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MARCH 1952
BETWEEN OursELVES

The Cover

The picture on the Cover is that of the interior of the Hall of Ambassadors in the Alcazar (Ar. al-Qasr—Palace) at Seville, Spain.

The oldest part of the Alcazar of Seville was built by a Toledan architect for the Mawghudh Governor in the very early part of the 13th Century C.E. It was restored in the Muslim style by Mudéjar workmen for King Pedro the Cruel in 1353 C.E. The Alcazar of Seville is the most renowned Alcazar (Palace) the Moors built in Spain and is the only one surviving.

The picture gives an idea of the profuse and graceful decorations of the superb remains of the Alcazar.

The Contributors

Dr. S. M. 'Abdullah, a Pakistani Muslim, is Imam of the Shah Jehan Mosque, Woking, England.

Mahmoud al-Lababidi is a Syrian Muslim scholar.

S. M. Tufail, M.A., is a member of the staff of the Woking Muslim Mission and Literary Trust.

Dr. I. D. du Plessis, a lecturer in Netherlands-Afrikaans, in the University of Cape Town, South Africa, is at present Director of a Special State Department which deals with the welfare of the Malay section of the South African population.

Latif Ahmed Sherwani, a Pakistani Muslim, is a student of the economic problems of Pakistan.

G. H. Neville-Bagot, an Irishman, is keenly interested in the problems of the Muslim world.

Dr. 'Ali Muhammad Fahmy, Ph.D., an Egyptian Muslim, is an Inspector of Social Studies for Secondary Schools, Alexandria Zone, Egypt.

Abu Muhammad, the pen-name of an Algerian Muslim, is a famous historian and politician of North Africa.

'Ali Akbar, B.A. (Hons.), an Indian Muslim, is a postgraduate student in the Department of Islamic History and Culture, the University of Calcutta, India.

A. A. Pallis, a Greek, is Minister Plenipotentiary attached to the Greek Embassy in London and has long been interested in Muslim miniature paintings.

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Lack of co-operation of our friends in this matter has been a fruitful source of many an avoidable complaint.

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THE ISLAMIC REVIEW

MARCH, 1952

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A. Khan, Esq., B.Sc., Manufacturing Chemist, Bhangabari, P.O. Sirajganj, Pabna (E. Pakistan).

Omar Aquil, Esq., Newsagent, 51, Johnson Road, Dacca (E. Pakistan).

Mabboob Bookstall, 51, Johnson Road, Dacca (E. Pakistan).
THE UNITED NATIONS AND THE WORLD OF ISLAM

The recent session of the United Nations at Paris was significant for the time and attention occupied by the events and problems relating to the world of Islam. This session more than any other before made the world at large conscious of the emergence of the Islamic bloc, asserting its independence and importance in world affairs. It was noticeable that Muslim countries, until not very long ago content to live their own lives in isolation, self-imposed or otherwise, had developed a marked awareness that their destinies were linked to each other by more than one tie. The world of Islam, under the leadership of countries like Pakistan and Egypt—the former with its preponderating Muslim population animated with a bright vision of the future of the world of Islam, and the latter the stronghold of Islamic learning and tradition—had begun once again to catch a glimpse of its bygone solidarity. The speeches made by the leaders of the various delegations of the Muslim countries, especially by the leader of the Pakistan delegation, Sir Muhammad Zafrullah Khan, were not merely political: they carried the hallmark of Islam and its own outlook.

The Arab countries that had fallen under the spell of the West had got accustomed to think in terms of Arab nationalism, showed appreciable signs of the realization that their future lay with the world of Islam. The use of the words Islam and Muslim in the speeches of their delegates was quite a common feature. At the Paris session advantage was also taken of the assembly of the large number of Muslim delegates to discuss the problems of the world of Islam. The delegates closed their ranks in dealing with the imperialist policies of Britain and France in Egypt and North Africa. Although the Arabs did not get satisfaction of their rightful claims, they succeeded in large measure in vindicating, in focusing the attention of the world on, the justness of their cause. The third bloc, of which the late lamented Liaquat Ali Khan dreamt and for which he worked and which was to be the theme of his talk on the day he fell a sacrifice to the bullets of an assassin, had begun to take shape.

The Western Powers also began to see that the demands of the Muslim countries for the reclamation of their rights could not be withheld any longer. The United States Secretary of State, Mr. Dean Acheson, was the first to see the wisdom of this change when he remarked that what was happening in the Middle East and French North Africa was exactly the same as happened in America in the War of Independence and in France in the French Revolution. This realization bodes well for the future of international relations and world peace.

Of the problems that touched the world of Islam intimately were those of the Suez Canal, the Palestine Arab refugees, Morocco and Kashmir. Besides, the proposal of the membership of the United Nations Organization of Libya and Jordan also came up, although neither of these countries could secure membership because of the Western and Soviet differences. The question of the independence of Tunisia and its discussion by the Security Council loomed large in the lobbies of the Palais de Chaillot. The discussion on Morocco laid bare in all its ghastliness the French régime in that Muslim country.

On the Palestine refugee problem, the United Nations Conciliation Commission, which Israel wished to be dissolved, was prorogued, the United Nations Assembly recommending that the Arab States and Israel should make an effort to deal direct with each other. The Arab and Muslim delegates succeeded in getting the Assembly to reaffirm that it was its duty to see to it that its resolutions regarding the Arab refugees and the partition of Palestine were given effect to by Israel. As has been admirably pointed out by Mr. Abu Muhammad elsewhere in this issue that it was idle for the United Nations to expect the Arabs always to give effect to its resolutions while the other party to the dispute, also a member of the United Nations, could with impunity keep flouting at all its decisions.

The United Nations Assembly voted for a credit of $250,000,000 for the rehabilitation of Palestine refugees. But it must be pointed out that it was no appropriation of funds by the Assembly but simply the opening of a voluntary subscription by the member nations. It may or may never materialize. The importance of this resolution lies only in the recognition of the rights of the Arab refugees. Otherwise the solution of this grave problem has not moved a step further.

The Kashmir tangle remains as unsolved as ever. It made no palpable headway. Sir Muhammad Zafrullah Khan's speech reaffirmed the determination of Pakistan to pursue the matter till a free plebiscite about the future of Kashmir was held. The United Nations mediator, Dr. Graham, was commissioned to explore further possibilities of narrowing down the differences in the points of view of Pakistan and India.

The racial discrimination practised in South Africa also came up for discussion. In common with the world of Islam, which is the only part of the world that does not suffer from this mental aberration, not because of economic considerations but because of its religious conviction, which is a constant factor in determining the norm of its way of life and which does not change with the ever-changing conditions of the world, the world that at long last began to understand that a human being existed in his own right and not by virtue of his colour and nationality and that it could only disregard this important factor in the composition of a world society towards which we are heading at the peril of world peace.

Islam does not merely give lip service to the condemnation of racial differentiation. It also sees to it that its adherents are enabled to put this belief of theirs into action by instituting certain practices in its social system so that the ideal of the brotherhood of mankind does become a reality.
By the Light of the Qur'an and the Hadith

The Law of Predestination and Human Action

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

"Thus according to the Holy Qur'an belief in Tadhir and belief in fatalism are not identical — Islam upholds the belief in Tadhir but not in predestination or fatalism"

We read in the Qur'an:

"And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure" (15:21).

"He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure" (25:2).

"And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower.

"And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch.

"Neither is it for the sun to overtake the moon, nor can the night overtake the day. And all float on in an orbit" (36:38-40).

"Glory be to Us! We have created everything according to a measure" (54:49).

"Of a small life-gem. He creates him, then proportions him" (80:19).

"Glorify the name of thy Lord, the Most High! Who creates, then makes complete,
Who measures, then guides" (87:1-3).

The meaning of the much misunderstood Arabic word Tadhir

The above-quoted verses of the Holy Qur'an deal with the subject of Tadhir, which is generally mistranslated as fatalism or predestination. The Arabic word Tadhir is derived from the word Qadir, which means power, value, or measure. In the above-quoted verses the words in italics stand for the Arabic word Tadhir in the original, which shows that the primary and true significance of Tadhir is measurement or pre-measurement or ordinance, etc., and not predestination or fatalism. Hence Tadhir means determining or measuring worth, power, or potentialities of things and beings. In the Holy Qur'an Tadhir is interpreted to mean God's immutable law governing the whole of the universe, including man and everything else. In other words Tadhir is the universal law of God operating as much in the case of man as in the rest of the universe.

So far as God is concerned He has determined the nature of all things and beings and His law of governing all these is irrevocable. The Holy Qur'an says:

"So set thy face for religion, being upright, the nature made by God in which He has created men. There is no altering God's creation. That is the right religion — but most people know not" (30:30).

An example of this immutable law of God can be given in the Tadhir of a date-stone which will produce only dates and not an apple or an orange. Similarly Tadhir provides for the bird to fly, but not so for the beast. Man's seed will always produce human beings and not any other animal. This is what the Holy Qur'an means by Tadhir and there can be no two opinions about this law of God and nature.

The signification of the pre-knowledge of God of the affairs of the universe

With God there is no past, present or future. His knowledge is all-encompassing; He has no limitations of space or time. He is omnipotent and omniscient. He has complete and full knowledge of all things and events. His pre-knowledge of the affairs of the universe, of a nation, of an individual, is neither identical with fatalism or predestination, nor does it imply any kind of compulsion or constraint in any form. It is very important to understand this point as the pre-measurement of God or His pre-knowledge of events is generally made identical with the predestined fate of man.

Man's capabilities and limitations

Man's nature differs from others in so far as the other creations of God act mechanically and have no free-will or conscience, but man has free-will, although not an unlimited and unrestricted one. The Holy Qur'an has made this point very clear by saying:

"Have We not given him two eyes,
And a tongue and two lips,
And pointed out to him the two conspicuous ways?" (90:8-10).

"We have truly shown him the way; he may be thankful or unthankful" (76:3).

Man is equipped with both the forces, that is, the forces of good and the forces of evil. There is a constant struggle going on between man's conscience and his evil propensities. God's will and desire is that conscience, that is, good, should ultimately be victorious. The Holy Qur'an says:

"Whatever good befalls thee (O man), it is from God, and whatever misfortune befalls thee, it is from thyself" (4:79).

God has equipped human beings individually as well as collectively with all the necessary faculties so as to ensure his victory over the evil propensities. If man fails to achieve this victory over the evil forces it is due to his own fault, his weakness in using these faculties, and God is not to be blamed. On the other hand God overlooks and pardons many of our shortcomings. The Holy Qur'an says:

"And whatever misfortune befalls you, it is on account of what your hands have wrought and He pardons much" (42:30).

So far as equipment is concerned God has endowed every individual with conscience, reason, intellect, power of thinking, power of decision and power of action. These are unalienable gifts of God are further aided by His revelation and thereby guided on the right path. This all is Tadhir, that is His pre-measurement of good and evil, His immutable law working in the universe and His having equipped human beings with conscience, reason, and power to decide and act, and last but not least His having guided man to act according to this law. Now comes man's decision and action within the framework of Tadhir as explained above. Our responsibilities lie only within the scope of our potentialities and faculties and not beyond that limit — within the range of our conscience and not outside it, and hence we have a limited and restricted free-will as confined to the setting of Tadhir.

Thus according to the Holy Qur'an, belief in Tadhir and belief in fatalism are not identical — Islam upholds the belief in Tadhir but not in predestination or fatalism.
God is the Light of the heavens and the earth (The Qur'an 24:35)

ISLAMIC ECONOMICS

Its Plane among the Capitalist, Socialist and Communist Systems

By MAHMOUD al-LABABIDI

"The Islamic economic system is first and foremost a 'Capitalist' system. This means that it rests on the three known economic principles: private interest and gain as a target, competition as a means, and freedom as a prerequisite condition. The Islamic economic system is not, however, based on the European or American Capitalist economic principles, which in no way heed moral or ethical conceptions. The Islamic system obeys fully and unconditionally the dictates of moral and ethical doctrines. The difference between the Islamic and the Capitalist economic systems is thus a cardinal and fundamental one. While one takes cognizance of the ethical element, the other disregards it completely — and there is all the difference in the world between such cognizance and denial".

"The Islamic economic system also laid down the principle of the equality of value between labour and capital, by recognizing that labour should be accorded equal consideration with capital — in fact that it can itself be regarded as a form of 'capital'. In the case of a mudarabah (a partnership where one party provides the capital needed and the other the labour) the Islamic system provided that where the partnership has incurred a loss such a loss should at first be set against the profit, then against the capital, so that if the capital can meet all the loss the partner who provided the capital should go completely free, on the assumption that he had shared in the loss incurred by not having been recompensed for the labour he exerted in the business of the partnership".

Islam and other religions in relation to science and State

Islam is characterized and distinguished from the other great religions of the world in that it is not merely a religious system but a practical and effective system of life as well, complete in every detail, with the political, social and economic aspects all provided for.

"Religion" in Islam has a different meaning from that in other religions. Some of the latter, as their history shows, have at times adopted a hostile policy towards science and scientific progress. Such an attitude very often ended in sad episodes handicapping the genius of scientists and retarding the progress and advancement of science. The religion of Islam has, unfortunately, been misunderstood as regards its attitude to science by reason of the fact that it was included amongst reactionary religions.

This misunderstanding of Islam has not been confined to those alien to it. It reigns in the minds of many Muslims who have not made a true scientific study of their religion. The lack of such a comprehensive study of Islam has caused these Muslims to make the same mistakes about Islam as the non-Muslims. Islam would never have been so misunderstood by these Muslims if they had given it any serious study.

Chief among these errors in the understanding of Islam is the lack of a proper appreciation of its relation to the State, as well as its relation to the worldly sciences. It is because of this misunderstanding that many people in the world of Islam are to-day advocating the separation of religion from politics, following the steps taken by nations who had in the past given obedience and allegiance to the Church. Some are even advocating the adoption of the Communist economic system as an antidote to the harshness of the Capitalist systems of the West. These people fear that the political and economic systems laid down in Islam are tainted with a religious quality of the kind that has opposed and retarded science in the past. These fears are absolutely unwarranted.

To those people I would address a few words by way of explaining the true meaning of "religion" in Islam. I would

1 Courtesy, the Editor, Risalat al-Islam, Cairo, Egypt.
remind them that while, on the one hand, the Church has in the past utilized some pronouncements in the Holy Bible as a means of expanding her domain and power over worldly matters in such a way that the Church began to interfere, in the name of religion, in all matters of State, Islam, on the other hand, has not bestowed any such authority on its followers. God Almighty, addressing His Prophet, said in the Holy Qur'an: "You are but a Warner, and you are not a Ruler over them". He limited the powers and authority of His Prophet and forbade the existence of such religious organizations or entities like the clergy.

It is for this reason that there is no parallel in the history of Islam to the episodes, abundant in the histories of other religions, where feuds arose between religion and science, where a separation between religion and State was urged or where views were held on the necessity of banishing religion from the realm of science.

Politics in Islam are subject to ethical rules of justice and fair play

Islam does not wish to stand in the way of science, and it has refused to have a religious body of men in the form of clergy or otherwise who seek to hold or forgive according to their pleasure. In Islam, there can be no such decree as that issued by the Pope on the 2nd of April, 1949, forbidding the marriage of a Catholic to a Protestant or Orthodox.

The bad reputation gained by some religions through torture and murder in Chambers of Inquisition and public burning of great scientists in the name of religion — which incidents occurred only too frequently in history — should not be extended to include Islam.

Islam's main purpose as far as political and economic matters are concerned is, in essence, that there should be taqwa (fear of God). This, in actual fact, is tantamount to the presence of the ethical element in the affairs of life.

If politics in Islam is placed within the orbit of religion, what is intended thereby is that politics should be subject to an ethical rule which would free it from being abused in both the domestic and external domains. If economics is also to remain within the sphere of religion, it is because the intention thereby is to build the economy of a country and regulate its economic affairs on an ethical basis, which would prevent the occurrence of injustice and perpetuate a state of affairs where there will be equal opportunities and rewards for all, be they workers or employers.

The religious element in Islam is thus no more than the enforcement of the ethical doctrine of justice and fair play in all the various aspects of life, nothing else. This conception has been described forcefully as "religion is treatment", i.e., fair and good treatment free from any form of injustice. This has in fact been realized and enforced by the Arabs at one stage of their political history when they followed the principles of Islam, a thing which caused one famous European historian to write: "The Arabs were the first to teach the world how freedom of thought can go in harmony with religious righteousness."

It is not therefore possible to view the religion of Islam from the angle in which other religions are viewed, or to divorce Islam from the affairs of life, unless, of course, it was thereby intended to banish the ethical element from life.

It is because the problems of the Capitalist economic systems of the West flow mainly from the absence of the ethical element in economic dealings that the reader will find that the Islamic economic system, based wholly on the provision of the ethical element, is the ideal system. It occupies a unique place when compared with the extremism of the Capitalist, the Socialist and the Communist systems. It combines the good attributes and merits of each of these systems, without, however, adopting any of their bad attributes or evils.

I will now deal with the subject under discussion in the following manner:

(1) The Capitalist economic system — its merits and evils;
(2) The Communist economic system — its merits and evils;
(3) The Socialist economic system — its merits and evils;
(4) The Islamic economic system.

1. An analysis of the Capitalist economic system

The Capitalist economic system is founded on the principle of the freedom of the individual to do whatever he pleases in the way of trade, industry or other transactions. Complete freedom is accorded to the individual to trade or produce whatever article he desires and in the quantity he desires, and to deal with others with complete freedom. In other words, the Capitalist economic system rests on the policy of laissez faire (literally, let the individual do as he pleases) or free enterprise in both the domestic and foreign fields. It is for this reason that the Capitalist economic system has been termed the "free" economic system and also the "individual economy"; because it deals entirely with the interest of the individual, and makes no provision for the welfare of the community or nation of which the individual is a member.

The Capitalist economists have found that for economic life to be orderly and healthy the following three elements must be present:

(1) Personal gain, as a target;
(2) Competition, as a means; and,
(3) Freedom, as a condition.

Personal gain has been regarded as a target because, in their view, man will not work unless he has a personal interest in working. This interest is to gain enough to cover his own and his family's expenses of living, to provide for savings on which he can fall in the days when he will not be able to work either because of rest, ill health or old age, and also savings with the aid of which he can renew the tools or means which help him to earn his living, when these are worn out or damaged.

Competition has been considered by the Capitalist economists as a means of a healthy economic system because they maintain, man is guided in most of his activities by his instinct rather than by his intellect or reason. Man, they say, always obeys the dictates of his sentiments, and is therefore in constant need of the "spur" of competition to drive him to excel over his fellows by harder and better work. This can be achieved only by placing man in an atmosphere of free and vigorous competition.

Finally, freedom was claimed as a condition because its absence or restriction, the Capitalist economists say, would conflict with the advancement of personal gain by depriving it of the force and value of competition.

These are, in the main, the doctrines of the Capitalist economic system. However, considering the economic history of Europe, we find that when the Capitalist system in all its freedom was allowed to be practised, people found themselves classified into various social categories and classes. They were either in the noble or rich land-owning class, in the class of usurers or money-lenders, or in the class of skilled workers or servants who were both working and productive, or who were only working and not producing, like clergymen or members of the entourage of kings and noblemen, etc. Life then appeared harmonious and natural enough — there were no economic crises, no idle factories and no workers coming out on strike.

No remedy for economic crises under the laissez-faire Capitalist economic system

Later, however, when the steam engine was discovered, the machine began to take the place of the human worker. Production increased and the number of unemployed mounted. The
rich owners of the factories met this increased production by either stopping production for a certain period of time and dismissing their workers, or by destroying the products of their factories or not placing them on the market, so as to maintain the higher prices of the products.

Economic crises began to show their ugly heads. The workers began to be dominated by the fear of losing their livelihood through unemployment, the employers worried in case the workers revolted and jeopardized the continued flow of profits, and the State was anxious in case the situation should develop into unmanageable magnitudes.

Crisis followed crisis until at last the world realized that the great and vast wealth of countries was concentrated in the hands of the few, who held a strong grip on the fates of the masses, and who forced governments into adopting only such policies as served and increased their wealth. The interest and welfare of the masses, who were suffering from unspeakable privation, was not given a thought. Countries were thrown into war only in satisfaction of the desires and commands of the all-powerful Capitalists. Robbery and exploitation, veiled and organized under different names — banks and trading companies — exploited the masses mercilessly.

There was misery, hunger, disease and ignorance ruling over millions of human beings who drifted aimlessly with no work or hope. Merciless and tyrannical employers, seeking cheaper labour for their factories and mines, employed women and children of tender years under the most primitive and inhuman conditions. The world where the "free" Capitalist policy ruled was plunged into a state of dire and abject misery for the masses of the population. The temps of the oppressed classes were at last inflamed, and a shattering explosion occurred. A new economic plan, promising to secure for the oppressed masses a more fit and decent mode of life and a better share of the resources of the world, began to be nursed. It was against a background of abject misery that Communism was born and nursed, and with its promise of a better lot for the oppressed and exploited, it is not strange that it gained momentum. The workers revolted fearlessly and violently. They destroyed factories and massacred their owners and brought about a new system of life which is being practised this day in the Soviet Union, one of the largest countries of the world and the symbol of what is known as "Communism" and the "Communist economic system".

2. **An analysis of the Communist economic system**

It was in the tense atmosphere of Capitalism, that abounded with acute problems, and was crowded with starving and destitute people who destroyed machinery and wrecked factories, prompted by the sharp pens of ardent writers, that the Communist economic system was born. Its object, from the start, was to replace the ageing Capitalist economic system as a mode of life, and to secure for all sections of the community an equal chance to enjoy a decent and reasonable standard of life. Its method for achieving this was terror and violence. Its reasons and principles were as follows:

1. The primary basis of the Capitalist economic system is personal gain and interest. This leads to the concentration of the wealth and resources of the nation in the hands of the few, thus depriving the mass of the community from the elementary necessities of life. The interest and welfare of the majority is sacrificed for the luxurious comfort of the very small and privileged minority. This creates a wide cleavage and gap between the different classes and strata of the community, where one class becomes hostile and opposed to the other — in other words, the system gives rise to class warfare and exploitation.

2. Another basis on which the Capitalist economic system is founded is "free competition". One of the greatest disadvantages of this form of competition is that it ultimately leads to the waste of powers of production, thus preventing the exploitation and the best use being made of capital and resources. This proposition can be clearly perceived if we consider the fate of severe and cut-throat competitors in one range of commodity or service. They rarely, if ever, avoid economic ruin or bankruptcy.

