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JULY 1953

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BETWEEN OURSELVES

THE COVER

The picture on the cover, which depicts Egyptian soldiers at prayers in the shadow of tanks, was taken at one of the military camps of Egypt. It represents the spirit of modern Egypt under General Muhammad Najeeb.

THE CONTRIBUTORS

Muhammad 'Ali, M.A., LL.B. (d. 1951), a Pakistani Muslim, was the first Muslim in the world of Islam to have successfully translated the Holy Qur'an into English. He is also the author of several other standard works on Islam both in English and Urdu. The Honourable Mr. Muhammad Nasir, an Indonesian Muslim, is Chairman of the Executive of the largest single political party of Indonesia, The Masjumi, and a former Prime Minister of the Republic of Indonesia. 'Allal al-Fasi, a Moroccan Muslim, is leader of the only political party of Morocco, The Istiqbal. Besides being a political worker, Mr. 'Allal al-Fasi is an erudite scholar of Islam. He was for some time a professor in the Quawiyiyin University, Fes, Morocco, and is now living in exile at Cairo, Egypt.

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THE ISLAMIC REVIEW

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THE NEED FOR AN ANNUAL CONGRESS OF MUSLIM COUNTRIES

THE REAL PURPOSE OF THE PILGRIMAGE TO MECCA

Awakening and stumbling

The Muslims are now awakening after a long period of slumber and inactivity. But it would seem that they were wandering somewhat aimlessly, for they had not as yet succeeded in finding the right track that would lead them to their target. This stumbling is nevertheless better than slumber, for, if nothing else, it indicates that the Muslims have regained life and consciousness.

I do not feel unduly pessimistic or perturbed at seeing the world of Islam stumble somewhat pathetically, for I realize that such a state of stumbling and daze always comes after sudden awakening from a deep slumber. It is only transient and must come to an end after a short period. The Muslims, therefore, must ultimately shake off this state of semi-consciousness, and must lose no time in regaining full consciousness. And also it is the duty of those Muslims who have risen early to enlighten the others and work vigorously towards this target of full consciousness.

The need of Muslims

The Muslims are now in grave need of zealous persons who have a true understanding of the teachings and mission of Islam and who know how to put Islamic conceptions into practice, and also they must be conscious of the trends of modern civilization and conversant with the needs of our time, so that thereby they will be able to harmonize the teachings of Islam with the requirements of modern civilization, ensuring that the essential spirit and purpose of Islam are preserved intact and unmutatuated.

These leaders must come down to the level of the masses and must mingle with them. They must give the masses a clear leadership by demonstrating to them in a practical way the doctrines and behests of Islam. They must give practical examples of how Islam can operate to solve the everyday economic, social and political problems and all other problems with which the ordinary citizen may be confronted. These leaders must not only be gifted orators, writers or academicians. They must be men who have an explicit faith in what they preach and show the way to solve the practical everyday problems of the masses. Only in this way can the call for reform on Islamic lines be effective.

The need for an annual conference of the leaders of the Muslim world

The champions of Islamic reform must, of necessity, be distributed in all the corners of the world of Islam. For their independent efforts to be effective in improving the lot of the peoples of Islam as a whole, they must have an opportunity of exchanging their views and co-ordinating their efforts. Such an opportunity can only come through an annual conference in which these leaders of Islamic thought can examine the problems facing the world of Islam and devise means of solving them.

The various sections of the world of Islam today are in great and urgent need of becoming acquainted with each other. Millions of Muslims in one part of the world of Islam are entirely unknown to millions of Muslims in other parts. Such a state of affairs will never be conducive to reform in the world of Islam as a whole. The bonds of brotherhood between the Muslims in the various parts of the world of Islam can be strengthened and given a practical significance only if they become better acquainted with each other. The representatives of Muslims in various countries will be able to achieve this desired end only by meeting each other more regularly.

The real purpose of the Pilgrimage to Mecca has been lost sight of by Muslims

Islam has given the members of the Muslim family of nations an opportunity of holding such a conference once a year, by requiring them to fulfill the duty of pilgrimage to Mecca. But the Muslims of today have, unfortunately, robbed this conception of pilgrimage of its primary purpose and significance. This unique opportunity of knowing each other better and of drawing closer together which Islam has afforded its followers has by the practice of present-day Muslims been reduced to insignificance and turned into a formality devoid of any worthy purpose in the sphere of practical life. The season of pilgrimage in recent times comes and goes without giving any real or lasting practical benefit to the followers of Islam. Only the poor and uneducated seem to be conscious of their duty to perform the Pilgrimage to Mecca, and very few intellectuals from the Muslim countries go to meet each other there.

The time has now come for the Muslims to restore to the practice of Pilgrimage to Mecca the original purpose and significance which Islam intended it to have, and to make it an occasion for the leaders of thought in the various parts of the world of Islam to meet each other every year and deliberate on how the spiritual and material progress and welfare of the followers of Islam can be accelerated. Islam is unique amongst all the other religions in affording its followers an opportunity, in the form of a duty, to meet each other every year and, by getting to know more of each other, to strengthen the bonds of friendship between themselves. It is the duty of the Muslims to see that they take advantage of this opportunity and put it to the use for which it was intended.

There must be yearly conferences, convened during the season of the pilgrimage, when Muslim leaders from various parts of the world should meet and discuss the affairs of their peoples. Such conferences, however, must not be taken up solely with long-winded speeches and beautiful oratory. They must be concerned with a practical study of Islamic problems — political, economic, scientific, social, cultural and educational — and, indeed, all problems facing the Muslim family of nations of today. For conferences of this nature, to be successful, they must be highly organized and divided into committees of experts concerned with the study of specific problems. The conclusions and recommendations of these conferences should be communicated to the governments of the Muslim countries concerned, who should be asked to implement them. The delegates who would take part in these conferences, be they representatives of governments or of private institutions, would, on their return to their countries, be powerful elements that can be trusted to work zealously in the service of greater Islamic understanding and unity.

There are many capitals of Muslim countries which, by virtue of facilities of communication and other qualities, can serve as convenient
A few of the moral precepts of the Qur'an

We read in the Qur'an:
1. "The noblest of you in the sight of God is the best of you in conduct" (49:13).
2. "And do good to your parents. If either of them or both of them reach old age with thee, say not to them, fithe; nor chide them; and speak to them a generous word. And make thyself submissively to them with compassion, and say, My Lord! Have mercy on them as I have reached old age" (17:25, 26).
3. "And do not kill your children for fear of poverty; We give them sustenance and yourselves too" (17:31).
4. "And when about the one buried alive it is asked, For what sin was she killed?" (81:8, 9).
5. "Righteousness is this that one should believe in God... and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for the expiation of the sinners (al-kawwâl)" (2:272).
6. "And they (the women) have rights similar to those (men) have over them in a just manner" (2:228).
7. "And keep them (your wives) in good fellowship" (2:229, 231).
8. "The believers are but brethren, so make peace between your brethren" (49:10).
9. "Muhammad is the Messenger of God; and those with him are firm in heart against the unbelievers, merciful among themselves" (48:29).
10. "And the men who speak the truth and the women who speak the truth... God has prepared for them forgiveness and a great reward" (33:35).
11. "Woe to every slanderer, defamer" (104:1).
12. "Let not a people deride another people... let not women deride women... Neither defame one another, nor call one another by nicknames... Shun much suspicion... And spy not, nor backbite one another" (49:9, 11, 12).
13. "And fulfil promise, for the promise shall be questioned about" (17:34).
14. "And give full measure when you measure out, and weigh with a true balance" (17:35).
15. "And do not kill anyone whom God has forbidden except for a just cause" (17:33).
16. "And those who shun the great sins and indecencies, and whenever they are angry they forgive" (42:37).
17. "And the recompense of evil is punishment like it; but whoever forgives and amends, he shall have his reward from God" (42:40).
18. "And the servants of the Beneficent are they who walk on earth in humbleness; and when the ignorant address them they say, Peace" (23:63).
19. "And go not nigh to fornication, for it is an indecency and evil is the way thereof" (3:32).
20. "Say to the believing men that they cast down their looks and guard their private parts. Say to the believing women that they cast down their looks and guard their private parts, and not display their beauty except what appears thereof; and let them draw their head-coverings over their bosoms" (24:30, 31).
21. "And as for women advanced in years who do not hope for a marriage, it is no sin for them if they put off their cloaks, not displaying their beauty" (24:60).
22. "Do not enter houses other than your own houses without permission and saluting their inmates... and if it is said to you, Go back, then go back" (24:37, 28).

The Relationship between Wives and Husbands

Wives have their rights over their husbands, and they must be kept in good fellowship (see verses 6 and 7). The best of men is he who is kindest to his wife. The Prophet Muhammad says, "... the best of you are those who have the most excellent morals" (Bukhari). The most perfect of the believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives" (Tirmidhi).

Pride of Place for Mother

Goodness to one's parents occupies a very high place in the moral code of Islam, the mother coming first (see second verse), so much so that paradise is said to be beneath the mother's feet. The Prophet Muhammad said to a companion of his, named Jahima, who came to the Prophet intending to enlist in the fighting force, "Hast thou a mother?" Jahima said, "Yes." The Prophet said, "Then stick to her; for paradise is beneath her two feet" (Nawari).

Kindness to Children

Kindness and love for children is instilled (see third and fourth verses) and suffering on account of them is called "a screen from fire". The Prophet Muhammad said, "Whoever is thrown into a trial on account of their daughters, they are a screen for him from fire". Doing good to relatives is a source of blessing in this life and the next (see verse 5). The Prophet Muhammad said, "Whomsoever it pleases that his sustenance should be made ample to him or that his life should be strengthened, let him be kind to his relatives".

A few of the beliefs of the Prophet Muhammad enunciating the moral code for a Muslim

Good morals and good manners are the real test of a man's excellence (see verse 1). The Prophet Muhammad says, "The best of you are those who have the most excellent morals" (Bukhari). "... the best of you are those who have the most excellent morals" (Tirmidhi).

The Position of the Neighbour in Islam

A neighbour, whether a Muslim or a non-Muslim, must be treated kindly. The Prophet Muhammad says, "Whoever believes in God and the latter day should not harm his neighbour and whoever believes in God and the latter day should honour his guest" (Bukhari). Special stress is laid that a man must be fair and forgiving in his dealings with other people and must avoid everything which hurts them (see verses 11 to 19). The Prophet Muhammad says, "A Muslim owes to a Muslim six duties to be bestowed liberally — he should offer him salutation when he meets him, and he should accept when he invites him, and he should pray for him when he sneezes, and he should visit him when he is sick, and he should follow his bier when he dies, and he should love him for what he loves for himself" (Tirmidhi).

THE ISLAMIC REVIEW
IQBAL ON THE SEPARATION OF RELIGION AND STATE

By MUHAMMAD NASIR

"If the term theocracy is interpreted in the political usage to the effect that a State is headed by a representative of God on earth, who can always screen his despotic will behind his supposed infallibility, then I as a Muslim contradict it with all the vehemence at my disposal. Islam in essence is against theocracy, because there is no recognized priesthood in Islam. According to the Qur'an, man is the vicegerent of God on earth. Islam gives a set of simple principles, such as democracy, freedom (freedom of thought and expression, freedom of religion, etc.), equality, tolerance, social justice, etc., and along with these fundamental human rights it also imposes certain fundamental human duties for the collective good of mankind."

The extent of the influence of Iqbal’s lyrical poetry on the Muslims of today

We have assembled here tonight to pay homage to the genius of one of the noblest sons of Islam, the poet, politician and philosopher, the late Muhammad Iqbal. Iqbal, undoubtedly, was instrumental in the renaissance of the Muslims of the Indo-Pakistan sub-continent in general and the Muslims all over the world in particular. He shook the Muslims of the Indo-Pakistan sub-continent from their slumber by expressing his thoughts in lyrical poetry. He stirred the conscience of the Muslims which had become dormant mainly for political reasons and also due to distorted interpretations of Islam and the Islamic principles.

I must confess that I cannot undertake an exhaustive critical study of Iqbal’s poetry, for the very weighty reason that all his poems are in Urdu and Persian languages. It is a pity that my knowledge of Iqbal’s thoughts and poetry, besides being scanty, is derived mainly from the translations of his works. And a translation, as we all know, even at its best, can never be a perfect rendering of the original. Sincerely and earnestly wish that I had the knowledge of Urdu and Persian so that I would have been able to follow the flow of Iqbal’s thoughts in their original. Moreover, the knowledge of these languages is important because we Muslims can know each other’s minds and thoughts much better through a common language, and above all, the languages like Arabic, Persian and Urdu are the storehouse of literary and philosophical treasures of our past.

I need not dwell on the point that it was mainly Iqbal’s thoughts expressed in beautiful verses which had inflamed the dwindling light of Islam in their hearts by creating a strong self-confidence in them. It was Iqbal whose ideals gave a fresh vigour resulting in a momentum for the Muslim movement which today stands in the concrete shape and form of Pakistan. Iqbal reminded the Muslims of their glorious past, wept over their present plight, and rekindled in them a hope for the future by hammering on his theme of Khudi, i.e., ego. Said he:

Khudi ko kar buland itna hik bar taaqdir se pabley
Khuda bandey se khud puchchhey Bita teri rau kis hai bai?
(Develop your ego so high that before writing your destiny,
God may himself ask you, "Ordain what I should write."

Iqbal’s two epoch-making poems

An instance of his, I should say, initial approach on the above theme is well illustrated in his Shikswab and Jawab-i-Shikswab. The English rendering of these two of his epoch-making poems by the Editor of Dawn, Karachi, Pakistan, Mr. Altaf Husain, with an introduction by Parvez, has been published under the title The Complaint and the Answer. The first is in the form of a complaint from the Muslims to the supposed partiality of Almighty God towards non-Muslims, and the latter is a rejoinder to the Muslims. The introduction to the translation is so elucidative that I am tempted to quote some passages from it.

"Iqbal," says Parvez. "did not share the complaint nor did he accuse God. He merely put into words the feelings of his generation, feelings which he knew were based on that perservency of human nature which blinds self-analysis, and rationalizes its own misfortune by blaming the injustice of others. For the particular object the poet had in view, his method was most effective. The Shikswab summed up the accumulated bitterness in the minds of the Muslims who subconsciously shrank from uncomfortable introspection and blamed fate for the ills which they had become heir to. When he had thus effectively focused the attention on the degradation of the Muslims, for which they were holding the caprices of

1 Being the text of a speech delivered on the occasion of Iqbal Day on the 21st of April 1953 at Djakarta, Indoonesia.
Providence responsible, the poet produced his Jawab-i-Shikwah, pricking their bubble of complacent self-delusion. In the Jawab-i-Shikwah Iqbal strikes his unerring finger on the ailing pulse. He tells Muslims that God is not unjust to them but that they are unjust to themselves. He shows that their fatalism is mere self-deception, a screen wherewith to hide their own shortcomings. He reminds them that if they will only be true to their great heritage, the Qur'an, their effort is their fate."

In my opinion, as I have already expressed above, the Shikwah and the Jawab-i-Shikwah are the epoch-making poems of the early stage of development of his thought in that they not only conveyed in a nutshell the past and the present of the Muslims all over the world, but also pointedly directed towards a pre-destined goal and a clearly defined path, i.e., the teachings of the Qur'an and the principles of Islam.

Iqbal's political thought

And now I venture to touch on another aspect of Iqbal. He was a poet, an educationist, a lawyer by profession, an art critic, a politician and a philosopher — all combined in one. It will be assuming too much even to think of touching every aspect of his genius. This versatile genius of Iqbal is not only admirable but is very rare. As I have said, it is difficult even to touch the outer fringes of the various fields in which Iqbal has expressed himself. But at the moment I would like to make a brief reference to his thoughts as a political thinker. Here I refer to his conception of a State based on Islamic principles.

An Islamic State, in his opinion, is comprehensive in its functions. From a purely philosophical angle I am quoting extracts from one of his historic lectures published in the form of Reconstruction of Religious Thought in Islam. He says in his lecture "Structure of Islam" when he refers to the principles of a State:

"In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of the mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character. An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it; it is spiritual if it is inspired by that complexity. In Islam it is the same reality which appears as Church looked at from one point of view and State from another. It is not true to say that Church and State are two sides or facets of the same thing. Islam is a single un-analysed quality which is one or the other as your point of view varies."

Arguments are advanced very strongly, and to a great extent sincerely, that politics and religion should be separated; that State and religion are two separate entities. Need I go into the historical details to explain how the idea of the separation of State from religion originated in the West? We all know that this political theory or philosophical thinking was introduced with the separation of the domain of Caesar and the domain of the Pope. The aftermath of this theory, when vigorously put into practice and enthusiastically pursued, resulted in a complete divorce of spiritual values from the material values in life. With the adoption of the theory that inherent rationalism in human beings became the dominant factor unchecked by the spiritual forces countering its unbridled forces. The result was the mastery of knowledge and science, which ultimately produced racialism, accumulation of wealth in the hands of a few, the creation of privileged classes, the development of class antagonism, the perpetuation of the domination of one class over the other group, all combined together breeding the ugliest monster of hatred and vengeance and wars.

Iqbal, again and again, has said in his verses that the golden age of spirit has gone and the iron age of matter has set in. The old moral ideas have given place to crude utilitarianism in general, and in its extreme form, to commercialism. He has defined this conception of the separation of politics from religion and its results in the following verses: "Intellect and religion have been fouled by thy heresy. And love ('isq) has been degraded by thy commercialism. Thy affection is a disease and a secret disease. Thy spite spells death, and a sudden death. Thou art asseverate with matter, And has stolen away man from before the presence of God. Science that solved the problem of things, Has yielded thee nothing but the outlook of Changez. Thy death heralds the advent of life for the world, Wait a while, and know thy end."

Iqbal on Marxism and capitalism

Iqbal vehemently points to the fact that both Western capitalism and Marx's socialism are essentially based on material
values of life and devoid of spiritual heritage. He regards Karl Marx's socialism as a scheme based on the equality of stomachs, not on the equality of spirits. Similarly, he regards capitalism, imperialism, colonialism and racialism as fatness of body, and disapproves of them both in the following strain:

"Both possess a restless and impatient soul,
Both are strangers to God and deceivers of man.
The one is nurtured by the spirit of rebellion,
The other is fed by the revenues of State.
And between these two stones humanity is being ground.
The one defeats the ends of science, religion and art,
Whilst the other takes away life from the body, and bread from the hand.
I have seen both sunk into the abyss of matter;
Their body is illuminated, their heart is black."

The function of religion as envisaged by Islam

Now the conception that religion and politics occupy separate and distinct spheres is born out of failure to grasp the full significance of religion because of the strong influence of matter dominating life today. Therefore, it is imperative for us to understand what is religion and what are its functions. Religion should serve as a guide to an individual to attain the highest possible development of spiritual, moral, intellectual and physical faculties. In its functions, it is to maintain and harmonize relationship between God and man and also between man and man. Regarding relationship between man and man, its function is to sustain that relation in all aspects of life. Here we should also consider the function of politics in maintaining the relationship between man and man. Do politics cover a single aspect of life or do they embody all the aspects? Need I point out that politics cover but only one aspect of man’s relationship with man, whereas religion’s function is to maintain relationship between man and man in all aspects of life. Hence, how could religion, which is the embodiment of all aspects, be divorced for the sake of politics, which covers only one aspect? Hence, to my mind, those who still clamour for the separation of State from religion, after all the bitter experiences of the past, are putting too narrow a constriction on the functions of religion. For them religion signifies either an individual’s relationship with his God or the normal performance of certain acts of worship. But for us this is not the conception of Islam. Islam in essence is Tawheed (the unity of the Godhead). Iqbal has stated it so clearly in his lectures: "The essence of Tawheed as a working idea (I am emphasizing 'a working idea') is equality, solidarity and freedom." Iqbal further explains in the same strain that "State from the Islamic standpoint is an endeavour to transform this principle into space-time forces, and inspiration to realize them in a definite human organization." I would point out that Iqbal’s emphatic reference is to "transforming this ideal principle into space-time forces".

