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Continued on page 2

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SEPTEMBER 1957

1
Between Ourselves

THE COVER

The scene shows the soft, clear notes of a sadaq sounding from the minaret of a mosque early in the morning at Ining Municipality, the Uighur Autonomous Region of Sinkiang, heralding the advent of the joyous 'Id al-Adha (Corban) Festival.

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The Islamic Review
SEPTEMBER 1957
45TH YEAR OF PUBLICATION

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AGENT IN KASHMIR
Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11
Abdul 'Aziz Shora, Esq., Editor, Roshni, Srinagar, Kashmir.
OMAN MUST NOT REMAIN AN OUTPOST OF WESTERN IMPERIALISM

Egypt and Su‘udi Arabia must make up their differences and strive together for the cause of Muslim unity

"The Arabs have as much right to unite as had the British, the French, the Germans and the Italians, not to mention the United States of America. It is sheer hypocrisy for the Western powers to boast of their own unity and then proceed to carve up Arabia and Palestine and to suppress the desire for freedom and unity in Arabia and North Africa."

Not long ago in an article on Aden the contention was made that Aden and the Aden Protectorate must inevitably be absorbed into the body politic of Arabia, and it was shown that only Su‘udi Arabia and the Yemen were States capable of effectively ruling themselves. It was shown that Britain, with even the best British administration in the world, was an alien power in Arabia, and that it was only a matter of time before the Arabs of the Arabian peninsula united. Time, religion, language and geography are all working towards this end. Britain, by holding out in Aden, Buraimi, Muscat, Oman and Bahrein, is merely attempting to sugar-coat the pill. Sooner or later she must go from these lands, and the sooner the more likely will she maintain good economic relations with these territories and the better chance she has of not losing her possessions as she did in Egypt as a result of the crazy bombardment of the Suez.

In another case Britain came face to face with Su‘udi Arabia in the Buraimi oasis, a dispute in which the British alleged Su‘udi corruption but failed to mention the numerous subsidies she has lavished on complacent sheikhs and trucial rulers. Britain and American political and economic interests clashed at Buraimi, but Britain, with all her fear of American competition, must surely realize that American enterprise was entirely responsible for developing the oil industry in Su‘udi Arabia and Bahrein, while British and United States interests jointly exploit the oil production of Kuwait. As a result of American success, British companies are now extremely active in and off the shores of the trucial States and at Qatar.

The British, from the first, with the honourable exception of the late Captain Shakespeare and Mr. St. John Philby, entirely under-estimated the possibilities of the late King ‘Abdul ‘Aziz Ibn Su‘ud. Yet he carried out a spectacular unifying campaign and wiped out tribal, fratricidal warfare in his enlarged kingdom. A British writer, Mr. Armstrong, has paid a tribute to him in his biography of the king. King ‘Abdul ‘Aziz came to terms with the Imam of the Yemen after a short war and never again sought to conquer this country, although such a feat appeared to be well within his power. His son seems to be bent on the removal of the British from Aden in conjunction with the Yemeni ruler.

It is only natural that whereas the smaller Arabian States must be absorbed in the interests of Arab unity, the ideological centre of the Pan-Arab campaign should be centred in Cairo, the largest cultural centre of the Arab world. Also, Colonel Nasser has espoused the cause of greater Arab unity from Casablanca to Aden, and naturally
the few Arab intellectuals look to Egypt and Syria for leadership.

The differences between Egypt and Su'udi Arabia over King Hussain do not prevent these two powers sharing identical views over the fate of the truculent States.

It has been necessary to underline these essential factors before proceeding to a more detailed study of the recent Oman uprising, which we consider to be yet another symptom of the call for Arab unity.

Mr. James Morris, the Manchester Guardian correspondent, has given us a most amusing account of the comic-opera campaign of the Sultan of Muscat in 1955 when he accompanied the Sultan in a car from the south to the territory of the Imam of Oman, or the territory around Nizwa. There was no opposition, and the Imam retired to a neighbouring village on parole, and his brother Talib, who is credited with being the real leader, fled to Su'udi Arabia. Mr. Morris says: "For the first time in this century the Sultan was able to visit the interior, and Muscat and Oman, the third largest State in Arabia, was a political entity" (Manchester Guardian Weekly, 1st August 1957). In other words, after just over a year of "unity" this territory has, according to the British Government, revolted, and the Royal Air Force is carrying out bombing raids in defence of the isolationist pro-British Sultan of Muscat, who in fact only controls two separate coastal strips, Muscat and Dhufar. Mr. Morris admits that Nizwa, the seat of the Imam who has revolted, has been more independent of the Sultan's rule since the turn of the century and there was a revolt there in 1913. "The subsequent Treaty of Sib was," writes Mr. Morris, "interpreted by some observers as granting virtual autonomy to the signatory tribes of the interior."

British oil prospecting south of Nizwa was most likely responsible for inducing the British to carry out the campaign of 1955, which resembles a comic-opera or a Cook's tour more than a military campaign.

The many Omanis in Zanzibar, where the leading political figure is Sheikh Ali Muthsin Bawany, a noted journalist, must view with concern and indignation the fate of their ancestors in Oman. Mr. Wedgwood Benn did well to stress in the House of Commons the urgent need to debate the use of British forces and planes in Oman. It is a wonder the matter has not been raised in the Security Council of the United Nations. But Britain seems more concerned at the possible consequences of American intervention on the side of Su'udi Arabia and consequently of Arab unity. Once more Britain is acting the bully, and in the long run she will be the loser. The leaders of the revolt may be captured, but the people will never be won over to support the accomplices of alien non-Muslim rule. America's role in this area is much more realistic, but Egypt and Su'udi Arabia must make up their differences and strive together for the great cause of Arab unity. In the eyes of the Arabs the Imam is the standard-bearer of Arab nationalism.

The Arabs have as much right to unite as had the British, the French, the Germans and the Italians, not to mention the United States of America. It is sheer hypocrisy for the Western powers to boast of their own unity and then proceed to carve up Arabia and Palestine and to suppress the desire for freedom and unity in Arabia and North Africa.

---

**THE DIVINE DIVAN**

15

Strike another strain!

Sound the lute again!

Thy seeming failures are not steps in vain!

The steadfast pilgrim sometimes on a thorn

His foot may press, but shall his sudden pain

Prevent him from the pathway or make his way forlorn?

Nay, nay!

While yet 'tis day

Let him with will unaltering onward urge his way,

With eyes and thoughts and energies by one directing sway

Bound still in love the Beloved's will to do,

Come earthly pain or happiness — whatever may ensue.

Thy Love, so great, shall lift this heart

Into a tranquil paradise, never from Thee apart.

16

How beautiful this life! (and say not otherwise!)

The Lord of Beauty made it, maintains it (open, then, thine eyes!).

There is a lovely Valley, wherein our life is placed.

The Valley of Time they call it, for Time is the sun thereof,

The winds thereof, the change thereof.

The restless-spinning days and weeks and years thereof

Are but Time's playthings, scatter'd o'er the Valley as the clouds thereof.

17

We walk amidst this Valley; we pluck its shining fruits;

We laze in sleepy meadows; we bathe in cooling streams;

We chase each floating happiness—but let us guard the roots

Of our true life nor be misled by fantasies and dreams.

18

We are but passing pilgrims but, sped by passionate hope,

We walk thro' the lovely Valley of Time with an inner serenity;

For we know the Beloved's grace will give us power to cope

With ev'ry deception, with ev'ry trial, with ev'ry fond futility,

Till, faithful found, we reach at last the Uplands of Eternity.

WILLIAM BASHYR PICKARD.

THE ISLAMIC REVIEW
THE MAIN PRAYER—FĀTIḤA

The main prayer consists in the chanting of the first chapter of the Quran, which is considered by all authorities to constitute the epitome of the whole of the Book. Anyone who has grasped what has been botted up in the brief seven verses in this chapter has got a firm grip on the whole of the essence of Islam.

It should be noted that no translation, however perfect, can give all the connotation which the original Arabic words carry.

The fact that they are the very words that came from God (the Prophet Muhammad being a mere channel or vehicle) invests these words with added charm and majesty.

This is not the place to remove the misconception in some circles who look upon revelation as a purely subjective phenomenon, having no objective source, outside the recipient’s own mind. Revelation, like the light of the sun, comes from outside. No one would say about the latter that since the receiving set (eye) lies within man, it is a subjective experience. Only a man born blind will believe the reality of the external source of light. In like manner, the light of revelation cannot be dismissed as a mere subjective experience for the reason that its receiving set lies within the recipient.

In these days of the Radio and the TV it should not be difficult to comprehend that a spiritual message can be picked up by the highly spiritual receiving set of the prophetic mind when it is “tuned in” to the appropriate spiritual “wavelength”.

It is imperative, therefore, that we must dig into the depths of these words to get at the pure jewels embedded therein if we want to treasure all that spiritual wealth in the recesses of our own subconscious mind. These are but a few words, and it should not be difficult for a non-Arab to memorise them and assimilate their significance.

Before we proceed to the understanding of the meanings of the Fātiḥa, word by word, let me explain how it is charged with the psychological magnetism which cannot but draw the soul of man closer to God. All forces in human life which exercise an irresistible pull on the mind of man ultimately fall under two main categories — beauty and benevolence. Beauty, whether in Nature or in human form, instantaneously touches the tenderest spot in the heart of man, who feels irresistibly drawn towards it, evoking in him the deepest emotions of admiration, love and adoration. The other force which touches the springs of gratitude and affection in the heart of man is the kindness, solicitude and care we receive from others. The mother symbolises in the highest degree this kind of solicitude and affection to the child. Love begets love. The mother’s love for the child cannot but evoke a corresponding response in the child’s heart. The Fātiḥa, by depicting God as All-Beauty and All-Benevolence (as we shall presently see), draws upon both these factors to exercise a Godward pull on the worshipper’s heart, so that, at the highest level of that experience, he finds his identity merged into that of God. The chains that bind him to low, petty mundane desires are cut asunder. From the cloudland of doubt and dismay, he is transported into the sunshine of Faith and hope. To a Muslim, the much talked-of release from passion, pain, sorrow and grief is a daily experience. On the spiritual wings forged in the Fātiḥa, he soars to realms beyond the dust and storm of baser passions, and the cares and worries, and sorrows and suffering that are born of them. He finds himself at the serene heights of the Divine beatitude where there is “neither hail nor storm”.

Apart from the discovery of this source of abiding mental peace and poise, the Fātiḥa provides the only rational, scientific and true-to-Nature explanation of the game of life and how to play it. The four attributes of God enunciated therein are the basic principles to make a rich, abundant, civilised, progressive life possible.
Rabb is the attribute which looks to the growth and development, stage by stage, of everything in Nature, from the lowest to the highest rung of its potentialities. In other words, the purpose of life is to bring to blossom, fruition and fruition all the latent powers — physical, intellectual, moral and spiritual — man has been gifted with.

Rahmān denotes the attribute which places an abundant and free supply of all the basic material for such development at the disposal of man — a material which is indispensable for sustaining life, and making its growth and development possible. The air, sunshine, soil, water, and all the unbounded resources which have been locked up in the bosom of Nature, constitute the "raw material", so to say, for human life to grow and develop.

Rahim is the attribute which has bound up all that growth and development with appropriate endeavour on man's own part. Unlike most other religions, Islam has no cheap salvation to offer, nor does it provide escapes from life. It is essentially a religion of action. Indeed, it is another name for grappling with life as it presents itself. For a Muslim there is to be no turning away from life. That means the scuffling of his personality. Nor is he to be a passive onlooker of the game of life or a dumb, driven cattle. He is to be the hero of the drama of life, reacting actively to every one of its facets and vicissitudes, with faith, hope and courage. And the attribute of Rahim tells us to it that his endeavour and strife and struggle do not go unrewarded, that they bear plentiful fruit. A grass put in the soil by the farmer, after undergoing the toil and sweat of ploughing, sowing and watering, is blessed by Rahim with a hundredfold fruit. The whole of the civilisation man has built up is but an amplification of these two attributes of God — Rahmān supplying the needful "raw material" and Rahim harnessing that material to the service of man and his mastery over the forces of Nature.

Mālik, the fourth attribute, exercises supreme control over the whole machinery of the rule of the law, to see to it that no violation of it gets away with impunity, and that omissions due to human frailties are condoned, to enable man to rise after every fall, and march ahead, on and on — stumbling, falling, rising — towards his great Destiny.

Light and inspiration, which is an essential inner equipment for the struggle of life, is provided by the invocation: "Thee do we worship, and Thee do we ask for assistance".

This is further reinforced by focusing attention on those in man's annals who, by following God's laws, made good in life, and showing the doom of those who flouted or belittled that law as a red danger signal for others against taking that perilous path.

In brief, the Fātiḥa comprises, in a nutshell, the whole essence of the message of Islam, providing man with a rational, intelligible programme of life, and injecting him with the soul-tonic to enable him to play his role in life worthy of his high destiny as God's viceroy on earth.

TRANSLATION OF THE FĀTIḤA:
Now, let us take the verses one by one.
Bi means with, or in. Ism means name.
Bism-il-lāh means in the name of God.
Rahmān means Gracious (see below).
Rahim means Merciful.
Bism-il-lāh-ir-Rahmān-ir-Rahim means In the name of God, the Gracious, the Merciful.
Al-baṣr means all that is good and beautiful.
Lilāhī means it is for God. That is to say, God is the Supreme Fount of all that is good and beautiful.
Rabb means Creator, and much more. It also comprises the significance of taking a created thing from the lowest to the highest point of growth and development, along various stages.
Rabb-il-ʿālāmin means Creator, Sustainer, Nourisher, Up-bringer.
Ar-Rahmān denotes the bounteousness of God which comes to man great— that is to say, without any effort on his part to earn it, such as his various faculties (physical and mental), as well as numerous other such free gifts as air, water, sunshine, without which no life is possible. The nearest English equivalent would be Gracious or Beneficent.
Ar-Rahim denotes God's bounteouness which rewards right endeavouor on man's part manifold. When a farmer has well ploughed his soil, sown his seed, looked to its regular watering, weeding and all the rest of it, then — not before — God blesses him with an abundant harvest, growing scores of grains out of the one sown by him.
Mālik means Master.
Yaum-id-Din means Day of Requital.
Mālik-i-yaum-id-din means Master of the Day of Requital.

These three facets of the Divine constitute the pivot around which all progressive life revolves. Rahmān supplies all the "raw material", as it were, for man's existence and progress. Rahim ensures him the fruits of his labour, but for which there would be no incentive to work and effort. Mālik-i-yaum-id-din keeps him alert against the consequences of slackness or wrongful evil actions, thereby keeping the wheels of his life on the right rails.

TRANSLITERATION OF THE FĀTIḤA:
Bi-sm-il-lāh-ir-Rahmān-ir-Rahim.
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Iyyāka means Thee.
Naʿabdu means we worship.
Iyyāka naʿabdu means Thee do we worship.
Wa means and.
Nastaʿin means we implore for help.
Wa iyyāka nastaʿin means Thee do we implore for help.
Ihdīna means guide us.
Siṣrāt means path.
Mustaqīm means straight.
Ihdīna-ṣiṣrāt-al-mustaqīm means Guide us in the right path.
Siṣrāt-al-lādhīna means the path of those.
Aṣanṭa means Thou hast bestowed blessings.
'Alaḥīm means on whom.
Aṣanṭa 'alāḥīm means on whom Thou hast bestowed blessings.
Ghār means other than those.
Maghdūb means who incur displeasure.
Wā means and.
La means not.
Dżālīn means gone astray.
Ghār-il-maghdūb-'alāḥīm wa la-dżālīn means not of those who have incurred Thy displeasure, nor of those who have gone astray.

The meaning of the whole of Fātiḥa would thus be:
In the name of God, the Gracious, the Merciful.
All praise is due to God, the Lord of the Worlds,
The Gracious, the Merciful,
Master of the Day of requital.
Thee (alone) do we worship and Thee (alone) do we beseech for help.
Guide us on the right path —
The path of those on whom Thou hast bestowed Thy blessings, not of those who incur Thy displeasure, nor of those who go astray.
THE ORIGIN OF ISLAMIC POLITY
The Qur'an is a Mine of Precepts on the Organization of Human Society

By PROFESSOR HAROON KHAN SHERWANI

* And here we come to the great principle of toleration so well enunciated in the Qur'an. We must remember that this was still the seventh century of the Christian era, and the principle of toleration of religious belief was utterly unknown to the world, which was still to pass through the Crusades, the storm and stress of the wars in Germany and elsewhere, the Inquisitions in Spain, the forced conversions in Saxony ... the Protestant and Catholic persecutions in England, centuries afterwards, while as we have already seen, the two great empires of Constantinople and Persia were just then doing all they could to enforce the homogeneity of religious belief. It was, therefore, something novel and startling in the history of political principles that the Qur'an should take variety of religious beliefs in a State almost for granted, and building from these precepts, lay down for all time the magnificent ideal that there is to be 'no compulsion in religion'.

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There is no doubt that if those who had thus been protected by the Prophet had held to their word, this great charter of freedom of conscience and common citizenship would have stood, but the Jews soon became restive and openly revolted against the nascent State just when it was threatened by the freebooters of Mecca. Nothing daunted, the Prophet gave a charter of freedom to the Christians of Najran, assuring them of their lives, property and religion, that they would have full liberty to practise their faith, that no bishop, monk or priest would be removed from his office, that no image or cross would be destroyed, that no tithes would be levied from them and that they would not be required to furnish any troops. 19

History is a witness that these great charters came to nothing, because of the armed hostilities by the protégés. The Jewish tribes had one by one to be expelled from Medina. The Prophet had to send an expedition against the Christians of Ghassan as they had done to death a peaceful envoy from Medina. Anyhow, before his death, the Prophet had united the whole of Arabia under one sceptre and one law, a thing unheard of in the annals of the country. This political miracle was visualized in the complete unity of thought and action of the myriads of God's creatures who were present on the occasion of the Sermon of Farewell delivered by the Prophet on 7th March 632 C.E., 20 a sermon which is one of the most important pronouncements in human history, and it was a matter of pride for those assembled on the great plain of

Arafat that the task undertaken by their Prophet barely twenty years before had been performed. The great Teacher died exactly two months after this, on 8th June 632 C.E.

