. Charrabé, who also teaches the children,
sometimes assisted by an Iraqi gentleman, Mr. 'Abdul Latif Kamali. It need hardly be added that the 'Id prayers are held regularly on the occasion of the 'Ids, with prayers in the morning and a public lecture in the evening. I must furthermore not forget to mention those various other duties, such as visiting the sick, helping those in need, answering a steadily growing correspondence from all parts of the world, writing articles for the German press and radio, delivering outside lectures, and doing various other duties which are connected with the administration of the building and site itself.

**The Muslims in Germany and the help they need.**

After having thus more or less given some idea of the present activities of the Berlin Mosque, let me say something about the present condition of Muslims in Germany. Let me start with their number. There are at present 320 Muslims in Berlin, 200 (the figures are not exact but a rough estimate) are from Oriental countries, such as the Arab States, North Africa, Turkey, Jugoslawia, Persia, Afghanistan, Pakistan, India and Russia, while 100 to 200 are German Muslims. At least 70 per cent of the Muslims living in Berlin are at present unemployed and live under very poor circumstances. The rest are mainly business men, a few are students, artists and craftsmen. Although these few may be in the position to lead a life free from material worries, generally speaking the Berlin Muslim community is regarded as being very poor. As the activities of the Berlin Mosque encompass the whole of Germany, data of other places is also available. The number of Muslims living in Germany, such as, the American, British and French zones of Occupation, is estimated at 5,000. How near this figure is to the real number can hardly be said. For various reasons it is very difficult to obtain the exact data.

Besides the two Berlin Muslim organizations, the "Community of Muslims" and the "German Muslim Community", the latter being the bigger one of the two and closely connected with the Berlin Mosque (the "German Muslim Community" was founded by the writer of these lines, with Dr. 'Abdullah as its Honorary President), and extends its reach over the whole of Germany, there is a Muslim Community in Hamburg and an Arab-Committee in a refugee camp at Donauwoerth. Only recently the Hamburg Muslim Community was amalgamated with the "Berlin German Muslim Community" in order to co-ordinate Muslim life in Germany.

The Arab-Committee cannot be called a religious organization. Its character is more political or social. The task of this Committee is first of all to cater for the social needs of those Arabs who came to Germany in the course of the last war from all over the Arab world to join the Mufti Muhammad Amin Husaini and the former Prime Minister of Iraq, Rashid 'Ali al-Gailani, and who are now living in refugee camps in Southern Germany. The standard of living of these brothers, as well as of the Jugoslawis living in International Relief Organization camps and of those poor Muslims who are in the tuberculosis sanatoria in Planegg and other places, is hardly describable. Some help is urgently needed, but the Muslims in Germany are unable to render any financial help (and that is what is most needed) to the people concerned.

**The repairs to the Berlin Mosque.**

Here I have touched one of the three main problems which the Muslim community is facing to-day in Germany. The first problem I have already mentioned is the poverty caused by unemployment, which has affected nearly 70 per cent of the Muslim community. The second serious problem is the bad condition of the mosque building, for after the war only the most urgent repairs were carried out. The mosque building, the walls of which are full of holes, is gradually deteriorating, so that for some months past no function could be held within its walls. Urgent steps must be taken to save the building, and I personally hope that the Muslim world will recognize the importance of this outpost of Islam and will raise sufficient funds to continue the repairs. It is obvious that the Ahmadiyya Anjuman, who have already sacrificed more than anybody else when managing to erect this mosque, cannot bear alone the full burden of the expenses involved in the repairs, but should be joined in its efforts by Muslims from all over the world.

Closely connected with the problem presented by the continuation of the repair work is the accommodation problem. Since there is hardly any literature on Islam published before the war now left over, and only two pamphlets, one by L. V. Vagliieri, Apologie des Islam, and one by Professor Kuehnel, Die Moschee, printed since then, the propagation of Islam has to be carried out by lectures chiefly, which are mainly delivered in the Imam's house attached to the mosque, because the mosque, as mentioned before, is not in a condition to be used. The rooms of this mosque, however, have a capacity for at most 80 people, and frequently 100 or more have had to be sent home because of lack of space. For getting rid of this lack of space, too, the German Muslims are impatiently awaiting the restoration of their mosque.

The third problem is the absolute lack of literature. This lack is felt very painfully. It is hoped, however, that gradually the deficiency can be made up. Anyhow, certain translations,
An appraisal of the characteristics of the Muslim Germans.

Nearing the end of this short review, I think that some points are still to be discussed, the first of them being the recent converts. Since I took charge of the Berlin Mission, by the Grace of God, 34 Germans have entered the fold of Islam. Two of these 34 craftsmen are medical doctors, two are craftsmen, one is an architect, five are merchants, six are housewives, and the rest are otherwise working or unemployed. With the exception of two, who are a disappointment, on the whole the others are very much attached to the mosque, and, as far as I can judge, are very sincere in their Islam. They eagerly study the religion of their choice, and what is more than just studying the teachings, they act in accordance with them. Here I would like to make the following statement: I know from my own experience that the German, as such, is very conservative and that it will take a long time to convince him of the value of anything new, although, being like Faust, the German is perpetually on the search for knowledge, but as I said, it takes some time to convince him that his conversion is not a breach of faith or loyalty towards his previous religion, for the object of adoration of both the religions is one and the same God. And what I have just said demonstrates another peculiarity of a German, for, once he is convinced, and once he has associated himself with the religion of Islam, he will faithfully stick to his decision, in a faithfulness which, as the Hitler period proved, can go to the extent that it turns him blindly against his environment. But, although a Muslim should avoid extremes and always walk on the middle path, too much faithfulness is better than too little.

We German Muslims lead a very active social life. The Muslims among themselves invite each other to tea and dinner, and I do not exaggerate when I say that the German Muslim community is like a big family, and relations one with another are more than hearty — they are brotherly, converting into solid facts the verse of the Holy Qur’an: Innama al-Muminuna Ikhbatam (Verily Muslims are brothers).

The Russian sector of Berlin and Muslims.

Muslims from all four sectors of Berlin gather in the Berlin Mosque, and the very fact that, for instance, our brothers and sisters from the Soviet Zone of Occupation also join us on Fridays and on ‘Id occasions, refutes rumours which might be heard here saying that the Russians do not allow the development of religious life in Germany. However, I myself personally may be opposed to Communism and to the Soviet dictatorship for reasons which every German who has lived under or with them has experienced, apart from the fundamental differences between dialectical materialism and every religion, however little I may know of the life of Muslims in Russia proper and however bad the Soviet troops may have behaved otherwise, to say that they have forbidden or are boycotting religious life in the Eastern German Republic is a gross lie. Of course, one does not find any assistance in religious matters from the side of the Russians, but I can assure you that many an incident proved to me that help and assistance from the Western camp, too, particularly as regards matters concerning the mosque and Islam, is very scanty. So we Muslims in Germany made it a point not to meddle with politics at all but to develop the same attitude towards every one of the four powers, namely, the attitude of indifference so long as they do not touch our community life. Otherwise I think we would certainly stick to the verse of the Qur’an which bade Moses: ‘Go to Pharaoh, for he exceeds the limits,’ referring this command of God to ourselves.

May I be permitted once again to return to what I said in the beginning, namely, that the German nation, too, stuck to a theory which an age-old anti-Islamic propaganda had hammered into their brains, and that the same old stories of women in Islam having no soul, Islam being the religion of fire and sword, the Muslims being heathens, etc., were current and liked by the Germans, too. This, however, has more or less changed since we Germans experienced the last war and its aftermath in such a horrible and painful way as will hardly find the like with any other nation. Seeing so impressively that all earthly values, all worldly glories, riches and wealth, position and rank, are so deceptive, liable to go up in smoke and ruins at the first opportunity, the tendency spread among my fellow-countrymen to search for eternal values, for values which stand the tear of time, which are neither deceptive nor weak, but genuine and solid. This search again made my fellow-countrymen tolerant in each and every respect, and since many of them have come to the conclusion that their present religion has failed or proved unfruitful, this tolerance, combined with dissatisfaction with the present religious system, offers us the best chance to introduce Islam into Germany on a larger scale.

PETROLEUM AS IT AFFECTS THE MUSLIM WORLD

By ABUL QASIM DABIR

A Synopsis of the Oil Affair from the Iranian Standpoint

Vestiges of Imperialism.

As everybody knows, colonial empires, possessions and protectorates were built around small nuclei in the form of trade agencies and factories. From these outwardly harmless centres were sent out emissaries whose function was to disturb the peace and even tenor of the life of the wretched people who were destined to become the victims of slavery in later ages. The help of local hirelings was indispensable and these were selected from amongst probables who were ready to barter their national interests and freedom for worldly gain and position. These processes are still active in some under-developed regions of the globe where the people are weakened through internal strife and discord and feuds as well as in insatiable avarice and vanity of their intellectual elite and ruling classes. In areas where attempts have been made at reform and reconstruction there have been backslidings as the result of embroilment in a war in which they had no interest — moral or material.

With the establishment of the United Nations Organization, the ascendancy of the Labour Party in England, and humanitarian movements, the outlook assumed rosy hues for the world of the
enslaved peoples. On the eve of their electoral victory the Labour Party in England announced from many a platform that their foreign policy was based on more liberal terms than had hitherto been pursued by their rivals — the hereditary aristocracy. On their programme was another item, emphasized on many occasions in pamphlets and orations, which made for eschewing the old conservative methods adopted by their predecessors. They declared that hereafter they were going to put an end to the type of statesmanship that advocated bondage of large sections of the human race.

To some extent where the old colonial systems were inapplicable mainly through the awakening of the victims these promises have been fulfilled. Unfortunately, in the case of the Middle Eastern countries, particularly Iran, the practices that have perpetuated backwardness, impotence, ruin and misery were intensified. The old feudalism, which had been abolished in part at heavy expense to the nation, class and sectarian differences and economic limitations, was revived by the usual ways and means, such as, suborning corrupt influential personages and tribal chiefs — the latter in the guise of preparing them for a likely guerilla warfare. This paucity of statesmanship, apart from its chauvinistic tendencies, has not only hampered progress in these parts, it is going to cost the great powers a good deal of their prestige, jeopardizing their material interests, which are inevitably linked with the economic and social conditions of the peoples of the Middle Eastern countries.

Awakening of the Iranian people.

The attitude of the Iranian people, the genuine sentiments and feelings of resentment and revolution lying dormant and brought into tangible manifestation by their repeated appeals having fallen upon deaf ears, although distorted by certain prejudiced newspaper reporters as anti-British gestures of vengeance, are, in fact, timely and valuable warnings to the democratic nations that they must adapt their foreign and economic policies to the needs of the times in a more serious manner. They must realize that at present they are in need of envoys and agents who would really use their talents and ingenuity towards the establishment of an order and pattern of life that would ensure to the peoples of the under-developed areas a modest standard of living, freedom from want, social justice, education and health.

The Iranian people have as full a claim to the right of living as any other human group. They are scions of an ancient race and have all the necessary potentialities to rise again and make amends for lost time and opportunity. The sense of self-preservation is as strong here as elsewhere, and they are going to put an end to the state of disorder and insecurity set up by foreign machinations. They are quite conscious of their deficiency in technology, but they are second to none in the humanities, and ethical, aesthetic and cultural attainments. In fact these latter achievements render the sense of patriotism and self-respect the more intense and burning. The powers that would annihilate the Iranian nation should first obliterare the names of Iran's national heroes and authors.

The effects of the violation of Iran's neutrality by the Allies.

The Iranians expected that their sacrifices for the success of Allied arms and the privations suffered and the wrongs perpetrated against them would be required. On the contrary, the behaviour of the powers that gained at the expense of the Iranian nation has been far from sincere and generous. The Iranians have reason to suspect that they are being treated as fair game. The national life of the people was disrupted by the invasion of the country and the violation of its neutrality. The pledges given later by the powers have not been fulfilled. The British have been doling out Iran's royalties in convertible currency as if in charity, the Russians, who occupied the northern parts of Iran during the war, and who benefited by the man-power, resources, railways, bridges of the country, built at heavy expense to the nation, and who deforested large areas of the northern forest country and took out millions of pounds worth of valuable timber, have withheld Iran's gold and are not showing any indication as to when they are going to repay, while the United States — Iran's most avowed supporter and friend — has allowed its aid to linger in the embryonic stage. They all think that they are justified in their attitude towards Iran. Fair dealing is withheld because some powers want to take advantage of Iran's helplessness, while others maintain that corruption is rife in Iran and any money or credit given would be squandered.

May I ask who is the real originator of the present chaotic state of the country with is accompanying evils of insecurity and administrative vagaries, which naturally have demoralized the civil servants? The uncertainties of the future have likewise corrupted the merchant classes and landed gentry. Escape of capital from the country is a direct result of the present situation forced upon the nation as the outcome of the invasion of the country.

The vitiating effects of the violation of Iran's neutrality and the unwarranted interference in its affairs and machinations have turned the country into a real bear-garden where rowdym in the Press, in Parliament and amongst the public is the order of
the day, where real merit is obscured by nepotism of the moribund élite, who would have been extinct long ago, had it not been for the open support given to them by Western diplomacy. The tug of war between the East and the West, one promising an Elysium to the starving and the naked, and the other aiding and abetting the opulent gentry, is largely to blame.

The Iranian character and others.

There is ample circumstantial evidence on hand to prove that the influence exercised during elections by foreign agencies has helped undesirable elements to gain entry into the legislative assembly, while refractory chieftains, very often at loggerheads amongst themselves, have been fattened by the wartime rations of the rural people sold in the black market. These rations, as everybody knows, were controlled indirectly by the foreign agencies who were dominating the country and were rulers in all but name. While America and England have been spending lavishly in other lands, an instance being $1,500,000,000 granted to Greece alone, they excuse themselves for their hesitation in the case of Iran by the plea that Iran is not reliable. Apart from this being an insult, it is very easy to substantiate that in many instances undesirable personages notorious for their mendacity and habitual venality have been placed in key positions by subtle and insidious methods, while honest civil servants have been given the sack. Therefore on this plea abstention from giving aid to Iran is untenable. There are ways and means of enforcing honesty.

When the affairs of a country are thrown into confusion, and hoarding, profiteering and black-market practices become the dominating features of a social and economic life ruined by foreign onslaught, it requires saintly thoughts not to succumb to the temptation of illicit easy money making. Without any desire to cast aspersion on the character of any particular persons, it may be mentioned for the enlightenment of the public in the United Kingdom and the United States of America that during the war there was no lack of black-market activities by the occupying armies and civilians. I hope this will not cause any unpleasantness, because with judicious appraisal of the conditions, the Iranian people can be classed as very honest. Some Western peoples in similar circumstances would have sold themselves body and soul to Satan.

Grievances resulting from the awakening of the people and bitter feelings engendered can only be assuaged by the right sort of recompense. It will be a mistake to have to resort to the setting up of a Police State to stifle progressive voices, or some other alternative measures.

Futility of autocracy.

