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THE ENGLISH TRANSLATION OF
THE HOLY QUR'ÁN

(ARABIC and ENGLISH TRANSLATION in parallel columns
with an exhaustive commentary)

BY

MUHAMMAD 'ALI, M.A., LL.B.

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OCTOBER 1951
Between Ourselves

The Cover

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

The Contributors

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THE

ISLAMIC REVIEW

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THE ISLAMIC REVIEW
Fear of God Alone Can Solve the Difficulties of the World

Man formerly attributed large-scale calamities to devils and other evil spirits, who had to be appeased by special rituals and sacrifices. With wider experience and better observations he thought he could trace them to forces of nature beyond his control. When his knowledge of science sufficiently advanced he began to apply it to useful and beneficent purposes. But soon a stage arrived when specialization led to unequal proficiency among different groups of peoples and communities. The better equipped and more resourceful among them began to dominate the weaker; resentment followed and discord became the order of the day. Civilized man behaved worse than the savage in the use of weapons of destruction. With more powerful instruments and subtler methods of mass-murder, it is greatly to be feared he may sooner or later degenerate into the very fiend or devil he was at one time afraid of.

It is a common practice among schoolboys to behave well when alone, but as soon as their number increases, the evil side of their nature gets the upper hand and they become mischievous even to the extent of indulging in cruelty to their weaker fellow-students in strength or number. The same tendency is noticed in our modern civilized man. Power and numerical strength upset his mental equilibrium and he inclines to revert to his brute stage of evolution. Materialistic culture fails to correct this type of mentality. What is worse, it even encourages men to argue like the petitifogging lawyer in justification of his brutality as a necessary means of maintaining peace and order — meant, of course, according to his own ideas and for his own advantage against others.

The only corrective to such tendencies is fear of God or submission to the rules of religion or moral codes, which specify man's duties and responsibilities to God and fellow-creatures. These rules have been expressed in various forms, but involve more or less the same principles: belief in the brotherhood of man and sympathy with the weak and less fortunate. In the absence of these fundamental principles all “laws” and “edicts” and “decrees” are meaningless.

In all human transactions there should be fairness to all the parties concerned and honesty and sincerity of purpose. Mere verbal or written statements, however ingeniously or artfully expressed, fail to bring about the avowed object, unless there is the will to carry it out honestly and conscientiously. It is just for this reason that Islam judges man's actions not according to what merely happens but according to his real intentions. God and the man who commits the deed alone know the real intentions at first, but later events in due course do reveal them faithfully. "No act of injustice goes unpunished even in this world," but the process of punishment is complicated and appears at times to be based on the laws of statistics, owing to lack of adequate knowledge. But all great religions lay stress on the point. Islam postulates in unequivocal terms a future world where men will be judged accurately according to their own real actions, and rewarded or punished accordingly. Belief in such a hereafter is bound to produce a discipline which no legislation can approach. A world based on such principles of discipline will be the nearest approach to order ideally perfect, requiring no policing by nations in possession of large reserves of atomic bombs or other weapons of wholesale destruction.

Love of power was at one time a weakness of the individual or of the family, but with increasing knowledge of science and economics it has become a community- (or nation-) wide malady, giving rise to the new science of geo-politics. It is astonishing how the glamour of materialistic progress blinds civilized man to the blessings of spiritual advancement. Every occupant of a house knows that the best way of avoiding one's throat being cut at night by another inmate is to live in harmony with one another in mutual trust and kindly feelings; and not to protect one's person by wearing sheet iron collars or keeping a loaded revolver near at hand ready for emergency.

It is curious to note that the more control man acquires over the forces of nature the less inclination he shows to control himself and follow the dictates of genuine humanity. The unlocking of the vast store of energy hitherto lying hidden in the unexplored miniature world of the atom, through generations of patient scientific research and laudable co-operation of a million scientists of various denominations, is a splendid human achievement indeed, but its application for world domination by a chosen few nations is fraught with grave dangers to the very existence of the human race. So far only its sinister aspects have been studied and its terrors demonstrated, though there is every reason to believe that with lapse of time and appropriate application its use in peaceful projects is bound to follow. It may not help us to conquer the moon — a no great disappointment, as we know only too well that the moon is a dead satellite, and is worth exploring, if at all, for its possible mineral wealth, gold or iron, uranium or thorium, when our terrestrial supplies are exhausted through extravagant abuse. But even for this we shall have to transport our air and water, food, machinery and conveyances — very embarrassing engineering problems indeed. Inter-planetary or inter-stellar voyages are, of course, absolutely ruled out as chimerical for obvious reasons. But the application of atomic energy as a rich source of thermal power and a means of manufacturing artificial radio-active substances for therapeutic purposes are almost established facts. Even these peaceful applications, however, are not devoid of dangers to the world at large, as their technique is by no means easy, and vicious minds can easily divert them into channels of wholesale destruction — hence the international conventions and arguments in support of inspection, of all kinds of atomic power plants, big-power police schemes, etc. It must be remembered, however, that our past experience of international politics has been very disappointing; disarmament treaties have resulted in fever-heat armament campaigns, and two world wars in rapid succession are foreshadowing a third which is sure to be an atomic-bomb war, leading to the destruction of tens of millions of innocent human beings and utter annihilation of hundreds of towns, rendered uninhabitable for scores of years. The biological effects of gamma rays and radio-active emanations that will follow are still very inadequately understood. They may lead to the utter annihilation of a large portion of the human race or evolve new types of peculiar or even diabolical mentality.

Under such circumstances is it not rational to examine our moral status more carefully — and admitting its threatened bankruptcy reform ourselves spiritually, and honestly follow the teachings common to all great religions: the unity of God, the brotherhood of man, the right of all human beings to live in peace and freedom, and in sympathy with the weak and less fortunate? This will be more efficacious and is certainly more practicable than any number of international conventions and charters!

MUHAMMAD 'ABDUL RAHMAN KHAN.
By the Light of the Qur'an and the Hadith

ONE GOD, ONE HUMANITY

By MUHAMMAD 'ALI, M.A., LLB.

"To be a Muslim one must live a life of perfect peace with others, not causing any injury to any man, either with his tongue or with his hand."

Three kinds of argument advanced to establish the claim to the existence of God.

1. Evidence is drawn from the material universe that there must be a Creator and Controller of the universe. In the Holy Qur'an, this evidence centres round the word Rabb, the first attribute of the Divine Being to which Revelation draws attention — "Read in the name of thy Rabb," (90 : 1) — and with which the Holy Qur'an begins (1 : 1), being also the oftest repeated attribute in the Holy Book. Rabb, usually translated as Lord for the sake of brevity, means the Possessor of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection. Everything created thus bears the impress of Divine creation in the characteristic of moving on from lower to higher stages until it reaches completion. Evolution, which has proved a stumbling-block to other religions, is thus made in Islam the very basis of belief in God, and serves as an argument of purpose and wisdom in creation.

2. The second class of arguments for the existence of God relates to the human soul in which is implanted, according to the Holy Qur'an, the consciousness of Divine existence. An appeal is again and again made to man's inner self: "Were they created for nothing?" "Are they creators of their own souls?" "Did they create the heavens and earth?" (52 : 55, 36), "Am I not your Rabb?" (7 : 172). God-consciousness is thus shown to be part and parcel of human nature. Sometimes this consciousness is mentioned in terms of the unimaginable nearness of the human spirit to the Divine spirit: "We are nearer to man than his life-vein" (50 : 16); "We are nearer to your soul than you" (56 : 85).

This argument is further strengthened by showing that there is something more than mere consciousness of the existence of God. The spirit of God has been breathed into man (15 : 29), and hence it is that the soul of man years after God; there is in it the instinct to serve God and to turn to Him for help (1 : 4). Every man, even the polytheist, turns to God in affliction and distress, when the full strength of human nature asserts itself (10 : 12, 22; 39 : 8). There is further implanted in man faith in God, by which he is guided through darkness and difficulty (10 : 9); love of God, out of which selfish service is rendered to humanity (2 : 177; 76 : 8); trust in God, which is an unfailing source of strength to man in times of failure (19 : 90-93).

According to Islam none is born sinful.

God has created man with the highest capabilities and made him a ruler in the earth (2 : 30; 95 : 4). Everything has been made subservient to man, and he can conquer the forces of nature (14 : 52-54; 45 : 12, 13). Every man has been created in a state of purity — none is born sinful; it is by his own misconducts that a man degrades himself (30 : 30; 95 : 5). Everyone is by birth a Muslim, whether born of Jewish or Christian parents (30 : 30; Bukhari 32 : 79); and all those who die before the age of discretion, whether Muslims or non-Muslims, go to heaven (Bukhari 91 : 48).

3. The basis of all religions is a faith in Divine revelation. Man can make all discoveries in the sphere of the finite, but it is only by revealing Himself that the Infinite God makes Himself known to man. Hence God has been revealing Himself to man through His chosen servants in every age and every country (10 : 47; 35 : 24).

All men are single nation (2 : 213; 10 : 19; 23 : 52). Their divisions into tribes and families (48 : 13) and the diversity of their tongues and colours (30 : 22) have nothing to do with their superiority or inferiority. The most excellent people are those who pay the greatest regard to the duties which they owe to others (48 : 13). God is the Lord of all nations (1 : 1). He has given all, not only what they need for their physical sustenance but also what is needed for their spiritual advancement, and hence it is that He raised prophets or warners among all nations: "There is not a people but a warner has gone among them" (35 : 24); "Every nation had a messenger" (10 : 47).

Why Islam claims to be the perfect religion.

But a prophet to every nation was only the primary stage; the universality of revelation found further development in the idea of the World-Prophet, a single prophet for all the nations of the world: "O people! I am the Messenger of God to you all" (7 : 158); "A warner to all the nations" (25 : 1); "We have not sent thee but as a mercy for all the nations" (21 : 107); "It is naught but a reminder to all the nations" (68 : 52). The World-Prophet took the place of the national prophets and the grand idea of unifying the whole human race was the grand object which revelation now aimed at. The humanitarian aspect of revelation thus does not consist only in making selfless service of humanity the object of life — "They give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for emancipation of slaves" (2 : 177); it reaches perfection in bringing about, what cannot be done by any other means, the unification of humanity.

Islam thus aims at raising the human race to the highest level to which it can rise, and it is for this reason that it claims to be a perfect religion — "This day have I perfected for you your religion and completed on you My blessing" (5 : 3). It sheds complete light on all essentials of religion, on the existence and attributes of the Divine being, on the nature of Divine revelation, on the requital of good and evil, on life after death. Hence its claim to be the final religion of the world.

Religion does not consist in hard religious exercises but in living a good life, in which due regard is paid to others' rights (Bukhari 2 : 29; Bukhari 30 : 51). Good actions spring from a good heart, and hence the need of faith which rules the heart (Bukhari 2 : 38). The man who has faith in God does not spare the doing of good even to a passer-by; "to keep the way clear of harmful things" being a part of faith (Muslim 1 : 58). There is no faith in a man who does not "love for his brother what he loves for himself" (Bukhari 2 : 6). To be a Muslim one must live a life of perfect peace with others, not causing any injury to any man, "either with his tongue or with his hand" (Bukhari 2 : 3). Causing injury to another even with one's tongue is called an act of unbelief (Bukhari 2 : 21).
Private Property, Morality and Communism

ABOLITION OF PRIVATE PROPERTY

By PROFESSOR DR. MUHAMMAD IHSANULLAH KHAN, M.A., LL.B.(Allig), D.Phil(Bonn)

What is morality? The definition of a good action.

We hold that Communism is a non-moral institution in respect of the mutual "giving" or "helping" amongst individuals. In other words, it is just a neutral institution, neither moral nor immoral; indeed, at times it is even positively immoral. This would naturally call forth a most pertinent criticism, namely, how of all movements can Communism itself, which stands for a just and equitable distribution of wealth amongst all and for the removal of all distinction between the rich and the poor and for a thorough eradication of poverty from all classes of people, justifiably be called a non-moral or immoral institution? Before attempting to answer this objection, it appears necessary to explain (i) what is morality? (ii) what is Communism? (iii) what is the relation of Communism to morality, i.e., how far Communism is or is not a moral institution?

Morality deals with human conduct and seeks to know what is good or bad conduct, or what is virtue or vice. The goodness or badness of human conduct really depends upon the motive of the agent, the doer, and not upon the result of his action. In other words, it is the will of the agent, indeed the goodwill, that determines the goodness of the act. This goodwill is not merely a "good wish" of the person; it is something other than that. A "good wish" chooses just the end of action but not the means thereto, whereas "goodwill" chooses both the end as well as the means to action. In other words, the goodwill is an effortful action towards an end, a noble end indeed. What is, then, this end of goodwill which is to make an action moral or virtuous? What actually are we to do if our deed or action is to become good? That end or thing is the summum bonum, the supreme and complete good, consisting of human perfection and human happiness, as combined into a harmonious whole. Thus a deed is virtue if it promotes the happiness of man and seeks his perfection. And it is really to these ends that our motives must be directed, if our actions are to be moral. But whose perfection and whose happiness should be the goal of my action, if my action is to have a moral value — mine or yours? Not my happiness, because in so choosing my action would be selfish and egoistic, which is quite the reverse of morality; and not your perfection, because it is not in my power to make you perfect. Perfection is a thing which each man has to achieve for himself, for it ultimately depends upon his motives, which are subjective and confined only to himself and thus beyond my control to rectify or purify them. Hence it should be your happiness and my perfection that should be the end of morality. Further, it should be clearly kept in mind that the two ends are not mutually exclusive; rather, they are interrelated and affect each other and form a unity. For when I am seeking my perfection in living a life of sincerity and conscientiousness, for instance, when through the same act I am likewise desiring your happiness. Similarly, when I am sacrificing my own interests and thereby seeking your happiness and prompting your welfare, then through the same act of selflessness I am also reforming myself and becoming perfect. Hence that action alone is good, which in the same breath promotes the happiness of others as well as reforms myself and so makes me perfect.

The argument of Communism against private property.

Communism is simply an economic institution taking finally the form of a State — a political institution. It is an outright materialistic doctrine of which the sole end consists in the attainment of the physical or economic well-being of man or, in other words, a total extermination of poverty from all classes of people. The starting point of Communism is that men are equal and therefore justice demands that each man should have an equal share of the total wealth of the nation and that there should be no distinction between man and man or class and class. But, holds Communism, this justice is grievously frustrated by capitalism with the State and by imperialism within the world. These must be rooted out, if the inequitable distribution of wealth and the consequent poverty and suffering are to disappear for all time. Again, at the basis of these, Communism assumes, is yet another institution, the institution of private property. This is the sole cause of capitalism, as also of imperialism. For if private property is allowed and everyone is to retain his own earnings for himself, then of necessity, there will arise individuals from time to time who, by sheer dint of their ability, labour, tact,
prudence, cunning, etc., will earn more than the rest and become capitalists, and ultimately resort to the exploitation of others in order to become still bigger capitalists. Thus capitalism and the consequent unequal wealth and injustice will result again and again from the institution of private property.

This, too, must be wiped out if justice, fair distribution of wealth, happiness and prosperity are to be the order of the day. Thus not individuals but the State should be the sole owner of all property, for if property is left with individuals they will never willingly part with it for the larger interests. All property, i.e., all land and heavy and light industries, indeed, all producer goods, must belong to the State; and what should be left to individuals should only be the consumer goods of which the life ceases in the very use thereof and which are virtually of no importance for economic purposes. In other words, nothing should belong to individuals; rather, they should entrust their all, whatever it may be, great or small, to the State; and then it is the concern of the State to distribute it equally amongst all, thus bringing about complete justice, in which everyone will be equally well provided for and there will be no distinction between the rich and the poor. Once private ownership ceases, then the subsequent transfer or retransfer of property from individuals to the State and from the State back to individuals, will be made on the principle from each should be taken according to his "capacity" and to each should be given according to his "needs". Thus all inequalities will be levelled down and there will be no distinction between the rich and the poor. With no capitalism, no private property, no preference to myself over you, and with an ever-readiness to part with my wealth for the sake of others, all distinction between thee and me will be removed, and thou and thine will be as dear to me as me and mine. Thus the gulf which cannot be bridged between egoism and altruism will be bridged for all time and a clear spirit of self-sacrifice and selflessness will be the prevailing order of the minds of the individuals. Evidently, in view of achievements so noble and formidable, Communism represents the most thorough-going moral order conceivable. Our objection to, and denial of, its morality has then no substance, no sense.

Relation of morality to Communism.

But despite all the high moral claims of Communism, we still insist that Communism or a Communist State is a non-moral institution. For working out our position it must be clearly borne in mind that whereas there is an issue about the morality of the State, the issue is really about the morality of the people within the State and not of the State itself. In other words, the morality of the State really consists in the morality of the people and is not vested in the State itself. Where the State is moral, it is not so by its own right, but by the morality of the individuals within its fold. For ultimately it is the individuals, the persons, and not the State, the impersonal, who are really moral. Thus, to decide the issue whether a Communist State is a moral institution or otherwise, we have really to show how far the individuals within the same State do or do not remain moral, and how far the State does or does not provide favourable conditions for the moral life of its individuals.

Communism fails to reconcile the economic problem with morality.

1. (a) The end that Communism sets before itself is a noble one indeed, but the means that it adopts frustrate the very end itself and defeat its nobility. The mass prosperity and economic well-being of the people and the consequent human happiness that it aims at are undoubtedly the noblest missions, and there is hardly any institution in the world which is more enthusiastic about these than Communism. But the difficulty is that the economic problem is not reconciled with morality, and the human happiness is not combined with human perfection.

The individuals are required to give and surrender their own belongings to the State for the sake of the common good so as to promote human happiness at large. This, apparently, is moral, but only apparently so, not actually. For what is really given by the individuals for the sake of others is not so much a giving but really a taking from the individuals by the State. But the morality of an action consists really in the giving by individuals, indeed a voluntary giving, and not in the taking by the State nor in a forced giving for the benefit of others. In brief, all is compulsion and restraint in Communism and there is no voluntary giving on the part of individuals.

Strictly speaking, the task of human happiness as a result of the removal of property should be left to the individuals themselves and not to the State, to provide for one another, if they are to be moral. No doubt the State has every claim to credit in so providing happiness for all, but the irony is that it is precisely in this credit that it has its discredit. Because when happiness is provided by the State, only one end is served, happiness and happiness alone. The state of affairs is then just like a kingdom of animals in a huge jungle where there is plenty to eat and drink, and where all are stuffed to the ribs and therefore happy for that matter; and yet they remain animals and not moral human beings. But when the task of happiness is left to the individual himself to provide for others, then two ends are served: both the happiness of others is attained, and the individual himself is reformed and perfected by the same act. Only thus can the sumnum bonum, i.e., the happiness of others together with my own perfection, be attained.

Men are not essentially vicious, as Communism postulates.

(b) As against this, Communism would urge that if the task of the happiness and well-being of men were left to the individuals themselves, they would never and nowhere achieve it; for men are essentially vicious and the society of men, in substance, is really a "kingdom of Satans", where all would fly at one another's throats, if left to themselves. This might well be true on the hypothesis of Communism, which is out and out materialistic and which, therefore, conceives man essentially as animal, therefore selfish, rather than as a moral human being. But, as such, the position is wrong, for men are not essentially vicious but only casually so. Sometimes they are vicious and sometimes they are not. Sometimes they are moral and inclined to help others and sometimes they are not. A State should therefore leave the door open for morality and should create the necessary conditions for it. But even assuming that the individuals are really vicious and that the society of men is essentially and necessarily a "kingdom of Satans", one and all, then Communism has no moral right to thinking of feeding such Satans or to worry about their well-being. Indeed, by feeding Satans and in worrying about their well-being, the State itself becomes Satanic.

In a Communistic State in which there is no private property, morality and charity can have no place.

(c) But to all this one might further object that, after all, the State is not something other than the individuals. It is identical with you and me and is not something different from us. Hence the imposition that it makes on me is not heteronomous, not something from without me and therefore does not involve compulsion or constraint. It is really me and my own free vote to this or that type of persons that constitute this or that type of a State. Thus the State is really my own creation and my own voice rebounding and recoiling upon me. Hence any imposition that it makes on me is really my own self-imposition, and is therefore autonomous and voluntary. Thus the taking that the State does from me is really at my own behest and on my own authority given to it, and so the taking in question is really a giving, indeed a voluntary giving, on my part.
But this identity of the individuals and the State is a wrong position, acceptable neither to the individuals nor to the State. For when I have voted for this or that kind of State, the possibility is yet there that I may subsequently differ with its conduct and public policy, and raise a voice against it — against my original vote. That I can differ with its conduct and raise a voice against it clearly shows that now I disown it. Hence I am something other than the State and am free in all my subsequent acts, despite my so-called identity with it through my original vote. Further, the same difference, when it takes the form of an overt act or opposition on my part, is also resented and punished by the State; and since it is resented and punished, even the State does not recognize that, after all, it is my own creation and it is therefore open to me to oppose it. In a word, the State is something other than the individuals and so is a Communist State. Evidently, its taking is only an imposition from without and not self-imposition or a voluntary giving on my part. Thus there is no morality involved in this taking.

(d) We are inclined to go to the length of stating that even a voluntary giving, if giving there is any, would not make the action of individuals moral in a Communist State. For all property essentially belongs to the State, and what is so given by the individuals is not really their own property but that of the State simply returned to it; and in simply returning or giving the property of others back to the owner, there is no charity or morality. The entire order must be reversed, if the acts of the individual are to be moral. Private property must be retained, i.e., the property must belong to the individual and then, whether he voluntarily gives it to others directly himself or indirectly through the agency of the State, in either case his act remains moral.

2. We now come to the argument of the justice of Communism. Communism assumes that all men are equal and therefore justice demands that they should have equal shares. But men are ideally equal, not actually so. Actually and factually, they are unequal, because some are competent and others incompetent, some honest and others dishonest, and so on. If now the competent, by sheer dint of their honest labour, would earn more than the rest and so become capitalists, no institution has any moral right to deprive them of their legitimate earnings and to equalize them with the incompetent and unworthy people. This would be a clear case of injustice rather than justice; and in this case Communism is positively immoral rather than barely remaining non-moral. And why, again, to give each according to his needs and take from each according to his capacity? Both ways it involves injustice. The active and the lazy, the competent and the incompetent, the virtuous and the vicious, have all the same needs, because men desire and need more than they deserve. All should thus receive an equal share, which is clearly unjust. While to take from each according to his capacity might penalise the worthy for the sake of the unworthy, which again is unjust. Thus again Communism is positively immoral rather than barely remaining non-moral. But even assuming that it is a case of justice, yet the justice in question is justice thrust and superimposed upon us and not of our willing. Hence it is not justice in the moral sense of the term.

3. And the so-called self-sacrifice and selflessness of the individuals in a Communist State are likewise no sacrifice and no selflessness. These, too, like all giving, have their origin from without and are simply superimposed on us by the State. These, too, must be self-promoted, self-activated by the individuals themselves, if their acts are to be moral. Indeed, the very notion of self-sacrifice is an impossibility in a Communist State, for all property essentially belongs to the State, and the self has nothing of its own to sacrifice for the sake of others. And where there is no sacrifice and no giving to others, there is no morality and no virtue to that extent.

4. Further, Communism assumes that since its end is noble, any means, no matter howsoever ruthless and callous it may be, is just and fair to achieve that end. But the end does not justify the means. The moral end does not make an immoral means moral. If that were true, the distinction between virtue and vice would be obliterated, and the result would be that you would attain morality by immorality.