Theocracy as understood in the West is foreign to the body politic of Islam

It is generally said that a State based on Islamic principles will be a theocracy. We must clearly understand the implication of the word "theocracy". If a theocracy is interpreted in philosophical terms then, according to the above conception of an Islamic State based on the essence of Tawheed, such a State undoubtedly will be a theocracy. But if the term theocracy is interpreted in the political usage to the effect that a State is headed by a representative of God on earth, who can always screen his despotic will behind his supposed infallibility, then I as a Muslim contradict it with all the vehemence at my disposal. Islam in essence is against theocracy, because there is no recog-

nized priesthood in Islam. According to the Qur’an, man is the vicegerent of God on earth. Islam gives a set of simple principles, such as democracy, freedom (freedom of thought and expression, freedom of religion, etc.), equality, tolerance, social justice, etc., and along with these fundamental human rights it also imposes certain fundamental human duties for the collective good of mankind.

How mankind can be saved from the horrors of another war

The question which the majority of the world population is asking is, "How can mankind be saved from another catastrophe?" As I have already pointed out, most of the serious and right-thinking people of the world are of opinion that these unparalleled crises in history are the product of purely material conceptions of life devoid of any spiritual forces, which alone are capable of restraining man in his zeal for the accumulation of more and more mastery of the matter. The solution of our troubles lies in the synthesis of spiritual and material values in life. What mankind needs today, and I am again quoting Iqbal, is (1) the spiritual interpretation of the universe, (2) the spiritual emancipation of the individual, and (3) the basic principles of a universal import directing evolution of human society on a spiritual basis.

We all know that revelations came to prophets at those critical stages of civilization when everything was on the verge of retrogression, disintegration and annihilation; when mankind through sheer ignorance, lack of knowledge and laziness, or
through the mastery of knowledge in the material field at the expense of spiritual values in life, reached the stage of barbarism where every tribe, every sect, nay, even minor groups, were set against each other, determined on the total annihilation of others; when there was no law and order and there was no spiritual embodiment commanding loyalties of mankind. Let us see what is happening all around us today? We have witnessed in our lifetime two world wars. We are now the pathetic onlookers at the frantic and feverish activities of the guardians of peace for yet another war. We have suffered the horrors of the last two wars. We have witnessed the behaviour of man towards man. And we are watching the attitude of man towards his God; which is due to the separation of the spiritual values of life from the material values. The only hope of salvation lies in an emotional culture that can be brought together to gather mankind once more unto unity, pledging its loyalty to one central authority.

And so I appeal to all those who believe in the worship of the one God to rise to the occasion and resuscitate the spiritual values in life, to re-emphasize the importance of religion in life and thus get together to control the unbridled forces of evil arising out of matter and to utilize them under the restraint of spiritual impact for the greater and beneficial use of science for mankind. Science is both a virtue and an evil. The evil aspect of it has been and is being demonstrated before us. It now devolves on men of conscience, on the believers in the one God, to demonstrate its virtues under the restraint of spiritual forces. If we fail to do so, we will stand condemned before posterity.

I repeat the Prophet Muhammad’s appeal to the peoples of other religions as quoted in the Qur’an:

“O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but God...” (3 : 36).

Humanity calls on the believers of those religions to worship God and not the matter. The crying need of the moment is the re-evaluation of spiritual values in life. As far as the Muslims are concerned, it is their duty now to interpret truly the fundamental principles of equality, tolerance and freedom.

It is not only the Muslims but also some prominent modern Western thinkers who have come to the conclusion that Islam can offer the much-coveted and desired solution to save humanity from catastrophe. It was with this object in view that Iqbal called upon the Muslims of today in the following words:

“Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve, out of the hitherto partially revealed purposes of Islam, that spiritual democracy which is the ultimate aim of Islam.”

Let this serve as a clarion call to the Muslims of today. They have to demonstrate to the world that the virtues of Islam are not the monopoly of Muslims alone, but a unique gift for mankind. The best way of demonstration is by putting those virtues into practice first in their own house. They have preceded before them. They have got before them the examples of the Prophet Muhammad and the first four rightly-guided Caliphs.

Here I would like to quote an historic document, which will be a revelation to the Muslims themselves when they learn what steps the Prophet Muhammad took as the head of the State. I am quoting the Charter which the Prophet had granted to the Christians of Najran, Arabia. The Charter is so expressive of the practical use of the Islamic principles that I quote the gist of the Charter as given by Ameer ‘Ali in his History of the Saracens:

"By it (the Charter) the Prophet secured for the Christians important privileges and immunities, and the Muslims were prohibited under severe penalties from violating and abusing what was therein ordered. In this Charter the Prophet undertook himself, and enjoined on his followers, to protect the Christians, to guard them from all injuries, and to defend their Churches, and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for Muslims. Christian women married to Muslims were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist them."

As is clear from the Charter, besides others, the virtue of a true Muslim is the spirit of tolerance—to tolerate not born out of cowardice or fear, but a tolerance born out of solid conviction of the righteous cause. It is also ordained that they should, as true Muslims, even sacrifice their lives to protect the life, honour, religion and freedom of others. Islamic history is replete with such examples. And Iqbal summarizes the whole in one of his beautiful verses:

Sabaq phir parb shujadat ka, sadaqat ka, 'adl ka,
Liya jaga tash se kam dwanya ki imamat ka.

(Learn once again the lesson of valour, truth and justice. For you will be called upon to lead the nations of the world.)

THE DANGERS OF EATING PORK

Dr. Glen Shepherd wrote the following on the dangers of eating Pork in the WASHINGTON POST, Washington, for 31st May 1952.

One in six people in the United States of America and Canada have worms in their muscles — trichinosis — from eating pork infected with Trichinella worms. Many people so infected have no symptoms. Most who do have symptoms slowly recover. Some die. Some are left permanent invalids. All were careless in eating pork.

No one is immune to this disease and there is no cure. Neither antibiotics nor drugs nor vaccines affect this tiny, deadly worm. Preventing infection is the real answer.

Full-grown Trichinella worms are about one-eighth-inch long and 1/400-inch broad. They remain alive for up to 40 years, curled up in lemon-shaped, invisibly tiny capsules between muscle fibres.

When you eat infected meat, these dormant worm capsules are digested, but their live contents grow into full-size worms each of which has about 1,300 offspring. They get into your blood one to three weeks after you eat their parents. Because many organs can be invaded by the worms, symptoms can resemble those of about 50 other diseases. This makes diagnosis difficult.

Ordinary methods of salting and smoking do not kill these worms. Nor can Government inspection of meat at packing houses identify all infected pork.

1 Quoted by The Muslim Sunrise, for Fourth Quarter, 1952, Washington 8, D.C.
MUSLIMS AND THE PRESENT-DAY WORLD

By 'ALLAL AL-FASI

Islam's mission and its distinctive marks

Of the three great religions of the world, Islam alone is the religion that was not originally aimed or directed towards opposing any particular section of mankind or any particular race, nation or community. The wars which Islam waged were aimed solely at preserving the freedom of men to embrace the doctrines which Islam preached. Hostility to non-Muslims was at no time a policy or a guiding purpose of Islam. And it was only because of the rise of Islam, and because it was necessary to preserve its existence and the freedom of its adherents that Islam at certain stages of its history was forced to wage defensive wars against its non-Muslim detractors and against those who sought to undermine it. This, to my mind, is a very important point which has not so far been perceived either by Western scholars who have written upon Islam or by Muslims who have sought to defend Islam.

Chief amongst the doctrines which brought Islam into direct conflict with societies with which it came into contact was the basic doctrine and guiding principle which underlines all Islamic teachings — Islam's condemnation of corrupt social orders and its urge to liberate the mind of man from any direct or indirect oppression or domination by evil trends of thought seeking to debase the mind and to make man a slave to the wrong ideals. Freedom of thought and freedom from corruption have always been regarded by Islam as the essential prerequisites of the progress of mankind and as the focal point of all social reform.

In the world of Islam today the champions of reform must be urged to direct their minds first and foremost to the bringing about of a drastic change in the mental outlook of the Muslim masses. The masses must be freed from the grip of harmful superstitions and fanciful illusions. They must also be saved from the blind acceptance of benighted customs and traditions which have for long now been gigantic obstacles in the way of the advance and progress of the Muslim peoples. Superstition and benighted tradition have closed the eyes of the masses of the Muslim peoples from perceiving the true teachings of Islam and from appreciating the wonders of modern civilization. And these factors have also arrested any proper development in their outlook that would harmonize with the fast-moving developments in the modern world. The result of all this was that in their thought and outlook the masses in the world of Islam marched backwards rather than forward, thus receding from contact with the trends of modern thought. And without such contact or appreciation of modern thought there can, of course, be no easy survival for a nation or a community in this modern world of endless competition and struggle.

Another principle of Islamic teachings which brought Islam into conflict with societies with which it came into contact was the fact that Islam opposed very strongly all capitalist societies that were based solely on materialistic foundations and which did not pay heed to the human rights of the poorer members of society. Islam condemned such capitalist orders because it perceived that such orders were likely to promote social injustice and instability by giving rise to a small over-privileged group of persons who would seek to enslave, both in body and in soul, the less privileged members of the community, and who would ultimately seek to impose their shackles on other nations. Now, as before, when Muslim reformers put up opposition against such corrupt and materialistic social orders and against those who are their mainstay, they should not be guided in this respect by any considerations of the race or creed of the sponsors of such corrupt orders. The true Islamic view is that God desires that man should look upon money and worldly fortunes only as a means to an end and not an end in itself. Money and worldly wealth should never be considered as the only determinant of a person's status in society and of the measure of respect which he is to be accorded in the eyes of his fellows. If it is needed that scales should at all exist for classifying people into categories or classes, then the basis of any such classification should be good character, honesty, patriotism and devotion to the service of the community (The Qur'an, 49:13).

The impact of Islam's mission on Arabia and the world

History records that Islam's message for revolution against physical and mental oppression and against the enslavement of the human mind had rocked the foundations of the tyranny and backwardness which existed in Arabia before the advent of Islam. The social upheaval brought about by Islam enveloped other parts of the world which were in the throes of social problems similar to those which existed in Arabia. Islam's indirect, and at times direct, influence freed these countries from the claws of the clergy and the rich who together had conspired to clamp the
minds of the masses by keeping them in darkness in order to make them easier to exploit. Many progressive persons from these countries sought refuge in Arabia after the advent of Islam, for they rightly looked upon Arabia as the only country where a highly-organized and powerful clergy did not and could not rule supreme.

The Arabian peninsula after the birth of Islam became the source of progressive thought to direct the destiny of mankind, and from it shone brightly the light of freedom and liberty for mankind. The history of the rise of Islam shows clearly how Islam strove at all stages to serve the cause of mankind as a whole. It was Islam's cry at all times that the mind of man should be set free. Islam never recognized that any person could possess any supernatural powers to intervene between God and His creatures.

The duty of the Muslims of today

It is the duty of the Muslims of today to continue that struggle which Islam initiated during its early days and which had for its purpose the bringing together in friendship of the whole of mankind, the setting free of thought and belief, and the recognition of the power and right of man to scrutinize and weigh beliefs and convictions in the light of the dictates of reason and intellect. Such a campaign can only be part of the present struggle of mankind against tyranny and in defence of freedom. But in order to conduct such a campaign efficiently the Muslims must maintain constant intercourse with the trends of thought in the various spheres of human activity the world over. The successful waging of such a struggle also requires sincere and wholehearted co-operation with persons of goodwill of all nationalities and in all parts of the world, without regard to the religious convictions or belief of such persons. Co-operation in this respect should be guided solely by the mutual desire to propagate this principle of human liberty, to advance the welfare of mankind of all races, to uphold justice, to defeat tyranny and oppression, and to promote brotherly love amongst peoples of all colours and creeds. The fact that would-be partners with Muslims in this mission do not profess nor recognize some of Islam's fundamental conceptions should not weigh against such partnership or co-operation. Co-operation on these lines between persons of goodwill for the promotion of the welfare of mankind as a whole was specifically decreed by Islam and has always been advocated by those who had come under its fold or had been influenced by its teachings.

The appreciation of this paramount principle of Islamic thought calls upon the Muslims clearly and firmly to strive towards bringing about a true understanding between all nations which would bring with it true human compassion that would promote the general welfare of the whole of mankind. The Muslims, therefore, must not fight shy of coming into contact with all kinds of societies and communities in an effort to carry out this joint undertaking for the promotion of the progress and advance of mankind and for the improvement of the lot of mankind and the lifting of its standards to the highest levels to which God wishes it to aspire. Any effort applied by the Muslims in this connection for the improvement of their own lot is regarded from the Islamic point of view as only part of the comprehensive effort needed to improve the lot of the whole of human society and to achieve a better world for all.

The duty of the Muslims in the world today is also to perceive the light of the true teachings of Islam, and to be guided by that light. They must strive to carry out drastic reforms in their midst and they must for this purpose draw not only upon the heritage of Islam but also upon the heritage and experience of other modern progressive nations. Only in this way can there be any worthy revival or renaissance in the world of Islam, and only in such a manner can there be a healthy and vigorous awakening in the world of Islam that will prompt the Muslims to march zealously towards the attainment of the higher ideals cherished by the progressive reformers of our time who are striving to cure present-day Islamic society of its endemic social misery.

Time passes quickly, and the convoy of humanity progresses along its path. This convoy will not stop merely to reclaim any who falter in their march; it will leave such tardy passengers behind to find their own way. Every moment which the Muslims spend oblivious of the march of mankind and unmindful of the target which mankind seeks causes them to recede yet farther behind this convoy. And the sad thing in all this is that Islamic thought should, by right, be in the forefront of human thought, not in the rear.

Those Muslims who lag behind this convoy for fear that if they accompany it they will thereby forsake their religion, or because they are not sure of the duty to which Islam in fact calls them, are the worst offenders against Islam and Islamic thought. Islam fights reactiveness and condemns irresolution and obstinate conservatism. On the other hand, those Muslims who seek to accompany the convoy without taking Islam with them as their guide will find the journey very cumbersome and wrought with strain, and will then wander aimlessly and drop out of the convoy.

Islam is a dynamic movement, and for this reason the Muslims must always be vigorously active and must move steadily forward if they are to keep pace with Islamic thought. This, however, does not mean that the Muslims should sever all relations with their past and make a completely fresh start on entirely new ground. And it is also because Islam is a dynamic movement that the Muslims must have a progressive outlook in order to comprehend its meanings and detect its guiding principles. In this the Muslims should not, of course, depart from the lines set out by the teachings of Islam; they must simply choose the means to enable them to move forward along the lines set out by Islam, and in the selection of these means they must draw upon all the resources of modern civilization.

Islamic thought implies continuous care, alertness and agility on the part of those who hold it. It also demands a sense of progressiveness in the method used for its application, which must always be guided by the circumstances of the age. Islam condemns benighted conservatism and reactiveness, and preaches liberality, vigilance and activity as the sole means of securing justice and all-embracing freedom for man.
THE BATTLEFIELDS OF THE PROPHET MUHAMMAD

The Battles of Hunain and Ta‘if

By DR. M. HAMIDULLAH, Ph.D. (Bonn), D.Litt. (Paris)

The location of Hunain

It is rather curious that the important and famous battlefield of Hunain, whose name has been perpetuated by the Qur’ān itself, has gone into oblivion since even the early days of Islam. Classical geographers and chroniclers are unable to locate it exactly. Some, like Maqrizi (in his Itmād), place it as a day’s journey only from Mecca, that is about 15 miles, while others locate it at as much as four days’ journey from the holy city of Islam, where the Prophet Muhammad was staying at the time to consolidate the conquest and integrate it into the polity and economy of the Islamic State. Yet others give the distance between the two.

The reason is not far to seek. Hunain was not a populated place. The Prophet Muhammad was proceeding to a certain destination, to meet the Hawazin, when his army was taken unawares by the enemy at the moment of crossing a narrow valley in the early hours of the morning. Apart from this passing incident, neither before nor since has Hunain come into prominence in any connection. It must be an inhospitable region, with no water and no grazing plains to attract even the wandering nomads.

During the last few years, several scholars, such as the late Shakhīb Arsalan, Ba-Salāmah, and others, have tried to discover it. No wonder each has arrived at a different conclusion, with no possibility of reconciling their views. These scholars generally seek it on the main road from Mecca to Ta‘if, and do not take into account the fact that it was a military expedition, and, as a general policy, the Prophet Muhammad never followed the ordinary track for fear of warning the enemy in advance of his attack on them.

Ba-Salāmah was the fittest person to do the job. As a son of the soil, he was a member of the Sa‘ūdi Parliament at Mecca until his death in 1946, and as an author of a biography (in four volumes) of the Prophet Muhammad, and as one who liked excursions, he knew the region very well. He writes that he spent considerable time in exploring and searching this historic place. He locates Hunain at the present motor road to Najd, at a spot about fifteen miles from Mecca. I followed the track, and I have to confess that I could not find a place where an army of 12,000 strong, as the Prophet Muhammad was then leading, could be ambushed by archers. In doing so, however, I came across the historic well of Dhu ‘l-Majaz, where a famous fair used to be held annually before the advent of Islam. The nomadic tribe of the Quraish lives in the neighbourhood, and their girls, in picturesque and artistic dress, uncommon among other nomads of the country, ungrudgingly supplied us with water for our car. This well is on the rather unfrequented track from ‘Arafat to the present motor road to Najd, north of ‘Arafat. In my earlier visits to the Hijaz, in 1932 and 1939, I had tried to locate Hunain, and once I went by donkey for about seventy miles of my way to Ta‘if, via Mount Kara’, enquiring en route about Hunain, Awteras and other landmarks mentioned in history in connection with the Battle of Hunain. It was all in vain. I leave it to future investigators, who I hope will be more fortunate than myself.

Hunain was probably situated 30 to 40 miles north-east of the town of Ta‘if

A passing remark may, however, be made to a map prepared by the Hijaz railway administration in the time of Sultan ‘Abd al-Hamid II. Though not very reliable, this map gives the place as Awteras (with t as in qaraitbat, not as in buttis, which is the ordinary orthography of the name of the locality in question), and places it north-east of the city of Ta‘if, at a distance of about thirty to forty miles. I have not been able to visit this region, yet to me it is the most plausible of all places wherein to search for Hunain. And this for the following reason.

As remarked previously, and as expressly recorded by all classical authorities (cf. Ibn Hisham, p. 894, among others), the Prophet Muhammad used to march, with the solitary exception of the expedition of Tabuk, ostensibly in a misleading direction. He used to make a detour, and after traversing a considerable distance, he used to converge in the direction of his destination, although even then he took precautions not to use frequented tracks but to follow routes least suspected by the enemy. The Prophet Muhammad, after the conquest of Mecca, had come to know of the preparations of tribes of the Hawazin to attack Islamic territory. (Incidentally, the nomads of the Hawazin still live some distance from Ta‘if, and if my informant is correct, somewhere to the north-east of the town of Ta‘if.) The Prophet Muhammad at once sent an intelligence officer, who spent several days in disguise among the Hawazin and brought the news of the imminence of their attack1. Thereupon the Prophet Muhammad set out from Mecca to meet the enemy on his own soil.

That Hunain lay only a day’s journey from Mecca is rather doubtful. The arrival of the enemy so close to Mecca and ignorance of the Muslim intelligence service is something not very convincing for the epoch. Even the theory of four day’s distance is not convincing either, for the encounter of Hunain was a sort of meeting between the two adversaries midways, and even Ta‘if lies at a distance of only two to three days from Mecca on camels. If the territory of the Hawazin lies even at four days journey from Mecca, they were on the march, and the encounter of Hunain must have occurred at thirty to forty miles from Mecca.

The battle of Hunain is said to have occurred (Ibn Hisham, p. 480 ff) near Mount Awteras, which name has also been forgotten by the present generation. Another detail worth noting is that the booty of Hunain was left by the Prophet Muhammad at Ja‘irannah (still well known about ten miles from Mecca, north-north-east of the holy city) for safe custody, while he pursued the enemy, who was taking shelter in the walled town of Ta‘if. The name of Ja‘irannah in this connection suggests that Hunain must be searched for in that direction, and not in the neighbourhood of ‘Arafat, etc. Anyhow, our sources say, that while pursuing the enemy who was fleeing towards Ta‘if, the

Prophet Muhammad is said to have passed by Nakhlah-Yamaniah and reached Liyeh (Ibn Hisam, p. 872). Ja’ir’aranah, Nakhlah and Qirn make a semi-circle; and Liyeh is east-south-east of Ta’if, famous since antiquity and still known as an important suburb of Ta’if, just in the opposite direction of Mecca.