In an effort to avoid these catastrophic results of competition, we see that producers resort to the formation of monopolistic combinations — either in the form of a "trust" or a "cartel" — in order to put an end to competition. An illustration of this can be found in Syria or the Lebanon. There, during the hot summer months, the owners of the various factories producing ice blocks combine together and agree that in any particular locality only one of the various ice factories shall operate at any given time. By this arrangement the producers are able to ensure that there will be no glut of ice blocks on the market — hence no possibility of a suicidal competition between producers — and a guarantee that the price of ice blocks will be maintained at one level throughout the summer season, to the great advantage of the producers.

Viewed either way, competition as practised under the Capitalist economic system is a culpable and harmful practice. As for the producers, competition could lead to economic ruin, unless they combine together to put an end to its practice. On the other hand, it is in the nature of an open conspiracy designed to exploit the consumer under the cover of the law. This is so because the prerequisite element of "freedom" in competition — that the consumer should stand in an equally advantageous position vis-a-vis the producer — are completely lacking under a Capitalist system.

3. The third defect in the Capitalist economic system, as viewed by a Communist economist, is the prevalence in the former of absolute economic freedom. The Communist economist regards such absolute and unfettered freedom as synonymous to chaos, and thus regards the Capitalist system as an anarchist system to a considerable degree. The Capitalist system leaves the individual free to produce whatever he desires and in the manner he desires, both in quality and quantity, without giving any consideration whatsoever to the interest of other producers. This unavoidably leads to a glut in the supply of a particular commodity and a shortage in another. From the lack of balance of equilibrium in the commodity supply position arises disorder which leads to fearful and recurrent economic crises. This is so because of the lack of any element of control or planning in the Capitalist economic system. "Freedom," in a Capitalist economic system, means chiefly the pursuit of the selfish interest of the individual, rather than the interest or welfare of the community as a whole.

The foregoing is an outline of the defects of the Capitalist economic system as viewed by the adherents to the Communist economic system. We will now consider the principles of the Communist economic system.

The Communist economic system is founded on the following conceptions:

1. The complete abolition of private ownership of land and other real property and of capital, and the vesting

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of these in the State, to be administered and exploited on behalf of the community as a whole and for the benefit of the community as a whole. This is called absolute "nationalization".

(2) The distribution of consumer goods and commodities to all the members of the community in accordance with their respective needs and requirements.

(3) Economic planning.

The propounders of the Communist economic system advance the following arguments in its favour: They say that the object of abolishing the conception of private ownership of property is to remove disparity and inequality between the members of the community and to level the various classes of the community so as to end the social class system. They say that this process will result in the uprooting of the causes which give rise to severe economic grievances in the community, where the individuals in one class, by virtue of their command and hold on wealth, exploit the other less fortunate class and cause the latter to nurse a feeling of grievance and hostility against them. The Capitalist economic system has always meant, it is argued, the affluence and prosperity of a small section of the community at the expense of the by far greater majority. The abolition of private ownership, it is said, removes such economic harms and evils as result from the practice of free and unfair competition. Such a kind of competition causes a waste of the productive power and resources of a nation which can otherwise be utilized for the purpose of creating a sufficiency for the community and bringing about true equality amongst its members.

In advocating the principle of the distribution of consumer goods in accordance with the need of the individual, they say that this proposition is both just and necessary. Every human being has certain primary and natural requirements in life which must be provided for, e.g., food, clothing, shelter, medical treatment and education. No one must be deprived of these primary necessities, for he has a sacred right to them.

On the question of economic planning, the supporters of the Communist economic system declare that the planning and control of production to suit and serve the interest and welfare of the community as a whole is one of the sources of pride of the Communist economic system. It is the main pillar guaranteeing the security of the Communist community, and without it the Communist economic and social order does not exist. There could be no Communist economic system if production were not governed and controlled by a well-defined programme, for the absence of such planning in an otherwise Communist régime would give rise to economic crises and problems similar to those experienced under a purely Capitalist system, as already discussed.

3. An analysis of the Socialist economic system

It is worth pointing out, before we embark on a discussion of the Socialist economic system, that the advocates of the idealist Communist economic order, led by the leaders of the Soviet Union to-day, have discovered after prolonged experience that the purely Communist economic system cannot be introduced or established in a community abruptly. A nation must pass through a transitory stage that would ultimately prepare it for accepting Communist economic doctrines. In such a transitory period the system of Communist economic doctrines can be facilitated and the way can gradually be paved for their whole-hearted acceptance. For this reason the Communist advocates have resorted to the introduction of a form of economic system known as the Socialist system, which is based on ideas propounded by Karl Marx in his book, Das Kapital. This Socialist system is an equal mixture of both the Capitalist and Communist economic doctrines.

It is not therefore surprising to find that the leaders of the Soviet Union to-day are constantly changing their plans in an endeavour to find a better and more suitable formula. This attitude proves the existence of defects in the Socialist system, as I shall endeavour to show at a later stage.

The three cardinal principles of Communism have been toned down in the Communist economic system

In the Socialist system, the cardinal principle of ideal Communism—the abolition of private ownership—gives way to a half-measure whereby only the heavy industries, foreign trade, banks, major domestic trading organizations and public utilities are put under State control. Less important industries and minor commercial and trading organizations are left in the hands of private enterprise.

Likewise, the Communist doctrine that consumer goods and commodities should be allotted to the individual in accordance with his needs—on the basis of "from each according to his ability, and to each according to his need"—has been replaced by another principle. The principle now applied, as laid down in the Soviet Constitution of 1936, is "from each according to his ability, to each according to the measure of work he renders; and whoever does no work has no right to eat."

The reason behind the toning down of these two cardinal principles of Communism is not difficult to find. It is that individuals, on being assured of their livelihood, had begun to avoid or escape work. Idleness, by choice, and lack of initiative, prevailed as a result of the lack of incentives to personal gain. In such a state of affairs individuals concocted all kinds of excuses to avoid work, or, if they were to work, sought by devious methods to be allotted lighter and less exacting tasks. This compelled the leaders of Communism to introduce drastic amendments and changes in the original Communist doctrines. They reverted to establishing differences in wages and rewards for work generally in accordance with its quality and quantity, after a time when these leaders had thought that the stage when such a difference in the earnings of the different members of the community were ripe for abolition. The Communist leaders justified this partial deviation from the principles of pure Communist economy by saying that their people were still accustomed to the Capitalist economic order and that for this reason some period of time should elapse before they can finally erase such memories of old times from their minds and be able to absorb novel Communist ideas.

The third cardinal doctrine of the Communist economic system suffered the same fate. Although rigorously planned economy is considered the main pillar of the Communist economic order, the leaders of the Soviet Union were compelled to shelve this doctrine completely for the duration of the Second World War. The reason was that such a programme was found to be very arduous and its exactions far above what its most ardent adherents could fulfil. Such exacting economic programmes have been considered by the Soviet leaders as factors contributing to the decline in the economic well-being of the Soviet Union.

It will thus be clearly seen that none of the cardinal doctrines of the idealist Communist economic system is in application at the present time. On the other hand, the Socialist economic system, which was resorted to as a compromise and a bridge to help towards the transition from the Capitalist to the Communist system, has been of little practical use, although this Socialist system is constantly under review and organization.

Examples of such changes in the provisions of this "transitory" Socialist system is the abandoning of the experiment of governmental farms known as kolkhozy. Millions were spent on the financing of this experiment, which resulted
in abject failure. Similarly, the schemes on which co-operative farming institutes were run have had to be altered.

Although the Socialist economic system is more practical in its outlook than the purely Communist system, and has more appeal to the greater masses of the people since it allows individuals to retain the ownership of small and medium-sized holdings in industry and commerce, yet it has failed to remedy some of the intrinsic economic evils in society. The banks, which exact heavy and unjust dues from their clients in the various monetary transactions and are like a saw that cuts deep in whatever direction it travels, continue to operate. Usury and interest on monetary loans, which were in essence the core of the mischief of the Capitalist economic system and the cause of its ruin, have been retained under the Socialist system. Nationalization of industries does not, by itself, provide the absolute cure, since, as far as the worker is concerned, to work in an industry owned by the Government is neither more attractive nor more profitable than to work in a privately-owned industry — indeed, the latter proposition is to be preferred in many respects to the former.

4. An analysis of the Islamic economic system

It is sad to have to say that the majority of the educated class amongst the Arabs and Muslims are completely ignorant of the main principles of the Islamic economic system, while the higher intellectuals are also ignorant of the value of this economic system and not cognizant of its ability to tackle and provide a solution for the problems of modern society.

The reason for this, in my opinion, is that the professors of the science of economics in the universities of the Arab and Muslim world ignore the existence of the Islamic economic system, and pay no regard to the role which it played in these countries over a period of fourteen centuries.

The traditions of academic learning generally observed by the universities require that the study of the economic conditions of a country should be preceded by a research into the economic conditions prevailing in that country in its early history, and that the material discovered by such research should then serve as the basis on which the study of the whole subject can be made. Such a research into history should then be followed by an examination of the contemporary economic conditions, and with facts derived from both these studies comparisons and deductions can be made and a complete picture formed of the subject at hand. The professors and teachers of economics in the universities of the Arab world do not, however, follow on this pattern. They proceed outright into the realms of the economic systems of the Western world and dwell on their problems. Since these professors confine themselves entirely to the economic systems of the Western world, the greater majority of their students are made to believe that the reason why the Islamic economic system was not touched upon was because it played a very insignificant part in history and because it is unable to meet the complex problems of modern times. It is unfortunate that such a view on the Islamic economic system is thus instilled in the minds of the educated class in the Muslim world who have graduated from universities in the Arab and Muslim countries. It might perhaps be that these professors of economics do in fact hold such adverse views on the quality and capability of the Islamic economic system. With these views I beg to differ, and I hope to show in this article the real qualities and attributes of the Islamic economic system, as they appear to me.

The Islamic economic system subject to moral and ethical doctrines which are non-existent from the European and American economic systems

The Islamic economic system is first and foremost a "Capitalist" system. This means that it rests on the three known economic principles: private interest and gain as a target, competition as a means, and freedom as a prerequisite condition. The Islamic economic system is not, however, based on the European or American Capitalist economic principles, which in no way heed moral or ethical conceptions. The Islamic system obeys fully and unconditionally the dictates of moral and ethical doctrines. The difference between the Islamic and the Capitalist economic systems is thus a cardinal and fundamental one. While one takes cognizance of the ethical element, the other disregards it completely — and there is all the difference in the world between such cognizance and denial.

The difference becomes clear and apparent between a system that pays every consideration to the ethical element and regards it as a primary factor and another that refuses to acknowledge it. The first system — the Islamic system — regards the interest of the community as a factor completely governing its general tendencies. By placing in the forefront the interest of the community as a whole, the economic freedom of the individual is restricted in a manner that can be perceived very clearly. The other economic system — the European-American system — stands as a strikingly individualistic one. If at any time the community as a whole required any benefit, under such a Capitalist system, then such benefit could have been only accidental rather than intentional, as would be the case in the Islamic system. Needless to say, there is a very great difference indeed between an economic advantage accruing accidentally and one accruing as a result of a determined and planned scheme.

Two major aspects of the Islamic economic system

First aspect: the distribution of wealth into small and medium-sized possessions

The advantages which the Islamic economic system seeks to bring to the community as a whole appear clearly in the following two major aspects.

The first aspect is that the Islamic economic system combats the accumulation of wealth and its concentration in the hands of a small minority. Instead, it favours the splitting up of such vast capital into small or medium sized units. The Islamic system requires that such wealth should be utilized as an instrument to serve the interest of the community at large, for God said: "Those who hoard gold and silver and do not expend it in the cause of God you should warn of a grievous torture." The law of inheritance laid down in the Islamic system provides for the splitting up and distribution of wealth in a manner unknown in other legal systems, and it divides the estate of the deceased over a wide range of beneficiaries. Islamic law does not, like English law, permit the devolution of the entire estate of the deceased on a single heir (who is usually the eldest son) to the exclusion of the other issue or dependants of the deceased. Nor does the Islamic system allow the whole of the deceased's estate to pass to an outsider chosen by the deceased testator at random, or even to one of his issue or dependants to the exclusion of the other issue or dependants. Eccentric cases like that of the fabulous owner of the Singer Machine Company, who directed that half her estate (which was valued at nearly £3,000,000) should go to whoever found her will, which resulted in that half of her estate went to a labourer who chanced to find the will in a bottle washed ashore near San Francisco, while the other half went to her lawyer, to the exclusion of her rightful heirs, cannot happen under Islamic law. The Islamic system makes very reasonable and just provisions in this regard and decrees that the estate of the deceased should be divided amongst his next of kin as well as his dependants and closer relations. The testator is allowed to dispose freely by his will of only a third of his estate, and even such a restriction is looked up by the Islamic system as a rather liberal one. The purpose of such restrictions is, according to verse 7 of the chapter al-Hašār (The Banishment): " . . . that there should not be a thing taken by
turns between the rich amongst you," i.e. so that the economic equilibrium in the community should be preserved. The Islamic system considers that the concentration of wealth in the hands of a single individual — be he an heir or a devisee — must necessarily lead to the establishment of a strong and very powerful class that would perpetuate a state of mischief and tyranny: "Man will become a tyrant if he saw himself getting rich."

The Islamic economic system is therefore founded on the principle of protecting and preserving the public interest. It is also founded on the principle of combating, wisely and sanely, the mischievous tyranny of large financial capital.

The Islamic system did not, however, follow the course taken by the Communist system and annul the conception of private ownership completely. Nor did it adopt towards the question of private ownership of property the attitude of the Socialist system, i.e., to revoke the private ownership of the larger property but retain that of the smaller. The Socialists, when nationalizing private property, would thus be vesting the ownership which had rested in the hands of a powerful owner in the hands of a yet more powerful owner, the State, that would manage the affairs of the property through its employees. The Islamic system has found a solution to the problem of the preservation of ownership. The main aim of this solution is the prevention of the concentration of great wealth in the hands of a minority of individuals, so that all wealth may gradually be shared amongst all the members of the community.

The Islamic economic system looks upon great wealth, whether it be concentrated in the hands of individuals or in the hands of the servants of the State, as a very powerful and serious weapon which can easily be abused by those who possess it. Indeed, the Islamic system considers that such a powerful weapon, if it were wielded by the servants of the State, would be even more dangerous than if it were in the hands of private individuals, because the servants of the State can augment it with the political power they possess. For this reason, the Islamic system sought to distribute the wealth of the nation in a manner that would prevent it from becoming a source of mischief in the hands of individuals.

It can thus be perceived that the Islamic economic system has a unique policy which results in the creation of medium and small-sized possessions. This policy is designed mainly for the protection of society from the repressive dictates of large capital and its powerful owners as well as that of the potentially more repressive and tyrannical servants of the State who, by virtue of the fact that they wield political power, can do even greater harm to the weaker members of the community.

Second aspect: the protection of the interest and welfare of the community by prohibiting the lending of money on interest

The second aspect of the Islamic economic system — the protection of the interest and welfare of the community as a paramount purpose — manifests itself in various ways. Chief amongst these is in the prohibition by Islamic law of the lending of money on interest. The Islamic system wages a determined war against all transactions and loans whose main purpose was the extraction of pecuniary interest from the borrower. The Holy Qur'an, the Charter of the Islamic economic system, lays this down as follows: "O you who believe, fear God and discard what you have kept of interest if you be faithful, and if you do not do this, then beware of a war by God and His Prophet, and if you have repented then you can have back your capital, and you will not repress or be repressed."

The purpose of the Islamic economic system in prohibiting the lending of money on interest is that all financial and economic transactions shall be subjected at all times and in every manner to a uniform and just principle which is summed up in the rule "the gain according to the risk". The idea that financial capital should ipso facto enjoy the unique privileges of an assured pecuniary advantage or gain, as in the case of all other economic systems, is alien to the Islamic system. This is so because Islam considers that such a position savours of repression. It seeks to banish such an element of injustice from all transactions, without exception, in conformity with its cardinal principle "ye shall not repress or be repressed."

In Islamic economic system labour is as much of value as capital

Another reason why the lending of money at an interest is prohibited by Islam is that labour is regarded in the Islamic economic system as complementary to capital, and in some cases equal to it. The Islamic system does not consider that capital should enjoy any special or extra advantage over labour, for it considers that labour is of as much economic value as capital. In the cases where labour joins forces with capital in a transaction or enterprise they are both regarded as equal partners and entitled to share equally in the result produced, be that a gain or a loss. However, where the loss in such an enterprise has fallen on the capital, the owner of the capital would not be entitled to be recouped against this loss from his other partner in the transaction (the mudarib), who has only supplied his physical labour or intellectual skill. In such a case it is clear that whatever loss or misfortune befalls the transaction, such a loss would also fall upon the person who has supplied the labour, skill and energy. This principle is illustrated in the provisions of the Mejelle (the Ottoman Civil Law), Article 1347: "In the same way as the right to profit has come sometimes from property or work, so sometimes it arises in consequence of responsibility. Likewise, in a mudarabah (a partnership where one partner finds the capital and the other the labour) the party who supplies the capital, by the property, and the party who supplies the labour, by the labour, becomes entitled to a profit. And when one is the apprentice of a skilled workman, if he makes him do the work, which he has undertaken, for half pay, it is lawful. And as the apprentice is entitled by his work to half the profit, i.e., half the pay taken from the owner of the work, so also by reason of his responsibility and undertaking his master is entitled to the other half." And Article 1482: "Every case of damage or loss of value falls on the owner of the capital. And if a condition has been made with the mudarab (the party who supplies the labour) that it is to be shared jointly between them, no attention is paid to that condition."

In this manner, the Islamic economic system provides a solution for the vexed problem distinguishing the Communist from the Capitalist economic system, namely the question of profit and "surplus value".

Capital, in the Capitalist economic system practised in the Western world, always enjoys the major share of gain in transactions. It is never on an equal basis with labour, and reserves for itself in all cases a fixed and a more assured advantage. This gain by capital, i.e., the interest, is in essence the root of all the mischief in the world to-day in the economic as well as other spheres.

A study of the history of the economic system reveals that there has been no economic change or revolution from which capital has escaped untouched. No trace can be seen in the countries that have come under the influence or rule of the Islamic economic system of any large or bulky ownership of capital by individuals, except perhaps at those times when the canons of Islam were not faithfully enforced by the rulers of the Islamic countries. Such clashes and crises are apparent in Europe and continue to emanate and be forced up by capital.

These two cardinal aspects of the Islamic economic system — the principle of distribution of wealth into small and medium-sized possessions, and the prohibition of the lending of money
on interest — remove from the Islamic economic system the individualistic tendency which is so characteristic of the Capitalist economic system practised in the Western world. The Islamic system can be regarded in this respect as an "individualistic Capitalist" system of a special kind. While it has such good qualities as are found in the Western Capitalist system, it has not the bad ones. This is so because the Islamic system is governed by the dictates of ethics which qualify its individualistic tone and make it subordinate to the welfare of the community as a whole. Such a paramount desire, which underlines the Islamic economic system, is both clear and intentional.

The element of "competition" in Islamic and Capitalistic economic systems

I shall now proceed to a discussion of "competition", which is a feature of both the Islamic and Capitalist systems. The nature and import of the rôle assigned to the conception of competition in both these systems differs in the same way as the two systems differ in their quality of individualistic outlook.

The advocates of the Communist and Socialist economic systems have attacked the conception of competition on various grounds. One of these is that there could be no such thing as true or fair competition in circumstances where the parties involved are not absolutely equal in the "weapons" at their disposal. In order that competition could be fair or free in the true sense of the word, all those involved in it should be equipped with the same defences, powers of resistance, etc. People, however, are not equal either in their ability to promote or resist competition, or in their personal natural gifts or qualities. There is no equilibrium in their economic powers either, nor in their mental or physical powers, nor in the wealth they might have inherited from their predecessors. The measure of these qualities and fortunes varies very greatly between individuals in a community.

When dealing with the question of providing those taking part in competition with weapons of equal effectiveness, we must, of course, avoid the question of equilibrium in bodily or mental powers between individuals. It is beyond the hope of any earthly system to change the course of nature, nor would it be desirable to reduce the powers of those who are blessed with a good measure of bodily or mental strength in order to bring them down to the level of the less fortunate ones under the pretext of creating equality.

But equality in the economic sense between members of society is something that can be achieved, and has in fact been achieved by Islam in its economic system. Both the Capitalist and Socialist economic systems have failed to find such a solution.

The Islamic economic system, in order to ensure freedom and fairness in competition in the battle of life by means of equal facilities and opportunities for it, makes many provisions, chief amongst which are the following:

1. The prohibition of interest on loans. The object of this is that no individual can become rich without work, or at the expense of other individuals;
2. The prohibition of all kinds of gambling. This ensures that no one could become rich by mere accident or luck;
3. The prohibition of the making of a will in favour of an heir. This ensures that the heir, who would in any event be entitled under the general law of inheritance to a share in the deceased's estate, should not also get an additional advantage under the will, and so have a better "weapon" than others in the field of competition;
4. A provision that testamentary wills should be in favour of those who would not otherwise have been entitled to a share in the deceased's estate under the law of inheritance;
5. A provision that the portion of the deceased's estate which may be disposed of by will shall not be more than one-third. This ensures that the whole estate of the testator will not go to a single beneficiary, to the exclusion of the heir or dependants, thus upsetting the conditions of free competition;
6. A larger number of persons are included under the class of "heirs" and allowed a share in the deceased's estate. The purpose of this is that property should come into the hands of a wider number of persons, so that the distinctions between the competitors in life would be minimized; and,
7. A provision that zakat should be applied to the benefit of eight classes of persons enumerated in the Holy Qur'an (vide chapter, "The Immunity"), and recognized as the weakest in society. The object of this is that no person shall be denied a weapon with which he can enter the battle of competition in life. The proportion of this zakat is fixed at 2.5 per cent of the annual value of the individual's possessions that are capable of multiplying or being enhanced, either by themselves or by the aid of an external agent.

In other words, Islam did not leave in the economic field any one class of persons like heirs or beneficiaries, to direct the economic battle on their own. All kinds of other less privileged or fortunate persons, e.g., the poor, the weak, the orphaned, and slaves, who have been enumerated in the chapter of the Qur'an entitled "The Immunity", have been protected and looked after. Nor have those who are heavily in debt been forgotten. In addition to making provision deferring the date of their settlement of these debts until their position eases — "If he be in dire difficulties, then give consideration to easier conditions" — the door has been opened wide for these debtors to resume their economic activity afloat.

This would serve as capital with which they could start a new enterprise and with which they can compete, so that by their skill and hard work they can increase it and win the battle which they had earlier lost, now that the sphere of competition has become open to them under reasonable safeguards. We thus find that the Islamic economic system has sought every possible means to ensure that the weapons at the disposal of competitors in the battle of life are equal in a practical and reasonable manner.