5. Even the appeal to part with one's wealth for the sake of the common good is not open to Communism. Because once it is assumed, as Communism does by implication, that wealth is the only and the sole value, even reason and justice cannot demand of men to part with the sole value for the sake of others, because that would be suicidal. The appeal in question is only open to those who hold that wealth is only one value among others, and that, too, a lower one, which must be sacrificed for the higher values.

6. Moreover, morality depends upon motives, and motives are subjective and can be reformed only by the individuals themselves. Thus it is the agents themselves who can reform and make themselves moral. Again, the motives of the agent, being subjective, are not open to the sight of external observers. Thus no State, however benevolent it may be, can reform and make moral the persons — far less a Communist State, which stands for an all-out compulsion. And where there is an all-out compulsion, very often I should be required to act in a way that I sincerely and conscientiously believe is not right; and, again, very often I should be required not to act in a way that I sincerely and conscientiously believe is precisely right. In other words, I should be reduced to a mechanical being — soullessly swaying and oscillating to and fro at the command of the State. Thus again I should be a non-moral being — neither moral nor immoral.

When should the State interfere in the affairs of men?

7. Lastly, by the assertion that individuals must be left entirely to themselves to do the self-sacrificing and to promote each other's well-being, we do not mean that the State has no right to intervene in the affairs of men and that the very existence of the State itself is useless and should be abolished. What we really mean is that individuals, before all, should be given a fair chance and freedom to do their duty themselves and so develop their moral nature; but if they fail to avail themselves of the opportunity and do not willingly and voluntarily perform their duties, then the State has every right to intervene and enforce the same. By that enforcement, the individuals will, no doubt, remain non-moral, yet they will have no justifiable cause to complain against the State for so intervening. Because the chance or condition for the development of their moral and spiritual nature has already been provided for them, but they have failed to use the opportunity. This chance and condition in question can be granted to them by no other way than by allowing them their earnings for themselves and to call their property their own. Private property, therefore, must be retained, if there is to be any mutual giving and helping amongst individuals, in which case alone can they be truly moral in this respect.

But if they still deny the needful help to each other and simply refuse to be moral, rather go even to the opposite extreme and become positively immoral, through resorting to exploitation and sticking to capitalism, the State should then impose all necessary checks and rechecks on them in the form of taxation, progressive taxation, super-taxation, and these must be rigorously enforced to stop all the vices in question: or, better still, the people should be so educated, trained, convinced and made to realize that what the State is really doing is all for the common good and therefore they should willingly and voluntarily hand over their surplus to the State. In that case two ends would be served: both capitalism and its consequent exploitation and
poverty would be exterminated, as also the moral life of the individuals would be maintained, in spite of the mediation of the State.

The confusion of thought in Communism.

8. In conclusion, we need also to point out that at the bottom of all the difficulties of Communism is Hegel's erroneous conception of the identity of being with thought and that of the act with the ideal. The ideal, which is only a regulative principle and simply subsists, is converted into a constitutive principle and is said actually to exist. This ideal for Communism is the State, which is actual and is an existent fact. This State is a Communist State, which is, therefore, an ideal State. Evidently, all conduct performed is morality, once it is in conformity with the command of the State; no matter whether voluntarily done or involuntarily. That is to say, once the act is in obedience to the ideal State, the act itself becomes ideal and therefore moral. And once the act is ideal and moral — no matter for whatever reason — the voluntariness and involuntariness thereof is immaterial; and the voluntariness can neither add anything to, nor the involuntariness detract anything from, the value of the act. It is just like gold, whether dug out from the depths of the mountain or collected from the sands of the river, it remains gold in either case. In other words, just as the difference in the sources of the gold in question does not materially change its nature and does not suddenly alter it from gold to copper, so the voluntariness of involuntariness cannot alter the nature of the act; and the voluntariness, therefore, can neither make it virtuous, nor the involuntariness make it vicious. And once the voluntariness and involuntariness are both on a par and are immaterial to the value of the act, it is then really the involuntariness and compulsion that is preferred to voluntariness and freedom, because that way, on the hypothesis of Communism, the end is reached better and more effectively. Hence the reason why the Communists prefer a "revolution" to "evolution", and "compulsion" to "persuasion". But being is not thought, the existent is not subsistence, the constitutive principle is not a regulative one, the actual is not the ideal, and the ideal is not the existent State, far less a Communist State. Indeed the gulf between the actual and the ideal, together with a dissatisfaction with the actual, must be there, if there is to be any yearning for the ideal. The distinction between you (a poor man) and me (a rich man) must be taken as a stubborn fact, if there is to arise any aspiration in me to remove your poverty and distress at the instance of a dissatisfaction keenly felt by me on that account. Once the above distinctions between the conflicting notions are obliterated and levelling down there will be no progress, no yearning, no aspiration for betterment (hence no morality. All would be a state of moral solipsism or moral scepticism.

The verse of the Holy Qur'an quoted below confirms the validity of our argument:

The way the Qur'an suggests to eradicate class hatred.

"And He (God) it is . . . who hath exalted some of you in rank above others, so that He may try you by that which He hath given you..." (6: 16; italics authors). That is to say, it is really by this inequality between the rich and the poor that God has given the rich the opportunity to stand the trial and so become moral through giving or helping the poor. Also, it is really through this that God has given the poor the opportunity to root out from their hearts all venom, spite and jealousy against the rich, and so develop instead a sense of gratitude for them, which again is a moral disposition. Thus either way the people are made moral, particularly when the spirit of the Holy Qur'an and the counsel of the Prophet Muhammad are kept in mind, namely, that the respectability or non-respectability of persons does not really depend on the possession or non-possession of money itself, but only on the righteous disposition and conduct of each person. With this thought in mind, the giver will neither feel the sense of superiority and vanity, nor indeed the sense of inferiority and indignity. Rather the result would be that the two types of people, through this giving and taking, would be drawn closer to each other and would develop a sense of mutual affection and appreciation for each other. Of this, again, the result will be that neither will there be a quarrel between individuals within the State, nor indeed a war between nations within the world — the reason being that individuals will be helping individuals, and nation helping nation. Only thus can a way be paved for the lasting peace of the world — a value which Islam expressly represents and which also is the literal and etymological meaning of the word Islam.

Likewise the argument of the stateless society as being the ultimate end of Communism is defective for the same reason. Because when all distinctions between peoples and peoples, nations and nations, and States and States, are completely wiped out, and the whole of humanity is converted into one Stateless nation, there will be neither competition in the field of economics nor indeed competition in the domain of virtues and worship — the higher pursuits of spiritual nature. The Qur'anic verse, again, has very rightly brought out the justification of the same thought: "If God had willed, He could have made you as One Nation. But with a view that He might try you by that which He hath given you (so hath He made you many nations as ye are) and so (are ye also advised) to compete one with another in virtues or good works. "Unto God will ye all return, so will He then inform you (of the Secret) wherein ye (now) differ” (6: 48; expressions within brackets and italics are authors).

A vacuum in the heart of man will occur if his spiritual side is neglected.

Strictly speaking, once the spiritual side of man is neglected, as Communism would have it, even his physical well-being or happiness is jeopardized and never realized, because man is a system, a unity of both these natures of the physical and the spiritual, of which the spiritual is a higher nature than the physical one. Naturally, therefore, when the spiritual nature is sacrificed for the sake of the physical one, there will always arise a vacuum or a dissatisfaction in the heart of man. This dissatisfaction, then, instead of being attributed to the neglect of the spiritual side as being the real cause, is at times erroneously attributed by hedonistically-minded persons like the Communists to the less and less of pleasure yet realized. What happens, then, is that with a view to filling up the vacuum and removing the dissatisfaction, they dash on and on to realize more and more of pleasure; but again and again, despite all efforts, the vacuum still remains, and rather gets wider and wider, because of the repeated neglect of the spiritual nature. Hence the paradox of Hedonism — the fact that in the sole pursuit of happiness, happiness itself is never realized. The result is that even the physical happiness, for which the spiritual is sacrificed, is jeopardized; and so the whole nature remains unprovided for, resulting in the destruction of all values. Applying this to the case of Communism, every increase in the standard of life of those people would again and again lead to their dissatisfaction and unhappiness, because again and again they would desire more and more of it. The result would be that neither would the spiritual side of their nature be catered for, nor would even that happiness ever be realized by them in their life.

To sum up in a word, once private property is abolished the solution in question is like that of a person who, while out to exterminate all lies from the world, would resort even to cutting out the tongues of mankind. But this would neither make the "non-speaking of lies" a virtue; nor indeed would it leave any room for "truth-speaking" by men.
THE LEIDEN TRADITION OF ARABIC STUDIES

By G. W. J. DREWES, Ph.D.

How Leiden University came into being.

In writing about what has been the part of Holland in promoting knowledge of the Arab world in Europe, I am fully aware of the difficulty of this task, because the history of Arabic studies at Leiden University is a long and varied one, stretching over nearly four centuries. For although the Leiden chair of Arabic was established in 1613, already before that year Arabic had been studied in Leiden.

In the course of this year it will be 375 years ago that Leiden University was founded by Prince William of Orange, the illustrious protagonist of religious and political freedom against Spanish tyranny. The town of Leiden was endowed with this university as a reward for the courage and the endurance shown by its inhabitants during the siege of the town by the Spaniards — who failed to capture it — and in remembrance of this glorious event in Dutch history the proud motto of Leiden University was coined: Prorsum Liberis — Bulwark of Liberty.

In the fight for liberty fought by the Dutch against His Catholic Majesty the King of Spain, religious issues were of high importance, and no wonder that in the provinces that had freed themselves from Spanish supremacy one of the first things to be organized was the training of ministers for Protestant public worship. This was the task that first and foremost had to be fulfilled by the new university of Leiden.

At that time everywhere in Europe the Renaissance had prompted the study of Semitic languages, especially of Hebrew, a language that eventually was put on a level with Latin and Greek. The study of Hebrew became a recognized part of general culture, the more so in Protestant countries, as Protestantism places the Bible in the centre of religion and preaches the return to Holy Scripture itself against keeping to the tradition of the Church.

Now the first adepts of Hebrew studies in Europe had, of course, to resort to the Jews for instruction, and so in its initial stage the study of the original text of the Old Testament was very much influenced by rabbinical scholarship. The reaction against this "judaization" gave the impulse to a systematic study of the language of the Old Testament, and along various lines people tried to understand biblical Hebrew without aid from other sources. Nay, other sources of information came to be considered as quite unnecessary, because Hebrew was the mother of all languages, and therefore was not in need of elucidation from its offspring. Moreover, Hebrew being the language of Revelation, it was considered improper to suppose that God would have chosen to express Himself without sufficient clarity by using a language that could only be understood after laborious study of other languages. Nevertheless, the comparison of Hebrew with other Semitic languages gradually gained ground; the 18th century is the age of polyglot dictionaries and "general" or "harmonized" grammars of the four principal Semitic languages: Hebrew, Arabic, Aramaic and Syriac.

The causes that led to Arabic studies in Holland.

It was not before the first half of the 18th century that the idea that Arabic might be used as a very useful auxiliary to a better understanding of the Old Testament was made an established principle of approach to Bible study by the famous Albert Schultens. At that time Arabic scholars at Leiden University, prompted by various motives, had already been doing excellent work in the field of grammar and lexicology for more than a century and a half. They had even tried their hands at the editing — and publishing at their own printing press — of Arabic texts. It is true not texts of primary importance, but still, specimens of Arabic literature, scarcely known in Europe at the time, and the forerunners of a large series of better selected, thoroughly elaborated and better printed texts, that were to come from Leiden printing presses in the course of time. Presently we shall have more to say about that.

Inquiring into what other incentives stimulated Dutch interest in Arabic studies in that early period, we find that, together with theological interest, religious zeal also played its part. By translating the Bible, the Dutch-reformed Catechism and Protestant formularies into Arabic for the use of missionaries in Muslim countries, these scholars hoped to contribute to the spread of Christianity in foreign parts. For, however keen the Dutch were in promoting their business interests in the countries of the Mediterranean, in Persia, India and Indonesia, the Dutch people never forgot that their prosperity in business put them under the obligation of promulgating the Christian religion to the spiritual gain of those who contributed to their material welfare. And, apart from this consideration, the Low Countries from the very moment of their birth as a separate State have always maintained such lively mercantile and political relations with the Orient that the accumulation of knowledge and experience about Oriental countries has always been considered vital. The brisk trade with Levantine and North African ports that was carried on in the Dutch Republic led to the exchange...
of diplomatic letters and the conclusion of treaties, and for the translation of these documents from and into Arabic the Netherlands authorities always appealed to the Orientalists of Leiden University. Moreover, one should never forget that the inhabitants of the former Dutch colonial empire in Indonesia for the main part are Muslims, and that especially the two Indonesian States with which the Dutch from the very beginning had established relations, Banten and Aceh, were fervent Muslims too. Muslim documents in the Malay language, collected by merchants of the Dutch East India Company, were sent over to Leiden as well as manuscripts from countries of the Near East. The Leiden professor, Thomas Erpenius, whose memorial tablet is still to be seen in the Church of St. Peter at Leiden, actually planned a comprehensive work on Islam compiled from various sources and accompanied by Arabic, Turkish and Malay texts with a Latin translation. Only his premature death in 1624 prevented this important work from being completed. So the main result of his studies that was left to posterity was his excellent Arabic grammar, used all over Europe in several editions for about two centuries.

Jacobus Golius.

But still another motive must be brought to the fore, a motive that clearly shows in Erpenius’s successor to the Leiden chair of Arabic, Jacobus Golius. I mean, the importance attached to the works of Arabian mathematicians and astronomers, as well as those written by them as those translated by them from the original Greek.

Golius, who was born in a Leiden family, started his scientific career as a mathematician and an astronomer. In that pre-technical age, when the development of the sciences had only just set in, classical authors and medieval Arab writers on mathematics and cognate subjects still stood in high repute and could not be dispensed with by any scholar who was worthy of the name. So Golius, being a thorough-going man, had to peruse the Greek mathematicians. But the corrupt state of the Greek texts made him think it advisable to pursue his studies in a different direction, that is, by studying Arabic first, so that he might be able to consult the Arabic translations of Greek texts when looking for emendations.

After reading Arabic with Erpenius for four years, he went to Morocco as an engineer to advise the Sultan of Morocco on the building of a port. But being a scholar at heart he spent a good deal of his time in conversation with Muslim scholars, so that he was singularly well equipped to succeed his master, Erpinius, in the Leiden chair of Arabic. His voyage to Morocco was soon followed by another voyage of exploration into the Orient, on which he visited Syria, Iraq and Constantinople. Already his fame had preceded him to the Turkish court, and Sultan Murad IV offered him a position as State-Geographer, in charge of the mapping of the Turkish empire. Golius declined this honourable offer and returned to Leiden, with numerous valuable manuscripts that he had collected everywhere in the Orient. In 1629 he saw astronomy added to the subjects he had to teach in his academic courses, but this additional task proved no hindrance to his linguistic activities. His most important work is no doubt his well-known Lexicon, compiled mainly from Jawhari’s Taṣṣ al-Lugha wa Sīḥah al-arawiyya, a dictionary considered more correct in its explanations than Firuzabadi’s equally famous Qamus, used by Giggenius. Freytag’s Lexicon Arabicus Latinum, published in Germany about 175 years after Golius, and still much in use up to the present time, is also based upon Jawhari and Firuzabadi; in fact, it is only an enlarged and revised edition of Golius.

Another of Golius’s publications deserves to be mentioned. In 1629 he had already in the press Tughrai’s Lamiyyat al-Ajam, the well known and widely read poem, composed in Baghdad about 1111 C.E. Golius’s Latin translation made it the first Arabic poem that became known to wider circles of European readers. Much appreciated in their time were his other publications, a book of the astronomer al-Farghāni and Arabshah’s History of Tamerlane — Ajā‘ib al-Maṣqūṭ fī Akhba‘ar Taymur.

One of Golius’s most promising pupils was Levinus Warner who preferred a diplomatic career in the Orient to a professorship at Leiden University. Nevertheless, his name is mentioned in Leiden more frequently than those of the old professors of Arabic, and always with respect and gratitude. The reason for this is that Warner bequeathed his valuable collection of Eastern manuscripts, brought together on the spot, to the library of Leiden University, together with funds to finance their upkeep and for further purchases. Since 1665, when this collection came to Leiden, it has increased considerably and still increases every year; the total of MSS. is now about 7,000, not all in Arabic, but in various Oriental languages.

Professor Reland.

After the death of Golius it looked as if the heyday of Arabic studies was over. In the beginning of the 18th century Leiden had to cede precedence to Utrecht, where for a short time a bright light shone forth from the pupil of Professor Reland. Reland, like Von Humboldt in a later age, was one of those universal minds that tried to encompass in their knowledge all the languages of the then known world. Being a man of unprecedented insight in linguistic problems, he often displayed views that in many respects were far ahead of his time. And certainly he was far ahead of his time when in 1704 he wrote his book, De Religione Mohammadica (2 vols.), in an honest endeavour to give an impartial exposition of the doctrines of Islam according to the best Arabic sources that were available to him. “We are all,” he says, “liable to error, and especially
when there is question of religion we are more apt to be carried away by our passions than we ought to be. If Islam really was what it is depicted to be by several authors, then the conversion to Islam of Christians and Jews would be utterly incomprehensible. Moreover, the ever-increasing contact between Muslims and Europeans prompts a mutual understanding, an friendly intercourse between different peoples is impossible when misapprehensions and suspicion continue to prevail." These are words still deserving to be taken to heart.

The three Schultens.

One of Reland’s pupils was Albert Schultens, the first of a family of famous Arabists that occupied the Leiden chair of Oriental languages for about three-quarters of a century. New light dawned for Leiden when Schultens was appointed to the Warmer collection of MSS. as its interpreter in 1729. The Board of Curators of Leiden University had thought it a great pity that notwithstanding their efforts to urge the Leiden professors of that time to publish translations of the most important works in that precious collection, no publications had been forthcoming. So to Albert Schultens they allotted the task of promoting Oriental learning by making known the chief contents of these manuscripts.

Albert Schultens was a very remarkable man, whose scientific research became more highly appreciated as time went on and Semitic philology and the comparative science of Semitic languages rose to a higher level. He is, in fact, the founder of that science, and the most curious thing about him is that the guiding principle to which he remained true all his life was conceived by him when only 20 years of age.

The principle was, as I already mentioned above, that in Hebrew lexicology everything is unstable, notwithstanding the relentless efforts of Jewish and Christian tradition. Light must come here from the Arabic, not the offspring but a sister-language of Hebrew. In his Origins Hebrew (Hebrew Origin), published in 1738, Schultens explains the relationship between the Semitic languages, and it is easily understood that — comparative study and the establishing of genealogical relations between the ancestors of the Hebrews and the oldest Arab tribes being his chief aim — he is mainly interested in the language of the old Arabian poets and in the pre-Islamic history of Southern Arabia, as recorded by Arabian historians. So of course his attention was drawn to Abu Tamama’s Hamasa, that invaluable collection of pre-Islamic poetry, while one of his pupils, Lette, edited the famous qasida Basant Swaad of Ka’b bin Zuhayr. Other publications by Albert Schultens were fragments from the poems of Hariri, and Bahaa al-Din al-Halabi’s History of Salab al-Din. All very useful work but not yet the result of a systematic exploration of Arabic literature, followed by a deliberate restriction to well-defined sub-divisions of this vast domain, as was the case with Dozy and De Goeje a century later.

The second Professor Schultens followed in his father’s footsteps as to the pre-eminent place assigned to Arabic in Semitic studies. He was a distinguished scholar of international repute, for when the authorities of the Bodleian Library at Oxford were looking for a keeper of their Oriental MSS., they requested the British ambassador at The Hague to ask the advice of Schultens. His publications are few in number, but he was an excellent teacher who devoted all his time to his pupils, and, as Dozy has remarked, he was “l’homme le plus averti de son temps (Reiske seul peut lui être comparé), et qui avait lu, la plume à la main, beaucoup de livres arables que son père... et son fils”. The innumerable marginal notes in his copy of Golius bear witness to his vast reading activities, and it is a great pity that he never published them, as sometimes one can find in them already the solution of difficulties that still puzzled great Orientalists of a later age like Sylvestre de Sacy. When he died in 1778 his son was elected to succeed him, and although the election of this young man of 29 years of age in some respects may have been a tribute to his learned father, it also betokened the high expectations that were fostered of the future career of this third bearer of the honourable name of Schultens.

Young Schultens was a true child of his age. The fundamental changes in philosophical outlook brought about by 18th century thinking had not passed him unnoticed. Like many of his contemporaries in Holland, he was strongly influenced by French romantic naturalism, and being a man of good literary taste, widely read in classical and European literature, Arabic poetry and sententious writings were far more to his liking than linguistic or philological hair-splitting. To Maimon’s Ma‘am al-Amthaal, to zamakhshari’s Naqaaabigh, to the Kalila wa Dimna, he devoted his attention, and when addressing larger circles he spoke of Oriental poetry, of the ethics of ancient Arabia, or of the Arab genius (De ingenio Arabum). In Arabic studies, too, it was clearly visible that the interest of man had shifted from revelation to nature.

I must stress this point because this shift of interest brought on the emancipation of Arabic studies from biblical philology and Hebrew lexicology. Already, half a century before, the German scholar Reiske had complained that all those comparisons of Arabic and Hebrew did not amount to much. The only way to put the study of Arabic on a sound footing, he says, is to study it — not as an auxiliary science to “Holy Philology”, but to enrich history and geography as well as mathematical, physical and medical science with all that can be unearthed from the rich mines of Arabic literature.

Dozy.

In the 19th century this fruitful idea at last materialized in the works of two great Arabists, Dozy and De Goeje, scholars who by their vast learning and their unflagging zeal easily dominated the whole scene of Arabic studies throughout Europe.

Dozy was Professor of medieval and new history in Leiden University, not, as one is inclined to think, Professor of Arabic. But he had already mastered the elements of Arabic grammar when, a mere boy, he was preparing for admission to the University, and he had continued studying Arabic ever since, at first tutored by Professor Weyers, an accurate grammarian. It was Professor Weyers who acquainted him with the Arabic literature of Spain. This proved decisive to his future life, for although both his first and his last book are in the field of lexicology, they are only the by-products of his amazing reading capacity, that enabled him to collect material for a completely new picture of Spanish medieval history. His first book, for which the young scholar was awarded a prize, is the Dictionnaire détaillé des noms des vêtements chez les Arabes, published in 1845 ; his last one is the indispensable Supplement aux dictionnaires Arabes, that came out in 1881. Between these two years lies a life of unremitting devotion to the exploration of Spanish history in the Middle Ages. If ever an historian did evoke a period of history in all its grandeur, with a brilliant exposition of its dominating traits and profuse abundance of detail almost all of his own finding, then because of his Histoire des Musulmans d’Espagne Dozy is one of the first to be mentioned.

The Histoire des Musulmans d’Espagne, published in 1861, is Dozy’s principal work. It is a masterpiece that has become a classic of history, and no less an authority on Spanish Islam than E. Lévy-Provençal thought it worth his while to prepare a new
and up-to-date edition, that appeared in 1932. Better homage to the outstanding and enduring qualities of Dozy’s work could not be paid!

