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Between Ourselves

The Cover

The picture on the cover is that of the late *Qaid-i-A'zam* Muhammad 'Ali Jinnah (1876-1948), Founder and first Governor-General of Pakistan.

The Contributors

Ziauddin Ahmad Suleri is the author of *Whither Pakistan?* London, 1948; *The Road to Peace and Pakistan* and *My Leader.* He is also the London Correspondent of the *Sind Observer,* Karachi, Pakistan.

Dr. 'Ali H. 'Abd el-Kadir, Dr.Phil. (Berlin), Ph.D. (London), is Director of the Islamic Cultural Centre, London .

Maulana Muhammad 'Ali, M.A., Ll.B., is the Translator of the Holy Qur'án into English and is the author of some standard words on Islam, *The Religion of Islam,* pp. xxviii, 784, being one of them. He is also the President of the Ahmadiyya Anjuman-i-Isha'at-i-Islam, Lahore.

Dr. Isma'il Balic, Ph.D., a Yugoslavian Muslim emigré, is a lecturer in the University of Vienna, Austria. He is also a Mitglied des Vereins der demokratischen Schriftsteller und Journalisten Oesterreichs (member of the Society of the Democratic Writers and Journalists of Autsria).

Luiidjhassan Dphrepaulezz al Nasiba is Executive Secretary of the International Muslim Society, Inc., New York, U.S.A.

Professor Mohammad 'Abdul Rahman Khan, A.R.C.S., B.Sc., President of the Hyderabad Academy, was Principal and Professor of Physics, 'Osmania University, Hyderabad-Deccan, India. He is a Fellow of various learned Societies and has written several treatises on scientific subjects.

Khalil Mardam Bey, Minister of Education, the Government of Syria, is a poet of repute. It is he who wrote the words of the Syrian National Anthem.

Dr. A. F. M. Rahman, Ph.D., is Educational Attaché to the High Commissioner for Pakistan, London.

"Musawwir" is the pen-name of a Pakistani Muslim lady journalist.

Professor Nafis Ahmad is Head of the Department of Geography, the University of Dacca, Pakistan. He is the author of *Muslim Contribution to Geography,* Lahore, 1947, and *The Basis of Pakistan.* He is interested in the modern economic development of the Muslim countries, their economic planning and international relations.

The Reverend Dr. Martin Davidson, D.Sc., is Vicar of Holy Trinity Church, Canning Town, London, E.16. He is the author of many books on subjects varying from science to religion.

Cassim Isma'il Evans, M.A., an English Muslim, is Secretary of the Esperanto-Language Islamic Correspondence Circle, London.

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Vol. XXXVII, No. 8 **AUGUST 1949 C.E.** **Shawwal 1368 A.H.**

EDITORIAL . . .

THE SIGNIFICANCE OF THE 15th OF AUGUST IN THE WORLD OF ISLAM

Pakistan's Emergence a Challenge to the Accepted Concept-Deities of the Modern World.

Pakistan's emergence contains a challenge to the two dominating concepts of the modern world, namely, racialism or nationalism and materialism. Islam was the inspiration behind the Pakistan Movement and it alone can explain the country's make-up. Over 40 million of the 80 million population live in East Pakistan, a region which is separated from the Centre in West Pakistan by 1,400 miles of Indian territory and sea. Racially, East Pakistanis have little in common with Sindhis, Pathans or Punjabees. Although Urdu lays claim to supremacy because it contains almost all the Indian Muslims' religious thought, Bengali, Punjabee, Pushtu and Sindhi are spoken by the bulk of the four provinces. None of the modern concepts of nationalism can, therefore, define Pakistani nationhood. The distinct diversities of Pakistanis are compelled into a uniform solidarity only by the force of their common faith. This new nationalism is ideological in its content. In so far as this new concept calls into question the old narrow racial or geographical horizon of existing national societies, the basis of Pakistani nationhood is bound to prove a challenge.

Sovereignty Belongs to God.

It was in consummation of an urge to found a new Muslim society in Pakistan that the Constituent Assembly has passed the Objectives Resolution, declaring that Sovereignty belongs to God : therein lies the second challenge. Against the background of dominance of materialist concepts of life to which Pakistan's great neighbour, Soviet Russia, gives supreme expression, this is a new and great declaration. Its implication is simply this : that the laws and Constitution of the State will be framed in the light of the foundational principles of Islam. Thus, this Resolution offers a sharp contrast to the prevalent view of objectivity, that is, the governance of life by material environment without the need of any light from a super-natural source. The modern world may find itself unwilling to seek any source of enlightenment other than what it can behold, none the less, Pakistani declaration to be guided by the Qur'ánic revelation, is a tremendous event. The remarkable thing about the Resolution is not only that it attributes Sovereignty to God, but the source of its issuance, namely, the Constituent Assembly of a modern state. A state based on Islam can neither believe in racial nationalism nor in the class basis of society. The unity of human origin, which is the key-note of Islamic approach, will inevitably make Pakistani society different both from the Communist and nationalist states.

The Recognition of Certain Unalterale Principles of Human Development in the Holy Qur'án the Basis of Pakistan's Destiny.