It should be noted that the Islamic economic system, by facilitating competent competition on the lines we have indicated, ensures that there will always be a large class of small Capitalists every time that a very big Muslim Capitalist dies. This process is also assisted by the passage of time, as with every new year the zakat funds are distributed to the needy in such a way that when members of any one of the eight categories are non-existent the members of the other categories take their share.

We now come to the third major principle of the Capitalist economic system, which is "freedom". Economic freedom is an essential condition for the growth of the Capitalist economic system. There is, however, a great difference in the meaning and rôle of "freedom" in the Islamic economic system as contrasted with the Capitalist system of the Western world. While the conception of "freedom" in the Capitalist system of the West means absolute and unrestricted freedom, being based on the doctrine of laissez faire, in the Islamic system it is conditional freedom and subject to two major qualifications: the dictates of ethics and the interest of the community at large.

These differences between the two systems in the conception of freedom are obvious. In the Capitalist system of the West,
the conception of economic freedom has developed and undergone changes over the ages until at present a new conception of it has emerged in the form of "directed economy" — and even this has not been finally or irrevocably settled. The conception of freedom in the Islamic economic system, on the other hand, has, since its initiation, been subject to many limits and restrictions. In the wide regions of the world where the Islamic economic system had ruled in the past, such practices as the deliberate destruction of products and crops by producers in order to maintain the high market price of commodities has never occurred. If such events had happened, the criminal law at the time would have been more than capable of stemming them. A study of the history of the Islamic economic system also shows that this system had combated monopolistic practices and imposed punishment on those who sought to monopolise markets.

It has been proved beyond any doubt that the Muslim Caliphs and the institution of *Hibā* were very vigilant in supervising and controlling the market. The Caliph 'Umar ibn al-Khattab used to frequent the markets of Medina to inspect business activities. There were instances when he ordered the closure of shops because he discovered that their owners were not carrying on their business honestly, and warned these shopkeepers that if they would remain closed until they learned to conduct their business in accordance with the code of economic relations laid down by Islam. In reference books on this topic can be found chapters dealing with "Illicit Transactions", i.e., economic transactions objected to and made punishable by Islam.

**Conclusions**

From this short study of the nature of the Islamic economic system as compared with the Capitalist and Communist economic systems, the following facts emerge:

1. That the Islamic economic system is a "Capitalist individualistic" system of a special character;
2. That the Islamic economic system finds no place among other economic systems. This is because it is of a unique character and founded on principles entirely its own. It is unique because it has worked out a compromise between two apparently contradictory doctrines: the advancement and progress of the world, on the one hand, and the prevention of the emergence of a very wealthy and privileged minority wielding the immense power of capital. The Islamic economic system has achieved this result by virtue of the fact that it rests on principles entirely different from those underlying other economic systems;
3. That the Islamic economic system has combined the best qualities of the Capitalist system, without taking the bad ones. It has done likewise with the Socialist economic system. It is, however, completely alien to the Communist economic system, which rests on purely imaginary grounds and is impractical because it does not take into consideration the qualities and characteristics of human nature. The Islamic system is practical and factual because it recognizes human nature and its failings and makes provision for controlling them.

The Islamic economic system, unlike the Communist economic system, takes cognizance of human nature with two checks on it

The Islamic economic system has been evolved in conformity with the laws of nature and social justice in a practical way. It thus rests entirely on a healthy and solid doctrine — that the instincts and spiritual tendencies of man should be humoured. This is demonstrated in the retention by the Islamic system of the right of private ownership while subjecting that right to two major qualifications — the dictates of ethics and public interest — so as to prevent the rise of a rich and powerful minority who would use capital to the injury of the community.

The Islamic economic system recognized the power which human instincts and qualities have on the ordinary man. It did not choose to clash with these powers as did the Communist system, which came to grief in the process and had to revert to a transitory operation — the Socialist system. Instead, the Islamic system has taken every cognizance of those powerful factors, since to do otherwise would have been not only futile but wrought with danger and likely to retard the progress of mankind.

The Islamic economic system, while adopting the attitude that human nature should be humoured, did not permit that human nature with its many failings should rule wild and unchecked. It made provisions for curbing and controlling this sphere — a thing that was not evolved by the Capitalist system of the West until very recently, when it clashed with the Communist system. Despite the lessons that were forced upon the Capitalist system by its clash with the Communist system, the former has not as yet evolved a healthy conception on which to found this control which could compare with that found in the Islamic system.

The major defect in the Capitalist economic system of the Western world, after it has introduced the conception of direction and control, continues to be that it has retained the position where capital is the master and labour the slave. It does not recognize any equality between these two forces, and thus leaves unsolved the problem of profit and "surplus value", which is the most important economic problem facing the world to-day.

The major defect of the Communist economic system is that it fails to recognize the essential instincts of man and his selfish qualities, e.g., his love for possession and ownership and his desire to rise above his fellows. The system also fails to recognize the existence of basic natural differences between individuals from the point of view of intellect and physical powers. The suggestion by the advocates of this system that they will eventually be able to annihilate these differences by educating everyone and affording him equal opportunities in life so that man will be rid of his characteristic instincts and tendencies and develop others more healthy and uniform, is a ridiculous dream not worthy of discussion.

The incentive to man to work harder and endeavour to improve the lot of the community in the process is related to the question of the scarcity and difficulty of obtaining such commodities and objectives as man desires and would seek to possess. If this situation were changed so that every member of the community had a full share of everything he desired and there was complete equality between the intelligent and the imbecile and the industrious and the lazy, there would cease to be any meaning or purpose in life, except perhaps on the purely animal basis. But mankind, I think, would abhor a return to such primitiveness after climbing so many rungs on the ladder of civilization.

The defect inherent in the Socialist economic system is that it retards the progress of society by giving no opportunity for economic co-operation between individuals for the purpose of initiating major enterprises. The Socialist doctrine of handing major enterprises to the State is not a good one because it does not rest on a sound principle. Individuals, as I have already pointed out, are far more suited than a government for the

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1. Morality control.
running of such enterprises by virtue of the fact that governmental activities are often wrought with delay, lack of interest or initiative and bureaucratic maladministration. Another objection to the Socialist system is that it retains the principle of money-lending on interest, although, however, it reduces the rate of such interest.

**How the Islamic economic system overcomes the selfish desires of men**

Contrasted with all the other economic systems, the Islamic system is seen free and immune of all the economic defects we have mentioned. Islam discovered the soundest principles and proceeded to found its economic system upon them. This system sought to achieve two main purposes. The first was the advancement and progress of society, and the second the prevention of the rise of a very wealthy class that may abuse the powers of capital. How did Islam harmonize these two apparently opposed objectives and maintain the progress of mankind? The compromising of these two objectives is the very problem with which the world is faced at present, and which has for long remained unsolved. It is a problem which Islam faced, and promptly solved.

The solution is as simple as the problem is complicated! It simply lies in a reversion to the laws of nature — a matter that is clearly within the grasp of man.

The laws of nature provide that the tackling of a situation that is both actual and pressing is far better than attempting to alter the facts of such a situation. It is the shortest route towards finding a remedy and is a less costly and hazardous course. On this principle, the Islamic economic system has accepted the principle of hedging the instincts and selfish desires of man, and thus laid down the principle of the economic freedom of the individual. Further, in order to safeguard against the abuse of this freedom — and abuse is inherent in the nature of man — the principle of restriction and control was evolved. Again, in order that this principle of restriction and control should be valid for all times and circumstances, it was subjected to the dictates of ethics and good conscience so that the principle that the interest of the community should be accorded precedence over that of the individual was evolved. Article 58 of the *Mejelle* laid down: "The exercise of control over subjects depends on what is right to be done," i.e., beneficial to the interest of the community. This principle can, when needed, be applied so as to subject the country’s economy to an economic programme or other protective measures. In order to enforce this doctrine of the supremacy of public interest, other safeguards were evolved, e.g., the prohibition of monopolistic practices with regard to the necessities of life, the complete prohibition of usury and the lending of money on interest (which was also made a punishable offence).

**Islam lays down the principle of the equality of labour and capital**

The Islamic economic system also laid down the principle of the equality of value between labour and capital, by recognizing that labour should be accorded equal consideration with capital — in fact that it can itself be regarded as a form of "capital". In the case of a *mudarabah* (a partnership where one party provides the capital needed and the other the labour the Islamic system provided that where the partnership has incurred a loss such a loss should at first be set against the profit, then against the capital, so that if the capital can meet all the loss the partner who provided the labour should go completely free, on the assumption that he had shared in the loss incurred by not having been recompensed for the labour he exerted in the business of the partnership. Article 1345 of the *Mejelle* provided: "Work is constituted by the way in which it is performed. That is to say, that work is valued by its value which is made known. And the work of one person can be more valuable than the work of another..." Article 1428 provides: "In every case of damage or loss of value (in a *mudarabah*) such damage or loss of value falls on the owner of the capital. And if a condition has been made with the party who provides the labour that it is to be shared jointly between them, no attention is paid to that condition." Such an arrangement opens the door wide for economic co-operation between labour and capital on a just and equitable basis that would ensure the progress of the world, since it neither depreciates the position of labour nor unduly elevates that of capital, but accords to both an equally important rôle to play in the economic field. In this way the Islamic system banishes labour unrest and economic crises and settles for ever the problem of the sharing of profits.

On this basis, it would be possible to assign banks a new and different rôle in the economic structure. Instead of their present rôle of money-lenders at a fixed rate of interest they can be made into co-operative organizations with proper control and direction who would share in the fruits of their investments, be they gains or losses, on the principle of "Ye shall not repress or be repressed", from which the doctrine of "The gain according to the loss" is evolved.

On this principle of economic co-operation, the Islamic economic system does not, however, approve the policy of absolute nationalization — which in fact is tantamount to monopoly on the part of the State — except in those extreme cases where the interest of the community clearly and pressingly demands such nationalization. Partial nationalization, on the other hand, is accepted, as it does not suffer from those characteristic bureaucratic defects inherent in absolute nationalization and which are very harmful to the progress of society.

This is the road which Islam has found for encouraging the progress of society on a sound scientific basis, and without sacrificing the right of the workers.

**The safeguards provided by the Islamic economic system against the abuse of the power of wealth**

Let us now consider the manner in which Islam has provided the safeguard against the abuse of the power of wealth by individuals. This has been done by means of legislation aiming at the distribution of wealth and the prevention of the concentration of immense wealth in the hands of individuals. These laws are in keeping with the code of life and harmonize with the instincts and selfish tendencies of human nature. Amongst them is the law of inheritance which aims at distributing the estate of a deceased amongst a wider class of persons. No other law is known to have gone to a similar extent in including a wider class of persons as beneficiaries in a deceased estate. There is also the law of wills which lays down that "no will to an heir" and "no will except in respect of one-third of the estate, and even a third is too much". Amongst these laws is also the law of *zakat* which benefits eight categories of persons including the poor, the weak, the slaves (so that they may redeem their freedom), the homeless and destitute, and those shackled with depts. (The *zakat* fund was restored in order to pay off the liabilities of debtors who have incurred debts in the course of lawful business transactions but were later unable to repay such debts. The purpose of the *zakat* fund was that mutual trust and co-operation between business people should be maintained.

In this manner, concentrated wealth is split up and distributed amongst those who are in need so that they may enter the field of economic activity with the requisite capital. Later on, when these new entrants to the economic field have increased their wealth to great magnitudes, their holding would on their
death be distributed amongst a number of other individuals. And so the cycle goes on, that upon the death of a wealthy Muslim and the coming of a new year a new and wider range of individuals possessing small and medium-sized capitals emerges.

This is the solution which the Islamic economic system offers for the chronic and grave economic problems of our time, which have completely baffled the various economic systems of the Western world. It is a solution based on sound scientific principles that would ensure the progress and prosperity of mankind. There will be no enslavement or subjugation of the hard-working classes nor any crippling labour unrest, and there will also be no economic crises. All this because Islam ensures true justice to all.

A FEW ASPECTS OF THE FAITH OF ISLAM

By S. M. TUFAIL, M.A.

"The task of guiding humanity into all truth was destined to another person. If, on the one hand, all mercy and forgiveness have not proved practicable in human society, cold and crude punishments have not been able to reform the criminals and kill their evil propensities. The law which is given by the Qur'ān provides a golden mean which upholds the law of Mount Sinai and at the same time maintains the spirit of the law of the Mount of Olivettes"

Prince or no prince

A prince acknowledged Islam in the days of the Caliph Umar (d. 644 C.E.), the second successor of the Prophet Muhammad, and came to Medina to pay homage to the Caliph. He entered Medina with all the pomp and show of a royal heritage. An incident occurred during his stay with Muslims which shook his whole personality. Whilst going round the Ka'ba, the sacred house of God at Mecca, another humble pilgrim quite accidentally dropped a piece of his dress over the royal shoulders. This made Jabala, that was the name of the prince, furious. How dare a poor Bedouin touch his garment and in such an insolent manner! In his prince-like arrogance he turned round and without hesitating for a moment struck a blow at him which knocked out the poor man's teeth. The Bedouin went straightway to the Caliph and prayed to him for redress. The Caliph immediately sent for Jabala and, when he came, the Caliph said:

"Why have you so ill-treated a brother Muslim?"

"This man insulted me," replied Jabala, "and were it not for the sanctity of the place, I would have killed him on the spot."

"Listen, Jabala," said the Caliph, "your words now add to the gravity of your offence, and unless you ask for pardon from the injured man I shall have to impose the usual penalty of the law."

Jabala was stunned.

"But you know I am a prince," he said after a moment, "and the other fellow is only a common man."

"Prince or no prince," said the Caliph, "both of you are Muslims and equal in the eyes of the law."

This put Jabala in a dilemma. He was neither willing to ask pardon from the poor Bedouin nor accept the penalty of the law. Then something struck his mind.

"But will you kindly delay the penalty until to-morrow?" he asked.

"Yes," said the Caliph, "if the aggrieved party agrees."

And the Bedouin gave his consent.

Jabala thought it an opportune moment and escaped at night and renounced Islam, Islam which did not recognize any distinction between man and man, between a prince and a slave; Islam which gave as much right to the so-called lower strata of humanity as it gave to kings, princes and priests; Islam which only believed in the fraternization of humanity; Islam to which all mankind was one nation, and for which all peoples of the world had the same origin; Islam to which family, tribal, national or racial superiority was meaningless. This type of Islam did not appeal to Jabala, and it would never appeal to anybody who seeks distinctions among human beings on grounds of wealth, colour or descent. Arabs did believe that they were the only cultured and civilized people in the world. They were simply intoxicated with feelings of national or tribal superiority over all the non-Arab world. They called other people 'ajami, meaning a mute people, or people who could not express themselves well. But the Prophet Muhammad sounded a death-knell to this belief. He openly declared that:

"Neither had an Arab any superiority over a non-Arab nor a non-Arab over an Arab."

And to the headstrong people of his country he commanded:

"Hear and obey, though a Negro whose head is like a raisin is entrusted with authority" (Al-Bukhari, 10 : 54).

In the language of the Holy Qur'ān he declared:

"O mankind, surely We have created you from a male and a female and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you." (49 : 13).

Law of Retribution in Islam is a departure from previous scriptures

The incident which I have just narrated about Jabala points to one more important phase of Islam. Why did not the Caliph Umar punish him for his offence without giving him the choice of asking pardon from the other man? This makes an important departure from the law of punishment of previous scriptures. The law of Moses said:

"And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deuteronomy, 19 : 21 ; Exodus, 21 : 23-24).

This was the Mosaic law of retribution, an effective check against criminality, a sheer necessity to save society from lawlessness and chaos. No order in a society could exist without such penal measures against offenders. Justice and administration make the need of such laws indispensable for the safeguard of human life and property. But then came its abuse. Jesus Christ saw the Israelites, having forgotten the spirit, worshipping the letter of the law of Mount Sinai. Moreover, he wanted to save

1 Text of a lecture delivered at a meeting of the Heretics Club, Oxford University, on the 23rd of January, 1952.
his disciples from being victims of oppression and suppression by their enemies. And in these peculiar circumstances he addressed his disciples, saying:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain" (Matthew, 5 : 38-41).

But this law of mercy and forgiveness was not all truth for all ages. Such modes of action may be good for a short time, under particular conditions. However noble such precepts may be, they cannot form a permanent basis of human civilization and legislation. Even in Christian countries, so far, no law of magistracy has been founded on these noble axioms of extreme love and forgiveness. There are instances when forgiveness ameliorates the crime and reforms a culprit, but, when crime becomes habitual to man, stern measures must be adopted to stem it. But as Jesus said:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John, 16 : 7-13).

The task of guiding humanity into all truth was destined to another person. If, on the one hand, all mercy and forgiveness have not proved practicable in human society, cold and crude punishments have not been able to reform the criminals and kill their evil propensities. The law which is given by the Qur’an provides a golden mean which upholds the law of Mount Sinai and at the same time maintains the spirit of the law of the Mount of Olives:

"And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with God. Surely, He loves not the wrongdoers" (The Qur’an, 42:40).

Evil should be punished, according to the law of the Qur’an, but the punishment should be proportionate thereto. For a trifling fault severe punishment should not be given, and if forgiveness may amend matters, it is recommended.

Belief in Islam is intimately connected with the betterment of mankind

Leaving aside these minor details of change or improvement in the law of Moses or of Jesus, the object of Islamic faith can be described, broadly, as something which is intimately connected with the betterment of mankind. Man’s relation with God in Islam is just another name for man’s relation with man. Islam claims to infuse and revive in the heart of man love and the sense of duty towards his parents, family, friends, neighbours, orphans, widows, fellow-travellers and strangers. If we disbelieve everything which religion teaches us, if we deny all the absolute truths and values, still we are faced with the hard problem of our own existence. We exist in this world whether we wished it or not. We have been living among people since the date of our birth; we have friends, relatives, wives and children; all this happens just naturally. We have our ambitions, jealousies and hatreds, good or bad, but there they are. The point is what our attitude should be towards them. For a Muslim the spring of all moral and religious life is a perfect belief in the beneficence of the Almighty, All-Wise, Guardian over His servants, Shelterer of the orphan, Friend of the bereaved, Consoler of the afflicted, Gracious and Compassionate, Merciful and Forgiving God. Mere belief in a certain doctrine or dogma of religion does not carry any person near salvation in this life or the hereafter.

"Every soul is held in pledge for what it has earned" (The Qur’an, 74 : 38).

"God imposes not on any soul a duty beyond its ability" (Ibid., 2 : 286).

"And they give food, out of love for Him, to the poor and the orphan and the captive. (Saying) We feed you for God’s pleasure only — We desire from you neither reward nor thanks."

"Judge between men justly and follow not desire, lest it lead thee astray from the path of God." (The Qur’an, 38 : 26).

Islam, however, does not teach disowning one’s own relatives and casting away one’s own parents. Worship God alone; be kind to kindred and servants, to orphans and the poor; speak righteousness to men, pray and pay alms. The Holy Qur’an is full of such injunctions:

"And serve God, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour, and the companion in a journey and the wayfarer" (4 : 56).

"And thy Lord has decreed that you serve none but Him and do good to parents. If either of both of them reach old age with thee, say not ‘Fie’ to them, nor chide them, and speak to them a generous word. And lower to them the wings of humility out of mercy and say ‘My Lord, have mercy on them, as they brought me up (when I was helpless)” (17 : 23-24).

The four Gospels are strangely silent about love and respect to parents. There is no mention of the joys and bliss of family life in them, and this ultimately proved destructive to family sentiment and disastrous to European society. It has been aptly said by a Christian scholar that the New Testament is a "Bachelor’s Book". Whatever sanctity was attached to home and family life, even in the Old Testament, is consistently missing in the Gospels.

Women in Islam

Woman in Islam is not considered as the “quintessence of sin”, a "painted ill", "organ of the devil" and "road of iniquity", etc. God’s favours and rewards are meant both for men and for women alike:

"Surely the men who submit, and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember God much and the women who remember — God has prepared for them forgiveness and a mighty reward." (The Qur’an, 33 : 35).

Whether they are married or unmarried, they can be as chaste and pure as ever. Marriage according to Islam is not a defilement of pure life. Women who are married, as Terrillian described it, are the women of the second degree of modesty. "Single life is more angelical and divine" according to the Ecclesiastical Policy (Book V, Sec. 73), but the Prophet Muhammad condemned celibacy in the strongest terms:

"Marriage is half the faith," he declared. "It is my practice, whoever does not follow my practice is not of me."

The Holy Qur’an declares:

"God hath given you wives that ye may put love and tenderness between you."

"For men is the benefit of what they earn and for women is the benefit of what they earn" (4 : 32).
This was revealed 1,400 years before, much before, the passing of the Married Women's Property Act in England.

Other aspects of moral life

The Holy Qur'an touched on other aspects of moral life too:

Abandon the old barbarities, blood-vengeance and child-murder, and be united as one flesh.

"Be of those who enjoin steadfastness and compassion on others" (90: 17).

"Woe to them that make show of piety and refuse help to the needy."

Such were the teachings of the Holy Qur'an to which the people of Arabia and the world listened with great awe. They were revealed at a time when all the old cultures had lost their hold. The weak were oppressed and there was nobody to redress their wrongs. The rights of widows and orphans were trampled upon; women were only regarded as chief slaves of their husbands. If there was any sense of morality, it was tribal and crude.

Within a span of twenty-three years the change occurred through the whole of Arabia. This was the greatest miracle of the Qur'an and the Prophet Muhammad.

And the message of Islam was the greatest shock to the Meccans, who had persecuted the Prophet Muhammad and his followers for a complete thirteen years. But at last the cause of Islam triumphed during the lifetime of the Prophet himself, which makes him the most successful of all the prophets of the world.

Faith of Islam and cultivation of human faculties

Before I end, I should like to emphasize a few more practical aspects of Islamic teachings. The faith of Islam, as I have explained just now, is intimately connected with the betterment of humanity. This can be achieved only by the development of an individual personality, which in Islam is done by cultivating human faculties in the right direction.

The cultivation of human faculties is to make a man all that he is capable of being. But it must be a harmonious blending of various aspects of human nature. Human personality must be developed as a complete whole, and the welfare of a distinct individuality must be in accordance with the welfare of society, with the welfare of mankind.

According to Islam this development is effected under the guidance of Divine law, under the guidance of the Holy Qur'an and the sacred practice of the Prophet Muhammad. Faith in God and good conduct, these are the two springs of Muslim culture.

The Holy Qur'an lays great stress on them.

