The Islamic Review

WOKING, ENGLAND

The Mosque at Kano, Northern Nigeria

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WHAT IS ISLAM?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his chartiites must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.
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Continued on page 2

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Between Ourselves

THE COVER

The picture on the Cover is that of the principal mosque at Kano, the principal town of Northern Nigeria.

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Contents

Editorial: The Qur'an and the Evil of Prostitution .... 3

The Concept of State in Islam .... 5

by Dr. Muhammad 'Abdullah al-'Araby

The Fifth Crusade .... 10

by The Late Abu 'I-Kalam Azad

Miscellaneous State Letters of Caliph 'Umar .... 15

by Dr. Khursheed Ahmad Fariq

The Place of Northern Nigeria in the Federation of Nigeria 18

A Comparative Study of the Approaches of Milton and Iqbal
to the Problem of the Fall of Man .... 28

by S. A. Vahid

Persian Music .... 31

Cultural Progress in Azerbaijan .... 33

by Mirza Ibrahimov

The National Anthem of Indonesia .... 34

Forty Years of Education in Bahrain .... 35

Turkey .... 36

Book Reviews .... 37

What Our Readers Say .... 39

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THE ISLAMIC REVIEW
THE QUR'AN AND THE EVIL OF PROSTITUTION

The United Nations Economic and Social Council’s Report on the Suppression of the Traffic in Persons and of the exploitation of the Prostitution of others.

Prostitution is coeval with human society

Our earliest acquaintance with the human race discloses some sort of established society. It also reveals the existence of a marriage tie varying in stringency and incidental effects according to climate, morals, religion or accident, but everywhere essentially subversive of a system of promiscuous intercourse. No nation, it is believed, has ever been reported by a trustworthy traveller on sufficient evidence to have held its women generally in common. Still, there appear to have been in every age men who did not avail themselves of the marriage contract or who could not be bound by its stipulations, and their appetites created a demand for illegitimate pleasures which female weakness supplied. This may be assumed to be the real origin of prostitution throughout the world, though in particular localities this first cause has been assisted by female avarice or passion, religious superstition or a mistaken sense of hospitality.

Thus prostitution is coeval with society. It stains the earliest mythological records. It is constantly assumed as an existing fact in Biblical history. We can trace from the earliest twilight in which history dawns to the clear light of today without apause or a moment of obscurity. A study of Genesis, Exodus and Leviticus reveals the state of public morals in Jewish society. Moses laid penalties on uncleanliness of every kind and on fornication. He guarded them by elaborate laws against improper and corrupt unions. Adultery and rape he punished with death. Thus right through the ages prostitution has engaged the attention of legislators and sociologists. In our own times the co-operative action by governments against the traffic in persons is reflected in the various international instruments in this field. For instance, the parties to the International Agreement for the Suppression of the White Slave Traffic (1904) pledged themselves to set up in their respective countries some authorities charged with the co-ordination of all information relative to the procuring of women or girls for immoral purposes abroad and to take concerted measures for securing to women and girls effective protection against the criminal traffic known then as the White Slave Traffic. Since that time there have been further conventions binding the contracting parties to take effective steps towards an ultimate abolition of immoral traffic in women for the purpose of gratifying the passion of others.

The United Nations Economic and Social Council’s Report on the Suppression of Traffic in Persons

The United Nations Economic and Social Council’s Report published on 1st April 1959 once again draws the attention of sociologists and legislators to the various aspects of this problem. The Report criticizes legislation banning prostitution or regulating it. It advocates preventive social measures and re-education which would gradually lead to the elimination of prostitution.

The Report says that experience has shown that the obligatory registration of prostitutes and punishment in case of non-compliance only encouraged illicit prostitution and the organization of clandestine networks by criminals.

The study recommends the following general measures: improvement of social and economic conditions of the lower income groups, improvement in housing and the setting up of housing priorities for large families, elimination of red light districts, implementation of laws of equal pay for equal work, professional training for girls, and courses in physiological and mental hygiene and sex education in secondary schools.

The Report also calls for improvement in the status of
women in the political, legal and social fields, and elimination of all distinctions between married and unmarried women, as well as increased social service work in industrial centres employing workers without families. The Report draws attention to the implementation of laws on aid to needy women, and to pregnant women, and allowances for both married and unmarried women, including minors.

It calls for special measures of protection for women and girls going to big cities or seeking work, adequate legislation on adoption, and the setting up of homes for children of unmarried mothers, as well as supervision of night clubs and their working conditions. The Report advises against special vice squads and urges that offences connected with prostitution should be treated as a breach of the peace.

But the Report advises that courts should strictly enforce the laws concerning the prostitution of minors, without consent of their parents. It calls for a precise legal definition of the exploitation of prostitution, and strict enforcement of reasonable penal sentences for this exploitation, experience having shown that increasing the sentences did not reduce crime but merely led to disregard of the law.

Finally, the Report outlines a programme of re-education for prostitutes which would remove them from their previous environment without either depriving them of their freedom or grouping them in a special category. The Report calls for government programmes to prevent and treat venereal diseases.

The Qur’anic approach to the abolition of prostitution

Out of the comprehensive range of the proposals of the Report one thing that stands out in relief is that a ban on prostitution is not the remedy, and that the means to help mitigate this immoral evil is the adoption of preventive steps. Here we believe the guidance offered by the Qur’án on this social problem of all times can be of great assistance to sociologists and legislators. The Qur’án claims to be a guidance in all important phases of the life of man, and has devoted a few verses, both negative and positive in their content, in its approach to the solution of this most baffling problem. Here are some negative measures suggested by the Qur’án:

"As for the fornicatress and the fornicator, flog each of them, giving a hundred stripes, and let not pity for them detain you in the matter of obedience to God, if you believe in God and the last day."

"And let a party of believers witness their chastisement."

"The fornicator shall not marry any but a fornicatress or idolatress."

"And as for the fornicatress none shall marry her but a fornicator or an idolator and it is forbidden to the believers" (24 : 2-3).

From these verses it is clear that the Qur’án places a very high premium on chastity. Unfortunately in modern civilized society fornication is not regarded as a criminal offence and adultery is not considered a sufficiently serious crime to subject the guilty party to any punishment except the payment of damages to the injured. The Qur’án, in taking a very serious view of the abuse of the sex instinct, not only imposes the punishment of flogging to be administered in public, it also places those guilty of fornication under an ostracism, which is a unique feature of the approach to the problem. Muslims are asked to shun the company of the fornicator or fornicatress so much that whores and whoremongers are not allowed to have matrimonial relations in a good Muslim society. This injunction of the Qur’án alone, it would be safe to maintain, could eradicate the evil of sexual promiscuity. Mere re-education of prostitutes or the fornicator cannot act as a deterrent sufficient to condemn the immoral practice of fornication and the institution of prostitution. It is the awakening of the social conscience to the horror of the stigma of prostitution and fornication that can act as an effective deterrent. The Qur’án does not regard fornication and prostitution as necessary concomitants of human society. It believes that the sex instinct, like every other instinct, although liable to abuse, can be canalized to serve a higher purpose in human life.

Here are some positive measures the Qur’án lays down to regulate the sexual life of individuals in Muslim society:

"Tell the believing men that they should lower their gaze and be modest. That is purer for them. God is aware of what they do."

"And tell the believing women to lower their gaze and be modest and to display their adornment only that which is apparent and to draw their cloaks over their bosoms and not reveal their ornaments save to their husbands. . . ."

"And marry such of you as are single" (24 : 30-32).

In the verses quoted above the men are enjoined to lower their gaze and be modest, as are the women; for sexual promiscuity starts with the eyes in the first instance. This injunction is given as a preventive against the consequent evil of fornication and adultery, which deals a death-blow to all pure social relations.

The norm of life according to the Qur’án is the married estate. This is why it commands that so far as possible those who are single should be married.

The Qur’án does not only forbid an evil but also points the way, by following which man is able to shun it.
THE CONCEPT OF STATE IN ISLAM

Western and Islamic Concepts of State

By DR. MUHAMMAD ‘ABDULLAH AL-‘ARABY

“"This phenomenon of uniform human creation leads logically to the Islamic conception of universal fellowship of mankind, associated in the bond of common vicegerency of God. Many passages in the Qur‘an reiterate, and emphasize, this idea, pointing out its inevitable corollary. The Prophet Muhammad has further added: ‘Be merciful to those on earth, so that you may deserve heavenly mercy’, without discriminating against any race or nation, or in favour of his Muslim followers. Thus the mission of Islam is evidently a message of human brotherhood to all mankind, of whom ‘nations’ are divinely designed sub-divisions of one homogeneous entity. The notion ‘nationality of Islam’ does not, in itself, foster any isolationist tendencies, nor does it breed any inherent hostility towards other nations residing in foreign territories. On the contrary, it welcomes accommodation with all peoples living in different parts of God’s earth.”

Preliminary remarks

The concept of State in Western political systems defines the State as composed of the following three elements: a territory, a nation and a government. As soon as these elements are combined together the State is formed.

This is the Western concept. Has Islam evolved a corresponding concept? Has it been content with this purely material structure? And above all, has Islam, as a divine religion, taken a positive attitude towards State structure and organization?

The Western political theory refuses to admit that divine religions have anything to do with State affairs. These are matters within the exclusive competence of mankind to deal with and to organize as they deem fit. “To Caesar what belongs to Caesar, and to God what belongs to God.” A few moral teachings, derived from religion, may be appealed to, in order to secure a better compliance to State commands.

Islam, on the other hand, being the last divine religion, and foreseeing the eventual evolution of humanity, had to formulate a basic code of comprehensive guidance for mankind in all their activities, whether they fall within the public or the private sector. Islam, therefore, laid down some basic principles which every community is enjoined to adopt, and then gave them the liberty to develop its structure on the basis of these principles, and to elaborate and expand such structure according to the needs of the age. Provided this superstructure observes the basic principles and remains within their scope.

Moreover, Islam admits the material State structure, as conceived by Western doctrine, in its concrete elements, since it conforms to factual phenomena which are never opposed by Islam. But Islam, in contrast to Western doctrine, envelops this material State structure with a spiritual framework composed of these basic principles, referred to above, which lay down fundamental precepts for human behaviour in all its diverse aspects, moral, economic and political. However, as regards one of the concrete elements of State structure, as conceived by Western doctrine, Islam takes a different view, wider in its horizon and deeper in its humanitarian approach.

We shall begin now by a general review of these fundamental precepts which constitute the spiritual framework of the Islamic State and influence its whole organization, even in its infinitesimal detail. We shall conclude by explaining Islam’s attitude towards one of the three component elements of State structure, the element of nationality.

I. THE THREEFOLD COMBINATION OF FUNDAMENTAL PRECEPTS

The Islamic concept of State is permeated with this threefold combination of fundamental precepts, ethical, economic and political. They are raised by Islamic doctrine to the status of obligatory injunctions, divinely ordained. It is impossible to form an exactly correct idea of the Islamic concept of State unless this threefold combination is thoroughly integrated, for they co-operate and at the same time interact.

Thus, without the support of ethical teachings the economic structure will collapse, and corruption will creep into the functioning fabric of the governmental machinery;
without the salutary intervention of Islam’s economic teachings the social structure will deteriorate; and, without the loyal adherence to Islam’s political precepts, the ends of both ethical and economic teachings will not be fully attained.

1. Ethical precepts

The basis of Islam’s ethical precepts is belief in God’s unity. God alone should be worshipped. Neither idols, inanimate things, human beings nor worldly desires are worthy objects of man’s worship. God made man His viceroy on earth, thus placing his human dignity on the firmest foundation. Man’s practice of human virtue is a logical consequence of this viceregency.

Islam did not stop at this psychological guidance, but took effective practical measures to sustain this internal guidance. The daily acts of worship constitute a potent train-

The Muslim community of Toledo, Ohio, the United States of America, built this mosque in 1955.

There are about 1,500 Muslims in Toledo, famous for its large number of glass-making factories.

ing for implanting these virtues in the conscience of a Muslim and for arousing his consciousness of God’s vigilance over his daily activities.

2. The economic precepts

The economic precepts of Islam, when loyally adhered to, lead to the transformation of every Muslim community into a co-operative association of self-help, bound to spare no effort to realize its material progress, by application of Islam’s doctrine on property and labour.

As to the property of all worldly belongings, Islam ordains that God alone, the Almighty Creator, is their sole owner. Man, as His viceroy on earth, is His trustee in administering and utilizing such property as may be in his possession, and is thereby bound to comply with all the duties of an honest and faithful trusteeship. And, since he is the sole beneficiary of this trust, he has to show his gratitude to the Almighty Creator for all the fruits and blessings he derives from this trust.

The obligations derived from this doctrine of trusteeship are both positive as well as negative. Positive obligations include (1) the Zakat, an obligation to assign a definite annual portion of his wealth to the benefit of the needy classes in the community; (2) the Infaq, i.e., expenditure in the way of God, which has a wider scope than the Zakat and extends to all types of social services and communal endowments; and (3) the obligation to devote all his energy and ability to the task of utilizing his property — as a factor of production — to procure a fair satisfaction of his wants and to co-operate in the development of national wealth. If he leaves his property idle and sterile, e.g., land left without cultivation for a period of three years, the State, according to Islamic law, is authorized to expropriate it.

The negative obligations include (1) his duty to abstain from using his property to the detriment of the community; monopoly, whenever it is against social interest, is prohibited; (2) his duty to abstain from practising usury; and (3) his duty to abstain from excessive extravagance and stingy self-denial and anti-social hoarding; State authority can intervene to impose a balance between these two extremes.

As to labour, Islam sanctifies human productive effort as long as it is simultaneously directed to the service of individual and communal interests. Idle parasitism is prohibited. Every Muslim is exhorted to undertake a useful activity for his own self and for the community. Work, in this sense, is a form of worship and can never be directed towards evil ends, for the worshipper is then under the vigilant surveillance of God. Hired labour is never considered a marketable commodity, dependent for its remunera-
tion on the vagaries of demand and supply. The Islamic
dignity of man, the Qur’anic injunction and the Prophet’s
traditions in this respect impose the rule of equitable
remuneration of hired labour.

Distinguishing features of an Islamic society

The fulfilment of these economic teachings, and of others
not mentioned here for lack of space, all of which are divinely
ordained and will be, therefore, consciously applied, will con-
stitute a society differentiated from contemporary societies
by the following features: (1) preservation of the incentive
to work productively, and of the propensity and capacity to
consume; (2) securing a more equitable distribution of
wealth; and (3) establishing co-operative cohesion of all
classes, thus relieving the community of the disastrous class
struggle and of the chronic ailment of a minority rolling in
wasteful luxury and a majority existing on the verge of
destitution.

It is evident that, by the conscientious application of
such economic precepts, the mission of the Islamic State,
in securing an economic equilibrium of conflicting interests,
will be smoothly fulfilled, and its welfare projects will be
conveniently finalized.

3. Political precepts in Islam

Islamic teachings on State structure lay down funda-
mental principles, to be developed and elaborated according
to the needs of the age. Islam recognizes the necessity of
political organization, and ordains that in every community
there should be a body entrusted with this task. The Qur’ân
says: ‘‘Let there arise out of you a band of people, inviting
to all that is good, enjoining what is right and forbidding
what is wrong” (3 : 103). “Right,” or Ma’rufl, the more
expressive Arabic term, covers all the fundamental precepts
ordained by Islam to ensure the welfare of human society,
and extends to all supplementary precepts derived from the
fundamentals. “Wrong,” or the more expressive Arabic
term Munkar, covers all the fundamental prohibitions
ordained by Islam and all equivalently derivative prohibi-
tions forbidding acts harmful to society.

As to the form of this governing body, Islam lays down
one general rule: “Mutual Consultation,” or to use the word
of the Qur’ân, Shura. The community is to be consulted in
the establishment of this body, in all that relates to its
structure, its organization, the ends it may aspire to achieve
and the functions it may assume. But such a body has no
sovereignty, in the Western sense, over the community. For
sovereignty is vested in God alone. All the individuals com-
posing the community, including the governing body, bear in
this respect an equal status and an equal responsibility. But
the community, which is being consulted in the establish-
ment of this governing body, remains the sole authority for
the approval of the commands issued by the governing body
and derived from Islam’s basic precepts, and of the approval of
all governmental institutions that may be set up. The com-
munity as a whole is thus delegated to implement the right
of sovereignty vested exclusively in Almighty God. A
Muslim, in obeying the commands of this governing body,
does in fact obey the commands of the community of which
he is a member, and thus indirectly obey God’s commands.

Islamic State is not a theocratic State

“Mutual Consultation” is thus a compulsory Islamic

institution. To emphasize its obligatory character, the Prophet
Muhammad himself, who was guided by continuous divine
revelation, was asked by God to exercise this “mutual con-
versation” in managing mundane affairs. Sovereignty, in
Islam, is not vested in any human being, caliph, king or
president; it is, to repeat, vested in God alone. This refutes
the allegation of some Western thinkers that the Islamic
State is a theocratic State.

How this body, entrusted with the task of commanding
what is “right” and forbidding what is “wrong,” is to be
organized; how shall it execute its commands; will it be
divided into a section competent to issue the commands, a
section to undertake and supervise their execution and
another to settle disputes arising out of the application or
non-application of these commands; how to set up each
section and how to formulate its internal organization? All
these questions were deliberately left out by Islam to the
free and best discretion of human reason, in its endeavour
to establish the most appropriate institutions and to for-
mulate procedures which can ensure the fullest possible satis-
faction of the needs of the time, all in the light of the general
precepts deduced by human reason itself from the Qur’ân
and the Sunnah (the practice of the Prophet Muhammad).

Islam has taken the utmost care to nourish and develop
the human faculty of reason. Even in beliefs and articles of
faith, e.g., the belief in God, in the day of resurrection and
in the accountability for our actions in the life after death,
Islam utilizes the faculty of reason to explain these beliefs
on a rational basis. It does not induce conviction by appeal-
ing to supernatural miracles.