Principles enunciated in the Qur'an for running a State

Having glanced over some of the most important political acts of the man who has influenced the way of life of practically the whole human race, I am now able to deal with the subject in all its aspects. At the outset it should be noted that the method of political argument adopted in the Qur'an is the historical method, wherein general precepts are explained with reference to instances from the history of Arabia and the neighbouring lands, and even where the Book enunciates an abstract notion, it nearly always illustrates it by conclusions from the past history of Arabian peoples like 'Ad or Thamud, from Egypt or Palestine or the Byzantine Empire, or Iraq or Persia. It makes a definite distinction between the ancient monarchies and other nations, and deals with the main causes of their decline so that it may be a lesson for those still to come. For example, among the ancient monarchies, Egypt is rightly put forward as the oldest and most powerful, yet Egypt crumbled to pieces because its rulers failed to recognize the insignificance of man and the omnipotence of Divine Law as revealed to the chosen few. Moses and his brother were sent to the Pharaoh of Egypt because he had "transgressed (the bounds of the Law)" 21 and had become a "tyrant in the land". 22 Another of his great crimes was that instead of being the representative of the whole nation, he "divided it into so many different castes" 23 favouring one and maltreating the other, and so oppressing God's creatures with the anti-national doctrine of divide et impera, a doctrine which, as we know, works for a time but fails the moment the people realize their oneness and begin to understand the full implication of the wrong done to them. Giving instances from the people of Israel, the Qur'an describes how God granted them all His favours, and not only gave them prophets from among themselves but also made kings, 24 and when after the death of the Prophet Moses they were oppressed and driven from their dwellings, they were given a king in the person of Saul. 25 It is remarkable how in this incident are depicted the real attributes of a good dictator, i.e., learning and strength, a rule which is as true today as it was centuries ago.

The Qur'an also generalizes the causes of the decline of the nations without reference to their actual government, and lays down the great principle that 'God does not change the conditions of a people till they have themselves changed their psychology'. 26 As the laws of the universe are not unjust in themselves, each people has first been provided with a


21 The Qur'an, 30: 43: "Go both of you to Pharaoh, surely he is inordinately".

22 The Qur'an, 10: 83: "And Pharaoh was truly high-handed in the land".

23 The Qur'an, 28: 4: "Surely Pharaoh exalted himself in the land and made his people into parties, weakening one party from among them; he slaughtered their sons and let their women live".

24 The Qur'an, 5: 20: "And when Moses said to his people: O my people, remember the favour of God to you".

25 The Qur'an, 2: 246-47: "Hast thou not thought of the leaders of the Children of Israel after Moses? When they said to a prophet of theirs: Raise up for us a king, that we may fight in the way of God. He said: May it not be that you will not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in God's way and we have indeed been deprived of our homes and our children... Surely God has raised Saul to be king over you. . . . God has chosen him above you and has increased him abundantly in knowledge and physique".

26 The Qur'an, 13: 11: "Surely God changes not the condition of a people until they change their own condition".
measure of correct conduct, and it is only after its transgression that it has been wiped out and replaced by another nation. It is in the order of the universe that, like the human species, which is of the essence of the State, the collective peoples should also have their rise and their fall, and when once the national ailments have become incurable, the people, like a human being, die according to the application of preordained law, giving place to a new and a more vigorous race.

Belief in unity of the Godhead and kingship of God on earth have a direct bearing on the political conceptions in Islam

The Qur’an is a mine of precepts about the unity of the Godhead and the kingship of God on earth. This entails three distinct conceptions which have a direct bearing on the political aspect of the Book. Unity of Godhead as the ruler naturally implies legal unity and, as the Qur’an distinctly says that its legal concepts are founded on — nay, are identical with — universal immutable laws, legal unity must be based on these concepts. The second thing which should be borne in mind is that, in the same way as the subjects of a king are all of the same station in life in relation to him, the Kingship of God means that the members of the human species are necessarily of the same order in regard to Him; and thirdly, that man is utterly powerless before the Universal Law, and his sole concern in the realm of so-called law-making can be to try and discover the intricacies of that law in much the same manner as the scientist discovers the forces of nature or the economist discovers the natural relation between man and economic wealth. The reign of universal law also implies that those who accept it, or at least consent to live under its sway, are immune from harm, but those who transgress it lose the protection of the State in much the same manner as the transgressors of law today are liable to be punished — imprisoned, fined or even beheaded. God is the real ruler of the world, His law is supreme, man is His viceregent, and of the human species He appoints kings and magistrates whose most important duty is to do justice according to the law and never to be led away by personal desires — such is the teaching of the Qur’an; and this is the ideal of unselfish justice which was a definite break with the past and which, in turn, is regarded as the most sacred right of the citizen today the world over.

There are few things which the Qur’an abhors more than mischief and disorder, and verses about this phenomenon, which arise into the body-politic, are interspersed throughout the Book. When God creates man as His viceregent, the great misgiving in the mind of the angels is that man will shed his fellow’s blood and cause disorder. Again, God makes the Israelites enter into a covenant with him that they will not shed each other’s blood or turn anyone out of his house. This admonition is repeated in a number of places, perhaps because it is necessary to counteract the natural “animosity of man towards man”. Disorder is regarded as “worse than murder”, and those who provoke it deserve “the curse of God”, while the State is admonished to try and end it by peaceable means if possible, but, if necessary, to strike at its root by force of arms. Those who cause political turmoil should not be obeyed but should be killed or banished, and their action is likened to “war against God and His messenger”. It is related how, when Abraham made Mecca his home and the home of his progeny, the first prayer he offered was to “make the city a haven of peace and prosperity” for ever, and the secret of the success of Islamic polity is said to lie in the complete unity between those who were once inimical to one another. The Muslims are ordered to be completely united, kind and brotherly to each other, otherwise their end will be the same as that of the other transgressors of the law, who may pretend anything but who are really at the root of all disorder.

This is entirely in accordance with the principles of Islamic warfare, which is described, among other places, in a series of verses in Chapter 2, where it is clearly indicated that war should be waged only against those who wage war on

27 The Qur’an, 10:13: “And certainly we destroyed generations before you when they did wrong.”

Ibid., 21:11: “And how many a town which was iniquitous did We demolish and We raised up after it another people.”

28 The Qur’an, 10:49: “Every nation has a term. When their turn comes, they cannot put off an hour, nor can they bring it before (its time)”.

29 The Qur’an, 3:25: “Say: O God, Owner of the kingdom, Thou givest the kingdom to whom Thou pleasest.”

Ibid., 3:188: “And God’s is the kingdom of the heavens and the earth.”

Ibid., 11:45: “Thou (God) art the Justest of the judges.”

Ibid., 23:85-88: “Say: Whose is the earth, and whoever is You shall, if you know? They will say: God. Say: Will you not then mind? ... Say: Who is it in Whose hand is the kingdom of all things and He protects, and none is protected against Him, if you know?”

Ibid., 31:27: “To God belongs whatever is in the heavens and the earth.”

Ibid., 45:36: “So praise be to God, the Lord of the heavens and the Lord of the earth.”

Ibid., 57:10: “And God is the inheritance of the heavens and the earth.”

Ibid., 65:12: “The command descends among them, that you may know that God is Possessor of power over all things, and that God encompasses all things in (His) knowledge.”

Ibid., 67:1: “Blessed is He in Whose hand is the Kingdom and He is Possessor of power over all things.”

30 Vide supra, 6, 13, n. 2.

31 E.g., when David was admonished to do justice, vide the Qur’an, 27:62: “And (God) will make you successors in the earth.”

32 The Qur’an, 38:27: “O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of God.”

33 The Qur’an, 2:30: “And when thy Lord said to the angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood.”

34 The Qur’an, 2:84: “And when We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities.”

35 The Qur’an, 29:36: “Act not corruptly, making mischief in the land.”

36 The Qur’an, 20:123: “He said: Go forth herefrom both — all of you — one of you (is) enemy to another.”

37 The Qur’an, 2:217: “And persecution is graver than slaughter.”

38 The Qur’an, 47:22: “But if you turn away, you are sure to make mischief in the land and cut off the ties of kinship.”

39 The Qur’an, 8:39: “And fight with them until there is no more persecution and all religions are for God.”

40 The Qur’an, 26:151, 152: “And obey not the biding of the extravagant, who make mischief in the land and act not aright.”

41 The Qur’an, 5:33: “The only punishment of those who wage war against God and His Messenger and strive to make mischief in the land is that they should be murdered, or crucified, or their hands and their feet should be cut off on opposite sides or they should be imprisoned. This shall be a disgrace for them in this world.”

42 The Qur’an, 14:35: “And when Abraham said: My Lord, make this city secure.”

43 The Qur’an, 48:24: “And He it is Who held back their hands from you and your hands from them in the valley of Makkah (Mecca) after he had given you victory over them.”

44 The Qur’an, 49:10: “And if two parties of the believers quarrel, make peace between them. Then if one of them does wrong to the other, fight that which does wrong, till it returns to God’s command. Then, if it returns, make peace between them with justice and act equitably. Surely God loves those who are just.”

45 The Qur’an, 2:11: “And when it is said to them, Make not mischief in the land, they say: We are but peace-makers.”
the State, and the sword should be sheathed the moment they
desist and the rule of Divine Law is again supreme.46

The application of this principle is according to the very
essence of the Qur’an, for the two basic doctrines the
Preceptor taught are couched in the two terms “Iman” and
“Islam”, the one meaning the rule of peace and the other
that of force. And this is in turn, exactly according to
the modern conception of sovereignty, for without obedience
to a central authority there can be no State worth the name.
Moreover, the Law of God is regarded supreme and uni-
versal, so it is only in the nature of things that man is ordered
to obey His exposition of the Law as “revealed” to the
Prophet.47 The recalcitrants are admonished that the so-called
“law” as expounded by their forefathers was not proper, as
they were not wise and were unable to guide others owing to

46 The Qur’an, 2: 190-192: “...And fight in the way of God against
those who fight against you but be not aggressive. Surely God
loves not the aggressors.”

47 And kill them wherever you find them, and drive them out from
where they drove you out, and persecution is worse than
slaughter. And fight not with them at the Sacred Mosque until
they and you turn not away from Him while you hear them say:
If you turn back, then He will chastise you with a painful chastisement.

48 The Qur’an, 2: 170: “And when it is said to them, ‘Follow
what God has revealed’, they say, ‘Nay, we follow that wherein
we found our fathers’. What! Even though their fathers had no
sense at all, nor did they follow the right way.”

49 The Qur’an, 4: 59: “Then if you quarrel about anything, refer
it to God and the Messenger, if you believe in God and the Last
Day. This is best and most suitable to (achieve) the end.”

50 The Qur’an, 2: 155-157: “And We shall certainly try you with
something of fear and hunger and loss of property and lives and
fruits. And give good news to the patient.”

51 The adulteress and the adulterer, flog each of them
(with) a hundred stripes.”

52 The Qur’an, 2: 282: “O you who believe, when you contract a
debt for a fixed time, write it down.”

53 And conceal not testimony. And whoever
conceals it, his heart is surely sinful.”

54 And those who accuse free women and
bring not four witnesses, flog them (with) eighty stripes and
never accept their evidence.”

Individual sacrifice for the good of the society is a basic
principle laid down in the Qur’an

The Qur’an lays down a correct estimate of the needs of
man when it says that alongside with many other things,
these supreme sacrifices in the cause of the rule of law may
seem repugnant to the individual; still they are enjoined as
they ultimately lead to the good of the Commonwealth.51
This really points out the essential antagonism between the
individual needs and the needs of the body-politic and the
possibility of sacrificing property, life and all one holds
dear in the cause of the collective whole. It is again this
principle which makes the Qur’an declare that in “retaliation”
the matter of murder is the very life of a people,52 for it
is manifest that without this sanction there would be no
security of life. The general legislation of the Qur’an53 is not
confined to crimes like murder and theft, or to the great
principle of retaliation which helped to make not only the
warring Arabs one nation and to unite antagonistic nations
under the sceptre of Islam, or obedience to Divine Law, but
it also lays down the broad principles of evidence and even
of legal conveyancing, such as that by which it is enjoined
that transactions like those of debt, etc., should be put in
writing,54 that it is not necessary to write down ordinary
transactions of sale or pledge, and that two witnesses are
enough to prove the fact of a transaction.55 We can see not
only what great strides the principles of law had taken as
early as the seventh century C.E., even during the lifetime
of the Prophet, but also the lasting effects these principles have
had in the general condition of the law in vogue today.

This leads us directly to the great importance which the
doctrine of justice has in the Qur’anic system. The very basis
of prophethood is said to be justice between man and man,
for it is related that the patriarchs and prophets of old were
sent with books of Divine Law that they might be able to
decide intercense feuds;56 and the Prophet of Islam declares
that he has been commanded to be just.57 Judges are definitely
ordered to do justice58 and not be led away by personal likes
or dislikes, love or hate,59 and witnesses are admonished to
tell the whole truth.60 At the same time the salutary principle
is laid down that whoever makes a false prosecution should
be punished with an iron hand. These principles are such
as would adorn the legal system of any State, whatever its
basis, and whoever ponders on them with an unbiased mind
must clearly see their world-wide application.

It hardly comes within the scope of this paper to
e numerate the social reforms accomplished by the Qur’an in
a society which knew of no bonds save those of the tribe,
and its seemingly impossible accomplishment of that unity
and brotherhood which the Qur’an describes as the union of
hearts of erstwhile enemies and the brotherhood of warring
elements, and admonishes those who surrender themselves to
Divine Law to hold the rope of God tightly and never to

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separate.63 In a word it says that the duty of the Muslims is to “enjoin what is right and to prevent what is wrong”,64 and even goes into such details as the necessity of one who wishes to enter someone else’s house not to do so until he has been permitted by the owner,65 that even your own children should ask leave to enter your room at certain hours when you need privacy,66 that the traders should always weigh and measure their commodities according to the standard weights and measures,67 and that theft, adultery, scandal and other wrongs should be eradicated.68 These and many other social reforms are interspersed throughout the Book, and they were not put forward merely as ideals, but the proud Arabs were made to practise them. Thus the nomads of the desert were transformed into great statesmen, generals, merchants and emperors, and made superior even to those who boasted a civilization dating back thousands of years.

There is a place, and a very important one, for counsel in the Qur’anic State. When the qualities of good Muslims are enumerated, when they are said to put their trust in God, when they are regarded as shunners of evil, when they are said to be brave defenders of their rights, they are also praised for taking others’ counsel in time of need.69 Not only that, but the Prophet, while he is enjoined to trust only in God when he has made up his mind, is also advised first to consult even those who are his enemies at heart.70 It is this truly democratic spirit, taking count of numbers as well as of efficiency, which made the religion of the Qur’an capable of converting the world, if not in so many words, at least so far as its main doctrines were concerned. This spirit is further evidenced by the principle on which the Qur’anic taxation is based. As a matter of fact, with the simple life which the Prophet himself led, the system of government instituted by the Qur’an needed very little money for its upkeep, and provided an ideal of an efficient and inexpensive government for all times to come. The only taxes mentioned in the Qur’an are the 2½ per cent Zakah,71 the Jizyah,72 which came to mean a tax for exemption from military service of those who did not form part of the Muslim body-politic, and the Kharaj,73 which was a tax on land, apart from the irregular booty of war.74 So far as the zakah and the booty were concerned, the Qur’an named the various heads under which they must be distributed, only a part going towards the upkeep of the State, the rest being divided in such a manner that some of the wealth of the rich went to support the poorest and neediest of the land, while the money which bore the brunt of governmental expenditure came from other sources of income.

The thoroughness of the Qur’an is understood by its principles for international affairs, wars, diplomacy and alliances

But it is when we turn to international affairs, the laws of war, diplomacy and alliances, that the thoroughness of the Qur’an comes home to us. The first principle about war “revealed”75 to the Prophet was that sanction should be given to fight because the Muslims “had been wronged”76 by their opponents,77 and war should be waged only against those who had actively warred against the infant community, and should continue till “disorders had been set at rest”.78 While if the opponents had got an idea of making peace, it should not be denied to them.79 It must be remembered, however, that it is not the policy of the Qur’an that the people should in any case enter into an alliance with the enemies of Universal Law,80 and once war is declared, no quarter should be shown to them,81 while those who defend all they hold sacred and dear are promised the highest reward.82 It is remarkable how in a series of revelations a difference is made between those non-Muslims who have entered into an understanding with the Muslims and those who have broken their pledges and have taken arms against them, and it is definitely

61 The Qur’an, 3:102: “And hold fast by the covenant of God, all together, and be not disinherited. And remember God’s favour to you when you were enemies, then He united you hearts so by His favour you became brethen.”
62 The Qur’an, 5:2: “And help one another in righteousness and piety and help not one another in sin and aggression”.
63 Ibid., 3:110: “You are the best nation raised up for men: you enjoin good and forbid evil and you believe in God. And if People of the Book had believed, it would have been better for them”.
64 The Qur’an, 24:27: “Enter not houses other than your own houses, until you have asked permission and saluted their inmates”.
65 The Qur’an, 24:59: “And when the children among you attain to puberty, let them seek permission as those before them sought permission”. (It is remarkable how extensively this and other salutary principles have been adopted in the non-Muslim West.)
66 The Qur’an, 11:85: “O my people, give full measure and weight justly and defraud not men of their things, and act not corruptly in the land, making mischief.”
67 The Qur’an, 60:2: “The Prophet, when believing women come to thee giving thee a pledge that they will not associate auight with God, and will not steal, nor commit adultery; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge and ask forgiveness for them from God”. (This was also the purport of the second pledge of ’Aqabah (vide supra), also called the Pledge of Women, while in the second pledge, the duty of defence was added.
68 The Qur’an, 42:38: “And (those) whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them”.
69 The Qur’an, 3:159: “Thus it is by God’s mercy that thou art gentle to them. And hast thou been rough, hard-hearted, they would certainly have dispersed from around thee. So pardon them and ask protection for them, and consult them (in important) matters. But when thou hast determined, put thy trust in God”. There is also a very apt Hadith in Muslim (Kitab al-Fadail, II, 264) where the Messenger is said to have declared to the eminent men sitting round him that they were better acquainted with worldly affairs than himself.
70 The Qur’an, 9:60: “The (Zakah) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt and the way of God and for the wayfarer — an ordinance from God”.
71 The Qur’an, 23:72: “Or dost thou ask them a recompense?”
72 The Qur’an, 8:1: “They ask thee about voluntary gifts. Say: Voluntary gifts are for God and the Messenger”.
73 The Qur’an, 8:40: “And know that whatever you acquire in war, a fifth of it is for God and for the Messenger and for the nearer of kin and the orphans and the needy and the wayfarer”.
74 The Qur’an, 22:29: “Permission to fight is given to those on whom war is made, because they are oppressed”.
75 The Qur’an, 60:8: “God forbids you respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly”.
76 The Qur’an, 2:193: “And fight them until there is no persecution and religion is only for God.”
77 The Qur’an, 8:61: “And if they incline to peace, incline thou also to it and trust in God.”
78 The Qur’an, 4:139: “Give news to the hypocrites that for them is a painful chastisement—those who take disbelievers for friends rather than believers.”
79 The Qur’an, 9:123: “O you who believe, fight those of the disbelievers who are near to you and let them find firmness in you”. Ibid., 47:4: “So when you meet in battle those who disbelieve, smite the necks, then, when you have overcome them, make (them) prisoners and afterwards let them free as a favour or for ransom till the war lay down its burdens”.
80 The Qur’an, 4:74: “So let those fight in the way of God who sell the world’s life for the Hereafter. And whoever fights in the way of God, be he slain or be he victorious, We shall grant him a mighty reward”.