Regarding an autocratic or one-man State, which powers have tried more than once to force upon the peoples of the Middle East, as experience has already shown and the recent events in Syria and Iran proved beyond doubt, the vogue of despotic States in these parts is at an end. The plots and counter-plots are cases in point. The resentment of the public took practical shape before the victims of European avarice could work out their real plans. The democratic Governments should be the last to advocate this class of rule in the face of the more attractive and promising proletarian propaganda which claims to ensure bread and butter for all. At present the Middle Eastern peoples would prefer this system of dictatorship to the one fostered in the past by the Western democracies, which lent its support to land-grabbers and profiteers. Besides this, the United Nations Organization will be futile and a mere farce, if such régimes are allowed to germinate in these parts for the sake of the gargantuan appetite of milords and miladies. In every instance, whether ancient or modern, the dictator has begun his advent with promises of gold bricks and fleshpots but has invariably ended in trails of blood and misery for his compatriots. The game of dictatorship is hardly worth the candle.

A synopsis of grievances.

The Iranian people's stand with regard to the oil affair is based upon a multitude of grievances, apprehensions and hopes frustrated, and these may be summarized as follows:

(1) When d'Arcy obtained his concession from the Shah of Iran, Muzzafar-ul-Din, about fifty years ago, it was on the understanding that only a private individual was concerned. The Shah of Iran did not suspect that a foreign Government and that of the first magnitude would be involved. The Iranian people are always chary about giving concession to a foreign Government with an imperialistic and expansionist policy. The Iranians maintain that d'Arcy had no right to transfer his concession to any foreign Government;

(2) The extension of the concession was made under duress in 1933, when the Iranian people had no voice in either the legislature or administration of the country;

(3) The concessionaire has deliberately avoided a largescale plan to train Iranians as stipulated and the main personnel and technical cadre is composed of Europeans and foreigners. The concessionaire could have easily during his fifty years' duration of activity in Iran provided the Iranians with the necessary means for training. In many instances qualified Iranians are placed under less worthy Europeans, with the result that these Iranians are forced out of self-respect to resign their jobs. Members of religious and communal minorities are given preference to Iranians. The motive is obvious;

(4) Iranians have no access to the accounts, and data and information regarding sales and deliveries are withheld in certain instances;

(5) Attempts are alleged to have been made from time to time to render areas adjacent to the oil-fields and refinery untenable for industrial and agricultural development and urbanization, as evidenced by the large number of semi-barbaric and refractory chieftaincies set up around the oil regions. The clandestine relations of some of the agents of the concessionaire with these chiefs have been criticized in the Press. The concessionaire as a purely commercial concern had no right to interfere in the political affairs of the country;

(6) The concessionaire's labour and employment policy has absorbed all the manpower of the southern provinces, and while these provinces are denuded of population, Abadan Island is a rock on which many a human life is being wrecked. The peasants who leave their homes in quest of employment at Abadan go there robust and in good health, and after a few years' service in an infernal climate, and with the type of job having to do with unhealthy emanations and at temperatures rising to the boiling point, are rejected as unfit and forced to hang around the oil refineries and subsist upon the savings of the concessionaire's employees.
Better plans for insurance and pensions should have been set up.

(7) Royalties are paid to Iran in inconvertible currency, and while oil is exchangeable in practically all types of foreign currency, Iran's development plans and finances, as well as foreign trade, are tied down to this arbitrary method of settlement. In many instances Iran has been forced to buy from the United Kingdom or the sterling area at rates much higher than in free markets. On one occasion the Iranian Government was denied convertible sterling for the purchase of sugar from Brazil at £30 sterling per ton and was forced to buy from the United Kingdom through Jewish brokers at £40 per ton, while Iraq and Pakistan were provided with facilities to buy from Brazil; and,

(8) Iran's public finance, national economy and foreign trade is rendered subservient to the oil concession in a great measure and certain basic materials required for refining oil could have been obtained from the interior of the country. With the introduction of oil-burning appliances and substitution of oil fuel for firewood, charcoal and brushwood, etc., this dependence has become the more pronounced, and in the case of an emergency will have very harmful repercussions on the general and overall economy of the nation. During the last war the Iranian people had to go without oil for days, because the railways constructed at heavy cost to the nation had been requisitioned for carriage of arms to Russia. The sufferings and hardships cannot be easily forgotten by the Iranian people, and they should see to it that hereafter their bakeries, baths and culinary affairs are not hampered by lack of oil through the vagaries of the day-to-day diplomacy of inextricable men, to say nothing of the dependence of Iran's industry on Abadan for fuel.

Nationalization and after.

The Iranian Government is within its rights in implementing the plan for nationalization, but in view of the complexity of the problems involved in connection with production, refining and marketing, etc., and their world-wide ramifications, a large measure of goodwill and co-operation will be required. Apart from the dark aspects presented by the relations between the Iranian nation and the concessionaire, the Iranian people are quite conscious of the magnitude of the task that they have set themselves. They realize that credit must be given to the spirit of enterprise that made this vast structure a possibility. They know that there is no reason for reproaching Europeans for the surreptitious methods adopted in the past for exploiting the resources of under-developed and backward countries. Their aim will be hereafter to remove the stigma of emulating the Europeans and giving proof of their abilities. When you leave your doors open with the glitter of gold beckoning through the window it is not only the burglar that is invited, pretenders to honesty are also likely to feel the temptation.

The history of the last four centuries reveals the outstanding fact that in many cases extensive civilizations and vast enterprises have been built upon the bones and debris of the lonely prospector, freelance buccaneer, the exile, and those who were forced to leave their hearth and home from religious persecution. Their success came after years of toil and suffering, and the crops were harvested by the moneyminded and Governments who lacked the necessary daring to risk the hazards. Thereafter in order to secure their booty against any legitimate claims they had resort to international law. Such is the background of the criterion by which the rights of nations are now recognized.

The development of the natural resources, and a more equitable distribution of wealth are indispensable prerequisites of the peace and progress of Iran and other Middle Eastern countries. This will be of untold benefit to the Western bloc. However, so far as the Western bloc is concerned, no attempts have been made to alleviate the sufferings of the people excepting in the case of Turkey, that has benefited by military aid to supplement an onerous national budget. In fact the Western powers in these parts are more inclined to show concurrence in the autocratic way that some rulers of States are spending national funds derived from oil resources for personal gratification. Some of these rulers are none too perturbed about the illiteracy of their people, their sufferings and low standard of life.

The Eastern bloc sits on the fence and watches the feud between poverty and opulence and is waiting for the ultimate and inevitable result.

United Nations Organization's obligations to mankind.

At this critical moment a large section of the peoples of the free world and the Middle Eastern countries look to the United Nations Organization for inspiration, help and guidance in their struggle against the evils of society, misery and abuse of power. The chaotic state of affairs calls for immediate attention of a responsible and an unbiased organization. Everywhere there is a crying need for reform and welfare. These are not forthcoming easily from within the countries involved owing to the shortsightedness of the well-to-do classes, trammels of doctrine, environment, traditions, and above all the external agencies which are responsible largely for the stagnation of the peoples. Unless pressure is applied from without, there is no hope of any large-scale and permanent plans for improvement. In some cases full rein is given to vested interests and these are cashing in on the rights and self-determination and independence.

All hopes centre around the United Nations Organization, where men of intelligence and goodwill have come together to devise plans for security, peace and progress. The United Nations Organization should invest itself with powers to enforce a code of laws ensuring free education, free elections, economic development, social justice, urbanization of nomadic peoples, and abolition of feudalism within the borders of member States. Such a measure would be in full conformity with the evolutionary tendencies of life on this earth. This can be speeded up by the concerted effort of the States toward a fellowship of good causes.

This new outlook transcends by far the old-fashioned diplomacy that tried to run the world's affairs by a system of day-to-day patchwork actuated by selfish motives and exigencies of the moment.

The national rights of a people should not be allowed to deteriorate into excuses and apologies for oppression, exploitation, profiteering and black-market practices. It is time for the United Nations Organization to enter upon the constructive phases of its activities. This should consist of a plan for enforcement of liberal laws within the countries of its member States.

At present petroleum forms the main source of wealth in the Middle East, where Muslim ethnic groups — Arabs, Turks, Iranians — have been destined to abide for the greater part of the past thirteen centuries. Unfortunately, this has not only been of no benefit to the majority of these peoples and the rightful owners it has become the fountainhead of intrigues, worries, headaches and wranglings, which cannot but result in social and economic stagnation. Besides this the major portion of the wealth derived from these reserves of oil, by no means inexhaustible, goes to foreign investors and certain minor rulers of States, who will not be able to develop plans for progress and welfare without help and guidance with a tincture of coercion.
A PAGE FOR OUR YOUTH

Significance of Perseverance in Islam

By S. M. AYUB

"Significance of perseverance in Islam means spiritual freedom from selfishness. It is a word with a major courage, well-set social habits, personal sacrifice of significance implying strength through character."

Only faith in God can fight against a sense of insecurity — a characteristic of modern life.

Modern civilization has provided ready-at-hand comforts for man but has made his life more intense and complicated; it has given him an exaggerated sense of self-consciousness and self-importance. The smooth running car may take him for a good Sunday outing, the aeroplane may shrink his journey to Rome to a matter of few hours, the radio may take him, in the twinkling of an eye, to a busy music programme in New York and the telephone may bring his friend in Scotland as close as the next-door neighbour, but with all this there runs an alive vein of insecurity, some distant sensation over which man feels he has no control. Man invented different methods from time to time to combat this feeling of insecurity but experts in psychology are in full accord with the view that nothing lights out this malady so effectively as a strong faith in religion and in God. Islam, while laying down for us the pattern of a life of confidence for driving away panic and despair, also enjoins us to persevere. The Holy Qur'an says (11: 155):

O ye who believe, seek help
With patient perseverance
And prayer: for God is with those
Who patiently persevere.

An entire art of successful living has been set out in the above verse: if one genuinely realizes that God is with him, any big fear or uncertainty vanishes straightway into thin air. And unless we develop that boldness of outlook which roots out the most deeply concealed feelings of insecurity, we may fumble and falter at every small trial that we have to face in day-to-day living.

The real meaning of perseverance.

Yet perseverance is not what we generally take it to be; it is not man's passive attitude towards the slings of misfortune, it is something more than that. It is the capacity to undergo misfortune without murmuring, coupled with the ability to make the best of it for paving the way for a future atonement. It is not the mere resigning, the static or apathetic attitude towards a calamity, but a vigorous and constructive determination to face it squarely and to march ahead in life despite it.

The great sufis, one and all, agree that hunger and poverty draw one closer to the Creator but that hunger and poverty in themselves are no good unless fought with and eradicated by constant and courageous effort. I am not discussing here the particular class of sufis who mortify themselves by the denial of all pleasures of living in their search for God. They indeed are few and far between as compared with the sufis who, according to the highest tenets of Islam, attach as great an importance to fullness of living as to spiritual development.

The other significance of perseverance is constancy of attitude in all affairs of life; constancy in doing good and in dealing from evil, constancy in behaviour towards friends, constancy in breadth of vision and so on. If I consider myself a religious dignitary and if I, in the fervour of my very nicely laid out sermon, fling an unwarranted criticism at some innocent and unconcerned person with the design to hurt that person's feelings, I should exactly be trespassing a cardinal principle of Islam, viz., the suppression of the ego for gaining in perseverance.

Yet another significance of perseverance is the capacity to undergo personal inconvenience or sacrifice for a good cause. This necessarily entails a tolerant attitude towards the possible faults and foibles of others. Sacrifice entails the giving up of something from ourselves to others for a constructive purpose and unless we do that we cannot become the successful members of a community.

If we only persevere and practise fortitude in the true sense of the word as used in the Qur'an, we can develop just the character required to defy the onslaughts of fate and misfortune without being overpowered. In other words, such an attitude
in life can count for glory and progress. One does not need any vast riches nor the study of camel loads of books on theology to persevere: Shams Tabrizi actually requested Maulana Jalal al-Din Rumi to ignore his studies of massive books before showing him the way to spiritual enlightenment. That was an exceptional instance to remove any lurking self-consciousness on account of high learning but, according to the Islamic code of living, perseverance does elevate one spiritually.

Unlike charity, perseverance does not make any distinctions; the poor, the rich and the middle class have an equal approach to it without any preferential claims. A rich man has the privileged opportunity of spending his wealth for charitable purposes as against the poor who do not have the means to participate so profusely in such ventures. But the poor feel more than compensated in the very many tough situations in life in which they can exhibit spiritual boldness to the same extent or perhaps even more than the rich. It is all a question of one’s degree of perseverance.

Selfishness is the root cause of all evil in society.

The suppression of the ego for gaining in perseverance, mentioned earlier, is a phrase full of psychological permutations and combinations. And not one of its small attributes is freedom from selfishness. We know it too well in common experience that selfishness is the root cause of all evil in society. When a person succeeds in rooting out the selfish impulses from his personality, he ceases to care so much for the disproportionate material gains in life and he elevates his social standards for a peaceful and useful living. Thus we might recall here the occasion when the Prophet Muhammad called for contributions to the Bait al-mal once and 'Umar, by dint of his riches, at last hoped to excel Abu Bakr in this matter. He brought no less than half of his wealth for this purpose but Islam’s first Caliph, when queried, as to what was his contribution, replied that he had brought all of his belongings for the sacred cause (leaving nothing of course). Such was the freedom from selfishness and, therefore, the perseverance of the pillars of Islam, to quote just one instance.

We are living in a highly civilized world where every day brings some scientific advancement and where nothing is believed too easily unless based on cogent, convincing and solid reason. A mere statement is without authority for science. Science refuses superstition and does not accept speculative surmises. Ideas which are inter-related to observed phenomena at best become hypotheses; those that are supported by experimentation become the generally accepted theories, but those which are neither have no place in science. And it is here that we should not lose sight of the Saying of the Prophet Muhammad entreating the acquirement of knowledge even if one had to go to China — by no means an easy task in those days!

I might advantageously correlate the expression "the suppression of the ego for gaining in perseverance" to the concluding observations of Joseph Ralph in his very well written book, How to Psycho-Analyse Yourself, while discussing the psycho-analytical implications of selfishness:

"Selfishness is the curse of creation, and most of the troubles with which we erroneously believe ourselves to be afflicted are nothing but unattainable desires."

"Reduced to its ultimate, selfishness is the pathological agent in all psychogenic weakness, perversities and disturbances."

We see thus how modern science is justifying the noblest ideals of Religion!

Reverting to the significance of perseverance in Islam, we have observed that the word means spiritual courage, well-set social habits, personal sacrifice and freedom from selfishness — is it not, then, a word with a major significance implying strength of character?

Some New Developments in the British Conception of Neutrality as against Muslim Countries

By S. M. Hamidullah, Ph.D., D.Litt.

Ever since the Hague conferences, the orthodox conception of neutrality has been that no belligerent country is entitled to use the territory of a neutral State either as a base of operations or to subdue it for the prosecution of a war-like expedition.

Wars are times of emergency and abnormality. If weak and neutral countries do something for a while under pressure from their powerful neighbours, contrary to what had been laid down in the Hague Convention on neutrality, not much importance may be attached to their acts from an academic point of view. There are many cases of this kind during both the first and the second World Wars.