The modern trend of uninhibited empiricism has in the social sphere brought about the result of cutting society loose from its past links. Modern society, before the ever-increasing pressure of its " progressivism ", is daily losing those elements of permanence of a human society, which it has been the peculiar function of religions to define. Speed without direction is not progress. In the face of this development, the Pakistani resolve to shape their society according to the Qur'ánic precepts is a great starting-point for an effort to restore to human society its natural permanent elements. It is within the framework of certain unalterable principles of human development, as outlined in the Holy Qur'án, that the Pakistanis wish to work out their destiny. In their uncompromising adhesion to the Islamic basis of society lies the challenge to the modern concepts of nationalism and materialism. To the extent that the Pakistanis will be able to raise the super-structure of their new society will be assessed their contribution to world progress.

Z. A. SULERI.

By the Light of the Qur'án and the Hadith

Compiled and Annotated by Dr. 'Ali H. 'Abd el-Kadir Dr.Phil., Ph.D.

Ourselves the Cause of Universal Discontent.

We read in the Qur'án :

> " Seek ye with that which God grants you, the next world, but do not forget your portion in this world. Do good as God has been good to you and seek not evil in the land. For God does not live the evil-doers."

The achievements of civilization to-day are at once attractive and bewildering. The exclusively scientific humanistic or secular view of life has insiduously gained currency among us all, and taken us away from our spiritual heritage. And this subtle change in our spiritual outlook, this unconscious denial of our spiritual heritage has left us the poorer. Most of us are unsettled in mind, disturbed in spirit and have lost the highest gift of God to man — spiritual content.

And when we blame civilization for our troubles we are forgetting who it was who put civilization so high. For civilization is manifestly a good thing. What is wrong, is our abuse of it. And it is for this abuse that we now have to pay the price of universal discontent.

I would venture to suggest that our abuse of civilization is rooted in our system of values. We rate the immediate advantage too high and we do this at the expense of the spirit.

Islam Shows the Way to Rid Ourselves of Discontent.

For most of us this assessment of what is worth while is subconscious ; we are not aware of the rule by which we measure our appreciation, we do not realise to what extent expediency and physical comfort dominate our lives. But once you allow that it is specifically this rejection of moral values and this acceptance of immediate values which rules our lives a new approach is possible.

The music of life whose harmony is based on a balanced welding of the physical and the spiritual has become a shattering discord. But Islam is nothing, if not harmonious. It demands that every aspect of life be viewed in its correct proportion. It does not ask you to give up the good things of this world, nor does it ask you to deprive yourself of your pleasures, but it does ask you to exercise a sense of the fitness of things.

No true Muslim should allow himself to become so dominated by any one aspect of life that his life becomes warped thereby.

The point of this verse is that we must not only think of the next world but also remember our portion in this world. We must retain our sense of proportion and our sense of balance. The over-riding principle is that of good actions in the world and avoidance of evil.

Now while the theoretical appreciation of virtue, of the good life, is not too difficult for most of us, the practical explanation of its principles is far more exacting.

An Example in the Life of Muhammad.

And when we seek to do good and to lead our lives as true Muslims, it is always a happy inspiration and a great encouragement to turn to the life of Muhammad to see how he faced his difficulties and to learn from the life of a fellow human being to whom the word of God was revealed — a pattern of existence at once practical and saintly.

There is a hadith which comes to mind in this connection. It is related that Muhammad said :

> " No one in whose heart there is an atom of pride will enter Paradise."
>
> A man asked him, " Is it pride if I have a superb riding beast ? "
>
> Muhammad replied, " No."
>
> The man went on to ask, " Is it pride if I have fine clothes ? "
>
> He replied, " No."
>
> The man asked, " Is it pride if I have fine food in abundance ? "
>
> The Prophet replied, " No," and went on to say, " God is perfect and beautiful and likes perfection and beauty, whereas pride is a denial of the truth and a shackle for humanity."

Here in this short conversation we have just the point I am trying to make. The use of the good things of this world, far from being denied to us is recommended to us. God wishes us to seek perfection and beauty in all things provided that we remember Paradise, or, as we might put it to-day, our spiritual obligations to God. So that far from depriving ourselves of the manifestly good things which life has to offer, we are asked to avail ourselves of all that which God in his goodness has granted us. Our mistake to-day is that we concentrate too much on the gifts and forget the giver. We live for the shadow and have lost the substance.

Yet shadow and substance are inextricably one and indivisible, and it is our prime duty to remember the source of our comforts, the benefactor whose generosity accompanies us from the cradle to the grave, and beyond, to that ineffable life which for every Muslim is the great reality which should dominate his spiritual existence.

Lip service to Islam avails us nothing as individuals and corrupts our existence in the comity of nations. But to Islam true service implies a constant realisation of our duty to God, a sense of balance and a sense of proportion. We must always be aware of the spiritual side of our existence ; and thus, and only thus, can we hope to be better individuals and members of communities which will please God. And then, and only then, can we hope for the greatest gift which God bestows on his worshippers, the gift of spiritual content.

DIVORCE IN ISLAM

By Maulana Muhammad 'Ali M.A., Ll.B.