Another thing worth remembering is that the nomadic tribe of the Hawazins still lives at a distance of three days’ journey from Ta’if.

The route of the Prophet Muhammad’s march

I think we can now clearly follow the route of the Prophet Muhammad’s march. He wanted to prevent the Hawazins from joining hands with the people of Ta’if. He leaves Mecca, northwards, then north-east, and marching in a semi-circular direction, meets the enemy at Hunain. Here the enemy ambush was at first successful from its unexpectedness, yet the example set by the Prophet Muhammad personally rallied the Muslims, who, recovering from the shock, were more than a match for the enemy. The Hawazins had no alternative but to take to flight under the shelter of the numerous interwoven zig-zag valleys, defying any pursuit. The enemy had brought with them not only their womenfolk and children but also the entirety of their herds of sheep and camels, thinking, as the chronicles record, that they would tie them up to fight unto death or victory. This was not to be so in the face of the seasoned and disciplined Muslim army, who made booty of all their women, children and herds. The Prophet sent the booty towards Mecca, to be kept at Ja’ir’aranah, under the custody of an officer (Ibn Hajar, Isabah, No. 2066) for leisurely disposal. Proceeding in the same semi-circular fashion, he reached Liyeh, east-south-east of Ta’if, and destroyed a fortress there (Ibn Hisam, p. 872). This prosperous garden-village had great economic value, and its loss was grievous to the people of Ta’if. Thereafter, the Prophet Muhammad laid siege to the walled town of Ta’if itself, from a side where a spacious terrain allowed camping and manoeuvring. The graveyard of the Muslim martyrs of this battle, near the actual grand mosque of Ibn Abbas, indicates where the Muslim army had pitched its tents.

Ta’if

Ta’if is situated on the Wadi-Wajj, a seasonal river flowing only after a rainfall, which surrounds about half of the walled city. It is a summer station, about 3,000 ft. above sea-level. There are three routes from Mecca to reach it. The nearest passes by ‘Arafat, and climbing Mount ‘Arafa, the donkeys, who alone dare to cross this route, about fifty to sixty miles in length, take about twenty hours on the journey. One may leave Mecca late in the afternoon, halt at midnight on the base of ‘Arafa, begin the uphill march early next morning, and by mid-day one arrives in Ta’if. Another route, traversed by camels, via Ja’ir’aranah, is not personally known to me. The third alternative, via Wadi-Nu‘man and Masil, is used now by postal transport, and its seventy to seventy-five miles are covered in about three hours. The valleys are even and spacious, and there is hardly any difficult point to cross.

Like other towns in ancient Arabia, old Ta’if consisted originally of several villages, each at a distance of from one furlong or two to a mile or more, and each inhabited by a clan or tribe. Each such habitation or village had its own gardens and cultivated lands as well as fortresses and watch-towers. The ruins of many such villages were seen by the writer in 1939. These gardens and farms were irrigated by the Wadi-Wajj, which passes through these villages, just below the walled town of Ta’if. The Wadi-Wajj drains very soon the rainwater of the region, and generally the river-bed remains dry all through the year. However, the sub-soil of the country is rich in water deposits, and a sort of tube-well, used in olden days, is still very much in use. These tube-wells supply water to canals, which suffice to irrigate local gardens and farms.

In days of yore, a certain chiefrain was able to acquire the favour of the Emperor of Persia, who sent an engineer to help the chief construct a veritable fort, a walled town with ramparts. The adjective ta’if (literally: with a wall around) soon became the proper name of the town (cf. Aghani, Vol. 12, pp. 48-49). The rest of the population, in its collectivity, was called Wajj, which sometimes included even the walled town of Ta’if. The fertility of the region must have attracted people from different places, and the original inhabitants of the place seem to have been liberal enough to receive them as allies. So, at the dawn of Islam, we come across in Ta’if (or Wajj) two distinct populations — the Banu Malik and the Ablaf.

According to local traditions, subsisting to our day, the temples of Lat and ‘Uzza were also situated inside the walled town. In place of one of these, I was shown in 1939 a Government guest-house, or official hotel, and in place of the other a big private house had been erected.

The actual wall of Ta’if dates only from Turkish times, yet at least part of it must have been erected on the foundations of the old one. For the graves of the martyrs of the Prophet Muhammad’s time, those who fell at the siege of Ta’if, are still shown near the grand mosque of Ibn Abbās, just below the wall of the town. (Zaid ‘Ibn Thabit, the Prophet’s chief amanuensis, was also later buried in the same graveyard.) And Ibn Hisam (p. 872) is explicit that the Prophet’s camp was erected where the Ibn ‘Abbās Mosque is to be found now.

A description of war implements used by the Prophet Muhammad

There were few fortified places in Arabia, so a siege was something rather uncommon for the armies of early Islam. After the forts of Khairāb, Ta’if was the second occasion on which the Prophet Muhammad had to encounter a walled town offering resistance. Muslims had suffered in Khairāb by the catapult (manjānataq) shots. Taking a lesson from the same, the Prophet Muhammad is reported (Ibn Hisam, p. 872; Tahāriy, p. 1672) to have used catapults himself in this siege for shooting stones, and covered cars (dababab, dabur, and ‘aradah, or hand-driven
A view of the Principal Mosque (Jami' Masjid) at Ta'if, Sa'udi Arabia. There lies buried Ibn 'Abbas, the uncle of the Prophet Muhammad.

... demolishing the city wall by breaching it from outside in the face of this defence measure.

... although the enemy was not disposed to come out for a hand-to-hand fight, yet the arrows shot by them from ramparts would sometimes take toll of the besiegers, especially when they were off guard in the camp during the night. In Baladhuriy's Ansab (p. 1588), it is mentioned that 'the Prophet had with him khashab (wood, planks), which he erected around his camp during the siege of Ta'if'.

... When the siege dragged on and did not have the desired effect, the Prophet Muhammad wanted to resort to economic pressure, and threatened that he would destroy the vineyards outside the walled town, belonging to some of the chiefstains of Ta'if, and which produced some rare and fine qualities of grape (Ibn Hisham, p. 873). The enemy was greatly perturbed, and asked the Prophet Muhammad to take them as booty rather than destroy them. The Prophet revoked his order, for the destruction of vineyards had no immediate practical value.

... The Prophet Muhammad announced, as another form of pressure, that whatever enemy slaves embraced Islam and took refuge in the Muslim camp would be considered as a free Muslim (Ibn Sa'd, II/1, pp. 114-115; Ibn Hisham, p. 874). Several cases of this kind occurred on this occasion, and the order has been incorporated in Islamic jurisprudence as a rule of permanent force.

... In connection with the tactics of those days, it is interesting to recall that the Prophet strewed fresh branches of thorn trees all around the walled town which he besieged, apparently to...
The identity of JRSH

We have had occasion to refer previously to a place called JRSH. Is it Jurash or Jarash? According to Ibn Hisham (p. 954), Jurash was a town south of Taif, provided with a protective wall (madinah maghlaqah: literally, a locked, or a closed town) and peopled by some tribes of Yemenite origin. The region is well known to Arab geographers, who all mention it as forming part of the Yemen. What, however, intrigues us is the fact that this petty and primitive township should be so much in advance of Mecca, Medina and even Taif as to boast of a thriving industry of war machines, where people could not only purchase catapults and hand-driven tanks and covered cars, but also actually learn their manufacture. It is not very reasonable to think that the Prophet Muhammad sent emissaries to far-off Jarash, in Transjordania, to the Byzantine territory. It is all very well to argue that Jarash was the right place for an industry. Its ruins still betoken today its former grandeur and prosperity. Yet it is well known that export of war gear to Bedouin territory was strictly forbidden by the Byzantine Government. Moreover, only a few months earlier there had been actual fighting at Mu'tah between the Muslim army and the Byzantine army, with great loss to the Muslims; and it was unthinkable for Muslims to try to purchase war machines there, more so in view of the difficulties of transporting them to far-off Taif, requiring over a month's journey in each direction. Again, if we take into consideration the narration that even Taifites had sent emissaries to that place for a similar purpose, a nearby place is more plausible than Jarash in Transjordania, the resources and funds at the disposal of Taifites being very insignificant compared with those of the Muslim State. It is further recalled that the emissaries of the Prophet Muhammad, who are said to have brought these machines, hailed from the Yemenite tribe of 'Azid, and their wielding an influence in the Yemenite town of Jurash is more plausible than in the Byzantine territory, where they were looked upon with suspicion and treated with contempt. The Yemenites were culturally more advanced than the people of Hijaz, and it is not very difficult to believe that they had not only erected a crude wall around their village, but also that some of its inhabitants, maybe Jews or Christians, practised the profession of carpenter and could manufacture some simple light catapults and covered cars. If Salman al-Farsiy could himself manufacture one — and he was not a professional carpenter as far as we know from his biographies — why should we deny the people of Jurash the credit of being equally versed in the art? Although

The Prophet Muhammad's treatment of the defeated Hawazinates

Anyhow, the Prophet Muhammad decided to return to Mecca, and en route he made a halt at Jarranah and divided the booty of Hunain and Awtas among his soldiers.

The defeated Hawazinates had provided the foster-mother to the Prophet at his birth. So they knew that, if they were no longer anti-Islamic, they had nothing to fear from the child they had nursed. Therefore they came to Jarranah, and embraced Islam. The Prophet Muhammad said: "I refrained from distributing the bootie for these long weeks only in the hope that you would become repentant, and that I could return you your families and your herds. It is too late now to return to you all that once belonged to you, as it is already distributed. However, select one of the two things, your families or your herds, and I will see what I can do." They selected their women and children. The Prophet said: "The portion of your families attributed as bootie to me and to my family is returned to you; as for others, ask me in public, when I have concluded the congregational prayer." They did so. The Prophet repeated that he had liberated what he and his family had received. Abu Bakr and 'Umar and other prominent leaders followed suit one after the other, and with the exception of one or two clans, all the Muslim soldiers liberated gratis the enslaved Hawazinates. Even for the hot-headed and greedy, the Prophet commanded that they should surrender their human booty, for which, however, they would be compensated from the State treasury (Ibn Hisham, p. 877).

This meant that Taif was deprived of its last ally in Hawazin. The Islamic influence around Taif was already strong, and it now increased by leaps and bounds. The marker of Mecca was under Muslim control, the only marker for Taif's products. Perhaps the caravans of Taif could no more travel beyond the limits of their own city. Probably the annual fair of 'Ukaz was also closed to the Taifites. The result was that in less than a year after the siege the Taifites sent a delegation to Medina and declared to the Prophet their spiritual as well as political surrender; and by relieving themselves from the slavery of their own handicraft, the idols of Lat and 'Uzza, they realized that God was One, and that worship belonged to Him alone. As Muslims, their talents were immediately utilized by the Prophet Muhammad, who recruited governors and others from among them for various parts of the State, and they proved useful in the spread and consolidation of Islam for the wise policy the Prophet Muhammad constantly upheld, viz., respect for human blood and generosity towards the vanquished.

An American on the Influence of Turkish Music on European Music

Peoples the world over are becoming increasingly conscious of the fact that European culture and civilization is not the monopoly of any one country or nation, but in truth the outgrowth of an interplay and interchange of contributions from varying sources.

With the exception of a few scholars, it is hardly realized what the Turkish culture has contributed to Western culture. The Christian Science Monitor, New York, 14th March 1953, carries an article entitled "The Jingle of the Janizaries" by W. J. Murdoch which deals with the influence exerted by Turkish music on the work of eighteenth and nineteenth century European composers.

Here are some excerpts from this article, pertaining to Beethoven's Ninth Symphony. Mr. Murdoch writes, in part:

"In this colossal work of the master from Bonn may be found a touch of the musical fad that jingled and crashed its percussive way across Europe some 150 years ago — 'Turkish music' — it was called by the musical cognoscenti who were present around the end of the eighteenth and the beginning of the nineteenth centuries. It was expressed through the tinkling of bells,
the crash of cymbals, and the rumble of drums. . . .

"To many composers of this period, this martial musical flavouring was irresistible. Even Beethoven, Mozart and Haydn were not above occasionally adding a dash of tintinnabulary spice to their creations. . . ."

"Turkish music" started in Turkey, naturally enough, with the swaggering Janizaries of the Sultan. This armed guard of the Ottoman Empire came to have its own ideas about practically everything under the crescent moon, including music. It is not surprising, therefore, that the typical Janizary band was of unique character. It consisted of several oboes, a flute or piccolo, and a corps of drums and bells and cymbals and other percussion instruments of various types and sizes.

"The bass drum, for example, was strung with snares from which were suspended tiny bells whose tinkling added to the uproar every time the instrumentalist swung his heavy stick. Aiding him in discharging this rhythmic fusillade was a Janizary, or perhaps several of them, shaking a 'Turkish crescent', a crescent sheet of brass with bells dangling from the lower edge. Strutting at the head of the band, the leader beat time not with an ordinary baton but with a 'Turkish hat', a staff with several conical domes on the top end, each one strung with bells, and the ever-present crescent topmost of all. This was the essence of 'Turkish music', 'Janizary music' or 'Janitscharenmusik'."

"In the late 1700's it was a long way from Turkey to the music capitals of the Occident, but 'Janizary music' made it. It followed a clangorous path through Poland and Russia, finally catching up with the Chevalier Gluck in Vienna about 1760. Gluck welcomed it as colourful atmosphere for his operas, and before long all Europe was captivated by the tinkle and the jingle and the crash of this catchy cacophony from beside the Bosphorus."

"Military bands took it up most eagerly and to a garish extreme. The 'Turkish hat' became the 'Jingling Johnny', and there was at least one, or an adaptation of it, in practically every band worth a demi-semi-quaver. . . ."

"Mozart gave a nod of recognition to 'Janitscharenmusik' in his Pianoforte Sonata in A, writing the last movement as 'Rondo alla turca', in which the military spirit of 'Turkish music' is present even if its instrumentation is not. He also acknowledged it in his superb Violin Concerto in A, the last of which he wrote in a seven-month stretch in 1775. The violent outbreak of the orchestra in the last movement earned this composition the sobriquet of 'Turkish Concerto'. Then in 'The Abduction from the Seraglio' he went all out for 'Turkish music'. Even though this was his first opera in the German tongue, it was not a salute to the Fatherland but a dazzling optical and auricular showpiece of the Orient."

"Papa Haydn used 'Janitscharenmusik' to good effect, too. For example, in his Symphony No. 100, one of a dozen he wrote for London presentation, he gave over the second movement to a lively allegretto instead of the usual delicate andante. His use here of drums, cymbals, and triangle prompted the nickname 'Military Symphony', but it might just as well have been 'Turkish' since by this time many music-lovers classified all percussion in the orchestra as 'Turkish music'."

"Beethoven, long before he wrote his last symphony, catered for the public appetite for music 'à la turque' when he composed the musical setting to The Ruins of Athens, a drama redolent of the East. Probably the best-known bit of the entire score is the dainty Turkish March which survives today as a piano piece for nearly every youngster who remains a student of the keyboard for more than a year or two."

"Turkish music" faded out as a descriptive term, although its influence remained, at about the same time the Janizaries themselves were removed from the current scene. But while the Janizaries were laid low in the dust of history, the musical trend they had started continued to flourish. The dash and spirit and colour — of their percussion corps were incorporated within the orchestra for the use of composers and the delight of music-lovers to the present day. . . .

BAD FILMS — A DANGER TO MODERN YOUTH

All means, press, radio, films, recreation, etc., are used for the demoralization of youth and to create in them an attitude of accepting violence

United States of America

One of the most alarming features in the situation of young people in many countries is the increase in juvenile crime. The newspapers speak of a "moral breakdown of the young generation", their editions carry sensational headlines . . . "Wave of Violence by Teenagers", etc. And indeed, official figures for juvenile crime seem to add weight to the headlines. Let us take the example of three countries — Great Britain, the United States of America and Western Germany.

In Great Britain

Home Office statistics from Great Britain for the year 1951 show that the number of young people between the ages of 14 and 17 convicted of various crimes, including assault and "breaking and entering" was 76,060. Many of these young people were classed as "habitual criminals". This was a 100 per cent increase on 1938.

In United States and Western Germany

Of the 1,790,000 crimes, of a serious order recorded by the United States courts during 1950, one-third were committed by juveniles.

In Western Germany general criminality in 1948 showed a 33 per cent increase over 1933, and juvenile delinquency an increase of 87 per cent!

An important factor

These are indeed statistics to cause alarm, but those who speak of a "moral breakdown" and "violence" among the youth very often do not examine the various causes for this state of affairs. Nor do they consider the still more serious implications of the demoralization of young people.

Let us consider an important cause for this development among the youth. Not least among the social influences that affect young people is that of the cinema. The influence of the cinema for good or evil is widely acknowledged. What kinds of films are seen by the young people of these three countries we have taken as examples. In the United States of America Professor Neimeyer of California University made a study of 115 films currently screened in his country. He found that no less than 106 different types of crime were portrayed in these films.

Professor Stuckrath of Hamburg University observed in 400 films shown in Western Germany the following ingredients: 310 murders, 136 thefts, 624 frauds and 200 crimes of various character.

According to the bulletin of the British Cinematographic Institute, 70 per cent of the 1950 films in Great Britain were found to deal with crime or with sexual subjects.

A young English journalist writes: "During 14 months when I attended regularly the juvenile court sessions, I heard time and time again, the same reply to the Magistrate's question . . . Why did you commit such and such a crime? . . . I wanted to do the same as they do on the pictures."

To do the same as is done on the films! What future does this hold out for the youth of those countries whose cinema screens are a constant parade of ugliness, sadism and crime?
BOOK REVIEW

ARABIC AS A LANGUAGE IS UNIQUE

By PROFESSOR DR. A. K. GERMANUS

Among the classical languages of the world, Arabic stands unique. In the Middle Ages it vied for supremacy with Latin and surpassed it in richness and in the value of its cultural products. Ranke, the great German historian, justly appreciated the merits of Arabic as the bearer and conserving medium of the culture of humanity. While ancient Latin and Greek have gradually become extinct as living languages, and have ramified into a number of daughter-idioms, the stronghold of Arabic has maintained its unassailable position through fifteen centuries fraught with merciless vicissitudes. From the times of barbarism Jabiliyya down to our days, Arabic grammar has withstood the turbulent onslaughts of infiltration of foreign elements into its social and political body, and stands now unaltered in its fundamentals and superstructure similar to the noblest buildings of antiquity. Like the Parthenon of the Acropolis at Athens, the height of which equals its fundamental depth in the bare rocks, it represents the perfection of eternal truth amid the changing and decaying apparitions of human tastes and moods.

The Arabic language, like a huge mountain of granite, has lent its stones to the hewing of everlasting monuments of art. In pagan times it produced a poetry admired and imitated for long centuries; it has become the verbal medium of the divine revelation of the Qur'an; it carried the talents of poets, writers, thinkers and scientists up to the loftiest heights of the human intellect and sensation. As the language of a revealed religion it impressed Persians, Turks and Indians so deeply that they nearly transformed their mother-tongue into Arabic through the adoption of numberless words and phrases.

A language which in richness of expression and shades of discrimination, in refinement of the most abstruse thoughts or observations, which surpasses all dead or living idioms, it always has attracted the curiosity and interest of scholars. A century ago it seemed that this inexhaustible mine was serving only those who directly lived by its neglected products. The French revolution and its subsequent repercussions roused the Arabic-speaking world from its lethargy. As a perennial river, which for some time disappears beneath a hill in order to revive its mineral ingredients, and rushes irresistibly towards new regions carrying fertilizing silt to barren fields, Arabic rose reborn from among the remains of history and created a new literature compatible with modern tastes and requirements. A number of poets, writers and thinkers have grasped the Arabic pen, which has slumbered for a while, and the feather has lifted up its wings and expressed all notions of the present century with a precision truly admirable. All scientific terms of medicine, science, strategy, sociology, philosophy, not to speak of the most minute shades of art, have been moulded from original Arabic roots, and not a single modern invention lacks its apportioned Arabic word which correctly expresses its meaning. Thinkers like Lutfi Sayyid, or Isma'il Mazhar, commentators of Immanuel Kant, like 'Abbas al-'Aqqad, sociological writers like Salama Musa, novelists like Mahmud Taymouir, or Najib Mahfuz, or Ahmad 'Ali Bakaathir, or Taufiq al-Hakim, to mention only a few out of a hundred, have created from the pith of the true Arabic stock a new language which runs as fluently in its modern bed of literary torrent as any highly-developed European idiom. While European languages had to recourse to Graeco-Latin terms, modern Arabic proudly disdains any foreign loans.