With the object of developing the faculty of reason,
Islam exhorts the Muslims to seek and acquire knowledge,
which it considers as an obligation the fulfilment of which
brings them close to God. Islam also extends the scope of
knowledge to everything in the universe. Islam thus opens
the gates of the universe for man to penetrate into it deeper
and deeper, and to discover the majesty of the Creator of
the heavens and earth and what is beyond them, all being
subservient to man, thereby strengthening his faith in God.
The Qur’ân incessantly rebukes the Muslim who is ignorant
and commends the Muslim who has knowledge.

The achievement of Muslim jurists in designing general
criteria for securing evolutionary progress in State structure

This Islamic directive, in utilizing reason, led the Muslim
jurists to deduce general criteria from the Qur’ân and the
Sunnah which could be of guidance in developing all funda-
mental precepts of Islam — ethical, economic and political
— i.e., in everything that relates to Muslim society outside
the scope of rituals. These criteria secure the greatest possible
measure of flexibility in Islamic legislation, being endowed
with ample capacity for adaptation to the infinite flow of
human evolution, such adaptation remaining always within
the scope of the fundamental precepts.

Of these criteria we may mention Qiyaq, or “analogy”,
Istislah, or “preferential utility”, and other equivalent
criteria, which all aim at securing the welfare of society and
obviating harm.

Unfortunately, these criteria, which should have been
continuously applied to secure the right implementation of
the fundamental precepts, were mostly neglected. The
inevitable result was the non-development of the Islamic
theory of State, and the consequent decadence of Muslim

JULY—AUGUST 1959

7
States. Islamic society became static and stagnant; and Islam, not the erring Muslims, came to bear the blame.

The first application of Islamic fundamental precepts in setting up an Islamic State

The bases of the Government of the early Islamic State were popular vote and mutual consultation

However, these fundamental precepts, even in their generalized form, were applied by the "Enlightened Caliphs" in setting up the first Islamic State. In this process they abided strictly by these general precepts in their three categories — moral, economic and political — without ever isolating one from the other, and unfolded such new developments as suited the requirements of their age and the primitive level of their community.

The President of the State, the Caliph, was nominated by popular vote, which corresponds to the present-day election, but no detailed electoral procedure was laid, as it was not needed then. The Caliph was restrained in his management of State affairs by the institution of mutual consultation, which roughly corresponds to the present-day parliamentary system; but they had no need to go exploring the intricacies of parliamentary procedure. The precept of the Shura in its simplified form, and other precepts in their general formulation, were able to satisfy admirably their requirements. This was significantly helped by the fact that the early Muslim citizens were fully aware of the implications of devotion in the service of God, and of the strict Islamic notion of justice to all, regardless of colour, race, creed or status. In their social intercourse, co-operative solidarity was applied to the extent that it culminated in a classless society. Freedom of opinion, of speech and of criticism was the cherished privilege of all. Their strict adherence to ethical precepts made them immune from materialistic temptation, and from any tendency to corruption which eats into the foundations of all social institutions.

Such a situation could be tolerated in the early Caliphate, when the Muslim State was in its initial stages. But later on, when the territory of the State and diversity of interests crept in, the danger of unimplemented precepts became real. There is no need to affirm that abstract precepts — unsupported by concrete manifestations and particularized application, and without the reminder of realistic emblems denoting their full significance and their far-reaching implications — can hardly be grasped by masses who form the majority of every nation. It would then be easy to lead the masses astray, in defiance of such abstract precepts. That is what actually happened with regard to the Islamic precepts on State structure. The lethargy or indifference of the common people was exploited by unscrupulous leaders who, by deceit or force, or by misleading distortion and biased interpretation, transformed the democratic principle of mutual consultation into autocratic, arbitrary, monarchy.

The same tragedy was repeated in the ethical and economic spheres. The precept of co-operative solidarity among all members and classes of a community which is both ethical and economic was never translated into working institutions. The precept of universal brotherhood and mutual defence against an invading aggressor — which is both ethical and political — remained a dead letter. No standing organism was ever devised to give adequate implementation of this vital precept. Islamic history recounts the tragedy of the Arabs of Andalusia, who were decimated or expelled from their adopted homeland where they had been living for eight centuries, while their Muslim brethren, the Ottoman Turks, were invading Eastern Europe and knocking at the gates of Vienna.

Summary of the spiritual requisites of the Islamic concept of State

To conclude this spiritual part of our thesis on the concept of State in Islam, we reiterate that, in order that an Islamic State can stand in its own colours, there must be this essential combination of: (1) a loyal adherence to the three interdependent categories of basic precepts: ethical, economic and political; and (2) a corresponding implementation of these basic precepts, in conformity with the requirements of evolutionary progress, and guided in this process of implementation by the general criteria deduced by Muslim jurists from the Qur'an and the Sunnah.

Modern Islamic constitutions guided by the spiritual pattern of the Islamic concept

The fundamental difference between the State concepts of Islam and the West

Fortunately there are auspicious signs that Muslim nations have begun to awaken from their deep lethargy and to apprehend the above-explained truths. Recent constitutional texts of three Muslim States — Syria, Egypt and Pakistan — show a new trend in constitution-making. To a large extent, and in admittedly a varying degree, these three constitutions reflect a combination of the basic precepts of Islam. Ethical, economic and political precepts have been welded together; the happy combination stresses the effect of Islamic guidance.

This, as we have seen, is the distinctive feature of the Islamic concept, in contrast to the Western concept where religion is dissociated from economics and both are isolated from politics. And though some modern European constitutions — the French of 1946, the German of 1947 and the Italian of 1949 — have, under the impact of crushing social upheavals, introduced into their texts some socio-

THE ISLAMIC REVIEW
logical and economic directives, there still remains an essential divergence between the two State concepts. In the Islamic system, obedience to State commands emanates from an individual's conscience, before they are liable to be enforced by State authority. The Muslim's conscience is a potent guarantee for the rule of law. State authority, however extensive it may be, remains unable to control all the activities of its citizens in their day-to-day life.

II. THE MATERIALISTIC CONCEPT OF STATE

We now revert to the concrete elements which constitute the State in the materialistic sense: a territory with certain geographical frontiers, a nation residing in this territory, and a government with full authority within this limited territory.

Islam, as previously mentioned, accepts this materialistic concept in its threefold formation. But, just as it has fortified its State structure with a spiritual framework, represented by its basic concepts in the three spheres of morality, economics and politics, so here it takes another step in the same direction. In its conception of the element of nationality it takes a view wider in its horizon, and deeper in its humanitarian approach.

The notion of nationality as conceived by Islam

The ethical precepts of Islam, concerning universal brotherhood and complete equality of mankind, refuse to admit the variety of nationalities among various States as a rational motive for mutual aggression, or as a justification for racial discrimination or for the exploitation of one territory or one community to the benefit of another.

These precepts, as we have seen, prescribe that when Almighty God created man and made him His vicegerent on earth, He made no distinctions among mankind. They are all equal in being God's creation. There is no natural superiority attached to one man, or natural inferiority attached to another.

The Qur'an says: "We have indeed created man in the best of moulds" (95:4), i.e., "man" wherever he is, of any nation or of any territory. This phenomenon of uniform human creation leads logically to the Islamic conception of universal fellowship of mankind, associated in the bond of common vicergercy of God.

Many passages in the Qur'an reiterate, and emphasize, this idea, pointing out its inevitable corollary. The Prophet Muhammad has further added: "Be merciful to those on earth, so that you may deserve heavenly mercy", without discriminating against any race or nation, or in favour of his Muslim followers. Thus the mission of Islam is evidently a message of human brotherhood to all mankind, of whom "nations" are divinely designed sub-divisions of one homogeneous entity. The notion "nationality of Islam" does not, in itself, foster any isolationist tendencies, nor does it breed any inherent hostility towards other nations residing in foreign territories. On the contrary, it welcomes accommodation with all peoples living in different parts of God's earth.

To sum up, Islam considers "nationality" as the reflection of this practical sub-division of one integrated entity. It is an institutional bond, establishing an indissoluble cohesion of one people who have made their "home" in one defined territory, in view of co-operating in the management of their common affairs and furthering their common interests.

Only in this precise sense does Islam consider "nationality" as a constituent of State structure.

Conclusions derived from the Islamic concept of nationality

(1) Non-Muslim minorities located in a Muslim State are associated with their Muslim majority countrymen by the institutional bond of common nationality based on the common homeland. They are entitled to the same rights as long as they undertake the same obligations. Both wings of the population enjoy equal citizenship, in conformity with the principle of one common fountainhead of humanity, and in consonance with the doctrine of mutual co-operation prescribed by Islam among all mankind, regardless of the considerations of colour, race, creed. Islam is not afraid of human diversity; it rather welcomes it for the demonstration of its scope of co-operation. Islam abhors and repudiates compulsion in religion; it even rejects the lure of the exhibition of supernatural miracles to entice people to enter the fold of Islam.

(2) Islam eliminates from the notion of nationality the taint of excessive egoism, which usually breeds destructive competition among various nations, provokes discord and unjustified fighting for the exclusive possession for the goods of the earth. Against this, Islam exhorts the Muslim to be of those who, in the words of the Qur'an, "Those who, if We establish them in the land, will perform regular prayer and give regular charity, and enjoin the right and forbid the wrong" (22:41). This humanitarian outlook is bound to cleanse their hearts from needless rancour and malice against other nations, dissuade them from unprovoked aggression and unjustified wars, promoted exclusively by covetous greed.

Against this, the Western concept of nationality has adopted theories of racial superiority and colour prejudice to justify odious greed and wicked ambition for world domination. This attitude has been at the root of all the previously brutal wars, and recently, of the accursed colonialism and imperialism. This concept of nationality was condemned by the eminent British historian, Professor Arnold Toynbee, when he said in one of his speeches: "The key to our survival is the growth of human consciousness of a world community. Nationalism can lead to annihilation of the world today."

(3) Since Islam stresses human fraternity and peaceful co-operation among all nations, it is evident, and doubly imperative, that such co-operation shall be scrupulously maintained, and effectively implemented, among the Muslim nations themselves, who are united in one compact bond of common faith and one common way of life. It is the duty of this Islamic cohesion, cutting across the frontiers of all Muslim States, should be the cornerstone of their foreign policies. Their co-operation should not be a mere makeshift, but an organized institution for the attainment of ultimate Islamic solidarity. For the responsibilities of Islamic co-operation cannot be successfully met unless pre-established organisms are set up, and are made conveniently adaptable to the exigencies of each age, and the appropriate capacity of each community.

Conclusion

The above is a concise dissertation, limited to prescribed space, on the concept of State in Islam, in both of its indivisible phases—the spiritual and the materialistic. It is long overdue that, to do proper justice to this vast subject, its manifold branches must be dealt with. It is imperative that Muslims resort to the Ijihad to develop this concept in its widest possible application, in the light of the basic precepts of Islam, and under the aegis of the general criteria established by the Qur'an and the Sunnah.
THE FIFTH CRUSADE
JOINVILLE'S HISTORY OF SAINT LOUIS

By THE LATE ABU 'I-KALAM AZAD
(Translised from the Urdu by Hasan M. Rizvi, M.A., LL.B.)

rolled by since the commencement of the Crusade. There is no evidence to prove that he was in the habit of recording these events during his stay in Palestine and Egypt. His chronicle, therefore, is at best reminiscent of events which occurred sixty-one years earlier and were preserved in his memory all those long years. Nevertheless, his statements, particularly those in respect of the war, are accepted as authentic.

His views on the creed of the Muslims, their habits and morals, are in no way dissimilar from the views commonly expressed by the Franks of the Middle Ages. There is, however, a difference in degree, for the mutual relations of Europe and the East, nurtured all along under the aegis of the Crusades, were sufficiently regulated during the intervening century and a half. This had enabled the Crusading colonists to see the Muslims at close quarters. As such, the impressions of Joinville appear to be different from the general impressions of the early Crusaders. The Muslims are heathens, paynims, pagans, anti-Christ; nevertheless some good qualities can also be attributed to them, for their conduct is not wholly condemnable. His statements in respect of the Egyptian kingdom, its internal administration and military machine, are for the major part correct, but his views on the religious beliefs and practices of the Muslims do not contain more than a fraction of the truth. The former researches were conducted solely by him and that is why they approximate so much to the truth. The latter discoveries were derived mostly from the Christian circles of Palestine, and are therefore based on prejudice and hatred. Knowing, as we do, the prevalent atmosphere of the age, these views are not at all surprising.

Reasons for a striking resemblance between the dicta of real Muslim saints of the 8th century and the 13th century

During his stay at Acre, Louis sent his envoy to the Sultan of Damascus. This envoy was accompanied by an interpreter, named Yves Le Breton. He was dedicated to one of the many Christian Orders and was conversant with the language of the Muslims, which certainly means Arabic. While recording the details of the embassy Joinville continues:

"As the Envoy was proceeding towards the palace of the Sultan, Le Breton met a Muslim old woman on the way. She carried in her right hand a vessel containing fire, and in her left a pitcher of water. Le Breton enquired, 'Where are you carrying these things?' The woman replied, 'I wish to burn the Heavens with this fire, and to extinguish the fire of Hell with this water, so as to leave no trace of these two things.' Le Breton again enquired, 'Why do you wish to do this?' She answered, 'So that human beings may not perform good deeds for the greed of Heaven or from the fear of Hell."

Views of Joinville on Islam and Muslims an improvement on his predecessors

The chronicle of the Fifth Crusade was recorded in his History by a French Crusader named Jean de Joinville, and its English translation published by Everyman's Library is by far the most authentic.

The Fifth Crusade commenced with an attack aimed directly against Egypt by Saint Louis, King of France. The temporary occupation of Damietta, the advance on Cairo, the encounter on the banks of the Nile, the defeat of the Crusaders, the imprisonment of Louis, his subsequent release and ransom are among the famous episodes of history recorded by Arab historians in copious detail. After his release Louis visited Acre and other coastal regions still in the possession of the Crusaders. He stayed there for a number of years and Joinville remained constantly in his entourage, a keen observer of the momentous events then happening in Egypt and Acre.

Louis sailed from French waters in 1248 C.E., arriving at Damietta in the following year. He reached Acre in the third year, and returned to France in 1254 C.E. These dates, if converted into the Hijra era, fall between 646 and 652 A.H.

Joinville was only twenty-five years old when he set out from France in the suite of Louis IX. But these memoirs were recorded towards the closing years of his life (1309 C.E. (708 A.H.)) when his age, according to his own reckoning, was eighty-five years, and nearly half a century had already
Whatever good deeds will then be performed will be for the pure love of God.

An interesting feature of this narrative is the striking resemblance it bears to a similar practice of Rabi'ah Basriyya.

Rabi'ah Basriyya ranks amongst the foremost Sufis. She died in the 2nd century A.H., corresponding to the 8th century of the Christian era. There is a popular story that one day she came out of her house with a vessel containing fire in one hand and a pitcher of water in the other. When people enquired the reason for this strange conduct, she stated the very words which the Damascene woman spoke to Le Breton and recorded by him as follows: “With fire I wish to burn Heaven, and with water I wish to extinguish the fire of Hell, so that people could pray for the fear of God alone, and not from the fear of one, nor the love of the other.” It is naturally worth enquiring how a maxim of Rabi'ah Basriyya, who flourished in the 8th century C.E., could possibly be heard from the lips of another woman passing along the streets of Damascus in the 14th century C.E. How is it that a particular part of the gnostic interpretations already explained five hundred years earlier in one of the streets of Basra could be reiterated in identical terms on one of the principal highways of Damascus? Is it just a coincidence, a mimicry, or possibly a figment of the fertile imagination of the chronicler himself? Each of these possibilities can be reasoned out in detail as the issue unfurls itself in its diverse aspects.

The four explanations for the resemblance

(1) It was a period in which the cohesive might of the Crusading bands was shattered to smithereens. Except for a fraction of the coastal strip there was hardly a place they could call their own, and, even there, they found neither peace nor tranquillity. The enemy, relentless in his attacks, persistently harried them, and prolonged sieges reduced their beleaguered condition to dire straits. Unfortunately, Louis, who came to their rescue, stood in need of succour himself. Bankruptcy of morals, far more than the paucity of munitions, wrought havoc in their rank and file. The fanaticism of the early years that once carried the whole of Europe in its sweep was long extinguished. Mutual rivalries grew daily more acute and selfish interests became the order of the day. Complete moralization which followed in the wake of repeated disasters vitiated their collective efforts towards the cherished goal, and thereby paved the way for misdemeanours and deprivities of diverse denominations. The condition of the clerics was worse than that of the nobility and the commons. Religious scruples gave way to vanity and deceit, their leading stock-in-trade for leadership. Righteous and sincere individuals were almost unknown.

This sad state of affairs, when compared with the contemporary Muslim environment, merely serves to present in bold contrast the religious and moral deprivities of the Christians. The Muslims were now in their immediate neighbourhood. Long intervals of truce fostered mutual relations. The entering into and learned with the assistance of their brethren of the Syrian Church acquired a knowledge of Arabic and a flare for the religious beliefs and moral tenets of the Muslims. The Christian Orders operating in this area comprised a sprinkling of thoughtful and meditative types, somewhat akin to the Muslim mystics, and eager to exchange views on the subtleties of religion. There are instances in the lives of a number of mystics and divines when Christian friars approached them for an exchange of religious views. Several Muslim divines were also taken captive by the Crusaders, and lived in their midst for considerable periods, conducting religious debates with the Christian Fathers.

Su’di of Shiraz (d. 1291 C.E.) was taken a prisoner during this period, and spent a number of years as a captive at Tripoli.

Under these conditions the sincere and impressionable among the Crusaders naturally compared their lot with the Muslims and exhorited their co-religionists to abjure their sensual propensities and to take inspiration from the unostentatious religious life of the Muslims. Thus we find glimpses of this inferiority complex in the chronicle of Joinville himself. There are repeated occasions on which he takes the Muslims for his mouthpiece to deliver a timely warning to, and a precept for, the Christians. An incident from the journey of John the Armenian is recounted among other details of this “Mission to Damascus”. This dignitary visited Damascus to purchase horns and glue for use in the manufacture of bows. He states:

“In Damascus I met an old man who marked my appearance and dress and enquired whether I was a Christian. I replied in the affirmative and the Muslim Shaikh continued: ‘You Christians are mutually antagonistic to one another, and this is the root cause of all your defeats and disappointments. I have witnessed the days of Baldwin, King of Jerusalem. He was a leper with only three hundred men by his side. Nevertheless, with his zeal and courage, he taxed Salah al-Din (Saladin) to the utmost. But you have fallen so low under the burden of your iniquities that we track you down simply like a pack of wild animals.’