The Pronouncement of Irrevocable Divorce According to the Qur'án Takes at Least Three Months.

Though marriage, according to Islam, is only a civil contract, yet the rights and responsibilities consequent upon it are of such importance to the welfare of humanity that a high degree of sanctity is attached to it. But in spite of the sacredness of the character of the marriage-tie, Islam recognizes the necessity, in exceptional circumstances, of keeping the way open for its dissolution. With the exception, perhaps, of Hindu law, the necessity of divorce has been recognized by all people. The right of divorce according to the Jewish law belongs to the husband, who can exercise it at his will. The Christian law recognizes the right of divorce only when there is faithlessness on the part of either of the parties, but the divorced parties are precluded from marrying again. According to Hindu law marriage once performed can never be dissolved. Islam effected several reforms in divorce. It restricted the husband's right to divorce while recognizing the wife's right to it.

Divorce is Permitted Under Exceptional Circumstances.

The Arabic word for divorce is *talaq,* which carries the literal significance of freeing or the undoing of a knot. In the terminology of the jurists, the *talaq* is called a *khul'* (meaning literally the putting off or taking off of a thing), when it is claimed by the wife. Both from the Holy Qur'án and the Hadith it is right that, though divorce was permitted, yet the divorce could be exercised only under exceptional circumstances. The Prophet is reported to have said: "Never did God allow anything more hateful to Him than divorce." (*Abu Dawud* 13 : 3.) According to a report of Ibn 'Umar, he said: "With God the most detestable of all things permitted is divorce" (*Ibid*). The Holy Qur'án also approves of the Prophet insisting that Zaid should not divorce his wife, notwithstanding a dissension of a sufficiently long standing. The incident is thus spoken of: "And when thou didst say to him to whom God had shown favour and to whom thou hadst shown a favour, keep thy wife (*i.e.,* do not divorce her) and be careful of thy duty to God" (33 : 37). Refraining from divorce is spoken of here as *taqwa* or righteousness. Elsewhere divorce is thus discouraged: "If you hate them (*i.e.,* your wives), it may be that you dislike a thing while God has placed abundant good in it" (4 : 19). Remedies are also suggested to avoid divorce so long as possible: "And if you fear a breach between the two (*i.e.,* the husband and the wife), then appoint a judge from his people and a judge from her people; if they both desire agreement, God will effect harmony between them" (4 : 35). It was due to such teachings of the Holy Qur'án that the Prophet declared divorce to be the most hateful of all things permitted. And it is due to this that in spite of the facility with which it may be effected, divorce takes place only rarely among the Muslims, compared with the large number of divorces in Christian countries. The mentality of the Muslim is to face the difficulties of the married life along with its comforts, and to avoid the disruption of the family relations as long as possible, turning to divorce only as a last resort.

The Principle of Divorce.

From what has been said above, it is clear that not only must there be a good cause for divorce, but that all means to effect reconciliation must have been exhausted before resort is had to this extreme measure. The impression that a Muslim husband may put away his wife at his mere caprice, is a grave distortion of the Islamic institution of divorce. But though the Holy Qur'án refers to several causes when divorce may become necessary, it does not enumerate all of them, nor does it strictly limit them to specified cases. In fact, if the different nations of Europe and America, who profess the same religion, are at the same level of civilization and the same stage of advancement, and have an affinity of feeling on most social and moral questions, cannot agree as to the proper causes of divorce, how could a universal religion like Islam which was meant for all ages and all countries, for people in the lowest grade of civilization as well as those at the top, limit those causes which must vary with changing conditions of humanity and society?

The principle of divorce spoken of in the Holy Qur'án and which in fact includes to a greater or less extent all causes, is the decision no longer to live together as husband and wife. In fact, marriage itself is nothing but an agreement to live together as husband and wife, and when either of the parties finds him or herself unable to agree to such a life, divorce must follow. It is not, of course, meant that every disagreement between them would lead to divorce; it is only the disagreement to live any more as husband and wife. In the Holy Qur'án such disagreement is called *shiqaq* (from *shaqq* meaning breaking into two). But not even the *shiqaq* entitles either party to a divorce, unless all possibilities of agreement have been exhausted. The principle of divorce is, therefore, thus described in the Holy Qur'án: "And if you fear a breach *(shiqaq)* between the two (*i.e.,* the husband and the wife), then appoint a judge from his people and a judge from her people; if they both desire agreement, God will effect harmony between them; surely God is Knowing, Aware" (4 : 35). And further on it is added: "And if they separate, God will render them both free from want out of His ampleness, and God is Ample-giving, Wise" (4 : 130).

In Disagreement both the sides placed on a Level of Complete Equality.

This verse gives us not only the principle of divorce, which is *shiqaq*, or a disagreement to live together as husband and wife, but also the process to be adopted when a rupture of marital relations is feared. The two sexes are here placed on a level of perfect equality. A "breach between the two" would imply that either the husband or the wife wants to break off the marriage agreement, and hence either may claim a divorce when the parties can no longer pull on in agreement. In the process to be adopted, both husband and wife are to be represented on a status of equality; a judge has to be appointed from his people and another from her people. The two are told to try to remove the differences and reconcile the parties to each other. If agreement cannot be brought about, a divorce will follow.