"Aristocrat" is 'tasmi, a man who prides himself on the bones of his ancestors; a "self-made man" is 'tasami, one who has risen through his merits; "fanaticism" is an old Arabic word, 'asabiyya, which originally means "the relatives on the father's side", and consequently, which connects someone indissolubly to his blood or conviction. I need not speak of medical terms. Medieval Latin doctors devoted a special chapter in their books to the treatment of "soda", which is nothing else but Avicenna's 'suda, "headache," and has nothing to do with our soda-water. "Gramophone" is 'baaki, and its "record" "quir" (the Turks use the French plaque, which sounds very strange in their tongue), and "omnibus" is 'baatla, and the "motor-car", sayyara, etc., etc. The cinema, photography, and all the blessings of modern technique from penicillin to radar have found their linguistic representatives in the new Arabic language, which, immensely enriched by new words, still faithfully follows the grammatical rules laid down by the great ancestors a thousand years ago.

The vast Qumis-es of yore do not supply us with information in this labyrinth of modern terms, however rich their explanatory details of meanings may be. Even the comparatively newer dictionaries of Lane, Währmund, Hava, Belot or Fruzabadi are silent if queried about them. The requirements of the present development of Arabic culture have recently been answered by Dr. Hans Wehr, a German scholar, who with the help of a number of collaborators, has published a voluminous dictionary of nearly two thousand folio pages. Some 50,000 items of modern literary Arabic have been worked up in this huge volume with a masterly precision and in an easily manageable survey.

Obsolete words occurring only in old poetry have been intentionally omitted, but words of the modern living literary language have all been arrayed. The book, printed on good, clean paper with a clear type, is a ready help to everyone who is interested in new Arabic literature. Even a meticulous scrutiny can hardly detect any omissions. These, however, will soon be included in an appendix or in a future edition. It is to be hoped that Oriental scholars who understand German will make profitable use of this excellent work, a proof of German patience and erudition.

1 Lit., "Ignorance"; by transference used to designate the period of the Arab history before the advent of Islam.

REPUTED INCENSE STICKS

MOGUL DURBAR AGARBATTIES
FINEST STICKS IN THE MARKET

WANTED
STOCKISTS and CANVASSING AGENTS
The Political Scene in the World of Islam . . .

FRANCE, TUNISIA AND MOROCCO

By ABU MUHAMMAD

The French reign of terror in Tunisia

The Asian-African bloc in the United Nations, which met recently under the chairmanship of the representative of Liberia, has decided to renew its efforts on behalf of the oppressed peoples of Arab North Africa. zealous attempts will be made by members of this bloc to put before the Security Council of the United Nations the case of the Arabs of North Africa against France, and thereby to deflect France from perpetuating the state of terror and oppression which has been mounting appreciably of late.

The resolutions which this bloc took with regard to the problem of North Africa have been very timely. It is now nearly six months since the United Nations passed resolutions urging the French Government to seek a peaceful solution of the problems of Tunisia and Morocco. But, as was expected, France has done nothing to ease the situation in Tunisia and Morocco; indeed, she has increased the tempo of her oppression against the nationalists during this period. No genuine approach has been made by France to the Bey of Tunisia or to the Sultan of Morocco to reach an understanding with them and with the nationalist leaders as to the application of the principles embodied in the resolutions of the United Nations with regard to the nationalist claims of the people of Tunisia and Morocco. Instead, France has initiated a new plot aimed at breaking up by violence and terror any endeavour by the people of Tunisia and Morocco to attain their national aspirations.

The situation in Tunisia at the present moment is both sad and explosive. The French Government continues to adhere rigidly to the policies set out by Count de Hauteceloque in Tunisia. Count de Hauteceloque is an ardent believer in the value of terror and oppression as a means of whittling down the nationalist claims of the people of Tunisia. Scores of Tunisian leaders and prominent personalities have been thrown into prison or put behind bars in detention camps inside and outside of Tunisia. Military courts have for some time now been busy passing sentences of death or of imprisonment with hard labour on persons accused of nationalist activities, or of taking part in demonstrations or other expressions of nationalist sentiments. The nationalist press has been severely suppressed. Strict security measures imposed by the French have also had a damaging effect upon the economic life of the country. A new terrorist organization, which calls itself the "Red Hand", has been making frequent attacks on Tunisian life and property, and has recently assassinated the prominent Tunisian leader, Farhat Hashash.

The French authorities appear blind to the activities of this gang, and have done practically nothing to suppress it. This has naturally provoked the people of Tunisia to take on their own initiative haphazard measures to protect their life and property from the depredations of this gang. But these measures have not so far been successful in suppressing this terrorist organization, and have tended to add to the state of fear and chaos which now envelops the whole of Tunisia. The aim of this terrorist organization is to liquidate by terrorist methods those who oppose French colonial policy in North Africa. This, of course, gives a clue as to the reason behind this open encouragement by the French authorities of the "Red Hand".

Municipal elections in Tunisia and the Bey

In Tunisia the French authorities, faithful to the traditional French colonial policy of rigidity and oppression, continue to insist on carrying out the so-called reforms which have been more than once been categorically rejected by the Bey and by the nationalist representatives of the Tunisian people. Instead of discussing with Tunisian nationalist leaders ways and means of fulfilling the aspirations of the people of Tunisia which were recognized by the United Nations in its last session, the French authorities insisted on carrying out the Municipal Elections in the country on 26th April 1953 — the day on which Municipal Elections were held in France and Algeria. The so-called reforms
in the method and representational basis of the elections have been mocked by the people of Tunisia, who did not have to examine them too deeply before they recognized that they were only a veil to cover continued French misrule and tyranny in the country. The Bey at first refused to sign the decree authorizing the holding of these elections. His adamant stand in this regard caused the French Resident-General, Count de Hautecourt, to act violently. He presented the Bey with a strongly-worded ultimatum and warned him in unequivocal terms that unless he signed the decree he would be promptly deposed and banished with his family from Tunisia. A French military plane arrived from France for this purpose, and the Bey was left in no doubt as to the fact that France was in real earnest about this time. The Bey had no alternative but to sign the decree under protest in order to save his country from untimely revolution, which was bound to bring with it a heavy loss of life on the Tunisian side.

The French administration was very hopeful about the results of these Municipal Elections, despite the fact that the Tunisian people had decided to abstain from voting. All the Tunisian political parties and prominent personalities in all walks of life in the country had expressed their view that these elections would in no way serve to satisfy any of the nationalist aspirations of the people of Tunisia. They pointed out that their objection to these elections was based upon the fact that they had not been freely and willingly authorized by the Bey of Tunisia. The Bey, who has always been the zealous guardian of the interests of his people, had material grounds for condemning these elections and for trying to withhold his signature to the decree which authorized them. He saw in them a weapon which the French authorities could utilize in order to encroach further upon the rights and liberties of the Tunisian people. He condemned the principle of "equal" representation to both the Tunisian and the French elements in the country. "Equal" representation, in French eyes, meant that the Tunisians and French should be represented by an equal number of members in the municipal councils, despite the fact that the Tunisian Muslims formed the great majority of the population. Such "equal" representation is, of course, highly in conflict with the most elementary principles of democracy, a cardinal principle of which is the respect of the wishes of the majority. Viewed from any angle, the so-called reforms alleged by the French to be behind their scheme for the municipal elections looked utterly farcical, cunning and detrimental to the interests of the indigenous inhabitants of Tunisia. The French colonialists were hoping to use Tunisian votes as an authority to carry out measures to damn the aims and aspirations of the Tunisian people. And the people of Tunisia, warned by their loyal leaders, were not going to be led willingly into this trap or to provide the French colonialists with the means of undermining the national claims of the people of Tunisia.

A few days before the municipal elections were held there were other so-called elections held by the French authorities for the membership of Majaddid al-'Amal — Works Councils. These elections provided the French authorities with an opportunity for trying out the measures of coercion which they later used at the Municipal Elections. The Bey, who perceived that the people of Tunisia were being given a foretaste of what was going to be meted out to them when the Municipal Elections came to be held, sent a letter to his Prime Minister, M. Baccouche, strongly condemning the use of such measures of terror and oppression against the people. During the holding of these elections, M. Baccouche was resting in his house, not apparently by reason of ill-health. In his letter the Bey said, "When I put my signature — under the conditions and circumstances of which you are aware, — on the decrees which authorized the holding of these elections, I was at least hoping that the administration would leave the people free to exercise their vote in any manner they pleased. I was also hoping that the state of military security would be relaxed and that the people would be allowed to hold election meetings, so that every voter would have an opportunity to express his views freely and to support the candidate of his choice. I now find, however, that the administration is seeking to carry out the elections in an atmosphere of coercion and terror, and has for this purpose banished from many parts of the country a large number of the leaders of the people whose only crime was that the administration feared their intervention or influence on the results of the elections. This has caused dismay and unrest in the country. Instead of these elections serving as a means of clearing the political atmosphere of dissatisfaction and unrest, as was expected, they have polluted that atmosphere still further."

In another letter which the Bey later sent to his Prime Minister, the Bey protested against the action of the French Administration in changing the personnel of senior posts in the Tunisian civil service without consulting him about these changes. The Bey said that such action constituted a grave departure from the constitutional conventions governing the relationship between France and the Bey. The Bey rightly maintained that the Tunisian personnel in senior posts in the civil service were technically his personal representatives. To take from the Bey the prerogative of filling these posts with persons whom he deems satisfactory is part of the French design to rob the Bey of his powers and to cripple him altogether in the constitutional sphere.

It is, of course, surprising that M. Baccouche has remained entrenched in the office of Prime Minister despite these two severely critical letters of the Bey. M. Baccouche is in law considered to represent the Bey, but in reality he represents the French colonial authorities in Tunisia, who have consistently been giving him ardent support against the Bey.

The Bey's two letters have caused major political storms in both Paris and Tunisia. They exposed very clearly the plot that was being hatched by the French colonialists against the national aspirations of the people of Tunisia. These letters are likely to prove damning evidence in the hands of the accusers of France in the United Nations.

Political observers in Tunisia all agree that the situation, after the conclusion of the so-called municipal "elections", is ominously explosive. All this points quite clearly to the fact that it is high time that the United Nations penetrated the iron curtain which France has stuck around its North African domains and attempted a bold and courageous solution of this problem which concerns the fate not only of the people of Tunisia but, indirectly, that of the oppressed peoples in various parts of the world, to whom an effective application of the Charter of Human Rights in North Africa will inspire new hopes of salvation.
Morocco and France

France's recent activities in Morocco have been equally reprehensible. There France is making determined attempts to remove the Sultan, who is the courageous spokesman of his people in their struggle for liberation from French colonial rule, and who is therefore a thorn in the flesh of France. France has so far got rid of many of the nationalist leaders of Morocco and put them out of harm's way in detention camps deep in the desert or exiled them out of the country. It has been reliably estimated that the numbers of Moroccan nationalist leaders who have been incapacitated by these methods from taking an active part in the struggle of their people against French colonialism runs into thousands. France's aim in this is, of course, quite obvious. She seeks to isolate all persons who are likely to stir or enliven Moroccan public opinion against French rule, and she hopes that thereby the Moroccan masses will be left leaderless and thus impotent and submissive. But the Sultan of Morocco, although isolated from all his nationalist advisers and aides and, for some time now, virtually a prisoner in his palace, remains confident and adamant and a potential source of embarrassment and fear for France. And for this reason, France is busy plotting against him and trying very hard to remove him from his throne.

A recent French scheme to depose the Sultan of Morocco

The sinister plot which has recently matured against the Sultan did not take the same shape as the abortive plot of February 1949. This time the attempt to depose the Sultan was more craftily designed and more colourfully disguised in order to appear to foreign eyes as having the support of the people of Morocco.

The plot culminated on the occasion of the bestowal by France of a medal upon the Moroccan quisling, Galawi Pasha, in recognition of his "meritorious" services to the French cause in Morocco. The French authorities for this purpose gathered together a band of Moroccan supporters of French colonial policy and encouraged them to make vociferous speeches against the Sultan and the Istiqlal Party, which supports him. These Moroccan quislings, who owe any official positions they hold in the administration to French favour, and not to the approval of the Sultan, who is the head of the Moroccan administration, made speeches condemning the Sultan's stand against France. They also signed a memorandum which said that they did not owe any allegiance to a Sultan who, they said, had acted against the dictates of the religion of Islam and against the interests of his people by not approving the "reforms" which were proposed by the French authorities. This memorandum was given an added significance by being followed up with other memoranda of religious colour. These memoranda were signed by the leaders of benighted and insignificant religious sects in Fez and some parts of Tunisia and Morocco. It is common knowledge that these dissipated sects have flourished under the aegis of France, which, in her traditional colonial policy, has always sought to encourage backward organizations and has always found them amenable to French colonial corruption. The memoranda contained a fatwa (a religious opinion by the learned) calling for the deposal of the Sultan. What these memoranda said, in effect, was that Islam decrees allegiance to France and that the acceptance by the Moroccan masses of the nationalist aims and aspirations of the Sultan and the Istiqlal Party is truly abhorrent to the Almighty. These benighted leaders have sought to impress upon the Moroccan masses that submission by the Muslims to French colonial policy is pleasing to Him.

One wonders very much what is going on in the minds of the French Government with regard to Morocco. Can French politicians be stupid enough to hope that such a farcical set of memoranda will ever carry weight with the Moroccan masses or will for long pass before foreign eyes as the genuine representa-

demonstration of French tactics in Morocco. The Sultan knows well that he is safe in the love and confidence which his loyal subjects have lavished ungrudgingly upon him for so long.

It is worthy of note in this connection that the leaders of al-Qarawiyyin University, the Muslim Moroccan University of world renown, have issued an outspoken statement condemning the French-sponsored conference which issued the memorandum assailing the Sultan, and expressing their horror at these French-inspired activities. They expressed their continued support for the Sultan and his nationalist advisers in their struggle against French colonial intrigue. At the same time, a delegation of Muslim religious dignitaries and leaders of all walks of life called upon the Sultan to present him with an address of loyalty expressing to him the unflinching support of his subjects in his struggle on their behalf. And so another French colonial balloon was perforated.
ACCESSION TO THE THRONE

Two youthful constitutional monarchs, King Faisal II of Iraq and King Husain I of Jordan, both scions of the renowned Hashemite dynasty, and great grandsons of King Hussein I (the Sharif of Mecca 1909-1916; King of the Hejaz 1916-1924; died 1931) were enthroned on 2nd May 1953. The occasion of their enthronement was marked with enthusiastic celebrations by the people of Iraq and Jordan who looked upon it as the beginning of a new era of progress and development along modern lines. The hope and the zeal so richly demonstrated by the people of Iraq and Jordan was not without foundation or excuse, for judging by the upbringing and public pronouncements of these two young monarchs made before they assumed their official responsibilities there is every reason to believe that they will bring to monarchy in their two countries a new sense of drive and devotion to the cause of the common man. They have the vigour of youth and the will to serve, and they have been nurtured in a truly democratic manner in an age when monarchy, to say the least, seems to be growing unihesional. The arguments for and against monarchy as an institution of government are many and varied. But however divergent the people's views are on this subject, they all agree as was recently brought home in a memorandum prepared by a special committee appointed by the Egyptian Government to consider the future of monarchy in Egypt (see Akhbar al-Yaum, Cairo, for 4th April 1953).

KING FAISAL II OF IRAQ

King Faisal II was born at Baghdad, the capital of Iraq, on 2nd May 1933. He is a grandson of King Faisal I (died 1933), the first constitutional monarch of Iraq. He became king at the age of four on the 4th April 1939, when his father, King Ghazi I, died as a result of a motor-car accident.

King Faisal received his elementary education in Iraq at the hands of expert Iraqi teachers, and his training followed a strictly Islamic and nationalist pattern in the traditions of the Hashemite dynasty. When he finished his elementary education in Iraq in 1947, he went to England to prepare for admission to Harrow Public School, one of the most renowned English public schools which have produced successive rows of Prime Ministers and famous leaders in all walks of life in Great Britain and other parts of the world. In addition to following the ordinary curriculum at Harrow, the young king took special courses in Islamic and Arabic studies as well as special courses in history, political science and economics.

From his early youth, King Faisal was trained to be king, and he grew up to realize the value of zeal and duty. But despite his application to his studies and training, his life was never robbed of the legitimate pleasures of youth.

All those who knew King Faisal during his school days speak of him as possessing a very charming and lovable personality. He is honest, courageous, industrious and level-headed. He has a friendly and democratic disposition which has made him sbn the popular and ceremony which he could have always claimed as king. His friendly and democratic qualities have endeared him much to his tutors and colleagues, who had affectionate pet names for him.

King Faisal is a devout Muslim and adheres strictly to the teachings and practices of Islam. He is fond of reciting the Qur'an and reading treatises on the Hadith and the interpretation of Islamic teachings. He also has a deep love for his people and a proper realization of the duties he owes them.

He is au fait with current events in the world of Islam and other countries generally and is conscious of the struggle of his people and of the need for reform in Iraq to bring its progress into harmony with that of the more developed countries of the world. He has a very wide general knowledge and is a keen follower of developments in the spheres of science, medicine, industry and agriculture. His appreciation of these aspects of modern civilization is likely to prove invaluable in accelerating the progress of Iraq on modern lines. He has a very good command of the Arabic language and a wide knowledge of Arabic literature. He also has a good mastery of both the English and French languages and literature. He is also a connoisseur of art, and a collector of oil paintings, rare books.
ARAB KINGS

where its full text is recorded) that the main objection to monarchy is the fact that it is open to abuse and exploitation when wielded by persons who are oblivious of their sacred duty of service to their people. The two young Hashemite kings have at no time given any cause for such anxiety. Indeed, they have given ample demonstration of the fact that they are conscious of their tremendous responsibilities to their people and are bent in their utmost on serving them and justifying their hopes. In the world of Islam and in Iraq and Jordan, the struggle between the reactionaries and progressives is bitter, and the purport and significance of this struggle thrown into relief by the fact that these countries are faced with pressing social, economic and political problems. The two young kings can do a great deal by their guidance and vigilance in solving these problems. Born and bred in an atmosphere of democratic progressiveness their youth will no doubt impel them to lean in favour of the promotion of radical changes in the life of their nations. Under their wise leadership, the people of Iraq and Jordan, as well as the people of the whole world of Islam, look for an era in which the wisdom of the old and the drive and daring of the young will be combined to promote the good and welfare of the masses.

KING HUSAIN I OF JORDAN

King Husain I was born at 'Amman, the capital of Jordan, on the 14th November 1935. He is a grandson of King 'Abdullah I (died 1950), the first constitutional monarch of Jordan. He became king on 11th August 1952, when his father, King Talal, was deposed for health reasons after reigning for less than a year.

From his early youth, King Husain was reared in a truly democratic way. In his childhood he went to a children's nursery which was open to the general public. There he came into contact with all sections and classes of the community and lived in equality amongst them for many years, during which he received no better treatment or favour than other children. From the public nursery he went to a public school, the Muslim College at 'Amman, for his elementary education. Here again he received no special favours, and was treated exactly like ordinary schoolboys. He distinguished himself by his keen intelligence and his zeal and application to his studies. He attended school regularly and promptly and did well in all the subjects he studied. The charming qualities of his character and the meekness and humility in which he treated his fellows, as well as his compassion for the poor and needy, endeared him greatly to all who knew him.