De Goeje.

There is a remarkable difference between Dozy and De Goeje, the other great Arabist of the 19th century. Dozy saw the editing of Arabic texts as means to a definite end, that he himself hoped to reach. His starting point was the history of the Abbadids, a dynasty that reigned in the 11th century at Seville after the downfall of the Western Umayyads, and the most important among the Muluk al-Tawarif (Reyes de Taifas), the petty rulers of Muslim Spain. But around this nucleus gradually formed the bold project of a history of Arab domination in Spain, and the most important Arabic texts read through for this purpose were edited by Dozy with an elaborate critical apparatus, e.g., al-Maqari’s precious monograph on Muslim Spain, and a fragment of al-Idrissi’s equally famous book of Roger II of Sicily, containing the description of North Africa and Spain. His ultimate aim, however, always kept a check upon his editorial activities. His fancy was not so much the editing of texts, however important, as the working up of the data extracted from them into a comprehensive study of the subject. Comprehensive studies, on the other hand, are the weak side of De Goeje, who for more than forty years indefatigably went on with the editing of text after text, in the painstaking manner that made him the greatest authority on Arabic literature of his time.

When De Goeje’s name together with that of Dozy appeared on the title-page of their edition of Idrisi, De Goeje had already published some papers on various subjects, one on the Carthagians of Bahrain and two on the legendary and the true history of the conquest of Syria. After 1864 such separate studies ceased to appear, and when one reviews the long list of text-editions prepared by De Goeje in the following years, one can easily understand that this work absorbed all his attention and that he had no time left for studies on the history of Muslim culture after the sources he himself so busily bringing to light.

De Goeje’s name is for ever linked with the impressive serial editions of writers on geography and history, published by the house of E. J. Brill.

His Bibliotheca Geographorum Arabicorum comprises in eight substantial volumes all the best works of early Arab geographers: Istakhri, Ibn Hanbal, al-Maqdisi, Ibn al-Faqih al-Hamadhani, Ibn Khordadbeh, Ibn Rosteh, Ya’qubi, Mas‘udi, and the geographical portions of Qudama’s Kitab al-Kharaj, edited with introductions, indices and glossaries according to the highest philological standard.

The historical series opens with Baladhuri’s Kitab Futub al-Buldan, rightly considered a most reliable account of the oldest history of Islam from the Prophet Muhammad’s struggle against the Jews up till the conquest of Persia.

But De Goeje’s boldest enterprise was his edition of Tabari’s Annales in three series, comprising thirteen volumes, all together more than 8,000 pages of Arabic text, not including the introductions, the glossaries and the indices, still another 1,500 pages.

Of course, the immense amount of work necessitated by this gigantic enterprise could not have been executed by De Goeje alone. International co-operation had to be organized, in the first place because no library in Europe or in the Orient possessed a complete copy of the 20 books of Tabari’s Annales. Some were in England, others in Germany or elsewhere, so that only with combined efforts the initial steps of copying and collating the manuscripts could be taken. Funds had to be raised, the assistance of competent collaborators had to be secured, and there were many difficulties, but De Goeje’s tenacity of purpose, his tact and his learning made him overcome all these. I have it on the best of authorities, Noldeke’s and Snouck Hurgronje’s, when I say that De Goeje himself took the lion’s share of the editorial work, revised and often corrected what others had done, wrote the introduction and the summaries, composed the glossary and the greater part of the indices. So it was fully justified when, at the publication of the first volume of Gaetani’s Annales dell’Islam (a critical mustering of all available data pertaining to ancient Muslim history, almost a diary of rising Islam), Noldeke wrote to De Goeje saying: “How great must be your satisfaction when you may say to yourself, ‘Without me such a book would have been quite inconceivable!’”

Snouck Hurgronje.

De Goeje died in 1908, a year after his successor to the Leiden chair of Arabic, Snouck Hurgronje, had delivered his inaugural address. The title of this address, “Arabia and the Netherlands-Indies,” is the shortest possible characterization of Snouck Hurgronje’s life and work.

Let me tell you first something about his life: the easier it will be to understand his work. For life and work with Snouck Hurgronje are so interwoven, that the former to a certain extent explains the latter, and a great part of his writings, that on slight acquaintance would seem very peripheral, if not outside the orbit of Arabic studies as frequently understood, in reality proclaim a wider view, a broader vision of what Arabic and Islamic studies should be, a vision that became the guiding principle of his life. What was this principle?

I hope that I have just succeeded in giving an impression of the enormous expansion of 19th century Oriental science in the Netherlands. Still, some branches, and important branches at that, had been neglected, not only here in Holland, but everywhere in Europe. The latter part of the 19th century was a period when rationalism — and sometimes blunt rationalism — held sway in the European mind. That age was not predisposed to understand religion as a vital force in civilization, and it was not by accident that it had turned to geography, to political history, to poetry and the fine arts of the Arab-speaking world, and had left religion outside the scope of its studies. Snouck Hurgronje saw that this was a big mistake, because in the Orient it is from religion that the peculiar character of its civilization derives, and especially so in the world of Islam.

This lack of notion about the meaning of religion had resulted in false notions about a number of things, and among those things that are important factors in Oriental life. So not only about the history and development of Islamic religious tenets and institutions very scanty knowledge prevailed, but about other things almost fantastic ideas were in circulation, e.g., as to the meaning of Islam for the life of its followers, the character of the mystical orders and the influence of their leaders on the mass of the population. Only a scholar who had devoted himself to the study of the religious sciences of Islam to their full extent and had acquired insight into their historical development, and who at the same time was possessed of those scarce but indispensable qualities that would enable him to study Islam in its own environment in daily commerce with a Muslim population, only such a man could rectify misrepresentations, could improve, and add to, Western knowledge of the Islamic world.

Such a man Snouck Hurgronje proved to be. Possessed of a sharp intellect, of almost uncanny powers of observation, and of an extraordinary tact in dealing with his fellow-men, he combined all these gifts with scientific ambition and indomitable energy.

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Snouck Hurgronje in Mecca.

After obtaining his Doctor's degree with a thesis on the genesis of the ba'jj, he studied five years to prepare himself for a voyage to the Orient, to become an 'alim, a faqih, who would be able to associate with Muslim scholars as their equal in knowledge of law, tradition, dogmatics and all sacred lore. It was his ambition to settle down for some time in the forbidden centre of Muslim life, in Mecca, so he knew that he would have to stand a severe test, and he did not mean to make a bungle of it. In August, 1884, Snouck Hurgronje disembarked at Jiddah, and seven months later he proceeded to Mecca, where he stayed for five months, living at the Suk al-Layl under the name of 'Abd al-Ghaffar. He made friends with all the learned men of the town, and had every opportunity of observing the daily life of its inhabitants as well as the life of the pilgrims who began to gather there in the months before the big festival. It was not his fault that his successful stay at Mecca came to a sudden end, just before the time of the ba'jj, and had not the flippancy of a French consular agent revealed his presence in the Holy City, he would not have been expelled from there. Nevertheless, his book on Mecca was a complete success. Its first volume deals with the history of the town, described from sources hitherto unknown in Europe. The second volume describes present-day life, and a most penetrating description it is! No aspect of Meccan society has escaped his observation, and what makes him rank above other European visitors to Mecca is his profound knowledge of backgrounds, acquired by previous study of all that had been available in writing.

After completing his book on Mecca, Snouck Hurgronje was offered a position in the Netherlands-Indian civil service. The position was a temporary one, and he was commissioned to do research work in Java, and if necessary, outside Java, in the field of Islamic institutions. But instead of staying for two years, as was the intention, he stayed in Indonesia for seventeen years, without going on leave during that time. In those years a war was going on in Achhe, and in 1891 Snouck Hurgronje was sent to Achhe to report on the religious and political situation in that turbulent district. The result of his investigations were two big volumes on Achhe, containing not only a lucid exposition of the problems connected with the setting up of military and civil administration in that unruly country, but also a complete survey of its history and a brilliant ethnographical description of its inhabitants. A second work of the same kind was his book on the Gayoland, a district in the interior of North Sumatra to the south of Achhe. Snouck Hurgronje wrote this book on oral information. His book on Achhe gave a clear view of the boundaries of the Gayo country, but later investigations on the spot proved all his data to be absolutely reliable, even his estimates of the distances.

While staying at Mecca Snouck Hurgronje had already met quite a number of Achhehese pilgrims and theological students, who were studying there with the same scholars Snouck Hurgronje daily mixed with. So his book on Achhe in many respects was an extension of his former studies. After having observed daily life in the very centre of the Muslim world he now had the opportunity of studying the influence that radiated from the Meccan centre to this remote part of the Dar al-Islam, and how, in general, Islamic law and local customary law reached out to one another.

One may say that Snouck Hurgronje started as an Arabist, but soon by his own choice became an expert Islamologist as well. And as an Islamologist he was the best entitled to write the ethnography of a fervent Muslim people like the Achhehese. Nevertheless, he did not become wrapped up completely in Indonesian studies. Daily friendly intercourse with members of the Arab community in Indonesia, that is descended from Hadhramaut, made him acquainted with the peculiar state of things that until a short time ago existed in that isolated country, and perhaps still exists in the interior, and led him to study the Hadhrami dialects. The fatwa asked from his learned friends among the Hadhrami Arabs kept him informed of the questions that arose among the Arabs themselves and among the Indonesian population, and induced him to write more than one instructive article, contributed by him to European periodicals.

Already before going to Mecca, Snouck Hurgronje had made a thorough study of Islamic law, and had refrained at length the erroneous writings of others. In subsequent contributions on various topics pertaining to "roots and branches" of the faqih, he at last had passed in review so much material that one of his followers, Juynboll, was able to lay down the principal contents of Islamic law according to the school of al-Shafi'i, mainly basing himself on Snouck Hurgronje's writings. This book, Juynboll's well-known handbook, though of limited scope, offers a most reliable exposition.

Neither were linguistic studies neglected by Snouck Hurgronje. In Mecca he collected a number of proverbs

The late Professor Snouck Hurgronje

He lived in Mecca in 1884 under the assumed name of 'Abd al-Ghaffar for about six months. His book on Mecca, Den Haag 1889, in two volumes is a classic.
and standing utterances that were published by him with an interpretation, a translation and a linguistic explanation. In Achle he collected a lot of material for a grammar and a dictionary, and our knowledge of Achehene literature is entirely based on the MSS. that were collected by him on the spot. He also studied the language of the Gayo country, not to speak of Malay, Sudanese and Javanese.

So within a few years Snouck Hurgronje had become the most competent authority on Indonesian Islam. One of his most remarkable discoveries in this field is the mystical character of ancient Indonesian Islam, one of the marks of its Indian origin. This mysticism is still prevalent among the masses, but it has its adherents in the higher strata of society as well. It often leads to indifference to the precepts of Islamic law, and although it is slowly being superseded by stricter views and a more rigid practice, it remains always a strong undercurrent of mysticism, often of heterodox mysticism, that cannot be understood unless by special study. It is a great benefit to Leiden University that Snouck Hurgronje bequeathed his rich collection of Indonesian MSS. to its library. These MSS. have already provided the material for a number of theses dealing with this kind of mysticism, the components of which have now become clearer.

After his return to Europe in 1906, Snouck Hurgronje became Professor of Arabic at Leiden University. He renewed his acquaintance with the Near East by a visit to Constantinople, but this time he did not visit Arab countries. Instead of meeting his many friends there in person he kept up a lively correspondence with them and read the newspapers that were sent to his house from many a town in the Arab-speaking world. So he was exceedingly well informed about things that had passed or were going on in the Orient, and the articles on current Oriental topics that he contributed to the daily press in Holland were as many eye-openers, based as they were on an intimate knowledge of what had happened and a shrewd analysis of the facts. And I remember quite well how, as a student, I thought it a great pleasure to read Arabic papers under his expert guidance, and especially so in the years after the first world war when the political status of the Arab countries was changing so rapidly.

Snouck Hurgronje's chief interest was man, and therefore the past and the present, the history of Islam and its modern developments, had an equal share of his attention. He followed closely the rise of Wahhabism as a political power and its efforts to reconcile the strict principles of the past with the exigencies of modern times. But he was equally interested in Muhammad's 'Abdul and the Egyptian reformers, and still more in such modern writers as tried to come to a revaluation of Islamic institutions with the aim of furthering the spiritual and social progress of the Islamic community.

So there was a marked difference between Snouck Hurgronje's approach to Arabic and Islam and that of his predecessor. Snouck Hurgronje taught his pupils to read the religious literature of Islam, The Qur'an, tasir, Kalam, fiqh and tasawwuf, so that they might be able to understand the fundamental factors of Muslim learning, and the forces that for centuries had dominated Muslim society. But I hope that I have made it clear that he not only made his pupils look backwards, but forward as well, as he made them fully aware of the significance of the national and political movements of our time, which he saw not only as the natural revolt against the political ascendency of the Western powers, but also as the welcome sign of the awakening of the Muslim peoples from their age-long stupor. Because he believed he was in a fundamental unity of mankind, his ideal was a very lofty one: the gradual assimilation of all men, whatever their race or religion, in a common civilization or at least in a working community of separate groups heartily co-operating for the welfare of all mankind.

To a man animated by such ideals nothing could be more welcome than projects aiming at the co-operation of scholars in the East and West. De Goeje had succeeded in bringing about international co-operation limited to Europe for the edition of Tabari's Annals. Now during Snouck Hurgronje's lifetime two far-reaching plans were offered to scholars in the field of Oriental studies in the Near East as well as in Europe, plans that could not possibly be executed by a single man or even by one university or one country.

Encyclopaedia of Islam.

The first of these new projects which had their centre at Leiden was that of publishing an Encyclopaedia of Islam, a geographical, ethnographical and biographical dictionary of the Islamic peoples all in one. The first volume of this work was completed in 1913, the last supplements appeared when the second world war was already going on. So after more than 25 years of incessant work the goal was reached, but to bring the first volumes up to date a new edition will soon be necessary. The initiative in preparing this new edition was taken last year by the Royal Academy at Amsterdam, that called together the most prominent Orientalists from different European countries to talk things over. But alas, Leiden has to regret the loss of two very competent collaborators who, as every insider knows, did more for the completion of this voluminous work than anybody else. Professor Wensinck, Snouck Hurgronje's successor in the Leiden chair of Arabic, and Dr. van Arendonk, keeper of the Oriental MSS. These two scholars spared neither time nor energy in editing the Encyclopaedia of Islam as fast as they could, and with the utmost accuracy.

The other project, promoted by Professor Wensinck, was that of preparing a concordance to the principal collections of the Tradition of the Prophet Muhammad.

Professor Wensinck.

Wensinck was Professor of Hebrew before he became Professor of Arabic, and in this earlier period of his life his main object of study had been Oriental mysticism. He had translated works of Christian mystics from the Syriac and had written brilliant studies about the religious ideas of the Western Semites. But he had started as a student of Islam and his thesis had been a scholarly investigation of an historical subject: the relations of the Prophet with the Jews of Medina. He had thrown new light upon this intricate period and the conclusions he had come to have been generally accepted and are quoted as authoritative.

Nobody who studies the oldest periods of Islamic history and the development of religious ideas, institutions and practices, can leave out all that Tradition (Hadith) has to say about these things. For in the works on Hadith we find the sediment of all the divergent opinions that once existed among the Muslims of those early times, before the consensus (ijma') had decided what was the correct view and what was not.

The value of Hadith in this connection had been convincingly argued by Goldziher in his well-known study on the evolution of Hadith, in the second volume of his Muhammedanische Studien. There was, however, one serious obstacle that hitherto had proved almost insurmountable. The existing collections of Hadith are so unwieldy, so unmanageably bulky, so inconveniently arranged, that the lack of indices makes it practically impossible to handle them for purposes of scientific research. Wensinck decided that this obstacle should be removed, and he came out with the idea that a concordance of the principal collections of Hadith should be prepared, in general arranged in the same way as the already existing concordances of the
Qur'an and the Bible. You can imagine the amount of work that had to be done before the first part of this concordance was ready for the press. All the required texts had to be read through and notes had to be made; these notes, sent over to the central office from everywhere in Europe and the Near East, had to be collected, revised, arranged, and good care had to be taken that all those who contributed to the success of this invaluable but admittedly very tedious work, should proceed with the utmost accuracy and unfailingly keep to the prescribed rules of registration.

In 1938 Professor Wensinck went to Egypt to be invested with the membership of the Royal Egyptian Academy; an honour that some time before had been conferred on him in recognition of his distinguished merits in the field of Islamology. On his return he was overcome by a fatal illness, and he died before he had seen his concordance completed. In 1939 war broke out, and until 1946, of course, very little progress was made. Fortunately nothing of the collections was lost, and some new parts have been published during these last years. The recent editorship is in the competent hands of Professor Mensing.

Wensinck's works.

Before I close, I should like to mention two other books of Wensinck's: his inquiry into the genesis of the Muslim Creed and his posthumous studies on Ghazali.

Wensinck's study on the genesis of the Muslim Creed is no easy reading. The author is thoroughly at home with Tradition and with the oldest history of Islam; he is well read in dogmatical works and he knows every religious-political movement, every sect and every heresy of later days. The initial chapter of his book deals with the oldest wordings of what a Muslim is bound to believe, still very succinct formulations, containing only the absolute minimum necessary for Islam, that is, submission to God and His Prophet. But gradually these wordings become more detailed; they give more particulars about what to believe, and the great merit of Wensinck's book is that it shows — for the first time — why these particulars were thought necessary, as an apology of what special tenets they are meant, and as a result of which dogmatical controversy this detail or that was added. Only a man thoroughly conversant with the theological problems that successively arose while Islamic dogmatics were still in the making, only such a man could have demonstrated the apologetical tendency that dominated the formation of the Muslim Creed, and demonstrated it so convincingly. What Wensinck did was to put the different creeds in chronological order and confront them with the historical success of sects and heresies in the body Islamic, while he concluded with pointing out the influence of philosophical reasoning as the last determinant factor in the moulding of the standard-type of creeds, e.g., in the well-known Sanusiyya.

Wensinck's posthumous studies on Ghazali are of an entirely different kind. I have already said that Wensinck in an earlier period of his life had devoted a great deal of time to the study of Syrian mystics. He had stated the dependence of some of them upon Ghazali's writings. Old love never dies, as the saying goes. So after having written his book on the Muslim Creed, Wensinck returned to the study of mysticism, and this time it was the life and the spiritual evolution of Ghazali that more and more engaged his attention. There is a personal touch in these essays; they are written by a man who felt akin to the object of his studies, who did not look upon Ghazali as an interesting case of conversion to mysticism, but as a fellow-man, tossed about by his doubts, quick to discover the weak spot on dogmatical and philosophical reasoning, and in his quest for infallible certainty always mistrustful of the so-called certainties given by the accepted doctrines of the day.

I am not going to discuss the question whether Wensinck's view on the problem of Ghazali's life and conversion is to be accepted as correct or has to be rejected as too personal a vision. A thing that in my opinion is far more important than that is the truly humane spirit that pervades these investigations.

We all know that distances nowadays have shrunk to nothing, but we know also that partition-walls have not everywhere fallen down. Still people continue to stand face to face in a spirit of enmity and religious disdain — as so often in the Middle Ages — and still many of them are animated by feelings of superiority and mutual distrust.

The pupils of the Leiden Arabists have been taught otherwise. In Wensinck's essay on Ghazali the life of an 11th century Muslim is described by a 20th century Westerner in a spirit of truly human understanding. It could not have been otherwise or he would have become untrue to the lofty Leiden tradition.
A New Arabic Script to Facilitate the Use of the Diacritical Points Essential for Correct Speech and Writing

By MAHMOUD TAYMOUR BEY

Why the diacritical points were invented.

When Arabic literary works began to be copied in the Umayyad era, it was found that the letters of the Arabic alphabet were not in themselves sufficient to register the true and correct pronunciation of the words etymologically and according to the rules of grammar. It was for this reason that the writers of that era began to invent diacritical points to be placed on the letters in order to prevent error and remove confusion or ambiguity. This, it must be remembered, happened at a time when the Arabs on the whole, spoke with a dialect that was uniform, unadulterated and correct.

The Arabs of olden days felt so consciously the necessity for correct speaking of the language that at times they did not deem it sufficient merely to place the appropriate diacritical points over the letters but they amplified by words following a word which they feared might be mistaken, the nature of the diacritical points that governed the letters of that particular word. Authors prompted to adopt this practice for fear of error or alteration in the words, or perhaps because they feared that the diacritical points which they placed on a word might later on be obliterated or that the manuscript copyists might miss recording them properly — and so they made sure of the proper diacritical points being recorded by specifically alluding to them in words. This is proof of the fact that the writers of that era were conscious of the inadequacy of the letters of the Arabic language to render by themselves the correct pronunciation of a word, and of their being alive to the need to supplement these letters by diacritical points that would depict a pronunciation free from ambiguity and the possibility of error.

We, on the other hand, at the outset of our modern renaissance, when the printing press began to be used as the medium of copying manuscripts, have been content to use the bare letters of the Arabic alphabet without the diacritical points.

Did we do this, I wonder, because we recognized in ourselves a stronger disposition or ability to speak the Arabic language more correctly than the pure Arabs of the Umayyad era, or to read more correctly what is written without diacritical points? Surely, this could not be the case, for it is a well-recognized fact that the reading of what is written without diacritical points is a difficult matter even for those who are well educated. In fact, even those who have specialized in the study of the Arabic language and devoted their lives to this subject cannot achieve such ability except through constant alertness and discrimination, and even then they find it necessary in order to avoid error, to read very slowly and thus tax their memory and exert their concentration.

Why do we drop the use of diacritical points?

The reason why only the bare letters of the Arabic alphabet without the diacritical points are generally used by the printing press is not because the bare letters were found to be adequate, but because the nature and construction of the letters of the Arabic alphabet do not allow a liberal use to be made of the diacritical points in the printing press. Only in very few cases where the need for the diacritical points is especially pressing are they inserted by a printing press.

One of those special instances of necessity is in the case of printing books dealing with the grammatical study of the Arabic language for use in schools. Strangely enough, this practice has given rise to an unfortunate and misguided conception amongst the educated classes — a strange complex against diacritical points, and a sense of superiority to them. The grown-ups have come to regard diacritical points as necessary only for the benefit of the younger ones, for the pupil rather than for the masters. As school books are almost solely the ones in which diacritical points are used, it has become improper to use diacritical points in books placed in the hands of the educated who have passed the stage of pupilage! And so, to present an educated man with a book printed with diacritical points has come to be regarded as something in the nature of an insult, and an imputation of ignorance of the rules of grammar, syntax and conjugation!

It is evident that this complex against diacritical points is completely illusory, unfounded and unjustifiable. It is a kind of self-deception practised subconsciously by people, chiefly those who are versed in foreign languages, e.g., English, French and Italian, etc., that are written and spoken in the same manner. Such people have acquired a strong instinct to use such foreign languages correctly and fluently, but they have sadly failed to attain such quality as regards their own language.

The Arabic alphabet in itself does not portray the phonetical values of the words.

The Arabic alphabet does not in itself portray the phonetical pronunciation of the words, and so we must admit that the writing of Arabic without diacritical points is a defective form of writing, and that in refraining from the use of the diacritical points we are only showing conceit, and that such conceit is usually a cloak under which is hidden a weakness and inability to read or write in accordance with the rules of grammar. By this defective form of writing we satisfy our conceit, and we arrogantly persist in making mistakes!