It is, therefore, quite likely that Le Breton was among those who had acquired a sort of familiarity with the maxims and deeds of the Muslim Sufis, and was eager to utilize these noteworthy experiences of his time for the reformation of the Christians. We are told that Le Breton was dedicated to one of the Christian Orders and was conversant with Arabic. It is, therefore, not surprising if he availed himself of this opportunity and acquainted himself with the leading trends of the learned Muslims of his day. Since this maxim of Rabi'ah Basriyya was a household word and was already known to Le Breton through his contacts with the Muslims, he made the best use of his visit to Damascus, and fabricated the entire incident in the vital interests of his brothers-in-faith. The idea was to inculcate in them a sincerity for religion and to indicate, by contrast, that they did not possess even the amount of faith which was displayed by an ordinary woman among the Muslims.

Again, it is possible that Joinville himself heard of this maxim, and, associating it with the name of Le Breton, gave it to the status of a contemporary event of Damascus.

We know that the critics of the nineteenth century consider Joinville as a reliable chronicler of the Crusades. Apparently he was himself a sincere and devout Christian, as it is evident in a number of places in his own chronicle. Yet even a devout and religious-minded narrator is by no means above the possibility of manufacturing incidents in good faith for the cause of his religion. Mysterious are the subtleties of historiography, and there are moments when even the purest of the pure succumb to the lure of fabrication. They are deluded into thinking that there is nothing seriously the matter if an apocryphal story is coined for the general benefit. Those who concocted numerous stories on the authority of the evangelists in the early stages of Christianity, stories that were subsequently discredited by the Church as apocryphal, were all men of unquestioned piety and religious fervour. Still, they could not resist the temptation of cooking up facts on the authority of the evangelists.

In like manner, those who concocted numerous spurious Hadith during the early centuries of Islam consisted among
others of a school of religious preachers noted for their piety and asceticism. They maintained that it was not improper to propagate fabricated maxims, so long as they could help to cultivate among the people a sense of righteousness and a taste for religion. The Imam Hanbal (d. 855 C.E.) had therefore to admit that they were the most dangerous narrators of the Hadith.

In this connection it should also be borne in mind that the 13th century C.E. was a period in which mystic thought was beginning to evolve. Popular trends in the entire Muslim world and particularly in Syria and Egypt drifted towards mysticism. Numerous khanqahs (shrines) were constructed everywhere, and commanded allegiance from the plebeian and patrician alike. Most of the salient works on mysticism originated either during this century or the following. Hafiz Zahabi, who wrote his famous history approximately seventy years after this period, states that the nobility and the cities of Islam were then under the influence of the Sufis. The khanqhas enlisted by Maqrizi in his History of Egypt were constructed for the major part probably during this age. Under such conditions it is not surprising if the Crusaders who availed themselves of the opportunity to acquire a knowledge of Islam might also themselves have been conversant with the maxims of the Muslim mystics, especially when they were the fashion of the age.

(2) It is also possible that Le Breton was among those gifted with the art of story-telling and fabulizing. Such persons are always prone to concoct facts without rhyme or reason merely to elicit the interest and applause of the listeners. Almost half the incorrect statements in the existing narratives have their origins in this inordinate passion for story-telling. This school of Muslim preachers specialized in extemporé fabrication merely to captivate the interest of the Muslims. Once these stories had appeared in print, they assumed semi-historical proportions. The works of Mulla Mo'in Wa'iz Kashfi are replete with such stories.

(3) Again, it is quite possible that the incident was correct, that there did exist a Sufi woman in this age who repeated the words of Rabi'ah Basriyya, either by way of mimicry or possibly under the upsurge of her own ecstatics.

The realms of the esoteric world excelling, as they do, in their chaste harmonies the field of thought and vision, make symbolic manifestations at sure intervals among different individuals. There is every possibility that a woman of the 13th century C.E., pregnant with mystiques, might have offered an interpretation of religious sincerity and divine love resembling that of Rabi'ah Basriyya in the eighth century. Unfortunately, the reference books are not at hand, otherwise it might have been possible to obtain some clue from the biographies of the Syrian mystics of this age. Damascus in the seventh century was the Damascus of mysticism and its devotees.

It should be borne in mind that an account of a certain Rabi'ah Shamiyya is also available in these lives. If my memory serves me right, Jamii has appended a translation of the lives at the end of his Naftaat. Of course she precedes him in point of time and her presence is unimaginable during the Syria of that age.

(4) The final possibility is that she was some vain-glorious woman who evidently mimicked the Sufis. Le Breton might have accosted such a woman, or, learning that the Christian envoy from Acre was approaching, she might have manoeuvred herself into his presence. This is, however, less possible than all the foregoing alternatives.

Joinville's account of the "Old Man of the Mountains"?

Joinville has also recorded an incident from the delega-

tion of the "Old Man of the Mountains", who was none other than the Shaikh al-Jabal of the mountains of Alamut. As we already know, Hasan Ibn Sabah was first designated by this title and subsequently all his successors were known by it. This unique organization of the Batinyya school is among the wonders of history. It survived without substantial military force for nearly a century and a half and all the powers of Western Asia quaked under its terrors. This predominance was not attained by conquest or armies. It was the relentless assassination of the Fida'is which gave to the movement an invulnerable status. There was hardly a king, minister or nobleman who was immune from their dreaded daggers, and the approach of these daggers presaged a speedy assassination should the dictates of al-Jabal dare to be flouted. These Fida'is, who had honeycombed the entire Muslim world, followed one like a shadow and like phantoms haunted the securest of places.

The Crusaders also came in contact with them. Many Templars and Hospitalers fell victims to their deadly daggers, and were at long last compelled to obey the commands of the Shaikh al-Jabal. After the conquest of Jerusalem, when Baldwin ruled as king, he sent an annual subsidy to Alamut. When Frediscred II visited Jerusalem in 1229 with the permission of the Sultan of Egypt, he despatched an envoy bearing precious gifts to the Shaikh al-Jabal. The stories relating to the fortress of Alamut, which appeared in different forms in the works of later years, reached the shores of Europe, primarily through these Crusaders. Most of the novelists of the nineteenth century derived their material from these stories and a majority of them were deluded into thinking that the Shaikh al-Jabal meant some mysterious Shaikh of the Syrian mountains whose capital was in the Lebanon.

Joinville continues:

"The envoy from the Old Man of the Mountains called on Louis at Acre. He was led by a nobleman in rich attire followed by a youth in elegant dress carrying three knives in the palms of his hands, whose blades were all pierced into one another. The knives were an indication that if the King did not accept the proposals of the Emir, they were to be presented as an ultimatum. Behind this youth was another youth with a sheet of cloth folded on his arm. This sheet of cloth was an indication that if the King refused to accede to the demands of the Envoy, it was to be presented to him as his shroud. (In other words, it was a warning that his death was inevitable.)"

"The envoy urged the king, 'My Master has sent me to enquire whether you know him or not?' The king replied, 'I have heard of him'. The envoy continued, 'Why, then, have you not presented the choice treasures of your realm up to now, like the Emperor of Germany, the King of Hungary, the Soldan (Sultan) of Babylon and various other sovereigns? All these monarchs are fully conscious that their lives are entirely at the mercy of my master. He can put an end to their lives whenever he desires.'"

There is a reference in this conversation to the gifts sent annually by the Emperor of Germany and the King of Hungary. It shows that these gifts were not sent just once during their stay in Palestine, but were repeated for years together. The Soldan of Babylon is, of course, the Sultan of Egypt. The Crusaders commonly used for Babylon and were under the impression that this city was in fact the Babylon of the Scriptures. Therefore in almost all the contemporary chronicles of this period the name of Babylon is constantly mentioned. The crowning achievement of a certain
Crusading knight is described as follows: "He pursued and slaughtered the infidels up to a region whence the skyscraping minarets of Babylon were distinctly visible."

After this Joinville mentions that the Shaikh al-Jabal paid an annual tribute to the Hospitallers and Templars, as they were totally unafraid of his assailants, and were confident that he could do them no harm. The envoy of the Shaikh al-Jabal continued, "If the King cannot accede to the demands of my master, he should at least exempt him from the subsidy paid to the Templars." The King referred the whole affair to the Templars, who summoned the envoy next day and replied, "Your master has committed a grave blunder in sending such an impudent message to the King of France. Were it not for our deference to the King of France, whose protection you enjoy in your capacity as envoy, we would certainly have thrown you into the sea. However, we command you to quit this place, and return from Alamut positively within a fortnight with a guarantee of friendship and precious gifts for our king. Only then would the king be placated and would extend his hand of friendship." Accordingly, the envoy took his leave, and returned after exactly a fortnight with a friendly letter and precious gifts from the Shaikh.

This portion of Joinville's story does not corroborate the chronicles of Arab historians. We have seen that, even in their halcyon days, the Crusaders were compelled for the very safety of their lives to send gifts to the Shaikh al-Jabal; so much so that Frederick II deemed it absolutely necessary to continue this practice. It is, therefore, not understood why the balance of power should suddenly reverse, particularly in 1251 C.E., when the Crusaders had already been annihilated and were leading the desperate lives of a beleaguered community in certain coastal regions of Palestine. Why should the Shaikh al-Jabal be compelled to render tribute to the Templars instead of levying it from them as he had done in former days? It is still more surprising for the Shaikh al-Jabal to be so mortally afraid of these miserable Templars as to obey their sovereign commands without the slightest resistance.

It is far more plausible to state that, since the contacts of the Templars and the Hospitallers were sufficiently old with the Shaikh al-Jabal, they could enter into all kinds of conspiracies with his agents. As soon as the Shaikh al-Jabal heard of the arrival of Louis and learnt that he had purchased his ransom at a tremendous sum from the Sultan of Egypt, he decided in accordance with his usual practice to terrify Louis by dispatching an emissary equipped with the message of the deadly daggers. Louis knew full well that the Templars had old relations with the Shaikh al-Jabal. He, therefore, entrusted the matter to them, and it was through their intermediary that an entente was finally struck, leading to a mutual exchange of presents and friendly letters. This possibility is also borne out by Arab chroniclers, who testify that the mutual relations of the Shaikh al-Jabal and the Crusaders had emboldened the latter to conspire against the lives of several Muslim sultans through the nefarious agency of his Fida'is.

Why Joinville's chronicles don't agree with those of the Arabs

What reasons should, then, be assigned to the arguments set forth by Joinville?

There are two alternatives. It is quite possible that the Templars kept the actual facts a secret and attributed this change in the attitude of the Shaikh al-Jabal to their own imagined supremacy and power. The correct position could, therefore, not be revealed to Joinville. This led him to record the hearsay versions only, or maybe his own national and religious partialities damaged the prospects of flawless narration, causing him to give to the actual story a completely different bias merely to depict the overall supremacy and preeminence of the Crusaders. But the detachment and candour with which he has chronicled the defeats of the Crusaders leads us to conclude that the former alternative is possibly correct.

The spurious nature of this story is also borne out by the assertion that the Templars commanded the envoy to return within a fortnight with a reply from the Shaikh; seven days for reaching and seven days for returning. It is obvious that during the period under review it was simply inconceivable to cover the distance between Acre and Alamut within seven days. As in his Nuzhat al-Qulub, informs us that it took the caravans from Jerusalem sixty days to reach North Iran and, of course, an additional number of days through Iran proper in order to reach Alamut. These travelling hours could have been cut by the Barid (postal) system, i.e., communication on horseback, but then it was unlikely for plenipotentiaries to travel on horseback.

Joinville records that among the presents sent by the Shaikh al-Jabal to Louis was a crystal elephant and a giraffe, in addition to crystal apples and chessmen. Probably they were a part of the same crystal crafts that once gave lustre to the paradise of Alamut. These handicrafts entered Western Asia from China and subsequently Arab craftsmen learnt their use.

We then find the details of the delegation sent by Louis to the Shaikh al-Jabal, and it is in this delegation that our old friend Le Breton appears as an interpreter. It is evidently on his authority that a discourse of the Shaikh has been recorded. It is based entirely on myths; and certain portions are out and out affectations or, shall we say, the off-shoots of outright misunderstandings, i.e., that the Shaikh al-Jabal embraced the faith of St. Peter and said that the soul of Abel transmigrated to Noah, then to Abraham, and finally to Peter at a time when God descended on earth (the Advent of Jesus Christ).

It is quite likely that the Shaikh, in order to emphasize that he was not opposed to Jesus Christ, stated that the inspiration of the prophets of old also manifested itself in Jesus, and that Le Breton gave to it a different interpretation altogether.

Le Breton is also conversant with the Shi'ah-Sunni differences, but he defines them as follows:

"The Shi'ahs do not conform to the Laws of Muhammad, but the Laws of 'Ali. 'Ali was the uncle of Muhammad and was mainly instrumental in elevating Muhammad to the pedestal of dignity. But, as soon as Muhammad assumed the leadership of his clans, he spurned 'Ali and severed all relations with him. Seeing this 'Ali managed to collect whatever people he could and initiated them into a religion other than that of Muhammad. The results of this counter religion were that those who now follow the religion of Muhammad consider the followers of 'Ali as heretics and vice versa."

He then goes on to state that when Le Breton visited the Shaikh al-Jabal, he found that the Shaikh had no faith in Muhammad but was an adherent of 'Ali.

The entire statement of Joinville is derived from the ideas commonly in vogue among the Christians and subsequently propagated throughout Europe for centuries to come. However incorrect these statements might have been, they were nevertheless an improvement on the versions that appeared on the lips of almost every Crusader during the
early part of the Crusades, i.e., the following statement: “Mahomet is a frightful idol made of gold and worshipped by the Muslims.” The medieval dramas of the Italians and the French presented Tervagant or Trivignat in the form of an awful idol of the Muslims. This word became the English Terwagant, and was used for a ferocious woman with an unmanageable disposition.

A question naturally arises as to the identity of this Shaikh al-Jabal. We find that this was approximately the middle of the thirteenth century C.E. Soon afterwards the Tartars poured into Western Asia and exterminated this secret organization. Therefore this individual might have been the last of the Grand Masters, viz., Khorsah.

Muslims and Christians in the Middle Ages

The Crusades placed medieval Europe alongside the Middle East. Europe championed the Christian mind of the age, the Middle East reflected the mind of the Muslims, while a comparison of the two revealed their contradictory natures. Europe was the standard-bearer of Christian fanaticism. The Muslims were the torchbearers of learning and science. Europe endeavoured to fight with the weapon of prayer; the Muslims fought with the weapons of fire and steel. Europe pinned its entire faith on the help of God; the Muslims had faith in God as well as in the physical forces created by Him. The former believed solely in spiritual powers, whereas the latter relied on the material as well as the spiritual. The former waited for the manifestation of miracles, the latter relied on the fruits of their own toil and labour. The miracles failed to appear but the fruits of labour struck the balance in favour of victory.

This contrast is apparent throughout the chronicle of Joinville. When the Egyptian armies began to hurl volleys of fire through their petrars, the French forces, which were equipped with nothing better than obsolete hand weapons, were taken aback. In this connection Joinville states as follows:

“...One night, while we were posted over the towers constructed to guard the entrance to the riverside, we saw that the Muslims brought forth an engine known as a petrart (Manjaneeg) and placed it into position. Seeing this, my Lord Walter, who was a good knight, addressed us as follows: ‘We are now in the midst of the greatest peril of our lives; for, if we do not evacuate these towers and allow the Muslims to set fire to them, we shall be reduced to ashes along with these towers; on the contrary, if we abandon them, our humiliation is assured as we have been posted to guard them. Only a miracle can now save us, and so my advice to you is that as soon as the Muslims hurl their volleys of fire, we should all kneel down to our Saviour and beseech him to render us succour in this hour of peril.’ We compiled accordingly. As soon as the Muslims hurled their first volley, we knelt down and were engulfed in prayer. These darts were as big as wine casks, and the blazing trail which they left was the size of a long lance. It flew upon us with thunder, and looked like a dragon fleeting across the sky. It had such a dazzling light that the whole encampment looked as if it was broad daylight.”

He then writes of Louis himself:

“...Every time our saintly king heard the thunder of the volleys he would rise from his bed and would weepingly beseech the Saviour. ‘Kind Lord, protect my men’. I am sure the prayers of our king were certainly of help to us.”

Unfortunately, this complacency was nothing more than a self-styled delusion: for ultimately the prayers proved of no avail, and the incendiary darts reduced all the towers to ashes.

Such were the conditions in the thirteenth century. Centuries later, when Europe and the Middle East again measured strength, the milieu witnessed a radical change. Nevertheless the contradictory characteristics of the opposing groups were as prominent as they were in the time of the Crusades, but with this difference that the Muslims had now degenerated to the mental level of medieval Europe, whilst the brilliancy they had once radiated was now the proud monopoly of Europe.

Christians and Muslims in the nineteenth century

At the close of the eighteenth century when Napoleon invaded Egypt, Murad Bey consulted the assembled divines of al-Azhar on the line of action to be adopted. These divines unanimously opined that the completion of the Sahih of Bukhari was a sure panacea. Accordingly it was commenced but was hardly under way when the Battle of the Pyramids decided the issue and extinguished the Egyptian rule. At the turn of the nineteenth century, when the Russians laid siege to Bukhara, the Amir of Bukhara initiated the ceremony of Khatt-i-Khawjagan (recitation of the Qur’an followed by distribution of sweets and food) in all the schools and mosques. While the heavy guns of the Russian artillery were battering down the defences of the city the residents complacently encircled for the Khatt-i-Khawjagan were melodiously absorbed in a crescendo of Ya Muqallib, Ya Mutawwil al-ahwal. In a conflict where the opponents are equipped with cannon and powder on the one hand and with Khatt-i-Khawjagan on the other the issue is a foregone conclusion. Prayers are certainly of use, but only to those with determination and valour. To cowards they are just an excuse for indolence and lethargy.