After completing his elementary education in 'Amman, the young king went to Victoria College at Alexandria, Egypt. Here again he applied himself zealously to his studies, and distinguished himself by his obedience to his tutors and his friendliness and loyalty to his colleagues. These qualities earned him the respect and love of both tutors and students. His performance in his studies was above the average. He distinguished himself equally in sport and games, especially in his favourite hobbies — fencing, horse-riding, soccer, rugby and fishing. He learnt to drive a car at an early age, and during his summer vacations he often returned to Jordan and made extensive tours of its remote parts, which gave him the opportunity of meeting his people and becoming acquainted with their needs and views.

When he became Crown Prince, on the accession of his father, King Talal, in 1950, he came to England to join Harrow Public School. His performance in his studies earned him the praise and commendation of his tutors, and his conduct and behaviour earned him the affection and respect of his school-colleagues. After completing his studies at Harrow, the young king underwent a course of training at the Royal Military Academy, Sandhurst, England. His course of training was very comprehensive, and included war strategy, instruction in the handling of weapons of all kinds, and the maintenance of cars and other war equipment. He proved himself to his instructors to be a "born soldier."
IN THE GENERALIFE, GRANADA

Hung from the high vault of the azure skies,
Suspended o'er an emerald plain below,
This garden lies, an earthly paradise.
Afar in haze, the dim, blue hills arise,
Which eastward climb to gleaming peaks of snow;
What realms Elysian, what sweet ecstasies
Unfold themselves for my faint mortal eyes!

Oh, how my heart is ravished with delight
And throbs with pleasure every inmost sense;
In light and shade, in blue and gold and green,
From far to near, from near to far, is seen
Beauty reposing in munificence;
May mortal view this visionary sight
And still draw breath from this Olympian height?

Ah, near at hand, what fresh delights unroll!
Th' Alhambra, rising o'er a foliaged sea!
Here is a sweet mate for this elfin bride,
Whose eyes for ever on his love abide,
His red towers guarding her security,
She, from the garden of her soft control,
Wafts to his cheeks the breath of her pure soul.

Can you not whisper in each other's ears?
Must you remain for ever so apart?
This deep ravine for ever separate?
Must you then gaze and thus for ever wait,
Hoping 'gainst hope that heart may join to heart?
Oh, happy pair, whose adoration rears
Above the ruins of the falling years!

You stand, Alhambra, like one in a dream,
Who on this earth may never meet his love,
But hopes to hear her murmur some sweet word
So long desired, but ever still unheard,
Who sees her in the starry heavens above,
Or in the deep hills where the white peaks gleam,
Or in the sea's way where the moonbeams stream.

Dreaming for ever on her outward way,
Can you divine from all that loveliness
The hidden beauty that doth lie within her?
Canst never see beyond her robe of fir
Why shynly hides in its soft stateliness?
Canst never hear her whispering waters play,
Nor see her soul in all its sweet array?

Terrace on terrace rising into space,
Each cool and shady in the hottest hour,
Each with its flowers and ever verdant trees,
The haunt of butterflies, the home of bees;
Each with its fragrance is a scented bower,
Each mingling with their creepers interlace
The whole into one harmony of grace.

1 A terraced garden facing the Alhambra across a deep ravine.
Through one a runnel darting merrily,
    Which either side o’erhanging flowers bestrew,
Unnumbered, slender, shining streams arise
Into the sunlight and the azure skies,
Then faint and fall like diamond drops of dew
In silver showers of sparkling fantasy,
Scattering their gems in reckless ecstasy.

On every terrace — fountains, flowers, and peace,
The sun’s caress, the water’s cooling kiss;
Upon the air, enchantment of low sound
Falls on the listening ear from all around;
Here does the soul both time and space dismiss,
Within this beauty all our sorrows cease,
Here from mortality we find release.

Oh! happy doves and butterflies,
Who pass your lives ’mid this enraptured spot;
For ruby feet, where more delicious bowers?
For sipping tongue, where find more honeyed flowers?

Who would not envy your melodious lot?
Would Icarus have wished to climb the skies,
Or Cortes view new worlds in wild surmise?

Where are the souls of your creators gone?
Where are the white-robed figures that were here?
Where are the tender voices of the fair?
These gardens, paths, and miradors are bare!
Canst hear the sweet lute on the atmosphere?
Alas! it is all still, no sound is born;
The present wins, the past is long outworn.

No, no, it is not true! They do prevail;
Their souls have conquered Time, and now pervade
The inmost beauty of this haunted place,
The cypress cherishes the sad queen’s grace;
The fountains sing of lute and soft-eyed maid,
And through the skies, as day’s last glimmers fail,
The glittering crescent of their faith sets sail.

R. GORDON-CANNING.

2 Morayma.

A view of the famous Gardens of Generalife, Granada, Spain
MODERN EGYPT—A QUARTER OF A CENTURY OF PROGRESS

Two-front war

Egypt today, and for some time past, has been fighting on the political front to free herself from the fetters of colonialism. At the same time, she has been fighting on the economic front to conquer the problems bequeathed to her by this same colonialism.

She has made progress in both fields, but the battle is not over yet.

In 1922, Egypt won recognition of her political independence. At first, independence was only nominal, for British controls remained. Gradually, these controls were relaxed or eliminated, and today the Egyptian people look forward to the hour when the last British soldier shall leave their territory.

As soon as the Egyptians were free to do so, they began to strive for the solution of their economic and social problems. Their achievements have been most gratifying, and compare favourably with those of any nation facing similar conditions.

The future can hold promise of even greater achievement, for free peoples have the best reason to improve their lot.

Egypt wants to be free. Egypt wants British troops, who have been on her soil for seventy years, to leave. Egypt wants liberty and independence, and the unity of the Nile Valley.

The story is as simple as that.

But attempts have been made to complicate the story in order to divert attention from its simple justice. There are elaborate explanations of Egypt's "unrest". (Egypt's explanation is that her people hate occupation by British troops and cannot rest until it is ended. This "unrest" has been attributed to poor economic conditions, and to a low standard of living, which allegedly have brought it about.)

Such explanations are red herrings drawn across the trail. They are as dangerous as they are false, for they are intended only to thwart justice and to distort the true facts.

This is not to say there are no economic problems in Egypt, or that conditions there are perfect. Admittedly, Egypt, like any country emerging from colonialism, has her problems, which are the legacy of the system against which she is fighting.

Egypt then and now

The results of the struggle of the Egyptian people to help themselves, without any aid from abroad, can best be judged by a comparison of conditions as they existed in 1923, when British controls were relaxed sufficiently to enable Egypt to act, and those prevailing in 1950—a quarter of a century later.

The first United States Minister to Egypt, Mr. Joseph Morton Howell, published in 1929 a book entitled Egypt's Past, Present and Future. This volume, appearing only a few years after British colonial rule had ended, pictures vividly the unhappy results of that rule. Says Mr. Howell:

"Everyone, both in Europe and America, who has kept close tabs on the movements of England in Egypt for the past forty-six years, knows that the country of Egypt and its people have been exploited by these undesirable occupants..."

"They have been in Egypt since 1882, and much less than ten per cent of the fourteen million people are able to read and write. The average wage of the toiler on farm or in workshops is but six piastres (thirty cents) a day. No manufactures of any note, owned by Egyptians, have been permitted to operate in Egypt whereby they may utilize the products of their soil and provide labour and a decent living wage for the impoverished and numerically oversupplied farm labours. Lancashire needs the cotton, and Lancashire gets it. With the military autocratic control by the British which now obtains in Egypt, the Egyptian Government and people are held in a vice, with no possible way of extrication."

Industry

It was not until the second quarter of this century that Egypt won an opportunity to develop her own industry. Hitherto, her role had been to produce raw material for industrial plants abroad—and to furnish a market for the finished product. But when their resources began to come into their own hands, Egyptians rolled up their sleeves and went to work. Industry
flourished. Today, it sustains more than a million workers, whose dependents number a million and a half.

These workers are employed in 133,619 shops and factories.

What do the mills and shops and factories, in the control of the people of Egypt, produce?

New textile mills, employing 100,000 workers, are making 60,000 tons of cotton cloth a year. A number of woollen, silk and rayon mills are in operation, and more are being established. Sugar is being produced at the rate of 250,000 tons annually. The cement industry is producing 800,000 tons a year — enough to meet Egypt's requirements.

The manufacture of chemical fertilizer is a large-scale enterprise; a factory at Suez recently completed produces 500,000 tons of nitrogen fertilizer annually. A similar factory is under construction at Aswan; it will contribute another 300,000 tons of fertilizer each year, using power generated by Aswan Dam to operate its machines. With the building of such factories and the continued increase in production, Egypt may look forward to meeting all the fertilizer needs of her farmers.

Egyptian oil fields and refineries are producing 1,500,000 tons of heavy oil annually, and 250,000 tons of gasoline. Sufficient quantities of soap are being made in Egypt to meet the demands of the nation and to permit exportation of this article. The same is true of alcohol, matches, glass, leather and leather goods, as well as salt.

Iron and steel are now being produced on a small scale, and a project is under way for the production of 100,000 tons of steel a year.

Another industry, essentially modern, which has been brought to success in Egypt is the motion picture. Egyptian-made films are highly popular and in constant demand throughout the Arab world. It is a mark of the enterprise of modern Egypt that she was the first to establish a cinema industry in the Middle East.

Labour

It is evident that Egypt, having reached this stage of industrial and commercial development, must face labour problems. To deal with them, a Labour Office was founded in 1930; it gradually expanded and became a full department of the Ministry of Social Affairs in 1939.

In 1933, Egypt began enacting her labour laws. Trade unions increased from 441 in 1947 to 491 in 1950, and membership increased from 91,600 to 149,424.

Today, labour legislation is debated, before being presented in the Egyptian Parliament, by the High Advisory Council for Labour. It is discussed here by both labour and employer representatives, who have the right to recommend changes they consider suitable. Labour legislation in Egypt is in line with the most advanced principles of international labour laws and with recommendations of the International Labour Organization, of which the Egyptian Government became a member in 1956.

Two important pieces of legislation enacted in recent years concern the right of workers to organize and bargain collectively. One, passed in 1942, recognizes unions formed by industrial and commercial workers. It provides that workers employed in one occupation, trade or craft, or similar occupations, trades or crafts, may form unions to protect their rights and help improve their material and social conditions.

To protect union members, the law imposes a penalty on an employer who discharges one of his employees for union activity or imposes a punishment on him to compel him to withdraw from the union, or because he carries out a decision of the union. All lawsuits brought under this law, whether by the union or one of its members, are exempt from court fees.

Another law enacted in 1950 creates and regulates machinery for collective contracts between employers and unions.

A great number of industrial establishments have, in the past twenty years, organized services for their workers by setting up welfare and medical centres, restaurants offering meals at nominal prices, playgrounds, swimming pools and other benefits. It is estimated that what is spent on these services is about 20 per cent of total wages.

The Government has launched housing schemes for workers and improved health services for them. A workers' town, consisting of about 320 acres, has been built in the vicinity of Cairo. Similar schemes for housing are now under consideration for the provinces and other industrial centres.

Agriculture

Just as she has demonstrated great industrial effort during the past twenty-five years, Egypt has taken important steps toward the improvement of agriculture. Even though the density of her population and the paucity of cultivable land makes industrialization desirable, Egypt's people are traditionally cultivators of the soil.

The agricultural problem which faces them is one of dramatic contrast. On either side of the Nile, nature has endowed the country with soil of almost incredible fertility. Away from these narrow strips of richness stretch thousands of acres of arid land, useless for the production of any crop unless it can be transformed by scientific reclamation.

It has always been the aim of Egyptian farmers to make more water available for irrigation in order to increase the area of cultivable land. One means of achieving this aim is to put more land under perennial irrigation, with water supplied by dams on the Nile River.

In the short space of twenty years (1927-1947) the following Nile projects have been completed, at the costs shown:

<table>
<thead>
<tr>
<th>Project Name</th>
<th>Cost (Egyptian Pounds)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nag Hammadi Barrages (Dam)</td>
<td>10,850,000</td>
</tr>
<tr>
<td>Aswan Dam heightened</td>
<td>22,841,500</td>
</tr>
<tr>
<td>Jebel Aulia Dam</td>
<td>13,750,000</td>
</tr>
<tr>
<td>Assuit Barrages strengthened</td>
<td>5,500,000</td>
</tr>
<tr>
<td>New Muhammad Ali Barrages</td>
<td>10,660,000</td>
</tr>
<tr>
<td>Isna Barrages strengthened</td>
<td>14,600,000</td>
</tr>
</tbody>
</table>

A dam was completed recently at Edfina. Three pumping stations have been established, which now supply irrigation for 49,000 acres of land.

The change from the old Egyptian system of irrigation to a perennial system in almost 85 per cent of the cultivated land has enabled the country to produce two or three crops a year instead of one, as formerly. As a result, 9,000,000 crop acres have been brought under cultivation on 6,000,000 acres of land, and while there was a slight increase in cultivated land between 1925 and 1930, the increase in crop area was from 7,500,000 to 9,000,000 acres.

While irrigation has been the main problem in Egypt, drainage is necessary, especially in certain areas, such as the northern part of the Delta. To drain this area so that it may be cultivated, 216 pumping stations have been created, and more are under construction.

Although open ditch drains are most common, progress has also been made in the direction of generalizing the use of tile drainage, with the ultimate goal of securing for cultivation about 1,000,000 acres now occupied by ditch drains. At the present time, about 60,000 acres have been provided with tile drainage, and the Government has authorized an annual appropriation of about $1,500,000 for supplying this type of drain.
Figures for 1950-51 reveal that a total of 6,000,000 acres was under cultivation in Egypt during that period. This statistic must be considered in the light of the increasing ability of Egyptian growers to engage in intensive cultivation. The case of cotton is an apt example.

Egypt devotes about 1,500,000 acres of land to the cultivation of cotton. In 1920, the yield per acre was 3.5 kantars (one 500-lb. bale yields approximately 5 kantars). In 1948 the yield per acre had risen to 4.8 kantars, which represents an increase in yield, despite no increase in acreage, of approximately 36 per cent.

Improved methods of pest control are today saving Egyptian cotton growers $200,000,000 annually. Similar savings have been effected in controlling the damage done by pests to other crops.

Rural welfare

Although industry has drawn some of its people away from the countryside into the centres of population, most Egyptians live in rural communities. The welfare of these citizens is one of the chief concerns of Egypt’s government. Although the British are regarded as the originators of the co-operative, they failed to introduce the system in Egypt while they were in control of the country. After they relinquished control, the Egyptian people themselves began to form co-operatives. Today there are 2,010 such organizations, ready to serve rural areas in several ways.

Moreover, the Egyptian Government has established some 200 rural centres, each of which contains the following: outpatient clinic, child welfare centre, social and agricultural centre, an industrial and craft school, and a water supply system with public baths. It is planned to increase the number of these centres, which have been highly praised by the United Nations experts, to 1,200 in order to cover the whole country.

When modern irrigation methods produced an accentuated rate of Bilharzia disease, a system to provide fresh water for villages was instituted (1939). The war years hampered the programme, but since 1945 good progress has been made, although more money and machinery are still needed to make fresh water available for drinking and other home use.

Social welfare

It is but a step from the programme of rural welfare to the broader plan of social welfare, which affects all classes of citizens.

Egypt’s progress in the field of social welfare has been notable. In 1925, her budget for public health was $3,000,000. In 1950 it was $55,000,000.

The following statistics show the increase in medical services and hospital facilities:

<table>
<thead>
<tr>
<th>Year</th>
<th>Doctors</th>
<th>Gen. Hospitals</th>
<th>Enroll.</th>
<th>Beds</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>1,811</td>
<td>21</td>
<td>183,000</td>
<td>3,500</td>
</tr>
<tr>
<td>1950</td>
<td>4,621</td>
<td>92</td>
<td>1,500,000</td>
<td>7,871</td>
</tr>
</tbody>
</table>

Social Security

Welfare measures are of little account if the people who benefit cannot count upon some form of permanent social security. It is not enough to provide disease prevention, hospitals and other such aids if they are not accompanied by a plan which assures men and women incapacitated by age or other inevitable or uncontrollable measures of a means of livelihood.

A social security programme has been adopted by Egypt, with an initial appropriation of $17,000,000 a year. This programme provides assistance for widows, orphans and blind persons, and is the first of its kind in the Middle East. The United Nations experts have praised the measure.

Education

Perhaps the most important national programme for any country is its system of education. Wise legislation, healthy industry and admirable welfare programmes cannot endure — even if they can be initiated — unless opportunities for education are available to all citizens.

Egypt’s history through the past quarter century demonstrates her realization of this fact. Under British rule, education was limited to the privileged few who could afford its high cost. Today, elementary, primary and secondary education is free to all. Only university students are required to pay for tuition.

Egypt’s budget for education in 1925 amounted to $1,207,000. In 1950, $26,750,000 was allotted to the public
school system. During this period public school enrolment increased from 183,000 in 1925 to 1,500,000 in 1950.

In 1925 there were no public elementary schools. In 1950 there were 4,700. In 1925 there were 30 primary schools; in 1950 there were 350. Secondary schools numbered 16 in 1925; in 1950 there were 160. There were no universities in 1925. Today there are 5, with a total enrolment of 40,000 students.

**Taxation**

The extensive social, education and welfare programmes being conducted in Egypt today could not have been put into effect without a sane and equilibrarian system of taxation designed to provide funds for carrying them out.

Under British control, Government revenue was derived principally through direct taxation. This placed a heavy burden on the masses, and the yield in 1925 was only $100,000,000, which did not permit any appreciable outlay for social reforms.

In 1937, the Powers agreed to surrender their special privileges in Egypt, obtained under the archaic capitulations system. Egypt then adopted a graduated income tax system. A large share of the burden was shifted from lower income groups to those receiving higher incomes. Under this scheme, persons with incomes under $2,870 a year were exempted from the levy, and the total tax on income from all sources was limited to 16 per cent.

In recent years, in order to meet the expenses for educational and social welfare projects, a new income tax law has been passed which provides for a gradual increase in taxes. Higher bracket incomes are taxed, under the new legislation, up to 50 per cent; lower incomes are subject to a 6 per cent tax, with certain low brackets exempt from any income tax.

At the same time, duties on imports have been confined to luxury items. Foodstuffs are admitted free. A protective tariff, aimed at the protection of infant industries, is in force.

Egypt’s democratic and socially equitable tax system during the fiscal year 1950-51 yielded a total of $600,000,000. This revenue is sufficient to meet the ordinary expenses of government and leaves a surplus for continuing the social welfare programme, which is of such benefit to the Egyptian people.

**Government finance**

One of the accepted standards of judging a nation’s stability is by examination of its government finance.

Today, Egypt is not only free of foreign debt, but she has become a creditor nation. Britain’s pretext for occupation of Egypt in 1882 was the protection of foreign creditors; today Britain herself is indebted to Egypt for more than $600,000,000.

Few nations nowadays can boast of a balanced budget. Egypt has had a surplus.

**Exports and imports**

Under the British colonial régime, Egypt’s economy was designed to bolster England’s empire. Few exports — except cotton — were encouraged lest they offer competition to British trade. Moreover, the price of cotton was kept low.

The following figures, showing the vast increase in exports and imports after a period of twenty-five years, speak for themselves.

<table>
<thead>
<tr>
<th>Year</th>
<th>Exports</th>
<th>Imports</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>$181,398,561</td>
<td>$176,525,784</td>
</tr>
<tr>
<td>1950</td>
<td>$526,282,617</td>
<td>$638,046,618</td>
</tr>
</tbody>
</table>

1 One of these hospitals received during 1949 more than 24,000 patients, and the out-patient section dealt with more than 1,500,000 persons.

2 This number, attained in 1946, provides a unit for each Markaz (administrative district) in Egypt.

**Egypt’s Point-Four programme**

Egypt, in the course of helping herself, shared her progress with her neighbours. As early as 1930, she initiated a “Point Four Programme” of her own, designed to assist other countries in her area. Thousands of Egyptian teachers, doctors, engineers and technicians were sent by the Government to neighbouring countries to help formulate and carry out programmes of education, sanitation, irrigation and construction.

**Conclusion**

This, then, is a brief statement of Egypt’s accomplishments during a quarter century of independence. It cannot be termed complete independence, for during the whole period, foreign troops have been in Egypt, against the will of her people. Moreover, in these twenty-five years, Egypt has seen five years of war, and the Sudan, which is naturally a part of Egypt, has been separated from her.