But not so the treaties deliberated in time of peace and concluded with the knowledge and even approbation of the League of Nations, if such treaties contained provisions which it seems difficult to reconcile with the conception of neutrality internationally accepted in all seriousness.

The British conception of neutrality seems to have undergone some modification, at least in so far as their relations with the Muslim countries of the Near and Middle East are concerned, during the last few years, and the subject may conveniently be discussed in three separate sections.

1. TREATIES

The Treaty of Iraq.

In the early thirties, when the mandate of Iraq was replaced by a treaty of alliance with Great Britain, it expressly provided not only for the maintenance but even for the freedom of passage of British troops in and over the territory of Iraq.

Maybe the possibility of the neutrality of either of the contracting parties in an eventual war was absent from the minds of those who negotiated and ratified the said treaty; anyhow, what resulted was that it was demanded of, and accepted by, an independent State, which was being admitted to the membership of the League of Nations, to allow its territory to be used by another independent, friendly State, for warlike purposes. And this, as later events showed, even in the case when the former remained neutral!

As we know, in the early stages of the Second World War, Iraq remained neutral, but still it allowed Great Britain, under the aforesaid treaty, to use the Iraqi territory for warlike expeditions and as a base of operations.

Later still, when Iraq declared war against Germany, it did not do so, at least for a considerable time, against Italy. This meant, on the one hand, the continuation or repetition of the same new conception of neutrality, and, on the other, a matter to which we shall revert in the second part of the article.

Treaty of Egypt.

Egypt, recognized independent since as early as March, 1922, concluded a treaty of military alliance with Britain in 1936. This treaty repeats mutatis mutandis the conditions agreed to
in the case of Iraq, namely, that Great Britain had a right to use
Egyptian territory for belligerent purposes in case Britain was
involved in a war. Not only the naval base of Alexandria and
other establishments, but also the cantonments along the Suez
Canal together with the right of passage of British troops over
the rail, road, water and air of Egypt were placed at the disposal
of Great Britain in time of war as well as in peace.

Egypt remained neutral during the recent war almost to the
last, but nevertheless its neutral territory was used for pur-
poses of the prosecution of war by Britain (and perhaps also
her allies and comrades in arms) against States with whom Egypt
was at peace!

I need not refer to the natural reaction of Italy, which
scoffed at the "neutrality" of Egypt as a mere fiction and treated
it as such to the extent of her military might.

Condominium of the Sudan.

But I think I do need to refer to a matter much more
complicated. It is the condominium of the Sudan. Nobody
seems to have studied at length the question of condominums in
time of war, particularly when one of the masters chooses to
remain neutral. Thus the status of the Sudan becomes much
more interesting. For all practical purposes the Sudan was at
war, on the side of Britain, during the recent armageddon, yet
the judicial aspect invites the attention of scholars. Had the
Egyptian hold over the Sudan been as thorough as, say, that of
the French over the New Hebrides, and had Egypt really
possessed half the power in arriving at decisions regarding the
attitude of the Sudan, we are at a loss to know what would have
been the result in case one of the two masters of the con-
dominium of the Sudan remained neutral? The same would
have been true of the New Hebrides had it been effectively con-
trolled by the Vichy Government instead of the De Gaulle
movement.

Anglo-French Treaty with Turkey.

The tripartite Anglo-French-Turkish treaty of 1939 for
mutual aid in case of war in the Mediterranean also provided,
in one of its protocols, a point of interest to us.

The Turkish Government expressly stipulated, and the
other two contracting parties freely agreed, that in case Turkey
had the obligation of entering the war against the Nazis and
their Mediterranean allies, Turkey would still be allowed to
remain at peace with Russia. The hypothesis was never realized.
Yet the point is, how would Russia have reacted if the forces of
the Anglo-French bloc had utilized Turkish territory even for
the purpose of waging war against some allies of Russia (not
Russia herself)? There was a further possibility that in a given
theatre of war the combined forces of the Anglo-Franco-Turkish
allies would fight side by side under the same commander against,
say, an army consisting of both Germans as well as Russians.
It would have been rather difficult, if not impossible, for Turkey
to safeguard her neutrality against Russia in such an eventualty.

The Case of Iran.

I should not lay much stress on the attitude of Iran after
the deposition of Reza Shah. For all practical purposes it was
then an occupied country under the effective control of the
Allies. Thus, all that Iran agreed to may be relegated to acts
under duress. It may have been good in the interest of humanity
and civilization, yet the factual position of Iran does not change
thereby.

Conclusions.

From all these events of recent history, one is tempted to
conclude that the conception of neutrality has, rather imper-
ceptibly, developed, in the relations of Great Britain with the
Near and Middle Eastern countries, to an extent that it can no
longer be called an exception but rather the normality. Accord-
ing to this new conception, the old discarded "benevolent
neutrality" seems to revive in practice, if not in actual name.

2. PARTIAL NEUTRALITY

There is another aspect of neutrality which repeatedly
manifested itself during the last great war.

In what I am tempted to call "judicial mathematics" it was
until now an axiom that:

1. the friend of a friend is also a friend;
2. the enemy of a friend is also an enemy; and,
3. the enemy of an enemy is also a friend.

This mathematics is now revolutionized and has become anti-
quated. In fact we found during the recent great war that a friend
of our enemy could nevertheless be also our friend, and so on.

Germany and Italy were comrades in arms from 1940 for
a considerable length of time. According to old norms and
practices, declaration of war against one of them would have
amounted to a declaration against both, and even all their other
comrades-in-arms.

Iraq, after the flight of Rashid 'Ali, declared war against
Germany, yet did not do so against Italy.

Japan declared war against Britain and the United States of
America, yet remained neutral to Russia.

The United States of America declared war against Germany
and her allies, yet remained at peace with Finland.

The cases from the history of the recent world war may be
multiplied in which one of the comrades-in-arms declared what,
for want of a better term, may be named "partial neutrality",
with the knowledge and approbation of other comrades-in-arms.
They are so numerous, and based upon such deliberate and con-
sidered policy, that they cannot be treated as isolated instances.
In our opinion they deserve to be considered as events laying
down a new rule, a new norm, in the law of neutrality.

3. NEUTRALITY OF A JUDICIAL PERSON
AGAINST ITS OWN SELF

Even as the judicial mathematics, judicial logic seems to
have suffered at the hand of the Second World War.

It has long since been admitted that, in his different aspects,
a man might constitute two or more judicial persons. But the
proposition never seems to have been pushed to its logical
conclusions before.

Now we are in a position to say that, in his different
judicial aspects, a man can not only be at war with his own
self but also neutral.

King George VI, for example, is not only the king of
England, but also of the different Dominions. During the recent
war he, as king of Eire, remained neutral to his own self in his
capacity as king of England and other Dominions, which had
entered the war against the Axis powers.

The relations of the king of the Union of South Africa
have long been strained with the king of India, in which case
the king of England is a neutral party.

More recently, after the appointment of UNCIP on
Kashmir, the kings of India and Pakistan were admittedly at an
undeclared war for a considerable time.

Thus again a Muslim State, Pakistan in this case, has, along
with others, provided a case, which we hope to be the last of
its kind, in which the judicial logic has taken new developments
with regard to the law of neutrality.

These considerations are more in the nature of questions
on the part of a student of politics rather than anything else.
In 1919

The women of Egypt are marching in Cairo in a procession, the first ever organized by them, protesting against the Protectorate régime of Great Britain in Egypt.

Top centre — The originator of the Feminist Movement in Egypt, Quim Amin (died April 23, 1908). Quim Amin’s The Emancipation of Women, 1899, and The New Women, 1901, made current a discussion of the feminist question throughout the Muslim world.

In 1935

Madame Huda Sha‘rawi is decorating young girl students of University Fuad I, Cairo, who had been wounded in a demonstration in November, 1935, with the insignia of the Feminist Union of Egypt.
MINIST IN EGYPT

In 1923
A meeting of the women of Egypt in the house of Madame Huda Shịrawi at Cairo after the formation of the Feminist Union of Egypt in 1923.

Bottom centre — The founder of the Feminist Movement in Egypt, Madame Huda Shịrawi (died 12th September, 1947).
The influence of her driving personality can be felt in all the neighbouring Muslim Arab countries.

In 1947
A view of a meeting held in 1947 in which the women supported the cause of the Arabs of Palestine.
One of the placards reads: "The women make half of society."
THE FEMINIST MOVEMENT IN EGYPT

By ARSLAN BOHDANOWICZ

As the largest and the most advanced of the Arab countries and as the centre of Muslim theology, the feminist movement in Egypt cannot but be of great interest to the Muslim world. It goes without saying that what Egypt has achieved in this sphere has immediate repercussions in all other Muslim countries. The history of this movement in Egypt falls into two distinct periods:

1. The first, the end of which coincided with the end of the first world war, and during which its ideological foundations were built; and,

2. The second, the last thirty years of their practical realization.

We shall now try to summarize their respective developments in the two corresponding sections.

The Khedive Isma'il's share in the development of the Feminist Movement.

The beginning of this movement dates from the reign of the Khedive Isma'il (1830-1895; reigned between 1863 and 1879) and was largely due to his enlightened initiative. He was educated in Paris and, as is well known, wanted Egypt to attain the same cultural level as the most advanced European countries and "to cease being a part of the East and to become part of Europe". During his reign, education in Egypt made great strides, the number of schools increasing from 185 to 4,817. He fully realized that it would be impossible to achieve his aims without the emancipation of women. So he encouraged the unveiling of women, and in 1873 founded in Cairo the first school for the Muslim girls under the patronage of his third wife. In 1875 there were already 298 pupils. His efforts had unfortunately no lasting results, partly because his large-scale reforms caused the catastrophe in Egyptian finance which brought his reign to a premature conclusion, and partly because of the strength of adverse public opinion. In any case, it is certain that if his efforts did not produce any lasting external effects, they, nevertheless, left a profound trace in the minds of the more advanced elements of Egyptian society, and later were developed by two eminent men, the Sheikh Muhammad 'Abdub, rector of al-Azhar, pupil and friend of Jamal al-Din al-Afghani, and the lawyer Qasim Amin. It was they who contributed most to building the ideological foundations of the feminist movement in Egypt.

Muhammad 'Abdub on Polygamy.

It is unnecessary to speak here at any length of Muhammad 'Abdub, as an article in the issue for March-April, 1951, of The Islamic Review was devoted to him. It might perhaps be useful to note here his reasoning against polygamy. Muhammad 'Abdub argued that Islam not only did not encourage polygamy, but on the contrary considered monogamy as an ideal form of marriage, and that it tolerated polygamy as an individual or social necessity, and if this necessity did not exist, it must be forbidden. He pointed out that in limiting the number of wives to four, Islam achieved a great progress in comparison with the state of affairs which existed in Arabia before the Prophet Muhammad. In pursuing his argument he observed that Islam tolerated polygamy on condition that the wives be treated justly and equally, and as in practice it was almost impossible to achieve this, it meant that Islam practically excluded polygamy from its institutions. Finally, Muhammad 'Abdub insisted on the evil aspects of polygamy: the transmission of hatred between the wives to the children, which as is well known, was the cause of fratricidal wars in the reigning families.

Qasim Amin's share in the rise of the Feminist Movement in Egypt.

Qasim Amin (1863-1908) was the son of a colonel of Turkish (or perhaps more exactly of Kurdish) origin in the Egyptian army. He studied law in Cairo and in France and after his return from Europe became a judge, rounding off his career as counsellor at the Court of Appeal. As can be seen from his personal notes published in 1908 after his death, he was a man of great culture and of very wide interests, very sensitive, with literary tastes and an inclination to poetry. In 1898 he published his first book, Emancipation of the Woman, and in 1900 another, The New Woman, dedicated to his friend, Sa'd Zaghlul.

These books strike us by their sincerity, their good faith and conviction. He argued that the situation of Muslim women was not a result of religion, but of social conditions, pointing out that the Qur'an gave to Muslim women the rights which their Western sisters received only recently. He referred to the past when Muslim women shared the society of men. According to him in these circumstances the emancipation of Muslim women did not require the reform of religion but only the filling of the gap between precepts and practice.

He insisted that the progress of the nation required the raising of the status of Egyptian women. To this end he advocated the abolition of the veil and the suppression of polygamy and abuses in divorce. He argued that the emancipation of the Muslim woman would not lower her morally, but on the contrary would raise her. He did not deny that socially her most important rôle was played in the home, and that as a wife she must not be the slave but the friend of her husband, capable of helping him in all his activities. He viewed her as a mother who must be able to bring up her children according to the modern standards of education, and to enable her to do this she must be given the same education as the man.

Very often he supported his arguments by quotations from Western writers which illustrated the position of the woman in the West. It may be observed in passing that at that time the prestige of Western culture was very high in the East.

It is very interesting to know that these writings had immediate repercussions in the West. A Russian lady, interested in Oriental questions, Madame Olga de Lebedeff, gave an address at the XIIth International Congress of Orientalists held in Rome in 1899 calling for the emancipation of Muslim women and mentioning the first book of Qasim Amin. In 1900 she published in France a pamphlet entitled De l'emancipation de la femme musulmane, in which she mentioned that the Society called l'Alliance des Femmes Oriantales et Occidentales pour le progres des relations amicales entre toutes les nations et l'etablissement de la paix permanente, was formed in France under the honorary presidency of the Princess Nazly. Unfortunately we do not know what happened to this society.

But in Egypt his books provoked a strong opposition in the reactionary circles. He had no successors in his struggle for the emancipation of women and died completely isolated. But the seed was sown and already before the first world war it had borne some fruit. Posteriority in any case did not forget him.

There were before the first world war two other factors which prepared the ground for the emancipation of Egyptian women: the feminist movement among the Christian Arab women and the direct contacts of Egyptian society with Europeans.
The Feminist Movement amongst Christian Arab women.

The feminist movement among the Christian Arab women arose in Syria out of the renaissance of Arab literature at the beginning of the second half of the 19th century. When the Turkish authorities tried to suppress it, the women transferred their activity to Cairo, where they began to publish their papers. The first of these, al-Fataat (The Girl), was founded in Cairo in 1892 by a Syrian woman, Hind Nofal. The existence of most of these papers was ephemeral: between 1892 and 1908, 13 journals were founded, but only two survived. In 1908, after the abolition of the censorship in Syria, the Syrian women returned home. One must point out that as these papers were published by Christians they had little influence among the Egyptian Muslims and only a certain moral effect on the Egyptian women. It may be pointed out that although the feminist movement in Egypt started a little later than in Syria, its development in Egypt was much more rapid than in the latter country during the epoch immediately following the first world war.

Contacts of Egyptian society with Europeans.

The spread in Egypt of Western, especially of French, culture, and the direct contacts of Egyptian women with their European sisters, also helped to prepare the ground for the feminist movement. After the opening of the Suez Canal, Egypt became a great centre of the tourist industry and at the same time was subjected to a spate of cultural European propaganda. The first American missionary school for girls was opened in Cairo at the beginning of the second half of the 19th century. But because of the occupation of Egypt by the British, Egyptian society was much more attracted to French culture, so much so that, as is well known, the French language is still much used among the Egyptian intelligentsia. Concerning the fair sex, the attraction of Paris as a centre of fashion certainly played its part in the penetration of French influence.