Joinville has termed this fire as Greek fire, and it was know in Europe by this very name. The reason for this was that the material which ignited this fire was seen by the Crusaders for the first time in Constantinople, and, as such, they termed it Greek fire. Naphtha, or petroleum, was used to kindle this fire. This is the first time that petroleum was used by the Arabs. The oil springs of Azerbaijan were famous even in this age, and it was from them that this oil was brought to Egypt and Syria. Ibn Fadhullah and Nuwairi have both described its use in sufficient detail.

Two kinds of engine were used for this incendiaryism. One was the Manjaneeg type which was invented for hurling stones. The other was a contrivance in the shape of a bow and could be fixed to the ground like a cannon. Joinville has termed the former as the petrart and the latter as the swivel crossbow. The word Manjaneeg is a derivation of the same Greek word which became in English “mechanic”, in French “mechanic” and the German “mechaniker”. The Arabs adopted its use from the Persians and the Romans, but the latter was an invention of their own, and is known in Arabic as midfa’, i.e., an instrument which hursts. Subsequently, the word midfa’ came to be used for “cannon” as well. In Arabic petroleum was known by the word naft, and it is this word which is known in modern European languages as “naphtha” and “naphthalene”.

THE ISLAMIC REVIEW
A view of the city of Medina with the Five Minarets of the Prophet’s Mosque.
In the background on the right-hand side can be seen the “Green Dome” of the
Mausoleum of the Prophet Muhammad which also contains the grave of the Caliph
‘Umar, whose remains were laid to rest by the side of the Prophet Muhammad

MISCELLANEOUS STATE LETTERS
OF
CALIPH ‘UMAR (634-644 C.E.)
By Dr. Khurshid Ahmad Fariq

XIX

These comprise (1) those which were addressed not to particular individuals but to
Muslims of particular towns or military fronts or were of the nature of circulars to district
or provincial governors; (2) those whose dates cannot be
established; (3) those whose addressee is not named; and
(4) those whose addressee cannot be identified.

215. To Governors (about Poor-Tax).

“In the name of God, the all-Merciful. This letter relates to the poor-tax (Sadaqah). Every five camels up to a
maximum of twenty-four will yield one sheep as poor-tax.
One Bint Makhaad1 will be levied for camels ranging from
twenty-five to thirty-five. If no Bint Makhaad is available, one
Bint Laboon2 will be taken. For camels ranging from thirty-six to forty-five, a Bint Laboon will be realized, for
those ranging from forty-six to sixty, a Hiqqaah3 for those
ranging from sixty-one to seventy-five one Jad’Rah,4 for those
ranging from seventy-six to ninety, two Bint Laboon, for
those ranging from ninety-one to one hundred and twenty,
two Hiqqaahs. Every subsequent increase of forty and fifty
will yield respectively one Bint Laboon and one Hiqqaah. For
forty pasturaging sheep up to a maximum of one hundred
and twenty, one sheep will be levied, for those ranging from
one hundred and twenty-one to two hundred, two sheep, and
for those ranging from two hundred and one to three
hundred, three sheep. Every increase of one hundred will
yield one sheep. Old or physically defective sheep will not
be given in tax and so with the goat-buck except that the
tax-payer himself offers it. Separate taxable herds (owned by
two or more persons) will not be united (into one lot to
evade individual tax) and a herd (owned by one person) will
not be broken up (into say two or three separate taxable
units of 40 each from a total of 80 or 120 which if not so
broken up will yield only one head of sheep as tax). Two
partners (in a herd of sheep or camels) will adjust the tax
between themselves. The tax on silver when it amounts to
five ounces (two hundred dirhams) will be a quarter of its
tenth part” (The Mu’atta of Malik, 1307 A.H., Delhi,
pp. 109-110, Izalah 2/99, ‘Umm by Shafi’i, Cairo, 1321 A.H.
2/4, Kanz 3/128, with omission, variation, the Sunan of Ibn
Majah, Delhi, p. 30, and the Sunan of Darimi. 1293 A.H.,
Kanpur, India, exclude the text relating to the tax on sheep
and silver, Kitab al-Amwal, with variations, pp. 358, 386).

216. To a Governor (about Cattle-Tax).

“Do not detain the cattle-owners till such time as every
one has paid the cattle-tax; for detention is painful, even
destructive, to the cattle. When a man brings his sheep to
you to pay the tax, you should take neither the best nor the
worst heads but the ordinary ones and when cattle of a par-
ticular age due from the tax-payer is not available among his
camels, do not take but of a similar age from his other
camels(? ) or the price of its co-equal. Also abstain from
taking the milch-camels or those about to give birth as they
constitute the only relief of the villagers in distress?”
(Izalah 2/206).

217. To the Provincial Governors of Syria

“Do not beat the Muslims thereby abasing them and do
not deprive them of their just rights thereby forcing them to
abandon Islam, and do not station them for long in the enemy
country, thereby rousing them to rebellion, and do not
encamp them in marshy forests thereby causing them to
perish” (Ansaab al-Ashraf 9/592).

218. To Governors.

“Do not accept presents as they are forms of bribery”
(Ibn al-Jauzi, p. 97, Izalah 2/198).
219. To the residents of the Provincial Capitals.
   “Train your sons in swimming and horsemanship and ask them to recite current proverbs and good poetry” (Isra‘ilah 2/193 and Ansaab with partial omission 9/610).

220. To Muslim Army in Syria.
   “Train your sons in swimming and archery and horsemanship and ask them to hide between the armies(?)” (Makhul in Isra‘ilah 2/219).

221. To Governors.
   “Do not delay break-fast (after the sunset) and do not wait the stars getting thick for the sunset prayer” (Sa‘id Ibn Musayyab in Isra‘ilah 2/102).

222. To Governors.
   “Ask near relatives to visit one another and not live as neighbours” (Ghazzali in Isra‘ilah 2/176).

223. To the Provincial Governors of Syria.
   “Learn by heart what you hear from the obedient ones of God, as truth is revealed to them (by Him)” (Ghazzali in Isra‘ilah 2/176).

224 and 225. To a Governor.
   It is said that a delegation comprising Arab and non-Arab Muslims visited one of the governors of ‘Umar, who honoured the Arab members of the delegation with gifts but ignored the rest. Our reporter, Hasan Basri, says that when the Caliph knew about the unfair discrimination, he wrote to the governor:
   “One who looks down upon one’s Muslim brother must be a wicked man.”
   According to another tradition, the Caliph’s reproach was in the form of an interrogative:
   “Why did you not treat all of them equally?” (Kitab al-Anwal by Ibn Sallam, p. 236).

226. To Provincial Governors of Syria.
   “Attach your freed Persian and Roman slaves who have embraced Islam to their lords. They will have all rights and obligations similar to the latter. But if they want to remain as a separate community, then put them on an equal footing with you in matters of salary and other benefits” (Hakim Ibn ‘Umar in Kitab al-Anwal p. 235, Kanz 2/319).

227. To Governors.
   “If the people of a village with whom a pact has been made decline to receive any party of Muslim travellers who want to lodge with them because of the night, then they shall cease to enjoy the protection of Islam” (Kitab al-Anwal, p. 145).

228. To the Provincial Governors of Syria.
   “Acquire knowledge of religion, for no one can be excused for pursuing a false course if he thinks it to be the right one and the right course cannot be abandoned if he thinks it to be the wrong one” (Ahwaaz Ibn Hukaym Ibn ‘Umayr in Kanz 5/228).

229. To the Muslims of Sawad.
   One of the Dhimmis of Sawad (Iraq) acquired wealth by selling wine (most probably in a city with predominantly Muslim population). A complaint was lodged with the Caliph, who wrote:
   “Break all his things that you are able to get and drive away all his camels and none should receive any of his belongings for safe deposit” (Abu ‘Amr Shaybani in Kitab al-Amwal, p. 96).
   This letter must be of very doubtful bona fides as none of our chief early writers on law such as Abu Yusuf (Kitab al-Kharaaj), Muhammad Shaybani (Siyar al-Kabir), Shafi‘i (Umm) and Malik (Mu‘atta) mention it or favour the action prescribed by it. Selling of wine was forbidden only in cities which Muslims had founded or where they were in a majority. Delinquents could be reprimanded, fined or whipped, but their property was not to be confiscated or destroyed.

230. To Muslims.
   Harithah Ibn Mudarrib, an Arab citizen of Kufah, says that it was publicly read out (presumably at Kufah):
   “I have made entertainment of one Muslim compulsory to the villagers of Sawad for a day and night. If he is detained further by rain or illness, he shall spend from his own pocket” (Kitab al-Amwal, p. 145).

231. To an Army Commander.
   “It has been brought to my notice that some members of your army go out in search of an unbeliever (‘Ijil), that when he climbs up a mountain and is out of reach, one of the party says to him Matars (“Don’t fear” in Persian) and kills him when he delivers himself. I swear by the Being who controls my life that I shall cut off the head of anyone who acts in this way” (Mu‘atta, p. 168, Isra‘ilah, Kanz and Umm by Shafi‘i, Cairo 1325, 7/224, with minor variation).

232. To Governors.
   “The matter of your prayer is of utmost importance to me. One who knows it by heart and offers it without fail, shall preserve his faith and one who neglects it must be more neglectful of other duties. Offer the mid-day prayer when the shade (of an object) is a cubit (about 23 inches) long and until such time when the shade of a person is as long as his stature. Offer the afternoon prayer when the sun is bright red and is sufficiently high to enable a camel-rider to go over a distance of two or three Farsakhs (or 6 or 9 Arab miles) before sunset. Offer the night-prayer (‘Isha) when the twilight is gone and until one-third night. If anyone sleeps before offering the night-prayer, may his eye never sleep! May his eye never sleep! May his eye never sleep! Offer the dawn-prayer (Fajr) when the stars are thick and visible” (Na‘ifi‘ in Mu‘atta, p. 3, Mada wanat al-Kubra by Malik, Cairo 1324 A.H. 1/60).

233. To Governors (or Muslims).
   “The world is like a nice vegetable. He who acquires it by fair means deserves to be blessed by it, but he who acquires it by unfair means is like an eater who is never satiated” (Shaqiq Abu Wa‘il in Isra‘ilah 2/148).

254. To the residents of Provincial Capitals.
   “Do not use the sugar-cane as a tooth-pick, but if you...
must use it, then remove its skin” (Abu ‘Uthman Nahdi in Kanz 8/45).

235. To Governors (or Muslims).
   “After the Prophet none should lead the public prayer sitting. A minor who kills, intentionally or otherwise, is liable only to legal atonement (Kaffarah) and any woman who marries her slave is to be punished (for adultery)” (Kanz 7/299).

236. To the Provincial Governors of Syria.
   “None is to be killed without my prior sanction” (Kitab al-Kharaj by Abu Yusuf, p. 153, Kanz 7/298).

237. To Muslims.
   “Some new moons are larger than others, so if you see a new moon in the day (i.e., the afternoon) do not break your fast unless two Muslims bare out that they had seen it the previous day” (Abu Wa’il Shaqiq in Kanz 4/325).

244. To the Muslim Army in Faaris.
   “Do not sell for dirhams swords with silver rings” (Anas Ibn Malik in Izalat 2/109).

245. To a Military Commander.
   This letter is in reply to an inquiry from a Commander whether it was permissible for the army in a foreign land to use the consumable part of the booty such as corn, fodder and animals before its division.
   “Let the army eat and feed (their horses, etc.) from the booty. But if anyone sells part of it, then it is necessary to pay (from the proceeds of the part) the share of the fifth and the Muslims” (Sharh Syyar al-Kabir by Sarakhsi, Hyderabad India, 1335 A.H. 2/258).

246. To Governors.
   “Kill all adults of the (defeated) enemy army and do not impose the poll-tax on women and children and do not take the Jizyah (more or less than) four dinars or forty dirhams” (Aslam (freed slave of ‘Umar) in Kitab al-Kharaj by Abu Yusuf, p. 128).

247. To Muslims.
   “A slave of the Muslims is a part of them and his pledge of protection (extended to the enemy on the battlefield) is therefore like the pledge” (Yazid al-Riyaushi in Kitab al-Kharaj by Abu Yusuf, p. 205).

248. To a Governor.
   “Give salaries to Muslims for learning the Qur’ân.”
   The Governor warned the Caliph that if he did that many people would take to the study of the Qur’ân merely for the sake of money. The Caliph, thereupon, wrote:
   “Give salaries to those who are manly and have been associates of the Prophet” (Kitab al-Amwal by Ibn Sallam, p. 260).

249. To the Governor of Syria.
   “Ask the Muslims under your charge sometimes to wear shoes and sometimes be bare-footed” (Ibn `Umar in Sharh Syyar al-Kabir 1/44).

250. To Governors.
   “Don’t make Bara Ibn Malik leader of a Muslim army as he is an extremely rash man who will land them in disaster” (Ibn Sirin in Isti’ab 1/57-58 and Sharh Syyar al-Kabir 1/48).

251. To Governors.
   “Ask the Dhimmis to wear on their necks a collar sealed with lead, to put on belts and avoid outward resemblance with the Muslims” (Sharh Syyar al-Kabir 1/94).

252. To Commanders of Provincial Cantonments.
   “Kill all adult combatants of the defeated enemy force and don’t send to Madinah any captive” (Ibid 1/367).

253. To Governors.
   “The commander of an army or squadron should not give (legal) punishment of whips to any (Muslim) offender until he is back into his own country from that of the enemy so that the offender in a fit of the Devil’s scorn may not go over to the enemy” (Ibid 1/108).

254. To Governors.
   “When you write letters to me, mention the date” (Ibid 4/63).

1 Young one of camel in the second year.
2 Young one of camel in the third year.
3 She-camel in the fourth year, able to bear young ones.
4 Camel in the fifth year.
5 Brother of the Prophet’s servant Anas Ibn Malik, Baraa’ was an extraordinarily brave man who is said to have killed one hundred opponents in a single combat (Isti’ab 15/7).
THE PLACE OF NORTHERN NIGERIA IN THE FEDERATION OF NIGERIA
Three-fifths of the Population of Northern Nigeria are Muslims

Nigeria is situated on the west coast of Africa, on the Gulf of Guinea, and is wholly within the tropics. It is bordered by French African territories on three sides. The country is divided into three by the River Niger and its main tributary, the Benue. There is a coastal belt, of mangrove swamps, 10 to 60 miles wide, broken by river deltas and lagoons. Behind this is a thick belt of tropical rain-forest varying in width from 40 to 100 miles, of generally undulating country, rich in oil palms and cacao. This is backed by a belt of open woodland and grass savannah, 100 miles deep. North of this the land becomes more open, rising to 3,000 feet and over, producing cotton and groundnuts. In the far north the country merges into the Sahara (desert), and slopes gently to the shores of Lake Chad. Nigeria is divided into five administrative areas — the Eastern and Western self-governing Regions; the Northern Region; the Southern Cameroons; and the Federal territory of the municipality of Lagos.

Main Rivers: Niger, Benue, Cross, Sokoto, Kaduna, Congola.
Main Lake: Chad (1,850 square miles).

The Cameroons consists of two mountainous strips of country on the eastern frontier, stretching from the Atlantic to Lake Chad. The Cameroons Mountain (13,350 feet) is the highest point.

Area
373,250 square miles (larger than France and Italy combined), made up as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>sq. miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Region (including Northern Cameroons)</td>
<td>281,782</td>
</tr>
<tr>
<td>Western Region (with Lagos)</td>
<td>43,403</td>
</tr>
<tr>
<td>Eastern Region</td>
<td>29,484</td>
</tr>
<tr>
<td>Southern Cameroons</td>
<td>16,581</td>
</tr>
</tbody>
</table>

Climate
There are two distinct seasons — a dry and a rainy. The dry season extends from November until April in the north and from December to February in the south. Average annual rainfall varies from 160 inches in the south-eastern coastal belt to 60 inches in the eastern and western regions, and 25 inches in the extreme north. The annual average temperature is about 80° everywhere.
Population
Total estimated is 34,781,000, made up as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
<th>(of which three-fifths are Muslim)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Region</td>
<td>18,500,000</td>
<td>6,613,000</td>
</tr>
<tr>
<td>Western Region</td>
<td>7,782,000</td>
<td></td>
</tr>
<tr>
<td>Eastern Region</td>
<td>1,562,000</td>
<td></td>
</tr>
<tr>
<td>Cameroons</td>
<td></td>
<td>324,000</td>
</tr>
</tbody>
</table>

All but about 17,000 are Africans of some 250 different tribal groups, the main groups being:

- Hausa: 17.5
- Ibo: 16.0
- Yoruba: 14.4
- Fulani: 9.6

Main Tribal Groups by Region (1952-53 census):

<table>
<thead>
<tr>
<th>Region</th>
<th>Group</th>
<th>No. (million)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Region</td>
<td>Hausa</td>
<td>5.5</td>
</tr>
<tr>
<td></td>
<td>Fulani</td>
<td>3.0</td>
</tr>
<tr>
<td></td>
<td>Kanuri</td>
<td>1.3</td>
</tr>
<tr>
<td>W. Region</td>
<td>Yoruba</td>
<td>4.5</td>
</tr>
<tr>
<td></td>
<td>Edo</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>Ibo</td>
<td>0.4</td>
</tr>
<tr>
<td></td>
<td>Urhobo</td>
<td>0.3</td>
</tr>
<tr>
<td>E. Region</td>
<td>Ibo</td>
<td>4.9</td>
</tr>
<tr>
<td></td>
<td>Ibibio</td>
<td>0.75</td>
</tr>
<tr>
<td></td>
<td>Annang</td>
<td>0.4</td>
</tr>
<tr>
<td></td>
<td>E. Ijaw</td>
<td>0.3</td>
</tr>
<tr>
<td></td>
<td>Tikar</td>
<td>0.3</td>
</tr>
</tbody>
</table>

Main religions
Christianity and animism, and Islam, being the predominant religion.