It is not surprising that the common man should fail to read Arabic correctly, or that the educated should find difficulty in this, for the time has long passed when the Arabs possessed the true and strong instinctive to pronounce their language in the correct manner. Such skill can now be acquired only by specialized study and practice of the language. A colloquial Arabic dialect has developed, and variations of it are used by the Arabs in the different countries as a universal means of expression in the affairs of everyday life. The colloquial dialects have avoided and disregarded the primary grammatical rules of the written classical language, e.g., the rules of inflection, derivation and conjugation. For this reason, it has become difficult for us when desiring to speak what we have written in the classical fashion to pronounce the correct diacritical points that govern the grammatical status of the word or to conjugate properly, in a way that is free from affectation or hazards. Thus we find the teacher in school, the lecturer facing an audience, or the speaker in front of the microphone, resorting to the use of "stops" (which, apart from a few grammatical cases, is legitimate only at the end of a sentence) after a difficult word, and so suppressing the grammatical modulation of that word in an endeavour to escape the commission of a grammatical error.

1 Adapted from the text of the Memorandum entitled Dhabt al-Kitabat al-‘arabiyya, submitted by Mahmoud Taymour Bey, a member of the Royal Society for the Arabic Language, to the Congress of the Academy, held in Cairo, Egypt, in January, 1931.
The difficulties that harass those who endeavour to speak the classical language have caused some to advocate an abandonment of the rules of grammatical inflection shown by the diacritical points (as distinguished from the diacritical points etymologically inherent in a word), and the universal adoption of stops at the end of words. The adoption of this course will not, in my opinion, remove all the difficulties of pronunciation. Apart from the diacritical points used to mark the grammatical inflection of a word, there are diacritical points which are inherent in the etymological construction of a word and others dependent on the rules of syntax and conjugation. The call for stripping the Arabic language of all its rules of grammar, syntax and conjugation is nothing less than a linguistic disintegration, which is destined to rob the language of its essential native and primary characteristics.

Why has correct speaking and writing of the Arabic language not been popularised?

It is true that there exists in the Arab world to-day an intellectual milieu in which the classical language is written and spoken correctly; but the fact is that this milieu has failed to produce any effect on the spoken word of the masses of the Arab peoples. Arabic continues to be read without due regard to the proper diacritical points, and the dialects used abound with grievous errors.

Had this milieu been able to present the reader or listener with the correct writing or pronunciation of the words of the Arabic language, governed with the proper diacritical points, those who speak the Arabic tongue would have derived immense benefit therefrom, and this might have given rise to a generation possessed of instinctive ability to write and speak correctly.

I dare say that this intellectual milieu, with the powerful media of the written and spoken word at its command, would, if correct use were made of the diacritical points, have become as effective in propagating the correct speaking and writing of the Arabic tongue as the milieu of olden days — that Bedouin atmosphere to which the Arab caliphs and princes used to send their children during the early part of the Islamic era in order to gain immunity from making grammatical faults and ability to speak the classical language correctly.

Let us suppose for a moment that the correct use of the diacritical point has become universal in all that the Arabic-speaking people read and hear — at all the stages of elementary and university education, in all the newspapers, magazines and books, and in the word spoken on the radio. And let us further suppose that all the Arabic-speaking people read or hear nothing except that in which the diacritical points are used correctly and strictly according to the rules of grammar. Would that not cause the tongues of the Arabic-speaking people to acquire the habit of speaking correctly and according to the rules of grammar?

We are no doubt more fortunate than the Arabs of olden days, who did not have at their disposal facilities now available to us like the printing press which produces books and newspapers with great speed and ease, or the radio which carries exactly and with clarity to the listener wherever he be words that are spoken in front of the microphone. These effective facilities are far greater than the limited facilities which the Arabs of olden days had at their disposal in order to popularize correct speaking.

But we have not made proper use of all these extensive and efficient media, and this is so because we have not employed diacritical points in our printed or spoken word.

What is the reason for our refraining from popularizing correct speaking and writing?

What prevents the Arabic printing press from inserting the diacritical points even though the diacritical points are an essential ingredient of the Arabic language?

Perhaps one of the main reasons for this is that the Arabic printing press, which from its start made no use of the diacritical points and has become familiar in that fashion, has now come to regard the diacritical points as rather an unnecessary and heavy burden, in view also of the fact that the far from uniform construction of the letters of the Arabic alphabet makes it very difficult to place the diacritical points in a clear and orderly manner.

Despite all the initiative and effort of the printing artists directed towards facilitating the placing of the diacritical points on the letters, the fact remains that placing the diacritical points on the letters, in addition to its being a very arduous task to the printers, tires the eyesight of the reader who has to trace such diacritical points lying above and below the letters. It is for
this reason that only a handful of printing presses would undertake to print with diacritical points.

**Various proposals for getting over the difficulty of our not using the diacritical points.**

Various proposals have been advocated for the solution of this problem, and these, in the main, fall under six heads:

1. That the Latin script should be adopted for the Arabic language. This opinion is advanced by 'Abd al-'Azeez Fahmi Pasha in a historic document in which he propounds his suggestions at length and replies to likely criticisms. Fahmi Pasha says that he resorted to this solution only because he had failed to find a way in which his and the whole Arabic-speaking peoples' cherished ambition of facilitating the writing of the Arabic language could be achieved with the medium of the letters of the present Arabic alphabet. He further says that he found no alternative other than the adoption of the Latin alphabet, which is used by the great majority of the languages of the world and which has already proved its efficiency and utility. Thus, he says, a step would also be taken towards drawing together the Arabic-speaking people and the other nations of the world. Fahmi Pasha's proposal would introduce into the Latin alphabet various amendments, in order to make it possible to express the pronunciation of the words of the Arabic language.

2. That the present alphabet be replaced by a new one having diacritical points in its construction.

The ingenuity of the artists has so far produced many of these alphabets which, in some cases, bear some resemblance to the present Arabic script. In my opinion, however, the introduction of an alphabet that is entirely new to everyone is a bold and hazardous step indeed — more so than the adoption of the Latin alphabet, for the latter has already been tried over a very long period and has stood the test, while the former will require a great length of time to do that, if ever.

3. That the present Arabic alphabet be retained, but that new diacritical points be invented, which will be easier for the printer to use as well as clearer for detection by the eye of the reader. This is suggested, should be done by having the diacritical points joined to the end of the letters of the alphabet.

My objection to this is that to affix the diacritical points to the letters of the alphabet will necessarily change the character of these letters, and so make them unfamiliar to the present reader. Also, I think that this suggestion, together with the above-mentioned first and second suggestions, would require that we should abandon altogether the alphabet with which we are now familiar.

4. That the present alphabet and the diacritical points be retained, but that the diacritical points be built in the body of the letters, so that the diacritical points would in no case stray from their proper position in relation to the letters.

Two great obstacles stand in the way of the implementation of this suggestion, one is artistic, the other economic. The matrix of the Arabic printing press is already immense, and contains over 300 variations of the letters of the alphabet. If this suggestion is implemented it would greatly increase this matrix and make it unmanageable, as well as increase to a very great extent the laborious task of the typesetters, the time of production and the cost of printing.

5. That the diacritical points be placed next to the letters of the alphabet and separately from them, and not above or below the letters as is now the practice.

This suggestion would involve a drastic departure from the present method of Arabic writing in which the letters are joined together in a characteristic manner. The leaving of a space after every letter will alter the familiar nature of Arabic writing and also make it unrecognizable to the present reader. In addition, it will greatly increase the dimensions of words, and, therefore, the size of the printed matter.

6. That only the present disjointed terminal form of the letters of the alphabet be used. This, it is suggested, would make it easier to place the diacritical points, and so reduce the size of the matrix of the press.

This suggestion has many drawbacks, chief among which is that it would lead to an increase in the dimensions of the words, as it would also require a larger space to separate one word from another in order to avoid error.

**Criticism of adopting a new script is rather exaggerated.**

The proposals advanced by the various advocates for facilitating the writing of the Arabic language, whether they be by the adoption of the Latin or any other invented script or by devising new ways of placing the diacritical points, have evoked severe criticism and been objected to on the ground that they seek to sever the link with our past heritage. It is said that if any one of these forms of writing were to be adopted, the generation reared in that new order of writing would thereby be deburred from access to the rich literary treasures of the past and would be deprived of that great wealth of literature which the Arab-speaking people so dearly cherish.

I think that the criticisms directed against the adoption of any new form of writing are rather exaggerated and to an extent unjustifiable. These critics fear that the adoption of any modified or new script will sever the link with our literary heritage, and would make our literary treasures beyond the reach of the scholar brought up on the newer script, so that posterity would perform abandon the literary achievements of our ancestors.

I do not think that this feared result will ensue, for I believe that a new form of writing the Arabic language, whether it be by the Latin or any other script, will have quite the opposite result. A generation brought up on a new form of writing that makes it easier to read the Arabic language in the correct manner will acquire thereby a more fluent knowledge of the language. Such a generation would not find any great difficulty in referring to the literary treasures of the past, by devoting only a few hours and a little effort to the study of the older alphabet. It is not beyond the ability of the man of average intelligence to learn an alphabet of 28 letters in a few hours. It would be necessary, however, if a new alphabet were adopted, that the new generation be given some grounding in the older alphabet. This would enable it after it has acquired a better knowledge of the language through the new medium, to refer to the literary treasures written in the older script, in order to enhance its knowledge.

Until, therefore, the literary treasures of the past are rendered in the newer alphabet, the need for learning the older alphabet in addition to the newer one will remain. In fact, I think that such need will remain for a considerable time to come, since the rendering of all the important literary treasures of the past into the newer script is bound to prove an immense task requiring a great deal of time and expense.

And so it will be seen that the adoption of a different alphabet will not sever the link with the past, but might, on the contrary, strengthen that link.

Logically, and from the theoretical point of view, all these arguments appear to be sound. But what of the practical considerations of this problem?

We must not fail to admit at the outset that the Arabic language is not a monopoly of any one country or group of people, but is common to various countries and nations. It is
strongly evident also that all these countries and peoples, amongst whom is the whole Arab world, are predominantly in favour of retaining the present style of Arabic writing. Despite the fact that the general feeling is that the present form of writing is cumbersome and fails to fulfil efficiently the requirements of accuracy through the use of the diacritical points, yet there is marked scepticism of any drastic change.

The psychological and sentimental feeling among the Arabs is against adopting a new Arabic script.

There is a psychological and sentimental feeling predominant amongst the Arab people which should not be disregarded. Our nation, in its modern renaissance which derives a great deal of inspiration from the civilization of the West, is very careful to preserve its national character from being obliterated or ameliorated by Western influence, and the present form of writing our language is regarded as one of those national characteristics that are supremely sacrosant. It is feared that to give way on this ground would set a very dangerous precedent that might set in motion a process destined ultimately to destroy our cherished national heritage and character.

Though we have adopted a generally progressive attitude in our modern renaissance, and have not refrained from importing Western ideas that have proved their merit, nevertheless our public retains some of our inherited traditions with more than devout affection. It would not permit the reform of some of our social affairs, however trivial and superficial such social characteristics are.

The present letters of the Arabic alphabet, though they are in effect nothing more than a pictorial form of recording the words of the language and are not an essential or primary ingredient of the language, are unfortunately the subject of this sanctimonious respect. It is this psychological attitude which in reality stands in the way of the reform of the writing of the Arabic language, and which has so far defeated the efforts of the progressive linguists of our time.

Needless to say, such trend of thought amongst a people cannot be suppressed by the force of logical argument, nor by showing the people the benefits attendant on the proposed reform. Time is the only factor that can bring about a change in such a psychological outlook.

The position would perhaps be different if a new form of writing were to be introduced and enforced by legislation on the part of the State. Individuals can do nothing in this regard other than "humour" public opinion and strive tactfully to bring about the desired reform.

At the present moment, public opinion can be induced to accept only such reform as would not in a great measure change the essential and familiar character of the present alphabet. This is the purport of my present proposal:

My own suggestion which is to simplify the present Arabic script, overcomes all the psychological, sentimental and practical objections against the use of diacritical points in print.

My main object is, as I have already mentioned, to find an alphabet that would facilitate the use of the diacritical points in the printing press. The matrix of the Arabic press contains various forms of any one letter of the alphabet, amongst which are the "initial", the "medial" and the "terminal", as well as other forms, dependent on the position of a letter in relation to another in the construction of the word. It will be unwise to supplement this already huge matrix with another one containing the diacritical points.

My suggestion is that we should use only one form of any one letter of the alphabet, so that there will be not more than 30 different forms in the matrix instead of the present 300. We could then use the present form of diacritical points, which, to this greatly diminished matrix, will be no undue burden at all. The form of the letter which I would suggest should be adopted is the "initial" one (that which appears at the head of the word and joins with other letters), but that the following letters should be used in their present form which is used initially: alif, daleel, daal, dhaaal, raa, zaa, waw, kaaaf, laa and the terminal laa.

I am convinced that if this suggestion were adopted, it would remove many of the cumbersome obstacles in the writing of the Arabic language, while not causing any serious objection or requiring any great effort to induce public opinion to give it its blessing, since it will not be bringing about any radical change.

This proposal has these advantages:

(1) The link with the past will not be severed thereby, for the proposed letters are amongst those already recognized, and the diacritical points remain the same;

(2) The proposed letters will be very clear. They have an advantage over the compound forms of the letters of the present style in that they are plain, since every letter maintains the same form all through;

(3) The diacritical points will in every case fall in the same place in relation to the letters, and will thus make it considerably easier for the reader to perceive these diacritical points. These letters would all be of the same size, and would therefore reduce the possibility of a diacritical point being allied to a letter other than the one it is intended to govern;

(4) The adoption of one form for every letter of the alphabet, whatever that letter's position in the construction of the word, will make the initial learning of the alphabet an easier proposition. This will be a great help to the children, and will also help in promoting literacy amongst the masses;

(5) The heavy burden of the type-setter in the Arabic press will be relieved to a very great extent indeed, and, as a result, the press will find no great difficulty in printing with the diacritical points, since its whole matrix will in their case amount to not more than 50 forms.

(6) The time and effort required by the type-setter to print with diacritical points will be far less than that expended at the present time on printing the bare letters without the diacritical points; and,

(7) The replacement of the present compound construction of the word by the plain method I advocate will make the height of the word less than that resulting from the use of the present style. Hence a saving in the volume of printed matter.

I requested a printing press to print a sentence in the proposed style (using only the old matrix) and it was found that my new method presented no practical obstacles.

If this proposal were to find acceptance and be implemented, it is to be expected that the type-setting artists would introduce many decorative and other improvements into the type, and make it more accurate and attractive.

There is another aspect of this problem which I must now consider. It is that the writing of the Arabic language with diacritical points has problems besides the purely technical one of production by the printing press.

Authors writing for the press will find that the correct use of diacritical points in all that they submit for publication is a difficult and laborious matter. It is not every writer that has the ability to use the diacritical points correctly, and this being the
This should not be an insurmountable obstacle. Error is bound to be prevalent during the early stages, but will decrease with the passage of time until a stage is reached when it will become very scarce indeed. This problem might be tackled at the outset by the employment of learned linguists to supervise and check all printed matter before it finally leaves the press. A new generation of writers will in the end arise — a generation possessed of ability to write correctly and to dispense with the assistance of such learned linguists. The public reading such correct writing will in time acquire an adequate knowledge of the rules of grammar and pronunciation in the same way as poets have written verses in correct rhyme and grammar though they had never made a specialized study of rhyme or grammar, but simply because they had read a great deal of poetry.

The reader will appreciate that despite the practicability and common sense of the proposal I have advanced, it is idle to expect that the Arabic-speaking public will adopt it outright. It cannot be imposed or forced on the public or the printing press, but must be advocated tactfully so that it may ultimately find real approval.

Perhaps the best step that can be taken towards the realization of this aim would be for the Ministry of Education to print all its books for schools and universities in this proposed style with the full use of the diacritical points. I am sure that no practical difficulties will be found in this course, and that the Ministry of Education's action will prompt the general public to follow suit, and that there will arise a form of competition amongst the various printing houses to publish material according to this new style.

Only in this way will the cherished ambition of this Academy, to promote the correct speaking and writing of the Arabic language, be finally achieved.

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**LIFE INSURANCE AND ISLAM**

By M. SAFIYYULLAH

Muslims as a community lag behind in harvesting the benefits provided by insurance.

Whatever be the form of government we might have in a capitalist society the common man's struggle for existence and his worry about old age provision and the care of his family after his death will remain his own for solution. The State with a social pyramid of classes having conflicting class interests and the ruling class aiming at totalitarianism in some form or other cannot fulfill the hopes and aspirations of individuals in the society. Totalitarian wars, famines, refugee problems and the like have taught intelligent people to be prepared to meet the calamities and exigencies of life themselves.

On the premises of the facts as stated above the need for life insurance protection and provision, the portability of this form of asset, the world-wide freedom of movement for the policy-holder, and the invaluable services rendered by life insurance need hardly be emphasized or explained to an intelligent man with rational thinking. The increase of life insurance business from year to year in all civilized countries is the positive sign that the people of the world appreciate and support this self-help movement. But if analytical study be made community-wise then it transpires that the Muslims as a class are still backward in harvesting the benefits provided by life insurance. In the Indo-Pakistan sub-continent we have many painstaking insurance salesmen and it is in this area where they are fast developing the insurance business. But they experience considerable difficulty in harvesting a good volume of business from the Muslim community, which is by far the largest single community not responding to the salesmen. There are a good many prospects in this community but they do not go in for life insurance as it is alleged to have no definite sanction by Islam. Unfortunately, most of the prospects and agents are not fully conversant with the subject, either generally or with special reference to Islamic theology.

Definition of life insurance.

In this short discourse we propose to examine life insurance vis-a-vis Islam. First of all let us try to have a clear idea as to why life insurance has come to stay. If this can clearly be understood and explained it would be easier to understand the sanction of Islam and questions appertaining thereto.

The most precise definition of life insurance may be taken from the *Encyclopædia Britannica* (14th Edition) which reads as follows: "Life insurance, a contract insuring the payment of money on the happening of any contingency, or one of a variety of contingencies, dependent on human life; as this definition would, however, include contracts from annuities or pure endowments, it should be limited by condition that one of the contingencies should be death. The sum insured is agreed upon at the outset and may be added to from time to time, out of profit or otherwise."
The Insurance (Amendment) Act, 1950, Government of India, defines the business as follows: "Life insurance business means the business of effecting contracts of insurance upon human life, including any contract whereby the payment of money is assured on death (except death by accident only) or the happening of any contingency dependent on human life, and any contract which is subject to payment of premiums for a term dependent on human life and shall be deemed to include:

(a) the granting of disability and double or triple indemnity accident benefits, if so provided in the contract of insurance,

(b) the granting of annuities upon human life; and

(c) the granting of superannuation allowances and annuities payable out of any fund applicable solely to the relief and maintenance of persons engaged, or who have been engaged, in any particular profession, trade or employment or of the dependents of such persons."

"All agreements," according to Law of Contract, "are contracts if they are made by the free consent of parties competent to contract, for a lawful consideration and with a lawful object."

"Free consent" is an essential requisite for a contract. Consent is free when it is not caused by coercion, undue influence, fraud, misrepresentation or mistake.

Then again, the consideration or object of an agreement must be lawful. The considerations and objects are not lawful when it is forbidden by law; or is of such a nature that, if permitted, it would defeat the provisions of any law; or is fraudulent; or involves or implies injury to the person or property of another; or it is immoral, or opposed to public policy.

Indeed, life insurance is based on the Law of Contract and if we analyse the object and the terms and conditions agreed as between the insurer and the insured we can unhesitatingly say that it is a just and legal contract.

Life insurance institutions are growing as a joint family of their respective policy holders. A disabled old member and his family or the family of such member at his death has to live on the honesty, sincerity and charity or spirit of humanity and kindness of his fellow members in the family in the ordinary society or in the old joint family system. But a member of the new joint family of the life insurance policy holders makes provision for the contingencies of his own life and his family in a very honourable and dignified method of compulsory savings. Can anyone refuse to accept life insurance schemes on various stipulations as anything but a noble and honourable way for the future provision of the family against the contingencies of life without obligation to anybody but only by reciprocal promises? By mutual co-operation a common fund is created and the insurer and the insured derive benefit mutually. In no other form than insurance have mutualistic actions succeeded in the capitalist economy.

The religious scruples about life insurance examined on ethical grounds.

Men with religious scruples, especially the Muslims, raise objections to insurance on the grounds that the risk covered by the insurer is one-sided and the assured is free; secondly, the agreement, however mutual it might be, has in it the inherent vices of gambling; lastly, the business is conducted through investments and valuations based on interest and speculative profits.

Let us examine the essential objections both generally and with special reference to Islamic principles. The ethics cannot be something static; to be a living force religion should take a rational view and sanction such actions as prima facie do not seem objectionable. For the Muslim it is to be seen whether his action goes against the articles of faith and then happily for him he has the traditions of the Prophet Muhammad and teachings of the four classical schools of religious instruction.

Now, so far as the objection of one-sided risk on the side of the company is concerned it can very well be seen that the risk is covered by the proponent’s family history and medical examination report being considered by the company. The company does it voluntarily and there is ample scope and opportunity for it to decide whether the proposal is to be accepted. It can accept it as proposed or may accept the proposal with modifications of table and term or load extra premium or impose lien on the nature of the risk as may seem appropriate from the facts obtained by the company in a manner required by it on answers received to their prescribed questions from the proponent and the doctor appointed or approved by it. If the proponent suppresses any material information or causes the doctor to certify his life fraudulently, the company reserves the right to rescind the contract and annul all claims of the policy holder. So, the objection does not hold good.

Insurance cannot be styled gambling.

As regards the objection based on the idea of gambling it may be said that the peculiar characteristic of gambling, i.e., the creation of unnecessary assumption of risk, which one can easily and readily avoid without affecting and entangling his personal and dependant’s fortune and future, is not present in the life insurance business. It does not involve a net social loss nor is it an unproductive sacrifice of present comfort nor, as in gambling, does it make man less inclined to the sustained and systematic effort which the work of economic production requires. In the background of these facts we may very strongly say that life insurance is in reality, both in theory and practice, rather the direct opposite of gambling.

There is still another side of this question which has perplexed some very sincere and honest prospective insurers. They think that payment by the company of the sum assured in full on the event of the premature death of the life assured before the stipulated period has no ethical justification. It resembles a gain from gambling; because the policy holder’s heirs or beneficiary of the policy receives an unwarranted sum much in excess of actual contribution and legitimate profit thereon. To this we may point out that the policy holder has no hand in his death and while entering into the contract he never intended to provide for his family by defrauding the company. In gambling there lies every chance of losing the principal amount owing to his greed to have an enormously larger amount than what he stakes. Insurance is no game of chance. The amount is fixed on mutual agreement on certain terms and conditions and the contracted amount is paid by the policy holder by instalments over and above his acceptance of certain rigid rules. As such, there is both moral and legal justification in having the contracted amount in the event of premature death. It should be noted in this connection that to receive the claim certain formalities as laid down by the company are to be complied with.
and if from the particulars furnished to the company in a manner prescribed by it the company finds that the claim should not be admitted for want of satisfaction on its part then the claim is lost, unless otherwise decided by the competent court of law in favour of the claimant. Unlike gambling, the life insurance disputes are based on the Law of Contract and the contracting parties have relief for loss and damage.