Owing to the above-mentioned factors the ideas of Qasim Amin gradually spread among the progressive members of the Egyptian intelligentsia, who began to defend them in the Press, though nothing of the same value was produced. The women themselves gradually became conscious of their rights and began to write in defence of them. Thus, for instance, the contributor of the paper al-Dierida published under the pseudonym of "The Explorer in the Desert" a series of articles calling for reforms. In 1910 a collection of these articles was published under the title "The Women", and the true name of the author became known — Malek Hifni Nasif, daughter of a poet and professor of literature in Cairo University. The women also began to publish their own papers.

Less than 10 years after the publication of Qasim Amin's books his ideas had spread so widely that even the conservative circles ceased to deny the necessity of the education of women, and it was in this sphere that the first reforms were realized. A training college for girls and a centre providing a course in midwifery was founded.

After the foundation in 1909 of the Egyptian university, special lectures for women were organized. These were at first delivered by a French woman, but in 1911 Madame Labiba Hashim, editor of the most popular woman's paper, Fataat al-Sharq (The Eastern Girl), was entrusted with a course of lectures on education. In 1912 two other Muslim women were invited to speak on other subjects. All this was a startling innovation for the Egyptian women, and at the beginning the lectures were only sparsely attended, but gradually the numbers increased.

During the first world war ideas for the emancipation of Muslim women made further progress, partly owing to the increase of West-European influence. This can be seen from the fact that in 1913, Abd al-Hamid Hamdy founded a weekly paper, al-Sufur — Abolition of the Veil.

From what we said it can be seen that before the end of the first world war the ground for the development of the feminist movement in Egypt had been well prepared. It needed only wise leadership and the right moment to achieve the desired results.

Huda Sha'rawi.

We have insisted at some length on the ideological background of the feminist movement in Egypt because otherwise it would be difficult to understand its most fundamental feature — its organic character. This enabled the Egyptian women to

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In 1951, women students of University Fuad I, Cairo, Egypt, are shouting slogans in a procession organized early this year in support of the demands of the Feminist National Party (al-Hizb al-nisa'i)
achieve their aims without the trouble and violence which accompanied the movement in other countries under similar circumstances, and without the initiative of the central power, as was the case in Turkey. This feature of the feminist movement in Egypt points the way to other Muslim women, especially to those of the Arab countries.

The struggle for independence in 1919 was a good opportunity for the Egyptian women to show their national and social consciousness. In her book, Moslem Women Enter a New World, London, 1936, Miss R. F. Woodsmall describes the awakening of the Egyptian women during the revolution of 1919 in the following words: "Large crowds of women, Moslems and non-Moslems, thronged the streets, the upper classes and lower classes alike, veiled and unveiled, all demanding independence... Even the usually inarticulate fellahen women joined in the general national outburst."

At the same time Muslim women began demanding improvement of their lot by means of the Press in a more decisive way. At that time the most talented woman writer was May (Mariam Ziade), who in 1920 published her views in a book, Babtia al-Badiya, in which she summarized the ideas of Quisim Amin.

But from the point of view of practical achievements and social activity the leading rôle was played by Madame Huda Sha'rawi Pasha (died in September, 1947), who became the first head of the feminist movement in Egypt. To this task she devoted all her time, energy and fortune. Her father was Speaker of the Egyptian Parliament. She was educated at home, completed the learning of the Qur'an at nine, and learned French and Turkish. Her husband was a member of the Legislative Assembly and in the first line among those who struggled for the independence of Egypt. It goes without saying that her high school position helped her to a certain extent in her feminist activity. One must point out that her devotion to the cause was such that she spent large sums to found the scholarships for the further education of women.

She started her feminist activity in 1919 by becoming the chairman of the Women's Executive Committee of the Wafd Party, whose members she tried to gain to her cause through personal contacts. In this activity she was especially helped by Madame Sherifa Riaz. They adopted a new style of dress.

When Madame Sha'rawi discarded the veil, she assumed a charming toque style of head-dress with folds of tulle which covered the hair and were brought around the throat. The idea of this style may be that it conforms with the original Islamic idea of the veil, as Madame Sha'rawi Pasha in the beginning was rather careful not to offend the religious conservatives. But with time this pretext of a veil has now in Cairo been quite generally given up. The silk toque have been replaced by ordinary hats and the prevailing European mode.

In 1923, on the eve of the International Feminist Congress in Rome, she formed an Egyptian Feminist Union from the members of the Wafdist Women's Executive Committee. She and two other women left for Italy unveiled. Since then the Egyptian women have always participated in all International Feminist Congresses both in Europe and in Asia. She was elected vice-president of the Board at the Twelfth Congress of the International Alliance of Women for Suffrage and Equal Citizenship, held at Istanbul in April, 1935. It is interesting to note that at that Congress she proclaimed the necessity of co-operation between the West and the East.

To propagate her ideas on the emancipation of Muslim women among a larger public she founded in 1925 a monthly review, L'Egyptienne.

Madame Sha'rawi sets the pace for the unveiling of the Egyptian women in March, 1927.

Her first aim was the abolition of the veil. Madame Sha'rawi Pasha prepared this step gradually by propaganda in the Press and through the contacts in influential political circles. When she considered the time was ripe, she and her friends organized in March, 1927, a charity bazaar in Cairo to which they all came unveiled. From this day dates the official unveiling of women in Egypt. Practically speaking this custom was generally and definitely accepted in 1928. Since then the use of the veil has almost disappeared in Egypt.

After this first step — perhaps the most difficult of all — there followed a series of measures which considerably improved the situation of women in Egypt. These were introduced either under her influence or with her active participation. To two of these — the most important ones — the new legislation on
marriage and the spread of education among the women, we shall devote special sections. To conclude our account of the activity of Madame Sha'rawi Pasha, we must mention its social and religious aspects.

Perhaps nothing better shows her goodheartedness than her care for the women of the lower classes. In this sphere her activity was mainly directed into the two following channels: the improvement of the state of health of the women and the raising of their standard of living.

Concerning the first task she organized many dispensaries, one of which in Cairo still bears her name. Concerning the second, she founded many institutes where they are taught different trades, as, for instance, dressmaking, ceramics, etc. Very often she used to send women to Europe at her own expense in order to learn a profession so that on their return to Egypt they could become managers of these institutes. We have already mentioned that she very often founded scholarships for girls to enable them to make their studies in the high schools.

It is extremely pleasant and important to point out that this outstanding woman, though profoundly imbued with European culture, never tried to separate her feminist activity from the principles of the Muslim religion, but on the contrary always conformed to them. Miss R. F. Woodsmall in her *Moslem Women Enter a New World*, London, 1936, speaks in the following terms of this aspect of her activity: "She (Madame Sha'rawi) has carefully based her demands for social reform on the spirit of the Qur'an and has not promoted reforms which do not have Islamic sanction. For example, her claims for equality of education for girls have been based on the teaching of the Qur'an. She has urged a law prohibiting polygamy. But while protesting against polygamy she recognizes the exceptions for polygamy which are granted by the Qur'an (adultery, childlessness and incompatibility)." By doing so she showed to her successors the ideal to reform — the harmonizing of the Western progress with the best traditions of the Islamic past.

**New legislation on marriage and divorce.**

After the abolishing of the veil the second step concerned the improvement of the social conditions of the women in their family life. To achieve this purpose in 1927 a commission of the learned was appointed to prepare a new law. On the 11th of March, 1928, a new Marriage and Divorce Law was promulgated which though involving little fundamental change, constituted nevertheless a definite progress. This law introduced the following reforms:

(1) The minimum age for girls to be married was fixed at 16;

(2) It prolonged the guardianship of the mother over the children until 9 or 11 years instead of 7 and 9 for boys and girls respectively.

**Egyptian women in military uniform during the Palestine War of 1948**

**Egyptian women played their full part during the Palestine War in 1948**
(3) It allowed the wife annulment of marriage if the marriage contract is broken; and,

(4) It granted the woman the right of divorce for desertion.

All these reforms do not essentially modify the principles of Shari’a Law. Nevertheless, this law is of very great moral importance as it constitutes the first attempt to harmonize the Islamic law with the modern conceptions of the rights of women.

The principle of polygamy was also untouched by this law, but it had already almost disappeared in Egypt.

Madame Sha’rawi Pasha and her Feminist Union have considered one of their primary tasks to be the securing of social equality, i.e., equal access with men to the various professions. This aim is closely connected with equality in education as it goes without saying that access to the professions depends upon the qualifications provided by the different branches of education. In this domain Egyptian women have achieved very substantial and definite results, as we shall see in the next section dealing with the progress of education among the women.

The progress in education of the Egyptian women.

To realize the progress achieved in this sphere one has to remember the state of affairs at the beginning of the period under review, i.e., in 1920. At that time the female illiteracy was 99 per cent; there were only 70,000 girls in all schools; only 45 girls’ schools out of a total of 3,600. The Government had only 5 primary girls’ schools with 843 pupils.

To achieve their purpose Madame Sha’rawi Pasha and her friends carefully organized the campaign through lectures, the Press and contacts in high official circles. In this respect the new Constitution of Egypt proclaimed in 1923 providing free, compulsory primary education was of great moral help to them. The first success was achieved in 1925 by obtaining the official establishment of secondary education for girls.

The spread of education depended to a very great extent on the training of the teachers. To accelerate this process the graduates of ability were sent to Europe and at the beginning European women were appointed as headmistresses. Education was organized on English lines and future headmistresses were often sent to England for training. European headmistresses are now gradually being replaced by Egyptian headmistresses, the first of whom was Madame Mansour Fahmy, a distinguished educationist.

Other means to promote the training of teachers included the providing of material conditions; Egyptian women students in training colleges receive free board and tuition sometimes even a scholarship. Moreover, the women teachers receive better salaries in Egypt than in any other part of the Near East, and often even better than men in government service.

It is very important to point out that if the education of the girls in Egypt is organized on Western lines, it fortunately does not include the secularism of spirit. The programme includes the teaching of Islam which is done in a modern way. “The religious teaching in the training colleges is given by sheikhs, not the elderly type as formerly, but often young sheikhs, some of whom have been trained in Europe”. (Miss Woodsmall, op. cit.) Thus we see here the attempt to harmonize the Western lines of education with the traditional spirit of Islam.

The second step was to obtain access to the high schools for the girls. In this respect the efforts of the famous Egyptian writer, Taha Husain Pasha (at that time professor at the Fuad P. University at Cairo), and now Minister of Education, was of a very great help to the feminist movement. In 1928 the first six girls were received into the faculty of medicine. Thus equality of education for women was reached and since then the number of girls in the high schools has steadily increased, amounting to 1,040 in 1945. It meant at the same time the access of women to various professions demanding qualifications: this considerably improved their social position.

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1 Our documentation in this section is partly based on the book of Miss Ruth Frances Woodsmall, Modern Women Enter a New World, London, 1936.
To show the progress of education among the women in Egypt we produce below the figures for 1949/50:  

<table>
<thead>
<tr>
<th>Type of Schools</th>
<th>School</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.—STATE SCHOOLS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-School education</td>
<td>Nursery (annexed to Infant schools)</td>
<td>—</td>
<td>370</td>
</tr>
<tr>
<td>Infants</td>
<td>39</td>
<td>9,207</td>
<td>6,014</td>
</tr>
<tr>
<td>Infants (inc. to Primary schools)</td>
<td>32</td>
<td>1,925</td>
<td>1,662</td>
</tr>
<tr>
<td>Primary Education:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary</td>
<td>4,472</td>
<td>472,598</td>
<td>335,557</td>
</tr>
<tr>
<td>Primary</td>
<td>342</td>
<td>95,249</td>
<td>23,233</td>
</tr>
<tr>
<td>Continuation Post Primary (Commercial and Agricultural)</td>
<td>11</td>
<td>343</td>
<td>171</td>
</tr>
<tr>
<td>Advanced Elementary</td>
<td>25</td>
<td>—</td>
<td>3,542</td>
</tr>
<tr>
<td>Secondary Education:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td>208</td>
<td>62,131</td>
<td>12,083</td>
</tr>
<tr>
<td>Elementary Training Centres</td>
<td>30</td>
<td>3,485</td>
<td>2,523</td>
</tr>
<tr>
<td>Intermediate Commercial</td>
<td>14</td>
<td>5,557</td>
<td>716</td>
</tr>
<tr>
<td>Primary Training Centres</td>
<td>6</td>
<td>682</td>
<td>375</td>
</tr>
<tr>
<td>Teachers' Primary Institutes for Physical Education</td>
<td>2</td>
<td>124</td>
<td>158</td>
</tr>
<tr>
<td>Intermediate Schools of Domestic Arts and Crafts</td>
<td>14</td>
<td>—</td>
<td>3,574</td>
</tr>
<tr>
<td>Higher Education:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. Non-Degree-Granting Colleges:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher Training Schools</td>
<td>2</td>
<td>838</td>
<td>305</td>
</tr>
<tr>
<td>Higher Physical Training Institutes</td>
<td>2</td>
<td>138</td>
<td>18</td>
</tr>
<tr>
<td>Higher Musical Institute for Teachers</td>
<td>1</td>
<td>—</td>
<td>24</td>
</tr>
<tr>
<td>Higher Domestic Arts and Crafts Institute</td>
<td>1</td>
<td>—</td>
<td>293</td>
</tr>
<tr>
<td>Higher Fine Arts Institute</td>
<td>2</td>
<td>145</td>
<td>94</td>
</tr>
<tr>
<td>Social Service Institutes</td>
<td>1</td>
<td>—</td>
<td>131</td>
</tr>
<tr>
<td>Institute of Science</td>
<td>3</td>
<td>656</td>
<td>57</td>
</tr>
<tr>
<td>B. Degree-Granting Colleges:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faculties of Arts</td>
<td>2</td>
<td>2,045</td>
<td>569</td>
</tr>
<tr>
<td>Faculties of Law</td>
<td>2</td>
<td>3,782</td>
<td>162</td>
</tr>
<tr>
<td>Faculties of Science</td>
<td>2</td>
<td>1,406</td>
<td>135</td>
</tr>
<tr>
<td>Faculties of Commerce</td>
<td>2</td>
<td>4,385</td>
<td>167</td>
</tr>
<tr>
<td>Faculties of Agriculture</td>
<td>2</td>
<td>1,696</td>
<td>69</td>
</tr>
<tr>
<td>Faculties of Medicine</td>
<td>3</td>
<td>4,906</td>
<td>393</td>
</tr>
<tr>
<td>Faculties of Engineering</td>
<td>2</td>
<td>2,510</td>
<td>53</td>
</tr>
<tr>
<td>Faculties of Veterinary</td>
<td>1</td>
<td>359</td>
<td>13</td>
</tr>
</tbody>
</table>

II.—INDEPENDENT PRIVATE SCHOOLS.