It will be seen that the principle advanced here in the matter of divorce is an all-inclusive one. All causes of divorce are subject to the condition that one of the parties cannot pull on with the other. For instance, the husband is impotent, or one of the parties has a disease which makes him or her unfit for sexual relations. In such cases justice would demand a divorce, but only when the party entitled to it wants it. If both are willing to live in marital agreement, in spite of the defects in one of them, no power on earth can effect a divorce; but if the aggrieved party finds that she or he is unable to live

in marital agreement with the other, it would be a case of *shiqaq* or breach of the marriage agreement. Similarly, if the husband is imprisoned for life, or for a long period, or if he is absent and no news can be had of him, or if he is maimed for life and is unable to provide maintenance for his wife, it will be a case of *shiqaq* if the wife wants a divorce, but if she does not, the marriage will remain. In case the husband is aggrieved in a similar manner, he has the option of taking another wife.

The *shiqaq* or breach of the marriage agreement may also arise from the conduct of either party ; for instance, if either of them misconducts himself or herself, or either of them is consistently cruel to the other, or, as may sometimes happen, there is incompatibility of temperament to such an extent that they cannot live together in marital agreement. The *shiqaq* in these cases is more express, but still it will depend upon the parties whether they can pull on or not. Divorce must always follow when one of the parties finds it impossible to continue the marriage agreement and is compelled to break it off. At first sight it may look like giving too much latitude to the parties to allow them to end the marriage contract thus, even if there is no reason except incompatibility of temperament, but this much is certain that if there is such disagreement that the husband and the wife cannot pull together, it is better for themselves, for their offspring and for society in general that they should be separated than that they should be compelled to live together. No home is worth the name where instead of peace there is wrangling ; and marriage is meaningless if there is no spark of love left between the husband and the wife. It is an error to suppose that such latitude tends to destroy the stability of marriage, because marriage is entered into as a permanent and sacred relation based on love between a man and a woman, and divorce is only a remedy when marriage fails to fulfil its object.

Wife's Right of Divorce.

It will have been seen that the Holy Qur'án places the two parties on a perfect level of equality in the matter of divorce. Hadith makes it clearer still. The Prophet is related to have married a woman called Umaima or Ibnat al-Jaun, and when he went into her, she said that she sought refuge in God from him, that is to say, wanted a divorce ; and he granted her a divorce, and sent her off with some presents (*Bukhari* 68 : 3). Another case is that of Thabit Ibn Qais, whose wife is reported to have come to the Prophet and said : " O Messenger of God ! I do not find fault in Thabit ibn Qais regarding his morals or faith but I cannot pull on with him." The Prophet said : " Wilt thou return to him his orchard (which he had settled upon her as a dowry) ? ". On receiving a reply in the affirmative, the Prophet sent for Thabit and ordered him to take back his orchard and divorce his wife (*ibid* 68 : 11). These two examples are sufficient to show that the wife had the right to claim divorce on those very grounds on which the husband could divorce his wife.

The right of the wife to claim a divorce is not only recognized by the Holy Qur'án and Hadith but also by *Fiqh*. The technical term for the wife's right to divorce by returning her dowry is called *Khul'*, and it is based on the hadith already quoted, and the following verse of the Holy Qur'án : " Divorce may be pronounced twice ; then keep them in good fellowship or let them go with kindness ; and it is not lawful for you to take any part of what you have given them unless both fear that they cannot keep within the limits of God ; then if you fear that they cannot keep within the limits of God, there is no blame on them for what she gives up to become free thereby " (2 : 229). By keeping " within the limits of God " here is clearly meant the fulfilment of the object of marriage or performance of the duties imposed by conjugal relationship. The dowry is thus a check on the party who wants the divorce ; if the husband wants to divorce the wife, the wife shall have the dowry ; if the wife wants the divorce, the husband is entitled to the dowry. But it is the judges spoken of in v. 4 : 35, and referred to here in the words " if you fear that they cannot keep within the limits of God," that shall decide whether the husband or the wife is responsible for the breach and which of them is entitled to the dowry.

Traditional Islamic Jurisprudence on Divorce Unreasonable.

The wife is also entitled to a divorce if the husband is missing, or *mafqud al-khabar*, which means that he has disappeared and cannot be communicated with, because though there is no *shiqaq* in this case, yet the husband is unable to fulfil his marital obligations. There is no definite statement in the Holy Qur'án, or Hadith, to show how long the wife should wait in such a case. The Hanafi law on this point is very unreasonable, requiring the wife to wait for 120 or 100 years, according to the opinions of Imam Abu Hanifa and Abu Yusuf respectively (*Hidaya I*, pp. 598, 599). The Shafi'i law required seven years' waiting, while according to Imam Malik she would wait for four years (*Hidaya I*, p. 597). The view of Imam Ahmad ibn Hanbal and the Shi'a view agree with Malik. This is a more reasonable view. The *Bukhari* has a chapter on the *mafqud* (68 : 21), in which there is no hadith of the Prophet relating to the subject proper, but the view of Ibn al-Musayyab is quoted, according to which when a person becomes *mafqud* in the course of fighting, his wife shall wait for a year ; and a report is added relating to Ibn Mas'ud who searched for the husband of a maid servant of his one year and then treated him as *mafqud*, and this was not the case of a man lost in fighting. Under present conditions when communication is so easy, one year would be a sufficient period of waiting for the *mafqud*.