Interest-earning investments of life insurance is not the same as earned by the money-lender.

The question of interest earning by investment of life insurance funds is no doubt an important and integral part of the business. But there is a good deal of difference between the circumstances under which the insurance fund yields interest to the company and the interest realized by the money-lender from his investment of funds. Insurance funds are invested in a manner required by the insurance law and the companies have hardly any scope of contravention to the general principles of economic investment. The money-lender’s investments yield him interest at the cost of his borrower’s miseries and hardships unlike the interest on insurance investments from productive national enterprises and government securities. What has really been objected to in all moral and ethical codes is not interest as earned by investment of insurance funds but usury or multiplication of money with high rate of compound interest squeezed from individual members in the society who had fallen victim of pecuniary difficulties and were compelled to borrow at an exorbitant rate notwithstanding the consequences whatsoever and howsoever. Further, it should also be borne in mind that all that a company earns is not solely from interest-bearing investments, but also from profitable investments in joint stock shares, property, land and buildings which yield good dividends and handsome profits.

Moreover, the real intention on the part of the policy holder is not at all earning the interest on savings set aside with the insurance company but for covering the risk and contingencies of life without coercion whatsoever to his insurer with whom he enters into a contract for the future delivery of his purchase of benefit for himself or the members of his family. Again, the company when it pays him a bonus, pays it voluntarily at a rate deemed fit and proper as per the company’s periodical valuation of assets and surplus received. As such, it is quite appropriate to call the policy holder a party who not only contributes to a common fund with the object mainly for the provision of himself and his family against the contingencies of life but also one who shares the profit and loss of the company very directly.

Muslim objections to life insurance.

We have discussed so far quite a lot in general about the different aspects of life insurance vis-à-vis essential objections. Now let us consider these according to al-Shari’a or Islamic jurisprudence. Muslim objections to life insurance are mainly two, i.e., life insurance resembles maisur (gambling) and its transactions are based mainly on riba (usury). Muslim orthodox people declare it najas (impure) on the ground that the company places before the prospective insurers the attraction of a stipulated large sum at a nominal premium in the event of the policy holder’s death; and the profit which the company earns comprises to a large extent the forfeited amount of premia of the lapsed policies and the interest (riba) they earn, both of which are against Islamic principles, which commands: “neither to do harm to others nor to be harmed”.

As we have already discussed, life assurance being fundamentally mutualistic and based on essential features of contract law which safeguards the interest of both the contracting parties and leaves no scope for unlawful gain to either party and, as it does not provide opportunity of coercion and unnecessary loss to either of the contracting parties, the objection based on the ground of gambling does not hold good. Like all other commercial contracts it is a valid contract and not maisur (gambling). Further, the profit earned by the company is through commercial transactions and statutory investments and not accrued primarily through an interest-earning motive. In fact maisur and riba are declared unlawful by nass sarib (clear injunctions in respect of the matter in the Qur’an and Hadith) because they accumulate money in the hands of a few cunning individuals by denying others who are unfortunately dependent on the mercy of the former class, i.e., bookie Shylko who controls the equitable distribution of wealth. The principles of life insurance being based on the spirit of economy, mutual help and well-being of miserable multitudes, it can be considered as one incorporating the demands of the true Islamic spirit of distribution of national wealth for well-being of the nationals. In the Book of God and the tradition of His Prophet, Muhammad, so much stress is laid on mutual help and fellow feeling that these may be called the spirit of Islam.

The institution of insurance not unknown in early Islam.

The institution of insurance is not unknown and untraceable in the history of Islam. Even during the life-time of the Prophet of Islam we find that the collection of a common fund, called Kanz, from among the members of a tribe was in vogue to help a member of the tribe against tort and legal damages which otherwise he could not singly pay. In the famous juristic work al-Hidayah we find mention of an “Insurance Society” formed by members called apilab voluntarily combining and forming a unit of people of a particular profession or occupation for the purposes of insurance against tort. The constitution of Medina, promulgated by the Prophet, incorporated an “Insurance Society” for all the Meccan refugees irrespective of the tribes to which they belonged. They were called mutaagil, and concerned mainly with insurance against tort and legal damages.

The Qur’an says, “O you who believe, do not devour your property amongst yourselves falsely, except that it be trading by your mutual consent” (4 : 33).

For safeguarding the family life insurance is essentially required. The Prophet Muhammad says, “It is better that ye leave your heir rich than that ye leave him poor, so that he stretcheth his hand before men” (Bukhari and Musli). According to the principles of Islamic jurisprudence when no sanction is available in the Shari’a either for or against the legality of a problem, it has to be considered as originally permissible. This will, however, remain in force as long as no definite decision is decisively given by way of Fatwa by the ‘Ulama on the matter.

The Prophet of Islam says, “Actions are according to intentions. For every man is that which he intends.” “Actions are only (to be judged) by the end” (Bukhari and Musli).

It seems therefore that life insurance is in no way against the sanction and spirit of Islam. God knows best.
THE 'ID al-FITR (1370 A.H.) SERMON

By DR. S. M. ABDULLAH, M.Sc., Ph.D.

TRUE HAPPINESS LIES IN THE PERFORMANCE OF OUR DUTIES

We are assembled here in order to celebrate the 'Id al-Fitr, that is the festival of the breaking of the fast. Our common tie is the religion of Islam — which means peace and is practised by every fifth person of our present-day world population.

Before I proceed further and give you an idea of this worldwide religion, may I, with your permission, say a few words concerning today’s celebration. The blessed month of fasting, the month of supplications and prayers, the month of spending our wealth for the benefit and the upliftment of the poor and needy, the month in which the Holy Qur’an was revealed, is over. Today we meet together to offer prayers in thanksgiving — not that the month of fasting is over, but for His enabling us to fulfil our duties to Him: the fundamental idea in Islam being “submission to His will”. True happiness lies in the performance of our duties and Islam is a religion not only of individuals but of a close-knit society; so in order to mark our collective rejoicing we have not only prayed together but practically all of us, all those who can afford to do so, have paid a certain sum of money towards the charity fund, known as Sadaqat al-Fitr, so as to enable the poorer and less favoured members of the Islamic brotherhood also to enjoy the occasion. Charity, as the Qur’an says, purifies our souls, our property, and purges us and our wealth of the materialisticross so very common in the present-day materialistic life of ours.

The Meaning of Fasting in Islam.

The institution of fasting is not new to mankind; is rather as old as humanity itself, although the outward forms may have been different among various nations and religious systems. It goes to the credit of Islam to have given an entirely new orientation and significance to the purpose of fasting. Before Islam, practically in all religions fasting was resorted to “in times of mourning, sorrow and affliction”, but not so in Islam. The Islamic aim of fasting is to “guard against evil, to be careful in the discharge of one’s duties and fulfilment of one’s obligations”.

(Continued on page 26)

The congregation has formed itself into rows and awaits the call of the Imam which begins with the words, Allah Akbar (God is the Greatest). With these words the Muslim at prayers cuts himself off from the world during the few minutes of his devotion to God.

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SOME VIEWS OF THE OWING, SPIRITUAL AND SOCIAL ENVIRONMENT SEEN ON THE

The Muslim Festival, 'Id al-Fitr, celebrated at the Shah

Bottom (left and right) — The number of devotees participating in the prayers exceeded the seating capacity of the marquee. Our pictures show the improvised seating arrangement outside the marquee.

In Islam there are no pews. Late-comers to a service in the Mosque find seats wherever they best can. Amongst the audience are some distinguished Muslim ladies, His Excellency the High Commissioner for Pakistan in London and his wife, Begum Rabinmoola (bottom right, first)

★

The Structure of the Muslim Festival by the sociological genius of the Muslim world that, despite the passage of 1,400 years, these ancient festivities have been handed down into mere merriment. Their main purpose is to impress on the young and social equality by

Below — A view of the vast gathering comprising Pakistanis, Saudis, Arabsians, Turks, Ceylonese, Palestinian, Syrians, Jordans, English, Barmees, Yugoslavians, Poles, Africans — making its way to the spot of the Shah Jehan Mosque

On the outside of the marquee nation proudly
PROJECT LESSON OF THE
QUALITY BETWEEN MAN AND MAN

OCCASION OF

Shah Jahan Mosque, Woking, England on Friday, 6th July, 1951

...two in number, as conceived that Muhammad, is so devised that it has never degenerated...ing carnivals.
Every Muslim the moral, spiritual reman and man.

Top (left, centre, right) — About 1,500 Muslims and non-Muslims have assembled at the invitation of the Imam of the Shah Jahan Mosque, Woking, England, in its spacious, pine-skirted grounds. They are now waiting for the call of the Imam, with whom they will glorify the name of God in unison. The ‘Id prayers are characterized by the oft-repeated words, "Allah akbar" (God is the Greatest), sounded by the leader of the prayers — the Imam. There is nothing more inspiring and inducing to a worshipping mood than the sounding of these words.

Top (left, centre, right) — About 1,500 Muslims and non-Muslims have assembled at the invitation of the Imam of the Shah Jahan Mosque, Woking, England, in its spacious, pine-skirted grounds. They are now waiting for the call of the Imam, with whom they will glorify the name of God in unison. The ‘Id prayers are characterized by the oft-repeated words, "Allah akbar" (God is the Greatest), sounded by the leader of the prayers — the Imam. There is nothing more inspiring and inducing to a worshipping mood than the sounding of these words.
Fasting, according to Islam, is primarily a spiritual discipline. In speaking of Ramadhan, the Holy Qur’an specially refers to the nearness of God, as if its attainment were an aim in fasting. No temptation is greater than the temptation of satisfying one's thirst and hunger when drink and food are in one's possession, yet this temptation is overcome, not once or twice, as if it were by chance, but day after day regularly for the whole month, with a set purpose of drawing closer and closer to the Divine Being. In the inner recesses of one's house there is none to see him if he pours down the throat a glass of delicious wine, but he has developed in himself the sense of the nearness and presence of God to such an extent that he would not put a drop of it on his tongue. This Divine presence, which may be a matter of faith with others, becomes a reality for a Muslim, and this is made possible by the spiritual discipline underlying fasting. A new consciousness of a higher life, a life above that of "eat, drink and be merry", has been awakened in him, and this is the life spiritual. Then there is the moral aspect of fasting. It is a training ground where man is taught the greatest moral lesson of his life — the lesson that he should be prepared to suffer the greatest privation and undergo the hardest trial rather than indulge in that which is not his or is not permitted to him. Just as physical exercise strengthens man physically, moral exercise through fasting strengthens the moral side of his life. Another aspect of the moral development of man through fasting is that he is taught to conquer his physical desires. A Muslim takes his food at regular intervals, and that is no doubt a desirable rule of life, but fasting for one month teaches him the higher lesson that, instead of being a slave of his appetite and desires, he should be master, being able to change the course of his life, if he so wills it. A man who is able to rule his desires, to make them work as he likes, in whom will-power is so developed that he can have full command over his carnal desires and passions, is the man who has attained to true moral greatness and commands our respect and deepest admiration.

Before leaving this topic of fasting, I may say that fasting has a physical value as well. The man who cannot face the hardships of life, who is not able to live, at times, without his normal comforts, cannot be said to be even physically fit for life. The moment such a man is involved in difficulty or distress, as he is every now and then, his strength is liable to give way. Fasting thus accustoms him to face the hardships of life and increases his power of resistance.

The wisdom of basing fasts on lunar months.

In addition to the spiritual and moral values, fasting has also a social value. The appearance of the moon of Ramadhan is a signal for a mass movement towards equality of the human race. A rich man with his delicious meals loading his stomach four or five times a day can never understand the feelings of a poor man who cannot afford to have even one square meal in twenty-four hours. The rich and the poor throughout the Muslim world are brought on the same level of one, or at the most two, meals a day. This course undoubtedly awakens sympathy for the poor in the hearts of the rich.

A word about the season in which the month of fasting falls. As you know, the Muslim calendar is based on lunar months, and as a lunar year is shorter by about eleven days, the lunar months go round the year, that is, sometimes the month of fasting is in summer and sometimes in winter. The whole cycle is completed in about thirty-three years, which gives an opportunity to every Muslim to experience the winter as well as summer fasts, and thus be acquainted with all the hardships of his fellow beings, in whichever part of the globe they live. If in tropical countries, the days are shorter in summer than those in the Northern and Southern hemispheres, while the intensity of heat near the Equator is much more trying than is the duration of fast in cold climates. Thus if one has to feel on account of thirst, the other has to feel on account of the duration of the fast. Thus the whole of God's creation is treated alike and justly. Therein also lies the wisdom of basing our fasts on lunar months.
A brief outline of the salient features of Islam.

Now, especially for the benefit of my non-Muslim guests, I would like to mention very briefly some of the most important and salient features of Islam and tell you what the beliefs of a Muslim are.

Islam, the religion practised by about one-fifth of the present-day world population, means:

1. Peace;
2. The way to achieve peace; and,
3. Complete and unconditional submission to the will of God.

Muslims, the followers of this religion, believe in the absolute unity and oneness of God — a personal, living and loving God. The Qur'an, the Holy Book of the Muslims, mentions ninety-nine attributes of God, such as the Creator, the Nourisher, the Evolver, the Almighty, the All-Knowing, the
All-Just, the Beneficent, the Merciful, the Guide, the Helper. There is none like Him. He has no partner, He is neither begotten nor has He begotten any son or daughter. He is the Light of the Heaven and the Earth, the Eternal, the Infinite, the First and Last.

We Muslims believe in the universality of the revelation. Revelation in its lower forms, in the form of dreams and that of inspiration or vision, is the universal experience of humanity. In its highest form it is not, according to the Holy Qur'an, limited to one particular clan or to one particular nation. It is, on the other hand, most emphatically stated that just as God has given His physical blessings to each and every nation, so has He bestowed it with His spiritual sustenance for its moral and spiritual advancement.

Thus a Muslim believes not only in the Prophet Muhammad, popularly known as the Prophet of Islam, but also believes in all the prophets of the world, including Moses, Jesus (may peace and blessings of God be upon them all!).

The conception of life after death in Islam.

Furthermore, a Muslim believes in the life after death, which according to Islamic teaching is not a new life, but a continuation of this very life, bringing its hidden realities into light. A Muslim believes in the accountability of one's actions, and if one is deprived of the rewards for one's good deeds or escapes punishment for one's bad acts in this life, one will certainly reap the reward in the form of Heaven, which is a state of bliss, happiness and unlimited progress; or be punished in the form of Hell, which is not eternal, but a kind of reformatory in the life after death. Hell, according to the beliefs of a Muslim, is a kind of hospital from which people are discharged after proper treatment and care. A Muslim believes in the sinlessness of every child. Every child, whether he be the child of a Muslim, a Jew or a Christian, is born in a sinless state. Sin in Islam is considered as acquired and not hereditary. Each must bear his own burden, and none can expiate for another's sin. A Muslim believes that man can approach God without the intervention or intercession of any intermediary, and hence in Islam there is no priesthood or priest class. A Muslim believes in the equality of mankind. Islam does not believe in man-made distinctions of race, colour, creed, nation, etc. A Muslim does not think in terms of an Englishman, a German, a Frenchman, an American or a Russian, nor in terms of Eastern or Western — nay, he does not think even in terms of Christians, Jews, Hindus, etc. Islam is a system of laws; it is an ideology which looks beyond all frontiers and embraces the whole world. The fundamental and cardinal principle of this system is La Ilaha illa 'L-Lah, which means that there is no object of worship worthy of service or submission or dedication of any kind except the One God. A Muslim does not believe in the so-called religious and worldly or mundane conditions of life. The entire life of a Muslim — his spiritual, moral, social, political, national, international, economic, is covered by his religion. Islam tries to spiritualize the physical side of a Muslim because each and every action of a Muslim is motivated by his desire to seek the pleasure of God, no matter however worldly it may be from the point of view of a non-Muslim.

A Muslim is made to feel the presence and nearness of God at every moment of his everyday life. In order to make him God-minded and God-conscious, he is required not only to pray five times a day, but is also taught various other short and appropriate prayers for each and every moment of his life. A Muslim is, for instance, taught to think of God when he gets up from his bed; he prays and thinks of God and seeks his assistance and guidance when he sets out for his work, when he starts his work, when he starts his meals. He prays before going to bed. Thus the first act of a Muslim is prayer, and the last act of his daily life is again prayer.

Practical institutions for the life of a Muslim.

Besides prayers, there are three other practical institutions for the life of a Muslim. The first is zakat, or charity by virtue of which a Muslim gives a part of his wealth every year regularly for the benefit of the poor members of the community. This, according to Islam, is considered the right of the poor in the wealth of the rich. Secondly, an important institution is that of fasting, about which I have already spoken in detail. The last, and the climax of a Muslim's life, is represented in the institution of Hajj, or Pilgrimage to Mecca. A Muslim is required to undertake the journey to Mecca at least once in his lifetime if means and conditions permit him to do so. Every year, a few hundred thousand Muslim from all over the world assemble together at this big conference at Arafat, near Mecca. No other institution in the world has the wonderful influence which this pilgrimage has in levelling all distinctions of race, colour and rank, where people of different countries, speaking different languages, but all clad in one dress — two white sheets — all moving one way and uttering one word, come together and feel and realize that humanity is one.

You have a similar picture, although on a much smaller scale, here to-day, where over fifteen hundred people representing about twenty-five different nationalities from all the four corners of the world have joined together in a most fraternal atmosphere and real brotherly and sisterly feeling.

A Muslim believes in all the Prophets of God, including Jesus.

A Muslim, by virtue of his belief, is very tolerant towards all other religious systems. A Muslim believes in all the sacred books, including the Old Testament and the New Testament, as well as all the religious personalities like Moses and Jesus. It is an article of faith that Muslims believe like this, and hence a Muslim cannot utter anything derogatory against any of these religious personalities. A Muslim, however, does not believe in the sonship of Jesus Christ, whom he considers to be a Prophet of God, as he believes in the Indivisible One Universal God.

In conclusion, may I sum up that it is only through our complete and unconditional submission to God Almighty and through a vivid and living faith in Him that humanity can be saved and peace and security re-established in the world. We have tried various kinds of concepts of life, all of which have been based on a materialistic view of life, but have failed so far. Let us give a fair trial to this concept of life, which has universally been preached and practised by the greatest personalities of the world, like Abraham, Moses, Jesus and Muhammad, upon whom be the blessings of God!

The message of Islam is not new, for truth is one, universal and eternal. This message has been delivered before, but mankind has lost it, and Islam gives it in its complete, compact, unadulterated and pure form again.

I wish you all a very happy 'Id. May God bless you all and be with you!
AN ACUTE CRISIS IS DEVELOPING IN MOROCCO

By ABU MUHAMMAD

A bandit gives a handle to the French with which to beat the Moroccans.

The curtain has suddenly been lifted on a new phase of the terrible drama staged by French imperialism in Morocco. This sad and heartbreaking affair has been aggravated by the decision taken recently by the French judicial authorities in Morocco to refer to the military courts the case of the Moroccan bandit. I wrote about this in The Islamic Review for August, 1951.

Readers will recall that the operations for the tracking of this common bandit were utilized by the French authorities as a means to perpetrate acts of persecution and repression against the inhabitants of the area where the bandit was located. These inhabitants, as I pointed out at the time, were known to have been loyal and ardent supporters of the Sultan during the last crisis.

This original incident, ordinary and commonplace in itself, had thus been turned by the ingenuity of the French into something altogether different from what it was. It ceased to be regarded in true perspective as a crime committed by a blood-thirsty villain who, according to the dictates of justice should alone suffer punishment. The French, however, gave the incident a political complexion and linked it, somehow or other, with the nationalist movement in Morocco! In this way they afforded themselves an excuse to strike yet another blow at the nationalists and lay hands on their leaders, so as to cripple the nationalist movement. Needless to say, the French imperialists were glad of an opportunity to commit further acts of repression and terror against the nationalists, so as to deter them from persisting in their claims for liberty and freedom.

A new and dastardly campaign was thus started by the French imperialists against the nationalist movement on the 24th of May, 1951. The scene chosen by the French for this criminal enterprise was the district where this bandit had committed his crimes. Events and developments in this campaign are now moving very fast and assuming an alarming gravity. What I had forecast in May last in these columns has now come true.

French vengeance descends upon the tribe of Eit Sa'id.

The tribe of Eit Sa'id, a famous and honourable tribe which has contributed in no small measure to the glorious heritage of Morocco, was chosen as the victim of this new and terrible imperialist enterprise. It became the target of French vengeance that aimed to set through it an example to the people of Morocco, to deter them from further nationalist activities. The French hope that by intensifying the savage acts committed on this tribe the greater will be the chance that the people of Morocco will abandon their national aspirations.

But the people of Morocco will not be deterred, and will never turn back — the French imperialists should have realized this by now.

Upon this noble tribe the French have installed a leader of their choice — a man who is loyal to French commands and serves the imperialist cause blindly. It was this man who had managed to collect "signatures" of illiterate tribesmen to "petitions" presented to General Juin (or, rather, sought and planned by General Juin) which "protested" against the policy of the Sultan and "condemned" the Istiqal party. This man was then rewarded by the French authorities by being allowed, during the recent drought, to divert the only source of water in the district to his own private village. A "generous" reward by the French authorities at the expense of the poor Moroccan inhabitants!

The "signatures" fraud was soon discovered. When the true purport of the "petitions" became known to the tribesmen, they declared that they had been tricked, and demanded the return to them of the "petitions". They succeeded in this, and destroyed them. The tribe then formed a delegation of its elders and notables which was sent to the French authorities asking for the dismissal of this "leader" by reason of the fact that he had tricked the tribe and misappropriated its water supply. They also asked for the restoration of the water supply to the tribe.

The French authorities replied in the only way they have been accustomed to reply to the just demands of the people they colonize — they sent units of the French Foreign Legion and the Moroccan Militia to occupy the whole area inhabited by the tribe. The authorities also arrested the members of the delegation and other notables of the tribe who had dared to voice their protests and claims. The Legion and the militia raided the village of Fann al-Unsur. During the raid houses were ransacked and plundered, provisions were destroyed, and women, children and old people insulted. It is reported that the men of the Legion went to such extremes in their terrorist acts against Moroccan women and children that they evoked the resentment and hostility of the Moroccan men of the militia — though the militia men are known to be the loyal slaves of the French. Some of these militia men gallantly defended women and girls, and attacked the Legion men. It is reported that in the fight that broke out between the two parties, several were killed and injured, and the authorities had to recall the militia in order to give a free hand to the Legion. Many villages were destroyed by the Legion during this campaign, and the inhabitants had to flee to the mountains to escape this horror. These acts of brigandage were perpetrated in several villages, chief amongst which are Zawiat al-Shaikh, Qusabah and Taghazrat. Nearly 400 men were taken from these villages and imprisoned, and their families left without shelter or support. Other tribes in this district who had refused to sign the "petitions" organized by the French authorities against the Sultan and the Istiqal party, suffered a similar fate. Nationalist leaders and other prominent men were arbitrarily thrown into prison and are languishing there to this day. In addition to the atrocities and other acts of savage destruction committed against these defenceless tribes, one of them, Eit Hamimi, was ordered to pay a collective fine of 600,000 francs, and was threatened by the authorities with the confiscation of its property and cattle in the event of non-payment by the appointed time. Members of the tribe had to gather their paltry savings and women had to sell their cheap jewellery and other trilling and treasured possessions to amass enough to pay this fine.