<table>
<thead>
<tr>
<th>Art</th>
<th>Infants</th>
<th>143</th>
<th>13,207</th>
<th>10,311</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Primary</td>
<td>542</td>
<td>102,716</td>
<td>33,652</td>
</tr>
<tr>
<td></td>
<td>Secondary</td>
<td>109</td>
<td>20,258</td>
<td>2,153</td>
</tr>
<tr>
<td></td>
<td>Decorative Arts</td>
<td>9</td>
<td>—</td>
<td>811</td>
</tr>
<tr>
<td></td>
<td>Girls' Manual Working Centres</td>
<td>1</td>
<td>—</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>8,451</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

We consider it interesting to add to these figures some other data characterising the progress of education of the girls in Egypt.

In 1942/43 the number of women teachers were:

<table>
<thead>
<tr>
<th>Art</th>
<th>Ministry of Education</th>
<th>1,756</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In the Universities</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Other government institutions</td>
<td>121</td>
</tr>
<tr>
<td></td>
<td>In foreign schools</td>
<td>2,204</td>
</tr>
<tr>
<td></td>
<td>Total elementary teachers</td>
<td>5,181</td>
</tr>
<tr>
<td></td>
<td>Private schools</td>
<td>1,201</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>8,451</td>
</tr>
</tbody>
</table>

Teachers without diploma:

<table>
<thead>
<tr>
<th>Art</th>
<th>In public schools</th>
<th>87</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In private schools</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>In foreign schools</td>
<td>241</td>
</tr>
<tr>
<td></td>
<td>In elementary schools</td>
<td>587</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1,179</td>
</tr>
</tbody>
</table>

It is also interesting to mention two following Institutes for training higher teachers and professors.

The higher Institute for Women Teachers in Cairo, which trains teachers of domestic science, gymnastics, art and music. The regular course is of five years. In 1945/46, 300 girls were enrolled. The graduates are qualified to teach in secondary schools. This Institute is organized on very modern lines.

The Institute of Education, which is reserved for those holding the bachelor's degree (licence). In principle it provides a two years' post-graduate course held in a college situated in the fashionable district of Cairo — the Zamalek quarter. Because of the small number of university graduates, for the moment, a provisional four years' course has been organized. In 1945/46 there were 125 students registered for the four years' course and 21 in the two years higher course. In 1946 the head of this Institute was Madame Asma Fahmy, graduate of the University of London.

At first the spread of education among women chiefly affected the population of the cities, but now it has gradually extended to the women in rural districts. We hope that under the wise guidance of Taha Husain Pasha and of his enlightened Sovereign, further important progress will take place among the women in the villages.

Before concluding this section we think it may be of interest to mention some other features in the evolution of Egyptian women. Thus, for instance, the Girl Guide movement started in 1929 under Madame Munira Sabri. In 1948 the number of Girl Guides reached the figure of 14,000. A young Egyptian aviator held the record of being the first woman pilot in the East. During the war against Israel there were women in the auxiliary services of the Egyptian Army.

Miss Rahma Nasib, an active member of the Feminist Union of Egypt, took part in the War of Palestine in 1948.

_AUGUST 1951_
From what we have already said one can see that in less than fifteen years the Egyptian women acquired a social status which is very comparable with that which French women enjoyed before the last war: at that time the women of France were deprived of political rights but enjoyed equality of education and had access to almost all professions. Thus in order to achieve complete equality of status with men, Egyptian women have only to win political rights — an aim to which they are now devoting all their efforts.

Political Aspirations.

If the present social position of Egyptian women is very much similar to that which existed in France before the last war, it is remarkable that the Egyptian women are much more active in agitating for their political rights than were their French sisters. The present generation of Egyptian women considers herself politically mature and some years ago began to form political parties, their principal aim being to obtain the access for women to Parliament. Some of these parties do not limit their activity to the sphere of propaganda but proceed to more radical steps, as we shall see below. Broadly speaking, it seems that among the women's political parties the three following are the most influential:

(a) First of all is the Feminist Union founded as we remember by Madame Sha'rawi Pasha and which is affiliated to the Wafid Party. Its tactics are more moderate than that of the two following.

(b) The Feminist National Party, presided over by Madame Fatima Ni'mat Rashid who began her social career on the side of Madame Sha'rawi Pasha but afterwards separated from her because of the difference of the views on the Wafid Party.

Madame Fatima Ni'mat is a journalist by profession contributing to the various papers published in French as for instance, Semaine Egyptienne, Images, and for a time was the editor of the review issued by the Feminist Union. For some time she was chairman of the Egyptian women journalists and secretary of the Association of Egyptian Writers writing in French. Later she founded some publications of her own. She is well versed in the knowledge of Islam.

On the 15th of March, 1944, the anniversary of the Egyptian Constitution, she and two of her friends, Mademoiselles Mouta'da 'Abd al-Rahman and Afifiya Shafik, both of them advocates, after two years of preparation, succeeded in founding the Feminist National Party. This latter is supported by the following political parties: the Socialist Party (the party of the working people (Misr al-Fatat); the Social Agrarian Party and the Youth of the National Party. The programmes of all these parties include the support of the Feminist National Party, the chief plank in the programme of which is to obtain political rights for women.

(c) The largest feminist party, the Bint al-nil — Daughter of the Nile — is presided over by Dr. Durriya Sha'ﬁk. She is an admirer of Madame Sha'rawi Pasha to whom she dedicated one of her books, La femme et le droit religieux de l'Egypte contemporaine (Paris, 1940). She has the degree of Doctor of Paris University and is editor of the Review La Femme Nouvelle, issued since December 1947 by the society bearing the same
name and which is presided over by Princess Faiza of Egypt. In her previously-mentioned book she tried to prove that the emancipation of Muslim women is perfectly compatible with the principles of Islam.

The fact that the Syrian women have already obtained their political rights was a great shock to the self-respect of the Egyptian feminist parties which believed that their country held the leadership of the Arab world. At the same time this shock provoked a great stimulus to their activity, not only in the matter of propaganda but even in the more radical forms of agitation. Some months ago a large crowd of women, at least fifteen hundred strong, organised a demonstration in Cairo to claim the abolition of polygamy and full political rights. An English paper describes it as follows: 'Carrying banners they marched through the streets shouting, 'Down with the Parliament without women', and, 'The cause of women is the cause of Nations'. Their deputation was received by the Chamber of Deputies and after this the crowd marched to the Senate where leaflets were distributed in the galleries. It is curious that the police made no effort to break up the demonstration. Madame Shafig had to be charged in connection with this demonstration and it is significant that the leading lawyers expressed the wish to defend her.'

This agitation has already produced a concrete result. A Wafdist deputy recently tabled a private Bill in the Chamber of Deputies proposing the enfranchisement of women. It is believed, moreover, that the President of the Chamber of Deputies 'Abd al-Fahmy Goma'a Pasha is sympathetic to the feminist movement. Though it is doubtful whether this Bill would pass, it appears more or less certain that the Egyptian women will gain their cause in the not far distant future.

So long as they remain faithful to the best principles of Islam we can only wish the Egyptian women rapid and complete success in their feminist activity. The most eminent leaders of this movement, beginning with Madame Huda Sha'rawi Pasha and ending with Dr. Durriya Shafig, have always demanded rights within the framework of Islam. May we only take the liberty of reminding them that according to the spirit as well as to its best traditions an increase in rights means automatically an increase in the duties and obligations of the individual. According to Islam a right is not an aim in itself, otherwise it degenerates into an abuse. A right is the means, not the aim, to serve better and more fully a great cause—to satisfy the spiritual needs of humanity—a task in which the Arabs so wonderfully succeeded in the time of their greatness showing the way to the future generations of the Muslim world.

THE HEART OF PAKISTAN

The Panjab

The importance of the Panjab in the economy of Pakistan.

The Panjab is Pakistan's principal granary. It is also the main source of man-power for Pakistan's defence forces. The hardy peasantry of this province has behind it a long tradition of handling the plough and the sword with equal efficiency. Before the Partition India in 1947 the Panjab's agriculture, supported by a world-famous system of canal irrigation—the biggest of its kind in the world—was the mainstay of the food economy of the British Indian Empire; and the Panjabi soldier the backbone of the British Indian Army. Now these are among the most important assets of economic and military strength for Pakistan.

Equally outstanding is the Panjab's position in the educational and cultural activities of Pakistan. The 68-year-old university in this province is the oldest and by far the biggest in Pakistan. So are the Panjab's Agricultural, Engineering and Medical Colleges. Lahore, the provincial capital of the Panjab, is not only the country's most historic town, but also its most important literary and cultural centre. Here are to be found Pakistan's most impressive historical monuments and biggest libraries and publishing houses and Pakistan's only film studios.

It was not, therefore, without very good reasons that Qaid-i-a'zam Muhammad 'Ali Jinnah once described the Panjab as "the heart of Pakistan."

The present Panjab covers an area of 62,012 square miles, which is about 60 per cent of the total area of pre-Partition Panjab. The boundary line which divided the former province between Pakistan and India, was drawn by an Arbitrator whose award will long be remembered by Pakistanis as a gross betrayal of their trust. In spite of his worst efforts, however, to take away from Pakistan with one hand what he was giving with the other, he could not help the fact that the bulk of the real and basic assets of the former province still remained with the new and smaller Panjab which was included in Pakistan.

An Ordeal of Fire and Blood.

For these assets the Panjab had to pay a heavy price. Its formal incorporation into the independent State of Pakistan on 14th August, 1947, marked the end of a fierce controversy between the Muslims and the Hindus and Sikhs; but it also marked the beginning of what was literally an ordeal of fire and blood for its people. On the eve of Partition a savage campaign of killing and looting Muslims was started on a mass scale on the Indian side of the new Panjab's border. This led to consequences which nearly smothered the "heart" of Pakistan with difficulties at its very birth. It also blackened the opening chapters of the history of Indo-Pakistan relations, which is today the profound regret of the saner elements in both countries.

The immediate effect of the campaign was that its unfortunate victims started running in their tens of thousands to the Panjab as an inevitable repercussion, there started a corresponding exodus of Hindus and Sikhs from this province to India. The colossal two-way traffic soon plunged the new province into something like economic and administrative chaos.

By rail and road and in the form of foot convoys, the bulk of the Muslim population from East Panjab, which was now part of India, and certain adjoining areas, totalling about 34 millions, were brought across the frontier within a period of about four months, in spite of interruptions caused by heavy floods and damage to means of communications. During the same period Hindus and Sikhs, numbering about 34 millions, had been evacuated from this side of the border.

Eight Months of Grim Struggle.

The responsibility for the relief and rehabilitation of this vast mass of uprooted humanity, that poured into the Panjab, fell mainly on the provincial administration. In the absence of any preparations for it, ad hoc committees and volunteer organisations, led by officials, came into being on the spur of the moment to receive the refugees, give them temporary shelter, food and medical aid in hastily improvised refugee camps and arrange their quick dispersal into the interior so as to make room for others.

Inevitably, there were mistakes and a certain amount of confusion during this many-sided race against time, which a temporarily crippled province had to run. The whole process of rehabilitation was more rapid than methodical. In the abnormal
inherited from the past and to make up the woeful shortages, which had either already existed or resulted from Partition. The most notable scheme of development which the province has in hand is that of irrigating and colonising what is known as the Thal area in the north-western corner of the Panjab. This scheme which is to be completed at a total cost of £30,000,000 is the biggest of its kind, so far undertaken in Pakistan.

The Thal is a sandy desert covering a wide area of about five million acres. The idea of irrigating Thal with waters from the neighbouring river Indus first suggested itself to canal engineers in the Panjab some eighty years ago. It was, however, postponed from time to time in favour of other irrigation schemes until 1939 when the construction of the Thal Project was started and a barrage now known as the Jinnah Barrage and part of the main canals had been completed before Partition.

Work on this project was resumed by the Irrigation Department as soon as it was able to attend to it after the initial upheavals of Partition. Working at high pressure, the department has already nearly completed the entire canal system and is in a position to make water available for actual irrigation of crops over the entire area concerned as fast as the area can be colonised.

In order to ensure maximum speed and solve whatever problems there were, the Panjab Government has created a Thal Department Authority on the lines of the Tennessee Valley Authority of America. It is a statutory body, which operates not only on Government-owned lands, but is also competent to acquire privately owned lands in the Thal so as to plan and carry out the development of the areas as a whole. It takes up land, block by block, demarcates it into chakhs, and breaks it with the help of tractors and other modern machines. When a block of land is ready for sowing operations, a batch of previously selected settlers is brought and each individual is put in possession of an area of 15 acres which he starts sowing almost at once. Agricultural implements, bullocks, seeds and other necessities of life are kept ready beforehand for every batch of settlers. For at least the first six months the settlers have to live in huts, tents or temporary barrack. After this they can build their houses and their families can join them. Necessary material for the building of houses is provided.

The standard type of house costs about £6; but the settler has to pay nothing immediately either for the house or for his land, or for its development. A reasonable price for everything is recovered from him by easy instalments over a long number of years. For the first one or two crops he also gets special concessions as far as land taxes are concerned.

According to the present scheme, a total area of over 20,000,000 acres will be covered by the Thal Project. Of this 15,000,000 acres will be cultivated with crops, including food-grains, cotton and sugar-cane, and the rest taken up by forests, roads, canals, village sites and market towns. Out of the total area some 300,000 acres will not be commanded by irrigation.

The lifting of water from the Indus River by means of the Jinnah Barrage is to serve not only the purpose of irrigation of Thal, but also that of generating hydro-electricity by two stages, the first stage yielding about 20,000 k.W., and the second about 45,000 k.W. of electricity. It is estimated that within the next ten years or so the Thal, where hardly a blade of grass grew before, would become a new colony of green and fertile fields with properly located and important centres of trade and industry. It is also possible that some method may be found in due course of getting larger supplies of water from the Indus than is contemplated in the present scheme, for the irrigation of areas not included in the present Thal Project.

conditions that prevailed, persons in authority, from petty officials upward, and their non-official assistants and advisers found themselves exercising wide discretion in the distribution of allotments. There were no readily available means of checking the statements and claims of applicants. This led to honest mistakes and also served as an excuse and temptation for some to indulge in corruption and favouritism and abetment of frauds. On the whole, however, it was a great and heroic battle that the people and the administration of the province fought and won against overwhelming odds, saving not only the Panjab but Pakistan from the fate which many had predicted for them.

New population absorbed.

By the end of April, 1948, the corner had been definitely turned. Over five millions of the emigrants had been resettled at least temporarily in useful employment. The problem had assumed manageable proportions. Peace and order had replaced disturbed conditions throughout the province and the revival of trade and normal traffic was bringing to the markets increasing supplies of consumer goods. A new crop of wheat was being harvested, easing very considerably the food situation which had been critical during the preceding few months.

Thal Development Scheme.

After winning their heroic battle against almost overwhelming odds during the darkest days of trouble, various departments of the provincial administration have not rested on their oars during the three years that have elapsed since Partition. Important steps have been taken in various directions for the development of the province. The attempt has been to safeguard and improve the resources which the province had
Agriculture — New Record of Surpluses.

Agriculture is and will long remain the main industry of the Punjab and the main source of its national income. The total area under agricultural operations in the Province is a little less than 20 million acres. Of this well over 10 million acres are irrigated, mostly by means of canals, the rest depending on rains for their fertility. Wheat is the Province’s most important food crop, the next in importance being rice and grain, and cotton is its most important cash crop. After fighting through the initial post-Partition dangers and difficulties the Punjab has done wonderfully well as a producer of food-grains and cotton.