On Faith, because "much knowledge of things divine escapes us through want of faith". Philosophy may tell us what is evil, but the will to shun it springs from faith.

On good conduct, because faith apart from good conduct is barren.

This moral tone of the Holy Qur'an is the basis of development of the human faculties.

The Holy Qur'an says:

"God loves the righteous, the patient, the just, the doers of good; He hates the treacherous, the extravagant, the proud, the arrogant boaster, the mischief-monger, the transgressor of limits." Again the Muslims are enjoined "To turn aside evil with what is better". They "must not conceal testimony and whoever conceals it is surely sinful" (5: 106).

"And help one another in virtue and piety, and do not help one another in sin and transgression" (5: 2).

"Lo, God enjoins justice and kindness and the giving to kinsfolk, and forbids lewdness and abomination and wickedness" (30: 19).

"Surely God is with those who guard against evil and those who do good (to others)" (91: 121).

Evil and good have their absolute values in Islam. This aspect of Islam is universal in its spirit. Islam is far above the narrow, hide-bound nationalism of the present-day world. If the worldly interests of a nation are at stake, anything may be considered good, however evil it may otherwise be. These nations subordinate morality to the interests of their national struggle. Their theories rest on unlimited power, on force and violence, not on law and order.

One such leader of the modern world was asked by his friend whether he cared for any moral principles. He said: "Who told you, friend, that I had principles or believed in morality?" On another occasion he said: "Get rid of your prejudices, do not worry about rights and wrongs."

What a contrast these utterances make with the sayings and practice of the Prophet Muhammad and his Companions.

"He is not of us," declared the Prophet, "who sides with his tribe in aggression, and he is not of us who calls others to help him in tyranny, and he is not of us who dies while assisting his tribe in injustice."

He is again reported to have said: "Help your Muslim brother when he is doing right and when he is doing wrong."

His Companions were astonished at this. "What! should we help him when he is doing wrong?"

"Yes," was the reply, "especially when he is doing wrong, drag back his hand."

The first successor of the Prophet Muhammad, Abu Bakr, declared:

"My fellow men, I have been elected as your Caliph, but I claim no superiority over you. The strongest among you is the weakest with me, until I get the rights of others from him, if they have been encroached upon in the least, and the weakest among you is the strongest with me until I get all his rights. My brother, I have to obey the law, as you have, and I cannot impose upon you any new law. I need all your advice and all your help. If I act wrongly, lend me your support. If I commit any mistake, correct me."

To a Muslim, religion stands supreme in all spheres of human activity. It is thus that the cultivation of human culture under Islam is beneficial to the whole of mankind.

In Islam art, literature, philosophy, psychology, science, and all branches of learning revolve round one object and serve one purpose — the purpose of fulfillment of the Divine Will. They have no separate value of their own. They must be subservient to the welfare of humanity.

In Muslim society a man or woman of licentious habits is not tolerated. There is no room for sensually exciting activities in Islam. Gambling and alcoholic drinks are strictly prohibited.

Equal opportunities are offered to all to rise to their natural greatness, but not at the expense of others. In the Islamic State everybody must work.

"Surely We have created man to struggle with difficulties" (The Qur'an, 20: 4).

"And exalted is the reward of the labourer" (Ibid, 3: 135).

"Surely, nothing is for man except his labour" (Ibid, 55: 39).

"Never has anyone eaten a better thing than when he eats of the work of his own hands" (al-Bukhari's Collection).
MUSLIMS IN SOUTH AFRICA

THE CAPE MALAYS

By DR. I. D. du PLESSIS

“Malay” and “Mohammedan” have become synonymous in South Africa

To a large extent an article on Muslims in South Africa must deal with the Cape Malays, a group of approximately 30,000 Muslims who are concentrated in the Cape Peninsula, with smaller communities in other parts of the Cape Province and further north. Accurate statistics are hard to get, as Cape Malays are at present classified under “Coloured and Asiatic” for census purposes. This is a state of affairs with which the Malays, who have been closely identified with life at the Cape almost since its inception, are by no means satisfied, and representations have been made to the Government to have them regarded as a separate group for purposes of registration.

The word “Malay” should really be applied only to the descendants of those early slaves introduced by the Dutch East India Company from their Eastern possessions, and to the descendants of political exiles who were sent to the Cape from Batavia, now known as Jakarta, Indonesia.

Many of these exiles were of noble birth. The Karamat erected at Faure in memory of Sech Yusuff is a tribute to one of the outstanding personalities in the history of the Dutch East India Company. Sech Yusuff was a religious teacher of great influence in Java, and the last champion of the independence of Bantam, to whose royal family he was related.

The Karamat at Faure, 25 miles from Cape Town, is not visited by Malays only, but by all Muslims, for at the Cape the terms “Malay” and “Mohammedan” have become almost synonymous, so that by “Cape Malays” is often meant the Muslim section of the community, which is a very mixed one, comprising as it does people of Arab, Ceylonese, Indian, Malay, European and native blood in their veins, to mention only a few of the constituent elements.

The adherence of Malays to Islam has enabled them to maintain their identity

Broadly speaking, this community, which is homogeneous for religious purposes, can be divided into two groups, of which the first has adopted the Afrikaans language as its medium, while the second comprises people who, in addition to using their own languages (e.g., those of British India) are English-speaking.

The first group contains the original Malay element, which was in close touch with the old Dutch colonies; it gradually lost the Malay language and adopted the language, and to a certain extent the ways of living, of their European masters.

It is this section of the Muslim community which has preserved a number of old folk songs, which are still sung by the Malay choirs of Cape Town.

Although the Malay language has been lost as a general medium, it has left its mark on the Malay-Afrikaans used by this group of Muslims. A number of Malay words are still in daily use, but are rapidly disappearing. Arabic is the language of the mosque. The number of Arabic scholars is confined to a few primary schools, and to private teachers. There is no provision made for the teaching of Arabic at any South African university.

The Malay language has given to Afrikaans a number of words, most of which are to be found in the Dutch language of the 17th century, and so cannot be regarded as a direct contribution. About a dozen words seem to have been a direct importation from the East. Most of these refer to Malay dishes, such as bredie, sosatie and bobotie, which are still well known and popular at the Cape.

In spite of isolation and miscegenation the Malay has adhered so strictly to Islam as to remain a sharply defined section of the community. Cape Town sends many pilgrims to Mecca, and a wharf in Table Bay Docks is transformed into a scene of Oriental splendour when the pilgrims arrive or depart.

The Chalifah

An aspect of Malay life which has possibly attracted more attention than any other is the Chalifah, which, while still having a religious significance, is often exploited for show purposes. Many Europeans have attended this strange ceremony, of which the purpose is to symbolise the power of faith in the form of bodily resistance to steel.

With swaying bodies the drummers beat on the rebabnas while songs are intoned in Arabic; incense rises in a swirling mist around the dancers, and when the desired state of religious ecstasy has been reached they slash their arms with swords, keeping time to the music. Men with sharp skewers thrust through their legs, cheeks and shoulders walk among the audience. Hardly any bleeding takes place. Long practice in sword-play no doubt explains a great deal of the performance.

At one period during the 19th century the Chalifah became so popular amongst the Malays that the peace of Cape Town was disturbed almost nightly by the beating of the drums, and measures had to be taken to restrict the number of performances.

The love of Malay Muslims for folk songs

There is another aspect of Malay life which is of interest — the love of these people for the folk songs. For generations the Malays were the chosen servants of the old Dutch colonists, and even after the opening of the Suez Canal, Malay fishermen were in contact with Dutch vessels calling at the Cape.

In this way the folk songs of Holland spread among the Malay community; and while the colonist himself lost these songs in the hinterland as a result, among other things, of isolation on the farms (for the folk song and folk dance go hand in hand, and there was little opportunity for the latter), the numerous Malay choirs in Cape Town carried on the traditional renderings with an enthusiasm for which we should be grateful. Through it a large number of folk songs have been preserved, some, it is true, in a form which is hardly recognizable. But this often serves to make them all the more interesting from the philological point of view. And the main thing is that these songs are alive.

Many of the singers have a hard struggle for existence, but at night when the choirs have assembled they lose themselves in the glamour of songs which have been handed down from father to son for generations. Almost any evening songs accompanied by guitars or the compelling rhythm of the ghommus (Malay drums) can be heard in the Malay quarter of the city.

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These songs fall into two classes: those which were brought over from Holland and those which originated here. Among the former, old favourites such as *Daar ging een paterij langs den kant* and *Ai is one Prinsje nog zo klein* are to be found.

The most important of the indigenous folk songs are the ghomaliyedjies, the Malay picnic songs with simple words and melodies, but sung with a vigorous rhythm which sets the feet a-dancing.

These Malay choirs meet more or less regularly during the year, when the younger members are taught the traditional renderings. They also sing at weddings and picnics; but the climax is reached during carnival time, between Christmas and New Year's Day, when performances are given throughout the night. These choirs must not be confused with the coloured troupes called the coons who parade the city in picturesque costumes at the end of the year, and meet on Greenpoint Common for competitive singing and dancing.

While Malay choirs have occasionally taken part in these competitions, the general procedure is to visit the houses of friends and serenade them at the New Year.

The Malays sing for the sheer joy of song, and their contribution, not only to the music of the Cape, but to the Cape's heritage as a whole, should not be overlooked.

The present condition of the Cape Malays

There was a time when the Malays enjoyed the monopoly of the skilled trades, but to-day they are losing ground in every industrial field. Property owners, without commercial foresight, allowed themselves to be bought out of good business stands. They did not anticipate economic competition for their children, and gave them no educational equipment.

Surveys done by the Department of Social Science of the University of Cape Town have yielded details of overcrowding, and of non-Europeans living below the bread line which should shock the public into a realization of the conditions prevailing in these areas. Of Cape Town's 165,000 non-Europeans, 75,000 live in overcrowded and 48,000 in crowded areas.

![Two typical South African Muslims](image)

Despite the stresses and strains of European culture, they have adhered strictly to Islam so as to remain a sharply defined section in the Union of South Africa.

THE TEXTILE INDUSTRY IN PAKISTAN

*By LATIF AHMED SHERWANI*

Although rich in cotton and wool, Pakistan on its creation had no textile industry

Even though the Pakistan areas produce very large quantities of cotton, wool and jute, the textile industry that Pakistan inherited was next to nothing. With an annual production of about 1.5 million bales (each of 400 lb.) of cotton, to Pakistan's share fell only 16 cotton mills, which had as few as 175,000 spindles and 3,000 looms and could produce only 75,000,000 yards of cloth annually, barely 6.3 per cent of the country's total requirements. The annual production of wool might be put at 28,000,000 lb., but Pakistan started without any woolen mills. Pakistan produces about 75 per cent of the world's jute (7,000,000 bales of 400 lb. each), but all the jute mills of the sub-continent were located on the Indian side of the border.

Cotton weaving

Pakistan imports cotton piece-goods and yarn to the value of nearly 400,000,000 rupees every year. This represents approximately 36 per cent of our total imports. Quite naturally the Government and the people of Pakistan have given top priority to the development of the cotton textile industry. Soon after the establishment of Pakistan, an Industries Conference was convened, on whose recommendation the Government has fixed a target of 2,500,000 spindles to be reached within the next ten years. Of this, 1,000,000 spindles are to be installed by March, 1955. Province-wise the distribution of spindles and looms is as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Spindles</th>
<th>Looms</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Punjab</td>
<td>350,000</td>
<td>6,562</td>
</tr>
<tr>
<td>East Pakistan</td>
<td>500,000</td>
<td>3,750</td>
</tr>
<tr>
<td>Sind and Karachi</td>
<td>200,000</td>
<td>3,750</td>
</tr>
<tr>
<td>Bahawalpur State</td>
<td>75,000</td>
<td>1,406</td>
</tr>
<tr>
<td>North West Frontier</td>
<td>50,000</td>
<td>940</td>
</tr>
<tr>
<td>Khairpur State</td>
<td>25,000</td>
<td>470</td>
</tr>
</tbody>
</table>

For many reasons, Karachi has become the principal centre of the cotton textile industry, as of many other industries, in Pakistan. It is the capital of the Federation. It is a first-class sea port and shipping services connect it with almost all parts of the world. It is connected with all parts of West Pakistan. All the cotton grown in the Punjab, Sind and Bahawalpur comes...
to Karachi before it can be exported to the outside world. Naturally, therefore, the first cotton mill was established in Karachi. It went into production in September, 1949, and has 25,000 spindles and 500 looms. Two other mills, one with 25,200 spindles and the other with 25,000, started functioning in Karachi early last year. The promoters of another giant mill, which will ultimately have 80,000 spindles, have already placed orders for 20,000 spindles. Four other mills, with a total of 55,000 spindles and 1,100 looms, have been planned for the Sind-Karachi area, and these mills are likely to start production in 1952.

Good progress has also been made in establishing new cotton mills in the Punjab. Two mills, one with 25,200 spindles and the other with 25,000, have already gone into production there. A towelling plant, with 5,400 spindles and 110 looms, has started work. Three other mills are in various stages of development. These will have a total spindlage of 60,000.

In East Pakistan, a new cotton mill, with 25,000 spindles and 500 looms, is being established. Two existing mills are being expanded so as to have 10,000 spindles each. The Government of that province is also establishing a new cotton mill, which will have 50,000 spindles, with the help of the International Bank for Reconstruction and Development.

In the Bahawalpur State, one cotton mill, which has 31,800 spindles and 300 looms, has now been in production for some time, while in the Khairpur State, the late Mr. Liaquat Ali Khan laid the foundation stone of a new cotton mill, sponsored by the State Government. This mill will ultimately have 25,000 spindles and 470 looms.

A word may be added about the handloom industry in Pakistan. According to very reliable estimates there are about 500,000 handlooms in the country, which produce nearly 240,000,000 yards of cloth. It is the intention of the Government that 50 per cent of the spindles in the new mills should be left uncovered by looms with a view to providing yarn for the handloom industry.

Silk weaving

There are about 2,000 acres of mulberry land in the Rajshahi district of East Pakistan. Sericulture activities also exist in the Mymensingh and Sylhet districts of this Province. It is estimated that more than 1,000 persons are engaged in silk-breeding and allied occupations. The annual production of raw silk is about 40,000 lb., which represents about 25 per cent of the total requirements of the country. The Government has, however, deferred plans for the development of the silk industry till such time as the Kashmir dispute is settled, as the Jammu and Kashmir State has a history in the development of sericulture and is ideally suited to this industry. Nevertheless, private enterprise is responsible for establishing a silk mill at Karachi.

Jute weaving

The Government of Pakistan had hoped that, as in the cotton industry, private capital would be forthcoming at a satisfactory pace for the development of the jute industry, for which there is obviously a very bright future in Pakistan. Unfortunately this hope has not been fulfilled, chiefly because there is not enough capital in East Pakistan, where alone this industry can be developed. Three small units planned by private enterprise produce hessian cloth and gunny bags. But smaller units are, however, likely to prove uneconomic in this age of mass production. Nor could these units produce enough hessian and bags even for the internal requirements of the country. For these reasons the Government of Pakistan has itself undertaken to establish three jute mills, each with 1,000 looms. The authorized capital of these mills is Rs. 65,000,000, half of which is being provided by a private firm, in whose partnership these mills are being established. Pakistan's first jute mill is about to go into production, the second this year, and the third in 1953.

The future of the textile industry in Pakistan

A very bright future for Pakistan's textile industry is assured. It has all the raw materials that we need. Most of its neighbours, both in the Middle East and South-East Asia, import vast quantities of cotton, woolen and jute manufactures. True, India has very highly-developed cotton and jute textile industries, but it is equally true that India is faced with such difficulties in the procurement of raw materials for these industries that it is never likely to reach its pre-Partition eminent position in the textile industries. Pakistan's only serious competitor is Japan, where the cotton, woolen and rayon industries are developed to such an extent that even Lancashire is terribly afraid of them. But, as compared with Pakistan, even Japan has this disadvantage that she does not produce either cotton or wool for feeding her industries and has to depend upon imports from foreign countries. In any event, Pakistani mills should not find it difficult to market their produce, for there is a very big demand for cloth amongst the teeming millions of Asia. So far as jute manufactures are concerned, the demand is not restricted to Asian countries alone. Every country of the world needs them to bag the agricultural produce.

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Above — Pakistan is moving fast towards industrialization. Some projects for increasing electric power, ship-building, mining, engineering and electrical industries have already passed the blueprint stage. The above picture is that of the sugar-cane crushing machine at the Mardan Sugar Mills, North Western Frontier Province, Pakistan. These mills are the largest of their kind in the world of the East.

Our picture shows the then Governor-General of Pakistan, now Prime Minister, al-Hajj Khwaja Nazimuddin (first from left), inspecting the mills.

Below — One of the many textile mills now being erected in Pakistan. Our picture shows an interior view of the textile mills at Bahawalpur.

This map gives an idea of the various projects which are being undertaken or studied independently, or by means of loans from the International Bank.
Above — The interior of a dredger for the tin-mining industry in Indonesia. The mining of tin-ore, which is exclusively done on the islands of Banka and Billiton, has made rapid progress since the war. With the riches of her soil, which produces rubber, petroleum, copra, tin, tea, palm oil, pepper, tobacco and coffee, Indonesia hopes to contribute her share to the building of a world free from want. The Government of Indonesia is transforming the former colonial economic policy of exploitation into a national one.

Below — A view of a rubber plantation in Indonesia. Rubber, the leading export article of Indonesia, was responsible for more than 40 per cent of the export value of Indonesia in 1930. Indonesia is one of the principal rubber producers of the world. The greater part of the export of rubber is supplied by the smallholders.
IRAQ'S GREAT ECONOMIC PROSPECTS

By G. H. NEVILLE-BAGOT

The effects of oil on Iraq's economy

The application of the vastly increased revenue from the oil industry to the agricultural and industrial development of Iraq is already taking effect.

The Clapp Mission sent by the United Nations pointed out that of all the countries of the Middle East, Iraq had the greatest possibilities of agricultural development, and in no other country in the Middle East was there so vast an area of land suitable for cultivation.

Iraq has a population of not more than 5,500,000, so that by 1955, when the oil revenue, according to estimates, will rise to 59,000,000 dinars (£1 = 1 dinar), the per capita income will rise by 10 dinars. In 1949 the United Nations estimated that the average income per Iraqi as 85 dollars, but Dr. Nasim Pachachi, the permanent head of the Ministry of Economics, stated that many Iraqis were in receipt of an income of only 10 dinars a year, so that if the new revenue from oil was evenly distributed amongst the agricultural and industrial population of Iraq, there was bound to be a vast improvement in the standard of living of the average person, and Iraq, once it has developed new industries, would become a powerful State worthy of its great tradition in Islamic history.

Iraq is benefiting greatly from the Iranian oil dispute. It is very hard to explain why the Iraq Petroleum Company suddenly finds that it can afford to distribute 50 per cent of the profits to the Iraq Government. Iraqis are asking why they have taken so long to do this. The Iraq Royal family and the Premier, Nuri Said Pasha, whose traditional friendship with Britain is well known, could surely have been rewarded earlier by a more favourable agreement; as it is, the Iraqis feel with reason that this new agreement was conceded to them as a result of Iran's struggle, and their gratitude goes to Dr. Mosaddiq, whose courageous struggle forced the oil issue before world opinion and disclosed the vast profits which were being made by the oil-extracting companies. This matter is dealt with in an article published in the French daily, Le Monde. It points out that largely as a result of the exploitation of the new Basra-Zabib oilfields, which were opened by Nuri Said on January 10, 1952, and which are expected to produce 2,000,000 tons of oil in 1952 and 8,000,000 in 1955, the shares of the Compagnie Francaise des Pétroles (which by the San Remo agreement of 24th April, 1920, received 23.75 per cent of the shares in the exploitation companies in Iraq without Iraq's consent) have risen greatly on the French Stock Exchange. This company showed a gross profit of 2,403,000,000 francs in 1950 — a little over £2,403,000; the net profit was 1,027,000,000 francs on a capital of 8,703,000,000 francs, while the company controls the Compagnie Navale des Petroles, which transports the oil, and the refining company, the Compagnie Francaise de Rafinage.

Apart from the oil agreement signed with the Iraq Petroleum Company and its subsidiaries, the Iraqi Minister of Economics, Mr. 'Abdul Majid, signed an agreement with the Khanekein Petroleum Company to take over its refinery, storage tanks, etc. This refinery will be run by the company for the Iraq Government until such a time as there are enough Iraqi technicians to run it.

Iraq has signed a 3,000,000 dinar trade agreement with Germany and a 5,500,000 dinar agreement with Pakistan.

Recently a Purchasing Commission was in Britain which included Mr. 'Abdul Ghani Dalli, who is head of the Industrial Bank. Mr. Dalli, who is a graduate of the London School of Economics, played a great part in Arab student affairs in London, and he and the brilliant director of the Iraqi Ministry of Economics, Dr. Nasim Pachachi (another graduate of the London School of Economics who played a great part in the oil agreement with the Minister of Economics, Mr. 'Abdul Majid), are both progressive and extremely capable.

Muhammad Hadid, another member of the Commission, is director of a very modern and efficient vegetable oils factory. He is also a former Minister of Finance and Vice-President of the National Democratic Party, and is one of the greatest champions of Socialism and trade unionism in Iraq. The Commission visited Dundee and contracted for machinery for the jute industry. It was also interested in setting up a model bakery and dairy farming in Iraq.

British firms have already benefited from the increased oil revenue, and Balfour Beatty, a British firm, have received a £6,000,000 contract for irrigation. The trade between the United Kingdom, the sterling area and Iraq is being greatly stimulated by the increased spending power of the Iraqis. During the 1930's a great deal of unemployment in Europe and America was due to the starvation wages paid in the East, as the African and Asian populations were not able to buy from the West. A fairer distribution of oil and jute and other products of the East can prevent another economic crisis breaking out in the West.

The Fellah, the development of land, and introduction of land reform

The development of the land remains the most important question in Iraq. The total area of Iraq is about 45,000,000 hectares, or over 90,000,000 acres.

In the north only 600,000 hectares out of an estimated possible 4,000,000 are under cultivation. It is estimated that the total irrigated areas can be raised from 3,400,000 hectares to 8,000,000 hectares. Altogether 800,000 hectares are in the process of being irrigated, and 250,000 hectares are to be devoted to dry farming, while pasture land for stock raising is to be developed. 2,500 tractors, 550 combined harvesters and 150 threshers are being purchased. It is hoped ultimately to increase the production of cereals by 100 tons per annum and to convert Iraq into a granary which will export foodstuffs to the densely populated areas of the Middle East, and further help to increase the standard of living of the Iraqi fellahin.