The reaction of the united political parties of Morocco to these acts of terror was immediate, and worthy of honourable mention and commendation.

Despite the serious threats of imprisonment, exile and other punishment, the leaders of these parties lent a helping hand to their brethren in distress and raised their voice in condemnation of the French imperialists and in protest against the evils they had committed. Special mention should also be made of the

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courageous stand taken by the Moroccan leader, 'Umar bin 'Abd al-Jaleel, who was sentenced to three months’ imprisonment for the "crime" of having sent a telegram on behalf of his party, the Istiqlal party, to both the French President and the United Nations, in which he exposed the acts committed by the French authorities on these occasions.

Now, after these grave incidents have taken place, the Moroccan problem has entered a new phase, which, I hope, will be the decisive and final stage, in which the problem will be solved. The Moroccan crisis must come to a head very soon, and preparations are being made for this decisive battle.

The declaration of martial law in the districts of Tadla and Bani Malal in Morocco, and the reference of the bandit’s case to the military courts, are factors which predict that a wave of terror and repression will very shortly sweep the whole of Morocco. This wave of terror is likely to be on an even fiercer scale than the one witnessed already. The imperialists hope that the outcome of this campaign will be the silencing of all tongues that have complained against them, and the crippling of all efforts that have been directed towards freeing the country of their presence. The Arab and Islamic world should recognize these evil designs of the French imperialists. The conscience of the world, which has been so far dormant, should awaken to this. Morocco must be saved!

The Sultan of Morocco refuses to give the French residents in Morocco the right to return an equal number of representatives to the municipal councils.

The Sultan of Morocco has approved the promulgation of the new Moroccan criminal law. He has also approved the reconstruction and reform of the Moroccan Chambers of Commerce and Agriculture, and the establishment of tribal councils in the Moroccan desert. The Sultan has considered all these measures to be in the interests of Morocco and the Moroccan people, and in giving his assent to them he did not see in them any derogation or detraction of his prerogative and rights as a ruler. But the Sultan has refused to approve the electoral bill which sought to give the French residents the right to participate in the municipal elections. He recognized this as a device by means of which the French residents in Morocco sought to develop a right to return an equal, rather than a proportional, number of representatives to these councils. The Sultan refused thus to allow the French an opportunity to subvert the democratic sovereignty of the Moroccan people.

The Sultan of Morocco will remain adamant in his refusal to assent to any measure that he considers prejudicial or harmful to the interests of Morocco and her right to independence. In the past he took a glorious stand in similar circumstances against very serious threats and menaces on the part of the imperialists, and this time he will do likewise.

The French imperialists will persist in denying the right of the people of Morocco to self-government under the Sultan. They deny the Sultan his legitimate right to lead his people and guard their interests and welfare in a democratic manner.

We will shortly witness the imperialists, and their military and political agents and mercenaries, embark on a violent campaign against the Sultan as well as against all the sincere leaders of the country. They have made their plans not to desist from their evil doings in the districts of Tadla and Bani Malal until they have succeeded in destroying the opposition of the Sultan and silencing his supporters, and so establishing a firmer hold on Morocco.

Morocco at this time is badly in need of the services and goodwill of all the freedom-loving people of the world. Only if a voice is raised high against the imperialists, and only if their evil doings in Morocco are exposed to the world, will Morocco hope for salvation.

Anglo-Egyptian Relations.

The Government and people of Egypt are determined to be rid of British bondage. Further, they want to attain this soon. Egypt desires to enjoy fully her right to independence, both in the political and military field. The Egyptians also want to be united with their Sudanese brethren under the Egyptian Crown, in such a way that both Egypt and the Sudan will enjoy wide measures of independence in local affairs. "This unity of the Nile Valley is seen as necessary and beneficial to both parties.

The dispute between Egypt and Great Britain has recently come to a head. The present Egyptian Government has taken a very firm stand in putting forward Egypt’s claims, in a way that has not been attempted by previous Egyptian Governments. The recent incident concerning the Empire Round has demonstrated to Great Britain that Egypt is serious in her policy, and is undeterred by any fears or threats that may be held out to her.

Egypt also decided against participation in the British Commonwealth defence efforts, made through a conference which opened at Nairobi, East Africa, in the month of August, 1951. Her reason for this was that she did not regard her fate as tied to that of the Commonwealth of English-speaking peoples.

THE SIGNIFICANCE OF ‘AZZAM PASHA’S VISIT TO TURKEY

A Distinct Change in the Relations of the Arabs and the Turks

The Arab countries and Turkey, that had had a common history for over 1,000 years — first under the Caliphate and later under the Ottoman Empire — found themselves at the end of the first world war separated by political circumstances. Then Turkey was caught up in its revolution and the Arab states were occupied with their internal and external affairs.

Recently, however, a change has begun to be felt on both sides: a desire for renewed friendship has grown up between the Turks and the Arabs; for this friendship is essential for the peace and stability of the Middle East. It was to give effect to this desire that the Turkish Government invited the Secretary-General of the Arab League to Turkey as their official guest in June, 1951.

His Excellency 'Abd al-Rahman 'Azzam Pasha accompanied by his wife, daughter, three Syrian and Egyptian representatives of the Arab League and one Egyptian journalist, reached Istanbul, Turkey, on the 13th of June, 1951. ‘Azzam Pasha was the guest of the Turkish Government for ten days. This was the first time since the establishment of the Turkish Republic that a distinguished Egyptian had visited Turkey as the official guest of the State.

This visit was therefore of great significance in the history of Turk-Arab relations; for it showed the great and sincere desire of both Arabs and Turks for stronger political ties.

The visit was also well received by the Turks; for in ‘Azzam Pasha they had an old comrade, who at the age of 19 had
served with the Turkish Army in its campaigns in Tripoli and the Balkans.

On reaching Turkey 'Azam Pasha said, "Turkey is the fort of Islam and is its exponent and defender. Turkey still holds the leadership and the flag of Islam. The Arab nations have held this view for centuries. If some differences have arisen between the Turks and the Arabs of late, the above view has never been altered."

'Azam Pasha, who was asked to express his views about the proposed project of an Islamic Union, said, "I cannot say anything. I have come at the invitation of the Turkish Government and would try to strengthen the existing friendly relations between Turkey and the Arab countries. I have no connection with the Islamic Union Movement as such but, as a matter of fact, a spiritual unity does exist between all Muslim countries."

'Azam Pasha, in expressing himself on Israel observed: "This question exists. The Arab League existed even before this question ever arose. As far as the support of Israel by America and England goes, if indeed such a support does exist, it means that both America and England are themselves undermining the principle of human rights. The object of the Arab League is to protect and maintain peace in the Middle East. Our contacts with our Turkish brethren, the prime supporters of peace in the Middle East, will help us to attain this object. When this happens, peace and stability will be doubly assured. The other object of this unity will be co-operation between ourselves and others. Under these conditions our standard of living will also rise."

"Turkish-Arab relations have always been good. A bond of a past of a thousand years of co-operation exists between them."
A common heritage of belief, thought, art and knowledge of this past is also there. We need each other’s support. As a matter of fact, we are the natural complements of each other.

The object of our visit to Turkey is to put the 1,000-year old Arab-Turkish friendship on a sound footing. Both these nations are still connected with those old ties. I am returning to my country contented. After my contacts with the distinguished leaders of Turkey I have come to the conclusion that the objects desired by both sides have been attained. Relations based on understanding, common interests, knowing the value of friendship alone can endure. Otherwise treaties on paper can have no value. All the elements needed to create perpetual good relations between Turkey and the Arabs exist.

When asked about the lack of support by the Arab countries when the question of the election of Turkey to the Security Council arose, he said: “I am your friend and will always remain one. The cause of that mistake should not be looked for only in the Arab countries. A few years back Turkey, too, did not help the Arab countries. At that time we also wanted someone who would support and defend the Arab point of view. That is all. Now it is realized both in Arab countries and in Turkey that our interests are the same. I am very pleased at this development.”

MY JOURNEY TO THE MIDDLE EAST

Have you seen Heaven kissing the Earth? Then surely you have seen the Bosphorus!

By DR. S. A. KHULUSI, Ph.D.

“If one had but a single glance to give the world, this is where one should gaze” — Lamartine

The Artistic French.

On a day that was typical of London, cold, cloudy and calm, I made my decision. I was determined to leave this city which had become my intellectual home for over ten years. It was just like leaving someone dear and familiar to me. I did not think of London in terms of buildings, shops, theatres and cinemas. I thought of it as a human being, made of flesh and blood. For a moment I thought of embracing this imaginary being, and I stretched my hands — there was nothing but emptiness. Yet in my mind there was a vivid picture, very much alive!

It took me a long time to realize that I was really leaving London for good, for my trip to Paris did not impress me as anything lasting. It was just like so many other trips I had made formerly to the French capital.

I had to leave London in search of new lands, in order to satiate my soul’s quest for the unknown.

If it were not for two charming friends of mine, I might not have gone at all. They were going to attend the Nice Festivals. So, I accompanied them, as though I were going to attend the same. And as the Chinese proverb so nicely puts it: “A great journey begins with but one step.” It was this first step which was the most difficult, and I took it. We left for Paris; the journey seemed very ordinary. I felt all the time I was going back to London in a week or so. The crossing was calm. In fact, it was so calm that one of my companions who was notorious for being a bad sailor never for a moment felt seasick.

The fortnight I spent in Paris will for long be remembered. I especially cherish one night at the Champs Elysées with a perfect companion who was interested in nothing but poetry. The multi-coloured lights were overwhelming all those artistic cafés which fill one with a delicate feeling of joy. We entered one; two flower-pots were adorning the entrance. There was nothing extraordinary about the café, but the French do things in such an exquisite way that even the simplest of their achievements is a piece of art. My companion was mad about poetry, and I can swear that for a fortnight I heard nothing but this.
I was living in a strange world of melody. When it was time to leave I felt that my heart was being torn out of my chest. O! that lonely dreadful night from Paris to Marseilles! The compartment I occupied was most comfortable, but I was incapable of sleep. A thousand imaginary faces started glaring at me in the darkness, as I switched off the light and tried to sleep! What was the matter with me? The morning saw me a nervous wreck moving about that attractive yet ugly city of Marseilles. I wrote innumerable cards to all friends and acquaintances whose addresses I could remember. This gave me a feeling of solace, as it made me believe I was still linked with those whom I had left behind. The lovely sunshine of Southern France comforted me to no small extent. Yet even the South of France was not to last for me more than a few hours. In the afternoon we boarded the Turkish boat Samson, which was making her maiden voyage to Constantinople. I loved this little boat of 7,000 tons. It was so small but tidy, cosily and comfortably. I wanted to move. I wanted to say goodbye to all my memories in order to feel at rest; for once you break the last link, you feel in despair; and it is this dull feeling of despair that deadens your emotions!

Good-by France! The Samson is moving. We are on our way to Genoa. The sea is calm and lovely.

The world-famous Genoese cemetery.

Genoa is one of those beautiful little towns which leave deep impressions on casual visitors. The greatest pride of the city is its cemetery, Camposanto di Genova, or the Necropolis of Staglieno, which is on the right bank of the Bisagno Torrent. The cemetery was inaugurated in 1844 by the architect G. B. Resasco, for the Genoese community. Further additions were made to it by later architects. To my mind, it is the most attractive burial-ground I have seen, even more attractive than Ayvab, the Turkish cemetery.

The moment I entered the Camposanto I was filled with admiration and surprise. Every grave has a tombstone that carries the picture of the deceased, with a candle burning in a glass case. Never in my life have I seen such a quiet and peaceful place. I could spend many years in this valley of the dead without feeling bored in the least. It is a museum of wonderful statues, busts, figures and paintings. I particularly liked the statue of a young lady walking out of a forest — it is a masterpiece of art. For long I stood before it thunderstruck. How lovely was the design! How exquisite the expression on the face! The Genoese have made use of the rarest and best kinds of marble; some of them I was seeing for the first time, especially that with broad black and white lines; the whole cemetery is terraced in marble against the Apennines, waters bursting forth in springs, meandering hither and thither and pouring in small cataracts. Each family have their own burial-ground in the form of a beautiful little house made of lustre marble, and decorated with statues. The whole scene looks from a distance like a bee-hive. The Genoese have made the place so comfortable for the dead that one desires to die, to be buried amidst such beautiful statues and multi-coloured flowers. Indeed, one of the statues was so life-like that I almost spoke to it, and felt (by a strange force) deeply attached to it. It is the only place where I preferred to be dead rather than alive.

There were groves surrounded by myrtle hedges. The dark green cypresses rise high up as if trying to touch the blue canopy of heaven. The burial-ground is enclosed by a double horseshoe-shaped gallery at the foot of the hill. In the centre is a great work of white marble, Santo Varni's "The Faith". A flight of steps leads to the Pantheon. The Necropolis covers 418,000 square metres.

It was at Genoa the ship celebrated the festival of its maiden voyage. Speeches were delivered in Italian and Turkish.

Our next call was Naples, but unfortunately our stay there was only for a few hours. Nevertheless, we had glimpses of the beautiful town, which in mid-winter was as warm as England in summer. Now I understand why D. H. Lawrence and other English writers preferred to spend the winter months in Italy!

My companions on board were mostly Turks. I started talking to them of the potentialities of Islam and our duties in spreading its doctrines far and wide. Their response to my call was admirable. They all promised to do something in this respect on their return to their country.

Athens.

The Mediterranean offered us a lovely and peaceful cruise. Never in my life had I seen it so calm and quiet. After Naples there was no further stop until we arrived at the Piraeus, the port of Athens. We are in the Middle East at last! I took the electric train to the Greek capital and visited the Acropolis. But what is this? The people deal only with thousands of drachmas. I had to pay eight thousand drachmas for a modest meal. For the first time since 1945 I was enjoying genuine Oriental dishes. The Greeks are very kind, good-hearted and generous to foreigners, but unfortunately they are, on the whole, poverty-stricken. Their manners and customs are typically Oriental. They cannot be considered Western except by virtue of their being in Europe. Many were lazing in the cafes and smoking the bubble-bubbles. English and American influence could be seen in pillar-boxes and chewing-gum. I wished to see more of Greece, but, unfortunately, the time was short and I had to say good-bye to Athens unwillingly. I nearly missed my boat; but it had been pre-ordained that I should see Istanbul, so I managed to be on board just in time.

Istanbul.

At last, Istanbul, the city of my dreams! How lovely was the scene! I should like to throw away my pen now and indulge in a long reverie; but no, I must tell my readers as much as I can about my feelings towards this eternal city, the true sister of Granada, Seville and Cordova.

Just as I was lucky in Spain, I have been lucky in Istanbul. There, Aurora acted as my guide and true friend, and here Ifrat, the beautiful daughter of the Bosphorus. How did we meet? The place, the circumstances and the time were most romantically suited.

The first thing I did on my arrival in Istanbul was to look for an hotel. It took me an hour before I settled down at the London Hotel — Londra Oiyi. The name was quite appropriate. It made my heart beat faster, as it reminded me of my life I was leaving behind, and of those dear and kind friends.

Night fell and for the first time I saw the bridge of the Bosphorus in full beauty. As I left the hotel, whose people, incidentally, were very courteous to me, I saw a scene which startled me, for there, right under my feet, were thousands of lights scattered on both sides of the Gulf. From a distance I saw a bridge of light — it was Galata Bridge, joining Galata to Beyazit. Strangely enough, I felt as if I had lived in this city before, although I was seeing it for the very first time. Was it because it constitutes part of Islamistan, and every part of the Muslim world is like home to me? Or was it because I knew the language of the people and felt at home with them? Whatever the reason, I felt as part of Istanbul, and that we both belonged to each other. I walked in the streets. The shops were still open at 9 p.m. How unlike London, where shopping ends at 9 p.m.

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My impressions of the Turks.

Istanbul more than Athens reminded me of Baghdad; for here were domes and minarets, and what a great number of them, too! We should not be far wrong if we renamed Istanbul the "City of Mosques". Everywhere I went there were mosques and minarets. Every small suburban place had its mosque, or mosques. And the Turks are true Muslims, but their Islam has been Europeanized: their Sabbath is no longer Friday, but Sunday. All shops and Government places were open on Friday, but were all closed on Sunday. I was told this had been the practice for over ten years. Apart from this, the Turks are, on the whole, good Muslims. I have seen with my own eyes a young lady dressed in the latest European fashion leaving her handbag with her husband at the door of the New Mosque, Yami Jamis, and go in to perform her late afternoon prayers (Su'aal al-'Asr)!

The religious movement, I am told, is now much stronger than before. There are a number of Islamic papers that are regularly published in Istanbul. The peculiar difference I noticed between those and the nationalist papers is the fact that the religious ones draw on Arabic words freely, whereas the non-religious ones make use of French ones instead. In other words, the Islamic papers are much closer to the Turkish of the time of the Sultans, than the others.

One unforgettable scene to me in Istanbul was the sight of an old lady with kindly looks selling the Muslim paper Islamiyet on Galata Bridge. Another paper of this kind is Subul al-Rashad which is rendering good service to Islam.

On the first day of my stay in Istanbul I wandered about aimlessly. The second day I decided to get hold of a guide-book but I could not find a satisfactory one. So my plan was to go to the Black Sea and have a full view of the Bosphorus. I took the boat from Galata Bridge. The journey was a great success. The Bosphorus struck me as a number of circular pools linked together. I was expecting to find it a blue river like the Suez Canal, but on a larger scale!

So this is the Bosphorus, whose praises so many poets and writers have sung! Trees, houses, mosques and minarets were on both sides of the straits.

I enjoyed my journey to the Black Sea on account of the most attractive scenes and charming conversation I had with some of the passengers. Tea was offered in glass tumblers. Isikans, followed by luscious Turkish coffee. But as fate would have it, a strange incident befell me on my return to Istanbul. It was unhappy at the beginning, happy at the end.

I meet 'Iffat.

As I was returning by the same boat one of the conductors advised me to change my boat at the next stop, as this was a slow boat, which called on practically every small village on both sides of the Bosphorus. The next boat, he said, was a fast one. So I followed his advice and boarded it, but to my great surprise, the boat started going back to the Black Sea and it was even slower than the former. It never missed a town or a village. I was alarmed, as I had to go to a theatre that evening to have an idea of the Turkish stage. I looked round. There was no one in the first class saloon except a young lady sitting quietly in a distant corner. I walked up to her to explain my case, but lo! I was mesmerized, I was face to face with one of those beautiful Italian statues or lovely paintings I had left behind in Italy. My eyes were dazzled; so half turning my face to the sea, I said: "I am wondering whether you would be kind enough to tell me if I am on the right boat for Istanbul... I was told to change my boat on the understanding that this was a faster one."

Large were those blue eyes that began to smile in my face. "You are on the right boat," she said, "but you should have taken the following boat, not this one. You can change at the next stop, if you wish."

"That sounds a bit risky," I said as I sat opposite her, "a bird in hand, says the Arabic proverb, is better than ten on the tree."

"So you are from Arabia! how interesting! I have just started learning Arabic."

"But you are wrong, if you think you can improve it in a fortnight."

"What do you mean?"

"I mean I shall be here only for two weeks."

"It is long enough to get an idea of the right accent; but tell me where did you learn your Turkish?"

"Partly in Baghdad, partly in London."

"Do they speak Turkish in London?"

"No, but they teach it. I was lucky enough to meet a certain old Turk, Ali Riza Bey by name. He was a dear old soul. He took great pains in teaching me the language."

"You speak it well."

"No, not as well as I should like to. I hope a fortnight will be long enough to give me an idea of the right Turkish accent."

There was a mutual look and a mutual smile.

"Is that a bargain?"

"What do you mean?"

"I'll help you with your Turkish and you help me with my Arabic!"

"Yes, of course," I said moving with joy. "My name is 'Iffat. What is yours?"

"Here is my card!

She looked at the card carefully then raising her head she said:

"Your name sounds Turkish."

"You mean Islamic. For my first name and surname have both been mentioned in a verse by al-Sayyid al-Himyari, an Arab poet of the eighth century C.E."

"What a strange coincidence. Can you remember the verse? I should like to write it down."

"Yes, of course!"

I told her the verse. She joyfully wrote it down.

"So," she said, "we must have pinched those names from the Arabs, for they are extensively used in Turkey."

"Pinched is not the right word, borrowed is the word you want. Muslim nations are brothers. They are in their full right to borrow culturally from one another as much as they wish."

"You are right!" she said emphatically, as she looked at me at an angle to accentuate the beauty of her eyes. There was a faint smile that started spreading all over her face, forming a dimple on each cheek. Her ginger hair was suddenly ruffled in the breeze that blew from the Bosphorus. It covered half of her face. She raised her pale hand to move it back. The fingers were slim and long. It was the hand of an imaginative, artistic and music-loving lady. But the thumb was slightly bent back which showed an obstinate nature. "But then, aren't all women obstinate?" I said to myself. "Why should 'Iffat be an exception?"

"You're thinking!" she interrupted my thoughts in a musical tone.

"Am I?"

"Yes, you have been caught unawares!"

"Tell me," she added after a pause, "it is not just the Bosphorus that is making you thoughtful...

I knew what she meant, so I emphatically said: "Certainly not!"

She did not say a word but there was a clear "thank you!" on her face. By this time we were close on Istanbul. The neon lights were shimmering from a distance.

"What is that?" she shouted as she jumped to her feet. "We have reached Istanbul."

"Yes, that is right," I said calmly. "But I do not want Istanbul... I do not live here, I should have got off at P —\)"
"It does not matter. There is a boat every half-hour. We can have supper together, if you wish."
"No, thank you. My parents will be waiting for me. They won't have their supper unless I am there. It is one of those family customs, you know!"
"So!..."
"Maybe..."
"Maybe what?"
"Maybe I can ring them up and explain."
"That's a brilliant idea!"

The first thing she did, as we reached Galata Bridge was to give her mother a ring and tell her that she was going to be late that evening.

We crossed the bridge and performed the evening prayers in the New Mosque. Men and women were praying together.

"How wonderful!" I said to 'Ifat as we left the Mosque.
"I hope Iraqi men and women could do the same one day, I mean could pray together in the same Mosque. . . . the idea is grand!"

As we reached the head of the bridge she stretched her hand to me and said: "Shake hands. We are now brother and sister because we have prayed together in the same Mosque."

"I have no sister. I have always missed one. It fills me with pleasure now to have such a charming one like you."
"Promise to be a true brother to me!"
"I promise."
"Now, I must go, and thank you for the invitation."
"That is all right! I shan't insist. I'll be seeing you to-morrow I hope?"
"Yes, at 9.30 a.m. at this very place. I shall do my best to show you all the places of interest. Good-bye for now!"

"Good-bye!"

Thus I had to bid my fair damsel of the Bosphorus good-bye, and hurried to the first restaurant I noticed from a distance. As I dragged myself along I felt giddy—yes, giddy with dreams!

I waited for the following day impatiently: the night seemed endless. The hours dragged along slowly. At last it dawned. One does not have to think much about breakfast. There is everything in Turkey, but at a price which is unfortunately expensive for a tourist. You lose more than two shillings in the pound at the exchange. If only a special rate of exchange is given to visitors Istanbul will become a tourist's paradise. With those thoughts in my head I rushed to Galata Bridge. At 9.30 sharp, I was at the appointed place. I had only to wait two minutes before I had a glimpse of my little queen of the Bosphorus. The sun was shining; and the bridge was like an enormous carrack joining the two sides of the gulf.