Languages
English is the official and commercial language, and is widely spoken, particularly in the south. Hausa is principally spoken in the north; Yoruba and Edo in the west; and Ibo, Ibibio and Ijaw in the east.

Capital of the Federation
Lagos (population 324,000).

Regional capitals

<table>
<thead>
<tr>
<th>Region</th>
<th>Capital</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Region</td>
<td>Kaduna</td>
<td>51,000</td>
</tr>
<tr>
<td>W. Region</td>
<td>Ibadan</td>
<td>500,000</td>
</tr>
<tr>
<td>E. Region</td>
<td>Enugu</td>
<td>63,000</td>
</tr>
<tr>
<td>S. Cameroons</td>
<td>Buea</td>
<td>8,000</td>
</tr>
</tbody>
</table>

Other important towns

<table>
<thead>
<tr>
<th>Region</th>
<th>Town</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Region</td>
<td>Kano</td>
<td>130,000</td>
</tr>
<tr>
<td></td>
<td>Maiduguri/Yerwa</td>
<td>57,000</td>
</tr>
<tr>
<td></td>
<td>Zaria</td>
<td>54,000</td>
</tr>
<tr>
<td></td>
<td>Katsina</td>
<td>52,000</td>
</tr>
<tr>
<td>W. Region</td>
<td>Ogbomosho</td>
<td>140,000</td>
</tr>
<tr>
<td></td>
<td>Oshogbo</td>
<td>123,000</td>
</tr>
<tr>
<td></td>
<td>Ife</td>
<td>111,000</td>
</tr>
<tr>
<td></td>
<td>Iwo</td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>Abeokuta</td>
<td>84,000</td>
</tr>
<tr>
<td></td>
<td>Ilesha</td>
<td>72,000</td>
</tr>
<tr>
<td></td>
<td>Oyo</td>
<td>72,000</td>
</tr>
<tr>
<td></td>
<td>Benin City</td>
<td>54,000</td>
</tr>
</tbody>
</table>

E. Region
- Onitsha: 77,000
- Port Harcourt: 72,000
- Aba: 58,000
- Calabar: 47,000

S. Cameroons
- Tiko: 26,000
- Kumba: 12,000
- Victoria: 8,000

IMPORTANT DATES

The ancient history of Nigeria is largely legendary, contained in folklore. The coast and its inhabitants became known to Portuguese and English voyagers in the fifteenth and sixteenth centuries, but the interior did not become known until the nineteenth century. The open country of the north was then inhabited by peoples of Berber and Negrooid stock, Fulani, Kanuri and Hausa, claiming to come from North Africa or Arabia; the Yorubas of the west claim Upper Egypt as their original home.

1472 First record of Portuguese ships calling at Nigerian coast.
1553 English ships called at Nigerian coast. Until mid-nineteenth century Nigeria was known mainly as source of slaves for West Indies and American plantations.
1805-1857 Mungo Park explored Niger; Clapperton, Lander brothers, and others, penetrated interior.
1861 Lagos ceded to British Crown as base for anti-slave trade operations.
1862 Lagos constituted a Colony.
1879 Certain British firms amalgamated into one company to develop trade with the interior.
1885 Berlin Conference recognized British claim to sphere of influence over Niger; Protectorate proclaimed over area from Lagos to Calabar.
1885 The amalgamated British company renamed the Royal Niger Company and given a charter.
1889 Oil Rivers Protectorate established.
1893 Oil Rivers Protectorate extended into Niger Coast Protectorate.
1898 British and French Governments convention regulating boundaries.
1909 Administrative rights and powers of Royal Niger Company taken over by Crown; Proclamation of Protectorates of Southern and Northern Nigeria.
1906 Colony and Protectorate of Lagos amalgamated with Niger Coast Protectorate to form Colony and Protectorate of Southern Nigeria.
1914 Amalgamation of Southern and Northern Nigeria into the colony and Protectorate of Nigeria.
1921 U.K. assumed League of Nations mandate over western part of former German Colony of Kamerun.
1946 Cameroons under British mandate placed, by agreement, under United Nations Trusteeship.
1954 Federation of Nigeria created: Southern Cameroons became quasi-Federal territory, while Northern Cameroons continued to be administered as part of the Northern Region of Nigeria. The municipality of Lagos withdrawn from Western Region to become Federal territory.
1957 Nigerian Constitutional Conference held in London, attended by delegates from all three Regions and the Southern Cameroons. Eastern Region and Western Region granted internal self-government. Office of Federal Prime Minister created.
1960 1st October. Nigeria will achieve full independence.
Northern Nigeria's House of Assembly (the Lugard Hall) at Kaduna, the Capital of Northern Nigeria.

A young Nigerian learning the three R's.

The Sultan of Sokoto, the Honorable Sir Abubakar Tafawa Balewa, wearing the Nigerian Gold Medal in recognition of his services to the Nigerian Federation. A Yoruba cocoa farmer.
The new buildings of the Northern Regional Development Corporation, which sponsors many development projects.

A young girl displaying examples of cloth made in Nigeria.

Able Sir Abu Bakr, C.B.E., C.M.G.

Two women harvesting cocoa pods.
GOVERNMENT

Constitution

The amended constitution of 1954 provided for the Federal Government to be responsible for certain defined subjects, and for Regional Governments to deal with other matters, except those on a "concurrent list", on which both Federal and Regional Governments could legislate. The 1957 London Constitutional Conference, at which the Federation, the three Regional Governments and the Southern Cameroons were represented, agreed to internal self-government for the Eastern and Western Regions. This has meant, in these two Regions, the replacement of the Governors as Presidents of the Regional Executive Councils by the Regional Premiers; provision for the independence of the judiciary, directors of public prosecutions, and public services, and certain adjustments to the "concurrent lists". The two Regional Governors and the Governor-General retain certain discretionary reserved powers in respect of the self-governing Regions, designed to safeguard the continuance of Federal Government. The conference also recommended the following constitutional advances in the Federation, the Northern Region, Eastern Region and the Southern Cameroons:

The Federation: Increase of elected members in Federal House of Representatives from 184 to 320, on the basis of one member for approximately each 100,000 of the population; creation of a Senate of 12 members from each Region and the Southern Cameroons; 4 members from the Federal Territory of Lagos; and 4 special members, the creation of the officers of Federal Prime Minister and Deputy Governor-General; and the removal from the Council of Ministers of the three ex officio members.

Northern Region: Increase from 131 to 170 in the number of elected members of the House of Assembly; enlargement of House of Chiefs from 50 to 62; creation of post of Deputy Governor; removal of 2 ex officio members of Executive Council.

Eastern Region: Creation of House of Chiefs.

S. Cameroons: An enlarged House of Assembly; establishment of House of Chiefs; unofficial majority in Executive Council; creation of office of Premier; introduction of Ministerial system.

The Federal Government consists of a legislature — the House of Representatives — and the Council of Ministers, the principal policy instrument.

The House of Representatives consists of: A Speaker, 184 elected members (92 from the North, 42 each from the East and West, 6 from the Southern Cameroons, 2 from Lagos); 6 special members (appointed to represent interests or communities not otherwise adequately represented).

The Council of Ministers consists of: The Governor-General as President, the Prime Minister, and 12 other Ministers (2 without portfolios). The present Council is an all-party coalition government; the previous Council consisted of 10 members appointed on a regional basis (3 from each region and 1 from the S. Cameroons).

The Ministers are appointed by the Governor-General on the recommendation of the Prime Minister.

The Regional Government of Northern Nigeria is made up as follows: A bi-cameral legislature consisting of a:

House of Chiefs with Governor as President, a Deputy President, all First-Class Chiefs, 37 other Chiefs, one Adviser on Muslim Law, those members of the Northern Region Executive Council who are members of the Northern House of Assembly (these do not have a vote), and a

House of Assembly with President appointed by the Governor, the Attorney-General of the Region ex officio, 131 elected members, up to 5 special members appointed by the Governor to represent interests or communities not otherwise adequately represented.

The Executive Council (the principal instrument of policy) comprises the Governor as President, one ex officio member (the Attorney-General), the Premier, 13 other Ministers, of whom 2-4 are members of the House of Chiefs.

Western Region: A bi-cameral legislature consisting of a House of Chiefs with a President and Deputy President elected by the House, up to 50 Head and other chiefs, up to 4 special members, those members of the Executive Council who are members of the House of Assembly (who do not have a vote), and a

House of Assembly with a Speaker and Deputy Speaker elected by the House, 78 other members, and those members of the Executive Council who are members of the House of Chiefs (these do not vote).

The Executive Council comprises the Premier as

One of the old city gates of Kano, Northern Nigeria.
President, and not fewer than 8 other Ministers, 3 of whom are Head or other chiefs of the House of Chiefs. Eastern Region: A single chamber legislature consisting of a Speaker and 84 elected members.

The Executive Council consists of the Premier as President, and not less than 8 other Ministers. The Cameroons under U.K. Trusteeship is administered as part of Nigeria: the Northern Cameroons is administered as part of the Northern Region; the Southern Cameroons has a local legislature and executive.

S. Cameroons single-chamber House of Assembly consists of the Commissioner as President, 3 ex officio members, 13 elected members, 6 native authority representatives and 2 appointed special representatives.

The Executive Council consists of the Commissioner as President, the Premier, 4 Ministers and 3 nominated members, who are the unofficial members of the Assembly.

The Franchise differs in different Regions and territories of the Federation. Only British subjects and British protected persons may vote. Voting is by secret ballot.

In Lagos and the Eastern Region there is universal adult suffrage. In the Northern Region voting is confined to male taxpayers over 21 years of age; in the Western Region and Southern Cameroons male and female taxpayers over 21 may vote. For Federal elections there is universal adult male suffrage in the Northern Region and universal adult suffrage throughout the rest of the Federation.

POLITICAL PARTIES

Nigeria’s principal political parties at present draw their support mainly from the Regions in which they are centred. The main parties are:

Northern Region: Northern People’s Congress (NPC).
Western Region: Action Group.
Eastern Region: National Council of Nigeria and the Cameroons (NCNC).

S. Cameroons: Kamerun National Congress (KNC).

The main parties are the majority parties in the respective Houses of Assembly.

At the December 1954 elections to the Federal House of Representatives the NPC won 89 seats, NCNC 60, Action Group/United National Independence Party alliance 27, and KNC 6. The present Federal Prime Minister, Al-Haji Aboobaker Tafawa Balewa, is the leader of the NPC in the Federal House of Representatives.

Local Government

Local authorities in Nigeria are responsible for many social and economic services, for which they derive their revenue from a share of taxation, market fees, bicycle licences and similar sources (Kano has an annual revenue of over £750,000). The authorities in the Northern Region differ in their composition from those in other Regions. In the Northern Region there are some 120 native authorities, based on the former traditional authorities, but under the recent legislation the elective principle is gradually being introduced.

In the Eastern and Western Regions the native authorities have been replaced by country, urban and district councils based to a large extent on English models.

THE ECONOMY

Nigeria is predominantly an agricultural country. Agriculture produces some 90 per cent of its exports, supplies almost all of the food consumed by its peoples and, it has been estimated, occupies as much as 80 per cent of its active population. The main export products are palm oil and kernels, cocoa (Nigeria ranks third among the world’s producers), groundnuts, cotton, benniseed, bananas, timber and rubber. Nigeria also exports large quantities of hides and skins from the considerable livestock industry in the Northern Region.

COMMUNICATIONS

Roads: Besides inland waterways of some 34,000 miles, there are 34,647 miles of roads (2,755 bitumen-surfaced;...
23,594 gravel or earth; 8,288 dry-season tracks).

**Railways**: 1,903 route miles, of which:
- 1,770 miles 3' 6" gauge,
- 133 miles 2' 6" gauge.

**INDUSTRIES**

Industry has developed in Nigeria since the second world war, and Government policy fosters further development by means of the Aid to Pioneer Industries Ordinance. The majority of existing industries are small, but several are substantial by any standards. Among the most important are a sawmill and plywood factory in the Western Region, a weaving and spinning mill in the Northern Region, and a cement factory in the Eastern Region. Other industries using and processing local raw materials are palm-oil trees, cotton ginneries, rice mills, cigarette manufacture, soap factory, fruit and fruit juice canning, margarine manufacture, boat-building and tyre re-treading. Other industries are a steelwork fabrication plant, a brewery and a plastics factory.

**Mining**: Minerals and mining are the responsibility of the Federal Government, but royalties are returned to Regions on a derivative basis. Coal is mined in the Eastern Region, and production averages 750,000 tons annually. Most of it is used in Nigeria, but some 80,000 tons are exported to Ghana. Tin is the principal metal exported, but the quantity is limited by a quota imposed by the International Tin Agreement. Of the world’s columbite, a steel-hardening ore, 75 per cent is exported by Nigeria. Small quantities of lead-zinc and gold are also produced.

**Power**: An Electricity Corporation, a statutory body established in 1950, is the sole authority controlling the generating, distribution and development of public electricity supplies. The Corporation buys bulk supplies from two private companies, one generating hydro-electric power for the tin mining areas at Jos, in the Northern Region, the other generating power for its sawmills in Sapele in the Western Region. A total of 201 million units were supplied by early 1957, as compared with 78.5 million units in 1951-52.

**Development Agencies** in the form of statutory boards are established in the Federation, the Regions, and the S. Cameroons, to promote economic development in their respective areas, by new industries, road improvement, land settlement, research, etc.

**FINANCE**

**Currency**: £1 West African = £1 sterling. Nigeria proposes to replace West African currency with its own currency, which will also be at par with sterling.

There is also a Post Office Savings Bank, and two Co-operative Banks, one in the Eastern Region and one in the Western Region. Nigeria proposes to establish a Federal Central Bank.

**Public Finance**: A Fiscal Commission was appointed after the 1957 London Constitutional Conference to review the present system of allocation of revenues between the Federation and the Regions. The present allocation gives the Regions fixed proportions of imports, excise and export duties, income tax, mining royalties and minor revenues. The following tables show the budgets of the Federation and the Regions.

<table>
<thead>
<tr>
<th>Region</th>
<th>Revenue (£000)</th>
<th>Expenditure (£000)</th>
</tr>
</thead>
<tbody>
<tr>
<td>North</td>
<td>13,471</td>
<td>13,247</td>
</tr>
<tr>
<td>Eastern</td>
<td>13,900</td>
<td>13,700</td>
</tr>
<tr>
<td>Western</td>
<td>25,318</td>
<td>24,842</td>
</tr>
<tr>
<td>Southern Cameroons</td>
<td>1,066</td>
<td>1,278</td>
</tr>
</tbody>
</table>

**Regional Governments 1958-59**

**Development Plans (1955-60)**: The current development plans of the Nigerian Governments envisage a total capital expenditure of well over £292 million, of which Northern Nigeria’s share is £89,220,000.

All governments have published details of their current Economic Programmes.

**In the N. Region the principal items of expenditure will be education, agriculture, medical services, and roads.**

**Labour Organization**: The Federal and Regional Governments have concurrent jurisdiction over labour conditions and welfare and trade unions. Nigeria has accepted the principles of the International Labour Convention concerning the right of association and the settlement of labour disputes. There were 297 trade unions, claiming a membership of 232,953 at the end of 1957. There was little permanent negotiating machinery outside Government service and the public corporations. Several large firms have consultative committees.

**Legislation**: General conditions of labour in Nigeria are governed by the Labour Code Ordinance, based on the U.K. system of labour law. This provides for statutory enforcement of conditions of employment, health, welfare and other conditions of labour. Workmen’s compensation is governed by the Workmen’s Compensation Ordinance, and factories by the Factories’ Ordinance.

**SOCIAL SERVICES**

Health and medical matters are the responsibility of the Regional Governments, the Federal Government retaining responsibility for these matters in Lagos.

**Health Services**

The following table shows the number of hospitals (Government, local native authority, mission, private) in operation in 1956:

<table>
<thead>
<tr>
<th>Region</th>
<th>Hospitals</th>
<th>Beds</th>
</tr>
</thead>
<tbody>
<tr>
<td>North</td>
<td>37</td>
<td>3,457</td>
</tr>
<tr>
<td>East</td>
<td>55</td>
<td>3,826</td>
</tr>
<tr>
<td>West</td>
<td>48</td>
<td>3,283</td>
</tr>
<tr>
<td>Lagos</td>
<td>4</td>
<td>646</td>
</tr>
<tr>
<td>S. Cameroons</td>
<td>5</td>
<td>not available</td>
</tr>
</tbody>
</table>

In addition to the above hospitals, Government and local and native authorities maintain some 1,000 dispensaries throughout the country. Special provision is made for the treatment of lepers in villages of their own, and for a sleeping sickness service; rural health centres have been established in many places, and a school medical service operates in certain areas. The West Region is implementing a scheme to provide free medical treatment for all children under 18 years of age. Expenditure on health services throughout the Federation rose from £43,368 in 1958-59 to £6,950,900 in 1956.

A teaching hospital (University College Hospital, Ibadan) has been built. This will eventually turn out 50 doctors each year, train nurses and midwives, and provide 510 beds for patients. It is hoped that the hospital will soon be recognized
for the London M.B. and B.Sc. A medical school for assistant medical officers was opened at Kano in 1955. Graduates of this school are registered to practice in the Northern Region only.

DISEASES

Northern Nigeria's Health Services

A Nurses' Training School and Hostel has been opened at Kaduna. This school, which will enable the output of nurses to be increased by 50 per cent, is an important part of an overall plan to improve Northern Nigeria's health service. The emphasis has been placed on the training of local personnel both in the professional and non-professional ranks of the Ministry of Health, for on this depends the expansion of hospitals and rural services.

New institutions are to be built, old ones expanded or adapted and more scholarships awarded. The Medical Auxiliaries Training School at Kaduna is to be expanded to permit the present intake of dispensary attendants for training to be doubled. The Kano Medical School is to be taken over by the Ministry of Education, where coaching in science subjects will be provided to increase the output of qualified Northerners to enter medical schools both in Nigeria and overseas. A Maternity and Child Welfare Centre is to be built in Kaduna which will eventually provide a base for a home midwifery service. During the past six years nurses have been selected for training in the United Kingdom, the number of such trainees at present being twenty-three.