Husband's Right of Pronouncement of Divorce Subject to the Decision of Two Judges.

Though the Holy Qur'án speaks of the divorce being pronounced by the husband, yet a limitation is placed upon the exercise of this right. The following procedure is laid down in clear words : " And if you fear a breach between the two, then appoint a judge from his people and a judge from her people ; if they desire agreement, God will effect harmony between them " (4 : 35). " And if they separate, God will render them both free from want out of His ampleness " (4 : 130). It will be seen that in all disputes between the husband and the wife, which it is feared will lead to a breach, two judges are to be appointed from the respective people of the two parties. These judges are required first to try to reconcile the parties to each other, failing which divorce is to be effected. Therefore, though it is the husband who pronounces the divorce, he is as much bound by the decision of the judges as is the wife. *This shows that the husband cannot repudiate the marriage at will.* The case must first be referred to two judges and their decision is binding. The Caliph 'Ali is reported to have told a husband, who thought he had the sole right to divorce, that he would have to abide by the judgment of the judges appointed under this verse (Razi's *Al-Tafsir III, p. 320).* The Prophet is reported to have interfered and disallowed a divorce pronounced by a husband, restoring the marital relations (*Bukhari* 68 : 1, 2). It was no doubt a matter of procedure, but it shows that the authority constituted by law has the right to interfere in matters of divorce. The only question is as to the procedure to be adopted when the Muslims are living under non-Muslim rule. In such a case, if no *Qadzi* has been appointed by the authorities, the appointment of the judges shall be in the hands of the Muslim community, and it may exercise that right in any way

it likes. Failing even such arrangements, the parties may come to an agreement between themselves. If, therefore, a Muslim government or the Muslim community makes any rules laying down the procedure of divorce and placing such limitations upon the husband in matters of divorce as are not inconsistent with the principles laid down by the Holy Qur'án, it would be quite Islamic.

No Divorce During Menstruation.

The menstrual discharge is looked upon as pollution in many religions, and the woman who has her courses on is segregated, as among the Hindus and the Jews. In the Holy Qur'án, the subject of menstruation is dealt with as a preliminary to that of divorce, and sexual intercourse is prohibited when the courses are on, as it is said to be " harmful " (2 : 222). It is owing to this temporary cessation of the amorous relations between the husband and the wife, that divorce is prohibited during the period when the menstrual discharge is on. It was brought to the notice of the Prophet that Ibn 'Umar had divorced his wife while she was menstruating. The divorce was declared to be illegal by the Prophet, and Ibn 'Umar was asked to take back his wife (*Bukhari* 68 : 1). Thus divorce is only permitted in the state of *tuhr* (when the woman is clear from the menstrual discharge), there being the further condition that the husband and the wife should not have copulated during the *tuhr*. Evidently this is meant as a sort of check upon the freedom of divorce.

The 'Idda or the Waiting Period of Three Months.

The final breaking off of marital relations is discouraged in many other ways and every chance is afforded to the parties to maintain the conjugal tie, even after differences have arisen leading to divorce. Every divorce must be followed by a period of waiting called the *'idda :* " O Prophet ! when you divorce women, divorce them for their *'idda* (prescribed or waiting time) " (65 : 1). The *'idda* is about three months : " And the divorced women should keep themselves in waiting for three courses (*Quru*) " (2 : 228). A *qar* (pl. *Quru)* is the entering from the state of *tuhr* (cleanness) into the state of menstruation. In normal cases it is about four weeks, but there are variations in the case of different women who do not menstruate as well as those whose courses have stopped, the *'idda* is three months (65 : 4), and in the case of pregnant women, the waiting period is till delivery *(Ibid).* The *'idda* among other purposes serves the purpose of affording the parties a chance of reconciliation. Though they are divorced, yet they still live in the same house, the husband being plainly told not to expel the wife from the house in which she has been living unless she is guilty of misconduct, and a similar advice is given to the wife not to leave the house (65 : 1). This injunction clearly aims at restoring amicable relations between the parties and minimizing chances of the accentuation of differences. If there is any love in the union, its pangs would assert themselves during the period of waiting and bring about a reconciliation.

Divorce is Revocable and can be Pronounced Twice.

In fact, reconciliation is recommended in plain words when, speaking of the *'idda,* the Holy Qur'án says : " And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation " (2 : 228). Every divorce is thus experimental temporary separation during its initial stages, and by making the parties live together, every chance is afforded to them to re-establish conjugal relations. Even after the period of waiting has passed away, the two parties are allowed, even encouraged, to remarry : " And when you have divorced women and they have ended their term of waiting, do not prevent them from marrying their husbands, when they agree among themselves in a lawful manner ; and this is admonished whosoever among you believes in God and the last day, this is more profitable and purer for you : and God knows while you do not know " (2 : 232). Remarriage of the divorced parties is thus encouraged and recommended as being more profitable and purer for the parties. The condition is also laid down that such a revocable divorce, allowing reunion of the parties, can be pronounced twice : " Divorce may be pronounced twice : then keep them in good fellowship or let them go with kindness " (2 : 229). Thus the revocable divorce, the *talaq raj'i,* in the terminology of the jurists, can be pronounced twice.