So long as these conditions exist, there will always be resentment and frustration among the Egyptian people. In the words of Mr. Anthony Eden, in a statement to the British House of Commons on the Egyptian question in February, 1952:

“"The very presence of British troops exercises, willy-nilly, an unwanted, but inevitable influence upon Egypt’s internal affairs. The feeling against them is now so strong that all home issues are willingly shelved until the quarrel with Britain is settled.”

![General Muhammad Najeeb in the national headgear of Pakistan, the Jinnah cap](image)

*Our picture was taken on the occasion of the presentation of Pakistani souvenirs brought by the Egyptian Military Mission from Pakistan. This cap was a present to the General from the Pakistan Students’ Federation, Lahore*
THE ECONOMIC SYSTEM OF ISLAM

By the SHAIKH TAQI al-DIN NABHANI

The Islamic economic system would appear in some respects to be similar to the capitalist system as, for example, in approving a doctrine of private ownership without limiting the actual needs of an individual and permitting his employing the labour of others for his own benefit. This, however, should not be taken to mean that the Islamic system is a capitalist system, or that it is founded on such conceptions. Similarly, the Islamic system may be mistaken for Communism, where it provides that a man’s needs should be satisfied by his being vested with the ownership of certain property and that property deemed to be essential for the community should be placed in public ownership. Or it may appear to be like the Socialist system when it recommends that the large industries and the means of large-scale production should be owned by the State, and that anything which the welfare of the community requires, such as water, fuel, transport, etc., should be nationalized rather than remain in the hands of private owners.

The economic system of Islam is, however, a system on its own, distinguishable from all the other known economic systems. Some aspects of this system are, no doubt, similar to these other economic systems, but such similarities by no means make it and the other economic systems identical. The Islamic system recognizes and adopts the good qualities of other systems, for it is based on a philosophy which gives overriding weight to morals and ideals. Here due emphasis is laid on ethical values and not material benefits, whereas other economic systems evolve directly from materialistic considerations. The main contrast between the Islamic and other economic systems can be discerned in their respective outlook on the individual. Communism, for example, mainly looks to the community, and not to the individual for its progress. For the individual in this system is regarded only as one of the cogs of a large wheel enslaved for the interest of the society. Capitalism pays too much attention to the individual as an individual and grants him wide freedom of action which very often results in the exploitation of the other members of the community. Islam, however, is purely collective in its outlook. It does not neglect the individual, nor does it allow him absolute and unlimited freedom as a unit detached from the rest of the community.

On the one hand Islam would appear to be somewhat similar to the capitalist system because of its upholding of the cause of the individual. On the other hand it also shows inclination towards Communism because of its treatment of the individual as a member of a group or community rather than an independent and detached unit. Despite these similarities, the Islamic system should not be regarded as either a capitalist or a Communist system. It has a conception of its own economic pattern which is derived from the teachings of the Qur’a’n and the practice of the Prophet Muhammad.

For this reason, it is no use trying to explain the economic system of Islam in terms of other economic systems. It differs from all the other systems in its views, trends, philosophy, principles, methods and objects. This distinction becomes more apparent when the details of the Islamic system are closely examined.

The provisions with regard to the economic aspects of life contained in the religion of Islam are wide and diverse. Some of these provisions form the subject of this article, and will be discussed later. I have for convenience divided the subject into ten subheads: (1) general economic policy; (2) private ownership of property; (3) the definition of the term “ownership of property”; (4) the means for the acquisition of ownership of property; (5) the right of disposition of property; (6) the right of public ownership of property; (7) land and other immovable property; (8) zakat; (9) the economic functions of the State; and (10) general and flexible provisions as to orderly government and equity.

1. General economic policy has a definite moral purpose behind it

The economic policy in Islam is guided by the general Islamic philosophy which lays down that regard should be had to the interests of the community when considering the interests of the private individual; and that regard should be had to the interests of the private individual when considering the interests of the community.

Again, it is directed by the teachings and philosophy of the religion of Islam, which makes it incumbent on the individual to obey the legislation enacted by the State, if that does not conflict with the dictates of his conscience.

Islam has made provisions to regulate the economic life of man solely for the purpose of bringing prosperity to him. Such prosperity must come through genuine work and effort. The Islamic economic system again conforms to higher ethical conceptions. It has a definite moral purpose behind economic provisions and actions.

2. Private ownership of property is permitted, but the interests of the community should not be impaired

The right to the private ownership of property is allowed to the individual by the Shari’a of Islam. The individual may own movable and immovable property, and his right in this respect is one of the basic principles of Islam. Private ownership implies that a person should have wide powers over the property owned by him and is able to deal with and dispose of such property freely and without undue restrictions imposed by the State or other persons, so long as he does not thereby impair the interests of the community or its members. The community, however, does share to some extent in the profit or benefit accruing from the thing owned by that person.

One of the cardinal duties of the State, according to Islam, is that it should protect the individual’s right to private ownership. The State should respect, preserve and refrain from encroaching on this right. It is for this reason that heavy and deterrent punishments have been laid down in the Islamic Shari’a against the violation of the individual’s right of private ownership whether such violation be by way of theft, embezzlement, robbery, looting, etc.

At the same time it also places certain limitations on the individual’s exercise of his right of private ownership. This is so because, as has been mentioned before, the economic freedom in Islam is confined within the orbit of considerations, which must be adhered to rigidly. The most important of these ethical provisions is that the community within which the individual lives should benefit from his labours and activities. Benefit must flow to the individual and to the community as a whole from property possessed by the individual. He, nevertheless, retains a great measure of freedom vis-a-vis the community as a community. He is looked upon as neither a mere tooth in a public wheel nor as a completely detached unit from it.

This limitation on the exercise by the individual of his right to private ownership is applied in a reasonable manner.
In addition, the Shari'a provides clear definitions of such things as the methods of the acquisition of ownership and of offences against private ownership, such as malicious damage to property, theft, robbery, etc. There are also clear provisions in the Shari'a with regard to the restrictions placed on the individual's disposition of the property.

3. The definition of ownership, and work

"From everyone according to his ability, to everyone according to the public interest — according to his effort — according to his need."

For ownership to be regarded as lawful, Islam requires that certain conditions be fulfilled. The essence of all these is that the individual should not exercise his right of ownership in such a way as to harm the legitimate interests of another individual or community as a whole. In Islam, God is the real owner of everything on this earth, and it is by His permission that an individual "owns anything".

Again, ownership means in the terminology of the Shari'a "a defined right in an object, which entitles the holder to enjoy and benefit from it as well as to dispose of it". But ownership cannot be acquired except through the authority of God and the means which He has laid down for its acquisition. The right to own an object does not flow from the object itself nor from the nature of such object, but rather through the authority of God in permitting certain means and methods for the acquisition of such right by the individual. Thus God allows the ownership of certain objects while disallowing the ownership of others, e.g., intoxicants and pigs.

The community as a whole has authority over all its members. It is the community that collectively owns all objects located in the area it occupies. The community, however, cannot exercise this authority over its individual members or over the objects within its sphere except through the agency of some of its members who together form a smaller group, which we call the State. The head of the State is looked upon as its representative as well as the representative of the whole community. Legislation promulgated by the State, for the prosperity of the community, is binding upon its members.

Ownership in Islam is regarded as a right conferred by the State on the individual for a definite object.

From the foregoing, we can deduce the following principle:

"From everyone according to his ability; and to everyone according to the public interest." This is a general principle applicable to all aspects of economic affairs with regard to ownership between the State and the individual. From this principle we can deduce another principle governing the relationship between the employer and the employee: "From everyone according to his ability, and to everyone according to his effort." This applies to the amount of the wage or reward which the State considers should be given for labour irrespective of whether the employer is a private individual or is the State itself.

Another principle that can be deduced is one governing the relationship between the individual and the State with regard to the security of a means of subsistence of the individual. It is this: "From everyone according to his ability, and to everyone according to his need." This follows from the duty which Islam imposes upon the State that it should provide for the needs of the whole nation, facilitating for it a means of subsistence. The individual is required to give only such effort as he is capable of giving, and that measure of effort should provide him with his "needs". By "need" is meant a good standard of life, not bare subsistence.

Thus we arrive at three principles: The first deals with the general question of ownership between the Government and the individual; the second with the wages to be paid by the master to the servant; and the third deals with the duty of the State to secure the means of livelihood for the individual.

In the light of this definition we can understand the various lawful means of acquiring ownership as well as the ability to recognize the acts which constitute a violation of this right. We can also perceive how the right over property has regard to enhancing the value of such property or disposing of it. And we can also perceive how property is distributed and prevented from being hoarded in the hands of a few.

4. The means of acquiring ownership

The acquisition of property is derived from and governed by the following principles, as laid down by the definition of ownership in the Shari'a. These are: (1) the individual's labour and effort; (2) the individual's need of property for the purpose of subsistence; (3) the community's need to derive benefit from the individual's ownership of property; (4) the need for the distribution of wealth; and (5) the rules governing the relationship of the individuals inter se.

I shall now discuss these principles separately.

I. THE INDIVIDUAL’S LABOUR AND EFFORT

This, in all its various categories, is the original means of acquiring the right of ownership and is governed by the principles of natural justice and fairness, equating the effort with the reward.

The Prophet Muhammad on the rights of the wage-earner

The methods of acquisition in this manner are innumerable, and amongst them are:

By an individual working for another for a wage. To discuss this we have to consider the questions of the legitimacy of employment, the restrictions imposed on it, the methods of carrying it out, and the rights of the person whose labour is being given. As to whether it is lawful to require an individual to give his labours to another, the Shari'a is quite clear, for the Qur'an says, "... that some of them may take others in service" (43 : 31). Islam, therefore, permits a person to utilize the labour of another person and to employ a servant to work for him, whether as a private servant, i.e., one who serves the employer exclusively as the servant who works in a farm or factory for a fixed wage; or, as a general employee who works for an undefined number of individuals for a fixed reward in respect of the service he renders, as a carpenter, a tailor, a shoe-maker and the like. The quality and quantity of the labour and effort required of such servants or workers must of needs be defined and fixed, for they will not be required to render work which is beyond their capacity. No one is expected to render service which is beyond his skill and power, for God says in the Qur'an, "God imposes not on any soul a duty beyond its scope" (2 : 286). Also, it is not permissible to expect a worker to apply his effort in excess of that which reasonably lies within his power, for the Prophet Muhammad has said, "If you have been given an order, then fulfil it to the extent to which you are able to fulfil it". Likewise, it is imperative that the worker should be given his wages in respect of his efforts which he has applied, so that he may find in his wages a true and proper reward for his efforts: "And diminish not to men their things" (The Qur'an, 7 : 85). This reward should belong exclusively to the worker and should not be shared by him with anyone else, including the master or employer. It is reported of the Prophet Muhammad that he said: "Beware of illicit sharing". The com-
companions of the Prophet answered: "And what is illicit sharing?" He replied, pointing to the foreman of labourers, "It is where a man is at the head of a group of others and takes from the earnings of one and the earnings of another." The employer stands in the same position as the foreman referred to in this saying of the Prophet Muhammad; for he can be regarded as being "at the head of a group of workers." Similarly, the worker should be given his full due promptly. God warns those who act wrongfully and unjustly towards the worker that He will wage a war against them and that they will incur His enmity. The Prophet Muhammad is reported to have said: "God Almighty said, 'There are three to whom I shall be an enemy on the day of resurrection — a man who has given his word in My name, and then betrayed his oath; a man who has sold the neck of a free man and then embezzled the price; and a man who has employed a servant and accepted his labours, but did not give him his wages.'" So it can be clearly seen that to cheat the worker of the sweat of his labour is akin to the embezzlement of the price of the neck of a free man and the betrayal of an oath taken in the name of God. They are all solemn violations of the word of God and are abhorrent to the conscience of humanity, and deserve the grave displeasure of God and His enmity in view of their extremely heinous and ugly nature.

Further, it is not enough that the worker be given his full due — he must be given it speedily. The Prophet Muhammad said: "Give the servant his wages before his sweat is dry."

In allowing the employment of labour, Islam has laid down provisions restricting the hours of employment to suit the ability of the worker, specifying the reward to be given him in accordance with the effort he has made in accordance with the principle "the reward according to the labour," and requiring that such reward be given in full and promptly.

This doctrine should be enforced upon the individual in an Islamic society by the legislation made by the State, and also by the dictates of the conscience of the faithful and the believing. The individual acquires an inviolable right to his wage or reward by virtue of the labour which he applied towards earning it.

This security which is given to the worker is attended by another proviso regarding the nature of the work. The purport of this is that the work must be perfected by the worker. Whoever takes the wage or reward is accountable for the work for which it is given. The Prophet Muhammad said, "God wishes that if any one of you does a job he should do it properly." Fraud and negligence in work are proscribed — the Prophet said, "Whoever cheats us is not one of us." Thus it can be seen that there are adequate safeguards as regards the work and the worker in a way that leads to prosperity, harmony and the improvement of production.

But whereas the Legislator has allowed the employment of labour, He has made such employment dependent on the interest of the community. If at any time the interest of the community should demand that the employment of labour be restricted within certain bounds or that it be prohibited in certain circumstances, then such restriction or prohibition should be made in accordance with the need and the circumstances.

Another kind of work is the reclamation of uncultivated land that is owned by none, whether such reclamation be made by the cultivation of such land or by the construction of buildings on it or by any other means. This exploitation is considered legitimate provided it is carried out within three years of taking possession of the land, and provided that such exploitation be continued. If the possessor of the land does not exploit it within three years of his taking possession of it, or if he neglects it after he has started to exploit it and such neglect continues for an uninterrupted period of three years, then the right of ownership becomes forfeit. The Prophet Muhammad said, "The uncultivated land belongs to God and His Prophet, and after that to you; so whoever has reclaimed an uncultivated piece of land becomes the owner of it; but the possessor has no title after three years."

Another means of acquisition is the extraction from the earth of things which are not necessities for the community. Whoever extracts such a thing becomes the owner of four-fifths of it, and the other one-fifth becomes zakat. But if the thing extracted is a thing necessary for the whole community, then its ownership rests in the public.

Hunting, fishing, etc., are other means of acquiring ownership. These were primitive means employed by early man for maintaining his existence, and they are still valid as means for the acquisition of ownership of property. Fishing and the catching of pearl and sponge and the extraction of other matter from the sea vest the ownership of the thing fished or caught in whoever has fished or caught it. The position is the same with regard to birds and other ferme naturae on land.

II. THE INDIVIDUAL’S NEED OF PROPERTY FOR THE PURPOSE OF SUSTAINANCE.

— This is one of the means of acquiring ownership of property. The individual must be afforded an opportunity to secure his subsistence by work. It is the duty of the community to provide such opportunity for him, and, if it is unable to give such work, the State should support him by allowing him a portion of the funds of zakat — if he be amongst the classes of persons who are eligible to claim a share in the funds of zakat. Otherwise, he should be provided with from other taxes levied by the State. If the community fails in this respect, then such individual may take whatever is needed for his bare subsistence from wherever he finds such thing, and irrespective of whether the thing taken is owned by an individual or individuals or by the State. The taking of such a thing, where it is necessary for the purpose of sustaining one's life, makes the thing taken his legitimate and lawful property. He may acquire such thing by the use of force, and he may use force to repel whoever prevents him from acquiring it, for it is considered his property by right. The taking of property for such a purpose is not to be considered under any circumstances whatsoever as an offence against the property or its owner; and it is not to be regarded as theft, robbery or embezzlement. It is nothing less than the acquisition of property as of right — God said, "And in their wealth there is a due share for the beggar and for the one who is denied (good)" (The Qur'an, 51:19). In such circumstances it is not permissible for the hungry to eat the flesh of a dead corpse, as long as there is food to be found with any other person. This is so because the hungry person in this case will not be considered as being compelled to eat the dead corpse so long as there is food for him in the possession of any other person. If he were prevented from taking such food and dies of starvation, then the inhabitants of the place where he dies are considered murderers, and become liable to pay diyaat (blood money), in accordance with a fatwa given by the Imam Ibn Hazm (934-1064 C.E.). In addition to the express provisions made in the Shari'a for securing the right of the individual to acquire property for the purpose of subsistence, other exhortations are made in the Shari'a for the same purpose. The Prophet Muhammad said, "Wherever amongst the people of a village there is a hungry man, then these people have strayed from God"; and, "He has not believed in me who has slept content while his neighbour was hungry and he knew of it."
III. THE COMMUNITY'S NEED TO DERIVE BENEFIT FROM INDIVIDUAL OWNERSHIP OF PROPERTY.

This is put into effect by the State giving to individuals the ownership of parts of its domains and lands from which no benefit is derived and which are not otherwise owned by other individuals, so that the individuals to whom such properties are given may exploit them and enjoy the proceeds. The same thing was done by the Prophet Muhammad when he allotted to Abu Bakr and ‘Umar certain plots of land. The Caliphs followed this practice when they allotted lands to the Muslims. The property thus allotted by the State to the individual becomes his own, by reason of the fact that such ownership is to the general interest of the community as a whole and because it indirectly benefits the community.

IV. THE NEED FOR THE DISTRIBUTION OF WEALTH.

Property, which may be acquired by an individual by means of labour and effort, may concentrate heavily in the hands of a few individuals; and such wealth may become stagnant and dormant in the hands of such individuals during their lives. For the purpose of preventing such a state of affairs from continuing after their deaths, it is essential that means should be devised for the distribution of such wealth amongst other people after the death of the original owner. The natural means of attaining this end is by passing the wealth into other hands by a system of inheritance. According to the rules of inheritance laid down by the Shari’a, the person who inherits a thing becomes the absolute owner of it vis-à-vis other people. And if an heir cannot be found, the property passes to the ownership of the State. On the other hand, if the State finds that the property to be inherited is vast and that the heirs are few — which will mean that the shares in such property which will pass to such heirs will be a very large one, and that the property will remain concentrated on a large scale in the hands of a few individuals — then it may impose on such property by lawful means an inheritance tax, i.e., “death duties”. Thus, as an ancillary to the principle of distributing wealth and preventing it from being concentrated in the hands of a few individuals, property may be acquired by some individuals.

V. THE RULES GOVERNING THE RELATIONSHIP OF INDIVIDUALS INTER SE.

Ownership of property may be acquired by a gift of such property made by the original owner during his life or after his death, whether the donee be a blood relation of the donor or not. The donee thus acquires ownership of the thing given, devised or bequeathed. This means is recognized as the least important of the means by which ownership may be acquired.

VI. THE RIGHT OF DISPOSITION.

The right of disposition of the property owned involves the right of enhancing and appreciating the value of the thing owned, and the right to expend such property. Before I discuss in detail these two aspects of the right of disposition, I shall deal in general with the right of disposition.

Property as a whole belongs to the community. The legislature is the representative of the community as regards the ownership of such property, and in its capacity as the representative of the whole community, it gives the right of ownership of specific purposes to the individual. Thus, the individual is in some ways a representative of the community as a whole as regards the property which he owns. The individual in possessing such property is bound with something in the nature of a duty to derive benefit from such possession and to propagate the property possessed. Although when an individual comes to possess property he does so for the purpose of benefiting from such possession, yet he is restricted in the benefit he is to derive of such possession by the proviso that such possession should be in the interests of the community. Likewise, the individual is not absolutely free to dispose of the property owned in the manner he wishes. If, for example, the individual were to seek to benefit from the disposition of such property in a manner that is unlawful, as by extravagance or prodigality, then the State may prevent him from dealing with the property owned in such an unlawful manner and may take away from him the right which it had previously given him. Only under the provisions described above can disposition of the property owned take place, and it is such disposition only that is inherent in the right of ownership. In the same way as the right of ownership of property as a whole is vested in the community and comes to the individual only by delegation from the community, so is the case with the right of disposition that flows from the right of ownership. The community therefore has a right to intervene to restrict and prevent a form of disposition which it considers harmful to its general interests, and it can for this purpose impose restrictions on the freedom of the individual in this respect.