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laid down that on no account should the Muslims break their
plighted word with those who have kept faith with them.**

When we come to the great clemency which the Qur'an
dorses towards prisoners of war, we see the tremendous
progress made in the character of human society, for with
the battle of Badr14 the system of keeping the prisoners alive
and even releasing them on payment of a small ransom or
for doing something useful, such as teaching the children how
to read, was introduced.28 The same Arabs, even the women
of whom showed no compassion to the dying, and the head
on the battlefield, were being prepared for the great day
when the Prophet should enter the city of his birth triumphant
at the head of thousands, but with stern admonition not
to pursue any of those who had hunted them out and forced
them to leave their hearth and home.**

And here we come to the great principle of toleration so
well enunciated in the Qur'an. We must remember that this
was still the seventh century of the Christian era, and the
principle of toleration of religious belief was utterly unknown
to the world, which was still to pass through the Crusades,
the storm and stress of the Wars of Religion in Germany
and elsewhere, the Inquisitions in Spain, the forced con-
versions in Saxony and other parts of Europe, the Protestant
and Catholic persecutions in England, centuries afterwards,
while as we have already seen, the two great empires of
Constantinople and Persia were just then doing all they could
to enforce the homogeneity of religious belief. It was there-
fore something novel and startling in the history of political
principles that the Qur'an should take variety of religious
beliefs in a State almost for granted, and building from these
premises, lays down for all time the magnificent ideal that
there is to be "no compulsion in religion". As Moses,
when he approached Pharaoh, was admonished to speak
gently,29 so in addressing one who is of another belief, only
the most conciliatory speech is used.30 It is remarkable that
the ideal should be broadcast from the mouth of the man who
was himself the butt of all kinds of persecution! It is told
that if only one part of the population cares to adopt the
faith dearer to him and his followers, he should exercise the
utmost patience till he gets the final decision from God as
to the conduct of the other part.31 Although the Muslims are
forbidden to be friendly with those belonging to the other
camp or such as are hypocritical in their behaviour,32 the
Book makes a clear distinction between them and those who,
like some Christians of those days, were mild and humane
according to the teaching of their own prophets.33 So far as
the Meccan non-believers were concerned, a whole chapter is
addressed to them ending in the great principle: "Unto you
your religion and unto me mine."34 It is remarkable that
although the orientation of religious thought has been towards
the universal application of this salutary idea, still some very
important parts of the world in our own times are showing
the old barbarian spirit of religious persecution and disdain-
ing to own peoples of the same speech and country simply
because they happen to follow religious beliefs distinct from
the majority of the population.35

I now come to the last principle which I propose to
describe here, and that is the principle of internationalism.
As we have seen, when the Qur'anic principles were revealed,
not only Arabia but the whole world was rent asunder by
warring nations, castes and classes, and Islam struck a new
note by preaching internationalism. It was an extremely bold
advance, but it was an advance in line with the other prin-
ciples propounded. Although the Qur'an accepts the doctrine
that men are divided into classes and that ranks are justifiable
so that personal liberty may be tested,36 yet it is here
definitely laid down that the institution of castes and warring
elements is a kind of punishment meted out to the trans-
gressors of the law,37 and whatever nations and tribes exist,
their physical origin is uniform, and they are justified only
because they differentiate between man and man. Then
another ideal is laid down that nobility depends not in belong-
ing to a particular family, race, tribe or nation, but in being
noble of character and personal conduct.38 The life of the
man who could get his own cousin married to a freed-man,39
who could make a freed-man lead the flower of the Quraysh
nobility,40 who could in the heyday of his power live the life
of the poorest of the population, who had no thought but
for the welfare of the downtrodden and the oppressed, is a
living instance of the breaking of the old bonds. We know that the difficulty of the upholders of internationalism has ever been the seemingly impassable barriers of race, language and clime, and however pious his ideals and aspirations, man has not been able to overcome these barriers and to institute the “Parliament of Man, the Federation of the World”.

The Prophet of Islam showed a path to mankind, the path of Universal Law, which, although different to the rigid limitation of race, country, language and geographical configuration, could be accepted by all, and by alluring himself to those from Rome, Persia, Abyssinia, Arabia and the world beyond, who accepted that law, not only laid down an ideal but actually put it into practice.”

THE FUTURE OF AGRICULTURE IN IRAQ

Agricultural extension is in full swing. The Ministry of Agriculture in Iraq with the aid of foreign technicians has succeeded in introducing improved methods to the agriculturist. Agriculture in Iraq is showing very hopeful signs

Farm experts believe that Iraq’s present agricultural output could be doubled in a decade through the use of farming methods which are practised successfully in other parts of the world. And according to Mr. Marion E. Olson, Point Four technician and agricultural adviser to the Iraq Government, the Iraqi farmer’s response to his country’s five-year-old agricultural extension programme—a service designed to bring help and advice directly to the farmer—is “greater than in America at a similar period of development”. Mr. Olson, who came to Iraq in 1952 to launch the programme, is a former Iowa county extension director. Interviewed before his departure from Iraq for Washington, D.C., Mr. Olson said he was “amazed” at the ease with which the Iraqi farmer accepts new ideas brought to him by the extension field worker.

Ordinarily it takes a long time to change local farming practices, but the demand for improved methods is already being felt by the Ministry of Agriculture. The Ministry, aided by Mr. Olson and other foreign technicians, has brought the agricultural extension service half-way to maturity in only five years.

The extension service is but one aspect of the Iraq Government’s programme to increase farm production and raise the farmer’s standard of living. An annual ID,139,000 has been allotted to extension work by the Iraq Development Board.

Bringing improved methods directly to the farmer is the task of the field worker, nucleus of the extension programme. New workers, college graduates, are usually given a month’s pre-field training by extension supervisors of the United States Operations Mission (Point Four). Further training sessions are conducted regularly, and all extension staff members must participate in at least two courses per year. Regional training programmes are also held on special problems, such as sugar beet production in Mosul, or tobacco growing in Erbil and Sulaimaniya liwā (provinces).

Field staff members are now assigned to all of Iraq’s liwā, where they work with the agricultural officer. Assistance is given by United Nations and Point Four experts who are serving as regional directors in the northern, central, south-central and southern areas.

“We work with farmers who are interested,” said Mr. Olson, “and they in turn interest others.” Projects where extension work has achieved results include insect control, water use, fruit production and the introduction of better seeds and feeds. Improved types of tomatoes and okra are now being used throughout Iraq and new varieties of apple trees have been planted in the north.

Introduction of fertilizers is another accomplishment. To convince the farmers of the importance of fertilizers, field workers visited individual plots at planting season and offered to fertilize one strip of land and leave the remaining acreage untouched. At harvest time the results were checked. The increased yield and income from experimental strips had convinced the farmers of the value of the fertilizers.

Demonstrations by field workers are supplemented by regularly-scheduled visits of the service’s four mobile units which tour the country showing agricultural films and slides in the villages.

The effectiveness of the movies is shown by a remarkable increase in the number of people who come into the liwā agricultural offices for information after the mobile unit has passed by. One man spent two days looking for our office in Basra after he had seen a film on insect control. He wanted to know where to get insecticides.

Although the Government provides equipment for demonstration purposes, the farmer must buy his own insecticides and other materials. As a result of increased demand for seeds and tools recommended by extension service workers, the farm supply business in Iraq is growing fast. New retail stores have sprung up in Baghdad, Mosul, Kirkuk and Sulaimaniya.

Liwā fairs further publicize better agricultural methods. During 1955-56, the Ministry of Agriculture, through the extension service, sponsored exhibits at industrial and agricultural expositions held in Basra, Baqubah, Baghdad, Kirkuk and Sulaimaniya. Several more are scheduled for the near future.

Agricultural extension is in full swing in Iraq, and farmers and field workers are at last beginning to sit down together and talk about things which they need and want, a very hopeful sign.
A STUDY OF ISLAM IN TURKEY IN 1955

The Findings of a non-Muslim Foreign Scholar

By JEAN-PAUL ROUX

"The religious atmosphere is noticeable everywhere, and it seems reasonable to believe that in the years to come the condition of Islam will improve. From now on it is impossible to say that Turkey is not a religious country. It may not be a country of Islam in the sense that here Islam presents its own uncontestable peculiarities; but the religious life is ardent. The officer in a garrison in a suburban town of Istanbul who was saying his prayers tucked away in a corner, and the fishermen who say their prayers in a deserted corner of the Bosphorus, among other things, are witnesses to this belief of ours."

Ataturk did not want to break away from Islam

We know that the Kemalist Revolution, inspired as it was wilfully to liberate Turkey from foreign occupation and to turn it into a Western and a modern State, had pursued a path destined to break away from Islam in large measure. Atatürk in effect wanted to relieve his country of the control, in his eyes too absolute, of the Islamic religion of the Government and the social and political life of the country. To do this he had taken a certain number of decisions which, although very harmful to the development of the religion of Islam, were not directed against it but only in so far as it disturbed the desired transformation.

The various laws which have led to the separation of the power of the Government and the secularization of Turkey are well known, and it is not necessary to talk of them here. But let us recall, to accompany these notes, that the earliest effort at secularization dates back to 1924 C.E., and the most recent one to 1932 C.E.:

1. The suppression of the Caliph, of the Shaikh al-Islam (creation of the Directorate of Religious Affairs at Ankara, which has now been raised to the status of Presidency of Religious Affairs (Diyanet İşleri Reşidigi)) (October 1923 C.E., the Turkish Parliament proclaims Turkey a Republic).

2. The transference of the authority of religious tribunals to the civil courts (in 1924 C.E. the Turkish Parliament adopts the democratic constitution by which Turkey becomes a secular State).

3. The abandonment of the Muslim calendar as the legal calendar and the adoption of the Gregorian calendar instead. Sunday becomes the weekly legal holiday (1925-26 C.E.).

4. The adoption of a civil code abolishing, among other things, polygamy, and the establishing of equality between man and woman (1925-26 C.E.).

5. The suppression of religious orders and the closing down of dervish cells.

6. The closing down of the Madrasas and the establishment of the modern secular and democratic schools.

7. The abandonment of the Arabic alphabet and the adoption of the Latin instead; the suppression of the teaching of the Arabic language; the reform of the language with a view to eliminating as many as possible of Arabic and Persian words from the Turkish language (1928 C.E.).

8. The prohibition of the Azan in Arabic.

It is certain the Islam that now exists in Turkey after the Kemalist Revolution has been changed by these decisions. For instance, one could not obey the Qur'án and

1 Courtesy, the Editor, Revue des Etudes Islamiques, Paris, France, for Annee 1955 (tome XXIII).
the law of Turkey in the matter of laws of inheritance. But despite these restrictions, there still remains a part of it which is far from negligible. If the wish of the revolutionary Government had been to make Islam disappear, as some people have said, the Government would have followed up with some other restrictive laws, as, for instance, if it had so wished, the closing of the mosques. Between 1932 and 1938 C.E., the year of the death of Mustapha Kemal, was the time to enforce new laws. But he did nothing of the sort, which is proof to us that he did not wish to do anything else but diminish the power of Islam and provisionally to remove it so that he could realize the modernization of Turkey.

Since the end of the war there is a return to religious life in Turkey which is not a reaction but a conscious restoration

Meanwhile, since the end of the war we see that a new change has been taking place which seems to be gathering momentum: the Republican Party (C.H.P.), even before having been thrown out of government by the Democrats, had shown the people the way to a return to religious life, a return which in 1950 C.E. had become one of the bases of the politics of the Democrats. It was evident, for the newcomers, not a question of breaking away from the work of Ataturk, to which they were profoundly attached. They came to the conclusion that religion should not be allowed to die; it should be revived and given a proper plane firmer than before in the shape of a reformed Islam. They did not question as to what could be called “acquired capital”; i.e., the separation of the powers, the suppression of the Caliphate, the civil code, etc. They could, they thought, allow the return of some secondary things, knowing they did not represent any danger. For example, it was not necessary to ostracize Arabic: the Turkish language, which had lost ground under the old régime, had become robust enough to accommodate a slight mixture of the Arabic language.

There is no doubt that the religious reaction (made possible by the survival of the faith amongst the popular masses and by the State having advanced enough in its political and social evolution which allows the Turkish controller of the State not to be afraid of sliding backwards nor of the disappearance of the important results that had been obtained) has been encouraged by the powers that be, as a result of the alliance between the United States of America and Turkey. The Turkish Republic ranged alongside the camp of the occidental democracies, and thought, more or less according to the advice of the Americans, that disbelief would open the door to Marxism, and that the best defence against the Communist push into Turkey was that a stronger adherence to religion should be encouraged. This religious system could be nothing but Turkish Islam.³

This is not only a reaction, popular in origin, that we are witnessing, a reaction which would have been permitted by a vague and benevolent sort of attitude or by a greater indulgence on the part of the authorities, but a definite restoration which is conscious and organized.

1. The Measures of toleration

These are many and can be distinguished in a way often difficult to define. There is, for example, a very great benevolent attitude towards women who still go about veiled. If the authorities do not encourage the peasant girls and women to hide their faces, they hardly criticize the veil, so graceful, which the women put over their heads and which they have the right to put over their mouths and eyes. We were able to see in Istanbul women who, when they repaired to the mosque, hid their faces completely under the charshaf. Nevertheless, it seemed that the emancipation of the woman, which is always encouraged and for which example is set by the towns on one hand and by the college girls on the other, represented a current stronger than the one provoked by tolerance, a current which continues to bring in its train the general movement towards a greater liberty of the feminine charms.

The return towards Arabic as a religious language is of greater interest.

The Turkish Government revoked the law of 1932 to call the Azan (the call to prayers) in Arabic. No sooner was this done than some Muezzins availed themselves authority to call the Azan in Arabic. However, there were others, here and there, who called the Azan in Turkish. Thus the Azan was heard both in Arabic and Turkish. This year, despite the trouble we took to listen to the Azan from a large number of mosques, we only heard the Azan called in Arabic, whether it was in Ankara, Istanbul or in the provinces. This does not mean that there are no Muezzins who call the Azan in Turkish.

The copies of the translation of the Qur’an are sold everywhere, and the small bookshops, as for instance bookstalls near a mosque, always display them in a prominent place. Also, one can find in these very shops larger stocks
of the Qur'an in Arabic. Some bookshops we interrogated told us they sold more copies of the Qur'an in Arabic than in the Turkish language.

In many of the Turkish homes to which we had the opportunity of going, in the hostels of small towns, and sometimes in offices, we always noticed small texts from the Qur'an in Arabic characters displayed in a prominent place. This is more so in the case of the Shahadah in its entirety or its first half — La ilaha illallah (the inscriptions of this kind are sold practically everywhere in frames, and are very cheap).

Our long visits to the cemeteries allowed us to examine a great number of recent tombs (turbahs). A large number of these bear architecture inspired by that of Christian tombs. They have stones rather ornately decorated, which carry the name of the deceased; often one would read an inscription in Latin characters above which is written in Arabic a short text, which is usually Bismillah or Bismillah al-Rahman al-Rahim.

It may be said in passing that the inscription in Arabic made its appearance long before the democratic government. One could say that the Turks never ceased to write in Arabic, at least on some of their tombstones.

Some of the more recent tombstones often bear the expression Huwa al-Baqi', while the ones erected during the more secular period, with the exceptions we have described above, drop the Arabic characters and accompany their epigraphic texts with a word written in larger Latin characters: al-Fatiha. We saw some of the tombs of the cemeteries in the provinces, where the headstone carried a sculptured fez cap. We also frequently saw on the Bektashi graves (even in Istanbul) the traditional taj, a characteristic of their tombstones, with eight points and sometimes twelve stars.

2. The constructive measures

(a) THE RELIGIOUS ORGANIZATIONS

The Turkish Islam no longer enjoys supreme authority since the suppression of the Caliphate. Administratively the affairs of Islam are directed by the Presidency of Religious Affairs (Diyarat Ishleri Reisligi). This Presidency nominates the Muftis and appoints them. There is at present one Mufti at least in each vilayet (province). This means there might be 150 Muftis, although we cannot say precisely what the present number is. There is no Grand Mufti, but the Mufti of Istanbul enjoys a very high prestige, higher than that held by other Muftis. The Imam and the muezzins are paid by the Mufti. Only the Imam is authorized to wear the turban, which is regarded as the ecclesiastical dress. Before the war 0.18 per cent of the general budget was devoted to the affairs of the Directorate of Religious Affairs. But since the Democratic Party came to power, this percentage has gone up, it being the first sign of the fact that Turkey takes a greater interest in religious matters. From 1950 C.E. it went up to 0.36 per cent, and in 1951 to 0.49 per cent; this percentage is maintained even today. At the same time the budget of the Directorate of the Press and Tourism, despite the great efforts of Turkey to attract foreigners and to develop its propaganda, was reduced from 0.40 to 0.25 per cent in 1950 and 0.28 per cent in 1951 C.E.