Irrevocable Divorce.

After the first divorce, the parties have the right to reassert their conjugal relation within the period of waiting and to remarry after the waiting period is over. A similar right is given to them after a second divorce, but not after a third. Before Islam, however, while the wife had no right of divorce, the husband had an unchecked licence to divorce the wife and to reassert his conjugal right during *'idda* as many times as he pleased (Razi's *Al-Tafsir II,* p. 372). Thus women were looked upon as mere chattel which could be discarded and taken at will. This had demoralized the whole institution of marriage. Islam not only gave the wife a right of divorce, but also checked the husband's licence to divorce as often as he liked, by declaring that revocable divorce could be given only twice : " Divorce may be pronounced twice : then keep them in good fellowship or let them go with kindness " (The Holy Qur'án 2 : 229). It was thus laid down that, after the second revocation or remarriage, the parties must make their choice either to live together as husband and wife for ever, or to separate for ever, never thinking of reunion. Hence if even the second experiment failed and the parties were separated by a divorce for the third time, this was an irrevocable divorce, or *talaq ba'in,* in the terminology of the jurists.

Pronouncement of Divorce Thrice on One and the Same Occasion is Against the Qur'án.

The jurists have recognized divorce in three forms. A man would sometimes pronounce divorce thrice on one and the same occasion, and this would be understood as meaning that divorce had been given thrice. This is called *talaq bid'i* (or an innovation in divorce after the Prophet's time). Or a man would divorce his wife for the first time in one *tuhr* following on with a second divorce in the second *tuhr* and with a third divorce in the third, thus divorcing thrice in one *'idda* or one period of waiting. This method of *talaq* is called *talaq hasan* (a good way of divorcing) in the terminology of the jurists. The name *talaq ahsan* (or the best method of divorcing) is given to the form in which *talaq* is pronounced inn a *tuhr* only once, and this is followed by the period of waiting (*Hidaya I,* p. 333). This last method is the only method recognized by the Holy Qur'án. It is plainly laid down : " O Prophet ! when you divorce women divorce them for their prescribed time *('idda),* and calculate the number of the days prescribed, and be careful of your duty to God, your Lord " (65 : 1). The divorce is thus to the form in which *talaq* is pronounced in a *tuhr* only once, the *'idda,* or waiting period, follows, and during this time the parties have a right to revocation of the divorce. All other forms of divorce are against the Holy Qur'án and the Sun of the Prophet.

Tala Bid'i or Talaq Hasan is Absolutely un-Qur'ánic.

Thus the Holy Qur'án recognizes *talaq* only in one form, the *talaq al-sunna,* or the *talaq ahsan* of the Hanafi jurists. There is no mention at all of the other two forms, either in the Holy Qur'án or in Hadith. These two forms are, in fact, only subterfuges to make the revocable divorce an irrevocable one. The

tendency to resort to these subterfuges is noticeable even in the life time of the Prophet. The pronouncing of three divorces without an interval seems to have been a remnant of pre-Islamic days. The Prophet is reported to have shown indignation when it was brought to his notice that a certain person had pronounced three divorces together (*Sunan* 27 : 6), and a divorce thus pronounced was annulled by him (*Musnad I,* p. 265). Another report shows that until the time of 'Umar, people used to pronounce three divorces together, but that they counted as a single divorce (*Musnad* I, p. 314). 'Umar, in order to restrain people from such an un-Islamic proceeding, ordered three divorces given at one time to be reckoned as three separate acts of divorce, taking place at intervals, but this order had the opposite effect to that intended. It became a general practice to pronounce divorce three times on one occasion, and this was supposed to have the effect of three separate acts of divorce, thus making a revocable divorce irrevocable. This is really a negation of the very principle underlying the institution of divorce in Islam. It is true that divorce is allowed, but as it disturbs the normal family relations, it is looked upon with disfavour and is permitted only in extreme cases when the carrying on of marital obligations by the husband or the wife becomes impossible. But even after this extreme step has been taken, not only are the parties still free to resume conjugal relations within the waiting period, and to remarry after that period has expired, but they are actually encouraged to do so. The two forms of divorce called *bid'i* and *hasan,* take away the freedom to reunite which the Holy Qur'án has conferred upon the two parties, and they are therefore against the teachings of the Holy Qur'án and must be discarded. The revocable divorce of the Holy Qur'án cannot be made irrevocable as by this change a deathblow is dealt to the beneficial spirit underlying the institution of divorce in Islam. Hence, whether divorce is pronounced once or thrice or a hundred times, it is only a single divorce, and it is revocable during the waiting period.

Effect of Irrevocable Divorce.