Both the right of propagating and enhancing the property owned and the right of expanding property are bound by the foregoing restrictions. These provisions are as follows:

1. THE RIGHT OF PROPAGATING AND ENHANCING THE PROPERTY OWNED.

The exercise of this right is allowed only within the limits laid down by the Legislator, which must not be exceeded. These limitations are imposed on the principle that due consideration must be given to the right of the community as a whole when considering the interests of the individual. Thus the individual will be prevented from propagating and enhancing the property he owns by methods which are considered harmful to the community. Examples of such harmful methods are:

(a) Fraud

Fraud is proscribed. When a trader deals with his property he is at liberty to propagate and increase such property in the process; but he is not allowed to cheat either in the article in which he deals with or in the money. He is bound to reveal to the purchaser any defect existing in the article sold, as well as any defect in the money. If he does not make such disclosure, then he is committing an act of fraud. Fraud, therefore, means obtaining property other than by the application of a legitimate effort or labour for the purpose. Needless to say, a great harm can ensue to the community from the perpetration of such fraud, be that harm by the marring of the relationship of trust between individuals, or by the weakening of the sense of cooperation between them. For this reason, fraud has been proscribed and made punishable by law. Furthermore, any property which an individual procures by fraud does not pass into his ownership. Fraud is contrary to the guiding principles of Islam, which admonish man’s conscience for it. The Prophet Muhammad said, “The flesh that has grown on unlawful profits will not enter paradise, and every flesh that has grown of unlawful profits rightly deserves to go to hell”; and, “Whoever cheated us is not one of us”. Also, “The buyer and the seller have the option (of cancelling the contract) as long as they have not separated; then if they both speak the truth and make
manifest (any defect in the thing sold), their transaction shall be blessed; and if they conceal and tell lies, the blessing of their transaction shall be obliterated”.

In this way, the individual who deals with property is not allowed to deal with it by fraudulent means. He is made punishable for such fraud forthwith and warned of heavier punishment in the life hereafter.

(b) Monopoly

The Islamic Shari’a has proscribed monopoly in any trade relating to the necessities of life, and has made this punishable in the life hereafter. This is so because the monopolist assumes a position whereby he can dictate to the market and impose on the community whatever price he wishes for the commodity which he has monopolized, with the result that the community will be compelled to buy at his terms because the commodity cannot be purchased elsewhere. The hardships and evils which the community would suffer through monopoly are obvious, and in addition to this a monopoly acts to deprive other merchants or traders of the opportunity to make a living by their trade, restricts the scope of trade and production, and exploits the rights of both the seller and the consumer in the community. One of the most grievous types of monopoly is where a commodity is purchased and then destroyed, so that that commodity becomes scarce in the market and its price appreciates in great measure. Such commodity may be food, and its destruction may cause a famine in the country; and it may be a medicine or healing drug by the destruction of which epidemics may spread. In such a case there is, in addition to the harm imposed on the community by the rising of prices and the robbing of other people of their chance to make a living an additional and more momentous harm. As monopoly is proscribed, the acquisition of property through it does not give ownership to the acquirer. Monopoly is a sin for which God promises a very serious punishment in the life hereafter. The Prophet Muhammad said, “The one who brings in is blessed, and the one who monopolizes is cursed”; “He who monopolizes is a sinner”; and, “He who has monopolized a food for forty days casts God away, and God casts him away”.

(c) Usury

This is absolutely forbidden to a Muslim, irrespective of the scale on which it is made, be that low or high. Usury is intrinsically forbidden because the interest which the lender takes is an exploitation of the hard work of the individuals in an unlawful manner. It is in the nature of a profit made by the lender without expending any effort for the purpose. Money is not recognized as possessing a means of propagating or increasing itself. The only means for increasing money is by applying greater effort for the purpose. The money that is lent, and on which an interest is taken, is guaranteed a profit, and is not liable to loss. This is against the general principle that “the reward is commensurate with the risk”, which is based on ethics and is a natural doctrine. Thus the exploitation of property by inheritance, farming and buying and selling and allied methods is permissible because the community benefits in the process and because the labour of others is not exploited, since such practices are of themselves means of enabling other people to benefit on a larger scale from their own labour and effort. These processes are liable to cause a loss in the same way as they are liable to bring in a profit. The principle of “the reward according to the risk” applies to these, while it does not apply in the case of usury. In usury, the lender takes improper advantage of the weakness of the position of the borrower. He takes from the borrower in the end more than he had originally lent him. He takes an unscrupulous advantage of the dire need of the borrower, whether that need be of food for sustenance, of medicine for treatment, or of money to meet the expenses of education. The lender disregards entirely the particular need of the borrower and is completely disinterested in whether such need will be met or not. His only concern is with the interest which he will derive from the transaction, and in order to satisfy his own greed he dictates to the unfortunate borrower. The usurer is therefore a sinner in the eyes of God, a menace to the community, a trespasser on its rights, and an exploiter of other people’s sweat and hard labour. The interest levied by the lender does not lawfully become his property; and since such interest has been extracted from the borrower by an unlawful and punishable device, it should be returned to the borrower, if he be known, or it should be forfeited to the State. The practice of usury should be the subject of a very heavy punishment in this world, in the same way as it is punishable in the life hereafter. In this world, the punishment should entail the deprivation of the lender of the interest he has extracted and the imposition upon him of a deterrent punishment.

God says: “Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, trading is only like usury. And God has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed. And his affair is in the hands of God. And whoever returns (to it): these are the companions of the Fire: therein they will abide. God will blow out usury, and He causes charity to prosper. And God loves not nor ungrateful sinner” (The Qur’ān, 2:275, 276); also, “O you who believe, keep your duty to God and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from God and His Messenger; and if you repent, then you shall have your capital. Wrong not and you shall not be wronged. And if (the debtor) is in straits, let there be postponement till (he is in) ease. And that you remit (it) as alms is better for you, if only you knew” (The Qur’ān, 2:278-280).

It would seem from this that the owner of money may keep his money and refuse to lend it to the needy. As a person in need usually finds his need very pressing, there must therefore be a means of meeting such need, especially as modern civilization has made such needs varied and diverse, so that trade, farming and industry have all come to depend on loans. It is for this purpose that banks have been founded. These organizations are mainly engaged in usury, as modern civilization finds no other method of meeting the requirements of persons in need except by resort to the usurers. Can the need be met other than by the banks and the usurers, especially as the present banking system has become one of the main pillars of economic life, where the banks exist mainly on the profits they make by lending money at an interest to needy people?

Islamic teachings, to be dealt with in the next article, provide a most satisfactory answer to this important question. Present society is conducted on the capitalist system, which is entirely different from the Islamic way of life, and it is for this reason that banks have been regarded as both necessary and useful institutions of economic life. Of course, the owner of capital who finds that he is absolutely free and unrestricted in the way he deals with his wealth, and who finds that he is allowed the freedom of exploiting his wealth by fraud, monopoly, usury and other methods, without any control by the State or restriction by law, will no doubt consider that usury and banks are amongst the necessities of life.

It is therefore imperative that the economic order as it exists today should be changed altogether.

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IN MEMORIAM

The Late Ismail de Yorke

AN APPRECIATION

By ALEXANDER ENGELHARDT

Ismail de Yorke, born of an Egyptian lady of the Royal House and a Russian father in Kensington, London, in 1909, was to all who had the pleasure of knowing him a just, humble and very lovable person whose presence will be greatly missed.

I first met Wally, as he was affectionately called by his friends, in Oxshott, Surrey, where we attended kindergarten, being sent there by our respective parents, who were also very good friends. It was here and at this early age that his good nature manifested itself and his infectious laugh endeared him to me so much that we remained the firmest of friends for thirty-seven years.

Educated at St. Lawrence, Ramsgate, and Trinity College, Cambridge, he had the good fortune of having the best education money could give, and this fact, coupled with his charm and ability to mix easily with all types of men, turned him into a useful, God-fearing citizen.

In 1929, while still at Cambridge, he married Miss Maria Kiknadze, a Caucasian, and a year later Nermine, his only child, was born. In the same year he passed his law examinations, was called to the Bar, and became a member of Gray’s Inn. He joined Sir Percival Clarke’s chambers and practised there until 1939.

Answering the call to duty at the outbreak of the last great world war, he offered his services to the 12th Finsbury Rifles (which later became known as the 12th L.A.A. Regt, R.A.), an old-established Territorial unit. His ability to mix with everyone soon gained him many friends in the unit, and it was not long after the beginning of the war that the Commanding Officer named him for promotion to officer status. Unfortunately, however, his health was not good at this time, and it was soon decided by the authorities that he should be discharged.

Thereafter, and until the end of the war, he helped the war effort by working in the Foreign Exchange Control at the Bank of England.

As our families were so united, when his father died in the autumn of 1936, my father became even more attached to Wally, and during the long weary years of the war they spent many long hours together in and around London, cheering up others and themselves in the knowledge that in the end right would prevail.

Due to the fact that his home, on the ruins of which stands his present house, was bombed in 1940, he moved with his family and spent two years at the Shah Jehan Mosque in Woking, Surrey.

Ismail was passionately fond of tennis, and followed it closely, both as a player and as a spectator. The fortnight at Wimbledon was always awaited eagerly. His other hobbies included model railway construction and model yacht racing. The latter he raced on the round pond in Kensington Gardens, and he was for a time Secretary of the British Model Yacht Association. The long winter evenings were often spent with a handful of friends listening to music, chosen from his extensive and varied library of records.

It is difficult to say whether these hobbies kept him young in spirit or whether it was his youthful mentality which caused him to choose such hobbies. In any event, in this quality lay his great charm. He was a boy with a good heart and a big smile.

In religion a devout Muslim, he not only did a lot of work in bringing this religion to the forefront, but tried sincerely to live his life in a way that would bless and serve as an example to others. He was President of the Muslim Society in Great Britain for many years.

The aftermath of war brought, as was to be expected, various problems, amongst which the housing shortage was one of great urgency. Ismail decided his legal qualifications could be put to good use if he joined an organization which tackled this important human problem. As a result of these thoughts, and with his usual desire to help the underdog, he joined the Hampstead and St. Pancras Rent Tribunal. He gave loyal and devoted service both to the Tribunal and to the many landlords and tenants who brought their grievances to him.

One cannot write about Ismail without mentioning the great variety of his friends. They ranged literally from princes to East End barrow boys, and this fact, above all others, showed his true character, his love of humanity and his understanding that in the eyes of God each and every one of us, irrespective of colour or creed, is alike and a brother.
AMERICA AND ISLAM

SIDDHU RAM AND ZINDA RAM

By M. A. A'ZAM

At the World Religious Conference held at Chicago in 1893, Islam was represented by two mute Hindus! I am reminded of these names in connection with the proposed conference or colloquium on Islamic Culture in its relation to the contemporary world as sponsored by Princeton University, Princeton, New Jersey, and the United States Library of Congress, Washington, D.C.

According to a recent press report the conference will be held at the University during September 17th/18th, and at the Library of Congress during September 17th/19th, 1953. The University and the Library of Congress have jointly stated that the Conference is being held in recognition of the need for further knowledge in the United States about the cultural bases of Islamic civilization and the spiritual and intellectual aspects of Islamic life. Through increased understanding of the country of significant movements in Islam today, it is anticipated that new lines of research and study will be opened.

It has further been stated that papers and discussions will cover three main fields, namely:

- Classic elements in Islamic Culture;
- Islamic Law and Society; and,
- Intellectual and spiritual movements in Islam today.

Delegates have been invited from Egypt, India, Indonesia, Iran, Iraq, Jordan, the Lebanon, Malaya, Pakistan, Saudi Arabia, Syria, Turkey and the Yemen.

In 1893—exactly sixty years ago—a World Religious Conference called "Parliament of Religions" was held at Chicago in which scholars and exponents of religion and theology were invited from all over the world to speak on their respective religions and creeds. It was a unique opportunity for the followers of the different religions to bring out the best features and significance of their respective faiths in their moral, social, intellectual and spiritual aspects. As a matter of fact, there had been a number of Hindu delegates from India, including the Swami Vivekananda, Pratap Chandra Mazoomder, Professor Manilal N. D. Vivedi, B. B. Nagarkar, Virchandra A. Gandhi. The Swami Vivekananda, who represented the Ram Krishna Mission, made a very impressive speech, for which he was acclaimed both in the United States of America and in his own country as a great and forceful exponent of the Hindu religion. The proceedings of the Parliament of Religions, which have been published in two volumes, also bear testimony to this fact.

Through the efforts and brilliant exposition of Vivekananda, the study of Vedanta Philosophy gained increasing popularity in the United States, where there are at least eighteen Vedanta Centres headed by brilliant scholars of Hindu philosophy of the Ram Krishna Mission. Regular sermons are held in these centres, and I have seen quite a number of Americans, including University professors and students, attending the religious and theosophical lectures in these Vedanta Centres.

But what about Islam? With all its inherent force of tremendous universal appeal, the cause of Islam went completely by default by the very followers of Islam themselves, as the proceedings of the Parliament of Religions unmistakably reveal. Nothing could be more unfortunate and tragic than that in the heart of the new world, where the hungry soul of the growing civilization of the West yearned for truth, the leaders of Islam could give them nothing. An American Muslim, Mr. Alexander Webb, made but a poor impression by his faltering and shallow speech. Indian Muslims were represented by Siddhu Ram and Zinda Ram, who were meticulously dressed in silk and brocade and ceremoniously took their seats on the dais. Apart from brandishing the tails of their gaudy turbans from time to time, they kept completely mum and mute throughout the session. These people from the Western part of India had gone to the United States of America perhaps on some commercial business, and took advantage of the occasion to gain some personal prominence. But they were duly entered as Muslim delegates from India (now Indo-Pakistan sub-continent) and were accorded all hospitality and respect! It is no wonder that people in the United States of America have often betrayed colossal ignorance regarding the religion of Islam. The blame for this is squarely on the shoulders of Muslims.

How should we Muslims respond to the call from America?

Now how shall we respond to this invitation from the United States of America after about half a century of the historical session of 1893? Time has changed enormously in our favour. The Mu'azzin Call from the minaret of the Washington Mosque in the capital of the United States of America has heralded the advent of a new era in which Islam is destined to play a very dominant part. From my own personal experience in the United States of America, where about a decade ago I was invited to take part in a symposium on the different religions of the world sponsored by a church organization in Los Angeles, I found the audience extremely susceptible to the truth, and were highly impressed with the universal and human character of the religion of Islam. (My points of view were later published in The Islamic Review for April 1950 under the caption of "My Presentation of Islam to America").

Islam has fascinating and most appealing ingredients, which, however, must be presented neatly and systematically. I hope this time the presentation of Islam at the Conference in Chicago and Washington will not be left to mute models of Siddhu Ram and Zinda Ram. Pakistan, as the largest Muslim State, has special responsibility in this matter, and should, in fact, take the lead, and without loss of time establish liaison with other Muslim countries also. The task of compilation of presentable papers relevant to the fields indicated by the sponsors of the Conference should be taken up in right earnest and from right now. These papers should be thoroughly examined by a central advisory committee before they are finally incorporated in the compilation. For this purpose the universities in Pakistan in which there are departments of Islamic studies and theology should chalk out a programme for preparation of suitable papers to be read at the Conference. Different organizations such as the Woking Muslim Mission, the Islamic Institute in America, based on the history, culture and civilization of Islam, should also muster strong, and pool their best resources to meet this challenge to the world of Islam. There is no room for petty squabbles on the sectional issues relating to Shi'a-Sunni, Hanafi-Hanbali, Chishtia-Qadria, Qadiani, Baha'i, Wahhabi movements. We are concerned with the Islam as enjoined in the Qur'an and explained in the traditions of the Prophet Muhammad and exemplified in the Prophet's own life. In my opinion, the Central Committee which I have suggested should also set up three main sub-committees on the three main fields, viz., (1) classic elements in Islamic culture, (2) Islamic law and

1 The proceedings were published by the Parliament Publishing Co., Chicago, 1893.
society, and (3) intellectual and spiritual movements in Islam today.

Literature on Islam in English is far from adequate

Unfortunately, literature on Islam in English is far from adequate in comparison with what is available on Christianity or even Hinduism. Some of the existing literature in English written by foreign scholars was inspired from a fault-finding attitude towards Islam. Scholars like Syed Ammer Ali, Khwaja Kamal ud-Din, the Maulana Muhammad 'Ali, Abdulla Yusuf 'Ali, Marmaduke Pickthall, H. A. R. Gibb, Mirza Ghulam Ahmad, Sir Thomas Arnold, Professor Guillaume, the Maulavi Aftab ud-Din, Hafiz Ghulam Sarwar, Muhammad Yaqub Khan, M. S. Dudley Wright, Lord Headley, W. B. Basher Pickard, Iqbal, Dr. H. Marcus, J. W. Lovegrove and a few others have enriched the literature of Islam through the medium of English. Their work will be immensely helpful in the preparation of suitable papers.

The philosophy of 'Abdul Qader Gilani (d. 1573), The Shaikh Ahmad Sirhindi, known as Majaddid Al-Thani (d. 1624), Gazzali (d. 1572), Rumi (d. 1273), Hafiz (d. 1388) and Iqbal (d. 1938) should be presented to the Western world, which, I am sure, will discover new light and would like to drink deep from the perennial fountain of spiritual truth.

Periodicals on Islamic culture like The Light, Lahore, Pakistan, al-Islam, Singapore, and above all, The Islamic Review, can play a great part in the preparation of suitable papers for presentation at the Conference. A special compilation of the statements made by our brothers-in-faith in Europe and America who embraced Islam after they have known and lived in Christianity for many years of mature life will be extremely helpful in understanding Islam from the Christian point of view. It must be appreciated that the Western world is mainly a Christian world, and the scholars presenting the truth and beauty of Islam must bear this in mind. It is no exaggeration to say that Christianity in America, for example, is often understood as identical with goodness. I recall an instance in 1942, where at a Sunday School of a Congregational Church at Los Angeles, Mahatma Gandhi was voted as the best living Christian in the world.

Last but not least, I would appeal to the various organizations working for Islam to take up this challenge from the Western world and carry the message of Islam into the heart of modern civilization so that posterity may not blame us and say that Islam is only represented by a group of Siddhu Rams and Zinda Rams!

"And if you turn back He will bring in your place another people, then they will not be like you." (The Qur'an, 47 : 38).

"O God — My Lord have I been able to deliver your message? — Have I done my duty?" (The Prophet Muhammad in his Sermon of the Farewell Haji).

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THE WOKING MUSLIM MISSION AND LITERARY TRUST

Lecture at the International Friendship League, London

Dr. S. M. 'Abdullah addressed the members of the Kensington branch of the International Friendship League, London, on "Islam" on Wednesday the 29th April 1953 at 8.30 p.m. There were about sixty members present at the meeting, representing about ten different nationalities. The subject under discussion was Islam in general, and the Imam spoke for about thirty minutes, which was followed by the usual discussion for half an hour.

Spiritual Assembly of the Baha'is of Brighton

Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, Woking, was asked to participate in the Spiritual Assembly of the Baha'is of Brighton which took place on 30th April 1955 at 7.30 p.m. There were four speakers on the panel, Dr. 'Abdullah representing the religion of Islam. He started his speech with the Islamic greetings, "Assalamu alaikum", thereby bringing home to the minds of his audience the great message of peace which the religion of Islam has to offer to the world. He spoke for twenty minutes, after which the Chairman thanked him and paid a very high tribute to the effective and unprecedented brotherhood created by Islam in all the Muslim countries.

Coronation Greetings

On the occasion of the Coronation of Their Majesties the King of Jordan and the King of Iraq, two receptions were held by the respective embassies of these countries in London on Saturday 2nd May 1953. Mr. 'Abdul Majid, the Editor of The Islamic Review, and Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, were both invited to attend these receptions. On this auspicious occasion the Imam sent congratulatory telegrams to the Kings of Jordan and Iraq, which were duly acknowledged.

Visit to Germany and Holland

On account of an urgent call from Berlin, Dr. S. M. 'Abdullah had to leave England for a visit to the Berlin Muslim Mission and the Holland Muslim Mission. He was away for about eight days, leaving Woking on the 5th May and returning on the 13th May 1953.