"Welcome my queen," I said as I stepped forward, stretching my hand to her. For a moment she said nothing, but took in, with bright blue eyes, the figure of the stranger she had met the day before.

The mosques of Istanbul.

"Good morning, my friend, or shall I say my brother?" she said. A faint suspicion of a smile curved her lips. "I think," she added, and now even her eyes were smiling, "that it would be as well to take the tram from here to Aya Sophia." On the tram our conversation turned on the Mosques.

"There was a time," said 'Ifat, with an air of pride, "when the city possessed as many as 900 Mosques. Of these only 500
are extant to-day. Those with twin minarets were built by the sultans or their close relatives. Often colleges, libraries, hospitals and poor-houses were attached to them. In fact, the best manuscript libraries are those of the Mosques!"

Hearing of manuscripts I was thrilled to bits. Seizing her little pale hand I pleaded like a child: "My dear little 'Ifat, you are a godsend. Take me first to one of those libraries where there are lots of Arabic manuscripts!"

"Be patient," she retorted as she raised her arched eyebrows. "We have plenty of time for this purpose. You will see everything you want before you go home."

"But, surely," I said, "we can't see all the Mosques. Even the principal ones number over thirty."

"Yes, I know. But we should see of these at least the Mosques of St. Sophia, Sultan Ahmad, Suleyman the Magnificent and Muhammad the Conqueror."

As we reached Beyazit we went down. There were twin Mosques. On the right was the Sultan Ahmad's Mosque, often called the Blue Mosque; on the left, St. Sophia.

"Let us see Sultan Ahmad's first," I asked my ginger-haired companion. She agreed. So we went in. How beautiful was this grand monument! The pillars were enormous. The chandeliers - the hanging low from a magnificent ceiling. There were at the same time some Americans contemplating the beauty of the architecture as represented by this building. As we looked through the windows, the sea offered us a lovely view.

"I don't think I am wrong in saying this is the most beautiful Mosque in Istanbul."

"No, you're absolutely right. But look here: aren't these attractive?"

"Yes!" she said, turning round and some lovely samples of Arabic calligraphy.

Aya Sophia.

Leaving the Mosque of Sultan Ahmad I, we crossed the street to Aya Sophia. It is no longer a church nor a Mosque. It is a museum with but a few exhibits. The door from which we entered was large and rusty.

"From here," said 'Ifat, "entered Muhammad the Conqueror. Do you see that mark on the wall? It is the fingerprint of the Sultan. And this one here is the mark left by the right hoof of his horse."

Qur'anic verses were all over the walls and the ceiling. The names Muhammad, Abu Bakr, Umar, 'Uthman and 'Ali were on the corners of the Mosque. We saw the spot where the ancient Ottoman Sultans were crowned and the pulpit from which they delivered their speeches and sermons. Byzantine statues, basins and other relics were to be seen here and there. Attached to this Mosque is a library of manuscripts. To my great surprise I found the librarian speaking to me in perfect classical Arabic. He mentioned to me a whole list of eminent visitors who had visited the library. It was lunch-time now, so we could not see many manuscripts. Those I chanced to see were of interest to me.

As we left, 'Ifat suggested that we should leave the libraries till we had seen all the places of interest.

I was unfortunate in not being able to see "Yildiz", the great palace of intrigue of 'Abdul Hamid II. I saw it from outside. The palace had been converted into a military academy.

The next hour or so we spent in a cozy little café. The sight of the delicate minarets reminded me of Pierre Loti who compared them with a forest of spears plunged into the breast of Old Byzantine by the horsemen of Turan.

My attractive Bosphorine companion was now busy with some diary entries. As she was half bending forward in a pose of writing her expensive pearl necklace was dangling from her slender ivory neck. Her crocodile-skin handbag was on the red table on her left. While her pearly-nailed fingers were running swiftly over the paper, I had a good look at this young lady whom fortune had thrown at my door. I looked carefully. She was all decked in jewels. Why, even her hair-pin was studded with little cream-coloured pearls. She must be from a very rich family, I thought to myself. Why not ask her? But she might think it a rude question, and I had decided to treat the Turks with English politeness, because they were so polite to me. In fact, I could say with all fairness that the Turks are the English of the East. My inquisitiveness in the end got the better of me.

"Miss S..." I muttered into her tiny ear, half-covered by her curly ginger hair.

"'Ifat," she corrected, "it is family etiquette to call your sister by her first name. Did you know that?"

I flushed, but I had an indescribable feeling of happiness to have a sister at last. I thought for a moment that those who have no sisters are usually shy, but on the whole, are more attached to women than those who have them. So is my case.

"Yes, brother, what was it?" resumed the beautiful Circassian voice.

"Nothing.

"Suking for teaching you a piece of etiquette?"

"No, not at all. I was just going to ask you a trivial question. I have forgotten it now."

"Try to remember it."

"Oh, yes, I have remembered it now. It is about yourself."

"What about me?"

"Do you..."

She now raised her head with the nib of her pen still turned towards the paper and gazed in my eyes. I returned the gaze.

"Do I come from an aristocratic family? Is that the question you're hesitating to ask?"

"How do you know?"

"Your reluctance... your bashfulness and a thousand other circumstances have inspired me with it. But this is the only question I beg not to answer. I shall not tell you a word about my family."

"This is bad etiquette too," I retorted.

"No, no... this is an exception in my book of etiquette."

"So you are following your own book of etiquette."

"Precisely," she said. And with a smile she added: "It is better like this. If I start telling you about my family your questions will have no end."

"Don't tell me you come from a very ancient Ottoman family that had played a great part in Turkish history!"

"Maybe," she replied trying to suppress a smile, and closed her diary.

"Shall we make a move now?"

"We might as well."

We left the little café on the Bosphorus, leaving behind us, as in any other fascinating place in Constantinople, dear beloved memories.

That afternoon we saw Beshiktash where the Dolma Bahcha Palace and the art gallery are situated. We toured this locality carefully, until we came to a statue erected in honour of Khayr-al-Din Barbarossa, just a few steps from the shore. The great admiral was pointing with his finger to the sea. Behind the statue was a marble plate upon which were engraved some moving verses by Bayati.

We spent the evening at Beyaglu, the West End of Istanbul, where you find the best shops and cinemas. We saw the film of the Turkish martyrs in Korea. It was at once well produced and touching. There aren't many Turkish films. Most of the films that are shown in Turkey are American dubbed in Turkish. Just as in France, you have to tip the attendant who shows you to your seat.

That night 'Ifat just managed to catch the last boat home.
"I am terribly sorry I kept you so long."
"You needn't apologize, I explained to mother that I would be late. It is always the case, when I go to pictures. You can come with me because the same boat will take you back to Istanbul."

**Have you seen heaven kissing the earth? Then surely you have seen the Bosphorus.**

I hesitated for a moment, then I gave in. Who can resist this innocent charming face? True, it was cold, very cold, but the scenery was worth anything in the world. I saw the Bosphorus at night. Oh! my poor pen! I cannot describe all that beauty. Have you seen mounds of flickering lights on both sides of a shining deep oily surface where shadows and lights dance alternately? Have you seen heaven kissing the earth? Then surely you have seen the Bosphorus!

We stood as two peaceful shadows on the deck, amidst so many other shadows around us in the sea. Gently and slowly I held my companion's hand.

"Cold?"
"Not really!"

She looked very slim in the subdued light of the deck. Half turning to me she opened her languid eyes and said in a tired voice: "It is nice; just as I wish it to be! Could it not last like this for ever so that we two drift along an endless sea? Why don't you reply? Are you feeling cold?"

"No, but perhaps it is time we went inside." I pulled her by the hand and went into the saloon. There was an old gentleman reading the evening paper, *Akhbar*. He only looked once over the top of his paper with a coldly speculative eye, then hid his face behind the paper for the rest of the journey.

"That reminds me," said 'Ifat snatching her handbag from the opposite seat, "I must show you some photographs of Princes' Islands which my brother took last summer." As we looked through the photographs, our heads were getting closer together, until I felt the touch of some curls of her hair over my face. I slightly turned toward her and saw her ruby lips. They were so near and yet so far!

We did not feel that the boat was pulling up, until the lights of the little port were right in our eyes. "Here you are, 'Ifat, you have reached your destination."

I walked along with her to the little bridge:

"Good-bye, sister!"

"Good-bye, my dear brother! I'll be seeing you to-morrow at the usual time and the usual place."

It was the first time she was calling me "dear brother". "My dear brother! — I repeated the phrase innumerable times on my way home. And when I went to bed that night I said to myself sub-consciously: "Good night, my dear brother!" and pulled the blankets over my face in expectation of a happy dream and a wonderful rendezvous in the morning.

The morning was as glorious as I expected. 'Ifat was dressed in a wine-coloured coat. The Bosphorus was gay, smiling in a dreamy manner between its verdant shores.

It was an unforgettable day with an unforgettable memory, which awakened in us every desire for the beauty of nature. If it could be embraced, I would have embraced the Bosphorus on that day.

You can never get tired of Constantinople, because it is not just one city: it is seven cities in one!

Its inhabitants total nearly one million people including both the European and Asiatic sides. So once again we plunged ourselves amidst the crowd and drifted along to new spots. We took the tram to Beyazit, thence the bus to Ayyub Sultan, the necropolis of Istanbul. It is so large that we can aptly name the city of the dead. From the top of the cemetery we saw the Golden Horn at its best. Village life was typical of this district. We prayed at the Mosque of 'Abu Ayyub al-Ansari (known to the Turks as "Ayyub Sultan"). We could not visit the shrine, as it was closed to visitors on that particular day. We sat for a considerable time after lunch on top of the hill trying to describe the Golden Horn in a mixture of Arabic and Turkish verses. Then our talk was diverted from poetry to climatic conditions in Istanbul. "Istanbul," said 'Ifat, "is in the same latitude as Madrid and Naples, but the sea breezes coming from the Black Sea make all the difference. The winter is rainy, but the spring is most beautiful. Although the city is somewhat warm in summer, the islands and the Bosphorus are at least twelve degrees cooler."

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*The monument of the Republic of Turkey at Istanbul*
THE MUSLIM WOMEN OF SYRIA AND PAKISTAN

A marked increase in girl scholars since 1945 when Independence was gained.

In the last thirty years, the women of Syria have been marching hand in hand with their men along the path of progress. Their progress has reflected a spirit of national awakening, an exquisite taste and a real love of public service. Emulating the example of Arab women in the days of early Arab history, who would accompany their men on the battle-field to tend the sick and the wounded, the women of Syria have actively participated in the struggle for national liberation.

With the achievement of independence in 1945, there has been a marked increase in the number of girl-scholars. One-third of the total number of students in elementary schools are girls. Many women are graduating every year in the faculties of law, medicine, arts and science of the State University at Damascus. Women’s main role in education, however, lies in teaching. Hundreds of well-trained women teachers are rendering an invaluable service to the country by imparting to its youth the ideals of love, friendship, faith and justice.

Co-operation and collective action has been a guiding principle for the women of Syria in their educational and humanitarian work. Organizations have been formed in Damascus and the provinces to help orphans and to assist the poor, to look after needy children and to speed up the general advance of women. Indeed, it is no longer an unusual thing for men and women to meet in public to discuss literary and social questions or to dispute a matter of topical or national interest. Women’s organizations have been particularly active in times of national emergencies. This has been proved by the excellent work done by them during the 1945 incidents and throughout the Palestine war.

In the cultural field, the reputation of Syrian women stands very high. Books in verse and prose are being continually produced and are winning for their authors great appreciation from critics in all parts of the Arab world. Art is also practised effectively by a group of talented women.

In the political field, the educated women of Syria have won for themselves the right of election. They took part in the General Elections of 1949, and their votes had some influence on the results, but members of the Constituent Assembly did not seem to think that time was ripe for granting women the right of candidature. The fight for equality, however, goes on and there can be little doubt as to the final outcome of this fight.

Women’s clubs and societies in Syria.

Women in Syria have formed several societies, clubs, associations and other organizations whose names are indicative of their aims and purposes. In Damascus we find the following organizations: Women’s Training Colleges Graduates’ Association, Women’s Literary Club, Dawhat al-Adab (The Garden of Literature) Association, Milk-Distribution Society, Women’s Cultural Circle, The Catholic Club (Women’s Branch), Women’s Cultural League, The Arab Women Patriotic League, The Teaching and Relief Society, Central Relief Committee (Women’s Branch), Women’s Red Crescent League and the Palestine Liberation Committee (Women’s Branch).

Similar organizations are found in other centres, e.g., The Women’s Charitable Projects Association, Aleppo; Young Women’s Christian Association, Aleppo; The Charitable and Cultural Association, Homs; The Child Welfare Association, Homs; The Child Welfare Association, Latakia and the Women’s Charitable Association, Banias.

The women of Pakistan are taking an active part in the problem of their country. Our picture was taken on the 4th of August, 1951, when some of them met together, at Karachi, to consider the steps to be taken in connection with Civil Defence and First Aid Centres.

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The aims of these organizations are varied covering the fields of education, literature, social progress and charity. Although politics, art and literature do not lie outside the scope and limits of their activities, their main rôle in society is essentially charitable and humanitarian; and most of them, therefore, try to fulfil in one way or another some of the following objects:

1. The establishment of charitable institutions and the undertaking of educational schemes aimed at improving the lot of women generally.
2. The promoting of child and mother welfare.
3. The care of girl orphans and teaching them useful crafts.
4. The tending of the sick and the afflicted.
5. The provision of free meals for the young and the aged among the poorer classes.
6. The combating of disease, poverty and ignorance and helping in the betterment of the lot of the lower classes.

* * *

According to Islam women have the status of equality with men.

"The Rôle of Women in the Development of National Life" was the subject of an address delivered by Begum Liaquat Ali Khan in Karachi.

In the course of her address she said:

From my visits to countries abroad, I have gained one lasting impression — namely, the initiative for all effort and service directed towards social uplift and the welfare of the less fortunate and under-privileged sections of the people comes from individuals and private bodies. These social movements of course, receive full assistance and encouragement from the Government. But their beauty and secret of success lie in the fact that they are inspired by a missionary spirit. A remarkable fact to be noted in this connection is that social welfare is mostly done by women with amazing efficiency and success.

While there are many things we can usefully learn from Western countries I certainly do not mean that we should go in for wholesale imitation. In trying to form an idea of the part our women can effectively play we should be clear in our minds as to the status and functions assigned by Islam to women and the distinctive social and cultural conditions of our people.

As human beings, men and women are treated on equal footing by Islam. In the matter of spiritual destiny, the exercise of virtue and goodness, and the rewards for acts of virtue, men and women are referred to as equals by the Holy Qur'án. Islam lays down a uniform moral code for men and women. But, in keeping with the laws of nature, Islam assigns special functions and duties as daughters, wives and mothers to women, just as it gives them special rights to help them lead a decent and self-respecting existence.

If we carefully study the Islamic teachings in this behalf, as also the biological laws governing the lives of men and women, it will be clear to us that, in addition to the home, which claims the first attention of woman, the proper sphere for the exercise of her energy and effort is the field of social service.

As you know we have been trying to organize the women of Pakistan for social work under the All Pakistan Women's Association, for the last three years. The brief history of the women's social service movement in Pakistan is almost coincident with the stress and strain through which our country had to pass.

The first necessity is the willingness of women who are capable of doing service, to come forward and work in a missionary spirit. In all humility I would make the modest claim that the All-Pakistan Women's Association has rendered great service by bringing out society women from their comfortable homes to work among the common people. Let us all put our shoulders to the wheel and march forward to our destiny which cannot but be glorious if we set service above self.

The First Woman Atomic Scientist in Asia

Dr. (Mrs.) Amina Rahman, D.Sc. (Yale, U.S.A.).

Pakistan has the distinction of producing the first woman atomic scientist in Asia.

Dr. Rahman was the first Asian to be an Associate Scientist at the National Atomic Laboratory, Brook Haven, one of the four great laboratories controlled by the U.S. Atomic Energy Commission. She was also the first woman to read a paper in a Seminar held for atomic scientists.

Dr. Rahman studied at the University of Calcutta before partition and took her B.Sc. Degree with Chemistry (Hons.) in 1938. In 1941 she entered the University College of Science and Technology in Calcutta for post-graduate studies in the Department of Applied Chemistry, specialising in Applied Biochemistry, and obtained the degree of M.Sc. in Applied Chemistry in 1944.

In 1945, she was selected by the then undivided Government of Bengal as Government Scholar for higher studies in Chemistry. She proceeded to the U.S.A. and was admitted to Yale University, thereby claiming a fresh record as the first Asiatic lady student to be admitted to post-graduate studies at Yale.

She received her Doctorate Degree (D.Sc.) in Organic Chemistry in 1951, standing first in order of merit. While working for her Doctorate, she was appointed a Research Associate by Yale University — a unique honour for a student. She worked in this capacity for a year.

Dr. Rahman was then accepted by the National Atomic Laboratory, Brook Haven, as an Associate Scientist. Only in very rare cases are foreigners admitted to this Laboratory, leave alone permitted to work in it—a tribute to her brilliant researches at Yale.
ISLAM IN ENGLAND
The Shah Jehan Mosque, Woking

Visitors.
The summer months, especially those of August and September are the months for holiday-makers, with the result that there is a regular stream of visitors to the Mosque at Woking. Besides a large number of casual visitors and guests the following persons paid a visit to the Mosque and the last two stayed with the Imam for some time.

Mr. M. Sabri Konur, District Postmaster, Limassol, Cyprus.
Mr. Mohsin Ali, Pakistan Representative of Reuters in London.
Mr. Nasim Ahmad, London Correspondent of Dawn, Karachi, Pakistan.
Mr. Muhammad Awad, of the Palestine Section of the Colonial Office.
Mr. Muhammad Munir Nur, an Arab Legion Officer at the Colonial Office, London.
Mr. 'Abdullah Khattab from Egypt.
Mr. S. A. Rahim, Provincial Town Planner, Lahore, Pakistan.
Mr. Shahzadii Ahmad, a student at Liverpool University.
Mr. al-Fattah Suleby from Egypt.
Mr. Muhammad Hashim, of Hyderabad-Deccan, who was a student in the U.S.A.
The Rt. Hon. Dr. Juraj Krajic, ex-Vice Prime Minister of Yugoslavia and General Secretary of the Croatian Peasants' Movement.

Mr. Muhammad Afam Hoibohm, Imam of the Berlin Mosque, stayed for about a week and Dr. Ishaq Kamil, the religious teacher of Pakistan air trainees stationed at the R.A.F. camp at Halton, stayed for a fortnight.

Oath of allegiance ceremony at the Indonesian Embassy in London.
An interesting ceremony of taking the oath of allegiance from nine new Indonesian members of the staff of the Indonesian Embassy in London was conducted by Dr. S. M. 'Abdullah, the Imam of the Mosque, Woking, on Friday the 27th July, 1951, in the presence of His Excellency Dr. Subandrio, the Indonesian Ambassador in London. The oath of loyalty was administered to them by the Imam at the Embassy by placing their hands on a copy of the Qur'an. The documents were signed by these employees and countersigned by the Ambassador and the Imam.

International Friendship League.
Dr. S. M. 'Abdullah, the Imam of the Mosque, was asked to speak to the members of the International Friendship League, Brighton (England) Branch on Pakistan and its role in the modern world on Friday, the 24th August, 1951. The lecture was arranged by the kind co-operation of Mr. Maqbool Ahmad, a student of chartered accountancy in the United Kingdom. The hall was packed to its maximum capacity and even some of the

A group of Sudanese and Nigerian Muslims who had come to see the cotton industry in Lancashire, England, visited the Shah Jehan Mosque, Woking, England, on Friday the 3rd of August, 1951, where they joined their brethren-in-faith in the Friday congregational prayers.

THE ISLAMIC REVIEW
Khan Bahadur Ghulam Rabbani Khan, B.A., LL.B. Mr. Rabbani Khan came to England two years ago to help the Woking Muslim Mission in its work in an honorary capacity. To do this he had to sacrifice his well-established lucrative practice at the Pakistan Bar. He has now gone back to Pakistan leaving many friends behind whom he had endeared to himself by his kindly manner. Although retired from the work with the Woking Muslim Mission, Mr. Rabbani Khan is seriously thinking of going on a lecture tour in East and West Africa. Friends and Associations desirous of inviting him may write to him care of the Imam of the Shah Jehan Mosque, Woking, England.

members had to stand during the lecture. The speaker spoke for about three-quarters of an hour developing the theme of his discourse from the very inception of Pakistan. He described the circumstances which led to her creation right up to present-day conditions and her achievements during the past four years of her existence. After the lecture many important, interesting and searching questions relating to the economic stability of the country, the vexed problem of Kashmir and the present threatening condition created by the concentration of Indian military forces at the frontier of Pakistan were put to the speaker, who dealt with them fittingly and convincingly. The discussion lasted for about half an hour after which Alderman W. J. Cooke, the President of the branch, paid a very high tribute to the speaker and expressed his wish and desire for the progress and prosperity of Pakistan.

Nigerian visitors to the Shah Jehan Mosque, Woking.

Two parties of Northern Nigerian Administrators who were on a visit to the United Kingdom at the invitation of the British Council, came to the Shah Jehan Mosque on the 3rd and 31st of August, 1951, and joined the Friday prayers, after which they lunched with the Imam. These Nigerian friends represented various departments, such as medical, educational, postal, law and police, etc.


The members of the Syrian Press Delegation, Mr. Bashir 'Awf, Editor of al-Manar, Mr. Spiro Eissa, Director of Alef Ba, Mr. 'Izzat Husriyi, owner and Editor of al-'Alem, Mr. Zuhdi Jasser, manager of al-Sha'b, Mr. Subhi Khatib, President of the

Among the various functions connected with the Shah Jehan Mosque, Woking, is the solemnising of marriages. Our picture was taken on 29th July, 1951, when the Imam, Dr. S. M. Abdallah, solemnised the marriage tie of an Indian Muslim, Mr. Shafi Tyabjie and an English Muslim lady, Miss Aria Bermans. After the marriage, the Imam entertained the guests to luncheon.
Syrian Federation of Trade Unions and founder of the Trade Union weekly, al-Ummal, who were on a tour of the United Kingdom came to tea on Monday, the 13th of August at the Shah Jehan Mosque. After prayers the Imam of the Mosque delivered a short discourse on the building, and subsequent history of the Mosque, and the achievements of the Woking Muslim Mission.

The new members of the World Brotherhood of Islam.

We welcome the following new members of the Universal Brotherhood of Islam and congratulate them upon the courage of their convictions.

Mr. James Leach, 78, Lots Road, Chelsea, London, S.W.10.
Mr. Gerhard Alfred Selle, Noldnersstr. 31, Berlin-Rumelsburg, Germany.
Mr. G. H. Stevens, 98, Gloucester Road, Bridgewater, Somerset, England.

Mr. Peter D. Johnson, 25, Norfolk Square, London, W.2.
Miss Gertrude Fuchs, 122, Great Horton Road, Bradford, England.
Mrs. Joyce Muhammad and Miss Kathleen Leck, 45, Lower Eldon Street, Nottingham, England.
Miss Doris Walker, 4, Cornwall Street, London, S.W.1.
Miss M. M. Hilter, 13, Mead Lodge, Southfield Road, Chiswick, London, W.4.
Mrs. Shafiyya Tyabji, 5, Bromwich Street, Bolton, Lancs, England.
Miss Lilian Jones, 7, Sloane Court West, London, S.W.3.
Mr. R. A. É. Morris, Kati Estate, Kuala Kangsar, Perak, Malaya.
Mr. Werner Merker, 164, Wilford Road, Nottingham, England.