Again, in the immediate future work is to start on three new hospitals at Birnin Kudu, Bama and Ganye, and on the rebuilding of those at Hadeja, Wukari and Azare. A dental centre is to be built at Ilorin. The Orthopaedic Hospital at Kano is now complete and was formally opened last April.

EDUCATION

Unlike the Eastern and Western Regions, where the pattern of education is the creation of Christian missions, the Northern Region, which came under the protection of the British Crown in 1900, has an education structure largely the creation of the Government, for it resisted the penetration of Christian missions. In recent years, and particularly since the Second World War, there has been a great and growing demand for education, with consequent pressure on the resources available for providing it. On the revision of the constitution in 1954, education became the responsibility of Regional Governments and the Government of the Southern Cameroons, the Federal Government retaining responsibility for Lagos and for those institutions of higher learning which have Nigerian significance.

In the educational plan of the country, the emphasis is on primary education. There will be, however, a considerable development of secondary education, and teacher training facilities. Free universal primary education was introduced in the Western Region in January 1955, and in the Eastern Region in January 1957. In January 1957 there were about two million children attending primary schools throughout the Federation.

Primary Education :

<table>
<thead>
<tr>
<th>Region</th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Region</td>
<td>1,931</td>
<td>185,484</td>
</tr>
<tr>
<td>Eastern Region</td>
<td>5,066</td>
<td>775,144</td>
</tr>
<tr>
<td>Western Region</td>
<td>6,603</td>
<td>908,022</td>
</tr>
<tr>
<td>Lagos</td>
<td>99</td>
<td>38,872</td>
</tr>
<tr>
<td>Southern Cameroons</td>
<td>385</td>
<td>46,754</td>
</tr>
</tbody>
</table>

Secondary Education :

<table>
<thead>
<tr>
<th>Region</th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Region</td>
<td>27</td>
<td>3,263</td>
</tr>
<tr>
<td>Eastern Region</td>
<td>59</td>
<td>11,118</td>
</tr>
<tr>
<td>Western Region</td>
<td>194</td>
<td>20,742</td>
</tr>
<tr>
<td>Lagos</td>
<td>17</td>
<td>3,904</td>
</tr>
<tr>
<td>Southern Cameroons</td>
<td>3</td>
<td>468</td>
</tr>
</tbody>
</table>

Technical Education : The Nigerian College of Arts, Science and Technology is organized in three branches — at Zaria (the headquarters) in the Northern Region, Ibadan in the Western Region, and Enugu in the Eastern Region. It provides technical education up to university standard, and offers courses in engineering, education, arts, architecture, agriculture and commerce, as well as general courses leading to Higher School Certificate. The college had over 800 students in the 1957/58 session. There are also a technical institute at Yaba and eight trade centres for 2,000 apprentices and trainees. These are at Kaduna, Kano and Bukuru in the North, Enugu and Ombo River in the East, Abeokuta and Sapele in the West and Yaba in the Federal Territory.

The University College at Ibadan, constructed in 1948, serves the whole Federation.

Expenditure on Education: The Federal and Regional Governments propose to spend £84 million on education in the period 1955-60. This figure represents the following percentages of Federal and Regional revenues: Federal 20 per cent, Northern 16 per cent, Eastern 43 per cent, Western 33 per cent. The total sum available in 1938-39 was £338,000.

BROADCASTING

The Nigerian Broadcasting Corporation was established in 1957 to replace the former Nigerian Broadcasting Service. The Corporation operates transmitting stations at Lagos (for the National Programme), Ibadan (for the Western Programme), Kaduna (for the Northern Programme), and Enugu (for the Eastern Programme). There are also 19 provincial studios. Programmes are broadcast in English and 13 vernacular languages.

A classroom at the Wudil Crafts School, Kano.
NORTHERN NIGERIA ATTAINS SELF-GOVERNMENT

"We are a young nation: proud of our traditions and our achievements; united in our purpose to tackle the many diverse problems confronting us; and sure of our ultimate success and our future . . . of the tremendous political, social and economic changes that are now taking place." (Alhaji Sir Ahmadu Bello, the Premier of Northern Nigeria.)

The Premier of Northern Nigeria, Alhaji Sir Ahmadu Bello.

Never before in Northern Nigeria's long history was there anything so vast, rapturous and flamboyant as the celebrations held during May 1959. Although self-government was attained in March, the main rejoicing had to be delayed for two months because 15th March fell within the fasting month of Ramadan and the following month, April, was considered too hot.

The celebrations were organized by a large number of sub-committees, supervised by an Executive Council Committee under the Chairmanship of the Premier, Alhaji Sir Ahmadu Bello, Sardauna of Sokoto.

People who were invited from abroad to see the celebrations were headed by Their Royal Highnesses the Duke and Duchess of Gloucester, the uncle of the Queen of Great Britain.

The Duke and Duchess arrived at Kano airport on Wednesday 13th May. They were received by the Governor-General of Nigeria, the Prime Minister of the Federation of Nigeria, the Governor of the Northern Region and the Premier of Northern Nigeria. Later that morning the Duke and Duchess made an informal call on the Emir of Kano at his palace and drove round Kano city. The Duchess met lady members of the Emir's family. Later that day the Royal

TRAINING THE CRAFTSMEN OF THE FUTURE

Northern Nigeria is building three Crafts Schools this year. When these have been completed, about 1,200 boys will be receiving this type of education, a number which will increase to over 2,000 boys as the project develops. These schools will impart the knowledge of special skills to the youngsters of Northern Nigeria.

Some two years ago it had become apparent that, both in terms of the needs of the country and also in terms of a more complete educational system, there was an unfilled gap which the highly specialized craftsmen from trade centres and the boys coming out of Secondary Schools, with their general education, did not fill. This was the virtually non-existent class of semi-skilled craftsmen, the new material for which had been coming out of Junior Primary Schools in increasing numbers for some years past. It was largely in order to create this class of society — a fundamentally important class in any country but perhaps particularly important in an agri-
cultural society such as Northern Nigeria — that the Crafts School project was embarked upon at the end of 1956.

The plan is to have one Crafts School in each province: the three largest provinces, Kano, Sokoto and Bornu, will have an annual intake of seventy-five boys and the others an annual intake of fifty boys. Allowing for the inevitable wastage that will occur, this means an annual output of about 600 craftsmen a year when all schools are opened. Thus, ten years after full production is reached, the region will have added more than 6,000 to its number of craftsmen — a great step forward. At present, seven schools are in operation.

Because so much of the wealth of the Northern Region is tied up in the land it was felt that a thorough grounding in the elements of farm-work should be taught, and much thought has been given to this aspect of the training. Among the more important of the subjects taught are wet and dry season gardening; the rotation of crops; poultry keeping; the care of cattle and their use in ploughing; control and prevention of erosion and the firing and control of bush burning. Finally every aspect of hygiene is emphasized.

**FLAG OF NORTHERN NIGERIA**

A new flag and Coat of Arms have been designed for Northern Nigeria, and will soon be displayed to the world.

The flag of the region will be a gold vertical cross on a green background with a “Northern Knot” in the centre. The “Northern Knot” is a pattern used on *rigas* (gowns) throughout the region; it is sometimes known as the “Kano Knot”, but many other large cities lay equal claim to it. The origin is not known.

This flag will be used only by members of the Executive Council until after Federal Independence in October 1960.

The Northern Region Coat of Arms has been designed by the College of Arms, London.

Briefly, it consists of a quartered shield containing corn and maize leaves, a bull and a goat with a centre vertical bar representing communications. The shield is supported by a camel and a horse and above it is a book and sword resting on a cushion of cotton and groundnut leaves. The motto is “Work and Worship”.

The “Northern Knot” has been chosen as the badge of the region, and will appear on uniform buttons and on all Government property.

*The Northern Knot,* which appears in the centre on the flag of Northern Nigeria.


Right: Mallam Abba Jiddam Gana, Commissioner for Northern Nigeria in London.

*JULY—AUGUST 1959*
A Comparative Study of the Approaches of Milton and Iqbal to the Problem of the Fall of Man and the Role of Satan in the Affairs of Man

By S. A. VAHID

Similarities between Milton and Iqbal in their careers

Very rarely in the literary history of the world two great poets born at different times, belonging to different races, writing in different languages, professing different religions and having sprung from different cultures, show such points of similarity in their thought and art as do Milton and Iqbal. And what makes this coincidence still more interesting is the fact that apart from thought and art there are also many points of similarity in their lives. These minor incidents of life do not signify any importance so far as the thought and poetry of these great artists are concerned, and yet they provide very interesting comparison. But the strange fact is that Iqbal has not made any reference to Milton in any of his writings except in a letter, written very early in his career, on 11th March, 1903, in which he says: “For a long time I have been yearning to write in the manner of Milton (Paradise Lost, etc.) and the time for that seems to be fast approaching, because these days there is hardly a moment when I am not seriously thinking of this. I have been wishing this for the past five or six years, but the urge for creative work has never been so acute as now.” The dominating idea of Milton’s life was his resolve to write a great poem — great in theme, in style and in attainment. It was the same with Iqbal. The one subject on which both have found source of sublime poetry is the “Fall of Man”; for Milton it was the chief work of his life; it is a theme to which Iqbal returns again and again in short dramatic poems, in his philosophical lectures, and in flashes of analytical comment in his ghazals.

Both Milton and Iqbal took part in politics and had to face opposition. Milton was the propagandist and philosopher of Cromwell’s Puritan England. Iqbal was the philosopher-dreamer, responsible for the concept of the Islamic State of Pakistan. For both, politics were deeply associated with religion. As poets, both Milton and Iqbal were bilingual and for the same reason: to reach a larger audience outside their countries. The difference is that whereas Milton’s major work is in English and his Latin verses are in the volume of exercises, most of Iqbal’s greatest poetry is in Persian. Milton in English and Iqbal in Urdu had to use a poetic diction, a grand style which could convey all the fire and agony of their political idealism. Addison’s remark about Milton that language “sank under him” applies to Iqbal also. Both adopt a style that is musical, and which responds, both are fond of learned polysyllabic words, displaying a magnificent choice of proper names — which contain allusions to Hebrew history and Greek mythology in the case of Milton, and to Hebrew and Islamic history in the case of Iqbal.

Both Milton and Iqbal have been described by students and critics as “poet-prophets”. Dr. Grierson says, “Sir, moral evil as the sources of all we suffer, righteousness and repentance as the promise of better things — these are the recurring themes of prophetic poetry.”

As regards Iqbal’s role as a poet-prophet so much has been written that it seems unnecessary to remark on it here.

A comparison of Milton’s Reason and Passion with Iqbal’s Intellect and Love

And last but not least, Adam is the central figure of Milton’s great poem. The central figure of Iqbal’s poetry is also man.

“For man my eyes shed tears night after night,
“Till I tore the curtains from the secrets of life.”

The French scholar, Professor Saurat, has summed up the chief ideas of Milton as below:

Muhammad Iqbal (d. 1938 C.E.).

(1) The idea of God, in whom is the Son (created and creation) in whom is Christ (the elect);
(2) The idea of free-will;

THE ISLAMIC REVIEW
(3) The idea of matter as good, imperishable and divine;
(4) The idea of the duality of man: reason and passion; and,
(5) The idea of liberty.

In view of the two different theologies in which they believed it was inevitable that their ideas about God could not agree completely, but in other ideas Milton and Iqbal show a remarkable degree of agreement with the difference that while in the case of Milton the two forces operative on man are Reason and Passion, with Iqbal they are Intellect and Love. Paradoxical as it may seem, Iqbal's Love resembles Milton's Reason to a far greater extent than would appear from a mere consideration of these terms. The purpose and

with Satan, but his explanation for the existence of evil is in consonance with his philosophy of ego. In Javid Namah, Zinda Rood asks the saint Shah Hamadan:

"I seek from thee the key to the divine mystery"
"From us demanded obedience and yet created Satan"
"To adorn like this the evil and the ugly"
"And then to demand virtue from us in action!"
"I wish to know the meaning of this fantasy"
"Why play with an unscrupulous gambler?"

To this the saint replies:

"Man who knows his self"
"Creates profit out of harm"
"Hobnobbing with the Devil is bad for man"
"To fight the Devil adds to his glory."
"You are a sword and he the whet-stone,"
"Sharpen yourself so that you can strike hard"
"Or else you will be the loser in both the worlds."

According to both Milton and Iqbal, evil is associated with Satan, and it will be interesting to describe the character of Satan as visualized by two poets. Milton speaks of Satan as an archangel "if not the first archangel" (Paradise Lost, Book V, p. 600). The immediate cause of the rebellion in Heaven is the proclamation that all should worship the Messiah as their Head (Paradise Lost, Book V, pp. 600-615). Satan resents this command, saying that the angels are equal to the Messiah, self-begotten, not created, and not liable to worship. Actually he not only disclaims submission to the Son, but rises against the throne and monarchy of the Almighty. Milton depicts Satan as an embodiment of the spirit of pride, ambition and the fevered lust for power. In Satan this spirit of egotism is the poison that permeates his whole being, vitiating all that is good in him. Satan's resolve to plan the corruption of man is prompted by malice and hatred. Milton portrays Satan as an antithesis to God, and shows how the powers of evil, of spite, malice and hatred work in him. But as remarked by Professor Bowra, these powers, however odious they may be, are not contemptible; they are formidable and in certain circumstances extort our admiration. He is a great leader in war, especially in defeat, if he does alone what none of his comrades dared to do. Also he is resourceful and is unfailing eloquent. Indeed, Satan's pride is not without its good aspect. According to Iqbal the trouble in Heaven starts for reasons quite different to those mentioned above. The story can be summarised briefly in the words of the Qur'an as below:

"When We said to the angels,"n"Prostrate yourselves to Adam"
"They prostrated themselves, but not"n"Iblis: he refused,"n"Then We said: 'O Adam!"n"Verily this is an enemy","n"To thee and thy wife:"
"So let him not get you"
"Both out of the Garden,"
"So that thou art landed in Misery."
"There is therein (enough provision)"
"For thee not to go hungry."
"Nor to suffer from thirst."
"Nor from the sun's heat."
"But Satan whispered evil"
"To him: he said: 'O Adam"
"Shall I lead thee to"
"The Tree of Eternity"
"And to a Kingdom that never decays."
"In the result they both"
"Ate of the tree."
"Thus did Adam disobey

John Milton (d. 1674 C.E.).

Object of Iqbal's Intellect is certainly much wider than Milton's Passion, and is in certain respects opposed to it diametrically, so it is not possible to institute a comparison here. Still, a detailed comparison of Milton's Passion and Reason with Iqbal's Intellect and Love will prove interesting. But it is in dealing with the problem of evil in the world and in the life of man that the views of Milton and Iqbal display a remarkable similarity. The problem of evil has troubled mankind from the dawn of creation, and great thinkers of all ages have tried to explain the existence of evil in the world. According to Iqbal, existence of evil is the most thorny problem of theism. How can the divine order of the world be upheld if in man's life evil is mingled with good. Milton's answer to the existence of evil is the traditional Christian reply, namely Satan or the Devil. Iqbal also associates evil

JULY–AUGUST 1959

29
"His Lord, and allow himself
"To be seduced.
"But his Lord chose him
"For His grace" (20: 116-120).

Milton's view of Satan
But so far as finding many admirable qualities in Satan is concerned, Iqbal agrees with Milton. While some writers before Milton and after him have found certain traits in Satan worth admiring, the majority of the writers, religious as well as philosophical, have been content with painting Satan as evil incarnate. This similarity between Milton and Iqbal is very interesting and has been noticed by some writers lately. But these writers have failed to notice the great difference between the two poets. According to Milton, Satan was an archangel; he rebelled against God, thereby leading to his fall. Even after the fall, due entirely to his disobedience, Satan continues to display certain great qualities. But "there can be no serious doubt about the main lines of the scheme in which Milton presents Satan. Beginning as a celestial being he gradually decays until he becomes loathsome and abhorrent" (Bowra: From Virgil to Milton, p. 227).

Gradually Satan in Milton becomes wholly loathsome and even contemptible. In his Satan, Milton has shown the corruption of a spirit through pride and envy. On the other hand, in Iqbal Satan continues to display certain admirable qualities which cannot fail to inspire us.

While Iqbal differs from Milton about the "Fall of Man", he agrees with Milton fundamentally about the problem of evil
As regards the "Fall of Man" Iqbal says: "Thus we see that Qur'ànic legend of the Fall has nothing to do with the first appearance of man on this planet. Its purpose is rather to indicate man's rise from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience. The fall does not wear any moral depravity, it is man's transition from simple consciousness to the first flash of self-consciousness, a kind of awakening from the dream of nature with a throb of personal casualty in one's own being. Nor does the Qur'àn regard the earth as a torture-hall, where an elementary humanity is imprisoned for an original act of sin. Man's first act of disobedience was also his first act of free choice, and that is why, according to the Qur'ànic narration, Adam's first transgression was forgiven" (The Reconstruction of Religious Thought in Islam for 1932).

Thus while differing about the "Fall of Man", and in important respects about the character of Satan, both Milton and Iqbal agree fundamentally about the problem of evil. Their poems illustrate the eternal antagonism of righteousness and wrong, and the final overthrow of evil through man's efforts. Gifted with a sense of humour, Iqbal even makes Satan complain to God that he does not find in man a worthy adversary. He wants a better opponent who can thwart his purpose and not fall so easily a prey to his snares. These feelings must be due to Iqbal's disappointment in contemporary fellow-beings.

According to both Milton and Iqbal the tragedy of Satan arises from the fact that he cannot change his destiny:
"To do aught good never will be our task,
"But ever to do ill our sole delight,
"A being contrary to his high will
"Whom we resist"
(Paradise Lost, Book I, pp. 159-162).

Against this, man is master of his destiny, and possibilities of development before him are limitless. Milton dealt with the story of Adam and Satan in the twelve books of Paradise Lost and in Paradise Regained. Iqbal has described the story in short poems, most notable of which is Taskhir-i-Fitrat in his Payam-i-Mashriq, and some others, the most important of which are mentioned below:
Iblis ki Maijis-i-Shoora
Iblis wa Jibrail
(Poems in the Javid Namah, etc.).