At present the fellahin work on a crop-sharing basis, and some of them receive 40 per cent of the crops in payment. The power of the big landowners is most evident in the south. The Dujajlah land settlement scheme was aimed at starting a progressive settlement of small farmers on 62.5 acre holdings, in spite of opposition from the neighbouring sheiks, who aimed at buying up the settlers' crops early before the harvest at very low prices.

All political parties agree on paper to land reform, but the power of the feudal elements in the Iraq Parliament hampers the action of the Government and the Civil Service. Iraq ministers often say, "We are all Socialists, and we remember our friend, Mr. Bevin." The Dujajlah project needs to be multiplied on a vast scale. Only 20 per cent of the 12,000,000 hectares of cultivable soil are at present exploited, and when irrigation has been introduced on two-thirds of this area, malaria and bilharzia will have to be combated. The technical problems raised by the swiftness of the two great rivers, the Tigris and the Euphrates, provide persistent problems. A great deal of the date
farming in the Shatt al-`Arab district has still to be done by hand, as machinery is not practical. Iraq's dollar needs, which can be paid for by oil and high-grade Hallawi dates, depend at present largely on the enforced co-operation of the British Treasury.

In spite of the heavy weight that lies on the shoulders of a few very capable Iraqis, headway is being made. The departure of 100,000 Jews has opened many branches of commerce to the Muslim population. The future of Iraq appears good. The transition period ahead will decide perhaps the fate of the Middle East. A prosperous Iraq would prove the key-stone joining the Muslim States of the East and North Africa.

The report of the International Bank for Reconstruction and Development

The International Bank for Reconstruction and Development has just issued its report which it drew up specially for the Iraq Government. It advocates the spending of 186,000,000 dinars (1 dinar = £1 sterling) during the period of 1952-57 on a vast project of agricultural and industrial development.

The Bank estimates that Iraq will receive 214,000,000 dinars in oil revenue during these years. Thus it advocates the spending of 186,000,000 of the 214,000,000 dinars on developments which include the increased irrigation of the soil, an intensive drainage of land where the soil contains too much salt, and the development of small-scale farming.

The expansion of the chemical industries is envisaged by the setting up of chemical factories at Kirkuk, where natural gas could be used to produce annually:

- 100,000 tons of elemental sulphur;
- 500,000 tons of ammonium sulphate fertiliser;
- 10,000 tons of carbon black; and,
- 300,000 tons of cement.

The report stresses the need of careful planning and forecasts a tremendous rise in the national income and a shifting about and general redistribution of labour.

If Iraq's industrial and agricultural revolution follows according to plan, and if the income of the workers, peasants and intellectual classes correspondingly increases without allowing prices to outstrip wages, then the future of Iraq is assured. The purchasing power of the people's wages must be the decisive factor in this development, the development of co-operatives, schools, hospitals, and, above all, housing.

This revolution will I hope witness the end of the feudal tribal sheik, the hero of Hollywood, of many so-called Western Democrats; for his activity has been and is the greatest obstacle to Iraq becoming a first-class modern power worthy of the respect of the civilized world.

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THE MUSLIM NAVY DURING THE DAYS OF THE EARLY CALIPHATE

By 'ALY MUHAMMAD FAHMY, Ph.D.

The reasons for Caliph 'Umar's attitude of hatred for the sea

The early Muslims realized that maritime strength was essential to hold and pursue their conquests. As long as Constantintople could send out a fleet, Syria and Egypt could readily be attacked. Mu'awiyah had long felt himself handicapped by the lack of a fleet and had sought permission from the Caliph 'Umar to send his soldiers to conquer the sea. "The isles of the Levant," he is reported as having written, "are close to the Syrian shore; you can almost hear the barking of the dogs and cackling of the hens. Give me leave to attack them." It is said that 'Umar wrote to 'Amr asking him what the sea was like, and that the latter replied: "The sea is like a huge monster upon which innumerable tiny creatures climb; nothing but the sky above and the water beneath; when it is calm the heart is sad, but when it is tempestuous the senses reel. One must trust it little and fear it much. Those who sail it, like worms on a splinter, are now engulfed and now scared to death." On receipt of this account it is related that 'Umar forbade Mu'awiyah to have anything to do with naval battles: "Nay! By Him who sent Muhammad with the truth, I will never let any Muslim venture on it. . . . How can I permit my soldiers to sail upon this unfair and cruel sea! By God, a single Muslim is dearer to me than all the treasures of the Greeks! Do not try to dissuade me now that I have made known my wishes. Remember the fate of al-'Ala, who did not know my decision." It is probable, however, that 'Umar refused to consider naval action not because he shrank from the perils of seafaring but because he realized the inexperience of the Arabs in naval battles compared with the Byzantines and the Persians. It was perhaps because of this that the raid undertaken by al-'Ala was a failure. According to Maqrizi, al-'Ala ibn al-Hadi, Governor of Bahrain, was the first Muslim to conduct a campaign by sea. He aimed at strengthening the power of Islam and hoped to accomplish even more than his rival, Sa'd ibn Abi Waqqas, who had conquered Persia. In 17/638 he crossed the Gulf, and disembarking on the Persian coast with his men without 'Umar's permission, advanced on Istakh (Persepolis). To his dismay he was cut off from the sea, and so harassed by the Persians that he was forced to abandon his ships. The trapped army could not retire to Iraq until the Caliph sent a relief force. However, in 20/641 'Umar sent Alqama ibn Mujazziz with a naval force across the Red Sea to ward off attacks upon the Muslims on the Abyssinian coast. The expedition suffered great privation and the ships were wrecked. As a result of these successive misfortunes, the Caliph seems to have decided not to retrieve the naval disaster but to forbid naval engagements for ever, declaring that God would not censure him for refusing to permit Muslims to embark on such a treacherous element.

In choosing his capitals, 'Umar abandoned Alexandria, which had served in turn Ptolemaic, Roman and Byzantine rulers of Egypt. To the Emperors of Rome and Constantinople, who held the sea routes, the city had obvious advantages as a capital, but to the Muslims, who lacked sea power at this time, it was too exposed to attack from the sea. Thus, when 'Amr planned to make it the seat of his Government, the Caliph is said to have answered: "I do not wish any water to lie between me and the Muslims, either in summer or in winter." Even when some of his men favoured Jiza, it is related that he again disagreed, saying: "How can you allow water to intervene between you and them. Do you not see that you cannot send them help if they are attacked?" 'Amr therefore chose the plain near the fortress of Babylon and began the foundation of the new capital. This expanded rapidly and became one of the principal cities of the Muslim Empire. A somewhat similar correspondence appears to have taken place between the Caliph and Sa'd ibn Abi Waqqas in Persia on the one hand and his Governor in Iraq on the other. The result was the foundation of the two capital cities of Kufa and Basra.

The beginnings of the early Muslim Navy

The peaceful navigation, however, of the Muslims began in 'Umar's period. The Caliph is said to have ordered 'Amr to build ships for the purpose of sending corn and other produce to Medina. "God has opened Egypt to the Muslims. It is a rich land with abundance of food. I wish to provide for the people of al-Hijaz so that they may live well, for God has delivered Egypt into their hands. Therefore you must re-open the canal from the Nile to the sea as it is easier to carry food to Medina and Mecca by this means than by land." When 'Amr hesitated in carrying out the work, 'Umar's answer is said to have been: "To al-'Aasi ibn al-'Aasi (that is, to the disobedient son of the disobedient father) . . . By God you shall do it or I will replace you by another." A Capt is said to have pointed out the line of waterway to 'Amr, and to have received exemption from tribute as a reward. The canal was constructed after a few months of forced labour and was called "Khalij Amir al-Muminin." Before 'Umar's death, twenty ships laden with Egyptian produce unloaded their cargoes in Arabia. The Caliph went to al-Ja'ar, the port of Medina, to welcome the ships upon arrival, and from this time Egypt continued to supply the Hijaz with corn. Muqaddas counted no less than three thousand camel-loads exported every week.

It is related that 'Amr contemplated joining the Red Sea with the Mediterranean by a canal from Lake Timsah, so that the whole isthmus would be cut, as now, by a waterway. But 'Umar disapproved the plan, saying that the Romans would then be able to sail through into the Red Sea and stop the pilgrimages. This story deserves all credence, and the perilous consequences which possibly led the far-sighted 'Umar to forbid the design are now quite intelligible.

Byzantine attempt to retake Alexandria (25 A.H.—645 C.E.)

The Byzantines, who had never forgotten the humiliation inflicted by the loss of Egypt, were eventually stirred to activity. The Emperor Constans II ordered a fleet of about 300 ships to be prepared, with the utmost secrecy, for the recovery of Alexandria. The Byzantine fleet, under the eunuch Manuel, suddenly appeared outside the harbour. Alexandria was once more in Byzantine hands and a base for new attacks on Muslim Egypt. Manuel's army not only held Alexandria but spread over the adjacent country of the Delta unchallenged, plundering the towns and villages. At this time 'Uthman was Caliph, and it seems established that 'Amr was no longer at the head of affairs in Egypt but had been recalled to Alexandria, as his successor, 'Abdallah ibn Sa'd ibn al-Saffah, was unable to cope with a situation as dangerous as any in the history of the conquest. The military genius of 'Amr once more triumphed.
Alexandria was conquered and its once impregnable walls were razed to the ground. A portion of the Byzantine army managed to reach their ships and put out to sea, but the greater part, including the leader Manuel, perished. The desperate attempt of the Byzantines to regain possession of Alexandria failed, and the ancient Egyptian capital remained in Muslim hands.

Mu'awiya, founder of Muslim Navy

In spite of their success in driving out the Byzantines, it seems that the Muslims recognized that, without a fleet, they were powerless against the enemy ships, to which their new provinces were easily accessible. Brought by conquest to the shores of the Mediterranean, they had to face the new maritime problems. As soon as they had conquered the old Phoenician cities and had acquired Egyptian ports, they were quick to realize the vital importance of sea power and started equipping and rapidly expanding their fleet. They saw what an immense advantage a naval force was to their chief adversary, the Byzantine Empire. They recognized the seriousness of the situation very quickly and decided to equip themselves with the same very quickly and decided to equip themselves with the same

The real age of Muslim sea power began with 'Uthman's regime. It was Mu'awiya who first encouraged the Muslims to

remain. The

REFERENCES

8 Ibn 'Abd al-Hakam, p. 91; Ya'qubi, Histories, Leyda, 1883, Vol. II, p. 180; Lane-Poole, History of Egypt, p. 13, thinks 'Umar was far from contemplating permanent colonization as he did not choose Alexandria as the capital; this seems unlikely.
10 Ibn 'Abd al-Hakam, p. 91, Baladhuri, p. 275 et seq.
15 Baladhuri, p. 216; Ya'qubi, Histories, Vol. II, p. 177; Abu Sulib, 172-173; Yaqut, Marv, Vol. II, p. 466; Ibn Dujmaq, Vol. IV, p. 120; Lane-Poole, History of Egypt, p. 20; see supra, p. 31.
18 Baladhuri, p. 221, states that the Greeks in Alexandria appealed to the Emperor; cf. Ibn 'Abd al-Hakam, pp. 176-177.
19 Ibn 'Abd al-Hakam, p. 157, says that the fleet anchored at Alexandria; Ibn Khalidun, 'Ibar, Vol. II, Part II, p. 127, states that the fleet

remained off the coast.

21 Ibn 'Abd al-Hakam, p. 175.
22 For the date of the capture of Alexandria by the Byzantines there is unusual agreement among Muslim writers, who place it at the beginning of 25 A.H.—645 C.E. Baladhuri, p. 221, gives this date with a possible alternative of 24 A.H.—645 C.E.; Ya'qubi, Hist., Vol. II, p. 189, gives the year 25 A.H.—645 C.E.; Maqari, Vol. III, p. 163 gives the same date.
24 Abu Yahya 'Abdallah ibn Sa'd ibn Abi al-Sarh al-A'miri belonged to the clan of 'Amir ibn Lu'ayy of the Quraysh, and was a foster-brother of the Caliph 'Uthman. The judgments of the historians about his character vary greatly; see Tabari, Vol. I, p. 1639; Nawawi, Er. Wüstenfeld, p. 345. He is mentioned as one of the Prophet's scribes (Ibn 'Isa'ari, Vol. I, p. 4) who incurred his hate after the capture of Mecca, but 'Uthman pardoned him for, though with difficulty. He took part in the conquest of Egypt under 'Amr ibn al-Aas. One of 'Umar's last acts had been to diminish the authority of 'Amr by giving the government of Upper Egypt and the Fayyum to Ibn Abi al-Sarh. 'Uthman dismissed 'Amr altogether from the government of Egypt and replaced him with Ibn Abi al-Sarh. It is impossible to fix the exact date, but according to Baladhuri, p. 222, and Ibn Taghri Birdi, Vol. I, p. 83, it was as early as 25 A.H.—645 C.E. After 'Amr had served the Caliph by driving out the Byzantines from the country, he offered the post of Commander-in-Chief, while Ibn Abi al-Sarh was to be retained as financial prefect. 'Amr refused, saying: "My case is that of the man who holds the horns of the cow while the chief milks it"; see Baladhuri, p. 223; Ibn 'Abd al-Hakam, p. 178. Thus immediately after his victory he had to hand back the government to Ibn Abi al-Sarh. It is, however, as the first commander of the Egyptian fleet, that Ibn Abi al-Sarh became famous, for he added considerably to the conquests of Islam.
25 Ibn 'Abd al-Hakam, p. 175; Baladhuri, pp. 221-222.
27 See Lammens, Ma'awi'a, p. 270 and n. 8; Garea, Revue Africaine, 1946, p. 143; Wellhausen, Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen, 1901, p. 418 et seq., gives an excellent account of this development.
31 Baladhuri, p. 153.
The United Nations and the Tunisian and Egyptian Causes

By ABU MUHAMMAD

The sore ulcer in the body of North Africa is the presence of thousands of European settlers (colonists).

The delegates of the National Government of Tunisia spent two months in Paris negotiating with the French Government and trying to get the latter to recognize and fulfill the promise made earlier by M. Schuman, the French Foreign Minister, to the effect that Tunisia would be granted internal autonomy and the affairs of its Government would be gradually handed to a national authority.

While these negotiations dragged on hopelessly, the Tunisian nation showed signs of impatience and frustration. The Tunisian people declared publicly that the attitude of the French Government led them to expect no favourable result from these negotiations. They realized that France was once again determined to disappoint them in their claim for independence and freedom. The noble cause for which the Tunisian nation had fought for a long time and for which it was prepared to struggle endlessly and sacrifice in no small measure appeared to be gravely threatened by the French imperialists. And finally, the French Government rejected the Tunisian claims. The quiet and unrest that prevailed all over Tunisia as a result of the failure of these fruitless negotiations threatened the breaking of a violent storm in the country in which the people of Tunisia would seek to retrieve their national rights by means other than negotiations.

The sore ulcer in the body of Arab North Africa is not so much the presence of the occupation armies, or of the other military forces of the imperialists, as the presence of thousands of European settlers who have usurped many, if not all, of the rights of the indigenous inhabitants. Military occupation, however strong and manifold, is but a passing phase, and its structure is bound to collapse sooner or later. But the European colonists who have settled in North Africa, and who now look upon those countries as their own and regard the native population as nothing more than slaves and lackeys, represent the real problem facing the Arabs of North Africa. These European settlers consider North Africa as the spoils of their armed conquest, and regard everything in these countries as their absolute right, in which they are not disposed to "compromise" to any great measure. They naively see themselves as the possessors and masters of those countries and view any acquiescence or concession they make to the rightful claims of the indigenous majority as something in the nature of a charitable favour to a vanquished people. Had they been less "charitably" disposed they would have annihilated outright those indigenous inhabitants and left themselves free to enjoy the very full the fruits of their victory and conquest!

The colonists, who have settled in North Africa, and who have usurped the very best in those countries and resources, and which have despottically taken over the affairs of government and monopolized all our treasures, are the real barrier standing bitterly and stubbornly between Tunisia and the attainment of our national aims. This great obstacle, which is increasing in magnitude every day, will remain to prevent us from the attainment of our rights, until a decisive clash comes between us and the matter is finally resolved.

The rejection of the Tunisian nationalist claims by the French Government is one of the blackest spots on the annals of imperialism.

The colonists in Tunisia (who are mainly French) rallied together very effectively and made determined efforts in Paris to oppose the carrying out of any reforms in Tunisia. They sought to induce the French Government to refuse to give way to the nationalist claims in the slightest degree. In their view, what the Tunisian nationalists needed was a deterring kick in the teeth. And that is precisely what the French Government tried to do.

The result of the endeavours of the Tunisian ministerial mission to Paris and of the activities of the French settlers in Tunisia was that the French Government acceded to the point of view of the settlers and rejected abjectly the nationalist claims. A reply was sent by the French Government to the Tunisian National Government rejecting, in strong and emphatic terms, all the nationalist claims. This document will go down in history as one of the blackest spots in the annals of imperialism.

The French Government in its reply to the Tunisian Government rejected all the reforms sought by the Tunisian Government, chief amongst which was the demand for the formation of a purely nationalist government in Tunisia and the establishment of a free and democratically elected Tunisian Parliament. The French Government also said that it considered that nothing in the way of "reforms" could be done in Tunisia without the participation and approval of the French settlers, whom the French Government regarded as possessing an important stake in the country. The French Government also said that the "ties" existing between France and Tunisia should be considered of a permanent and perpetual nature, and not merely temporary, and that therefore nothing should be done in Tunisia which could ultimately lead to the severing or abandoning of these "ties" at any time in the future, however remote.

The Tunisians endeavour to take their case to the United Nations

Thus ended the negotiations between the Tunisian nationalists and the French Government. The impact upon the Tunisian people of this severe rebuff by the French Government was painful and far-reaching, even amongst the "moderate" nationalists, who had hoped that a sense of fairness and justice might somehow prevail in Paris on this occasion. The disappointment soon gave way to anger, and the whole Tunisian nation began to think of more practical and effective means to put an end to the outmoded despotism which now openly showed its intention to enlarge rather than decrease its scope. The people of Tunisia now became more than ever determined to launch a decisive campaign in order to retrieve their rights from the arrogant imperialists who had blatantly refused to recognize them.

The Tunisian Opposition Party, the Neo-Destour Party, which had adopted a mild and moderate attitude during the discussion between the Tunisian Government and the French Government, and the National Front, composed of the leaders of other Tunisian parties and influential personalities, joined hands and declared their solidarity in their determination to seek the rights of the people of Tunisia by invoking the assistance.
A group taken at Chantilly, near Paris, France, where some of the delegates of the various Muslim countries to the recent United Nations session at Paris had gone at the invitation of the indomitable Algerian leader, al-Hajj Masalli Hadj, who is not allowed to enter Paris by the French authorities.

In the front row, seated with al-Hajj Masalli Hadj (black lounge suit, centre), are (from left to right) the delegate of Pakistan, His Excellency the Yemeni delegate, Sayyid Hassan Ibrahim, the leader of the Indonesian Delegation, Dr. Nazir Pamanjia, the leader of the Syrian Delegation, His Excellency Faris Khoury Bey, al-Hajj Masalli Hadj, His Excellency the ex-Foreign Minister of Egypt, Dr. Salab al-Dine Pasha, and Colonel Chittari of the Pakistan Delegation.

Among those standing (second row, second from right) is His Excellency 'Abd al-Rahman 'Azam Pasha, Secretary-General of the Arab League.

of the United Nations Organization. They decided to endeavour to bring the Tunisian case before this international body, which had earlier dealt with the Moroccan case, and so expose to the world the aggressive acts and methods perpetrated by the French imperialists. A delegation was chosen, who commanded the support and confidence of the Tunisian nation, and it proceeded to draw up the necessary reports and memoranda setting out the Tunisian case and exposing the mischief and injustice committed against the people of Tunisia by the French imperialists. The delegation was to proceed to Paris to seek to bring the case before the United Nations.

Tunisians reject the claim of the European settlers to political supremacy

Meanwhile, the Tunisian Government took a considerable time after it received the reply of the French Government to its request for reforms, in studying the form of its reply to the French Government. The note which was finally sent to the French Government denied the claim of the European minority in Tunisia to any political supremacy in the country. Such a claim, the note said, was contrary to the terms of the treaties between France and Tunisia, which emphatically recognized the sovereignty of the Bey and his supreme status as the country's ruler. The note also said that the Bey's Government reserved to itself the right to take such action as it saw fit in order to secure the recognition of the rights of Tunisia. This implied that the Tunisian Government was seriously considering the submission of the Tunisian case to the United Nations, so that the Tunisian case would then emerge from the barren field of negotiations to the more fruitful international level.

With France remaining adamant in her rejection of the Tunisian nationalist claims, public opinion in the country began to simmer, and the Tunisian Government found itself faced with two alternatives. It had either to resign and give way to another nationalist Government that would go forward to secure the realization of the country's aspirations, or to try and submit the Tunisian case to the United Nations, despite the many serious technical objections besetting that course. There were signs of wavering and doubt by the Tunisian Government, and this was understandable in view of the fact that the Tunisian Government had had no experience in the realm of international diplomacy and tactics. But the Tunisian Cabinet finally decided to submit the Tunisian case to the United Nations, in the form of a complaint by the national Tunisian Government against the French Government. A memorandum was drawn up authorizing the Minister of Justice, Mr. Muhammad bin Youssef, and the Minister for Social Affairs, Mr. Muhammad Badra, to represent the Tunisian Government before the United Nations. The Bey of Tunisia approved this course of action, although he did not specifically sign the memorandum. The Tunisian Government,
which had the full confidence of the Bey and was recognized as such by the French Government which had earlier negotiated with it, was thus properly authorized to submit the case to the United Nations.

The two Tunisian ministers left for Paris to submit the Tunisian case to the United Nations. Earlier, the new French Resident-General, M. Hauteclouque, called upon the Bey of Tunisia upon his arrival to take over his post. The Bey is reported in this interview to have said to M. Hauteclouque: "You are a fifth Resident-General to come to Tunisia during my reign, and this denotes that your Government still considers the matter as one of personalities. You should inform your Government, in my name and officially, that we do not want merely a change of personalities. What we want is a change of policy..."