(b) SCHOOLS FOR THE IMAMS AND KHATIBS

These schools, as a rule, are seminaries charged with the duty of preparing the Imams and preachers, that is to say, the future cadres of the Muslim religion in Turkey. These schools have been conceived as technical schools. That is to say, the pupils of these schools get a general build-up (Turkish, geography, history, arithmetic), and also a technical build-up in matters religious. Their organization is of a very recent date. After a period of hesitation and trial between 1946 and 1950 C.E. (under the Republican Government) they have been definitely accepted ever since the assumption of power by the Democrats. The number of these schools is on the increase. Collections are made for founding them. They are attended by a large number of young people, animated by a living faith. There are at present 16 schools for the Imams in Turkey; it is hoped to have one for each vilayet (there being 63 vilayets in Turkey). The oldest schools are seven years old — that is to say, they have seven forms. Others, born one or two years ago, are passing through a period of recruitment. It is rather early to express one's precise opinion on their organization and functions. The number of pupils varies from one school to another. In Trabzon, where there are two forms, the pupils number 45. But in Antalya, the most flourishing school in Turkey, which was opened in 1953 C.E., there are 500 scholars who came from all parts of the country. The greatest obstacle to the opening of new establishments, we were told, is the recruiting of teaching staff. We were told everywhere that there was no lack of religious men capable of teaching, but it was necessary for them to possess diplomas for the purpose. The answer to this difficulty lies in opening a faculty of theology.

(c) IHAZIYAT FAKULETESI (THE FACULTY OF THEOLOGY).

This was housed in November 1949 C.E. in an annex of the Faculty of Law at Ankara and started to function with five professors (with assistants), jurists, philologists or archaeologists. All these were men who had rationalist tendencies and who were described to us by some as rather impious, and that the real theologian was Yusuf Ziya Yurukan. All these are no longer in our midst, with the exception of one who has been pensioned off. At present there are 13 professors, 12 assistant professors and 3 lecturers. Three of these professors are foreigners: a German Protestant convert to Islam, who teaches the history of religions; a Maliki Moroccan from Tangier who lectures on the philosophy of Islam; and a Yugoslav Muslim who teaches the Hadith. The course of Arabic is spread over four years. Following is a description of the programme of studies which is issued by the Faculty of Theology:

<table>
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<tr>
<th>FIRST YEAR</th>
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<tr>
<td>Arabic</td>
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<td>The Qur'an and the Principles of Islam</td>
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<td>Muslim History</td>
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<td>Classical Turkish Religious Texts</td>
<td>3 hours</td>
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<td>Persian</td>
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<td>4 hours</td>
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<td>Foreign Languages (German, French, English)</td>
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<th>SECOND YEAR</th>
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<td>6 hours</td>
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<td>The Qur'an and the Principles of Islam</td>
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<td>Muslim History</td>
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<td>Classical Turkish Religious Texts</td>
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<td>Religious Psychology</td>
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SEPTMBER 1957
Religious Sociology .......................... 2 hours
Philosophy and Logic ......................... 1 hour
Persian ........................................... 2 hours
Foreign Languages ............................. 5 hours

THIRD YEAR
Arabic ............................................ 4 hours
Commentary ..................................... 2 hours
Hadith ............................................. 2 hours
History of the Religion of Islam and its Schools of Thought .......... 2 hours
History of the Fine Arts of Islam .......... 2 hours
Religious Philosophy .......................... 2 hours
Muslim Law ...................................... 2 hours
Philosophy and Logic .......................... 2 hours
History of Religions ........................... 2 hours
Palaeography and Decorative Art .......... 1 hour

FOURTH YEAR
Arabic ............................................ 1 hour
Commentary ..................................... 4 hours
Hadith ............................................. 4 hours
History of the Religion of Islam and its Schools of Thought .......... 2 hours
Muslim Philosophy and Philosophers .... 2 hours
History of Mysticism ........................... 1 hour
Methods of Education and Teaching ...... 1 hour
History of the Reform .......................... 2 hours
History of Religions ........................... 2 hours
Palaeography and Decorative Arts ......... 1 hour

The Faculty of Theology in Turkey seeks to create scholars of theology and not devouts

The Faculty of Theology is still little known in Turkey, and its recruitment is rather small. Very few young people attend it compared with those who attend other faculties. Those who do join, do not do so with a religious aim; some of them openly say they do not believe in the faith and that they follow the course because they receive scholarships. But it appears that at the end of their studies all the diploma holders become ardent believers. The faculty is mixed. Fourteen young girls have received diplomas since the founding of the faculty, and have gone to take up work in village institutes. This diploma is in effect not exclusive, but it gives all the rights of the other diplomas of licence of any other faculties. It is only that the stipendiaries are asked by their contract to teach in the schools for the Imams. It is true that the majority of 45 young people who finished their studies have followed their example. This year there are 58 scholars on the roll (30 men and 8 women), of whom 22 will pass the final examination (20 men and 2 women). It is thought they will pass out next year as Imams and Khatibs.

The faculty seeks more to create scholars in religious knowledge than devouts. Its aim is that the belief must be "enlightened". The study of religion is based on modern philosophy and a prominent place is accorded to the study of comparative religion.

These diploma holders sometimes have to contend with the traditional mind of Islam as represented in the old Imams and Muftis. They are, they say, modernists, armed with a new conception which requires the adaptation of the Muslim religion to the necessities of modern life. To clarify our discussion we talked to them about the ritual ablutions preceding each prayer. The general opinion of the faculty was as follows: The ritual of ablution is imposed by Islam so that the believers present themselves before God in a condition of physical propriety. If a man has had a bath before going to the morning prayers, where is the necessity of performing the ablutions?

The administrators of the faculty, who now seem to be inspired by a living faith, are trying to make known the existence and their methods of instruction. They hope in the years to come to produce thousands of scholars. They publish to this effect a well-produced review and sell it well below cost price: this is one of the best publications in Turkey.

(d) İslam Teknikleri Enstitutu (The Institute of Islamic Studies).

This organization was founded in October 1954 in the Faculty of Letters of the University of Istanbul, with the active help of many other faculties (Medicine, Law, Economics, Fine Arts). It is as yet too early to give further details, as it has not yet passed the stage of reorganization. It proposes to study the contribution of Muslims in all domains of life.

Observations regarding practice of Islam in Turkey

It is clear that the Turkish population has benefited by the freedom it has received and the great encouragement given to Islam for practising with more fervour the Muslim religion. All observers and all Turks, whatever their opinions, recognize this fact, although some deplore it while others are happy about it. It is rather difficult to know where Islam stands in Turkey and how it is practised. All the observations that have been made are of the order of an indication. Our inquiry, with all the care we could bring to

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THE ISLAMIC REVIEW
bear on it, was not of a sufficiently long duration, and we are conscious of the difficulties it presents.

1. Very few of the mosques were closed down by the Republican Government. In the provinces, the closure was necessitated by the bad condition of buildings. But such cases were rather rare. In Istanbul, to our knowledge, in all four or five were closed; St. Sophia, because of the well-known reason (it was regarded as a symbol of the fight between Islam and Christianity); the old Byzantine church of Shora, known as the Kariye Jami', which is now being repaired; the Imperial Mosque of Dolme Baghche, which has been turned into a museum; and a small building whose name we do not know, situated near Ayaz Pasha, below the well-known Park Oteli, not used in deference to the wishes of Kemal Ataturk, who for various reasons did not want this mosque to be used for prayers.

The activity of religious architecture, on the contrary, has not ceased, and new mosques that have been built outnumber those abandoned. We saw that in the new towns, in big extensions, as in Ankara, but more so in towns and villages, where the organized communities of the population raised the necessary funds. I saw funds being raised for a mosque in Zonguldak. The collectors sold tickets value £1. It is not an innovation of the Democratic Government. At Burdur, I visited a mosque, opened in 1941, built right in the centre of the town between the two older mosques, which also are not far from each other. In Istanbul, where the small religious buildings are numerous, new mosques are always being built. The small sanctuary in wood, which existed in the place where the Fatih, after having conquered Constantinople, said his prayers, was destroyed about two years ago. It has been rebuilt in stone and is called Malta Jami'. The Shishli Mosque has been completed and manifested only a few months ago. Similarly, one could give many other examples.

2. If so many mosques are being built, it is not only because one wants to provide the recently-built towns with mosques, but because often the older ones are too small to accommodate the devotees. In Istanbul I went to the Fatih Mosque at prayer time, and saw that many of the people had to content themselves with standing outside in the courtyard. At the festival of 'Id al-Fitr the Sulaiman Mosque was absolutely full of people.

In Ankara, where we were present during the first days of Ramadhan, the mosques situated below the citadel were always full and at the hour of prayer (especially for the evening prayers) we found that most of the devotees had to say their prayers in the courtyard or in the streets. This was to be specially noted in the case of the famous mosque of Haji Bayram.

3. We had the opportunity of being in Turkey during Ramadhan, and had hoped to get more precise information during this period. While travelling in the eastern part of Turkey our impression was that everybody fasted. In the Lyceum of Erzerum we were given lunch in a very generous manner; four teachers out of the 52 ate with us, and the others apologized and asked to be excused. And in all the neighbouring vilayets the proportion seemed to be the same. In the offices, everyone from the Vali (the Governor) to the people fasted. But we were surprised when we went towards the West for the first time to see that the Vali of a province offered us cigarettes and smoked with us. It was from there onwards (in Western and central regions) more frequent to find people who did not fast. It was not possible to decide if this change was due to the fact that we were no longer in the same provinces where, as some wanted us to believe, it was the fatigue brought about by a long effort, for at that time one half of the month of Ramadhan had been over.

We had the impression that Ramadhan was respected in the eastern and northern regions, and less in others, and more in the small villages than in larger towns and more by the common people than by the middle class. The workers at Zonguldak gave us the impression they were not fasting. We interpellated people of all conditions of life and of all opinions. Out of dozens of witnesses, the highest percentage we obtained of those who fasted was 80 per cent, the smallest 60 per cent. This opinion was more or less the same as ours. Besides, all told us there were more people fasting this year than last.

4. The Pilgrimage to Mecca, forbidden for a long time, has again been authorized. Last year about 20,000 Turks went to the holy cities. They formed one of the strongest delegations, without doubt next to the one from Egypt.

5. Some minor habits of Islamic origin continue to generally exist. Some are purely religious, while others are of a superstitious nature. The strict Muslim law is respected in the huge abattoir constructed by the Government in the American style. At the abattoir basins for the flowing blood have been installed. The throats of the animals are always cut and their blood emptied.

We did not find pork. Boars are regarded as a pest, and the peasants do not kill them because they cannot use them.

The playing of cards is not very popular. Even in high society one does not often find people playing bridge.

If in the large towns one hardly hears the Muslim salutation of al-Salam 'alaikum, it is still the most common form of salutation in villages and among people of small towns. I was astonished to notice it being used in Kaysari.
The Nazarlik is universal. On all the cars one could see a small blue eye or a small blue rosary hanging as protection against the evil eye. One finds it in boats, on horses, and on the dresses of children.

The religious atmosphere is noticeable everywhere, and it seems reasonable to believe that in the years to come the condition of Islam will improve. From now on it is impossible to say that Turkey is not a religious country. It may not be a country of Islam in the sense that here Islam presents its own uncontestable peculiarities; but the religious life is ardent. The officer in a garrison in a suburban town of Istanbul who was saying his prayers tucked away in a corner, and the fishermen who say their prayers in a deserted corner of the Bosphorus, among other things, are witnesses to this belief of ours.

It is important to say that in the people there is no religious fanaticism. On the other hand, the people are most kind to foreigners. People ask you if you are Christian; they urge you to enter the mosques, etc.

There are in Turkey declared enemies of Islam. There are also those who are neutral. But 20 to 40 per cent of the people who do not practise their religion could not be placed in either of these categories. Many Muslims think they cannot observe Ramadhan because of the nature of their work, others observe it sporadically, and there are others who would like to observe it; one cannot help believing that they too before long will be keeping Ramadhan, although belief without practice is very common in Turkey.

2 Dr. M. Hamidullah, who is a visiting Professor in Islamics at the University of Istanbul, Turkey, tells us that from 1957 religious instruction has been made compulsory in secondary schools (Ed., I.R.)
3 According to Dr. Hamidullah there are now (1957) 17 schools with 3,000 scholars studying in them. The first batch of diploma holders will leave them this year (Ed., I.R.).

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THE ISLAMIC REVIEW
MUSLIMS IN CHINA

Muslims are the only religious people in China

The Chinese are hardly religious. Yet if anyone can be said to be religious in China it is the Muslims. Very often people are apt to think that Christianity is very popular in China. That is because educated Chinese love to adopt European names, e.g., John, Richard, Mary, Margaret, etc. Apart from Islam there are four other religions that are followed in China: Taoism, Buddhism, Ancestor-worship and Confucianism. From the name you could not distinguish a Muslim from a non-Muslim. Chinese say they adopt European names for the convenience of their foreign friends.

Advent of Islam in China

Islam was introduced into China in the seventh century C.E. by Arabs who came by sea to Canton and Hangchow and by people who came from the Muslim world by land through Iran and Turkestan. China came into direct contact with Muslims when Hsuan Tsung (713-756 C.E.), the then Emperor of China, sent an army of 200,000 men to fight General Kutaiba bin Muslim and was defeated. After that China had to open her gates to Muslims, who, according to Si-Yu-Chuen in The Records of Western Asia, "... came in crowds into the Middle Kingdom... brought with them as presents their sacred books, which were received and deposited in the Hall for the Translation of the Sacred Books and Canons attached to the Imperial Palace."

In 755 C.E., during the reign of Emperor Hsuan Tsung, a rebellion was organized in China. Caliph Abu Jafar sent a well-equipped and most modern army of almost 10,000 soldiers. The rebels were defeated. To show his gratitude the Emperor treated the Muslim soldiers like guests and provided them with all the amenities of life. These soldiers never returned, but married Chinese women and settled down in China. Thus they formed the nucleus of naturalized Chinese Muslims of today. Official records prove that the earliest Muslim contacts with China began in 29 A.H. (651 C.E.). But as missionaries Muslims had come earlier than that, although no official records are to be found.

An English writer, E. H. Parker, records that during the reign of the Mongol dynasty (1260-1368 C.E.) "a flood of Mohammedans of all kinds... passed freely to and fro, and scattered themselves gradually over China itself in a way they had never done before." Undoubtedly Muslims were encouraged to come to the ancient land by a Hadith which says, "In search of knowledge go even unto China."

In 1644 C.E. the Muslims lost favour, and the history of their suffering in China begins. During the eighteenth and nineteenth centuries they were subjected to innumerable persecutions and massacres by the Manchu rulers of China.

Muslim life in China

Muslims in China form compact and segregated communities embedded in Chinese society. The size of these communities varies. Every community has a mosque, or ching-chen-ssu, usually in its central part. In some parts of China the mosque is called ching-chen-ssu by Muslims and li-pai-ssu by Chinese. The mosque is essential, indispensable and an integral part of the community. The Muslims hold their prayers five times a day in their mosques, each of which is announced by a human voice from the minaret (Kuang-ia).

Muslims of the Tunghsiang Autonomous County, Kansu Province, are assembled in a suburb of the city for the 'Id al-Adha service.

The Great Mosque of Canton, China.

or roof of the mosque. Upon hearing the bang (Arabic, adhan), which is called hsuân-li in Chinese, the Muslims, as in any other country, can be seen hurrying to the mosques.

SEPTEMBER 1957
MUSLIMS

Interior of a Muslim house in Peking.

Peking Muslims saying Niuchie.

Exterior of the newly-repaired and redecorated Niuchieh Mosque, Peking.

Prayer service at the Tungsze Pailou Mosque, Peking.
IN CHINA

Muslims in Turfan County, the Uighur Autonomous Region of Sinkiang, go to a mosque for 'Id al-Adha services.

Friday Prayers at the Mosque.

Part of the China Islamic Institute, Peking.

Mosque at Tungkuan, Sining Municipality, Chinghai Province.
In the towns the Muslims and the Chinese are to some extent interdependent in their economic life, and they are very similar to each other in dress, appearance and language. The demarcation of a Muslim community might not be clear to an occasional observer. Muslims in China, according to Hartinman in his book Zur geschichte des Islam in China (p. 97), also share with their co-religionists the view that every man is born a Muslim and that conversion to Islam is nothing but a "return" to the true faith. Circumcision is practised in China and is regarded as one of the most important rules of Islam, but is never treated as the rite of initiation into the realm of Islam.

Religious organization amongst the Muslims in China

The officials connected with the faith and service are as follows: Chiao-chang or ahong, Khalifa, Khatib, muazzin, Mufii, ssu-shih-fu and san-pan-ahong. Ahong means a ministrant of a mosque. The candidate for the title of ahong must usually spend some ten years as a Khalifa under the instruction of an ahong. After finishing the courses, the Khalifa receives the title of ahong. A ceremony called Kua-Chang-tzu or ch'tuan-i is held on the occasion of his receiving the title. Once appointed, the Ahong or Chiao-chang is not only charged with the duties of propagating the faith and performing the service, but is also responsible for the maintenance of the social order of his community. Ssu-Shih-fu is Chinese, meaning odd-job man. The office of free contract, the remainder are hereditary. In many part of China ahong and Khalifa are the only officials in full function in a mosque.

Muslim populations in China

According to Dr. Lyman Hoover, the Chinese Government estimates of the Muslim population are seven to ten millions. On the face of it, this estimate is wrong, for the population of Sinkiang alone in 1933, according to the figures given in the China Handbook for 1943, was 4,360,020; that of Kansu and Ningsia respectively 6,255,467 and 735,767. The population of Muslims in Kansu and Ningsia is said to be 50 per cent of the population, that of Sinkiang 95 per cent. This alone takes the figure to 11,351,254, that is almost 12,000,000. This leaves out the Muslim population of Yunnan, Chinghai, Shensi and all the other provinces of China, which is very considerable.

Following are three tables. The first column gives the figures of the whole population of one province as given by the Government in the China Handbook for 1943; the second contains the figures of Muslim population according

Sermon is being delivered in a women's mosque in Shanghai.