In these poems Milton and Iqbal have described certain situations in language which bear close resemblance. For example Satan's speech in Hell as given in Paradise Lost can be compared with Satan's speech in Iqbal's poem Taskhir-i-Fitrat:
"What thought the field be lost?
"All is not lost: the unconquerable will,
"And sturdy revenge, immortal hate
"And courage never to submit or yield;
"And what is else not to be overcome,
"That glory never shall his wrath or might
"Extort from me. To bow and serve for peace
"With suppliant knee, and defy his power
"Who from the terror of this arm, so late
"Doubted his empire — that were low indeed"
(Paradise Lost, Book I, pp. 105-114).

The language describing the bravado, the egotism and the pride in the fallen potentate described by the two poets bears close resemblance, although the two orations were delivered by Satan under quite different circumstances.

In Iqbal's poem entitled Maijis-i-Shoora, one of Satan's peers addresses him as below. This reminds us of the following lines in Paradise Lost:
"O Prince, O Chief of many throned powers
"That led the embattled Seraphim to war
"Under thy conduct, and in dreadful deeds
"Fearless, endragged Heaven's perpetual king
"And put to proof his high supremacy."

Adam when leaving Eden expresses his feelings in Paradise Lost in the following lines:
"Replete with joy and wonder, thus replied:
"O Goodness infinite, Goodness immense:
"That all this good of evil shall produce
"And evil term to good: more wonderful
"Than that which by creation first brought
"Light out of darkness! Full of doubt I stood,
"Whether I should represent me now of sin
"By me done and occasioned, or rejoice
"Much more, that much more good thereof shall spring:
"To God more glory, more goodwill to men
"From God, and over wrath grace shall abound"
(Paradise Lost, Book XII, pp. 470-480).

In Iqbal man utters the following words to show that the Fall had not been an unmixed evil:
"O Thou! from Thy sun the star of life is bright:
"From my heart, Thou didst kindle the candle of the blind world,
"Although its (world's) incantation led me astray from the right path,
"Pardon my mistake and accept my offer of excuse for my sins
"The world will not become tame unless we become charmed by it;
"Except by noose of entreaty coyness will not become captivated.
"The intellect traps the nimble nature,
"The flame-born Satan prostrates before the dust (Adam)."
PERSIAN MUSIC

One of the characteristics of any race possessing a civilization and a culture of its own is a music of its own. Though the Achaemenid dynasty has left us so many signs of a highly-developed civilization, little is known about the music of the period. Herodotus, however, writes that musical strains accompanied religious ceremonies and Iranian warriors went into the field accompanied by martial music. There seems little doubt that the Gatha, the earlier parts of the Avesta, the holy book of the Zoroastrians, were poems which were chanted to the accompaniment of music.

Pre-Islamic period

Music played a very important part during the Sassanid period, so much so that during Ardashir’s reign, musicians constituted a social class of their own; and it is related that Bahram was so fond of music that he brought in four hundred musicians from India for his court.

The reign of Khusrow Parviz (d. 627 C.E.) saw the birth of two great musicians, Nekisa and Barbod, both court minstrels. It is said of Barbod that he knew three hundred and sixty tunes, playing a different one for the king on each day of the year. Nizami (d. 1290 C.E.), in his famous love poem of Khusrow Shirin, lists thirty of these tunes.

Instruments then in use were the flute, a variant on the flute and a number of string and percussion instruments for which there are exact modern equivalents such as the rubaab, the barbat, the gajak and the chang.

Historical evidence is to be found in the rock carvings of Taqq-i-Bostan, near Kermanshah, showing the Shah hunting, accompanied by minstrels and musicians.

Post-Islamic period

The Arab invasion temporarily muted Iranian music, until the Iranians blended their own music with Arab poetry, to the delight of Arab rulers. The courts of the Abbasid caliphs echoed to the tunes of Ibrahim and Ishaq, the Iranian musicians; and Zaryab, who was prime favourite of the Andalusian monarch Caliph Abd al-Rahman (d. 822-852 C.E.) of Cordova, Ishaq’s pupil, took Iranian music to Spain.

The first to treat music as a science was Farabi (d. 950 C.E.), who wrote a thesis describing the various instruments then in use, the Khorasan and the Baghdad tambourines and the mandolin. Later on Aviceenna (d. 1307 C.E.) wrote a treatise in both Arabic and Persian. In the seventh century Shafi’i al-Din Armavi wrote two books on music, and in the eighth century Outb al-Din Shirazi left another treatise for posterity, and yet another was written by ‘Abd al-Qadir Maragheyi in the ninth century. Because many of these treatises were written in Arabic, the European world attributed them to Arab writers; and the music they discussed came to be known as Arab music although before adopting Persian music the Arabs had not much music of their own.

After the ninth century, music was suppressed by a strict religious practice, and it was only through its adaptation to ceremonial hymns that the tradition persisted. Though the rules and bases were forgotten, tunes were transmitted from master to pupil, and even in present-day folkloric songs, faint traces can be found of pre-Islamic music.

Modern era

Some seventy years ago a Frenchman, Lemaire, was employed to write the music for martial tunes, and he founded a school in Teheran. There European notes were
introduced and European music was taught. The same school, which is now the Conservatory, teaches Western music.

Thirty-eight years ago, one of Iran’s famous musicians, ‘Ali Naqi Vaziri, returned to Teheran after years of study in Paris and Berlin, and by founding a State School of Music set about making written records of the existing Iranian musical tones, harmonizing the scattered melodies. He composed a number of melodies himself. These, though still traditionally Iranian, were richer in variety. He was an outstanding player of the taar (a string instrument not unlike the mandolin) and wrote manuals on taar and violin playing, also a book on the theory of music. His efforts succeeded in giving a scientific basis to Iranian music and in recording it. He trained many pupils who have since carried on the tradition.

The evolution brought about by Vaziri added variety to the monotony of past melodies and his efforts greatly improved the technique of instrument playing, especially the taar. A National School of Music was added to the school founded by Vaziri some eight years ago, where the correct technique of playing Iranian instruments is taught.

**Melodies and Rhythms**

Iranian music is based on a number of melodies, coming under varied modes, known as *Dastgah*, which surpass European music in richness. For, apart from the major and minor scales, additional ones known as *Sehgah*, *Chazargah* and *Shour* are used which have no parallel in Western music. Also besides the tone and semi-tone intervals, another interval of almost a quarter tone is used. This additional interval makes possible the additional scales also traceable in other Eastern musics, such as Turkish, Indian and Arabian musics.

Another source of wealth of Iranian music is folkloric songs, the simple, tuneful and harmonious melodies that are sung in the provinces. Recording and collection of these tunes has started, but the work is far from complete and no basic classification has yet been possible.

The source of Iranian music, from which all melodies receive inspiration, consists of the following 7 non-rhythmic parts: (1) *Mahour*, (2) *Rast Panigah*, (3) *Chazargah*, (4) *Segaah*, (5) *Shour*, (6) *Homayoun*, and (7) *Navaa*.

Each of these seven non-rhythmic parts consists of different themes. The collection of these seven parts and their themes can be termed Iranian classical music, because whoever wants to become a musician has to learn all seven parts with their respective themes.

Rhythmic tunes, rhythmic songs, folk tunes and Iranian dances have their roots in the above-mentioned seven non-rhythmic parts, but each composer composes according to his own taste and gives a specific form to his composition.

Meanwhile it must be mentioned that the mood of Iranian music is such that the melodic sound of every tune should excel its harmony and be heard very clearly.
A street scene at Baku, Azerbaijan.
In the background is the building of the Academy of Sciences of Azerbaijan.

CULTURAL PROGRESS IN AZERBAIJAN

In proportion to its population, Azerbaijan has more college students than France and more doctors than the United States

By MIRZA IBRAHIMO

Azerbaijan, one of the fifteen constituent republics of the Soviet Union, covers an area of 33,466 square miles in the eastern part of the Soviet Transcaucasia. The republic’s main wealth comes from cotton and oil. The culture of this nation of 3,500,000 people has kept pace with the development of its economy.

An ancient culture with its roots deep in the past, a fervent search for truth, an unfailing love for humanity, and an age-long struggle for justice — these are the mainsprings of Azerbaijan art and literature.

"I am as the sun. For all is my fire.

"There is no deceit in me. Only light have I . . ."

Written in the twelfth century by the great poet Nizami Ganjawi, these lines still give one the essence of what moves Azerbaijan writers, musicians, artists and actors today. Truth bright as the sun is what their people demand of them, and serving the people is the whole pith and substance of their art.

A whole epoch separates it from the days before the Revolution, when 97 per cent of the inhabitants were illiterate and the country had only 12 engineers and 45 doctors of its own. Today Azerbaijan has more children attending school than Iran, the Lebanon and Turkey put together, although the population of those countries is thirteen and a half times that of Soviet Azerbaijan. Today, in proportion to its population, Azerbaijan has more college students than France and more doctors than the United States.

These tremendous changes have taken place in the lifetime of a single generation. Derricks have risen over new oilfields, new power stations and factories have been built, new parks, houses, libraries and theatres have come into being.

Azerbaijanis are proud of their national stage, their opera and ballet, musical comedy and the Russian dramatic theatre. Their repertoires are broad and include works by the founder of modern Azerbaijan music, Uzeir Hajibekov, Laila and Majnun, and the operetta Arshin Mat Alan, Kara Karayev’s Seven Beauties and Fikret Amirov’s opera Seville, as well as plays by Ja’far Jabarli and Samed Vurgun. The best plays of other peoples of the USSR and the world’s classics are staged in the theatres of Azerbaijan. Azerbaijanis honour and respect the names of such famous artists as Bul-Bul Mahmudov, Rashid Beibutov, Laila Vekilova, ‘Adil Iskenderov, Shauket Mahmudova and many others.

An exhibition of works by Azerbaijan artists was opened recently in one of the finest buildings in Baku, the Museum of Fine Arts. Paintings, sculpture and drawings — 400 new works by over a hundred artists — attract one by their variety of subject and artistic scope, and because the hero of these works is the people. You can see that the people’s life and labour provide their inspiration. As one looks at the talented works of M. ‘AbduIayev, B. Mirza-zade, G. Khalikov, F. ‘Abdurahmanov, D. Karyagdi, P. Sabai and many others, one cannot help remembering that only thirty-five years ago there were scarcely any professional artists in Azerbaijan.

The writer of these lines, who is a writer by profession, rejoices in the growth of their literature. One could mention dozens of names and hundreds of their books that are well known to Azerbaijan readers. And not only to the readers of Azerbaijan, for they are translated into other languages. More than 120 works have been translated into Russian for the May festival. These include classics, famous collections of folklore, and books by modern writers such as Suleiman Rahimov, Mehdi Husein, Rasul Riza, Suleiman Rustam, Mahmud Rahim, Mir Jalal, ‘Ali Veliev — there are too many to mention them all.

But perhaps “dull” figures can say more than words about Azerbaijan literature. It is an accepted fact that the state of a country’s book publishing is a reliable barometer of the culture of the people. Last year, 1,075 books were published in Azerbaijan in editions totalling 8,000,000 copies. Compare this with 1913, when only 137,000 copies were issued.

"There is no deceit in me. Only light have I . . ."

The words come to the mind of the writer of these lines whenever he writes of the art and literature of Soviet Azerbaijan and he is tempted to use them as an epigraph.

1 Courtesy, the Editor, Soviet Union, Moscow, U.S.S.R., No. 111, 1959.
THE NATIONAL ANTHEM OF INDONESIA

Indonesia-Raya (Indonesia the Great)

The birth of the National Anthem

The Indonesian National Anthem, Indonesia-Raya, was born at 10 o'clock in the evening of 28th October 1928, at Djalan Kramat 106, Djakarta, during the second Indonesian Youth Congress.

At the time the Congress was taking the decision to do away with Indonesian federalism, and in deliberating upon the structure and clarifying the bases of Indonesian unity, the three unitarisms — Country, People and Language — are enunciated and the objective of Greater Indonesia explained. Just at this time the author, Soepratman, did not sing but read his composition and then played it on the guitar during the meeting.

After this Congress, Indonesia-Raya was adopted as the National Song by the Indonesian Nationalist Movement.

Although during the Dutch and Japanese rules the song was forbidden and its playing hindered, it continued to flourish upon every possible occasion and people appreciated hearing it sung by national bodies, political parties and nationalist organizations as recognition of the tension of the spirit and crystallization of the awakening of the soul in the struggle to defend Indonesia’s independence.

In its further history, Indonesia-Raya was given rather a different text and melody. In 1944 both text and melody were standardized by a committee presided over by Dr. Sukarno (the present President of the Republic of Indonesia). The decision of that committee on 8th September 1954 has been followed to this day.

Indonesia, our native country,
Consecrated with our spilt blood
Where we all arise to stand guard,
Indonesian our nationality,
Our people and our country,
Come then, let us all demand,
Indonesia united.
Long live our land,
Long live our state,

Our nation, our people, and all;
Arouse then, its spirit,
Organize its own bodies
To obtain Indonesia-Raya,
Indonesia the Great, independent and free,
Our country, our state, which we love,
Indonesia the Great, independent and free,
Long live, Indonesia-Raya.

AN APOLOGY TO OUR READERS

As a result of the printing dispute in Great Britain we regret we have been unable to print THE ISLAMIC REVIEW as usual and we are sorry for the inconvenience caused—the delay being beyond our control—THE EDITOR.
FORTY YEARS OF EDUCATION IN BAHRAIN

Out of a total population of 125,000, there are 16,076 students at State Schools

1919 the epoch-making year in educational development system in Bahrain

Previous to the year 1919, educational facilities in Bahrain were limited to the Kuttab schools attached to some of the mosques, where instruction was limited to religion, Arabic and arithmetic, and to one foreign school, that of the Mission of the Dutch Reformed Church of America, which provided more advanced education for a number of Bahrain's leading personalities of today. The boys' section of the mission school closed down in 1933 following the development of the Government's educational system.

In 1919, however, His Excellency Shaikh 'Abdullah Ibn 'Isa al-Khalifa, today the Minister of Education, following his return from a visit to the United Kingdom where he attended the peace celebrations that marked the end of the 1914-1919 war, organized a committee of Bahraini merchants and notables, over which he presided, with the aim of building and organizing a modern school. The location chosen was the town of Muharraq, at that time the leading town of Bahrain, and the committee collected contributions amounting to Rupees 200,000, including a donation from the then Ruler of Bahrain, His Highness Shaikh 'Isa Ibn 'Ali al-Khalifa, who also gave land for the project. The school that was built, the Khalifa Hadiya School, is still in use as a Primary School and celebrated the 40th anniversary of its establishment during the week 2nd-10th May 1959.

In 1925, following the establishment in Bahrain of the rudiments of a central system of education, the Government began to grant a subsidy to the school committee, enabling it to open two additional schools, in the towns of Hadd and Rifaa. A school in Manama had already been started in 1921. The subsidy was 23,000 rupees in the first year and two years later had risen to 57,000 rupees. In 1930, however, the organization of the schools underwent a certain measure of reform, and two years later, following internal disagreements among the members of the two school committees that then existed, they both faded away. It was not until some 27 years later that a new school committee, in the form of the Council of Education, again made its appearance in Bahrain. With the discovery of oil in Bahrain in 1932 the revenues of the Government began to show a slow but steady increase, after having dropped in the late 20's and early 30's, and a number of new schools were built in the villages including those at Sitra, Suq al-Khamis and Budaiya.

First girls' school opened in 1928

Bahrain, having led the Persian Gulf in the field of male education, was also the innovator in that of girls' education, and, despite a certain measure of hostility from the older generation, the first girls' school was opened in Bahrain in 1928. It was situated in Muharraq, had 104 students and 4 teachers, and its curriculum included religion, reading, writing, arithmetic and needlework. A year later a second girls' school was opened in Manama.

Technical education began in Bahrain with the holding of carpentry classes in two of the Primary Schools, and this was followed by the opening, in 1936, of the Technical School itself, whose first graduates of the two years' course in carpentry which it provided appeared in 1938.

A new phase in the educational history of Bahrain began in 1940 when, at the request of the Bahrain Government, the British Council provided certain assistance in technical matters as well as by loaning educational experts to the Bahrain Government. Mr. Adrian Vallance, formerly a member of the Iraqi Ministry of Education, was appointed Director of Education, to be succeeded, in the following year, by Mr. Wakelin of the British Council. Under the guidance of these two officials the Secondary School was inaugurated, commencing with a three-year course and an annual intake of 33 boys. A small students' hostel was also opened to provide accommodation for six students from outlying villages who were attending the Secondary School.

Girls' education continued to develop in a similar way; a school was opened in Hadd in 1939, and one in Rifaa two years later. At the same time the curriculum of the girls' school was improved so as to increase the variety of subjects studied in them.

Rapid expansion of education after World War II

The end of the war also saw the start of a period of rapid expansion in education in Bahrain. In the field of male education this also saw the appointment of the present Director of Education, Mr. Ahmad al-'Umran, in his present position, and during the 15 years that have elapsed since his
appointment the number of boys’ schools in Bahrain has risen from 13 to 31, while the student body has increased from 1,750 to 10,957. In 1945 also a number of students and trainee teachers were sent to Egypt for higher education, and at the same time the first educational mission to Bahrain, numbering twelve teachers in all, was sent from Egypt. The Bahrain Government subsequently and as a regular policy provided additional scholarships each year for the best graduates from the Secondary School to study at foreign universities, normally at the American University of Beirut. There was also an expansion of the facilities provided by the Secondary School and three schemes of instruction were introduced, a General Course, a Commercial Course and a Teachers’ Training Course. The latter was introduced as a means of providing more and better Bahraini teachers for the Primary Schools, while evening classes were introduced to provide similar courses for Bahraini teachers already working. This scheme has helped to provide more Bahraini teachers for the ever-increasing number of Primary Schools being built in the towns and villages, and, in 1958, was so successful that it was found possible to replace thirty foreign teachers working in the Primary Schools by well-trained Bahraini teachers. It is anticipated that this year alone also some of the teachers graduating this summer from the Secondary School will be replacing foreign teachers in the Primary Schools.