The Tunisian Government's Memorandum to the United Nations and the French Government

The Tunisian Government's memorandum to the United Nations was short and couched in mild terms. It accused France of failing to observe the Treaty of 1881, in that it had claimed in its recent reply to the Tunisian Government that the "ties" between the two countries were regarded by France as of a perpetual nature, while Chapter II of the said Treaty expressly laid down that such "ties" would only be of a temporary nature and would lapse as soon as the causes that brought them about ended and the Parties agreed to this. The memorandum also said that France required the participation of the European minority in Tunisia in the government of the country, which meant that the European minority would share the sovereignty in the country, a thing that was contrary to the terms of the 1881 Treaty, which recognized that the sovereignty in Tunisia would be only Tunisian. France was also accused of refusing to allow the setting up of a free and democratic Constitution for Tunisia, despite the fact that the Bey had expressed his desire for such a Constitution in a recent speech from the throne. The memorandum accused France of failing to fulfil her obligations under the treaties with Tunisia and of usurping the affairs of government in the country in a direct manner all through the last seventy years. The memorandum requested the Security Council to settle the dispute between Tunisia and France in a peaceful manner, and to recognize the rights of the Tunisian people to the enjoyment of freedom and liberty in accordance with the United Nations Charter.

The French Government was annoyed by this move on the part of the Tunisian Government and endeavoured to prevent the submission of this memorandum to the Security Council, and it was with great difficulty that the Tunisian delegation finally succeeded in lodging the memorandum with the office of the Security Council. The French Government and Press objected to the entertainment of the complaint by the Security Council on the grounds that Tunisia was not legally entitled to approach the United Nations directly and independently, since it is under French protection and its proper and legal mouthpiece was France. It was also claimed by the French Government that the Prime Minister of Tunisia had no power to represent Tunisia vis-a-vis the Security Council, and that such right was exclusively that of the Bey. All this demonstrated beyond all doubt the grave concern and alarm of the French Government. It sought to prevent the Tunisian case from reaching the Security Council or being discussed by it, by having the memorandum rejected outright on purely technical grounds.

The French Resident-General, M. Hauteclouque, called upon the Bey to warn him of the grave consequences that might ensue if the Tunisian Government were to persist in that attitude. In another interview, the French Resident-General is reported to have said to the Bey in plain and unequivocal terms that the acute crisis which had arisen between France and Tunisia would not cease, nor would Tunisia and the throne of the Bey be saved from the ominous results of that crisis, unless the Bey dismissed the Government of M. Chenik and appointed another Government composed of "wiser and more far-seeing men". The Bey refused to accede to this request and declared that he had every confidence in his Government, which he considered to be sufficiently wise and far-seeing.

A conference which was due to be held by the Neo-Destour Party on January 18 was banned by the French authorities. The leader of the Neo-Destour Party, M. Habib Bourguiba, is not likely to bow down calmly to such action by the French authorities. Tunisia is heading quickly towards revolution, and it is the French Government who will be responsible for all this. Both before the United Nations and before history, France will have to shoulder the blame for what may now befall Tunisia and her people in this avalanche.

The Suez Canal, the Western Powers, and Egypt

The protracted political manoeuvres in the Security Council of the United Nations during the discussion on the dispute between the Western Powers and Egypt with regard to the freedom of shipping through the Suez Canal resulted in the defeat of the Egyptian claim for the right to search and control shipping passing through the Canal.

This is the first time that a just and reasonable cause like the present Egyptian cause has been defeated in the Security Council, nor will it be the last time that the great expansionist Powers and their satellites will stand solidly together to divert the course of international justice.

The verdict of the Security Council in the Suez Canal dispute was based on one of the cardinal principles governing international relations at the present time, viz., the freedom of the seas and of shipping and navigation. This principle, which it is alleged had been guaranteed with regard to the Suez Canal by the terms of the Treaty of 1888, is the one that is now being played against Egypt to undermine her safety and sovereignty. It is also the factor which has so far been the source of existence for the Zionists in Israel, and which has given them a new lease of life after they had sunk into the depths of economic desperation and chaos as a result of the Arab blockade and boycott.

The Security Council's decision requires the Egyptian Government to refrain from inspecting, controlling or in any way interfering with ships passing through the Suez Canal. The decision specifically laid down that this also applied to ships carrying cargo to Israel. This was on the pretext that the truce agreements concluded between Egypt and Israel did not prevent the transportation of cargo destined for Israel through the Suez Canal.

The respect of the Arab States for the decisions of the Security Council

What will be the reaction of the Arabs to this decision? Certainly, the Arabs will not be so rash and foolhardy as to flout openly the decision of this international body, nor will they exhibit their direct disobedience to its injunctions. The Arabs realize that the present international order is founded mainly on the principle of the accord of respect to the United Nations Organization and its several bodies, and that it is in the interests of the nations of the world as a whole that the decisions of that body should command every respect and obedience from the parties concerned, in all circumstances and without exception. The main prerequisite of peace and stability in the world to-day and of the progress and happiness of mankind is the presence of a strong and all-powerful international authority that commands respect and obedience by all the nations of the world, and whose orders would be implemented without fail by those to
whom they are directed. This is also the principle accepted and cherished by the Arab States, including Egypt, and to which they have so far shown every respect and obedience in a practical manner. Indeed, it might be said that the Arab States have been in the unique position of being amongst the very few States who have so far implemented the decisions and requests of the United Nations. For this reason, it is expected that the decision of the United Nations will be readily implemented by Egypt, however injurious to the safety of Egypt and to the interests of the Arab world as a whole such a course may be.

The Security Council must insist on the implementation of its decisions by all States

But there is one great factor that prevents the carrying out of the good intentions of the Arab States in this respect, and which requires that this specific resolution of the Security Council be held in abeyance for a while. It is simply that there are at present a great many resolutions and decisions by the United Nations Assembly and the Security Council touching on the affairs of the Near East, and of Palestine in particular, which have been readily implemented by the Arab States, on the one hand, but abjectly and peremptorily rejected by the Zionists on the other. Since these resolutions, as a whole, dealt with essentially the same problem and were sufficiently proximate and correlated in point of time and subject matter, it has become both essential, reasonable and just that they should be implemented jointly and as a whole, and not separately. It follows therefore that instead of all the decisions being implemented by only one party to the dispute while the other capriciously evades the implementation of whatever decisions it dislikes, all the resolutions in question should be implemented by all the parties concerned at one and the same time. It is grossly unfair that the party disposed towards fair play and to the accord of respect to the United Nations should unhesitatingly enforce the resolutions of the United Nations, even though such course be to its detriment, while the other party to the dispute should consider the same resolutions not worth the paper they are written on. The latter attitude has systematically been followed by Israel, who, with the aid of her powerful and loving patrons and protectors, has made a complete mockery of the United Nations and of the principles of international justice which that august body represents. If the Security Council should take the reasonable stand of insisting upon the totality of its resolutions with regard to the Near East being effectively implemented by the parties concerned at one and the same time, then there is no doubt whatsoever that Egypt and the other Arab States would bow down to this and proceed, as they have done in the past, to accord the present United Nations resolution the respect and submission which it deserves.

Israel's continued disregard for the decisions of the Security Council

Amongst the many resolutions of the Security Council with regard to the Near East is the one which required Israel to rehabilitate the Arab refugees who have been expelled from their homes in Palestine. But more than two years have elapsed with Israel still adamant in her refusal to implement this resolution. Meanwhile, a great part of the 900,000 Arab refugees remain hopelessly and pathetically to rot in pools of poverty, disease and idleness. The Security Council has done next to nothing in trying to get Israel to put this resolution into effect.

Another of the Security Council resolutions is that which decreed the setting up of an international authority in Jerusalem so that the city would cease to be, as it is now, split into two halves, one Arab and the other Zionist. The Arabs, with the exception of Jordan, which is not a member of the United Nations, agreed to this, but Israel, which is a member of the United Nations, rejected it. The result was that the Security Council bowed down to the Israel "No". The Zionists proceeded to move the headquarters of their Government to Jerusalem and to declare it the capital of Israel. And the Security Council did nothing to counter this brazen disregard of its authority.

There are also several resolutions by the General Assembly and the Security Council with regard to the boundaries and frontiers of Israel, the State which it had created and which it admitted to the status of membership of its body. The territorial boundaries specified by the United Nations have been completely flouted and transgressed by Israel. Israel now forcibly holds far more territory than it was allotted by the United Nations, and it has repeatedly mocked the idea of giving up any of the extra territory it has usurped. With the aid of both the Western Powers and of the Soviet Union, both for reasons of their own, Israel has been able to maintain with success and immunity this stand in opposition to the Security Council. And the Security Council remains in a deep slumber over all this.

The Arabs would be willing to implement the various resolutions of the United Nations, if Israel agrees to do the same. Let the Arab refugees be allowed to go back to their homes in Palestine, and let Israel withdraw its forces from such territory as was allotted to the Arabs by the United Nations, and let Israel permit the setting up of an international authority in Jerusalem, and Egypt would without hesitation implement the Security Council's resolution with regard to the freedom of shipping through the Suez Canal.

The perpetuation of the present state of affairs whereby the United Nations' resolutions prove effective only against the same and peace-loving party to the dispute and not against the other, and whereby certain members of the United Nations repeatedly and systematically obey the dictates of the United Nations while others repeatedly and systematically play fast and loose with such dictates, is both unreasonable and unjust. It is also not conducive to peace and to the healthy rule of law in the world.

The Soviet Union and the Suez Canal

There was intense speculation during the Security Council deliberations on the Suez Canal shipping dispute as to the side which the Soviet Union would take in the matter. The Soviet delegate requested the adjournment of the debate for a few days, and the Council had to accept this request when the Soviet delegate threatened to disrupt the whole proceedings by exercising his veto.

The Soviet delegation made vague hints during the adjournment that it might exercise its veto in favour of Egypt, so as to spit the Western Powers and earn the goodwill of the Eastern and Arab States. Such presumptions proved to be without foundation, for on the resumption of the Security Council meeting the Soviet "bombshell" did not explode. The Soviet delegation was content to abstain from voting and did not say a single word to express its views on the issue before the Council.

It is idle to blame the Soviet Union or to reproach it for remaining silent on this issue between the Western Powers and Egypt instead of coming out in support of Egypt. The Soviet Union was never the friend or ally of the Arabs, nor have the Arabs ever been in its camp. In abstaining from voting on the question of the unqualified freedom of international shipping in the Suez Canal, the Soviet Union might have been influenced by various factors. It might be that the Soviet Union had tried to bargain over the exercise of its veto and demanded a high price, which was not paid, for this. It might also be that the Soviet Union found itself under heavy pressure from international Jewry, and finally yielded to it. It might even be that the Soviet Union was not disposed to vote against the very principle which it has advocated vigorously in the past and which it has continuously sought to enforce — the absolute freedom of canals and straits. The Soviet Union has for long sought

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the freedom of shipping in the Bosphorus and the Dardanelles, and it would be illogical, to say the least, if it had recorded a vote in negation of the very principle it is advocating.

Nevertheless, the fact remains that the Soviet Union lost a unique opportunity, which is not likely to come its way again, to earn decisively the goodwill and friendship of the Arab world. Had the Soviet Union come out categorically in support of the Egyptian case, the Arabs would have speedily rallied to the Soviet camp and away from the Western Powers. This can hardly happen in the future.

**Why Turkey cast her vote on the Suez Canal dispute with the Western Powers**

The most noteworthy and remarkable aspect of the Suez Canal dispute in the Security Council was the fact that Turkey voted against Egypt and in favour of the Western and pro-Jewish proposal. This Turkish vote has affirmed what I have already remarked in my comments on the visit to Turkey of 'Azzam Pasha, the Secretary-General of the Arab League (The Islamic Review, September, 1951), that the sole mission of Turkey is to induce the Arab States to join hands with the Western Powers. Turkey, unfortunately, does not pursue a foreign policy of her own — she is meticulously guided by the United States of America. Turkey's fear of her Soviet neighbours has thrown her into the arms of the Americans. For this reason, it is idle to contemplate at the present the possibility of Turkey taking the Arab, or any side other than that favoured by the United States of America. It is possible to understand the causes which drive Turkey to this course, since for the duration of the bitter hostility between the Western and Communist bloc Turkey will remain under constant danger of aggression by the Soviet Union. The aid and support which the United States has been giving to Turkey has been very welcome by her and has given her a new lease of life.

All this demonstrates that the Arabs can hope to get international recognition of their rightful claims only when they have consolidated their ranks and become stronger. When they become strong, they can proceed on the path of progress unhindered by and not concerned with the whims and vagaries of the other nations of the world.

**The Political Parties of the Maghreb on the Situation in Tunisia**

The undersigned representatives of the Maghreb (North African) Organizations, having met at Chantilly, France, on the 28th January, 1952, and after examining the situation in Tunisia:

Considering that the provocative attitude of the French Government with regard to the people of Tunisia, who are fighting for the realization of their national aspirations, is the original cause of the bloody incidents which have provoked the indignation of international opinion;

Considering the régime of terror borne by the Tunisian people — deportation of their leaders, mass arrests, concentration camps, punitive expeditions, and the massacre of defenceless.

Considering the pressures of all kinds made on His Highness the Bey and the Tunisian Government, with the object of sowing division and confusion within the heart of the Tunisian nation;

Considering that the whole of the Arab Maghreb, which bears the yoke of that same imperialism, cannot remain indifferent to these events (the events of May, 1945, and the "plot" of 1950 in Algeria, the attempted deposition of the Sultan of Morocco in 1951);

Bow to those Tunisian patriots who have fallen under the bullets of the French.

Express their entire brotherly solidarity for the Tunisian people in their struggle for independence.

Denounce the acts of repression of the French authorities, and their scorning of the principles of the Universal Charter of Human Rights.

Condemn this purely colonialist inspired policy, which by its very nature is liable to compromise the relations between the peoples of the Maghreb and France.

**THE SUDAN PROBLEM**

The Text of the Note on the Plebiscite Presented by the Sudanese United Delegations in Paris to Members of the United Nations and World Public Opinion

**Introduction**

On December 12, 1951, a common document was issued on the agreed declaration of the Sudanese delegations then in Paris representing the National Struggle Bloc and the Umma Party, conveying their consent to the proposal of holding a free plebiscite for the solution of the Sudan problem and the general principles and conditions on which it should be conducted. Since then the "United National Front" have cabled the United

1 The Sudan, stretching very nearly over 1,000,000 square miles, inhabited by about 10,000,000 people, with an annual budget of £25,000,000 — with a surplus of about £10,000,000 — far more advanced socially, economically, culturally and politically than many other independent countries, is, paradoxically enough, still under foreign yoke.

2 See Annexe 1.
Nations Organization fully supporting the idea of the plebiscite, and its delegation has now joined the previous two delegations in Paris to pursue a combined effort for the United Nations Organization taking up their case.

The three delegations, embracing between them the support of the vast majority of Sudanese opinion of all schools of political thought, hereby fully united in one bloc as the Sudanese United Delegation, now seek the support, help and co-operation of the United Nations Organization and world public opinion in giving effect to this plebiscite, the only peaceful, fair and just solution of their problem. They therefore wish to submit humbly to the kind attention and careful consideration of all, in response to questions from various quarters, a memorandum on the practical steps and measures which they unanimously considered to be the essential fundamental bases under conditions at present prevailing in their country, for the free implementation of a free plebiscite which would safeguard the common interests of all Sudanese alike in the determination of their future without fear of undue pressure or enticement from either of the condominium powers or any other source from without.

Our object in submitting this memorandum is to convince world public opinion, represented in this sphere of free and peace-loving nations of the world, of the practicability, logic and justice of the plebiscite as a safe, peaceful, orderly and constitutional means acceptable to all Sudanese for the solution of their problem by agreement amongst themselves, irrespective of their political views, on the ultimate future of their country, and thereby to assure them that the Sudanese on the whole have reached a stage of maturity to enable them to master their own affairs and are worthy of leading their country on the path of progress and peace and taking her place by the side of the nations who subscribe to the high ideals of the United Nations.

The measures we recommend, stated in the broadest outline, for safeguarding the interests of all Sudanese in the implementation of a free plebiscite, are:

1. The virtual termination of the present régime by the appointment of a commission of the United Nations from neutral member States, acceptable to the Sudanese, to exercise on its behalf the powers and responsibilities of the disputant parties (Britain and Egypt) to the present condominium rule, for implementing and supervising the plebiscite;

2. The guaranteeing of the security and safety of the country by the United Nations until the final settlement of the Sudan's case through the plebiscite is effected; and,

3. The United Nations Commission shall be entrusted with the following specific functions:

(i) The formation of a provisional Sudanese coalition government representative as far as possible of all existing Sudanese political organizations and other sections of public opinion for carrying on the normal administration of the country under the supervision of the United Nations Commission until power is finally transferred to the accredited representatives of the people;

(ii) The creation, in full collaboration with the Provisional Sudanese Government, of the conditions and machinery under which a free expression of the Sudanese people on the future of their country will be possible in the shortest possible time. The creation of these conditions and machinery involve among other things:

(a) The removal of all non-Sudanese armies (British and Egyptian) and non-Sudanese personnel in the Sudan Defence Force;

(b) The removal of all non-Sudanese personnel holding political, police, public security or judicial appointments in particular and any such others in any positions whose presence may be considered likely to prejudice the free choice of the people during the plebiscite; and,

(c) The modification of any existing law and practice affecting personal freedom, freedom of expression, writing and association, or which is likely to influence the free choice of the people in the plebiscite; and,

(iii) To see that the choice of the Sudanese people as decided upon in the most sound practicable way considered appropriate by the United Nations Commission, in full consultation with the Sudanese Government, is translated into practice as soon as possible by the final transfer of power to the freely elected representatives of the people according to a constitution drawn up through the normal democratic practice.

Explanatory Note

Our suggestions on the measures and practical steps for the implementation of the plebiscite, which pivot on two crucial factors, viz.:

1. The virtual termination of the present set-up of the condominium rule; and,

2. The carrying out of a free plebiscite in an entirely free and safe atmosphere to determine the future of the Sudan according to the spontaneous wishes of the majority of its people; are,

1. There is no doubt that the present dispute between the two parties to the condominium rule has completely undermined the very foundation on which the present set-up rested. No less a fact that the Sudanese have never, at no time during its life, recognized the constitution on which it was based nor accepted it as a legitimate or suitable instrument for the rule of their country. In fact, they lost no occasion to condemn it, and have always unanimously agreed, despite their differences over the future, on the demand for its immediate termination. No doubt also that the conflict between the two powers of the condominium originated with the very birth of the agreements on which it was based and are inherent in the substance of the instrument itself. It has always been a cause of great tension between them, to which the real interests of the country were often the prey and the Sudan the scapegoat. This state of affairs continually went from bad to worse until it reached its climax in recent years, and lately broke down completely with the Egyptian abrogation of the 1899 and 1956 agreements and treaty. With the growing political awakening of the people of the Sudan and their consciousness to their national rights and obligations, they became more and more alive to the harm to the immediate interests of their country and the grave dangers to its future stability with which the present situation is fraught. No free Sudanese, nor anyone who professes the slightest concern about the welfare of the Sudan, can acquiesce in its continuance any longer. We, therefore, Sudanese of all political creeds and doctrines, have solemnly pledged ourselves to do all that is humanly possible to put an immediate end to this hated present régime and to be masters in our own house. The mistakes and harm that the present administration has committed, to the detriment of our country — contrary to all fundamental human rights — by deliberately and persistently sowing the seeds and planting the germs of differences and frictions and fostering factions and divisions between the various sections, classes and regions — racial, social, religious, cultural and official — such as

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North against South, Khatmiya against Ansar religious sects, intelligentsia against tribal hierarchy of native administrations (indirect rule), as well as other defective and inefficient policies, have all left a very deep and strong feeling of distrust among all Sudanese in the motives of the present administration, and resulted in a complete loss of faith in the goodwill, honesty and sincerity of the whole régime in the steadfast advancement of the country to real self-government within any reasonable space of time. It is for these reasons that all the Sudanese political parties and various national points of view have welcomed the Egyptian Government's abrogation of the agreements and treaties on which the condominium founded its legal and juristic base, and now all urge in strongly opposing and resisting by all possible means the attempts by the British side to give it any form of legal or moral sanction on which it can rest except its present de facto powers resting on sheer material force. On the other hand, the Egyptian Government's decrees about the Sudan which have been issued as a result of the abrogation of the treaties are not binding on all the Sudanese.

2. The carrying out of a free plebiscite in a completely free atmosphere under the auspices of the United Nations and the essential guarantee and supervision of an impartial and neutral commission of its member States.

All Sudanese of whatever political colour or creed have now unanimously given formal acceptance and support to the principle of a free plebiscite to decide the future of their country as declared by the Egyptian Foreign Minister in the General Assembly of the United Nations and welcomed by the Secretary-General of the United Nations as a reasonable, fair and satisfactory means of settling the Sudan question.

We, the Sudanese United Delegations, representing all political parties and backed by the support of the vast majority of Sudan public opinion, in giving our unqualified consent and strong support to the proposal and demanding its immediate implementation, are fully convinced that despite divergent political views on the ultimate future of the country and its ultimate relations with Egypt and Great Britain, free self-expression on their future can only be decided by agreement amongst its people by orderly, peaceful and constitutional means.

We, however, earnestly believe that a free and unfettered choice by the Sudanese of their political destiny is impossible under the existing administration and under the present conditions which have been purposely and persistently worked for by the administration. The present administration cannot be described, even by its most enthusiastic supporters, as a neutral and impartial agent in the present dispute. By its history, actions and sympathies it is clear, even to the most unobservant eye, that it has been working with all its influence and authority towards prolonging its domain over the destiny of the country as long as possible and finally bringing about such a settlement as will realize their own ends, which is violently opposed and which will be resisted to the last man. The persistence of the present administration in its policies and course could only prejudice the issue and prejudice the chances of a peaceful and bloodless settlement. The present situation is aggravated even more by the abrogation of the 1899 and 1936 treaties by the Royal Egyptian Government, and the denial of that abrogation by Great Britain. Whatever view the honourable members of the United Nations take over the action of the Egyptian Government, there is no escaping the fact that it leaves the Sudan in a peculiar position. It leaves the present Governor-General with even more de facto dictatorial powers. These powers are, however, without any moral, legal or juristic basis; they turn the Sudan into a virtual dependency of the United Kingdom, whose unilateral action could for ever be challenged as having been done under pressure and implicate us with the Anglo-Egyptian dispute, to the grave prejudice of our future friendly relations with Egypt and Great Britain herself. Under the circumstances we can see no alternative to the course of action we have outlined above. It is the considered view of the Sudanese United Delegations that it is the only realistic and practical course to follow if a peaceful and orderly settlement is to be achieved, a settlement which should be recognized by all nations, including Egypt and Great Britain, as fair and just.