It is clear from what has been stated that irrevocable divorce is the very rarest of things that can happen among Muslims, and it can only occur if the two un-Quranic forms of divorce to make revocable divorces irrevocable are brought in. When a man and a woman have found by two experiments that they cannot live together as husband and wife, it is absurd on their part to think of remarriage again. Hence the Holy Qur'án lays down that they shall not remarry after the second failure of the union, except in one case : " So if he divorces her (for the third time), she shall not be lawful to him afterwards until she marries another husband ; then if he (the second husband) divorces her, there is no blame on them both if they return to each other (by marriage) if they think that they can keep within the limits of God " (2 : 230). Thus the one case in which marriage with the first husband is allowed, after being divorced for the third time, is that in which a marriage has been contracted with a second husband and that too has proved a failure. If there be such a rare case, the parties to the marriage have probably learned a lesson through another marital union to the effect that they should behave better towards each other. An irrevocable divorce, being in itself a rarity according to the teachings of the Holy Qur'án, a case like the once spoken of, in the verse quoted above, would be a still greater rarity, but still if such a case should arise, the parties are allowed to remarry even after an irrevocable divorce.

Tahlil or Halala.

Tahlil or *halala,* which means legalizing or making a thing lawful, was a pre-Islamic practice. When the wife was divorced irrevocably, by thrice pronouncing the divorce formula, and the husband wanted to take her back again, she had first to marry a third person on condition that she should divorce her after having sexual connection with her. This was called *halala.* It is a mistake to confound the *halala* with the marriage spoken of in the verse quoted under the previous heading, since *halala* was a kind of punishment for the woman who had to undergo the disgrace of sexual connection amounting practically to adultery, while the marriage spoken of in the previous paragraph is a perpetual marital tie, and the divorce in that case may not follow at all ; in fact, in the normal course of things it would not follow at all. It is for this reason that the Prophet cursed those who resorted to this practice, his words being : " The curse of God be on the man who commits *halala* and the man for whom the *halala* is committed " (*Tirmidhi* 9 : 25). The Caliph 'Umar is reported to have said that if there were brought to him two men who took part in the practice of *halala,* he would treat them as adulterous people. The three divorces, as allowed in the Holy Qur'án, of which the third is irrevocable, were of very rare occurrence, as such divorces naturally occurred at long intervals. The case of Rukana is mentioned in the reports ; he first divorced his wife in the time of the Prophet, then remarried her and divorced her a second time in the reign of 'Umar, and finally in the caliphate of 'Uthman (*Zad al-Ma'ad II,* p. 258).

Procedure of Divorce.

Divorce may be given orally, or in writing, but it must take place in the presence of witnesses : " So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for God " (The Holy Qur'án 62 : 2). Whatever the actual words used, they must expressly convey the intention that the marriage tie is being dissolved. As to whether a divorce would be effective under certain circumstances, there are differences among the various schools of jurists. Evidently intention is as necessary a factor in the dissolution of marriage as in the marriage itself, but while some recognize that divorce is ineffective if given under compulsion or influence, or in a state of intoxication, or in anger or jest, or by mistake or inadvertence, others hold it to be ineffective in some of these cases and effective in others. The Hanafi law recognizes that divorce is effective whether the words be uttered in sport or jest or in a state of drunkenness and whether a person utters them willingly or under compulsion, but Imam Shafi'i takes the opposite view (*Hidaya I,* p. 337). Evidently the Hanafi views are against the spirit of the teachings of the Holy Qur'án, which declares divorce to be a very serious matter, and lays down special procedure to be gone through before it is resorted to.

Islam Repudiates Ila and Zihar.

Ila and *zihar* were two practices of the pre-Islamic days by which the wife was kept in a state of suspense, sometimes for the whole of her life. *Ila* which means literally swearing, signifies technically the taking of an oath that one shall not go into one's wife. In the pre-Islamic days the Arabs used to take such oaths frequently, and as the period of suspension was not limited, the wife had sometimes to pass her whole life in bondage, having neither the position of a wife, nor that of a divorced woman free to marry elsewhere. The Holy Qur'án reformed this state of things by commanding that if the husband did not reassert conjugal relations within four months, the wife should be divorced : " In the case of those who swear that they will not go in to their wives, the waiting period is four months ; then if they go back, God is surely Forgiving, Merciful. And if they resolve on a divorce, then God is surely Hearing, Knowing " (2 : 226, 227).

The word *zihar* is derived from *zahar*, meaning *back*. An Arab in the days of ignorance would say to his wife, *anti 'alayya ka-zahri ummi, i.e.,* " thou art to me as the back of my mother." This was technically called *zihar*. No sooner were these words pronounced than the relation between husband and wife ended as by a divorce, but the woman was not at liberty to leave the husband's house, and remained as a deserted wife. One of the Muslims, Aus ibn Samit, treated his wife Khaula in a similar manner. The wronged woman came to the Prophet and complained of her husband's ill-treatment. The Prophet told her that he was unable to interfere. She went back disappointed and it was then that he received the following revelation: " God indeed knows the plea of her who pleads with thee about her husband and complains to God, and God knows the contentions of both of you; surely God is Hearing, Seeing. As for those of you who put away their wives by likening them to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth, and most surely they utter a hateful word and a falsehood " (The Holy Qur'án 58 : 1, 2). The man who resorted to this practice was ordered to free a slave; or if he could not find one, then to fast for two consecutive months, and if unable to do that, to feed sixty poor people (*Ibid* 58 : 3, 4).