Islamic handicraft works of the 17th century treasured by Peking Muslims.
to Marshall Broomhall estimating in his book *Islam in China*, for 1910; and the third table gives the figures of Muslim population in 1938 according to Muslim sources. The figures given by Broomhall as well as Muslim sources are only estimates, but they tell their own story.

**The Muslims in China today**

It is a matter of controversy whether the population of Muslims in China is 10,000,000 or more. But one thing is certain, that they comprise eight different nationalities, viz., Huis, Kazakhs, Kirghizs, Tadjsiks, Uzbekks, Tungshiangs, Salas and Pao-ans. They are concentrated mainly in the Uigur Autonomous Region of Sinkiang, the Kazakh Autonomous Chou of Ili, the Hui Autonomous Chou of Kuyuan, and the Hui Autonomous Chou of Wuchung in North-West China. They are also distributed in many cities and villages throughout the country.

The establishment of the People's Republic of China marked the beginning of a new stage in the life of the Chinese Muslims. The Constitution of the People's Republic of China provides freedom of religious belief for all citizens. Muslims, like the believers of other religions, enjoy full freedom of religious belief. In 1953 the Chinese Muslims set up an organization — the China Islamic Association. Some local religious bodies are also being set up. These organizations will play a tremendous part in developing the excellent traditions of Islam and in uniting the Muslims of China with Muslims throughout the world.

The centres of Muslim religious life are the mosques all over the country, numbering more than 40,000, many of which have been repaired and redecorated with the help of the People's Government. On the occasion of the three festivals, viz., the 'Id al-Fitr (or Lesser Bairam), 'Id al-Adha (or Greater Bairam), and Maulid Nabawi (or the Prophet's Birthday), Muslim institutions, workers, soldiers and students are allowed to attend prayer services and other services in the mosques.

In the past the Muslims of China have been able to build up and retain their traditions in the Islamic mould of life. The new government does not seem to have proved detrimental to the Muslim life of the country. It is still to be seen what healthy effects the new system of government will have on the people of China.

<table>
<thead>
<tr>
<th>Province</th>
<th>Total population according to the Chinese Government</th>
<th>Muslim population according to Marshall Broomhall</th>
<th>Muslim population according to Muslim sources.</th>
<th>Per cent (rough)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shensi</td>
<td>9,799,617 (1940)</td>
<td>10,000,000 (1910)</td>
<td>4,000,000 (1938)</td>
<td>45</td>
</tr>
<tr>
<td>Yunnan</td>
<td>10,853,359 (1939)</td>
<td>10,000,000</td>
<td>3,000,000</td>
<td>30</td>
</tr>
<tr>
<td>Hopei</td>
<td>28,644,437 (1936)</td>
<td>1,000,000</td>
<td>3,000,000</td>
<td>10</td>
</tr>
<tr>
<td>Manchuria</td>
<td>30,848,200 (1929-35)</td>
<td>2,500,000</td>
<td>4,300,000</td>
<td>14</td>
</tr>
<tr>
<td>Szechuan</td>
<td>46,403,006 (1939)</td>
<td>250,000</td>
<td>4,000,000</td>
<td>9</td>
</tr>
<tr>
<td>Chinghai*</td>
<td>1,512,823 (1940)</td>
<td>Not given as province</td>
<td>2,500,000 (percentage said to be large)</td>
<td></td>
</tr>
<tr>
<td>Shantung</td>
<td>38,099,741 (1936)</td>
<td>200,000 (1910)</td>
<td>1,500,000</td>
<td>4</td>
</tr>
<tr>
<td>Honan</td>
<td>31,805,621 (1939)</td>
<td>200,000 (1910)</td>
<td>1,500,000</td>
<td>5</td>
</tr>
<tr>
<td>Kiangsu</td>
<td>36,469,321 (1935)</td>
<td>250,000</td>
<td>2,000,000</td>
<td>4</td>
</tr>
<tr>
<td>Shansi</td>
<td>11,601,026 (1934)</td>
<td>25,000</td>
<td>1,100,000</td>
<td>12</td>
</tr>
<tr>
<td>Hunan</td>
<td>27,186,730 (1940)</td>
<td>20,000</td>
<td>1,700,000 (1938)</td>
<td>8</td>
</tr>
<tr>
<td>Kweichow</td>
<td>10,487,367 (1936)</td>
<td>10,000</td>
<td>500,000</td>
<td>1.5</td>
</tr>
<tr>
<td>Hupeh</td>
<td>24,658,988 (1939)</td>
<td>10,000</td>
<td>1,000,000</td>
<td>7</td>
</tr>
<tr>
<td>Kwantung</td>
<td>33,389,795 (1939)</td>
<td>25,000</td>
<td>1,500,000</td>
<td>8</td>
</tr>
<tr>
<td>Kwangsi</td>
<td>14,254,609 (1940)</td>
<td>20,000</td>
<td>1,200,000</td>
<td>6</td>
</tr>
<tr>
<td>Anhwei</td>
<td>22,704,538</td>
<td>40,000</td>
<td>800,000</td>
<td>6</td>
</tr>
<tr>
<td>Kiangsi</td>
<td>13,794,159</td>
<td>2,500</td>
<td>500,000</td>
<td>5</td>
</tr>
<tr>
<td>Fukien</td>
<td>11,990,441</td>
<td>10,000</td>
<td>600,000</td>
<td>3</td>
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<tr>
<td>Chihliang</td>
<td>21,776,045</td>
<td>7,500</td>
<td>(No figures available, but said to be considerable)</td>
<td></td>
</tr>
<tr>
<td>Tibet</td>
<td>750,000 (estimated)</td>
<td>30,000</td>
<td>(No definite figures, but said to be considerable)</td>
<td></td>
</tr>
<tr>
<td>Mongolia</td>
<td>880,000</td>
<td>50,000</td>
<td>4,000,000 (1938)</td>
<td>70</td>
</tr>
<tr>
<td>Kansu</td>
<td>6,255,467 (1940)</td>
<td>3,500,000 (included in above)</td>
<td>(Was said to be at least 50 per cent in 1934, but must be considerably more now)</td>
<td>50</td>
</tr>
<tr>
<td>Ninghsia†</td>
<td>735,767</td>
<td></td>
<td>367,883 (1938)</td>
<td></td>
</tr>
<tr>
<td>Sinkiang</td>
<td>4,360,020 (1933)</td>
<td>2,400,000 (1910)</td>
<td>4,312,202</td>
<td>95</td>
</tr>
</tbody>
</table>

* There is something wrong somewhere. This province was carved out later, and the Government figures for this province may have been included in those for Szechuan. Besides, one is not sure how accurate the Government census reports are. No census could have been possible on any accurate scale during war-time.
† The Muslim figures were much higher than the population of the whole province as given by the Government. The population of this province, however, is largely Muslim, and the percentage should be higher than 50 per cent. I am inclined to consider it 75 per cent of the whole population. But unless the Government held a proper census, no exact figures of Chinese or Muslim population can ever be known.

SEPTEMBER 1957
MUSLIMS IN NIGERIA'

By ALHAJI ABDULMALIKI

"Some people feel there are hidden forces working against the progress of Islam. I have no faith in such ideas, and if there are such forces at all they are among the Muslims themselves, based on ignorance, jealousy and intolerance. If these evils could be overcome there is, I am sure, a bright future for Islam in Nigeria."

The Muslim of Northern Nigeria, and of the whole of Nigeria for that matter, is no longer apathetic. He is making efforts to see that he is not left behind in this progressive modern world. . . . Some people think there are hidden forces working against the progress of Islam. I have no faith in such ideas. . . . There is, I am sure, a bright future for Islam in Nigeria.

I would like, at the start of my talk, to say how pleased I am to be speaking to you today, and to thank the Imam of the Shah Jehan Mosque, Woking, for the honour he has done me in inviting me here. The subject of my talk is "Muslims in Nigeria", and I would like first of all to make it quite clear that I am not an authority on Islam and that what I am going to tell you is based on the general knowledge and experience of the principles of Islam that I possess. On the other hand, I am sure you that what I am going to tell you is in no way misleading.

About Nigeria itself

Perhaps for the benefit of those who have only heard of the name of Nigeria, I may be permitted to trouble you, by way of introduction, with a brief description of the geographical position of the country and also with its historical background. Nigeria is one of the British territories on the West Coast of Africa and lies between the parallels of 4° and 14° north of the Equator and is therefore entirely in the tropics. It covers an area of about 372,000 square miles. The population as recorded in the 1952 Census was about 32,000,000 — in other words, more than the population of Australia, New Zealand and Canada put together. It is about four times the size of Great Britain. The two main rivers of Nigeria are the River Niger, which enters Nigeria from the north-west, and its tributary the River Benue, which enters Nigeria from the east. These great rivers meet at Lokoja and then flow southwards to the sea. The Niger, as you know, is one of the largest rivers in the world. The Northern Region of Nigeria, which I, as the Commissioner in the United Kingdom, have the privilege of representing, and on which I am going to base my talk, covers more than half of the area of Nigeria. It contains about 282,000 square miles. It has a population of nearly 17,000,000 people, and of these, nearly 12,000,000 are Muslims. About 500,000 are Christians and 4,500,000 are animists.

Advent of Islam in Northern Nigeria

It is not known with any degree of certainty when Islam first came to Northern Nigeria or from where. It is, however, known that Northern Nigeria passed through the hands of various Muslim empires from the East, such as the Songhay and Male Empires. It is probably, therefore, from the East that Islam first spread to Nigeria. On the other hand, overland trade routes had existed between Northern Nigeria and North Africa from time immemorial, and it is equally reasonable to assume that Islam may have come to Northern Nigeria from the north. However, whichever is the authentic answer, and in whatever form it might have been practised, it is known that Islam has been followed in Northern Nigeria for over five hundred years. Like any other religion, it went through many stages until the coming of the famous reformer, Shehu Othman Dan Fodio, of Fulani origin, about the middle of the nineteenth century, who undertook to reform the religion. He had to struggle hard in order to establish Islam in its true form and he eventually established a Muslim kingdom over most of what is today known as Northern Nigeria.

At this stage I think it appropriate to say a few words about this great religious reformer. Shehu Othman Dan Fodio belonged to the Fulani tribe. He came to Nigeria through Sokoto in the north-west of Northern Nigeria, where he first established his religious administration after clashes with the powerful pagan kings of Gobir who ruled over the north-west of Sokoto. He never took part in the direct administration of Sokoto, but he put his son in charge of Sokoto and his brother was established in the neighbouring region called Gwandu. He despatched his disciples to other

1 Text of a talk by Alhaji Abdulmaliki, Commissioner for the Northern Region of Nigeria in the United Kingdom, given at a meeting held by the Woking Muslim Mission and Literary Trust on Saturday 30th March 1957. The Imam of the Shah Jehan Mosque presided over the meeting.

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parts of Northern Nigeria and gave each of them a symbolic flag. He entrusted them with the mission of reforming Islam and establishing Muslim administration based on justice and equity throughout the north. This was the beginning of a struggle which met with great success, though the whole of Nigeria never came under his reformed Muslim administration. After his death his good work to some extent disintegrated, and it was at this period that the British came and took over Northern Nigeria. The present Sultan of Sokoto, as well as the Premier of the Northern Region of Nigeria, are the descendants of Shehu Othman. The ruling houses in places like Kano, Ilorin, Bida, etc., are the descendants of those flag-bearers and disciples of this great reformer, whom he sent to the respective places. The Sultan of Sokoto is still regarded as the religious leader of the Muslims of Nigeria.

Before the British occupation of Northern Nigeria there already existed an administration based on Muslim law

This is not the place — and indeed this is not the time — to go into the details of the British occupation of Northern Nigeria. But I must make it clear that before the British took over there already existed in Northern Nigeria a system of administration and justice based on Muslim law. The Emirs were both the religious and administrative leaders of their various Emirates. Judges were appointed by the Emirs for the administration of justice. Taxes were either in the form of Zakat or collections from non-Muslims. The money was used for the benefit of the community. There were Bait al-Mals where these taxes were kept and administered. Th Emirs ruled with the assistance of their various senior executives, such as the Waziri, Madaki, etc., and also their Councils. When the British took over the country at the beginning of the twentieth century an assurance was given to the ruling Emirs that there would be no fundamental departure from their principles, and reforms would be only by way of renovation. A guarantee not to interfere with the Muslim religion was also given. Thus a system of Indirect Rule whereby the people were governed by their own rulers through the British officials, called Residents and District Officers, was introduced by the late Lord Lugard. I hope I have now given you a brief account of the historical background of Islam in Northern Nigeria.

Social customs and practices of Muslims in Northern Nigeria

I wish now to tell you about some of the social customs and practices of the Muslims in Northern Nigeria. I do not think it is necessary to discuss them all as most of the activities of Muslims all the world over are in accordance with Islamic principles and law and, as such, there is very little difference in them from place to place. For example, married life in any Muslim community is governed by Muslim law, with which you are all familiar.

In Northern Nigeria, a girl is married for the first time with the approval of her parents or guardian, although due consideration is given to her own choice of a husband. The whole process of marriage festivities occupies seven days, at the end of which the bride is accompanied by many well-wishers, relatives and friends to her husband’s house. The degree of festivity depends on the class, financial capability and dignity of one or both of the couples. The amount of dowry also depends to a large extent on the above conditions.

Married women are secluded but may visit friends and relatives after dark. Accommodation, clothing and feeding are the responsibility of the husband.

When a child is born, a naming Khutba (sermon) is made on that day and on the eighth day the naming ceremony takes place. This is usually performed by one of the Mallams (in Northern Nigeria a teacher of the Qur’an is known as a
Mallam). The parents slaughter one or more rams and distribute alms and cola-nuts, according to their means, on this occasion. Often festivities take place at which large sums of money are distributed to beggars and to poor people as alms. A male child is not usually circumcised until after reaching the age of seven. He then starts to go to a Qur’anic school where he is taught to read and write Arabic — the language of the Qur’an. This is a tedious process for the child and takes a long time for him to get well acquainted with the Qur’an. At various stages of his learning he offers Sadqa (optional charity), which may consist of cooked beans, a cock or a ram, or even a cow, when he finishes his learning. After that he begins to study the elementary books on Islam from the Qaw’aid Salat, the Lahdiri, the Resala, the Mukhtasar, and so on.

Now just a word about funerals. When a Muslim dies and is buried, prayers are offered at his graveside. On the third day, relatives summon Mallams to offer prayers and alms are offered. The same thing happens on the seventh day and also on the fortieth day. I must make it clear that although this is a universal practice throughout Muslim Nigeria, it is nevertheless regarded as a practice which derives no authority from any reliable source. It is, however, observed by so many that any attack against the practice would be sternly repulsed by the less enlightened section of the Muslim community.

The festivals of ‘Id al-Fitr, ‘Id al-Adha and Mawlid al-Nabi are observed with the most ostentatious festivities throughout the country. A large section of the Muslim community also marks the tenth day of Muharram by feeding their families and neighbours with special delicacies. There used to be a great festival of fire-fighting which took place from the beginning of Muharram until the tenth day, but this practice is now dying out. There is another custom which is also becoming defunct — on the tenth day of Muharram the Mallams would forecast the events of the coming year and sometimes the Emirs and the general public would be asked to give certain alms in order to avert evils which had been foretold. This also is a custom which is regarded as groundless by the more enlightened Muslims. There are a number of other customs, some of which derive their origin from Islamic books and others which have no foundation at all but originated in pre-Islamic days and are simply retained as there has been no outspoken rejection of them. These customs are dying a natural death in an age of better understanding of Muslim principles and customs.

The Government and people of Northern Nigeria

It is correct to say that Northern Nigeria is a Muslim country, especially when it is remembered that the Government is administered by the party chosen by the majority of those entitled to vote and that the Muslims are in the majority. On the other hand, the right of minorities is not forgotten. I was asked to tell you about the living standard of Muslims in Northern Nigeria. It is not possible to discuss the living standard or economic position of the Northern Nigerian Muslims as divorced from the remaining sections of the community, for Northern Nigeria represents one country and the people are bound up one with another. There is no discrimination between the Muslims and the others as far as social, political and economic advantages and facilities are concerned. There are ample opportunities for all. There are Government and Native Administration institutions which are open to all. Here I should perhaps explain that in the Northern Region of Nigeria the term "Native Administration" really means "local government" under the rule of the chiefs and their councils, who control the local administration affairs in their Emirates or districts. Entry into Government or Native Administration service is not governed by religious beliefs. Unfortunately there are no Muslim schools in the north to cater for Muslim children alone, while there are many Christian Mission Schools. A start is, however, being made, and the Islamiyaa School is being founded in Kaduna, the capital of the Northern Region. Thanks to the Ahmadiyya Movement, which is doing excellent work along these lines in another part of Nigeria, it is hoped their activities will soon extend to the north. There is, however, a School for Arabic Studies run by the Northern Regional Government in Kano for prospective instructors in Arabic or for those who wish to become al-Qadis. Some promising students even go as far as Khartoum or London for further studies in these subjects.

The economy of Northern Nigeria is based on agriculture — small farming enterprises by individuals or families. The main crops are cotton and groundnuts, of which there is an average annual production of about 350,000 tons. There is also a large export of hides and skins. Taxes are collected from the people by the Native Administrations, and revenue which accrues to the Regional Government from various sources. It is then disbursed for the purposes of numerous development projects, such as medical facilities, roads, water supplies and a large number of training institutions, which include veterinary and clerical schools and technical trade centres. All these projects are primarily aimed at raising the standard of living of the people.

Before I come to the end of this lecture, I must tell you that Muslims in Northern Nigeria predominantly belong to the Maliki school and Maliki law is administered in Muslim courts presided over by al-Qadis. The Emirs also hold court, and some of these courts have the power of life and death. As I have already told you, the administration is carried out by Native Administrations headed by Emirs of various grades through their councils and executive heads of departments. The Native Administrations vary in wealth according to their sources of revenue. For example, Kano Native Administration, the richest in the north, had a total estimated revenue in the financial year 1955-56 of £1,200,359, as compared with other Native Administrations. For example, the Kwara Native Administration revenue was only about £38,445. Whatever the revenue, it is used for the welfare of the people, assisted by substantial grants from the Regional Government.