Conclusion and Appeal

We wish to take leave to present our case to the free conscience of all peace- and freedom-loving nations of the world, and earnestly appeal to you, honourable members of this world organization of justice, peace, security and freedom, to take up our case and sponsor its peaceful settlement in conformity with the principles of justice and fundamental human rights which this great association of free nations has set for itself and for the whole world and set itself up for realizing. We do so in the full belief that this assembly of nations by its Charter and its spirit is vitally interested in the future of a nation fighting for its recognition as an equal in the family of peace-loving nations.

We do so in the full hope that the Assembly of the United Nations would not listen to the condominium powers without listening to the genuine voice of the Sudanese, whose future and prosperity are at stake.

We deprecate in the strongest possible terms the tendency to consider the Sudan problem as nothing more than a bargaining counter in the Anglo-Egyptian dispute. We equally regret that apparently a certain amount of world public opinion has drifted into the passive acceptance of this situation. We still have very great hopes that the Assembly will look at it as the problem involving the freedom, prosperity and welfare of ten million people who look forward to taking their place by the side of the nations who subscribe to the high ideals of the United Nations.

We therefore beseech you all to give every possible help in bringing our case before the Assembly and urging it to take positive and immediate steps to solve our problem and end the tension under which we are forced to live.

In conclusion, the United Sudanese Delegations now in Paris, mindful of the interests of the country and the world at large, and aware of the special circumstances which obtain in our country, will pursue this peaceful course as long as it offers hope of an immediate settlement of the Sudan problem along the lines acceptable to the Sudanese. We have all solemnly pledged ourselves to its cause and to realize its national aspirations by all possible means, but we hope that the Sudanese will have no reason to resort, most reluctantly, to less orderly methods entailing misery and bloodshed for its realization.

Signed by the United Sudanese Delegations:

Ashiqqa Party:
1. Khdir Omar.
2. Ibrahim al-Mufit.

Unity of the Nile Valley Party:
Ali al-Birair.

Umma Party:
1. Yacoub Osman.
2. Ameen al-Tom.

United National Front:
1. Dardiri Muhammad Osman.

3 Muhammad Saleh al-Dine Pasha.

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The Sudan people, upon whom foreign rule has been imposed by fire and sword for over half a century, is a people of ancient civilization and great traditions well known in history. The Sudan is a country of approximately 1,000,000 square miles, inhabited by about 10,000,000 people. It has economic potentialities which ensure for it progress and the attainment of a high international standard.

This people, whose unity was torn asunder by the existing British administration, which had been set up against their will, saw in the creation of the United Nations a glimpse of hope. Unionist parties as well as Independent parties have unanimously agreed to accept the plebiscite which was announced from the rostrum of the General Assembly on the 16th November, 1951, by His Excellency Dr. Muhammad Salih al-Dine Pasha, the Egyptian Foreign Minister, and was welcomed by His Excellency Mr. Trygve Lie, Secretary-General to the United Nations. This plebiscite retains for the Sudan its complete sovereignty and enables it to determine its future by a fair and democratic means. All Sudanese parties, therefore, claim the following:
(1) Freedom, emancipation from imperialism, and the immediate termination of the present régime;
(2) The immediate carrying out of the plebiscite;
(3) The evacuation of British and Egyptian forces and civil officials before carrying out the plebiscite;
(4) The two essential issues on which the plebiscite is to be made are:
   either (a) Complete independence;
   or (b) Union with Egypt;
(5) The plebiscite to be carried out under the supervision of the United Nations by a completely neutral commission composed of representatives of member States.
   Khidr 'Omar.
   Yacoub Osman.
   Zein al-Abidin Hussein Sherif.
   'Ali al-Benair.
   Ibrahim al-Mufti.
   Ameen al-Tom.

MUSLIM SCHOLARSHIP IN SANSKRIT

By 'ALI AKBAR

"Go in search of knowledge, even as far as China" — Muhammad

India and pre-Islamic Arabia had close trade relations with each other.

While there is ample evidence in history of Muslim patronage of Sanskrit learning, very little has so far come to light to show clearly how far the Muslims (rulers and scholars) mastered it and contributed to its propagation. In this article an attempt has been made to present in a nutshell a systematic study of Muslim scholarship in Sanskrit and Muslim appreciation of Hindu culture and civilization.

Even before the rise of Islam the Arabs were not unfamiliar with India, or al-Hind as they called it. Pre-Islamic Arabic poems abound with unmistakable references to the Indian sword, which the Arabs highly appreciated. It has been proved that the Arabs had close trade relations with India and, in fact, some of the Arab merchants had settled on the western coast, to which they gave the name Malabar. With the appearance of the Prophet Muhammad in 571 C.E., Arabia saw the dawn of a new era and, inspired by a new zeal for the pursuit of knowledge and learning, the Arabs set out for the different parts of the world. In India they found a rich store of Sanskrit lore which they began to acquire, and some scholars have proved that Indian medicine was the first branch of knowledge to attract the attention of the Arabs. Though, unfortunately, very few of the works of the early Caliphate exist, still it is recorded that during that period several works on astrology, music, theology, agriculture and mineralogy were translated from Sanskrit. That a translator must have command over both languages is only too evident. What is to be noted, however, is that all these had been achieved by the time the Muslims had entered India as conquerors under Muhammad ibn Qasim in 712 C.E.

The Muslim scholars of the Abbasid period study Sanskrit to understand the wisdom of the East.

However, in 750 C.E., about 40 years after the conquest of Sindh, came the downfall of the Umayyad Caliphate at Damascus (661-750 C.E.) and the Abbasid Caliphate at Baghdad (750-1258 C.E.) was established. Baghdad, the famous city of

The Arabian Nights, became the foremost centre of learning, the next being Cordova in Spain, whence the glories of Islam radiated far into the West and the East. Sanskrit, being the language in which most of the wisdom of the East was couched, caused the Muslims to devote greater and greater attention to its study. By that time the Muslims had already established a kingdom in Sindh, and thus India was in close touch with Baghdad — the capital of the Islamic empire. The Caliphs at Baghdad were great patrons of the arts and sciences. About 775 C.E. an Indian traveller presented to the then Caliph, al-Mansur (753-774 C.E.), at Baghdad, obviously to win his favour, two treatises on astronomy in Sanskrit, namely Brahma Siddhanta and Khandakadbodha, of Brahma Gupta. Some scholars are of the opinion that the two treatises were translated into Arabic by Muhammad Ibn Ibrahim al-Fazari by order of the Caliph, and it was under the influence of the first treatise (Al. al-Sindhim) that the scientific study of astronomy began in Islam. It is said that this work probably is also the basis of the famous astronomical table of Muhammad Ibn Musa al-Khawrizmi, the great astronomer and mathematician. But other scholars hold that the Brahma Siddhanta itself was translated into Arabic by al-Khawrizmi by order of the Caliph al-Mamun (813-832 C.E.). Further, Kalilah wa-Dimna, which is considered to be the oldest work of Arabic prose, was translated into Arabic from Pahlavi (old Persian) by a Zoroastrian convert to Islam named 'Abdullah ibn Maqaffah during the reign of Caliph Haroon (786-809 C.E.). But the original work was in Sanskrit (viz., The Fables of Bidpai), which was taken to Persia and translated into Pahlavi by the physician Burzoe during the reign of the famous King Anushirwan (531-578 C.E.). The Arabic translation became more celebrated because the Pahlavi, along with the Sanskrit original, was lost. The fame of Kalilah wa-Dimna can be judged from the fact that it was later translated from Arabic into some forty languages, including, besides European languages, Hebrew, Turkish, Ethiopic, Icelandic and Malay. An adaptation of the work was also made under the title of Ayat Danish. Anwar Subayli is another translation by
Maulana Husaini Wa'iz al-Kashifi. In an expanded form it can still be seen in Panchatantra. In the familiar tale of Sindbad we have another case of an Arabic original rendered from a Pahlavi translation of a Sanskrit text. The Arabian historian Mas'udi, who died in 956 C.E. expressly ascribes to the Kitab al-Sindbad an Indian origin. This work corresponds with the Persian Sindbad Namâ, the Syriac Sindbad, the Arabic Seven Waziri, which is found in the manuscripts of The Arabian Nights, the Hebrew Sandanar, the Greek Syntipat, and a mass of European tales. Thus, in fact, all these by themselves speak of the deep interest of Muslims in the propagation of the same.

Bait al-Hikma (The House of Wisdom) of Caliph Mamun translated many Sanskrit works into Arabic and Persian

In the Bait al-Hikma of the Caliph al-Mamun (813-832 C.E.), the beat idea of learning in Islam, at Baghdad several works on the various branches of the arts and sciences were translated into Arabic and Persian and later on passed into Europe. The contribution of the Caliph Mamun to the propagation of Sanskrit learning is far greater than that of any other Caliph. Subsequently, under Sultan Mahmud of Gazna (978-1030 C.E.), Muslims scholars entered India, the storehouse of Sanskrit learning — and began to study and contribute to the propagation of Sanskrit learning. If we turn over the pages of the history of India alone it will be quite evident that even when the Muslims were hardly established in India they addressed themselves to the study of the various branches of the indigenous lore. Muslim scholars, noted as they were for their zeal and scholarship, were well versed in Sanskrit. The name, for example, of a Muslim scholar of Sanskrit named Abu Raihan al-Biruni (973-1048 C.E.), who came out to India with Sultan Mahmud of Gazna, still stands out unparalleled in the domain of Indology. There is no denying the fact that al-Biruni picked up the Sanskrit language and mastered it with such diligence that within a remarkably short time he translated with great fidelity voluminous Sanskrit books into Arabic and Persian, and Arabic and Persian books into Sanskrit. It is also to be noted that he succeeded wonderfully in his attempt to translate certain Arabic and Persian words and sentences literally into Sanskrit. To give examples, he translated the Islamic Kalima into Sanskrit as Avyajaka Ekaam Muhammad Aavatara. Among the numerous books that he wrote, his book on India, briefly known as Tarikh al-Hind, is unique, and is still a mine of information about Hindu culture and civilization. He studied the manners, customs and institutions of the Hindus and has left a vivid and sympathetic account of them in his Tarikh al-Hind, which throws much light upon the conditions of those times. But then surely al-Biruni was not the only master in the field. It is said that Muhammad Ibn Israil al-Tanuki also came to India on a similar mission and studied Indian astronomy.

The Khilji dynasty of India's share in Muslim scholarship in Sanskrit

The Khilji dynasty (1266-1290 C.E.) and the Khilji dynasty (1290-1320 C.E.) had come and gone, leaving the Muslim rule in India firmly established and followed by the Tughlaq dynasty (1320-1412 C.E.). It is interesting to note that even a Sultan like Muhammad Tughlaq (1325-1351 C.E.), besides being a great patron of Sanskrit learning, was himself a scholar and a poet of some repute in Sanskrit. Al-Biruni15 and Ibn Batuta both describe how, compelled by the severity of famine, Sultan Muhammad Tughlaq with some of his troops and people moved to a camp on the banks of the Ganges, not far from Kanauj. Here a temporary town arose which the Sultan named Sargadawara (the Gate of Paradise). Sargadawara being a Sanskrit word, it is significant, as it shows how the Sultan was interested in Sanskrit culture. It has been mentioned that 38 Sanskrit bardic verses celebrating the success of the Sultan's Gujarat expedition (1347 C.E.), which he himself is believed to have composed, have come down to us. In fact, the famous Hindi poet, Jaimarbarsoor, in some of his extant poems, admires and extols the Sultan's knowledge and scholarship in Sanskrit. It is well known that when Firozshah Tughlaq (1351-1388 C.E.), the illustrious ruler of the dynasty, during his Nagarkot campaign (1360 C.E.), came across a vast collection of Sanskrit books, he ordered that the book on philosophy, divination and omens be translated into Persian. 'Azizuddin Khalid Khani carried the order into execution, and the collection of his works was entitled Dalal-e-Firoz Shah. Soon afterwards he translated another book of biology from Sanskrit into Persian. In the preface of another book on veterinary science, which was also translated from Sanskrit into Persian, the translator wrote: 'This book has been translated by the order of Ghiyasuddin Muhammad Shah Khilji in 783 A.H. (1381 C.E.).' Prior to this, at Baghdad, another book on the same subject had been translated and named Kitab al-Betna. The author of Majmud al-Tawarikh writes that he saw a Persian translation of the ancient philosophy of the Hindus which was done by Abul Hassan 'Ali Ibn Muhammad al-Jali in 417 A.H. by the order of some Dailamite noble. By the beginning of the 14th century there already were extant a rude Persian version of Cakasapti which displeased the refined taste of Nachshabi, a contemporary of Hafiz and Sa'di, who in 1329 C.E. produced the Tuti Namab, which a hundred years later was rendered into Turkish, and the 18th century evoked a fresh version by Qazvini. Thus it is quite evident that the Muslim Suzlans of India, in spite of the sweeping changes in the political atmosphere of the country and the rise and fall of the different dynasties, never betrayed the cause of Sanskrit learning.

The Muslim rulers of Southern and Eastern India and their share in scholarships in Sanskrit

Further, Timur Lang's (Tamerlane) invasion of India in 1598 C.E. dealt a severe blow to the then ruling dynasty of Delhi, viz., the Tughlaq, and with it finally in 1412 C.E. the Delhi Sultanate, after a glorious period of two centuries, broke into pieces. Out of the debris of the Delhi Sultanate were welded up a number of petty States such as those at Malwa (1405-1531 C.E.), Gujarat (1403-1572 C.E.), Bengal (1493-1536 C.E.), Jaunpur (1400-1480 C.E.) and Khajuraho (1388-1601 C.E.). In the South, too, two independent kingdoms, the Bahmani kingdom (1347-1518 C.E.) and the kingdom of Vijayanagar (1540-1655 C.E.) came into existence. Of these independent States that lay sprinkled over the India of the 15th century, Bengal contributed most substantially to the cause of indigenous learning. The establishment of the power of the Husani dynasty (1493-1536 C.E.) opened a new era in the history of Bengal. The first ruler of the dynasty, Alauddin Husain Shah (1493-1519 C.E.), who was a man of ability and a great patron of art and architecture, commissioned Madalur Basi, the author of Sri Krishna Bijoy, to translate Bhusugvati Purana. The first Bengali rendering of the Mahabharata was ordered by Nusrat Shah (1282-1325 C.E.), whom the great poet Vidyapati immortalised by dedicating him one of his songs.21 The love for arts and sciences was not confined to the Suzlans. It is on record that Kavindra Primaswara had translated up to the Stripavan of the Mahabharata at the order of Paragal Khan, the general of Husain Shah. Paragal was so interested in Sanskrit that every evening he and his courtiers assembled at the palace at Pragal in Firi (Dist. Noakhali, E. Pakistan) and listened to Kavindra reciting his translation of the Mahabharata.22 His son,
Churil Khan, also encouraged Sri Karmanand to carry out a similar work. Later on when he became the Governor of Chittagong (Islamabad) he had the Asvamedha Parvan of the Mahabharata translated by Sri Karmanand. It is to be noted that it was during the Muslim rule in Bengal that the two branches of Sanskrit, Navya Smriti and Navya Navya, came into existence. Husain Shah was also the founder of a new religious cult, namely, that of Satya Pir, which aimed at uniting the Hindus and the Muslims. The word Satya Pir is a compound of Satya, a Sanskrit word meaning truth and Pir, which is a Persian word meaning religious preceptor. It was the name of the deity which members of both the communities alike worshipped. There are still in Bengali literature several poems composed in honour of this deity. In the 14th and 15th centuries there was much religious stir in Bengal. Ibn Batuta, the Moor who travelled in Bengal in the 14th century, speaks of 150 Hijrat of Fakirs in Bengal in Fakhruddin’s time. It was during this period that the impact of Hinduism and Islam set in motion the new forces which tended to bring the Hindus and Muslims closer and ultimately gave a new colour to the Hindu religion. The cult of Vaishnavism made great progress in Bengal, and when Sri Chaitanya appeared on the scene it prospered wonderfully.

He preached the Bhakti doctrine of personal devotion, and by his inspiring personality electrified the souls of his disciples and admirers. Krishna’s name was chanted all over Bengal, and the numerous men and women who responded to the master’s call ignored all social distinctions and became united by the bond of love. The new forces tended to bring about a rapprochement between the Hindus and Muslims. In the meantime, in the north of the country, a movement followed the disintegration of the Tughlaq dynasty, the waning prestige of the Delhi Sultanate was temporarily restored under the Lodi dynasty (1448-1526 C.E.) which came into prominence. It was during the reign of its second ruler, Sikandar Lodi (1488-1518 C.E.), who was a profound scholar and a great patron of learning, that the Argar-maha Bedak (The Science of Medicine and Treatment of Diseases) was translated from Sanskrit into Persian and entitled Tibb-e-Sikandari. But a certain scholar holds that Tibb-e-Sikandari was an original work produced by the then famous physicians putting their heads together. It is to be noted that though the 15th century was marked by transitional upheavals in India and the empire had broken up, still the Muslims of the period did not in the least lessen their interest in Sanskrit learning and culture, and they passed on the torch of learning and research which they had carried so long to their Muslim successors.

The share of the Moghal dynasty of India in Sanskrit scholarship

The Battle of Panipat in 1526 C.E. was a turning point in the history of India. It witnessed the close of the golden chapter of the Delhi Sultanate, and Zahiruddin Muhammad Babar (1526-1530 C.E.) witnessed a new one by laying the foundation of the Moghal dynasty (1526-1807 C.E.), which played a significant rôle for about two centuries. Though Babur, who was himself a profound scholar and poet, did not long survive his Indian conquest, he had in the course of his brief rule in India acquired great faith in Hindu astronomy. His grandson, Akbar, the Great Mogul (1556-1605 C.E.), is as it only known, extended lavish patronage to the various branches of the arts and sciences, and the all-round peace and prosperity achieved during his reign finds no parallel in the history of India.

In 1585 C.E. the emperor Akbar ordered Mulla ‘Abd al-Qadir, the author of Tarikh-e-Badayuni, to translate Valmiki’s Ramayana into Persian, which he completed in 1589 C.E. Badayuni writes that ‘Abd al-Qadir and a converted Muslim of the South were jointly commissioned to translate Atharva Veda. But finding himself unequal to the task, ‘Abd al-Qadir pleaded inability, and Akbar entrusted it to Haji Ibrahim Sarhindi. ‘Abd al-Qadir was then ordered by Akbar to translate Sinhasena Batisii and it was entitled Khirad Afza Nama. In 1582 C.E. Akbar ordered Naqib Khan to translate Mahabharata into Persian in collaboration with ‘Abd al-Qadir, and he personally explained to them night after night what procedure was to be followed. When they had translated the two Parnas, Mulla Shir and Haji Thaneswari also joined in the collaboration. This was not a literal translation but really a condensed version of the great epic, and was known as Razm Nama. Much later, i.e., in the 19th century, the Mahabharata, Ramayana and Kalidas’s Shakuntala, Meghduta and Vrikrama Urvashi were translated into Urdu. The model of Laila-Majnun was followed in the Persian version of the famous story of Nala and Dammati under the title of Nal-o-Dama. While a Persian version of Hari Vamsa was made by Nasrullah Mustafa, Maulana Shah Muhammad Shahabadi translated the history of Kashmir from Sanskrit under the title of Ranza-e-Tahirin.

This history of Kashmir must not be confused with Bajtaranjini of Kalhana, which was translated by Maulana Imamuddin during the reign of the great Sultan Zain al-Abedin of Kashmir (1420-1470 C.E.). Muhammad Khan Gujarati translated the astronomical work Tajuk of Nilakanto and an arithmetical work, Lilawati, of Bhaskara, was translated by Akbar’s poet-laureate, Faizi, who is erroneously given the palm for being the first among the Muslims to study Sanskrit. The Krishna Jothi, Ganga Dwara and Mabasa Mahananda were translated under the general supervision of Abu Farazal, the author of Akbar Nama and Aini-e-Akbari. The first Persian-Sanskrit dictionary, Prasuraka, also appeared during the time of Akbar. Besides, a Sanskrit poet named Govinda Bhatta was so closely associated with Akbar that he was popularly known as Akbarya Kalidasa. While Bhanukaka was the court-poet of Sher Shah (1535-1545 C.E.), another Sanskrit poet named Jagannath Pandit-Raja adored the court of Shah Jahan (1628-1657 C.E.). A book on veterinary science entitled Salotari (Salihota), the Sanskrit original of which is said to have comprised 16,000 shlokas, was translated during the reign of Shah Jahan by ‘Abdullah Firoz Jung. Even Shaista Khan, the brother-in-law of the Emperor Shah Jahan, was so well versed in Sanskrit that he composed verses in it. Six of these are quoted in Shaista Khan’s court-poet Caturbhuj’s Rasa-Calpa-Drama, which is not yet published.

Dara Shikoh a great Sanskrit scholar

Dara Shikoh, the beloved son of Shah Jahan, was a profound scholar of Sanskrit and a great patron of literature. To him there was no difference between the essentials of Islam and Hinduism, and he attempted to discover a modus vivendi between the irreconcilable doctrines which divided mankind into hostile groups. After having translated the Bhagavad Gita and the Yoga Vasishta, Dara Shikoh turned to the Upanishads, studied them and translated them into Persian under the name of al-Sirr al-sabur in 1657 C.E. In his preface to this book, he states that the peace of mind which he sought in vain in Sufism, as a disciple of the great Sufi Mulla, Shah al-Kashmiri, he obtained from the study of the Vedas and the Upanishads. Further, in order to demonstrate a real harmony between Sufism and Hindu Pantheism, he composed in 1654 C.E. a very valuable work called Majmad al-Bahrain — a treatise on the technical terms of Hindu Pantheism and their equivalent in Sufi phraseology. He is also the author of several other books. On account of his very deep interest in Sanskrit and great respect for Hindu culture,
A likeness of the famous Maghul Emperor (d. 1666 C.E.), whose son, Dara Shikoh, was a profound scholar of Sanskrit. He translated the Bhagavad Gita, the Yoga Vasistha and the Upnishads.

Dara always engraved “Phabhu” or Lord on his diamond rings and other valuable articles. Unfortunately, Dara fell fighting in the war of succession from which his brother Aurangzeb emerged victorious, and the cause of Sanskrit learning suffered under him. With the death of Aurangzeb in 1707 C.E. the crown and the sceptre fell from the hands of the Muslims. But the effect of all these proved so far-reaching that even the Sanskrit vocabulary has been to a certain extent enriched by Arabic, Persian and Turkish terms.

Thus we see many Muslim rulers of India, chieftains as well emperors, contributed to the spread of Sanskrit learning in the following ways:

1. By literally patronizing many scholars in the various branches of Sanskrit literature such as poetry, astronomy, philosophy, etc.;
2. By themselves composing Sanskrit verses, etc.;
3. By themselves composing works in Arabic and Persian on Sanskrit learning and culture;
4. By themselves translating various Sanskrit works into Arabic, Persian and the vernacular; and,
5. By making great Sanskrit scholars translate well-known Sanskrit works into Arabic, Persian and Bengali.