Meanwhile agricultural education and research, completely disrupted by the migration of the non-Muslim teachers and research workers from the Punjab’s well-known Agricultural College at Lyallpur, have been reorganised and both the College and the Research Institute attached to it now claim to be giving better service than before Partition. A research worker on cotton has recently announced his complete success in the experiments which he was carrying out with a new variety of cotton known as Lassani. It is claimed to spin 70 counts of yarn as against 60 counts of Egyptian cotton. The evolution of this new variety may prove an important landmark in the history of cotton in the world.

Punjab’s Cattle Wealth.

In the number of cattle, which moved in and out of the province, along with their owners, the Punjab was a loser. A special census taken after Partition showed the total number of cows and bullocks in the province at about 1,050,000 and 1,750,000 respectively against 1,470,000 and 2,463,000 in the census of 1945. The number of buffaloes, about 3,100,000, showed, however, some increase over the 1945 figure. The decrease in the number of bullocks, which were needed for agricultural work, has been made up to a large extent through imports from Baluchistan, Sind and elsewhere. The Government also took effective steps (1) to check further depletion of the province’s cattle wealth through excessive slaughtering for food (which assumed alarming proportions soon after Partition) and (2) to reorganize and encourage proper breeding throughout the province.

Breeding of cattle in the Punjab is mainly the business of private owners. The Government helps by providing bulls of suitable breeds and arranging their maintenance, developing sources of supply from where private individuals can buy foundation stock at reasonable prices, and encouraging through local bodies exhibitions of cattle of good breeds, where the best exhibits get prizes and certificates. During spring every year the Punjab’s countryside witnesses numerous cattle fairs where, apart from a keen competition for prizes among the breeders, festive crowds take part in sports and popular recreations and a great deal of buying and selling of cattle takes place.

A new Government cattle farm has already been started in Montgomery district. More are being planned. A buffalo breeding farm and a dairy farm previously run by private lessees have been taken over by the Department of Animal Husbandry. Certain areas in Dera Ghazi Khan district where a useful breed had already strongly established itself is being helped to intensify breeding and serve as a reservoir for the supply of the stock elsewhere. The lost ground has been retrieved in this respect and future progress assured. Plans for the development of special breeds of goats, sheep and poultry have also been taken in hand.

The per capita consumption of milk in the Punjab is perhaps even now higher than in any other province in the Indo-Pakistan sub-continent; but it is much below what is needed for the proper...
nutrition of its people. A special staff is at present surveying
the possibilities of a speedy expansion of the dairy industry
and working out a scheme of locating centres of production of milk
in suitable rural areas, from where it may be supplied to urban
areas at reasonable prices.

Electricity.

Among the material deficiencies which the Panjab has yet to
make up for its future economic life and development, the most
important are electricity and forests.

In developing the supply of electricity the province has not
been able to show any spectacular achievements during the past
four years. A series of difficulties has delayed progress, and all
that could be achieved was to save, repair and keep in working
order the electric supply undertakings in the province which were
abandoned by their non-Muslim owners at the time of Partition
and to secure a small increase in the output here and there. Not
until the Rasul hydro-electric project starts functioning, will there
be any substantial improvement in the situation. This project,
delayed time and again by unforeseen bottlenecks is now expected
to start working in the beginning of 1952. It will have a capacity
when fully developed, of generating 33,000 kW. After that the
Panjab can look forward to the Mianwali Hydel Works with
a much larger potentiality. Meanwhile, the effort is to install
in various towns thermal plants, turbines or whatever means of
generating electricity may be available. Availability is, however,
the real problem. The Rasul and Mianwali projects will by no
means end the Panjab’s search for additional sources of electricity,
for, there is no limit to the amount of energy which the province
can use with advantage in its future development.

Forests.

Like other departments, the Forest Department of the pro-
vince suffered serious depletion of technical personnel owing to
the migration of Hindus and Sikhs, but the department took early
steps on the one hand to reorganise its own personnel and, on
the other, to prepare elaborate plans for the development and
expansion of the forest resources of the province. It takes a long
time to grow forests and the plans which are now being put into
execution will take one to two decades to produce adequate
results. The work of planting, preservation and afforestation is,
however, proceeding at a brisk pace.

Afforestation and “regeneration” has already been carried
out in an area of about 37,000 acres while another 1,600 acres
have been planted with trees in the form of canal side strips,
besides some 700 miles of avenue planting.

Successful efforts have been made to enlist popular support
for a mass movement of planting trees in the province. A “Tree
Plantation Day” was observed in the province on 1st August,
1949, and another on 12th February, 1950. The former wit-
nessed the plantation of over 1,000,000, and the latter of another
1,400,000 of new trees. These periodical popular efforts are to be
repeated from time to time in future.

Medical studies.

The migration of Hindu and Sikh doctors (forming about
three-fourths of the total before Partition) left all hospitals in
the province under-staffed and quite a large number with no staff
whatsoever. Some of the private hospitals were also stripped of
all equipment and left in the form of bare walls. Lahore had a
very good Medical College, one of the best in the Indo-Pakistan
sub-continent; but its work was also thoroughly upset. It was
not, therefore, only the problem of the present, but also of the
future that had to be solved.

Both were taken in hand simultaneously, the available
medical talent being suitably reshuffled between the essential jobs
of teaching and clinical work. The working of the old Medical
College was put on a sound footing and another college for the
training of women doctors was started in Lahore in October, 1940.
The new college, known as the Fatima Jinnah Medical College for
Women, has now 87 girls under training in the first and second
year classes. Within a few years it will be admitting about 100
women candidates every year. Meanwhile, the King Edward
Medical College, as the old college is known, has already pro-
duced over 300 medical graduates since Partition and its classes are now crowded to full capacity. Post-graduate courses for training in medical radiology and tuberculosis diseases have been started in this college. For post-graduate training in preventive health work, which was not available in Pakistan an Institute of Hygiene and Preventive Medicine was started in Lahore in 1949. The Panjab de-Montmorency College of Dentistry in Lahore, the only institution of its kind in Pakistan, which immediately after Partition had only a solitary part-time Muslim dental surgeon to run it, has now a proper complement of staff and is functioning with pre-Partition efficiency.

The old prejudices of Muslim women against the profession of nursing broke down under the stress of a national emergency after Partition. Previously no Muslim woman with one solitary exception had ever sought training as a nurse in this province. Since then, however, more candidates are applying for training than can be accommodated and careful selections have to be made. Those selected represent generally a higher standard of qualifications than was expected of candidates before Partition. Candidates from the Panjab have also gone to the United Kingdom and Australia for advance training in nursing.

Education.

It is one of the most hopeful signs of the times that popular demand for education has grown in the province at a much faster pace than Government expenditure. Enrolment in schools and colleges has gone up by about 40 per cent since Partition, and there is, therefore, overcrowding and congestion almost everywhere. Education absorbs 16 per cent of the total revenue expenditure of the Panjab.

Their total number was over 5,000. Every displaced Muslim school and college which applied for a grant to enable it to re-organise itself, got it on a liberal scale and is now functioning in the district of its choice.

The task of revising the syllabus of school education to meet the needs of future citizens of the independent State of Pakistan was taken in hand in 1948. The new syllabus is now ready and text-books on new lines will soon replace the old ones.

Despite financial stringency the province maintained steady progress in the expansion of educational institutions during the first two years after Partition. With the return of better financial conditions the pace of progress has recently been accelerated. The provision of new expenditure made in the 1950-51 budget by His Excellency Sardar 'Abdur Rab Nishat and his advisers represented a new approach to the problem of all round expansion in the educational field. A year earlier a plan had been prepared for pushing primary education by opening new schools at the rate of 600 per year in 1950. The number of primary schools and primary departments of secondary schools taken together was about 7,000 in the Panjab in March, 1950. An addition of 600 schools will raise this figure immediately by about 9 per cent. It was felt, however, that the problem of elementary education really demanded some more radical measures than the doubling or trebling of the traditional rate of progress. The Panjab has about 836,000 boys and about 1,000,000 girls of school-going age. Even with the proposed increase in the number of primary schools this year, they would be able to accommodate only a small fraction of the youth of the province. It was, therefore, decided to appoint a special Committee to consider the problem in all its aspects and to suggest methods of providing elementary education for the province on really adequate scale at the earliest possible time. Its work will be the first attempt to tackle adequately a problem which is closely connected with the responsibilities of independence. At the same time, a vigorous campaign of adult education was started last year with the object of opening 1,200 adult education centres in the province. A sum of £100,000 has been provided in the current budget for it. The rest of the plan includes the opening of three new Degree Colleges, one for men and two for women and eight High Schools. There will now be 14 Government colleges for men and six Government colleges for women all over the province, in addition to privately managed and denomination institutions. A significant feature of the plan is a special emphasis on the expansion of facilities for scientific education. Government colleges which taught science up to the F.Sc. standard will now teach it up to B.Sc. and those which had no science classes will start F.Sc. classes. In order to meet the
shortage of trained teachers, both among men and women, a sum of £10,000 has been earmarked for stipends to be spent equally among men and women.

A special grant of £50,000 was provided for higher studies abroad and a Translation Board was set up to arrange the translation of standard foreign books into Urdu. An Iqbal Academy has been founded with a foundation grant of £20,000 to popularise the study of the writing of Pakistan's great national poet.

Social and Economic Reforms.

The first step towards prohibition was taken by the elected Ministry of the province on 1st April, 1948, when it was made an offence for any one to serve liquor to a customer in a restaurant or any other place of public resort. Six months later, a second step was taken, enforcing a total prohibition for Muslims, subject to individual exemptions on medical grounds.

Recently another law has been enacted to control opium smoking in the province with a view to stopping it altogether in due course.

IRAN'S STRUGGLE, FRENCH NORTH AFRICA, THE ARAB LEAGUE

By ABU MUHAMMAD

Iran has shown the way.

We are witnessing at this moment a change of great significance and of far-reaching importance in world order. This is taking place as a result of the courageous move by the people and Government of Iran to nationalize the oil industry. They are determined, more than ever, to throw off the heavy shackles with which British imperialism has burdened their necks for a long time.

Until the Iranian Parliament resolved to nationalize the oil industry and the Shah assented to this measure, Iran was, in effect, a British economic "colony". This is an undeniable fact. Undeniable, too, is the fact that economic imperialism, of the kind that gripped Iran, is a far more burdensome and sinister type of imperialist domination than the military one pure and simple.

To the eyes of the outside world, Iran appeared to be independent. It seemed to enjoy all the attributes of self-government and the prerogative of sovereignty. The truth, however, was that the virtual sovereign in Iran was the Anglo-Iranian Oil Company. This foreign organisation was a despot in the fortunes of Iran and its people. It had been dominating the fate of Iran ever since 1911, when it obtained the concession to speculate for oil there. The oil wells proved to be very rich indeed. The British Government owns directly about 53 per cent of the shares in this company, and is therefore the dominant power in it.

A review of the record of the Anglo-Iranian Oil Company.

The Company, which is considered the greatest oil company in the world, produce some 700,000 barrels of oil daily. Iran has become the fourth greatest oil-producing country in the world, and Iranian oil satisfies about 40 per cent of the needs of Europe. Oil exports from Iran were valued at about £100 million per annum. Experts estimate that Iran has a wealth of oil amounting to some 12,000 million barrels.

The Anglo-Iranian Oil Company which is exploiting this immense resource of oil, has succeeded by devious methods and through agreements concluded with corrupt and inept governments in Iran since 1911, to obtain certain unique privileges and
concessions. These have made the Company into something of an independent and sovereign government inside the State of Iran. The Company was exempt from the payment of taxes to the Iranian Treasury, and paid no customs duties on anything that it imported into Iran in the way of equipment or supplies for its plant or employees. It administered its own laws, and had its own special police system. It enjoyed many other privileges the like of which are never known except in territories that are virtually colonies and entirely subjugated to a foreign power.

What did the people of Iran derive out of all this? From the immense bounty of profits flowing from Iranian oil-wells the people of Iran received no more than 8 per cent. Several attempts by the Iranian Government to increase the share of Iran of this profit were repeatedly defeated. The Anglo-Iranian Oil Company, strengthened by the support of American companies who bought about 20 per cent of the oil produced in Iran, arrogantly shunned the rightful claim of the Iranians.

Not content with the immense profits it was making, the Anglo-Iranian Oil Company decided on the Persian New Year’s Day to reduce the wages of its Iranian workers. These workers, whose wages were low, resented this move. Opposition to the Company took the form of a strike by the workers in the oil industry, who were soon joined by sympathetic strikers by workers in other industries in Iran. National feeling and resentment rose to a very high pitch. There were loud cries for the nationalisation of the oil industry and for the cancellation of the agreement concluded between the Anglo-Iranian Oil Company and the Iranian Government in 1933, which granted a concession to the Anglo-Iranian Oil Company to exploit Iranian oil until 1993. The national press urged the Government and the various political parties to take speedy action to this end. The extremist party, The Fidaian-i-Islam, joined the battle, and the people of Iran became impatient in their cry for nationalisation.

General Razmara, the Prime Minister of Iran at the time,
was not wholeheartedly in favour of nationalisation. He favoured some form of compromise with the Oil Company which would allow Iran a half share in the profits. He made his views on this policy known in the Majlis (Lower House) on 3rd March, 1951. On 7th March, 1951, only four days afterwards, he was assassinated. Husain A'la succeeded him as Prime Minister, and proceeded to pass through the Majlis the resolution which approved the principle of nationalisation. The Anglo-Iranian Oil Company, realising now that the idea of nationalisation had assumed a realistic and serious phase, sent on 14th March, 1951, a memorandum to the Iranian Government suggesting the reconsideration of the terms of the oil agreement with a view to increasing the share of the Iranian Government in the profits. This memorandum also threatened to bring the matter before the International Court of Justice at the Hague if the Iranian Government refused this offer.

But at this stage there was no turning back for the determined people of Iran. On 28th April, 1951, the leader of the opposition in the Iranian Majlis, and the most ardent advocate of the nationalisation policy, Dr. Mossadeq, took over the Government upon the resignation of Husain A'la, and the same day, the Majlis unanimously passed a Bill for the nationalisation of the oil industry. Two days later, the Senate approved the Bill, and three days after that the Shah of Iran gave his assent to the Bill, which became law. A few days later, the Iranian Government replied to the Note sent it by the British Government, and said that the question of nationalisation was a purely domestic Iranian question, which admitted of no interference by any foreign power.

Britain was angered. Various threats and menaces were made by the British Government. There was talk of sending paratroops to prevent the taking over of the oil industry, and there were other threats of using the British Navy to deter Iran. The British press went mad, and there were constant attacks and abuses directed against Iran, in a manner that had not been known before in the history of the British press. But the Iranian Government remained unmoved by all this.