A large number of Muslims from Nigeria travel by land and air to Mecca every year in order to perform the pilgrimage. Last year, some 17,000 people went on the pilgrimage, of whom about 1,500 went by air from Kano. Arrangements are made by the Government, both at Kano and at places such as Khartoum and Jeddah, to see that pilgrims are subjected to the minimum inconvenience in their journeys to and from Nigeria. An Assistant Pilgrims Officer has been posted by the Federal Government at Khartoum to look after the welfare of thousands who go by land. Similar arrangements exist at Jeddah during the pilgrimage in order to assist in the arrival and departure of pilgrims. The journey takes about three months.

New mosques of modern architecture are being built in Northern Nigeria, the most outstanding example of which is the one at Kano, which some of you may have seen. There are also many mosques at Okeke and at Gomina. Elsewhere, plans are being made to rebuild mosques on modern lines.

There are no politico-religious movements in Northern Nigeria. The national political parties accept membership irrespective of religion, race or class. Very recently, though, a political organization has been started in the Western Region.
of Nigeria by Muslims called the Muslim Congress of Nigeria, but it is premature to judge whether it will succeed as a country-wide organization. I cannot say whether, in a country like Nigeria, where people have lived happily together for many years despite differences in religion and customs, such an organization founded on religious grounds will succeed. There is no doubt, however, that it is highly desirable that some sort of organization should exist which will provide a common platform for the unity of the Muslims in the three regions.

It has not been possible for me to go very deeply into all the points mentioned in my speech. To have attempted that would have meant keeping you here for days. The Muslim of Northern Nigeria, and of the whole of Nigeria for that matter, is no longer apathetic. He is making efforts to see that he is not left behind in this progressive modern world. The Muslims of Northern Nigeria have been looked upon as being conservative in some misinformed circles; this may be because they are predominantly orthodox in their belief and practice and adhere strictly to the fundamental principles and rules of Islam. If religious conservatism carrying this interpretation is regarded as an offence against progress, then religious radicalism, in my opinion, is wrong in discarding some of the good and basic principles of any religion. This is my personal judgment. Some people feel there are hidden forces working against the progress of Islam. I have no faith in such ideas, and if there are such forces at all they are among the Muslims themselves, based on ignorance, jealousy and intolerance. If these evils could be overcome there is, I am sure, a bright future for Islam in Nigeria.

I hope that in this talk I have been able to give you an overall picture of Islam in my country, but if there are any questions which you would like to ask me I should be very pleased to answer them to the best of my ability. May God bless you all.

A SELECTION FROM IQBAL’S POEMS

DR. S. MUHAMMAD IQBAL (1873-1938)

If you become proficient in conquering Self,
Conquering the world will become easy for you.

Happy is the day when you conquer this world,
And pierce the bosom of the skies.
The moon will prostrate before you,
And you throw over it a lasso of waves of smoke.
You will be free in this ancient world,
Able to fashion the idols to your purpose;
To hold in the grasp of your hand all the world
Of light and sound, of colour and smell;
To change its quantitative aspect,
To mould it according to your heart's purpose;
Not to be captivated by its sorrows and delights,
To break the spell of its nine skies;
To go down into its heart like the point of an arrow,
Not to exchange your wheat for its barley;

This is indeed the true kingly glory,
This is the State that is linked to Religion.
From the Gulshan-i-Razi-Jadid
(The New Garden of Mystery).

The world is not a veil to the enquirer
The ripple is no hindrance to the diver.

How wonderful it is to live again
In a new world, and one's old youth regain.

Beyond all death is Truth, and herein lies
True life—though in bewildement man dies.

Time? It is bitterness with sweetness mixed;
A blessing with the shafts of blight transfixed;
Under its curse whole towns deserted lie
Its blessings last as long as you say 'fly'.

The unfaithful are the dead; with them, O friend,
Unworthy of crusaders to contend.
The man of God is alive, with himself fighting
Like the leopard on the fawn for ever alighting.

The eager-hearted infidel who sits
Before his idol and does vigil keep,
Far better than the faithful one who lies
In the Holy Sanctuary fast asleep.

Evil is noticed only by the blind:
For lo! the sun can nowhere darkness find!

The seed that keeps the company of the sod
Becomes a tree, but man becomes a clod.
The seed gains from the earth power to rise
Until it hunts the sunbeams in the skies.

I asked the rose, 'Tell me torn-hearted one
How from the dust is smell and colour won?
"O witless man of wit, it is apparent,
For do not words come on the electric current?"
A silent ecstasy makes up my life;
My feelings are within; your words are rite.'

Old wine is nothing and young beauty nought;
For men of vision, even the houri nought.
All that you deem enduring passess, dies;
Ocean and desert, hill and valley nought.
Knowledge of West and wisdom of the East
Are idols both and will avail thee nought.
Cross not this wasteland trembling, look within;
For you exist, earth and its canopy, nought.
Upon the way that my eye-lashes curved,
The goal is meaningless, the journey nought.

Let the Unknown alone for it is nought;
To be in this world, then get free, is something.
If a gift of God, then Paradise is nought;
If the fruit of deeds, then it, may be, is something.
For comfort do you crave? comfort is nought,
To weep for men in misery, is something.
Eyes dreamy, playful glances, dance and song
Are well, but higher in degree is something.
Beauty of cheeks now is, and now is not;
Beauty of mind, that verily is something.

From the Javidname.
Translation by S. Anjod 'Ali.
SIGNIFICANCE OF THE ISLAMIC REPUBLIC OF PAKISTAN

By HER EXCELLENCY BEGUM S. IKRAMULLAH

Besides the political urges that led to the establishment of Pakistan, there were strong religious urges as well. The Muslims of the Islamic Republic of Pakistan hope that the Islamic Republic of Pakistan will give expression to those values of Islam which are admired by the whole world. This is the significance of the Islamic Republic of Pakistan. The State came into being with the hope and desire of 100,000,000 Muslims for an ideal State in the world. “We have not been able to achieve that ideal... But surely we are entitled to hope and dream of achieving it... I would ask my brethren... not to be ashamed of acknowledging yourself as a religious State. There is nothing wrong in that. As a matter of fact what is wrong with the world today is that there are no religious States.”

Why the State of Pakistan came into existence

I have been asked to speak today on the “Significance of the Islamic Republic of Pakistan”. The very title that has been chosen for me to speak on is proof of the fact that people generally find it difficult to understand the significance of the Islamic Republic of Pakistan. Many of us have been asked that question many times. “Why do you call yourself the ‘Islamic Republic of Pakistan’?”, “Are you a theocratic State?”, “Do you give equality to other people in your country?” “Why did you have to make a Muslim State?”, and so forth and so on. I therefore think this conference serves a very worthwhile purpose by making our people and our countries (that is Muslim countries), and our ideologies understandable to people in this country. It is for this reason I accepted the invitation to speak on the significance of the Islamic Republic of Pakistan.

As I said, I know people find it difficult to understand the significance of the Islamic Republic of Pakistan. But for the life of me I cannot see why they find it difficult, because the Islamic Republic of Pakistan came into being in accordance with the accepted international principle of self-determination. After the last war it was clearly and explicitly stated, and accepted by all civilized nations of the world, that those groups of people who were culturally, racially or ethnologically one, were in a homogeneous whole and were sufficient in number to form a viable State, and have the right to form a State of their own.

We, the Muslims in the Indian sub-continent, were just a cultural entity. At this stage I cannot do better than quote a passage from one of the speeches of the late Qaid-i-Azam Muhammad Ali Jinnah, to express the exact reasons for the establishment of the Islamic Republic of Pakistan. He said: “We maintain and hope that Muslims are, and Hindus are, two major nations by any definition or test of a nation. We are a nation of 100,000,000, and what is more we are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and tradition, aptitudes and ambitions. It shows we are a nation. We have a distinctive outlook on life and by all canons of international law we are a nation.”

To say that nationalities cannot be determined by religion is a fallacy

This very concisely, and in words which in their simplicity rival the sayings of some of the best speakers of the world, expresses the feeling that led to the establishment of the Islamic Republic of Pakistan. It will be questioned, and it is questioned, why we should have felt like that. It is considered, while it is conceded, that people may geographically be a nation, that they may racially be a nation, but in the world today a religious nation is suspected. We are told this is a medieval conception. We are asked: “Why do you think like that or have felt like that?” I reply by saying there is a fallacy involved in saying that nationalities are not determined by religion. They are. And I would like to explain my point of view. Perhaps it will take some time to put it before you.

The whole idea of nationality by geographical distribution is a very recent idea. The idea of nationality by religion is a much older one. The world was divided till very recently into the Christian world, the Muslim world, the Buddhist world, the Hindu culture, the Muslim culture and so forth. I do not mean to suggest that by following a certain religion people must necessarily be antagonistic to another religion. What I am trying to say is that people who have followed a certain thought pattern, for religion is that, for a number of centuries, do evolve a distinctive type of civilization of their own.

Quite apart from the fundamental belief and the mystic side of religion, there is a cultural side which distinguishes the Christian countries from other countries of the world.

I agree with Mr. Farmer that the so-called Christian countries are not very Christian and the so-called Muslim

1 Text of a speech delivered at the Congress of the Muslims in the British Isles on Saturday 28th July 1956 at the Caxton Hall, London, S.W.1.
2 A British Muslim who was Chairman of that meeting. This refers to a remark he made in his talk.
countries are not very Muslim in the sense of the moral side of it and the truly religious side of it.

But there is a cultural side of it, and even the Europe of today is, to my way of thinking, a Christian country, although 99 per cent of the people may never enter a church. Supposing by some extraordinary upheaval in nature they are put alongside Buddhist China, which today has become Communist and therefore does not believe in any religion. And supposing, just for argument’s sake, that Christian Europe had to live within the framework of, say, Buddhist China, it would find it very difficult and would find an inherent conflict in it, and the fact of living geographically in the same place would not mitigate that conflict.

Circumstances that led to the creation of Pakistan

That is the position in which we 100,000,000 Muslims found ourselves in the sub-continent of India. We were 100,000,000 people following a very distinctive type of culture, a religion which is very clear-cut and precise, and which defies absorption into any other system, alongside another faith and another people, which also is very rigid in itself, and its caste system forbade it becoming part of, say, the Islamic society. It was a very large population. Numerically it was three times superior to us, and in the past had absorbed all conquering people, and the only people who had defied absorption were we Muslims. For 800 years we had lived side by side. I am not suggesting that those 800 years have been a perpetual history of conflict. I am just saying that it has lived. There were these two distinctive types of culture. Of 600 years out of those 800 years the Muslims had been the rulers, and for 200 years they had been ruled by a third power. When that third power was withdrawn the question was: Would we submit ourselves to another culture? Should we dominate that culture? Though democratically that was an impossibility, because we were smaller in number. Or should we come to the parting of the ways and each make a separate independent country, where our particular values, our religion, our way of life, could find expression? And that is what we did.

We chose the third alternative, that of dividing the country into two parts, making those parts that were predominantly Muslim into the Islamic Republic of Pakistan, and hoping that in that area we would be allowed to live peacefully according to our way of life, according to our light. There is nothing more than that; nothing sinister; nothing theocratic or reactionary in this declared point of view of ours. This was the history, this was the motive that led to the establishment of the Islamic Republic, and again I do not see why it should be so frightening to anybody. Yugoslavia and Czechoslovakia, when they came into being, incorporated the names of their predominantly cultural groups in the State. The Soviet Socialist Republic of Russia called itself Socialist Soviet Republic because it expresses its ideology in the nomenclature of its State. We have done nothing more or less than that. We have expressed our ideology, the ideology of the majority of the people in our country in the nomenclature of our State.

Minorities are not ill-treated in Pakistan. It is an acknowledged principle all over the world that a minority in any country has to subject itself to the culture of the majority. Nowhere is such a thing considered as persecution of a minority

This does not mean, as it is very often alleged, that the minorities in our country are second-class citizens, that they are persecuted by any means or denied any of the basic human rights. That is not true, and for proof of that I would like you to read our Constitution. Every right, every fundamental human right of equality before law, equality of opportunity, equality of education, guarantee of religious freedom and religious worship, so forth and so on. We have conceded these to them. I do not deny that the 12,000,000 Hindus in Pakistan will be living in a country whose predominant values and culture will be Islamic. That unfortunately is a role which minorities must accept in any country where they live. The 35,000,000 Muslims have accepted the same role in India, although India claims itself to be a secular State. Strangely enough, by my argument it is still a Hindu State, because religion is something more than a State. I am not suggesting that the Hindu religion is being imposed by law upon the Muslims of India, but the Hindu culture most certainly is. You see, as I have said, that 35,000,000 Muslims accepted it,
because every minority has to accept the culture of the majority of that country. As a proof of my argument I can give the instance of the Indian stamp. It has the dancing Shiva on it. You can say that is a god, that is a tradition, but it is alien to Muslim culture. But the Muslims of India accept all those symbols of Indian India, which is Hindu India in other words. The Muslims in India even accept the title of Shri and Shrimati. They similarly accept many other things. I am not there, and am not aware of the exact conditions. They accept the cow as a sacred animal in the Constitution. Most of all they have had to accept the elimination of their language, Urdu, as a national language. Urdu has not been accepted even as a secondary language in any Government school in India, nor is any provision made for the teaching of Urdu.

In this country there are minorities from all over the world. But it would never occur to them, and nobody has ever suggested, that they should begin claiming that the English pattern of society, the English way of life, the English Parliamentary system, should be changed to suit their customs. If you go and live, or you happen to be in a country where you are a minority, I agree it is a bit hard on you. I do not deny it is hard. I have the greatest sympathy both for the Muslims of India and the Hindus of Pakistan, because they find themselves in an unenviable position not of their seeking. But to say that because we have called the Islamic Republic of Pakistan their position is any worse than that of any minority anywhere else is wrong. Any minority anywhere in the world has to accept the cultural and political pattern of the majority community whose country it lives in. That is the same all over the world. I can give you numerous instances. The United States of America is full of minorities of all denominations, but the Anglo-Saxon element predominates and the whole culture and the pattern of government is Anglo-Saxon. The Italians go there, the Greeks go there; any nation that goes there gradually absorbs itself into that pattern or it keeps its group in a domestic way. But they never choose to impose their group, and nobody has ever suggested that if it does not succeed in doing so it is persecuted.

**Justification for declaring that the head of the Republic of Pakistan should always be a Muslim**

The other argument raised, or misgiving it gives rise to, is that we have declared that the head of the State should be a Muslim. Here again I would say we have done nothing wrong or nothing violently reactionary or extraordinary. I was one of those people, when a member of parliament, who opposed this law, because I thought that such a course would give rise to misunderstanding, as in a predominantly Muslim country the head of the State would anyhow be a Muslim. There is no such clause in the Constitution of the United States of America. But I have yet to see anyone except a Protestant as the President of the United States of America. In England, which is the most democratic country in the world, the heads of the State, viz., the King and the Queen, have to be members of the Church of England. Not only that, they have to conduct themselves according to the strictest tenets and rules of the Church of England. And if the head of the State defies it he has to forfeit his throne. Scandinavia and Sweden, who are even more progressive than England in many ways, even there the head of the State has to be of a particular religious denomination. And there is nothing reactionary in that. The head of the State is the symbol of your culture. It is desirable that the symbol should be representative of, and expressive of, the majority in that country. As I said, it would have happened automatically in Pakistan. It was not necessary to put that down in the Constitution. But by putting it down, although we have opened ourselves to misunderstanding, we have not really done anything that could be considered reactionary or revolutionary.

So far I have talked about the political and cultural urges that led to the formation of Pakistan and to calling it the Islamic Republic of Pakistan. Under those political urges there has been a deep religious urge of the millions of ordinary Muslims. There are good Muslims in the world, and, unfortunately, there are many who are far from good. Still, I would say that Muslims, by and large, have got a fire of faith in their hearts that has remained unquenched throughout the centuries. That fire, though it has flickered, has never gone out. That desire has remained in the hearts of the Muslims of the Indian sub-continent and has led to the formation of Pakistan with the hope that the State which will call itself the Islamic Republic of Pakistan will give complete expression to those values of Islam which have been admired by the whole world, namely, the ideal of social justice, of equality of man and man, equality of man before God, of generosity, of charity, of sharing of wealth equally before one and all, of dignity of human work. When there was a clamour for eight years in Pakistan for an Islamic Constitution, this is what they wanted. The people there are ignorant, they are illiterate; they do not understand what a Constitution is. They did not realize that a Constitution is merely a mechanism of government, of how many seats should be in the legislature, and what should be the method of voting. Should it be adult franchise or universal? They mistakenly thought that Islamic Constitution was some means by which that ideal of Islam would be brought into the world. They hope for that. That is the significance of the Islamic Republic of Pakistan. It is not necessary to put that down in the Constitution. But by putting it down, although we have opened ourselves to misunderstanding, we have not really done anything that could be considered reactionary or revolutionary.

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Pakistan. It is not a country that has come into being to persecute anybody, to make anybody second-class or third-class citizens. It has come into being with the hope and desire of 100,000,000 Muslims for an ideal State in the world. Most of you are Muslims, and you will agree with me that throughout the Islamic history we have looked back and cast our eyes on that golden era of Khilafat al-Rashidah, which has for all times and for all climes given a pattern of government for Muslim countries. We have not even been able to achieve that ideal. The Muslims of Pakistan are not so conceited as to think they will succeed in achieving it entirely. But surely we are entitled to hope and dream of achieving it. We hope to bring a State into being where the justice of 'Umar will prevail, where the humility of Uthman will prevail, where the courage and dignity of 'Ali will come into being again, and where the dignity and magnificence of Abu Bakr will seem to be an absolute reality. These are the dreams which the ordinary people of Pakistan want to see come true. These are the dreams that impelled the establishment of the Islamic Republic of Pakistan.

A great responsibility, a very great responsibility, rests on our shoulders, on the shoulders of those who are responsible for guiding the destiny of Pakistan, who are responsible for carrying out the day-to-day business of Pakistan. By giving ourselves the title of the Islamic Republic of Pakistan we have taken upon ourselves a very great responsibility. It is our hope and prayer, and our earnest endeavour, that we do not belie the hopes of those who raised them.

Pakistan is the land of hope for 100,000,000 Muslims of India. It is the cherished desire of the Muslims in Pakistan to see the ideals of justice, of equality between man and man, to be actual realities.