From the evidence adduced above we can at once trace the fusion of Hindu-Muslim culture from the 11th century C.E.

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17. A. M. Husain’s Rise and Fall of Muhammad bin Taghlaq, p. 187.
19. Nigar (Jubilee Number), 1948, p. 130.
22. D. S. Sen’s History of Bengali Literature, pp. 12, 14, 222; Law (op. cit.).
23. J. B. Chaudhury’s Muslim Patronage to Sanskrit Learning, p. 91.
24. Such poems are full of Arabic and Persian words, and the poet, H. Battachara, is famous.
27. S. M. Jaffar’s Education in Muslim India, p. 55.
31. Law (op. cit.), p. 147; Sarkar and Dutta (op. cit.), Part III, p. 74.
37. Keith (op. cit.), p. 415.
38. For full description of their life and contribution, see Chaudhury’s Muslim Patronage to Sanskrit Learning, Chapter I.
39. Law (op. cit.), p. 70.
40. Chaudhury (op. cit.) mentions in his book on page 90 that one of its MS. is in the Manuscript Library of the Maharaja of Alwar, India.
41. Law (op. cit.), p. 185.
42. Ishwari Prashad (op. cit.), pp. 541, 433.
43. ‘Alamgir Name, Elliot (op. cit.), Vol. III, p. 179.
44. Keith’s History of Sanskrit Literature, p. 25.
45. Chaudhury’s Muslim Patronage to Sanskrit Learning, p. 91.
"PALESTINE CONTINUES TO BLEED"

Pioenweg 1, 2501 "Gravenhage, Holland. 28th January, 1952.

Dear Sir,

An article published in the November issue of your excellent Review, "Palestine Continues to Bleed," by Mr. Sharif al-Mujahid, was criticised by two Muslim Englishmen: the one Mr. D. M. Batchelor in your December issue, the other Major J. W. B. Farouk Farmer, M.B.E., M.C. in the January issue.

Major Farouk Farmer resents the fact that General Allenby is described as an imperialist. Is this resentment justified?

Men or nations are imperialists when they strive for domination outside their country's borders. There are many kinds of imperialism: for instance, political, economical, territorial. It might be possible, in a certain sense, to speak also of religious imperialism. But to place it on a par with worldly imperialism promotes muddled thinking on a subject which, especially in our time, requires clear definition in all its aspects.

Unfortunately, this is what Major Farouk Farmer does by suggesting in answer to the charge of imperialism brought against Allenby, that perhaps Saladin in his day too was described as an imperialist.

This suggestion might have been justified if Saladin's conquest of the Holy Land had possessed essential characteristics in common with Allenby's. But it has not. Saladin's aim was religious, to regain Palestine for Islam; Allenby's aim was worldly (though disguised, as will be seen presently), to secure a bridgehead for a line of communication between Britain and her Eastern colonies. Although both used the same worldly means towards their goal, that is to say, war, yet here again a fundamental contrast is revealed in Saladin's absolute integrity towards friend and foe: "He never broke a treaty in his life," writes his Christian historian Stanley Lane-Pool (Saladin and the Fall of the Kingdom of Jerusalem, p. 165), as compared with Allenby's co-operation in a fraudulent treaty in order to secure Arab military help.

It might, however, still be argued that conquest is conquest, and as such is condemnable, whatever its motives. But this modern conception is inapplicable to Saladin, who could not transgress upon a code of international relations which did not exist in his time. As to Allenby, his Eastern campaign was said to aim at liberation, not at conquest. This was suggested by his proclamation after the capture of Jerusalem in December, 1917, and very clearly announced in proclamations, signed "The British Army in Palestine", dropped by British aeroplanes over Palestine early that year, as well as in the declaration issued in December, 1918, by Allenby's General Headquarters and distributed throughout Palestine, Syria and Iraq (these are a few proofs, among many, that Palestine was included in the area where Arab independence was to be recognized — see the MacMahon correspondence, marked out as "The Treaty with the Arabs", by Lloyd George in his book, The Truth about the Peace Treaties, p. 1063).

The breach of these promises of freedom constitutes an everlasting stain on Britain's honour. That it happened exactly at the time when an advancing world conscience proclaimed the right of self-determination still darkens the stain.

But that violation of the pledges was from the beginning part of Britain's programme and known to leaders like Allenby and Lawrence, who used the flag of liberation to cover but a new form of domination, imperialism, and to make Arab allies fight and die for what was to be new subjugation instead of liberty: this is even worse than breach of promise, it is sheer treachery. Since that time some of the Arab countries succeeded in regaining more or less the freedom that had been withheld from them. But the people of Palestine were sacrificed.

Major Farouk Farmer asks why Mr. Sharif al-Mujahid places any blame for their present plight on Allenby and Lawrence? These men were only instruments in the hands of their leaders, and they performed their tasks to the utmost of their ability.

Here it might be answered that in a democracy people cannot reject every responsibility for the tasks set by their chosen leaders, and that he who is consciously an instrument of imperialist policy is an imperialist himself. Besides, we might point to the men who, in all times and among all nations, had the moral courage to reject orders conflicting with their conscience. Lawrence had been near doing so. Twitches of conscience drove him to Allenby's headquarters, where he complained of "the ranking fraudulence which had to be my hand's habit: that pretence to lead the national uprising of another race..." (The Seven Pillars of Wisdom, p. 502). But Allenby sent him back to the Arabs, and Lawrence went "to take up again my mantle of fraud" (op. cit., p. 503). Twinges of conscience proved too weak to make him refuse.

Major Farouk Farmer defends Lawrence, saying that Mr. Sharif al-Mujahid could not have read the suppressed introduction to Lawrence's book The Seven Pillars of Wisdom (see Oriental Assembly), "for otherwise he would have had a better appreciation of Lawrence the man, his aims and ambitions in regard to the peoples who put their trust in him".

May I quote from this introduction (Oriental Assembly, pp. 145, 146):

"It was evident from the beginning that if we won the war these promises would be dead paper, and had I been an honest adviser of the Arabs I would have advised them to go home and not risk their lives fighting for such stuff... I risked the fraud, on my conviction that Arab help was necessary to our cheap and speedy victory in the East, and that better we win and break our word than lose." I think no further comment is needed.

There may, however, still remain people who justify such conduct for the sake of their supposed national interest. The loss of Britain's prestige and position in the Near East may teach them that the times are past when national interest could be furthered in this way.

The letter of Mr. Batchelor is more inquiring than opposing. But he too tries to wash away Britain's responsibility for the Palestine tragedy. His questions about Allenby and Lawrence may have found their answer above.

As to the Mandate, "it was a difficult one for Britain," he says. It certainly was! But Britain created it herself, together with the Zionists, extending and internationalizing her promise to them of what she had no right to promise, and breaking every promise to the Arabs, and taking good care that she got the rôle of Mandatory Power for herself. This was being in every respect responsible for difficulties as well as for execution.

Mr. Batchelor's supposition that the reports he read may have been biased is well founded, as appears from the impression they create of Britain's "most commendable impartiality".

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Nothing could be further from the truth. The Arabs were subjected to every kind of discrimination: social, political, legal, economical (see J. M. N. Jeffries, Palestine, the Reality; F. E. Newton, Searchlight on Palestine and Fifty Years in Palestine; Nevill Barbour, NSi Dominus; Robin Maugham, Approach to Palestine; to mention only some English authors). An instance of the privileges given to the Jews is the fact that “in the short time of a decade, all the economic situations decisively controlling the future...have gone over into Zionist hands” (Hans Kohn, Nationalismus und Imperialismus in Vorderen Orient, p. 220).

With regard to “wholesale Jewish immigration”, Britain was, according to Mr. Batchelor, in no way responsible for that; it being financed and encouraged by the United States of America, while Britain attempted to restrict it.

This she did, it should be pointed out, only after her change of policy in 1939. Previously, time and time again she had legalized masses of illegal immigrants, as the director of immigration, Mr. A. M. Hyamson, acknowledges himself in his book, Palestine under the Mandate (see also my criticism of this book in Bibliotheca Orientalis, September, 1951). That the director of a department so vitally important for the Arabs too was a Zionist Jew is significant.

The ultimate object of Zionist immigration was to make the Arabs a minority in their own land and then impose Jewish rule upon them. Its direct result was the creation of a growing class of landless, destitute Arabs (in 1930 already 29.4 per cent of the rural population, according to the Hope Simpson Report). As no reasoned arguments or petitions against this menace to their national as well as physical existence ever resulted in any real protection of their rights, the Arabs’ despair grew and they resorted increasingly to violence. This calmed down after the change of policy expressed in the White Paper of 1939, providing for a partial realization of the Arabs’ rights. It does not seem that impartiality inspired this change. Britain simply yielded to the strongest pressure: the threat of Zionist anger was far less dangerous than the state of affairs in Palestine with regard to world political tension and Axis Powers looking out for hunting-grounds. However, as the war ended, the most dangerous threat having gone and the other threat, Zionist anger, now expressing itself in terrorism, predominating again, a new British policy was launched, and Arab hopes vanished. That new policy ended with Palestine being thrown into the lap of the United Nations. And the United Nations’ policy ended with the Arabs being thrown out of their homes into the desert.

But whatever part this United Nations, and especially its influential member, America, played in bringing the Palestine tragedy to its climax, it can never absolve Britain from the lion’s share in the responsibility for the terrible state of Palestine’s Arabs. It was she who initiated the dishonourable tradition of which the United Nations’ submission to Zionist pressure and the United Nations’ “policy of discrimination and wanton connivance” are but the continuation.

Nor can she ever say that she was not warned. For there have always been honest Britons who had the moral courage to denounce their Government’s Palestine policy — among them the authors mentioned above. They lifted their voices in vain. What worth then has Mr. Batchelor’s assertion that the majority of feeling was with the Arabs? The addition, praiseworthy for its frankness, that “Stern gang terrorism saw to that” gives a clear insight into this kind of feeling: it has as little to do with real sympathy as had the change of policy in 1939.

The authors of the two letters I have tried to answer here impress me as being truly sympathetic towards the Arabs. This is revealed also by their wish for Arab unity as an indispensable foundation for future Arab strength. I join in this wish with all my heart. Yet I cannot subscribe to Major Farouk Farmer’s remark that, because of their dishunty, it is largely the Arabs’ own fault that they find themselves in their present plight. Not that there is no truth in this statement. For in fact there is. But it must be said by an Arab himself (as was done courageously by Musa al-‘Alami) or by someone like Mr. Sharif al-Mujahid, whose people were not among the creators of Arab disunity, the Allies. The Allies dismembered the Arab world (and continue to do so) when the Arabs wanted to be united as in ancient times. They separated oil and ports and mountains and plains instead of letting the Arabs freely enjoy each other’s commodities, and they created a small desert State, so poor and defenceless that it could not live but with their help. They strengthened and supported minorities against minorities, and planted a foreign people in the heart of this world.

Disunity, thus created, grows, the different conditions and interests being fenced in. But in whatever measure this process was stimulated by the Arabs themselves to their own harm, it is not fit for former Allies to make reproaches. Nor is it for any other people who share in the responsibility for the Palestine Arabs’ plight — as do, alas, my own people, through UNSCOP and the United Nations.

We can only — here I agree with Major Farouk Farmer — “boldly seek the truth in all things”. That means, first, realize our responsibility. That means, also, in ancient Near Eastern terms, let us seek justice. And to seek justice, looking towards these ancient homelands of justice, means, to help Palestine’s Arabs; to fight for them with words and deeds. Thousands, perhaps a whole generation, will be lost — God forgive us. Their children must be saved, and not only physically. But when we help, let us not help them for our own interest, but in the consciousness of our guilt, and for the sake of justice.

Yours sincerely, (Miss) L. M. C. van der Hoeven Leonhard.

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Professor Toynbee, of the University of London, is one of the greatest modern European historians. He is a prolific writer, and for that reason also a prolific reader. In the work under review, he has not compiled a book, but simply collected thirteen of his lectures and articles, some of which were published as much as a quarter of a century ago. Hence some repetition and also some rather antiquated data. Still, it is a pleasant and thought-provoking reading. We shall presently see what he says on the subject of European civilization now on trial, and it will remain for the future historian to see whether his timely warning was heeded by those to whom it was addressed, or whether it will remain only a cry in the wilderness, as the warnings of many well-wishing patriots of bygone civilizations which, though pronounced in time, yet remained unheeded by their contemporaries.

The main theme which the author tries to demonstrate again and again, from different points of view, seems to be this, that civilization in its abstract sense is the common heritage of the entire human race, and that it will continue to be so in future if the world subsists; yet with the development of human mind and human science, it would be better in the interests of mankind if one could plan for the future. This would be better than to leave civilization alone to become a victim of the hazards of time. He proposes to select the best that history has taught us in the various civilizations, past and present—and he enumerates twenty—and to form these best contributions into a common heritage of all mankind.

However, he does not deal with the point of how or who should make the selection. He abhors race-consciousness, he abhors colour obsession, he abhors alcoholism, to name a few matters with which Islam is entirely accord. But these are not the only evils of the present non-Muslim world. He refers to the importance of pure monotheism, yet he does not seem to possess courage enough to say that the Christian idea of God (Trinity) is ill-suited to the future of mankind.

As far as Islam is concerned, he devotes not only a special chapter, "Islam, the West, and the Future," but also returns to it in several other contexts. According to him the most important contribution of Islam worth preservation and rendering common to all mankind consists mainly in two things: "Extinction of race-consciousness as between Muslims is one of the outstanding moral achievements of Islam," and "a liberation from alcohol which was inspired by religious conviction and which was therefore able to accomplish what could never be expected by the external sanction of an alien law." Professor Toynbee is silent on the essential mission of Islam, the unity of God. Islam would not tolerate expressions like "God of Israel" or "Trinity or any other disfiguring of the pure monotheism. God is the God of All the Worlds (Rabb al-Adam) to Islam, and any association with human weaknesses, like fatherhood and sonship and the like, mars the purity of the exalted Oneness of God, whatever the interpretations the associates may prefer.

The reviewer had a pleasant shock when he read in this book that Professor Toynbee also holds the opinion that the standard-bearers of the next civilization will most probably be the Negroes. Yellow, brown and white races have played their role, and are now exhausted; the energy has been preserved in the black-skinned sons of Adam and Eve till the present day; and hence they are the best qualified to furnish leaders of imagination and energy in the future. (Instead of persecuting them and retarding their progress, will it not be in the interests of the white man himself to make friends with them and give them their right? The longer the denial, the worse for the future of the white man himself.)

It is many years since Professor Toynbee wrote his chapter on Islam, when the background of Turkish revolution in social matters was still obscure, and hence our author's diagnosis is rather out of date. If he sees the Turk of 1952, he would hardly believe that it is the same country which was so colourfully depicted by the London Times (and all the rest of the Western press) by the remark that, since the Kemaliste régime, Islam was dead in Turkey. It is worth recording that the evil genius of Atatürk was his Jewish entourage. (Jawid Fasha and Tewfik Rustu Aras, former Finance and Foreign ministers, as also Halide Edib Hanoum, to name a few of the personalities best known in the Islamic world, were all Jews.) Turkey has learnt her lesson. Her former passivity was due mostly to the fact that the "reforms" came gradually, and came from the unsuspecting quarter of the one whom they had come to love and respect owing to his great services in liberating the country. This spirit of love and respect was far from unthinking chauvinism. Once the people learnt that many of the anti-Islamic edicts were imposed by the Jews, the reaction began to gather force even in the lifetime of Atatürk. Ismet Inonu did not like most of the innovations, but he did not feel himself capable of unroof them single-handed. He took, therefore, the longer and surer way: he put democracy into real practice, risking his own power, and showed to the people that their destiny lay in their own hands, and that their will alone counted. People saw it in the first really democratic elections of 1950. Henceforward even the most ultra-modern Westernized Turkish ministers, even Jews, will have to take into account the popular feelings. The whole atmosphere is now changed, and the stunt of dubbing "reactionary" has proved an obsolete and inefficacious weapon in the face of the Islamic convictions of the Turks. The teachings of religion in Government schools, the replacing of the Turkish Azan with the Islamic one, a gradual evacuation of confiscated mosques, an unprecedented and very great activity in repairs and even new constructions of mosques all over the country, these and many other facts are too potent to be concealed by the Jewish International.

Professor Toynbee thinks: "In North America they have developed the rudiments of that paralysing institution which in India...we have learnt to deplore under the name of 'caste'. " The remedy of colour obsession lies, in his opinion, in adopting the Islamic equality of man and the priority of the piou.

In his last article, "The Meaning of History for the Soul," the learned Professor, who admits that he himself has passed through many stages regarding questions of religion, says that different views are possible: "a purely this-worldly view," "a solely other-worldly view," and lastly "a third view: the world is a province of the kingdom of God," and concludes: "On such a view, this world would not be a spiritual exercise ground beyond the pale of the kingdom of God; it would be a province of the kingdom — one province only, and not the most important one, yet one which had the same absolute value as the rest, and therefore one in which spiritual action could, and would, be fully significant and worth while; the one thing of manifest and abiding value in a world in which all other things are vanity." This reminds us of the famous verse of the Qur'an on the wrong and the right ideal of the life of this lowly world:

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"There are those who say: O our Lord, give us good in this world, such will not have a portion in the Hereafter. And there are those who say: O our Lord, give us good in this world and the good in the Hereafter, and preserve us from the torment of Hell Fire.

"Such will have as their portion what they have earned; and God is quick in reckoning" (2: 200-2).

Good in this world and good in the Hereafter—neither renouncing the world nor renouncing the Hereafter—that is alone capable of attracting the generality of mankind.

The Loan Exhibition of Persian Miniatures at the Victoria and Albert Museum (Indian Section)

By A. A. PALLIS

The Loan Exhibition of Persian Miniatures opened in January 1952, contained a varied assortment of Persian miniatures of all periods and styles, from the 14th down to the beginning of the 19th century. The late King of England, the universities and other institutions or private owners contributed specimens.

Among the earlier miniatures, I was particularly struck by a 14th century miniature of the School of Baghdad belonging to an Arabic manuscript of the astrological treatise Kitab al-Bulhaan, lent by the Bodleian Library, which portrays the mythical Valley of Diamonds. As those who have read their Arabian Nights will remember, Sindbad the Sailor, in the course of his wanderings, came to a deep ravine, the bottom of which was littered with diamonds. The ravine was crawling with snakes, so the diamond-hunters resorted to the following stratagem: they threw down into the chasm pieces of raw meat to which the diamonds got stuck. The vultures, which hovered overhead, swooped down and seized the meat in their claws, but as they rose to the surface they were scared by the watchers’ shouts and dropped the meat on the ground. The men then rushed up and retrieved the diamonds.

This curious legend, doubtless of Indian origin, may have been brought back to Persia from India by merchants who had heard stories about the fabulous diamond mines of Golconda, South India. Like so many other Oriental stories, it got tacked on to the Persian epic of Alexander the Great. We find it in the Iskandar Naama, or Book of Alexander, by the 12th century Persian poet Nizami, and the episode is occasionally depicted in miniatures. It is nothing like as common as the episode of the Talking Tree, which was a favourite subject both in Persian miniature painting and on Persian carpets.

In the collection there are two interesting miniatures of the Talking Tree. The first is an illustration to Firdusi’s Shahnama, or Book of Kings, from a 15th century Timurid manuscript in the Bodleian, and shows Alexander clad in the armour of a Tartar warrior, gazing up at the tree and questioning it about the future. The tree, of which each branch ends in a human or animal’s head, speaks with a human voice and is endowed with the gift of prophecy.

The other miniature, portraying the same subject, is from a very beautiful 16th century Persian MS of Qazvini’s Aja’ib al-Makhluchaat (The Marvels of Creation), a geographical treatise, lent by Cambridge University Library. The Tree is here mentioned as one of the wonders of the Waq-Waq Islands. I have always been puzzled by this legend and have tried to discover whence the Persians got it. I lately chanced upon the explanation in a passage of Mr. Somerset Maugham’s A Writer’s Notebook. Describing a visit to Sarawak in Borneo, Mr. Maugham speaks of the casuarina trees which grow near the shore, and says that when the breeze stirs their lace-like foliage they make a sound as of people talking. The natives, he adds, call them “talking trees”, and say that if you stand under them at midnight you will hear voices of unknown people telling you the secrets of the earth.

One must suppose this is one of those sailors’ tales which the Arab traders from the Persian Gulf, who from very early times used to sail to the East Indies, must have picked up there. This, together with so many other Oriental legends, was in time incorporated in the great epic which grew up round the name of the Macedonian conqueror. This fantastic “Romance of Alexander” bears but a very slight relation to the actual facts of the historical Alexander’s career and represents him as a great explorer travelling in search of adventure.

Another favourite subject with the Persian miniaturists of the 15th and 16th centuries was Bahram Gur, a famous Sasanid king who was a passionate hunter and used to pursue with tireless energy that most nimble and graceful of Central Asian animals, the onager or wild ass, once common in the uplands of Khorasan. This Persian Nimrod’s name is familiar to most of us from the well-known couplet in Fitzgerald’s Omar Khayyam:

And Bahram, that great hunter — the wild ass
Stamps o’er his head but cannot break his sleep.

In a number of beautiful miniatures, we see Bahram Gur in full pursuit of his quarry, while in the background his Arab mistress, Arzada, sits on her camel playing the harp.

One of the most beautiful miniatures shown at this exhibition is one which depicts a group of Sufis or Persian mystics sitting in a garden at night discussing philosophy. This miniature, which is part of a 15th century manuscript of Sher Ali Nawawi’s Sadd al-Iskandar (The Rampart of Alexander), belonging to the Bodleian Library, was chosen by that great authority the late Sir Thomas Arnold as the frontispiece to his book, Painting in Islam. It is a fine example of the School of Herat founded by Bihzad, the celebrated Persian miniaturist.

Among the portraits shown the best, I think, are those of two Tartar prisoners painted in the 16th century by miniaturists of the Herat and Qazvin Schools. Both have their left arm nailed to a hoop of wooden staves while their neck is confined.

To those who may not already be familiar with Persian art, this exhibition will reveal the existence of a fascinating Muslim society resembling in its brilliancy the contemporary courts of the Italian Renaissance, where the arts of war and peace were cultivated with equal zest; where a virile aristocracy indulged in hunting and polo, while poets and philosophers declaimed their verses or discussed the mysteries of the universe amid the cypresses, flower beds and fountains of a Persian garden.

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