The volcano that burst in Iran will, unless wisdom prevails on the part of the imperialists, become a serious threat to world peace. The oil-wells and refineries on Abadan are now the centre of a controversy that is truly inflammable. The odds in favour of Iran's ultimate success in this controversy appear to be good. Iran derives great advantage from the fact that it is protected by the ever existing jealousy between three great powers — Britain, the United States of America and the Soviet Union. On the one hand, Britain has already realised that it has lost its battle against the nationalisation of the oil industry. It inwardly, if not publicly, recognises that any further struggle against the declared wish of the Iranian people is utterly futile. The utmost that it really hopes for is that the Anglo-Iranian Oil Company should be allowed to continue to extract the oil in Iran while paying a much higher percentage of its profits to the Iranian Government, and while submitting to the full control and direction of the Iranian Government. Above all, Britain wants to make sure that Iranian oil continues to flow to Great Britain and to its bases in the Mediterranean, as has been the case hitherto, and not under any circumstances to the Soviet Union. The United States of
America shares the British wish to avert the flow of Iranian oil to the Soviet Union. But apart from that, the Americans do not grieve too much over the blow that has been struck to British imperialist interests. The United States of America secretly celebrates a feast in its heart over this episode! Of course, the United States of America would jubilate if it were allowed to step into the shoes of the Anglo-Iranian Oil Company and into the role of master of Iran — and, in fact, it hopes to achieve this indirectly. The United States of America knows that the Iranian Treasury is impoverished. Iran also lacks at the present moment, and will lack for some time to come, sufficient technical experts to operate the oil industry to full capacity. When Iran seeks a loan for this purpose, the United States of America will be there to offer it, and it will also offer technical experts to run the oil industry. In this way the United States of America hopes to save the situation and achieve for Britain and the "Democracies" the continuation of the essential oil supplies. The Soviet Union is watching the developments anxiously. She too will be glad to offer to Iran the services of technical experts to help run the oil industry, as well as money to finance the Iranian Treasury and the oil enterprise. Iran has only to choose which one of those three enthusiastic contestants she will permit to woo her.

But if Britain loses her balance completely — and I do not think this very likely to happen — and decides to dispatch military forces to Iran to try to protect the oil industry from being taken over under the Iranian Oil Nationalisation Act, then the situation will become entirely changed. If British or other Allied forces enter Iran, the Soviet Union will then have a right — a right valid by international law and in accordance with mutual treaties between her and Iran — to enter Iran and expel the invaders. The moment a foreign military force enters the south of Iran, Soviet troops will cross the northern border of Iran. Iran will then — God forbid become a second "Korea", where the British and their American allies will show their fists against the Soviet Union. The consequences and trials of such a move would be calamitous. Despite all the hot air blown by the British

**Indonesia's Masjumi Party and the idea of a Muslim bloc**

_The Indonesian Parliamentary Delegation while in Karachi, Pakistan, called on the Honourable Mr. Liaqat Ali Khan, the Prime Minister of Pakistan, on June 18, 1951. The leader of the Delegation, Mr. Prawoto Mankusasmito (fourth from left) stated on June 20, 1951, that Indonesia's Masjumi Party subscribed fully to the idea of a "Muslim bloc."

Shortly before his departure for Jakarta, he expressed the view that close co-operation between all the Muslim countries of the world would stabilize their political and economic position. He pointed out that his party had not so far been able to take any concrete steps in this direction because Indonesia had been wrapped up in its own internal problems since it became independent, but his party did, however, in general accept such co-operation between Muslim countries as one of the "principles" of its policy. He also observed that he had been struck by the spirit of Islam so openly evident among the people of Pakistan and by their eagerness to develop the economic resources of the country. "We have been very deeply impressed by your friendliness and hospitality."

Mr. Mankusasmito said that he proposed suggesting to his Government and various non-official institutions in Indonesia that they should encourage the exchange of cultural and trade missions with Pakistan. "Such missions, both on official and non-official levels, could considerably help in promoting goodwill, friendliness and trade between the two countries."
On Monday, May 12, 1951, was observed the 61st Birthday of his Majesty the King of Libya.

Our picture shows his Majesty in the centre surrounded by the notables of Libya. Immediately behind his Majesty is his Eminence the Mufti of Libya, who is also the President of the Libyan Constituent Assembly. Second to the right of the Mufti of Libya is the famous Tripolitanian leader, Bashir Bey Saddawi, who played a considerable part in the unification of Libya.

Government and press, I do not believe that they will take such an insane measure. The installations of the Anglo-Iranian Oil Company have now been taken over by the Iranian Government, and there can be no question of a retreat by the Iranians.

The storm that is now raging is bound to subside. In peace and quiet, we hope that Iran, which has now retrieved her oil, will derive the full benefit that flows from that oil, and that she will enrich her coffers and bestow good and prosperity on her people.

Morocco.

The crisis in Morocco, which has been dormant for the last few months, threatens to rage again. Both the French authorities and the people of Morocco are making ready for a fresh showdown.

General Juin, "The Little Kaiser of France", whose moves to harass and overthrow the Sultan of Morocco had earlier been doomed to failure, is again plotting for another round. In the person of the Sultan, who has shown the world the volume of the great support for him by the people of Morocco, he will find a powerful adversary.

General Juin went to Paris to lodge an "impeachment" against the Sultan of Morocco, for the declaration condemning French policy and tactics in Morocco, which was made by the Sultan to the Egyptian journalist, Mahmoud Azmi. General Juin impeached the Sultan also for his refusal to give his assent to the administrative "reforms" requested by the French authorities. M. Schuman, the French Foreign Minister, did not lend the General a listening ear. Far from having him confirmed in his "office" in Morocco, there were discussions in the French Parliament and Cabinet on the "pressing need" to transfer General Juin to the Atlantic Treaty Command under General Eisenhower. But the daring General succeeded in preventing such a decision from being taken, and finally returned to Morocco to assume his office of Resident-General. On his return, he made a speech in which he said: "The (French) Government has no right to remove me from my office here, at a time when it is lingering towards its doom. The Government cannot make such a decision at a time when it is facing a general election, and while its main preoccupation is to find ways and means to return to office rather than to look after Moroccan affairs. I am in Morocco, and will stay in Morocco."

The French Government has reluctantly retained General Juin in his office in Morocco. But he was given strict instructions not to take any measures that may give rise to a crisis, or to make any change in Morocco until the outcome of the general elections in France had been decided and a new government set up.

General Juin seems to contemplate that the outcome of the elections will be to his favour, and that the new government will be one that will give support to his reactionary policy in Morocco. This hope does not seem to be completely unwarranted, for the new election law in accordance with which the forthcoming elections in France will be held, has done its best to avert possible victory for the progressive or the democratic parties in
France. This law is indeed unique in its provisions, and is designed solely to prevent the leftist parties from securing a victory in the elections, so that the new National Assembly will be one composed mainly of the moderate and right-wing parties. General de Gaulle, the aspirant to dictatorship in France, may be the ultimate beneficiary in this law.

The Moroccan crisis will certainly flare up again after the formation of the new French government, unless such government be one that has the good sense and wisdom to understand and appreciate the grievances of Morocco and proceed to put Moroccan affairs in order. Military leaders like General Juin should be assigned to a military post, and the delicate Moroccan problem should be put in the hands of an experienced politician and diplomat who will be able to use justice and common sense in meeting the aspirations of the people of Morocco. Given the good intention on the part of France, a solution can be found that will be both peaceful and satisfactory. But if France fails again to heed the dictates of conscience and common sense, then it can easily immerse Morocco again in a bloody and ruthless struggle. In this, France should not forget that the people of Morocco and their Sultan could count on the wholehearted support of no less than 400 million Muslims and Arabs, who would rise like one man to the support of their Moroccan brethren. A demonstration at this moment of this solidarity of the Muslims and Arabs of the world with the people of Morocco may well deter France from any aggressive moves she may be contemplating for the future.

A typical method of French imperialism in Morocco.

A casual event, that in the ordinary way would have been of no significance, has demonstrated the typical methods of French imperialism in Morocco. A Moroccan highwayman recently murdered a Moroccan policeman and made away with his rifle and ammunition. He then took to the mountains and began to attack and rob defenceless passers-by, and killed about eight persons. Bandits of this kind have been known to have existed in various countries, at one time or other, and they are sooner or later tracked down by the authorities.

But this event in Morocco was to be made by the French authorities as an opportunity and excuse for something entirely different, namely, the purpose of tracking the bandit. Some 20,000 soldiers and volunteers were detailed by the French authorities for the purpose of capturing this bandit. During this operation, it was discovered that the troopers had used some very unorthodox and highly improper methods against the defenceless inhabitants of that part of Morocco. The operation for the search for the bandit turned out to be nothing less than an excuse to persecute the residents of that part of Morocco, under cover of “searching” for the bandit.

Why did this happen? The reason is obvious when one remembers that the inhabitants of this part of Morocco were amongst the most ardent supporters of the Sultan during the recent crisis. They had refused to sign the petition sought by the French authorities against the Sultan, and were loyal supporters of the Istigbal party.

Finally, when the French troops had committed various acts of persecution against the inhabitants during this operation, the bandit gave himself up to the authorities.

But the matter did not end there. Soon we were to find that this operation was not only “double-edged”, but “treble-edged”, and that it was but a ring in the endless circle of imperialist intrigue. Leading French newspapers declared that this criminal was in fact a tool in the hands of a particular Moroccan political party, and that his crimes were merely political crimes that were committed under the guise of gangsterdom.

There can be no end to what imperialist ingenuity can invent. All this, simple and insignificant though it may appear on its own, is being skilfully woven together by the French imperialists into an intricate web designed to help them to perpetuate their aggressive policy in Morocco and the other parts of Arab North Africa.

The problem of Tunisia.

It is no longer possible to regard events in North Africa as being a purely French concern. The strategic importance of this part of the world which emerged so clearly during the second world war and assumes particular importance in view of the present world situation, and its close affiliations with the rest of the Arab world, are factors which necessitate a serious and speedy consideration of its problems, if world peace is to be strengthened and maintained.

There is a chronic crisis in Tunisia, that is daily becoming more complicated and serious. The cause: the well-known greed and ruthlessness of French imperialism, which is continuing to occupy the country and to exploit its resources and wealth without any regard or consideration for the interests of the indigenous Arab inhabitants.

The French occupation of Tunisia dates back to the year 1881, when the French invaded the country and forced its ruler to submit to a Treaty (the Treaty of Bordeaux, 1881), and later to another Treaty (the Treaty of al-Marsa, 1883). Before discussing the provisions of these two Treaties, it is necessary to mention that they were forced on the Bey of Tunisia at the time, who submitted to them only under pressure of military force. They are, therefore, according to the ordinary conceptions of justice void. Such is the nature of all “treaties” and “agreements” where one party is powerful and peremptorily dictates its terms, while the other is weak and helpless.

The preamble of the Treaty of 1881 states clearly and in unequivocal terms that the object of the French occupation of Tunisia is to prevent “the recurrence of frontier incidents on the Tunisian-Algerian borders . . .”, and Clause No. 2 thereof specifies that the French occupation is to be temporary only, and would end as soon as peace and security was restored in Tunisia. France has ignored this provision entirely, and though peace and security has reigned in Tunisia for generations the chartered French remain in occupation.

The supplementary Treaty of 1883 provided that the Bey of Tunisia would undertake to assent to such measures as are submitted to him through the French authorities concerning administrative, judicial and financial “reform”. This provision of the 1883 Treaty is never forgotten or ignored by the French, and they have used it most extravagantly ever since, as excellent cover for all their acts of exploitation and persecution of the people of Tunisia. The result is that the autonomy of Tunisia, which was supposed to be left unimpaired by these Treaties, has become nothing more than an abject farce.

The Treaties of 1881 and 1883, which were imposed upon the Tunisian people by force, were never accepted by them. After two years of effective resistance, the Tunisians were forced by the superiority of French military equipment to content themselves for the time being with a passive form of resistance which culminated in the formation of an organised political party, “The Young Tunisian” party. The party made little headway in terms of tangible results, but it paved the way for more mature followers at a later day. The enthusiasm of the members of this party gave rise to frequent incidents which were finally brought to an end by the expulsion of the leaders of the party. During the first world war several risings occurred in southern Tunisia.
The signing of the Armistice, President Wilson’s declarations, and the independence movements initiated all over the Arab world had their repercussions in Tunisia. The national leader, Tha‘alibi, who had been exiled in Paris since 1911, submitted a memorandum to President Wilson in 1919, stating Tunisia’s claim to independence, and followed this up with the publication of various pamphlets denouncing French rule in Tunisia.

**The Destour Parties of Tunisia and France.**

The word “Destour” (meaning “Constitution” in Arabic, and has been connected with the Tunisian national movement) was mentioned for the first time in 1919, when a delegation of Tunisian notables presented themselves before the French Residency asking for a constitution to be granted to Tunisia. From that moment the Destour party was officially formed. This party struggled with determination to secure an independent and democratic government for Tunisia, and a great many of its leaders and members were exiled and persecuted at the hands of the French during the following years. Though the Destour party became divided in 1936 into a “New” and an “Old” Destour, the Tunisian people remained loyal supporters of the Destour parties generally.

Soon after the end of the second world war, the two factions of the Destour party and other leaders, held a national congress which passed a resolution demanding the immediate, total and unconditional independence of Tunisia, and the termination of the French occupation of the country. This was followed by a wave of arrests and repressions by the French that swept the whole of Tunisia.

With the increasing importance of securing military bases in North Africa, the Allies have now advised France to follow a policy of moderation with the Arabs of North Africa, and to try to meet in some measure their national aspirations. France, as a result, sought to introduce some “reforms” intended to engage the nationalists and detract them from pursuing further claims. M. Schuman, the French Foreign Minister, subsequently made a declaration to the effect that the hour had come to give Tunisia its internal autonomy.

The declaration and the many official and other statements that followed it formed an imperialist trick. The Tunisian public opinion was divided as a result of this statement. The New Destour party and its followers favoured co-operation with France to help carry out the experiment of self-government in Tunisia, and they supported the idea of “reform.” They were content to await the ultimate object — the final independence of Tunisia — to be achieved gradually. The Old Destour party and its followers, on the other hand, regarded this new policy of “achieving independence gradually and by slow stages” as a new imperialist trick, and refused from the outset to cooperate with the French authorities for its fulfilment.

The French succeeded in this way in alienating the New Destour party from the spirit of the protocol that had been adopted by the various Tunisian political parties at the end of the second world war, and which requested complete and immediate independence for Tunisia. The leaders of the New Destour party now took office, and the Old Destour became the Opposition.

After more than six months of exasperating negotiations between the New Destour ministers and the French authorities, a few “reforms” were put forward by the French. The immediate reaction to these “reforms” was a grave concern all over the country, and bitter disappointment. The Tunisian people realised that these “reforms,” for which the French authorities sought the blessings and approval of the New Destour party, were tantamount to an attempt to entrench French rule further in Tunisia and to give it a better colour of legality in the eyes of the outside world. The bad intentions and ulterior motives of the French authorities became clear to everyone in Tunisia, and the Press, including the New Destour Press, came out violently in condemnation of these “reforms,” and calling for the resignation of the New Destour Cabinet. But this Cabinet did not abide by this call, and decided after getting the support of the Executive of the New Destour party, to stay on in office in order to give an opportunity to French good intentions to demonstrate themselves, and also in order to be able to fight the French authorities and
press home the demands of the Tunisian people. The new opposition to the French was now to take the form of a "Tunisian Government" against a "French Government".