I want to assure those of you who are not Pakistanis, who did not see the sacrifice and the struggle those millions of people had to make, by leaving their hearths and homes and coming to the Islamic Republic of Pakistan. They were not impelled by any motive for gain or glory. This is a fact which I am not exaggerating. When there was that trek of millions of refugees who crossed the border, men and women who came hungry and tired, and fell down exhausted after having kissed the soil of Pakistan — the holy land, the promised land. I do not see why we, who have done only what Moses did for his people in the days of the past, should be so misunderstood. We have created for ourselves a promised land. A land where our values should have a chance of prospering and be translated into action. A country where our children can grow up believing and following the faith of our fathers and carry on the torch that has been handed down to us for centuries — the torch of justice, of equality, of equality between man and man.

Our particular values came into conflict with other values. We were too large a minority to take a second place. We are admitting that we were too tough to be annihilated or absorbed. The only peaceable solution left for us was to seek a a separate area where our own culture could flourish, where our own values could prosper. That alone has been the motive and significance of the Islamic Republic of Pakistan.

Modern people fear religion. This is not correct. Religion if applied sensibly is beneficial for human society. Most of the evils of the present age are due to the fact that there are very few religious States.

I would ask my brethren in this country not to be misled by speeches. Not to be ashamed of acknowledging yourself as a religious State. There is nothing wrong in that. As a matter of fact what is wrong with the world today is that there are no religious States. I honestly believe that if Christians were true Christians, and if Muslims were true Muslims, and Hindus and Buddhists and every other religion and denomination were true in their respective religions, the world would be a much better place to live in. It is wrong and pernicious to say religion encourages wars and intolerance. Modern people have a fear of religion which is incorrect and unnecessary. Do get yourselves rid of the fear of religious intolerance. There should be no fear of the world lapsing into religious intolerance. There is a fear in the world, and a very real fear, of it becoming irreligious. If we let that happen, and we are very near to becoming that, then there is the danger that we will become as animals. The only thing that distinguishes man from an animal is the spark within us which we in Islam call rooh, which you in Christendom call the "soul". If we destroy that or stifle its yearnings, we will become just like animals. We shall bury the soul, which is the essence of life, which craves union with God and knowledge of God, which is like a guiding angel in all our conduct.

We have done a courageous thing in declaring ourselves the Islamic Republic of Pakistan. My only hope is that we have the courage and that God gives us the grace to fulfill the significance of the Islamic Republic of Pakistan. And that we are able to bring at least a shadow or even a remote imitation of the days of Khilafat al-Rashidah back to the modern world.
WHY I BECAME A MUSLIM

By HUSSAIN R. L. PRIESTLEY

It is ten years since I embraced Islam, and the decision taken is one I have never regretted. With it was lifted the weight of doubt and frustration which had been my constant companion for many years. It is a burden one cannot share. Looking back over those years, they fall into four clear stages. I should like to tell you, briefly, about them.

The first stage commenced when, as a small boy, my parents sent me to Sunday School. It was a Baptist school, chosen for no better reason than the fact that it was the nearest to my home. Here I heard the simple story of Jesus (on whom be peace!), and his name became synonymous with little children, inns, shepherds and parables. They were accompanied by simple but rather nice hymns, and attendance was encouraged by the promise of an annual outing, and a presentation for regular attendance. This stage lasted for several years, until I was of age to join the Scout Movement.

The Troop I joined had, in its leaders, young men who were members of the Church. The Church Hall was the venue of our meetings, and once a month we had to attend a Church Parade. And thus I drifted into stage two. From a children’s Sunday School teachings to the adult Church teaching is quite a big step. No longer was it a question of learning the simple story; it now involved Latin phrases, the presence of a priest, and the performing or suggesting of mysterious things deemed to be essential and relevant to a higher belief.

I questioned the differences in the form and matter of the teaching, but my elders frowned. My duty was not to question, but to believe without question, and furthermore, my questions were a “blasphemy”. Thus were sown the seeds of doubt, and this continued until frustration gained the upper hand. Finally I left the Church and the Scout Movement.

A number of empty years passed until, in the early days of the war, I enlisted in the Army. Here I discovered yet another system. The Army brand of faith is not concerned with the spiritual welfare of the inner-man, so much as with the parade-ground smartness of the outer-man! A service of any denomination was prefaced by the cleaning and polishing of equipment, and the parading and inspecting of the ranks. If the individual was below a certain standard, the cobwebs, in order to make a fresh start. There, I imagined, would be the answer to my queries, for was I not going to the very centre of the world’s faith? Far from finding answers, I was faced with even more differences in form and teaching, and worse, an undercurrent of hate and distrust between the various sects, with a liberal dash of
politics thrown in for good measure. Then, by accident, a newcomer to Jerusalem, I wandered into the sacred grounds of the Harem-esh-Sherif. From this chance encounter I made new friends and gathered information on their particular beliefs. My questions I found could be answered, logically and in full. Whereas the Church had never mentioned the Prophet Muhammad (on whom be peace!), I found that the names of Jesus, Moses, Abraham and many others were well known to, and venerated by, Muslims.

Gradually Islam claimed me; slowly I learned. Conviction, supported by logical argument and reasoned explanation, is a very powerful force, and here, I feel, is the basis of one of the major failings of the Christian Church. Conviction it may well have, but not logical argument or reasoned explanation. Thus, after many years of doubting and avoiding, I have found my answers, and my faith.

Alhamdillah!

Here in Australia Muslims are permitted to worship and to practise their faith without fear or interference. An incorporated society is in existence in Adelaide, of which I am proud to have been the first President. Similar societies are, at this very moment, being established in Victoria, New South Wales and Queensland, and a close and active liaison is kept with our Muslim neighbours like Indonesia, Malaya, Fiji, the Philippines and Pakistan. If it is the will of God, I shall be given some opportunity to play a part in the field of Islam in this quarter of the globe in the years ahead. Inshallah!


This book comes to us as a pleasant surprise. The learned authors maintain, as they did in their book *The Nazarene Gospel Restored*, that Jesus, though officially put on the cross in 30 C.E., had yet escaped from it alive. He was, in fact, we are told, physically seen afterwards on the road to Damascus by St. Paul, who had been deputed to capture Jesus and bring him back to Jerusalem, perhaps for his second crucifixion. The book deals with and explains how Jews of his time would have treated Jesus if captured and why he therefore had to travel incognito. The authors quote, with approval, St. Ignatius, the second Bishop of Antioch, who wrote about the end of the first century of the Christian era to Smyrnaeans that “he both knew and believed” Jesus to be still alive and in the flesh. They also refer to the saying of Jesus, “Take, handle me, and see that I am not a bloodless demon,” and mention that such a saying could not have been attributed to Jesus if he had not said it and if he had not been physically alive. The authors carry the matter to the extreme and conjecture that Jesus had “perhaps” himself gone to Rome in fulfilment of an “uncertain prophecy” that the Messiah must raise the standard of national liberation in the enemy citadel. Did he do so? They give no definite answer to such a question. But imaginary events in the history of Christianity have always been made to happen so “that a Scripture might be fulfilled”.

We confess we had expected a better and cogent proof to give up, for which we were not unwilling, the pre-existing idea that Christianity had not reached Rome before A.D. 60 or 65, and that Jesus had not personally gone to Rome. It may perhaps be once again that the name of Jesus was being confused with Jesus himself. For all we know the authors may honestly be confusing Jesus with Samarium Simon Magus, who had toyed with Christianity and was the first to formulate the Trinitarian doctrine. It is useless for the authors to have referred to the *Twelve Caesars* of Suetonius or to his reference to the disturbances in Rome at the instigation of “Chrestus” — a synonym for Christians — because he does not refer to Jesus at all. The Talmudic account of the Messiah having been seen among the beggars at the gates of Rome can indeed be of no avail, as the authors themselves can only suggest that this might be Jesus himself.

No one can be expected to change his ideas, much less his faith, on conjectures and possibilities alone. The authors scrupulously refrain from asserting as a fact in history that Jesus was ever at Rome. They do not even allege that there was any sect in Rome, with Jesus as its leader, or which during the lifetime of Jesus was called or known as Christians. Indeed, they do not mention any conflict between the Romans and Jesus, or his followers, which ultimately resulted in any edict of Emperor Claudius expelling Jesus, or his followers, from Rome.

But, we repeat, the book came as a pleasant surprise to us. Firstly, because it reaffirms that Jesus did not die on the cross, and secondly because it devotes a complete chapter (out of six) to *Jesus in Heaven on Earth* by Al-Haj Khwaja Nazir Ahmad, “the well-known Moslem scholar and lawyer”. In fact, we feel that the authors were actuated to write *Jesus in Rome* because they were seriously effected by *Jesus in Heaven on Earth*. The learned authors say:

“Frankly it tucks us to dwell on the following Moslem account of Jesus’s appearance and death in Kashmir... However, confirmation of the account is claimed from a Sanscrit document dated to the early second century A.D., and it would therefore be unfair treatment of our readers if we kept silent on the only extant legend with any historical plausibility that brings the post-Crucifixion story of Jesus to a simple and natural end.”

The book repeats at great length the various quotations given in *Jesus in Heaven on Earth* from Sir Francis Younghusband (Kashmir), the Fatwa of Professor Mahmud Shaltut of the Great Al-Azhar University at Cairo, the Acts of Thomas, Ikmaluddin of Sheikh al-Said al-Sidiq, Tarih-i-Kashmir by Mulla Nadiri, and from Sutta’s *Bhavisha Maha Purana*, which was written in A.D. 115. The authors also
quote and refer to the four inscriptions in the Temple of Mount Solomon at Srinagar and to the decree passed, some centuries ago, by the Court of the Grand Mufti of Kashmir and which dealt with the tomb of Jesus (Yus Asaf).

The learned authors’ reference to Jesus in Heaven on Earth, and to the quotations therefrom, is respectful, and they do not differ from any one of them. They seem to be perplexed with its contentions. To meet its claims, they even referred to professor D. D. Kosambi of the Tata Institute of Fundamental Research at Bombay, for some light on Bhavisha Maha Purana. Professor Kosambi told them of another text printed, more or less simultaneously, in Bombay. He gave them a slightly different version of the particular passage, but in which the salient features were exactly alike. However, he doubted the year of origin (115 C.E.), because his text mentioned King Bhoja, who is said to have died in 1055-56 C.E. He also mentioned that his text contained names of various Muslim invaders like Mahmud, and that “the editors of the text even inserted a reference to the plague epidemic of 1899-1902”.

The learned authors overlooked the fact that Bhavisha Maha Purana did not deal with the Muslim period. The mention of Muslim names suggests a subsequent addition, as indeed does the mention of the plague epidemic of 1899. But this establishes subsequent additions only to the text in the hands of Professor Kosambi.

The Muslims were in Kashmir in 1055 C.E. The early Muslim historians were scrupulously authentic, accurate and painstaking in this connection. They dealt with the pre-Muslim period also. But they do not mention King Bhoja in Kashmir, and this omission must be explained.

Khwaja Nazir Ahmad had taken permission of Wazir manuscript in the personal library of His Highness the Maharaja of Kashmir. He had the translation done by Vidyavardini Dr. Shiv Nath Shastri, the then librarian. For purposes of checking he had it translated by another Pandit because he did not know Sanskrit himself. With slight variations the wording of these two translations was identical, and Khwaja Nazir Ahmad preferred, for obvious reasons, the version of Dr. Shastri. But additions and changes in manuscripts or books are not unknown to Orientalists, and Professor Kosambi only proves this point. The original, so carefully preserved in Srinagar, and the Maharaja Pratap Singh’s text issued by Dr. Shastri, is more reliable than the second text which Professor Kosambi cites and which he himself has to admit is spurious.

The authors mention, though casually, that Khwaja Nazir Ahmad had been guilty of an anachronism about St. Judas Thomas. They say that if Thomas was martyred in South India in 72 C.E. he could not have been present in Srinagar at the death of Jesus in 109 C.E. We have before us the Third Edition (published in April 1956) of the book. It refers to certain archaeological discoveries at Taxila and establishes the presence of both Jesus and St. Thomas at Taxila. On page 354 he says:

“... the tradition of the Christians of St. Thomas that St. Thomas did come to South India in the first half of the second century of the Christian era, and was killed and buried, supports the version of Acta Thomae.”

This does not show any anachronism; but even if there be one it would only mean that one tradition was out by some years, but not that the other sources discussed at length were also wrong.

There is one other thing we feel we must mention. Jesus in Heaven on Earth refers to Nicholas Notovitch, and gives quotations from the 15th and other chapters of his book, The Life of St. Issa, to show that Jesus had visited India and Kashmir twice. The learned authors ignore that book and refer only to it as based on “spurious documents”. Notovitch mentioned the Buddhist monastery at Himis, where he found the original scrolls. He had challenged the Christians to visit this place and verify the facts. His challenge had been accepted by Mrs. Harvey (The Adventures of a Lady in Tartary, Tibet, China and Kashmir) and by Lady Henrietta Merrick (In the World’s Attic). They visited Himis at different times and found the Scrolls, and admitted these facts in unequivocal terms. It is, therefore, not open to the learned authors to challenge the existence of the original manuscript, but, writing in England, they can allege it is a “spurious document.” We, however, feel certain that their readers will demand proof, which at present is wanting.

The book deserves a serious consideration by all Muslims who are interested in the subject.

* * *

A SYMPATHETIC STUDY OF INDONESIA

Today Indonesia is faced with two grave problems which threaten her existence: she has to choose between a centralized form of government and a federal form which will give a large measure of autonomy to Sumatra and the other islands such as Sulawese (Borneo). Also she has to choose between a democratic form of government, a form of Muslim socialism, or a personal government run by President Sukarno backed by the Nationalist Party and the Communists. Also she has to choose between neutralism, Communism and pro-Westernism.

The recent revolts, largely of a military nature, in Sumatra and elsewhere, resulted in a tremendous demand for the independent ex-Premier, Mr. Hatta, who is generally considered in Muslim circles to be the one man who due to his great popularity outside Java could unite the other islands and consolidate the rule of the central government. President Sukarno, although he has somehow managed to get the support of a part of the Nahdatul Ulema Party, which is opposed to the Communists, is opposed by Mr. Muhammad Natsir and the big progressive party, the Mashumi, and also by a smaller Muslim party, the PSI, and by the Socialist supporters of the eminent Socialist ex-Premier, Mr. Soetanah Shahrir.

We can but deplore the split in the Muslim parties, for if the Mashumi and Nahdatul Ulema parties combined, they could form a democratic majority without the Communists, whom both abhor, and they would have the support of the Socialists, who appear to be too doctrinaire and moderate to win the support of the workers, many of whom now vote Communist. The Mashumi Party is, however, predominant outside Java, and the Nahdatul Ulema Party is strong in Java. The Muslims oppose the attempts made at Communist participation in the government and the efforts of President Sukarno to make himself virtual Prime Minister through a government dominated by the PNI (Indonesian Nationalist Party). Most of the military support the Muslim parties.

Indonesia’s difficulties are largely of Dutch making, and Miss Woodman, who rendered invaluable help to the Indonesian cause in Britain during the years of struggle, has dealt fully and sympathetically with the causes of disunity. The
task of administering the vast number of islands with a limited number of skilled personnel is well-nigh impossible, and in fact the Indonesians have so far achieved a great deal. No Muslim power has so far come under the Soviet orbit, and the Indonesians are confident that they will achieve unity in their own way once the effects of Dutch-inspired separatism and regional particularisms are brought back into the fold.

Miss Woodman first of all treats the densely-populated island of Java, which contains roughly two-thirds of the total population of Indonesia. She deals with the “enterprise” of Sumatra and its economic resources and the trade union movement, which was at one time represented by the veteran Indonesian Muslim the late Haji Agus Salim. The Achehnese and Sumatrans are the first Indonesians to have accepted Islam, and are described by the author as “being the toughest fighters, the most independent people in Indonesia, and the least attracted by reason. They were the last to be conquered by the Dutch, and it took expedition after expedition nearly forty years to bring the country nominally under Dutch rule”.

The Japanese played off the uleebalang, or hereditary chiefs appointed by the Sultanates and the “chairs of the adat (customary law) courts of justice”, against the ‘Ulema. Miss Woodman describes the latter as being “fanatically religious” and as wanting to “see society based on Islamic laws. They were opposed to the position of the uleebalang as chairmen of the courts of justice and as religious heads”. She also tells us that the rubber industry in Sumatra is a virtual monopoly of the Chinese, who are thought to be financing the Communist Party.

The problems of the unity of Indonesia’s 3,000 islands are ably dealt with in Miss Woodman’s chapter on “The Unitary State”. “Nowhere in the world,” she writes, “was such a complexity of motives and allegiances to be found.”

In 1950 the Government of Indonesia “was overwhelmingly concerned with a strong central authority as a solid foundation for the new republic. When sovereignty was transferred, the federal Indonesian State was made up of sixteen partner-States and autonomous territories. How could a nation be built up on this basis of a divided administration, people asked? Could the single, independent sovereign Indonesian State materialize on a basis of division which was inherited, not only from Dutch colonial rule, but from the hated policy of van Mook after the war? There were, of course, men who had served in his administration, officials from Sumatra, and Kalimantan, Sulawesi, Bali and the Moluccas, who were afraid that in a centralized administration the plums of office would fall into the eager laps of the Javanese”.

The author tells us how the feudal elements of Kalimantan and Sulawesi feared that they would lose their privileges under a republican form of government, but Haji Agus Salim stood out resolutely against feudalism.

This invaluable appraisal of the immense difficulties confronting the new Indonesian State makes essential reading for any student of the contemporary history of Indonesia.

Indonesia’s difficulties must be treated with sympathetic restraint by the rest of the Muslim world. This country needs a great deal of technical and economic aid from the West without any strings being attached.

Miss Woodman brilliantly sums up the rise of Indonesian nationalism, the ills of Dutch imperialism, the Japanese and British occupations, and the diplomatic moves leading up to the declaration of Indonesian independence. She shows a great appreciation of Mr. Soepttan Shahrir, the Socialist leader and a friend of India, Nehru’s form of neutralism, as well as of the Mashumi Party. Perhaps she does not fully appreciate the progressive yet universal and stabilizing appeal of the mass Muslim Party, the Mashumi, and its dynamic leader, Mr. Muhammad Natsir. She shows some sympathy for the Communist or fellow-traveller, Amir Sharifuiddin, who revolted against the Republic at Medan and tried to set up a satellite State. He was executed.