Further important events took place in the years 1950 and 1951. In the former year the first two Bahraini B.A.s graduated from the American University of Beirut, to be followed by many others, while the following year was one of considerable building activities: it saw the opening of a new boys’ secondary school and students’ hostel, both providing pleasant contrasts to the old and cramped premises previously occupied by these institutions, and two handsome new schools were built, the Zahra Girls’ School in Manama and the Northern Infants’ School in Muharraq. In addition, the first Secondary Class for girls was opened in one of the girls’ schools. Progress continued in the years that followed and despite the political troubles that disturbed Bahrain from time to time between 1954-56, the education of Bahrain’s youth continued unimpeded. In 1957, during the Development Week celebrations, a new large school was opened in Manama with provision for 1,000 students, and another notable event was the opening in 1958 of the first village girls’ school, in Budaiya. There are now two girls’ schools in Bahrain in addition to the 12 in the towns, and it is anticipated that there will be more in the future.

In December 1956 a new element was introduced into the administrative system of the Education Department by the establishment of the Council of Education under the Presidency of H.E. Shaikh Khalifa Ibn Salman al-Khalifa.

**Facts and Figures on Education in Bahrain in 1959**

<table>
<thead>
<tr>
<th>Total students at State Schools</th>
<th>16,076</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of boys at school</td>
<td>10,957</td>
</tr>
<tr>
<td>Number of girls at school</td>
<td>5,119</td>
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<tr>
<td>Total students at Secondary Schools</td>
<td>825</td>
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<tr>
<td>Number of boys at Secondary Schools</td>
<td>716</td>
</tr>
<tr>
<td>Number of girls at Secondary Schools</td>
<td>109</td>
</tr>
<tr>
<td>Total Number of Boys’ Schools</td>
<td>31</td>
</tr>
<tr>
<td>Number of Urban Primary Schools</td>
<td>12</td>
</tr>
<tr>
<td>Number of Rural Primary Schools</td>
<td>17</td>
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<tr>
<td>Number of Secondary and Technical Schools</td>
<td>2</td>
</tr>
<tr>
<td>Total number of Girls’ Schools</td>
<td>15</td>
</tr>
<tr>
<td>Number of Urban Primary Schools</td>
<td>12</td>
</tr>
<tr>
<td>Number of Rural Primary Schools</td>
<td>2</td>
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<tr>
<td>Number of Secondary Schools</td>
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<tr>
<td>Total number of Teaching Staff</td>
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<tr>
<td>Male teachers</td>
<td>434</td>
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<tr>
<td>Female teachers</td>
<td>176</td>
</tr>
<tr>
<td>Nationality of teachers:</td>
<td></td>
</tr>
<tr>
<td>Bahraini male teachers</td>
<td>312</td>
</tr>
<tr>
<td>Bahraini female teachers</td>
<td>129</td>
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<tr>
<td>Foreign male teachers</td>
<td>122</td>
</tr>
<tr>
<td>Foreign female teachers</td>
<td>47</td>
</tr>
</tbody>
</table>

Total Bahrain Government expenditure on Education in 1959 Budget 10,320,000
(Represents 14% of total Government expenditure)

Recurrent expenditure on Education in 1959 Budget 7,870,000
(Represents 22% of total recurrent budget)

Capital Expenditure on Education in 1959 Budget 2,450,000
(Represents 61% of total capital budget)

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**TURKEY**

**Population increases 30 per 1,000**

Turkey continues to lead the world with a population increase of 30 per 1,000. She is followed by Canada (27.5), Australia (24.7), Romania (21.7) and the United States (17.7).

Projection figures released by the Turkish Department of Statistics indicate that Turkey will have a population of 27.62 million in 1960. This is a five-year increase of 3.5 million over the population count of 24.12 million at the last full census held in October 1955. Estimated population in 1959 numbered 26.88 million.

In 1959, 8.26 million Turks live in towns and cities and 18.61 million in rural areas. In 1955 the population was 6.87 million urban to 17.25 million rural. Thus the proportion of town dwellers has increased by 2 per cent in the past four years.

**Land reforms in Turkey**

A total of 3,868,000 acres of tillable land and 2,223,000 acres of communal grazing land was distributed to 312,698 landless families in 3,517 Turkish villages between 1947 and September 1958.

The allocations were made out of publicly-owned soil, the pasture land being given as a free gift. The recipients pay for the farmland at a very nominal rate per acre, with instalments spread over twenty years. They are also entitled to financial facilities with which they meet the initial cost of operation and the purchase of modern equipment. Similarly, groups of tractors at the disposition of the Land Distribution Commission help farmers to break the new ground.


Ibn Ishāq’s text of the Sira is known only through the work of Ibn Hishām. This work has already been translated into German by Weil nearly a hundred years ago. Professor Guillaume is not merely offering a translation of the received text of the Sira in English, but a translation of a “reconstruction” of the supposed text of Ibn Ishāq. In the process of separating Ibn Ishāq’s supposed text from that of Ibn Hishām and incorporating certain other material, a great deal of re-arrangement, omission, abbreviation and addition was effected, so much so that the English translation presents a version of the Sira with many instances of confusion, obscurity and misunderstanding. The result is a virtual dismemberment of Ibn Hishām and an adulteration of Ibn Ishāq, aggravated by the ill-effects of certain subtle twists.

The following specific examples selected from many more cited by Dr. Tibawi show that the Sira as we know it has suffered, in certain places of the English translation, what amounts to destruction, not reconstruction.

In the section entitled “The Apostle Receives the Order to Fight” the English translation has this sentence: “The first verse which was sent down on this subject.” The verse in question is of course Sura XXII, 40, but the phrase “on this subject” conceals the serious omission of some ten vital Arabic words. The complete passage with these words restored to their place reads as follows: “The first verse which was revealed . . . allowing him (i.e., Muhammad) to wage war, and making it lawful for him to shed blood, and fighting those who oppressed him and his companions.” The significance of this full passage cannot be exaggerated: it emphasizes the defensive, not offensive, concept and historical origin of war in Islam.

The second example is concerned with the mistaken translation of the word jahāla as “barbarous” and its application to Muhammad. He addressed the Jews: “Has God disgraced you and brought his vengeance upon you?” They retorted defiantly but respectfully “O Abu’l Qasim, ma kunta jahīla = you are not ignorant (i.e., that he has not)”. To use “barbarous” for jahīla in this context is both mistaken and ill advised, especially from a translator who says that his translation of the Sira was intended “to further co-operation and friendliness between my country and the Islamic world”. Jahūl here is the opposite of ‘ilm. Weil’s German translation does not make this blunder: it has “unwissend”, not “barbarisch”. According to Fowler’s Modern English Usage, barbarous “always implies at least contempt and often moral condemnation”.

The third example provides an exercise in logic if not in understanding the Arabic language. According to the translator, Ibn Ishāq says: “Abdullah b. Abu Bakr told me that he was told that Zaid b. Arqam said: I was an orphan child of Abdullah b. Rawāha and he took me with him on this expedition . . .” First, how can the son of Arqam be also the son of Rawāha? Secondly, can a fatherless child go out with his own father on an expedition? In Arabic yātim means a child bereft of his father; it does not mean bereft of either parent or both. The mistake is occasioned by this misunderstanding, as well as by cutting out two crucial words: fi ḥujjīhī. With these words it is easy to understand that Zaid b. Arqam was fatherless but under the guardianship of Abdullah b. Rawāha.

Another example is Muhammad’s sermon at “The Farewell Pilgrimage”. The expression kānuḥāl nād was translated as “One Men”. This is wrong. The address is clearly to men as well as to women pilgrims. Weil’s translation has “O ihr Leute”, which is more judicious and accurate. Nor is it a faithful translation that cuts out such an important word as d’qilāhu, used twice in the same sermon. To translate as “give heed to what I say” is inadequate, for the significance of the appeal which the Prophet made to his people’s reason is thereby lost. In the same sermon, the Prophet’s rhetorical reference to al-balad al-harām is translated as “the holy land”. This is again wrong. The reference is to Mecca, not Hijaz; to a town, not a country.

Here is a more serious example. If the reader of the English translation of the Sira accepts what the translator says the word za‘amū means he is likely to discredit its authenticity. According to a footnote on the first page of the translation this word means at best “they allege” and at worst “it is a lie”. But Dr. Tibawi has shown that the translator used only one part of the evidence and strained it to the extreme. He pointed out that in the context and according to Lisānul ‘Arab the word in question is used when relating a tradition that lacks a chain of transmitters. Its use is thus prompted by pious caution, not outright rejection of the report, still less an indication or warning that it is false.

This tendentious translation is matched by no less tendentious annotations. The translator, as an Anglican clergyman, is fond of hearing echoes, no matter how remote or faint, of the Gospels. He is chasing the old hare of finding the Christian “sources” of Islam. Since the chase has now been given up by others as futile, Professor Guillaume may well be the last surviving hunter in this deserted field. Thus he asserts, without any evidence, that an inscription on a stone in the Ka‘ba which had the words “. . . as grapes cannot be gathered from the thorn” is “a quotation” from Matthew vii. 7. Similarly, a sentence in Muhammad’s letter to Heraclius was pronounced, again without any evidence, as “an allusion” to Matthew xxi. 33 f. Further indication of Christian bias is the application on page 104 of the term “apostole” appropriately to St. John and inappropriately to Muhammad. (“Messenger,” i.e. of God, would have been more appropriate at least on that page.) Is the English language so poor in vocabulary that Muhammad had to be
most inappropriately referred to as “evangelist”? 

Indeed Professor Guillaume’s English in certain places of his translation of the Sīra leaves much to be desired. It is both erroneous and ambiguous. That concerns us only in so far as it is used as a vehicle for the Life of Muhammad. It is fair, therefore, while voicing objection to the translation, to quote a few samples. 

(a) “... he took down the corpse of Khubayb from the cross to which he [sic] was tied... He adds that there is a pleasing addition... to the effect that when they (who?) untied him [sic] from the cross” (p. xlii).

(b) The problem of adjudicating the inheritance of a hermaphrodite is stated as follows: “Am I to make him [sic] a man or a woman?” (p. 52).

(c) In some twenty lines the pronoun “they” occurs not less than ten times, but there is no principal noun to which it refers (pp. 66-68).

(d) “This and the following paragraph stands [sic] under the name of Ibn Hisham, but the context suggests that they are in part at least from Ibn Ishāq” (p. 127).

(e) “Some MSS. have a gloss in which Ibn Hishâm takes up the narrative of Ibn Ishāq which he broke off when he cut out the passage from Tabari that contains what Ibn Ishāq wrote” (p. 596).

Enough has been quoted to demonstrate the quality of this translation, and we conclude these extracts with the final paragraph of Dr. Tibawi’s critique:

“... it may be considered ungracious to end on a critical note. But the purpose of this essay is to be as honestly critical as the importance of the subject demands. The above discussion speaks for itself. The specialist will no doubt make his own assessment; but to the general reader, and in particular the student of comparative religion, a word of warning is absolutely essential. As it stands, Professor Guillaume’s translation cannot be accepted as a reliable reproduction of the received Arabic text of the Sīra.”

* * *

IRAQ: ITS PEOPLE, ITS SOCIETY, ITS CULTURE, by George L. Harris. Published by Human Relations Area Files, Yale University, U.S.A.

The U.S.A., whatever else its peculiarities, is a land of statistics, where every department of life is subjected to the searchlight of statistical data.

This book, published in November last, is a notable achievement in that line. It contains a wealth of information about life in Iraq, from the earliest pre-historic times when man was just stepping into such elementary ways of “civilized” life as the use of the wheel and the plough, right down to the revolution of 14th July 1958.

Its history, geography, ethnology, religion, economy, industries, arts, culture, education, national attitudes, population, press, budget, trade — there is hardly any aspect of Iraqi life which the book does not cover.

The HRAF (Human Relations Area Files) is a non-profit research corporation attached to Yale University, supported by sixteen other American universities. Its object is to collect, organize and distribute information of value to the natural and social sciences and the humanities. The system, peculiarly American, revolves around “files”, carefully prepared and kept by the member universities with a view to supplying a ready-made survey of life in various human groups. The present book is the outcome of that collective endeavour, having been prepared from the Middle East File and the Iraq File. This should give some idea of the vast extent of the research by a number of specialists that has gone towards the production of the book. The HRAF publishes the material thus collected under the series “Survey of World Cultures”. The book under review is the third of the series, the previous two being Poland and Jordan.

The chapter of most absorbing interest is on “Historical Setting”, which takes the reader back to most ancient times, 4000 B.C., surveying the vast historical panorama covered by this first cradle of civilization, with its glories and splendours, as well as misfortunes and tragedies.

The chapter on “Religions” gives in a nutshell the main aspects of Islam — how it was founded, how it reached Iraq, its impact on the Iraqi life and culture, the Sunni-Shi’ah schism, and its baneful influence on the fortunes of Islam as a political force. The account is on the whole a fair representation, even correcting some mistaken notions about it that have gained currency. “The notion of many non-Muslims,” it is said on page 55, “that jihad means holy war, is erroneous.” “Jihad (literally exertion),” it has been pointed out, means “a permanent struggle to make the word of God supreme among all men.”

The book is a valuable contribution towards promoting better understanding of Iraq, its people, their past, and the likely trends of their future. A student of sociology should find it as useful as a politician.
WHAT OUR READERS SAY . . .

A VIEW ON THE ZAKAT

"Taj Villa,"
300 Garden East,
Karachi 3,
Pakistan.
17th May 1959.

Dear Sir,

I would like to draw your attention to some statements in your framed memorandum, "Have you paid your Zakat?" as appearing in recent issues of The Islamic Review. You state: "The rate at which Zakat has to be assessed is 2½ per cent on all wealth (capital as well as profit) which has been in one's possession for a year." Strictly speaking this is not entirely correct or a complete statement, as you mention no exceptions or limits. Please refer to Muhammad 'Ali's The Religion of Islam (pp. 468-70), in which the Nisab (or the limit) has been indicated. The minimum amount of wealth in such cases is nearly 21 oz. of silver (or coins to that value) and nearly 3 oz. of gold (ornaments or coins to that value). Jewels or precious stones are however exempted. In the case of stock in trade, only the yearly profit shall be taxable, not the stock itself. The same holds true for immovable property or agricultural land. In the case of cereals, livestock or other articles of merchandise, their value should be determined, and the Zakat levied at the universal rate of 2½ per cent.

Yours fraternally,

M. A. FARUQUI.

*

OPPORTUNITIES FOR ISLAM IN AMERICA

54 Broad Avenue,
Binghamton, N.Y.,
U.S.A.
20th April 1959.

Within Protestantism in North America are discernible two trends. One, the outward and apparent one, is for greater and greater approximation to the forms and thought language of the Roman Catholic Church. This is evident in church architecture, both external and internal, the divided chancel within, the cross upon the altar, never known in earlier days, candles burning. Presbyterian ministers occasionally crossing themselves while leading a church service, the wearing of surplices, once very rare, the keeping of Good Friday, a Catholic holiday, etc.

The other trend, very deep within the consciousness of many men and women, is a longing for greater purity of religious life, with less ceremonial foolishness and more sincerity, a longing for the reality rather than for the outward show. Within this group is the nucleus of a religious movement which could be one of the most powerful in human history.

What the people lack is effective leadership. No one has yet arisen to declare to them through some organ of public opinion that there is no God but God, that God alone matters, that the worship of God alone is needful.

The stultifying complications of theology have left many people so bewildered that they feel the need of propitiation, or at least of mediation. Where the Catholic says: "Who am I that I might reach God without the intervention of the priest and the intercession of the Apostles?", the Protestant says, "Who am I that I might reach God without the intervention of the atoning blood of Jesus, shed upon the cross?"

The important point has been missed by both. It has been avoided, or perhaps not even discerned. The question is not "Who am I . . .?" but "Who is God?" I can reach Him not because I am great, but because He is great, not because I am good, but because He is. God does not need any mediator.

The Catholics are mentally enslaved by a priesthood, the Protestants by an intellectual formula. All Christendom is overpowered by the thought of a system. The Catholics have a political system whose aim for at least four centuries has been to dominate the world. The Protestants have an intellectual "Plan of Salvation". As if a plan were needed!

God is above all plans. He is above all necessities. We have only to turn our thoughts towards Him to know Him.

In many Protestant church services, large and small, may be heard sincere prayers to God without any implication that a trinity is being addressed and without any immediate consciousness of a scheme of salvation. God is referred to in Islamic terms. The deep hunger for spiritual realization temporarily puts aside theology, which has destroyed spirituality whenever it has reared its ugly head.

Coupled with this sincere love of God has been, and is, a condemnation of the liquor traffic, which has so apparently brought about the degradation of Christendom.

What prevents an Islamic movement in North America, centring possibly in the State of Indiana and radiating out to the entire continent? First and foremost, the thought that to become Muslims would mean to wear turbans and robes and to worship in a mosque, possibly to emigrate to the Middle East and there to ride camels and search for oases.

The above remark is not an attempt at humour. It is simply the recognition of a peculiar associative condition in the North American intellect: "You suggest that I become a Muslim? But I have business connections in North America, and I don't want to wear those costumes!"

If only they could realize that Islam is a state of mind, pure love of God and devotion to His rule! The churches could be in the architectural style of New England Congregationalism, and the word God, of Teutonic origin, could be consistently used, rather than the Arab equivalent which would convince many that Muslims worship a different God.

What would these sincere lovers of God on the North American continent bring to the world-wide Muslim community? Notably the tremendous power of conviction which accompanies the discovery of a new and better way of life. They would bring to Islam the power that was manifest in the early days of Christianity, the early days of Islam, and the days of the founding of New England. Old-world Islam would receive a new impetus, the enthusiasm originating in a young and vigorous people, added to its own age-long conviction.

At first, the idea may meet with great opposition. Christianity centres in the worship of a man. There must be a shifting of emphasis in many minds from the worship of a man to the worship of God. But will this not be the greatest and truest shifting that is possible for the human mind and spirit?

Yours sincerely,

NORMAN LEWIS.
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