The first round of this struggle was the boycott by the Tunisian Ministers of the meetings of the Grand Assembly of Tunisia. While the Assembly discussed the budget of Tunisia, the Tunisian Ministers were absent. The Tunisian delegates in the Assembly, whose demands for the nationalisation of the Tunisian railway and for other progressive measures were defeated by the French, later withdrew from the Assembly and refused to approve the budget, or to attend other meetings with the French Minister or delegates. The budget, therefore, was "passed" entirely by the French delegates — contrary to the existing laws of Tunisia.

Later on, and after long discussions between the Tunisian Government and the French Government, the latter agreed that the unilateral decisions taken on the budget by the French delegates without the support of the Tunisian delegates were not in accordance with the laws of Tunisia, and were therefore invalid. A new budget, which ignored the earlier one, was later submitted by the Tunisian Ministers to the Bey for his signature, and was passed into law. This was the beginning of the present serious feud between the French Residency in Tunisia and the Tunisian section of the Government of Tunisia.

The Bey demands independence on the anniversary of his ascension to the throne on 15th May, 1951.

For the first time in the history of Tunisia, the Bey has taken the opportunity of the celebration by the nation of his ascension to the throne, on 15th May, to make a speech to his people. This speech was delivered by the Minister of Social Affairs. The Bey, in his speech, said that Tunisia, which has given everything it had in the fight for freedom and democracy in the last war and in support of the cause of justice, should now be allowed to reap some of the fruits of victory. He wanted to see the people of Tunisia allowed their inviolable rights as individuals and as a nation in accordance with the principles of democracy. The Bey mentioned that it was his earnest wish to introduce far-reaching reforms in the administration of the country, and promised more to come at an early date. The Bey declared his confidence in his Tunisian Cabinet, and hoped that the new order of government would work satisfactorily and that there would be harmony between the Tunisian element in the government and the French element.

This speech angered the French Residency in Tunisia. The reason was mainly because the Bey had not sought the prior approval of the French Residency before he delivered his speech. Objection was taken by the French Residency to the reference in the speech to a Tunisian national assembly to be elected on democratic lines, and to the anticipation of further reforms in Tunisia, without first seeking the permission and approval of the French Residency. The French Resident-General in Tunisia, M. Perillier, declared that his Government had withdrawn recognition of the Tunisian Cabinet, on the ground that the Tunisian Ministers had "lost the confidence of the people".

The Bey of Tunisia protested strongly to the President of the French Republic against this move, and informed him that he would retain his Tunisian Cabinet, and that he desired to see his people at an early date achieve self-independence and freedom. The French President has not replied to this protest by the Bey of Tunisia. I do not think the reply will be forthcoming until the result of the French general elections is known and a new government is formed, which may perhaps have different views on the solution of the problems of Arab North Africa.

The Arab League re-appoint its Secretary.

The Arab League, at its meeting held in Damascus in May, 1951, extended for a further period of two years the term of office of the Secretary-General, 'Abd al-Rahman Azmaster. This met with general approval throughout the Arab world, in view of the high esteem in which he is held by the majority of the Arabs. The resolutions adopted at this meeting were not made public, but it is understood that they dealt with the pact for the collective security of the Arab countries, the Jewish aggression on Syria, North African problems and other domestic matters.

BOOK REVIEWS


The eminent Russian orientalist Professor V. Bartold (d. 1930 C.E.) pointed out in the preface to the first copy of the quarterly review, The World of Islam (St. Petersburg, 1912) that Islam as a religion always victoriously resisted the competition of all other great religions. As the Communist ideology in its Marxist version tries to replace religion, many Muslims are anxiously asking themselves, What is the relationship between it and Islam in Russia? As is well known, since the Arab conquest at the beginning of the 8th century C.E., Central Asia became a great centre of Muslim learning, and it is here where the great part of the Muslims in Russia are living. We hoped that the book under review would provide us with the answer to the above question. Unfortunately it produces rather a vague, unsatisfactory impression.

In the first part, dealing with the period prior to the revolution of 1917, the authors describe colonial exploitation of the natives of that country by tsarist Russia. They point out that the natives were so unhappy under the tsarist rule that they organised a series of revolts between 1875 — date of the conquest by Russia of the great part of Central Asia — and 1916. We have nothing to object to except that the authors neglected to specify that all these revolts were based on religious grounds, i.e., Muslim grounds, and were directed by religious leaders. This latter fact is of special importance considering the light in which the authors present the state of Islam in Central Asia at that time. Generally speaking they are not interested in the religious aspect of the life of the natives, but if they do speak of it, it is only to show its darker sides: the backward cultural state, the mediaeval methods of teaching in the Muslim schools, the imams represented as exploiters of the peasants. This is all that they mention concerning the state of the religious and cultural aspects of the life of Muslims prior to 1917.

Fortunately for Islam the situation was not so bad as represented. We have already said that it was the Muslim religious circles which directed the struggles of the natives against the tsarist rule. Why did the authors not refer to it? The authors also do not mention the great part always played in Central Asia by the religious orders, some of which, like the Nakhshbandiya, originated there. Furthermore, the authors also have omitted to specify that it was among the Muslims (Isma'il Beg Gaspal (d. 1914), born in the Crimea) in Russia that the direct method of teaching originated and that it had already made great progress in Central Asia before 1917. The above mentioned Russian scholar, V. Bartold, the greatest authority on

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Central Asia, and who is universally respected to-day in Russia, has pointed out in one of his works that on the eve of the first world war, 11 per cent of the Muslim schools in Tashkent, the capital of Central Asia, were already using the direct method of teaching.

It is also impossible to accept the version given by the authors of the establishment of the Soviet power in Central Asia. It is very well known that at the beginning of the October revolution the power in Central Asia was seized by the left wing groups which did not want to share it with the natives. This was the cause of the anti-Bolshevik movement based chiefly on religious grounds, but the authors try to present it as feudal and bourgeois. But all this is the past. What is the situation of Islam in Central Asia to-day?

The second part is entitled "The Soviet Central Asian Republics To-day". In this part the authors chiefly describe the industrial and cultural progress and only a few lines are devoted to Islam. Describing their visit to Samarkand, the authors say: "We were introduced to the head of the Moslem church. He told us that he and his fellow-Moslems have complete freedom of worship under the Soviets." That is all for 186 pages of this part. But in what consists this freedom of worship? The authors do not mention if religion is taught in the schools. In this connection one has to remember the activity before the last war of the anti-religious organizations which were publishing such reviews as Atheist and Anti-Religious. The decree of the 15th May, 1932, assigned to these organizations a five-year plan according to which by the 1st of May, 1937, there should be no places of worship in all the Soviet Union. It seems that the imminence of the war with Germany resulted in the neglecting of this plan.

The authors present the Russian people as the benefactor of the natives of Central Asia, educating them and sacrificing for them the enormous sums of money, as for instance, in the case of Turkmenistan: "capital investments during 1946-50 will amount to 1,600 million roubles".

As is well known the industrial progress in Central Asia is achieved according to the five-year plans which are conceived by the central government in Moscow. Do the natives of Central Asia take part in it?

Before the revolution of 1917 the percentage of Russian population in Central Asia was about 5 per cent. We do not know exactly to what extent this percentage has increased since that time. According to some data during the last war, when many institutions and industries were evacuated to Central Asia, this percentage has sometimes reached 35 per cent. This is indirectly confirmed by the authors themselves, who mention that the regular staff of the Academy of Sciences of Kazakhstan comprises 1,293 scientists, of whom 500 are native Kazakhs. In other words, the majority of the scientists are Russians. And how many Kazakhs are in the Russian Academy of Sciences?

Speaking of the Central Asian State University, the authors do not mention the existence of the Faculty of Oriental Studies. Does it still exist? It is a question of great interest for the Islamic world. It is also regretful that the authors do not mention Bukhara, a traditional centre of Muslim learning.

If the industrial progress in Central Asia is really achieved in the interest of the Muslims there, the experience of it should be utilized in the service of their co-religionists in other countries who so badly need social and industrial reforms. But Central Asia is a forbidden land, and it was probably due to an exceptional favour that permission was given to the authors to visit it. How can we be sure that the situation of the Muslims in Central Asia is better than in Morocco? French propaganda likes us to admire the ouevre civilisatrice de la France in favour of the natives of that country, but at the same time the French authorities forbid the Muslim journalists to visit it. We shall be sceptical about the situation of the Muslims in Central Asia as long as a commission of the World Muslim Conference of Karachi, Pakistan, is not allowed to examine the situation on the spot.


This booklet is a well assorted essay on the life of the Prophet Muhammad whose personality is dealt with in an original way under the subject headings: Muhammad as a King; as a Conqueror; as a Legislator and an Administrator; as a Thinker and a Philosopher; as a Reformer and a Nation-builder; as a Saint, a Sage and Prophet and as an honest and a faithful man.

The author in his vast study of the subject has selected very appropriate quotations from eminent non-Muslims of great repute, including Thomas Carlyle, Gibbon, Davenport, Professor Monier, and Major Leonard. It is very useful and instructive to find the remarks on the life of the Prophet Muhammad by the writers of different ages and various countries in a small booklet so well arranged under the respective sub-headings. The greatness of Prophet Muhammad is amply reflected and substantiated in these quotations.

The author wrote the book in 1922 when he was quite a young man. Its second edition was published last year, but he has not taken the much needed step to revise the edition in the light of the experience of his life. It may be noted with some advantage for the future publication that repetition should as far as possible be avoided and the paraphrasing of the fine ideas found in the various quotations be a little restricted and, if possible, some concrete examples from the life history of the Prophet Muhammad be added to illustrate the abstract.


Among the French books on Islam the one under review has a place of its own. Indeed, instead of trying to convince us of the oeuvre civilisatrice accomplished by France in her North African colonial empire, the book of Dr. H. Marchand strikes us by its sincere attempt to achieve an understanding with Islam. Before dealing with the book itself we have to say some words about its author.

The first page of the book contains the list of his six previously published books. All of them are poetry, and four of them received a very high French distinction — the prizes of French Academy of Literature. Thus the author combines two

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qualifications: he is physician by profession and poet by vocation, and this cannot but create our interest in his present book.

Mr. L. Lehuraux informs us that the text of the books consists of four lectures delivered by the author during the winter, 1948-49. The last two lectures deal with the flora and fauna of the Sahara desert. As these subjects completely surpass our competence, we must omit them from this review, and shall concentrate our attention on the two first lectures.

The first lecture, entitled The Common Bases of the French and Muslim Civilisations, deals chiefly with the three following items: the common features of Christian and Muslim religions, the similarity of the French and Arab chivalrous traditions and, finally, the contribution of the Arabs to the progress of sciences and arts. In all these matters the author shows quite an uncommon thing among Europeans, knowledge of the Muslim religion and of the history of Islamic civilisation. In conclusion he pointed out that a better understanding between the French and the Arabs from North Africa can be easily achieved through better knowledge of their respective religions and civilisations. Such views are sure to find a welcome echo in the hearts of all Muslim countries. The conclusive sentence of the lecture is very characteristic: "We (the French) have made North Africa into one of the most beautiful provinces, but the moral conquest of its Muslim element has yet hardly started." Very often the author accompanies different passages of this lecture by his own beautiful verses. This, of course, confers on the text of this lecture an exceptional charm and attraction. It should interest not only the Muslims of North Africa but of the whole world. A translation of this lecture into English should be published in the form of a pamphlet.

The text of the second lecture entitled Pierre Loti and Algeria is of specialized interest. Pierre Loti was the pseudonym of the Frenchman, L. M. J. Vialaud (1850-1923), a naval officer by profession and "poet in prose" by vocation. His profession took him to many Eastern countries which fact accounts for the Oriental motifs which are frequent in his writings. Dr. Marchand has analysed in his lecture his impressions of P. Loti of Algeria, as seen through one or two of his novels, the scenes of action in which are laid in that country, and also Loti's diary. In this latter respect Dr. Marchand had the opportunity to find some unpublished texts of P. Loti. The general conclusion of the author is that P. Loti liked Algeria and liked it profoundly and sincerely, but not exactly for its own sake, but because that country reminded him of his beloved Turkey where he had left his heart.

The author is particularly well qualified to speak on this subject in which his poetical talent, thorough knowledge of P. Loti's books and his love for Algeria stand him in good stead. This lecture of his will certainly attract not only the admirers of P. Loti, but all those who are interested in French literature.

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MANAGER.

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A REQUEST TO OUR READERS

Please mention the Reference Number printed on the wrapper of the copies received by you when corresponding with us. Your kind co-operation in this will save us great inconvenience.

AUGUST 1951
NEED OF LITERATURE ON ISLAM IN EAST AFRICA
c/o District Commissioner,
Kondoa-Irangi,
Tanganyika Territory,
British East Africa.

Dear Sir,

Assalamu 'Alaikum!

Like the rest of the world, you might be aware already that there exists in these East African territories a great competition in the religious field between the Muslims and the Christian missionaries, the latter having achieved during recent years a remarkable success through spreading pamphlets and publications amongst both the pagan and less cultured African Muslim, who have so far remained in the dark, owing to the inadequacy or lack of sufficient literary material in their own dialect to teach the true faith of al-Islam. So far, little or nothing of Muslim literature has been produced in the local dialects for propaganda. Since the death of the Chief Cadi of Kenya, Shariq al-Islam, the late Amr Ibn 'Ali, whose Islamic books in Swahili never gave any opportunity to Christian missionaries to feel happy about their propaganda or to carry misrepresentation of Islam, which they always do, against it, the need has become ever greater.

It has, therefore, occurred to me that I should approach the Woking Muslim Mission offering my services for undertaking to translate in Swahili, the lingua franca of East Africa, such books as were sent to me recently by you. I think these translations would do a little, if not invaluable, service to the cause of Islam in Africa. I propose to undertake the translations of the undermentioned books:

3. Muhammad Foretold in Ancient Scriptures etc.

I request your views on this proposal of mine. Perhaps you also would like to suggest or recommend any other publications on Islam, which you feel suitable for translation.

I would have no difficulty in doing the translation of any of these pamphlets or books successfully. But, however, I wish to enquire as to whether when the translations are ready in typescript, the Woking Muslim Mission and Literary Trust would kindly assist me in having them printed in England, and also if it would be possible for it to publish these primarily for free distribution, failing which, sale in East Africa at a very low price.

Yours sincerely,

ISMAIL MUHAMMAD ' ALI.

THE VALUE OF THE ISLAMIC REVIEW

Helsinki,
Finland.
May 23rd, 1951.

Dear Sir,

... At the same time I wish to tell you that my heart wells with joy every time I receive The Islamic Review. I am now going to Geneva to the International Conference of Labour as second representative of the Finnish workers and will take your paper with me there in order to discuss possibly some interesting questions regarding Islam and Labour with representatives of Muslim countries which I may meet there.

Yours faithfully,

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