Mr. Tan Mallakka, a former Communist leader who became a Trotskyist, and who, had he lived, might have developed into a kind of Indonesian Tito, seems to have been the really dynamic figure of the Indonesian revolutionary Socialist movement. He was no vain theorist and he realized the necessity of linking up the Communist movement with the Muslim nationalists of the Sarikat Islam movement, and he did not support Semoen and the orthodox Stalinists in their ridiculous series of putschs which merely played into the hands of the Dutch imperialists and resulted in bloody repressions. He was murdered by the Stalinists, and as a result today the Mashumi Party is faced by Communists of an orthodox kind which they consider to be mere tools of Russian or Chinese imperialism and a menace to Islam.

Miss Woodman shows how the Hatta Government dealt with the Communist uprising. She disapproves of their tactics. They lost their able leaders, such as Musso and Suripno, and a great deal of mass support, but she very accurately forecast the result of the General Election. “In the General Election, whenever it is held, the P.K.I., with its potential mass support, will challenge the Mashumi, just as it challenged Sarekat Islam in the twenties. Conditions are different. Political consciousness has developed through national struggle, but the fundamental issue is the same: Communism, with its materialist dynamic, challenges the deeply-rooted power of Islam.”

She stresses the Communist control of the big trade unions, the S.O.B.S.I. (Central Organization of Indonesian Labour), and tells us that the Mashumi unions in competition with the Communist seem to lack the skilful leadership of the Communist, who have the advantage of having a purely materialistic approach to syndicalism.

This is in fact a very fine compilation of the available material on Indonesia written in the interesting individual style of one who has made a lifelong study of imperialism. No Muslim can afford to miss such an important contribution on a great Muslim country.

A STUDY IN MODERN ARAB POLITICS
REVOLT ON THE NILE, by Colonel Anwar El Sadat. With a foreword by President Nasir. Translated from the

BANCO DI ROMA
ESTABLISHED 1960
Head Office: ROME
Paid up Capital and Reserve Lit. 4,500,000,000

SEPTEMBER 1957
The author of this book is one of the original band of patriotic young officers who under Colonel Nasir’s leadership later on removed King Faruq in an almost bloodless revolution which was carried out with a swift efficiency which won the admiration of the rest of the world. Fortunately, this translation is written in proper English, and so we are able to run through the whole narrative smoothly and are not forced to hesitate and stumble over the innumerable Oriental-Anglicisms and approximations which mar most Arab-Asiatic translations and detract from their intrinsic value.

The author became Minister of State in the Revolutionary Government and is now Managing Director of Al-Ghounhouria, the Egyptian Government Arabic daily. His recent journalistic experience seems to have affected his style, and this book is written in a somewhat sensational and dramatic style and is aimed above all at attacking Britain. The publishers consider that the British reader should know the views of the modern Egyptian ruling set of officials (we cannot call them a class or a caste), who are sincere nationalists and are far more interested in power than in material gain or class prejudice. It is a great pity this book has not been brought up to date and that we have no record of Colonel Anwar El Sadat’s views on the Suez Canal project. Skilful diplomacy and sabotage have at last resulted in the eviction of the last Israeli invader from Egyptian soil, and already there are indications that the International Force will find its position in Gaza untenable and be forced by circumstances to cede this territory to Egypt.

To revert to this book, Colonel Nasir tells in his introduction how the author was imprisoned in 1942 and again in 1947 for his patriotic activities, and that he suffered along with all the other patriots who had to wait so long to win self-respect for themselves and for their country.

“Today,” writes Colonel Nasir, “in their new-found freedom, the Egyptian people have found their self-respect. The old social hierarchies have given way to civil and political equality, which encourages public-spirited and creative enterprise. The slogan of the new Egypt is: Work, produce.”

The story begins in the year 1938 at Mankabad, in the Province of Said, where a group of young officers were stationed. They had recently graduated from the Military Academy at Abbasieh. In 1939 they formed a committee of twelve. “The aim of the committee was to establish by force a democratic and republican government, which implied the expulsion of the British from Egyptian soil and the destruction of the feudalist oligarchy which ruled our country. From the beginning, our movement attracted many adherents in the army and in civil life, and it grew rapidly in influence and numbers.” Full credit is repeatedly given to Colonel Nasir as “the architect and strategist. His energy, his clear thinking, his balanced judgment, equipped him, more than anybody else, for this task. Gamal’s (Nasir) wisdom preserved us from many dangerous adventures. Revolutionary tactics demand patience and lucid thought. We proceeded cautiously. It was useless and dangerous to make ambitious claims if we had not the means to translate them into reality.”

This last quotation gives the note to the success of the revolutionaries, the masterly qualities of Colonel Nasir in internal politics and the qualifications for any successful leadership of a revolution, patience, caution and modesty.

The author is no diplomat, and although he is obviously a brave patriot who resented every slight to his country administered by the British, his own hot-headedness would most likely have lead to premature disaster. He was extremely fortunate to have survived when he was caught by the British plotting with German spies in Cairo during the last war. No doubt if the Nazis had caught him plotting with their enemies he would have been speedily dispatched, and this interesting, if over-naive story, would never have been written.

His description of the way the Egyptian Army was distrust by the British and disarmed, and of the slights handed out to the Commander-in-Chief, General (Liwa) Aziz al-Masri, and the Premier, Mr. Aly Maher, are most important. It is perhaps not out of place to observe here that the General’s life was saved in 1914 by British intervention when he was due to be executed by the Ottoman Government for pan-Arab activities which were considered to be treason in Istanbul. Colonel El Sadat sees some good in Nokrashi Pasha, the brilliant Egyptian Premier who was foolishly assassinated by the Muslim Brothers—an assassination which led to a court dictatorship and the murder of the Sheikh Hasan El Banna.

There is plenty of interesting material in this book about the founder of the Muslim Brothers, for Colonel Anwar El Sadat was at first very impressed with the Sheikh Hasan El Banna, whom he frequently met. The author tells us that the Sheikh observed the greatest secrecy and seemed to be motivated by patriotic motives and to have considerable support.

There is an excellent appraisal of the hypocritical duplicity which characterized the behaviour of King Faruq. He is shown as a person who worried his way into the confidence of honest men in order to isolate them from their colleagues and to betray them and to render them unpopular. At the time of the king’s deposition, Mr. Aly Maher, his former adviser, is said to have admitted that Faruq had always refused to take his advice. Yet this monarch tried to curry favour with General Muhammad Naguib at the last moment by promoting him to the rank of Field-Marshal, a move which was scornfully rejected by the general.

Colonel El Sadat states emphatically that General Naguib was not in the plot to overthrow King Faruq, and that he was raised to power by the Revolutionary Council.

As in the case of all revolutions, once the idols begin to fall, history is rewritten. For our part we appreciate the masterly way the British were evicted from the Sudan under General Naguib’s premiership. The General was most likely better as a Foreign Minister than as a premier. He was unable to sweep the old parties ruthlessly aside in order to push through the land reform and to cut down corruption. He was unable to curb the street riots and the sabotage of the Muslim Brotherhood, the Wafd and the Communists, and Colonel Nasir is no doubt the real architect of the Revolution and a far more dynamic force than General Naguib, whom the British foolishly wished to set up as a Franco-British quisling in November 1956. But Naguib would possibly have prevented the brutal invasion of the Suez Canal area by skilful diplomacy and obtained the Aswan High Dam loan before accepting Soviet and satellite armaments, and he would undoubtedly have stopped the foolish imperialist activities of Major Salah Salem in the Sudan, where Egypt temporarily tried to reoccupy the country with the support of the British Army after stirring up a revolt in the south. In this case Egypt would have been the aggressor. Egypt has
also made the mistake of always taking India's part against Pakistan and of mistrusting Pakistan's pan-Islamic schemes, which stand for genuine Muslim internationalism and not for imperialism. Colonel El Sadat considers Britain and not Israel to be the greatest enemy of Egypt, or at least this is his attitude in this book, which only deals with the years prior to July 1952, when Britain was still in the Suez Canal bases. Recent events, the crippling defeat in the Sinai peninsula and the brutal aggression by the Franco-British bombers, can hardly have modified his views, although he may, like Colonel Nasir, consider that France is a more venomous enemy than Tory Britain.

At one time Captain Mustapha Kamal Sedky and another group of officers tried to fusion their group with Colonel Nasir's. Luckily this event did not take place, and Sedky's group, far from converting the king to a reformist programme, made them his "Iron Guard". We learn that the group which had planned to convert the king was soon converted by him and became his Iron Guard. Faruq very cleverly pretented to espouse their cause, corrupting them with gifts and favours — notable, orgiastic evenings with champagne, caviare and pretty women. The Sedky group yielded to such persuasive arguments, and became one of the chief instruments of the king's intrigues. They committed many murders at the instigation of the palace secret police.

The application of sound Muslim principles by Colonel Nasir and his colleagues led to their success. Colonel Anwar El Sadat also shows that he was betrayed to the British Intelligence in 1942 owing to the licentious activities of the German spies in Cairo, who were rendered indiscreet by wine and women.

Some space is devoted to another troublesome officer, Colonel Rachad Meñana, who temporarily emerged on the scene. "That curious and megalomaniac personality, who had been so cautious about throwing in his lot with us." It will be remembered that he was appointed a Regent for Faruq's infant heir and later on was sentenced to a long term of imprisonment for plotting against the Revolutionary Council. In this book it is stated that Meñana took no part in the overthrow of Faruq. Owing to the rumours around Cairo, Colonel Nasir and his fellow conspirators had to act so quickly that even Colonel El Sadat was almost left out.

There is a comprehensive account of the negotiations leading to Faruq's deportation, which was substituted for decapitation — a fate he richly deserved in view of his own unscrupulous disrespect for the lives of his adversaries.

This is an exciting and stimulating little book. It is very readable both as a serious study and also as the type of book to read on a train journey.

MUSLIMS IN THE WEST INDIES

Woking.
17th August 1957.

Dear Sir,

A few generations ago, Indians and Africans went to the West Indies to earn a better living. Now they have settled down and are an essential part of the life there. Amongst the Indians who went there were a number of Muslims as well. The only attachment the present generation of Muslims in the West Indies have with their country of origin is their religion and a realization that racially they belong to India. Although a considerable period has passed since they left their homeland, still they retain that fire of faith which they carried with them when leaving for their new abode. One is delighted to see West Indian Muslims anxious to retain and spread their faith. Recently, West Indian Muslims invited the Maulana Abdul Haque Vidyarthi, a scholar of Arabic, Hebrew and Sanskrit, and author of Muhammad in World Scriptures, a book which has received wide appreciation, to make a lecture tour on Islam. From reports I have read about the Maulana's activities in the West Indies, it seems his visit has proved valuable to the Muslim community in those islands.

Mr. Vidyarthi in his lectures in various parts of the Guianas addressed large gatherings on Islam in relation to other religions. He enlightened the Muslims of the Guianas on controversial subjects current amongst them, viz., the Woman in Islam and the Mosque, the Mi'raj, the Shab-i-Barat, the Birth and Death of Jesus. In Rosignol Village the learned speaker spoke on the prophecies about the Prophet Muhammad in ancient scriptures — the Puranas, the Vedas, the Parsi Gathas, the Old and New Testaments.

His talks on such modern topics as “Equality of Men” and “Man’s Duty to God” were much appreciated everywhere. At one of the meetings he spoke on the virtues of man as mentioned in the Qur’an.

It is a pity the Maulana had to leave for Pakistan after such a short visit. I have talked to West Indian Muslims and have felt that there is a keen and earnest desire in the hearts of West Indian Muslims to remain in touch with the world of Islam. They are anxious to invite Muslim scholars to enlighten them on current problems and to enable them to lead a progressive and useful life in the light of the Qur’an.

Yours sincerely,

I. A.
DURATION OF FASTING IN HIGHER LATITUDES

4 Rue du Tournon,
Paris 6e, France.
14th August 1957.

Dear Sir,

Salam 'alaikum

In your issue for June 1957 you published correspondence of great practical importance to us Muslims living in Europe, namely, on the duration of fasting in higher latitudes.

As everybody knows, the fast begins with the appearance of the “true dawn” and lasts till the sunset. In Mecca-Medina, where the Prophet Muhammad was born, and had lived and preached, the sunrise on the longest day (21st June) is at about 4.30, the sunset at about 19.00, and the suhur or Suhur (latest meal time) at about 3 o’clock. Unless we authorize ourselves to abrogate what the Prophet has deliberately legislated, it will not be possible to adopt the formula from 7 a.m. to 7 p.m. whatever the region or season. The matter relates to astronomy.

The globe of our earth being spheroid, with a slanting axis, there is a variety of phenomena. On the equator, the sunrise and sunset are unchanging all the year round, with 12 hours of the day and 12 hours of the night. As one advances towards the poles, both north and south, the nights and days get more and more unequal: days are longer and nights shorter in summer, and just the contrary in winter. In Canada, for instance, it is winter in December, yet at the same time in the Argentine and Chile it is summer. On the poles, the sun never sets continuously for six months (minus one day of equinox) and never rises continuously for another period of six months (minus the one day of the second equinox). In other words, on the poles we have, in a year of 365 days, two days of 24 hours and one day of 363 days, in all three days. Poles are on 90°. Even as low as 72°, from 17th November to 24th January the sun remains below the horizon (that is, it never rises). On 25th January it rises at 12.04 and sets at 12.25. The following day it rises at 11.16 and sets at 13.11, and so on. On the same latitude, from 9th May to 4th August, the sun remains above the horizon (it never sets). If on the poles we have a day of almost six months long, on 72° we have a day of almost three months long. On 70° from 17th May to 27th July
68° from 27th May to 17th July
66° from 14th June to 29th June

the sun remains continuously above the horizon, with a corresponding period in winter (of these northern regions) when it remains continuously below the horizon. These regions are inhabited, and are ever-increasingly frequented. There is a Muslim colony consisting of about 1,000 people in Finland; there are innumerable Muslim labourers in temporary or permanent camps in the Soviet Union, even in the Arctic zone. The freedom of religious practice does not seem to be very far now in the Soviet Union. Russians are becoming more and more nationalists rather than Communists. It goes without saying that in such regions the formula “the greater the effort, the greater the divine recompense” does not apply; to fast continuously for days, not to speak of months, is out of the question.

The Hadith referred to in the correspondence is pregnant with meaning, and it merits the integral quotation. In fact, one day the Prophet said the Dajjal (anti-God) would come and would remain for forty days in the world, the first day of his sojourn being as long as a year, the second day as long as a month, the third one as long as a week and the remaining thirty-seven days as our normal days. Thereupon one of his venerable companions asked: “How then to perform the religious duties (prayers and fasting)?” The Prophet
replied: “Calculate (not on the basis of the movements of the sun, but those of the clock).”

We have just seen that there are in fact regions where the sun remains above or below the horizon continuously for six months and for periods shorter than that. In another famous saying of the Prophet, there is a reference to the rising of the sun from the west. This is now also a common sight in aeroplanes. If one starts after the sunset and goes in a westward direction, the sun soon rises from the west. Similarly, if one starts after the sunrise and goes eastwards, the sun soon sets in the east. (The speed of the plane must vary in different regions: on the Equator it must fly at more than 1,000 miles per hour; on 45° north, half that speed suffices.) Who can affirm that this was not the sense of the allegoric prophecies of the Prophet of Islam of the blessed memory?

Reverting to the question proper, neither the formula “from 7 a.m. to 7 p.m.” nor the other, “the greater the effort, the greater the reward,” seem practical. Muslims accustomed to habits for the last fourteen centuries cannot easily give them up, more so because this would go against the practice of the Prophet and his venerable companions in Arabia, in Syria, in Turkestan and Armenia, and in Andalusia.

A more reasonable solution seems to be to divide the globe into two zones: Normal and Abnormal (Dajjaliyan). In the normal zone, one would continue to follow the movements of the sun for prayers and fasting. In the abnormal zone or zones, the extreme limit of the normal zone would be followed, unaffected by the caprices of the sun. We have seen that on the Equator the sun always rises at 6 a.m. and always sets at 6 p.m.; and that on the poles it remains risen for six months (minus one day) and remains set for six months (minus one day of the equinoxes). It is between these two extremities that we have to draw the line separating the normal zone from the abnormal ones. Where should we do that?

The globe is divided from the equator to the pole in 90 degrees (or parallels). If we take 45° North and 45° South as the limit of the normal belt, it has several advantages:

1. It means half of the earth (both land and sea, many almost three-quarters of the land);
2. It means four-fifths, if not even more, of the inhabitants of the earth;
3. It includes the whole of Africa, Arabia and India, and practically the whole of China and the United States of America and South-East Asia, and even South America;
4. No Muslim country of the golden days of Islam will have to change its habits: neither Arab countries, nor Spain nor Sicily, nor Narbonne-Provence (France), nor Samarkand-Bukhara, not to speak of Turkey, Iran, Afghanistan, Indonesia, Pakistan, India, Albania, etc.; and,
5. It means a rule of exception in the diaspora, and of ordinary law in the solid block.

In case this opinion, already endorsed by the associations of the ‘Ulema in several Muslim countries, is to apply, we will have to know the timing on the 45° North and South, and apply them everywhere up to the poles.

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<th>PERMANENT TIMETABLE FOR ABNORMAL ZONES</th>
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The intermediary dates could easily be calculated. The limit of the sihri or Suhur meal, before the fast begins, could be roughly one hour and a half before sunrise. Similarly, the night (‘Isha) prayer could be celebrated one hour and a half after sunset. As to the meridian, it varies from slightly before 12 in winter to slightly after 12.30 in summer. The late afternoon (‘Asr) prayer lies midway, say at about 3.30 to 4 p.m.

The half a million Muslims of Paris have taken great interest in these questions. Their association, the Centre Cultural Islamique, has prepared a manual, Introduction to Islam, whose English edition is at the press at this moment. It has dealt with these questions along with several others of daily use and practical importance. When this Centre has its own quarters, it may be of greater use to the whole of Europe, in-shaalallah.

Yours sincerely,

M. HAMIDULLAH.

SEPTEMBER 1957
### Literature on Islam and Other Books Continued

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