Service at the Memorial Hall

The World Congress of Faiths arranged a service representing the faiths of the Commonwealth at the Memorial Hall, London, E.C.4, on Thursday 14th May 1953 at 7.30 p.m. The following religious leaders participated: The Very Rev. W. R. Matthews, D.D., Rabbi Leslie Edgar, M.A., Dr. S. M. 'Abdullah, M.A., Ph.D., Professor H. Prashad Shastri, and the Rev. Arthur Peacock. The meeting was well attended and was a very representative one. The Imam read out appropriate passages from the Qur'an and gave their English translation, which was greatly appreciated.

At the Shah Jehan Mosque, Woking, Surrey

The Sunday programme has been regularly carried on at the Shah Jehan Mosque, Woking. On 7th May 1953, Mrs. Diane M. M. S. Marcus de Nekludoff accepted Islam at the hands of Mr. S. M. Tufail, M.A., the Assistant Editor of The Islamic Review. A small class for the religious instruction of children was also taken by Mr. Tufail.

New members of the World Brotherhood of Islam

Miss Lilla Marsh (English, left for Kuala Lumpur, Malay), and Mrs. Diane M. M. S. Marcus de Nekludoff (Belgian).

Funeral services

Dr. S. M. 'Abdullah conducted the funeral service of Isma'il de Yorke, President of the Muslim Society in Great Britain, on 14th April 1953 at Brookwood Cemetery at 3.30 p.m. (Grave number is 199.862). His Excellency Shaikh Wahba, Ambassador of Sa'di Arabia in London, Dr. 'Ali Abdul Kadir, of the Islamic Cultural Centre, London, and many other Egyptian, Turkish and British friends were present at the funeral. Dr. S. M. 'Abdullah invited Mrs. and Miss de Yorke and other friends after the service for a cup of tea at the Shah Jehan.
Mosque, Woking. An appreciation of Isma’il de Yorke is published elsewhere.

On Saturday 2nd May 1953, Mr. S. M. Tufail, M.A., after leading the funeral service, buried a Nigerian Muslim, Osmai, at Brookwood Cemetery at 3:45 p.m. (Grave number 215,587.)

The funeral services of an Iraqi Muslim, Alwan Muhammad, were again conducted by Mr. Tufail on Tuesday 12th May 1953 at Brookwood Cemetery. Some of the members of the Pakistan air, naval and land forces, staying at Pirbright (Surrey) in connection with the Coronation, also attended the funeral. (Grave number 215,606.)

THE PAKISTAN SOCIETY, LONDON

Begum Liaqat ‘Ali Khan on Education

Begum Liaqat ‘Ali Khan, addressing the Pakistan Society in London on 23rd April 1953, said that however wide the scope of education might be, it must be related to the background as well as to the present and future needs of the people it intended to serve. That background for Pakistan was the desire to shape their lives according to the principles of Islam.

By education she meant not only the mere acquisition of knowledge but the training and developing of mind, heart and spirit, which alone would enable man to enjoy and maintain the pleasures of a full life and help to keep pace with the swiftly moving and changing phases of modern civilization.

Speaking of Pakistan’s educational plans, Begum Liaqat pointed out that the Central Government had allocated Rs. 100,000,000 for social uplift and education schemes from 1951 to 1953, and another Rs. 190,000,000 from its Budget for the six-year development programme of Pakistan (1951-1957), drawn up under the Colombo Plan. A second Educational Conference was held in 1951 — the first was held in 1947 — out of which grew the Six-Year National Plan of educational development for Pakistan which took into account the qualitative as well as the quantitative aspects of education. The aim of that plan was to effect as comprehensive development as possible within the six-year limit so as to overcome the existing appalling illiteracy percentage.

Need for nursery schools

Dealing with pre-primary education, Begum Liaqat ‘Ali Khan emphasized a mother’s influence on a young child’s transition from infancy to childhood. “But,” she went on, “less than one per cent of women in Pakistan are literate, and this, coupled to the generally low standard of living, makes but few homes in Pakistan able to provide the proper atmosphere for satisfactory mental and physical growth. The desperate need for many more nursery schools is therefore apparent.”

Higher education

Emphasizing that the country’s existing system of secondary education was frequently criticized for its top-heavy academic character and its failure to inculcate and develop the requisite qualities of character, personality and disciplined habits, Begum Liaqat continued that the Plan attempted to meet this by technical and “composite” schools where a distinct practical bias would be given to the system of education.

Women’s education

Speaking generally, Begum Liaqat said that social conditions in Pakistan required separate colleges for women and men, although there were a few co-educational colleges. She was very pleased to be able to state, however, that the demand for women’s education was steadily and rapidly growing in all classes of society. The difficulty again was the dearth of qualified women lecturers.

A tremendous problem

In conclusion, Begum Liaqat said that what Pakistan required was a clear-cut and imaginative educational policy which alone could infuse life into the bare bones of any educational plan. That was the only thing that could save them from future consequences too unpleasant and too tragic to contemplate.

“It is a tremendous problem and an inspiring challenge which, God willing, we can and will face successfully.”

SAYINGS OF ‘ALI

Knowledge and wisdom

No one should feel ashamed if he be asked about something of which he has no knowledge; of saying that he does not know. Every receptacle gets narrower when something is poured into it excepting the receptacle of knowledge which gets all the more wider.

There is news in the Holy Qur’án about what has gone before you and news about that which will follow you and guidance about the state in which you are.

Time passes like the sailing of a cloud, therefore catch hold of the moments of good.

Greed

He who wears the garment of greed holds himself in contempt.

He who has adopted greediness has disgraced himself.

Greed is a slave eternal.

Backbiting

The tongue is a beast; if let loose bites.

Do not criticize the thing which thou dost not know, as it is possible that thou mayest be unaware of many of its correct details.

Backbiting is the effort of the weak.

Vanity

Vanity prevents increase of wisdom.

Vanity is sufficient for one’s destruction, and self-sacrifice is enough for one’s nobleness and philanthropy.

Nothing is more dissolute than vanity itself.

The vanity of a person with himself, is one of those causes that envy his reason.

Contentment

He who adopts the middle course never becomes poor.

Contentment is wealth which never exhausts.

Being content with an excuse is more dignified than getting it verified.

One who is content with the gift of his Lord never grieves at what he loses.

'ID CARDS

Owing to the excessive cost of purchase tax it is regretted that it will not be possible to get 'ID Cards printed this year.

Post-cards with the photograph of The Shah Jehan Mosque are, however, available for 5d. each or 2/- for six.

THE SHAH JEHAN MOSQUE

WOKING — SURREY — ENGLAND
WHAT OUR READERS SAY . . .

(Cruelty in Pig-Eating Peoples

‘Abbas Manzil,
Allahabad,
India.

May 1953.

Dear Sir,

The religious treatment of swine differed among the people of ancient Europe and Asia. Lucian, in his De Dea Syria (ch. iv.), writing of the Galli, says: "They sacrifice bulls and cows alike and goats and sheep; pigs alone, which they abominate, are neither sacrificed nor eaten."

In ancient Egypt swine were kept to eat roots and worms on newly-tilled land, and so tread in the grain. Pork was not eaten except once a year, when a pig was sacrificed to the moon and Osiris. Set, the slayer of Osiris, was identified with the black demon pig, and souls condemned in the Judgment Hall of Osiris were transformed into black pigs. Owing to this connection, the pig acquired an evil reputation. Pork was tabooed for two reasons: (1) because the pig was sacrificed to the mother goddess; and (2) because it was a form of Set, the Egyptian devil.

The Celts, like the Achaeans, ate pork freely, but those who settled in Galatia came under the influence of the Attic cult and tabooed pork. A prejudice against pork still exists among the Christians of Northern Arcadia in Greece, and among sections of Scottish Highlanders. Apparently the Celts who reached Scotland came under the influence of a cult which tabooed pork. There was formerly a "sow day" in Northern Scotland when pork was eaten as it was in the Demeter festival in Greece, and the Osirian and lunar festivals in ancient Egypt. The god-boar, as well as the devil-pig, has been traced to Scotland. St. Kentigern (St. Mungo), Glasgow’s patron saint, followed a white boar and had a monastery erected on the spot where it tore up the soil with its tusks. On the "Boar Stone" at Inverness a wild boar is associated with a solar symbol. One of the Pictian tribes was called the "Orcs" (young boars). Bronze images of boars were worn on armour by various British tribes. Tacitus tells that the Baltic amber traders of Celtic speech believed that the image of the boar, "the symbol of mother goddess" (apparently her son), protected warriors in battle. Jesus Christ stamps on the devil pig on the Ruthwell Cross, Dumfriesshire, and in Scottish Gaelic the devil is the "black big pig", "were pigs", referred to as "man pigs", figure in Scottish and Irish Gaelic tales.

The Jewish, Muslim and Hindoo prejudice against pork is believed to have been of Egyptian and Babylonian origin. Tammuz, the Babylonian god, was associated with the pig. Amongst the ancient Chinese clay images the god of death stamps on a pig. The Malay peoples connected pigs with the cowry, and like the Polynesians, believed in "were pigs" and in the supernatural pigs of the underworld.

So much we have drawn from the encyclopaedias. Now about the Bible and the Qur’an on the subject. I have dealt with it in my book Muhammad in the Qur’an, ch. X, p. 295. Pork was not only tabooed in the Jewish religion and Islam, but also amongst the early Christians, until somebody by skilful manipulation of the word lifted the ban on it. The question is, why was it tabooed? Had it been confined to the Jews, we should not be worried at discovering its origin, as many of their rituals and taboos have neither any moral objectives nor any support from a rational point of view. Sacrifice, Sabbath keeping, circumcision, etc., may all have a pagan background, but pork taboo is justified by the Qur’an along with the blood, the dead body and meat of the animal sacrificed to any idol.

Here it may be pointed out that, contrary to general belief among the Muslims that the meat of several other kinds of animal whose list is given in the Book of Deuteronomy are banned to Muslims, too — the clear words of the Qur’an are that these animals have been banned for the Jews only on account of their inordinacy. This clearly shows that the ban does not hold good for others, so the tradition which supports the banning of these animals must be considered spurious, as it is against the clear wording of the Qur’an. Both Imam Malik and al-Razi accept this viewpoint.

Being no scientist or psychologist myself, I will not and cannot be dogmatic in pronouncing a theory, but data based on the observation of certain facts could indicate the reason of the Qur’an. Cruelty and heartlessness has been the chief characteristic of European and Mongolian races from the beginning of history to our day. We have seen what the Japanese, Chinese, Mongolians, Germans, Russians, English and Americans have done to torture and kill people in mass. They have not only cruelly burnt men, women and children, hanged them for trivial offences, but also how they have treated the Jews, Africans and natives of our country, from lynching of poor Negroes in America to the flogging of blacks in Africa, particularly by the Germans, Belgians, Dutch and French. The Japanese cruelty to Chinese, Malayans and Burmese in the last war, and the cruelty of the Chinese to their own people, all these facts go to show that swine-eating is mainly responsible for this. So, the facts are there, and let us see if some student of physiology and psychology can find a clue to this strange behaviour of sadism confined mainly to Europeans and the Mongolian races. Muslims, Jews and Hindus, the non-eaters of swine, have never shown such cruelties, except in the case of the early Jews when they made war under Moses and Joshua, but then probably the law of Deuteronomy was not enforced. However, that will be an interesting subject for the scientist, and we are certain that there must be some connection between swine-eating and cruelty, otherwise the Qur’an would not have banned anything without some good reason, apparent or inherent.

Yours sincerely,

MAQBOOL AHMAD.

* * *

BEADS

86 Vesper Road,
Kirkstall,
Leeds 5.
England.
18th April 1953.

Dear Brother-in-Islam,

Assalamu ‘alaikum!

I should be very obliged if you could give me some information on the following:

I have in my possession two sets of beads, one is black with all the beads covered with little silver dots and the other is l
believe from West Africa. I got both of these from antique shops, and I would very much like to know the prayers to use with the beads.

I have also in my possession a leather packet which may contain extracts from the Qur'ān but I am not sure as I did not like to open it and perhaps spoil it as the leather is very old. I think this is West African as well. I would be very obliged if you could give me some information on the above.

I have a book called Islam and the Muslim Prayer by al-Haj Khwaja Kamal-ud-Din, but I see no mention of rosaries or beads in this. Should the beads be blessed for me before I use them?

With very many thanks and best wishes.

I remain,

Your Brother-in-Islam,
STANLEY ANYAN.

* * *

IN REPLY TO THE ABOVE
The Shah Jehan Mosque,
Woking,
Surrey,
England.
5th May 1953.

Dear Brother-in-Islam,

Wa 'alaikum assalam

Unfortunately you have applied to a wrong person and at a wrong place for this information. We do not use beads or rosaries after prayers. Neither the Prophet Muhammad, nor any of his companions, ever used them. People make use of beads as a mechanical aid to count on them different names of God. But unless the real objects of these names and attributes is understood it is no use counting them on beads or anything else. That is why you do not find anything mentioned about them in Islam and the Muslim Prayer.

In Africa such practices are very common, some of which can be traced back to pagan origin. Africans use amulets and Qur'ānic texts for protection, for cursing an enemy, for passing an examination, or women employ them to attract lovers, cure sterility, combat infant mortality, etc. This is degenerating Islam into practices which have nothing to do with the true spirit of Islam. The Qur'ān is to be read, understood and practised and is not meant to be kept in small cases to drive away evil influences.

With regards,
Yours fraternally in Islam,
S. M. TUFAIL.

* * *

AN INDONESIAN MUSLIM’S REQUEST TO THE READERS OF THE ISLAMIC REVIEW

General Hospital — Ward 1B
Koetaradja — Acheh,
Sumatra,
Indonesia.

Dear Brother-in-Islam,

Assalamu 'alaikum!

I am pleased to get two copies of The Islamic Review from a Malayan friend who is now studying at Queensland University in Brisbane.

I enjoyed all the articles and problems discussed in it and read these copies again and again.

I am an ex-soldier of Indonesian National Army and now suffering from protracted disease — treated in the above-mentioned hospital. Therefore, I am not able to subscribe to The Islamic Review but I should like to get and read it again.

I want my brothers- and sisters-in-Islam in England as well as other countries to drop me a few lines and send me copies of The Islamic Review.

I am also interested in exchanging letters and old postage stamps of the world.

I am,
Yours in Islam,
T. T. M. HOESSAIN.

* * *

UNIVERSAL DECIMAL CLASSIFICATION: SECTION ON ISLAM

British Standards Institution,
24 Victoria Street,
Westminster,
London, S.W.1.
8th May 1953.

Dear Sir,

We shall be very grateful if you will put the following in The Islamic Review:

"The British Standards Institution, publishers of the English edition of the UDC for libraries and other bibliographical purposes is now preparing the English version of section 2 Religion and Theology. Amongst the less developed divisions of this section is 297 Islam, and the B.S.I. is anxious to contact any specialists on Islam who are prepared to offer their assistance in revising and extending the sub-divisions.

"It would be appreciated if any persons interested would apply to the British Standards Institution (UDC Department),
24/28 Victoria Street, London, S.W.1."

Yours sincerely,
M. FRIED.
Secretary to Panel OC/20/4/21.

* * *

ISLAM MUST TAKE HEART

3274 La Crescenta Ave.,
Glendale 8 Calif.,
U.S.A.
26th June 1953.

Dear Sir,

From the moment I joined the Islamic Brotherhood a little over a year ago I have been continually approached by people who are always willing to tell me of the ills and decadence of the Islamic World.

Of course I realize full well that in the West we have been given the Christian point of view which is the point of view that the worst, most corrupt and most backward is the true. Christian propagandists have for years been surreptitiously conducting anti-Islamic campaigns, and at first one tends to throw all their thoughts away as so much trash. But unless we are completely naive, we soon learn that, although conditions are not as black as painted, they are far from being white. It seems true enough that the Islamic World today is in a pitiable condition, yet even as things are Islam must take heart.
We can first ask ourselves what other social-religious code has remained so pure and unchanged under good conditions, let alone the conditions in which Islam has been of late, as Islam. That is to say, can one find any other social-religious code that has under the most adverse conditions remained pure and undiluted for so long a time? The answer is that, at least in the great world societies, whether ancient, medieval, or modern, it would seem hard to find any system that has remained as pure and spotless as Islam.

When we look at the Islamic World we see, unfortunately, that it has undergone great change, but Islam itself is quite a different thing. Today in the fourteenth Islamic century our Holy Book remains as pure and clean as the first rays of sunrise, as though it had come to us only yesterday. Surely Islam is a standing miracle as we see how it has stayed for over 1,300 years unencumbered by man-made rituals and mechanisms.

In comparison we can look at Christianity, Judaism, Hinduism and Buddhism, the four other great world religions, and see how from time to time modifications and man-made dogmas have crept in. A look at any of these shows at first glance how in every case prior to Islam, as time passed, the truth which came to each was watered down with falsehood until it seemed the pure original beauties were almost completely lost.

Hardly a century had passed after Christ's birth until little remained that was undiluted of the simple truth of the Master, Christ. The New Testament of the Bible as it now appears is full of errors, and continually contradicts itself. One minute it has Christ the way and the life, the next crying in anguish, the lowest of the low. But I believe the worst thing of all is that in one place it goes so far as to have that which it makes into a God being tempted by the devil, a thing utterly unthinkable to a Muslim.

I have, with millions of other Americans, been a witness recently to an act that would be unheard of in Islam. I am referring to the introduction of the "new Bible" called the Standard Revised Edition. For those who accept it, it now replaces the "old Bible", the King James's Bible. Many, though, will not accept it and ministers who will not, have called it a "Commissar inspired book", and there have been cases of them even ripping pages from it and burning them in public. The Bible is so lightly regarded among many Christians that they consider it simply a matter of course to "bring it up to date" from time to time.

If the simple carpenter of Nazareth were to be allowed to return to earth how shocked he would be. How horrified he would stand, seeing many of his so-called followers performing Totemistic feats in his name. Could this be the religion of God? Could a religion that has to bring itself up to date from time to time; that thinks nothing of changing and altering its doctrine8 to suit the situation and locality it spreads into, be the religion of the Unchanging All-Knowing Divine Being? It is not only Christianity that is guilty of subversion and contamination. What is true of it is true in varying degrees in all other great religions except Islam. Although it appears Islamic society has deteriorated, every Muslim can take heart and praise God for the fulfilling of the promise of the Qur'an (15: 9) that it would be preserved for all eternity.

The other day a woman said to me she thought it quite stupid that Muslims "wasted their time and effort" memorizing the Qur'an. Later, as I thought of the Bible and what has happened to it, I thanked God for this divine "waste of time" for, because of it, the Qur'an would never have to be brought up to date.

Muslims can praise God for His infinite wisdom and love and, thinking of this, they should find even greater reason for raising high the banner of Islam; for, as the Qur'an says, truth will always triumph over evil.

Why then cannot the Islamic world once again rise up and prepare itself for the future position it will hold in the world? This is not an idle dream, but a sound thought based on reason and history. Muslims must stop being ashamed and afraid. They must stop feeling sorry for themselves, and realize that in the end it is they and no one else who will raise their position. They are not alone. The same God that directed the Prophet and his followers, who is nearer to man's life vein, stands ready to help them, but they too must put forth some effort to use to the utmost that which has been so freely given them.

All Islam need do is to put the thoughts of the Qur'an into action. The Qur'an waits; it in itself can do nothing, yet within its words of wisdom are the keys to success here on earth.

Now that the yoke of imperialism is for the most part departing, Islam must stop thinking of past glories, and must think of the future.

Yours faithfully,
ROBERT JOHN LEHR.

1 I accepted Islam under the direction of Bashir A. Minto, Muslim Missionary in San Francisco, California, U.S.A., to whom I shall be ever indebted.
2 For further information on this problem I refer the reader to a most worthwhile book by the late Khwaja Kamal ud-Din, Sources of Christianity.
3 A good example of this is the manner in which the Roman Catholic Church has modified itself and adjusted its mechanisms to fit new-world Indian legends in its spread through Central and South America.

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It causes great inconvenience and delay in complying with your letters if you do not quote your subscriber's number. Please do not forget it. The number will be found by the address on the wrapper.

Manager, The Islamic Review, Woking, Surrey, England

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Some of the readers of The Islamic Review need the January 1952 issue to complete their files. We shall feel greatly obliged if our subscribers can spare these old numbers for which payment will be made or some other book of the same price may be sent if required.

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