THE FOREIGN MINISTER OF IRAN ON THE URGENCY OF UNITY AMONGST MUSLIMS

During the month of Ramadhan, 1370 A.H., Aghaé Kazimi, the Foreign Minister of Iran, gave an iftar (the breaking of the fast at sunset) party at the White Palace, Teheran, on the evening of 22nd June, 1951, to which the heads of the Foreign Missions in Iran were invited. In the short speech he made, his Excellency said: "Today when the Muslims are split up into geographical, economic and social units, and have taken up different names and formed separate governments, while in certain areas, they have not yet succeeded in achieving independence, there is no alternative before them except to join hands for the solution of the most important and vital problems confronting them and to sign mutual pacts for the realisation of their common purpose".

Aghaé Kazimi went on to emphasize that this objective could be achieved only when no differences remained between Muslim States and they marched towards their sacred goal in complete unity.

Pointing out the significance of the occasion for the Muslims, Aghaé Kazimi said: "It fills the heart of every Muslim with pleasure to see his brethren-in-faith gathered for the observance of the important Islamic practice, round one table, following the Qur'anic verse: 'All Muslims are brothers'.

The Iranian Foreign Minister continued: 'It is the privilege of all of us to be blessed with the divine light of Islam, that shed its luster 1,370 years ago, at a time when a greater part of the world was wrapped in the darkness of the Middle Ages. It is our proud heritage to imbibe from Islam the noble and yet extremely simple principles of Tauheed, freedom, justice, equality, fraternity and mutual co-operation.

"We are followers of the Islamic Law which admits of no distinction between a negro slave and Qureshi Syed and which lays down personal piety as the basis of individual eminence and respect in the social and political sphere of our life".

Aghaé Kazimi reiterated that the most important and noble objective placed by his religion before every Muslim was promotion of unity, sympathy and mutual help.

Concluding, Aghaé Kazimi expressed his fervent hope that Muslims from all corners of the world would stick to the Qur'anic injunction: "hold fast to the rope of God and keep united". He said: 'We must make it the basis of our life from the cradle to the grave, and with the help of God and the blessings of our Prophet and the spiritual support of the great Islamic heroes, let us endeavour to reach our goal without halting'.

His Excellency the Foreign Minister of Iran, Aghaé Bagir Kazimi

THE ISLAMIC REVIEW
A CHRISTIAN NAMES HIS SON "MUHAMMAD"

Maron Bey 'Abbood, a modern Christian poet and writer, has gone so far in his admiration of the Prophet as to name his son "Muhammad", which has never been done by any Christian before in the Arab lands. When his friends and co-religionists reproached him vehemently for this and considered him an infidel, he answered them in a beautiful poem, of which the following lines are a fair extract:

"May you live long, O best of lads,
Who wast born in the month of Rajab.\(^1\)
We named him 'Muhammad', and exclaimed:
O History, be not surprised,
Lessen your amazement,
And bow your head, if you see
Maron's son the namesake of the Prophet.
His mother did not bear him as Muslim
Nor Christian, but Arab.\(^2\)
And verily the Chosen Quraishite Prophet
Is the miracle of the East, the pride of the Arabs.

So that we can honour one flag that flutters
On the minarets and domes of the Community.
Would that my son knew the troubles I had when I named him!
If only he knew in his cradle the deeds
Of those who were fired by the dynamite of anger,
He would have refused to live and would have preferred
Death in a nation that had forsaken serious matters
In pursuit of jest!

* * *

How often people have said of me, 'What an infidel!
He will burn in hell-fire!'
'If he exposes his son to notoriety, no wonder!
For he is a foolish infidel without faith!'

* * *

Do not believe their sayings, my son,
For their sayings are nothing but downright lies.
Indeed, the love of the people is my religion,
The life of my country unified is my aim
And my Book is justice among mankind
In a land which is the homeland of Divine Books.
Follow therefore, my son, a father
Who was hated by every stupid fanatic:
They have been the pest of this East of ours
Ever since they ruled it with all manner of terror:
They drove Ahmad\(^3\) out of his bed,
To spend his night journeying in grief.
They afflicted Jesus with a calamity
For what he had taught them.
And had it not been for their wiles,
He would not have been crucified.\(^4\)

\(^1\) Notice how the Christian poet goes by the Muslim calendar.
\(^2\) This is reminiscent of a Tradition of the Prophet Muhammad which says a child is not born a Christian or a Jew, but it is his parents who dub him such.
\(^3\) Another name for Medina where the Prophet Muhammad is buried.
\(^4\) One of the names of the Prophet Muhammad.
\(^5\) Maron 'Abbood: 'Zawabi', Beyrouth, 1946, pp. 36-38. The poet has also glorified the Prophet Muhammad in another long ode, ibid., pp. 227-234.
WHY I HAVE ACCEPTED ISLAM AS MY FAITH

BY DENIS WARRINGTON-FRY

Islam came to me as the spring comes to the cold earth after dark winter. It has warmed my soul and clothed me in its beautiful teachings. How clear and fresh are the teachings of Islam and how logical! "There is but One God and Muhammad is His Prophet." Can there be anything more sublime than this? None of this mysterious "The Father, the Son and the Holy Ghost" ritual, which I suppose is quite awe-inspiring, but is hardly satisfactory to a keen mind. Islam is so modern, so applicable to the world to-day. Take, for instance, the teachings of the Equality of Man which is taught also in the Christian churches but which with them has no meaning with their popes and archbishops and bishops, and so on, all striving for power and using God's pure name as an excuse. How different is Islam from this! How much more sincere are the teachings of Muhammad as revealed to him by God!

Living in a Christian country, I was naturally brought up a Christian. I was never a true Christian. It all seemed so unnatural to me with the mysticism and Christ dying by violence to save me. I think it all just a little bewildering, to say the least. I left the Christian Church three years ago and I am only 20 now. I felt I could no longer be a hypocrite and follow this Sunday religion, as it has now developed into.

So for a time I had no religion, but I must make it clear I was never an atheist. Then towards the end of 1950 I met some Muslim people who upon my request explained the religion of Islam to me. I cannot express in writing how elated I felt as the religion was unfolded to me. Here was the religion I had been waiting for, the religion I have now embraced. Could there be anything more rational than the faith of Islam? My friends will no doubt chide me, but I am sure that when I explain our religion to them it will dispel all their prejudice against Islam that is taught in this country, and I think they will have some disturbing thoughts in their minds.

"TO ISLAM"

Islam, O mighty Islam,
Regain your former place,
Revive your ancient splendour,
Unite each national race!
Show the world your glorious faith!
For the world is sore in need
And you can sow the seed,
Not of worldly strife,
But of goodness and of right,
Show the world a better way,
To enjoy the light of day,
And, as the morning sun
Does in triumph overcome
The dark and dreary night,
So you, too, O mighty Islam,
Will overcome the wrong,
That has ruled this world too long.

D. E. Warrington-Fry
BOOK REVIEWS


It is generally believed that in this age of dialectical materialism where everything is judged, valued and weighed in terms of material gain and physical advantage, there is no room left for the esoteric aspect of life or any idea of God or spiritual or moral values.

So long as human beings are not absolutely converted into machines and they still have a mind and a heart to search and investigate the mystery of God and His existence, there will always be a need for such a book as Sufism by Professor A. J. Arberry.

True mysticism is as old as humanity. But in Islam it is not a distinct religion which has nothing to do with one's life. A true Sufi has not to run away from the struggle of this life or to adopt an escapist outlook resulting in the renunciation of this world. On the other hand, a Sufi's life consists of a constant struggle between the lower and higher selves of man trying to bring about a subjection of the material self, resulting in the restoration of the self in a new consciousness.

Professor Arberry, who is a well-known Orientalist and has devoted his time and energy to the study of various aspects of Sufism, has now given a scholarly account of this difficult and intricate subject in his new book Sufism. This is a concise but authentic account of various sayings and teachings of Muslim Sufis. The great advantage of the book is that the author lets the Sufis speak for themselves. The book is full of original quotations from the writings of the various Arab and Persian Sufis and poets, and is full of knowledge, wisdom and eternal truths which will elevate the soul of any seeker after truth and add a great deal of peace, satisfaction and solace to his soul and heart. The learned Professor has dealt with the following subjects in a very able and scholarly manner: God, The Theorists of Sufism, The Structure of Sufi Theory and Practice, Sufi Orders, and finally, The Decay of Sufism.

The spirit in which the book is written is well illustrated by the few words with which the book closes: "Whether we are Muslim or not, we are surely children of One Father; And it is therefore no impertinence, no irrelevancy for the Christian scholar to aim at rediscovering those vital truths which made the Sufi movement so powerful an influence for good. If he may have the co-operation of my Muslim colleagues in this research and signs are not wanting that he will — together they may hope to unfold a truly remarkable and inspiring history of high human endeavour; together they may succeed in reformatting the pattern of thought and behaviour which will supply the needs of many seeking the re-establishment of moral and spiritual values in these dark and threatening times."


From the title of the book it is not possible to guess that the author intends to give a lead to public thought in his country regarding the promulgation of the Constitution for Pakistan under preparation, yet this seems to be the purpose.

As far as the contents go, in his foreword, Mr. Altaf Husain, editor of the daily, Dawn, Karachi, has aptly observed: "Talking of an Islamic system and thinking in terms of the Western system is an incongruity which is visible all around us. The spirit soars to the lofty heights reached in Omar's time, but eyes are fastened on the spires of Westminster. . . This is one reason why we are getting nowhere. The book does not live up to the expectations of Mr. Husain. For the page following the introduction contains nothing but an imposing list of European writers — Bryce, Dicey, Finer, Laski, all the Western giants, and if anything is conspicuous by its total absence, it is the works on Islamic political and legal thought.

We cannot accept our author's theory that Ibn Abi Rabî' is the first author on Islamic constitution. Even Brockelmann to whom he refers is far from being dogmatic in attributing this work to the Caliph Mu'tasim's time. It seems Mr. Jafri did not have access to the lecture delivered by the President of the Pakistan Constitution Assembly at the inauguration of the Pakistan Political Science Conference in 1950 in which he rightly pointed out that the first written constitution in Islam, and in fact in the whole world, hailed from the time of the Prophet Muhammad.

The book speaks of many things relevant or irrelevant to the title or to the subject in view, yet it keeps silent on such an important point as the Board of Ta'limat Islamiyyah, appointed by (at least, for) the Pakistan Constituent Assembly and its recommendations regarding the future constitution of Pakistan in pursuance of the Objectives' Resolution of the Constituent Assembly. Mr. Jafri's views on this would have been interesting.

The “Living Thoughts of the Prophet Muhammad”

Presented by Maulana Muhammad 'Ali

Is one of the most authentic and reliable books ever written on the life of the Prophet and his teachings.

The world famous scholar and authority on Islam Maulana Muhammad 'Ali has dealt with the subject in a most scholarly manner.

The first forty pages of the book are devoted to the life history of the Prophet Muhammad, which forms very pleasant and enjoyable reading for all lovers of truth and history. The last hundred pages deal, among others, with the following subjects of international importance: Faith in God, Oneness of Humanity, Service to Humanity, Character Building, Economics, Capital and Labour, Sex Life and Stereoraph in Islam, etc.

No home or library or Institution should remain without a copy of this lucid exposition of the great scholar and savant of Islam, Maulana Muhammad 'Ali.

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OCTOBER 1951
WHAT OUR READERS SAY . . .

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

THE ESTABLISHMENT OF PAKISTAN HAS BLAZED THE TRAIL FOR NEW IDEAS

Erasmusweg 1057,
The Hague,
Holland.
20th July, 1951.

Dear Sir,

I was agreeably surprised to read in your valuable magazine that my ideas, as expressed by my letter to you dated July 30, 1950, are supported by Mr. A. B. M. Sultan al-'Alam Choudhury, vide his article "State Language of Pakistan" in *The Islamic Review* for July, 1951, though he has approached the same goal along a different path.

The problem which for Pakistan counts as a national one may equally well be applied on the international level, because in the case of Pakistan it is incidentally that two regions of the earth have decided to become one political unit, thus making their problems of a national kind, which otherwise would have been international.

It is not conceivable that understanding, unity in the world, peace, will ever be achieved without a solution of the language problem; it is, therefore, of the utmost importance that an example is given — an example where senseless pride has given way to reason. The first step — the conquest of geographical barriers — has been made by Pakistan; now the second step — the removal of linguistic barriers — is waiting.

Once again I wish to point to the fact that the unifying language must stand above typically national rivalries, national in the sense as the West understands it. Once again I express my deep hope that the Muslim world will be able to understand, to realize, the power of the key it possesses; that Pakistan, where circumstances up till now have grown so favourably, may give the example so sorely needed.

Yours very sincerely,

Z. H. de LYON.

* * *

A NON-MUSLIM ON ISLAM

Muelhaeuser Strasse 7/1,
Hamburg, 43,
Germany.
28th May, 1951.

I. Nikan, Esq.,
Sabzevar, Iran.

Dear Friend,

Please allow me to thank you with all my heart for the literature you have been so kind to send to me. Your friendly interest is deeply appreciated, and I assure you that the information contained in the periodicals is very helpful to me.

Some time ago I tried to get into contact with some of the American Islamic centres, but I am sorry to say that I never received an answer from them. I wrote to America, because I had been living there myself for many years. Considering my American experience it was only natural that I tried to contact American friends of Islam.

Yes, dear friend, I am deeply interested in Islam. I have always been interested in it, but in view of the fact that Christianity is returning to the paganism of a Torquemada and to the Nazi-inspired doctrines of war and destruction, I feel more and more that Islam alone will be able to offer the solutions to the problems of our time. The world is in dire need of a practical application of the fair principles of the Islamic religion — peace, tolerance, racial equality, understanding and universal friendship.

For years I have had contact with Muslims living in South and East Africa, in Egypt, and in India, and I must say these Muslim friends have been better and kinder to me than all the Christians I ever came in contact with. Just a few days ago I received a letter from an East African Muslim friend who complains bitterly about the racial policies of the South African factions which are depriving many Muslims living there of their rights as free people. He reports that German Nazis are being imported and that others are being deprived of their livelihoods in order to supply the Christian race-baiters from Germany with chances.

Our churches here preach war — in the name of God — but it can be noticed that the people are getting tired of this propaganda. Islam would have its chance now, and I suggest that the Islamic Centres everywhere make renewed efforts to acquaint especially the war-weary people of Europe with the noble and good principles of Islam. The people know little of Islam and what they know about it is the lies propagated by the enemies of Islam. It is indeed high time that the truth was made known.

I shall study Islam with the utmost interest, and as soon as I am able to write competently about it I shall try to help you.

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THE ISLAMIC REVIEW
in your work by writing about Islam. As a journalist I have good connections all over the world and many good friends who will not fail to heed my advice.

However, dear friend, do not expect too much at first. We friends of peace and truth do not enjoy the protection of factions which are mostly under the strict control of churches. We, therefore, have not an easy and secure life, and have to struggle hard to get by. But I said I shall do my best to be of service to Islam. Till then I will study all the literature I can get in order to become a worthy friend and adherent to your great and good cause.

Yours sincerely,

OSCAR C. PFAUS, Ph.D., D.Litt.

* * *

TUNISIAN AUTONOMY THE LAST STEP TO INDEPENDENCE

Dear Sir,

Since I wrote the article entitled “Tunisia Ripe for Independence,” in The Islamic Review for September, 1951, M. Perrillier, the French Resident-General in Tunisia, has made it clear that France will never allow the Tunisians more than “autonomy”.

Maitre Habib Bourgiba made it also very clear when speaking to the Parliamentary Labour Party in the British House of Commons during the course of his visit to London that complete independence outside the French Union was the objective of the Neo-Destour Party, adding that Tunisia’s relationship with France should be modelled on Pakistan’s relationship with Great Britain.

A close friend of Maitre Bourgiba, M. Jean Rous, writing in Le Franc Tireur, raised the question of internal autonomy, but these statements are for French internal consumption made in order to induce the metropolitan-minded French petite-bourgeoisie to support the setting up of a Tunisian Parliament which will elect a popular government to negotiate a treaty with France giving full sovereign rights to the Tunisian people.

The present Tunisian Government, although a compromise, has given the Tunisians a valuable breathing space during which these intelligent people have been quick to master many of the complicated questions of direct administration.

The Tunisians have also fully proved to the world the sabotaging tactics of the French colonialists, of such officials as the career-diplomat Vimont, the Secretary of the Tunisian Government, who resigned when he found his powers curtailed, and of the French Government. The latter had no sooner given some concessions, such as the abolishment of the Secretariat “visa”, than it replaced the Secretary with a new “Political Affairs” section of the administration, and the French Foreign Secretary’s promise of ultimate independence made at Thionville, has been reduced to that of “autonomy” as a final stage.

In spite of the appointment of Saleh bin Yusuf as Tunisian Minister of Justice, dozens of Tunisians, including Munji Salim, a veteran member of the Neo-Destour Party, and the Syndicalist leaders Hashad, Boudali and Khiai, are being arraigned before military tribunals which have dealt out summary injustices since the 9th of April, 1938.

An attempt was made by the French section of the Grand Council to alter the financial propositions of the Bey’s Government, but in vain.

In Britain a handful of Labour members of Parliament, such as Messrs. Fenner Brockway, Leslie Hale and R. Sorenson, have espoused the Tunisian cause, but the Foreign Office and the Fabian Society have given polite excuses for not seeing Maitre Bourgiba. Le Monde, the best informed conservative Parisian daily, was stung into making a vigorous attack on the British and on the late King ’Abdullah (who gave hospitality to Maitre Bourgiba and his Cairo representative, Tayib Salim, and openly expressed his support of Tunisian Independence), following a Manchester Guardian report that Maitre Bourgiba had threatened France with an armed revolt if his programme was not accepted. This gave the British press the excuse it needed and the replies of The Times and the Manchester Guardian completely knocked the bottom out of the French case; they pointed out that the remedy lay in French hands. France’s “Fashoda” spirit of envy of Britain will get her nowhere, and she is too greedy to give full independence to Tunisia, being incapable of giving anything without security.

By his moderation, Maitre Bourgiba has incurred bitter attacks from the Tunisian Communists, and from an irresponsible member of his party in Cairo, Mr. Rouissi, and he has expelled a leading member of his party, Doctor Slimane ibn Slimane, for being a fellow traveller. In Algeria Messali Hadji’s M.T.D. Party, the U.D.M.A. Party and the Association of ‘Ulamas have formed a joint action group with the Communists, as have also the Algerians in France. This is the result of French oppression and of negative Anglo-American sympathy.

Tunisia remains the test case. Is the West sincere in its support of world independence and democracy? Muslims and Indians in Karikal and Pondicherry, still unbribed, are asking this question.

It is only right that Pakistan should give the lead to the British Commonwealth to demand immediate independence for Tunisia. Mr. Nehru has pledged India’s support. I hope that Pakistan will soon be given a seat on the Security Council for which she is in the running; the emergence and growing strength of dynamic Islamic States is the best hope of preserving world peace.

Yours very truly,

G. H. NEVILLE-BAGOT.

* * *

THE OIL IN PERSIA

8, Thysa Grove,
London, N.12.
24th July, 1951.

Mr. Abu Muhammad gives a thoroughly distorted picture of the Persian oil dispute in THE ISLAMIC REVIEW of August.

The Anglo-Iranian Oil Company, far from being, to use Mr. Muhammad’s words, “a despot in the fortunes of Iran and its people”, has in the past 40 years done much towards making Persia a more prosperous and healthy country, and has carved a substantial international niche for her in the world of commerce.

In royalties alone the company has poured immense wealth into Persia as can be readily seen from the fact that, up to 1950, they had handed over to the Tehran Government no less than

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£113,000,000. Had the new Supplemental Agreement, concluded in 1949, been subsequently ratified by the Persian Government, this figure would have exceeded £150,000,000. Under the Supplemental Agreement, Persia’s royalty income last year would have been approximately £30,000,000. The company’s gross profit for 1949 was £41,284,390, of which the British Government took £22,840,181 in taxation.

In addition to the fixed sum per ton of oil sold under the 1933 Agreement, Persia benefits considerably from the company’s world-wide trading in that she gets a payment equal to 20 per cent. of any distribution made to the company’s ordinary stockholders.

Quite apart from this, the Persian Government makes something like £7,000,000 a year by buying sterling from the company at one rate and selling it at a much higher one. Under the terms of a special agreement with His Britannic Majesty’s Government the sterling, together with royalties, is virtually 100 per cent. convertible into hard currencies.

That gives some idea of the pure financial benefits the company has brought to Persia. But there is another side to the question which is equally as important.

Forty years ago, Persia was periodically ravaged by epidemics of cholera, plague and smallpox. Malaria and dysentery were endemic. Diseases of the eye were prevalent, including trachoma, which can result in blindness. The health of the country has now greatly improved as, from the beginning, the A.I.O.C. has provided its own medical and health service with the object of it being eventually largely operated by the Persians themselves. The service — costing about £2,000,000 annually — runs three hospitals and 35 dispensaries in Persia which need a staff of 106 doctors and specialists and 555 nurses, dressers and technicians.

In the field of education, the company has done much to stamp out illiteracy. They have built, equipped and handed over to the Persian Education Ministry more than 30 elementary schools in Khuzistan. They have given Persian students free tuition, up to university standard, in the Abadan Technical Institute since it opened in 1939. There is an apprentice training shop which takes 450 trainees. Students are sent yearly to Great Britain, at the company’s expense, for university education and industrial training. Education and training cost the company £1,800,000 last year and altogether £60,600,000 was ploughed back into Persia by the A.I.O.C. in customs, excise and other taxation; capital expenditure; stores and materials; salaries and wages; medical and health services; and education and training.

Mr. Abu Muhammad has got his facts wrong in many instances.

The company does not “administer its own laws” but comes under those laid down by the Persian Government.

To say that Persia got no more than 8 per cent. of the company’s profits from Persian oil is just not true, as the figures which I have quoted previously have shown. The Persian Government also, early this year, turned down an offer to share the profits with the company on a fifty-fifty basis.

The first oil field strikes, which occurred at different times between 20th March and 17th April were said to have been caused by a small reduction in the level of outstation allowances paid to workers. But this reduction had previously been agreed to and accepted by the joint Labour-Management committees and the Persian Ministry of Labour. The reason for the reduction was the high scale of social amenities now existing in the areas concerned as compared with the pioneering period when the allowances were first granted.

Yours faithfully,

CHARLES B. TOWILL

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THE ISLAMIC REVIEW
WHAT IS ISLAM?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM: THE RELIGION OF PEACE.—The word “Islam" literally means: (1) peace; (2) the way to achieve peace; (3) submission. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world’s Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR’AN.—The Gospel of the Muslim is the Qur’an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur’an, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress: those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms giving; (5) Pilgrimage of the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the hereafter. Each must bear his own burden and none can expiate for another’s sin.

ETHICS OF ISLAM.—“Imbue yourself with Divine Attributes,” says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man’s nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMEN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown to the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man’s duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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