In Islam When Adultery as a Cause for Divorce, no Outside Evidence is Required.

The word *li'an* is derived from *la'na,* meaning curse *Li'an* and *mula'ana* signify literally *mutual cursing.* Technically, however, the two words indicate that particular form of bringing about separation between the husband and the wife in which the husband accuses the wife of adultery but has no evidence to support the accusation, while she denies it. The Holy Qur'án makes adultery a severely punishable crime, since it aims at the destruction of the whole social fabric. At the same time it makes an accusation of adultery an equally serious crime, punishable like adultery if strong evidence of adultery be not forthcoming. This is to stop the tongue of slander, which is generally very busy, and does not spare even the most innocent persons. One man has no concern with another's private affairs, but if a man has strong reasons to believe that his own wife is adulterous, the case is quite different. The *li'an* is suggested, in this case, as the means of bringing about separation between husband and wife, for whether the accusation is right or wrong, it is in the interests of both to get separated. The following verses deal with this subject: " And as for those who accuse their wives and have no witnesses except themselves, the evidence of one of these should be taken four times, bearing God to witness that he is of the truthful ones. And the fifth time that the curse of God be on him if he is one of the liars. And it shall avert the punishment from her if she testify four times, calling God to witness, that he is one of the liars. And the fifth time that the wrath of God be on her if he is one of the truthful " (The Holy Qur'án 24 : 6—9). After the parties have thus borne witness, they are separated for ever. It will be noticed that there is no mutual cursing in this case; only each of the parties, while bearing witness of his or her own truthfulness, calls for the curse or wrath of God on himself or herself if he or she speaks a lie.

Charitable View of Divorce.

Divorce is looked upon as a necessity in marital relations, under the varying human conditions, irrespective of moral turpitude on the part of husband or wife. The Holy Qur'án takes the most charitable view of the necessity for divorce, and therefore recommends as much kindness towards women in the case of divorce as in that of marriage. Again and again stress is laid on this point: " Divorce may be pronounced twice; then keep them in good fellowship or let them go with kindness (*ihsan*) " (2 : 229); " And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality " (2 : 231); " So when they have reached their prescribed limit, then retain them with kindness or separate them with kindness " (65 : 2). Thus woman is to be treated with equal kindness and generosity, whether she is a sharer in a man's weal or woe as wife or one from whom he has been compelled to part company. Marital differences, like other differences, may be as often honest as not, but the Holy Qur'án recommends that the most charitable view of them should be taken.

ISLAMIC PUBLICATIONS IN ISTANBUL

By MEHMET KIDEYS

Islamic publications ceased their activities in 1924 in Turkey, when the Caliphate was abolished and the principle of secularism was accepted by Turkey's sole party at that time, the Republican People's Party. These did not appear again until 1940. A pamphlet on Islam appeared in 1940, which was published as a result of the Turkish Ministry of Public Instruction's translation of *The Encyclopaedia of Islam* compiled by European Orientalists. Turkish scholars were moved by many mistakes and opinionated views of this *Encyclopaedia* and with a view of preparing a more scientific encyclopaedia on the subject some of the scholars came together and launched the publication of the *Islamic-Turkish Encyclopaedia.* The publication of this valuable work continued for 74 issues, and has not yet completed the letter " A ". The death of its four eminent contributors recently has disorganized its publication and therefore it has not been appearing regularly during the last few months.

The year 1946 witnessed the birth of other parties in Turkey and with it the publication in Islamic fields received tolerance. To-day religious periodicals appear everywhere in Turkey. A glance at some of these periodicals would show that these publications are meeting the demand of all classes of the Turkish people. It is with the hope of introducing some of the scholars and writers in this field to the readers and my Muslim brethren that I am giving some details regarding the periodicals published in Istanbul.

Selamet. Published every Wednesday; scientific, religious and political weekly periodical. Its views are objective and it always reflects in its pages religious activities from everywhere in the world. Among these it has published some translations from the *Islamic Review.* The Editor and the Publisher of *Selamet* is 'Omer Riza Dogrul, who is an eminent writer in the Islamic field. He has translated the Holy Qur'án into Turkish.

Sebilurresad. A religious, scientific, moral and literary periodical which appeals to the intellectual class. Its publisher is Esref Edib, who is a fine scholar of Islam, and its Editor is Professor Kamil Miras. Esref Edib has served the cause of Islam by publishing *Sirati Mustakim* and later established the first *Sebilurresad* which was closed in 1925. Afterwards he devoted himself to the study of scientific literature with a break in 1940

when he started, as I have stated above, publishing the *Turkish-Islamic Encyclopaedia* with the collaboration of his friends, on account of intolerable mistakes that he came across in the Encyclopaedia by European Orientalists. In 1946 he re-established the *Sebilurresad* and he has told me lately that he is endeavouring to publish a better periodical and that he wishes to make a new effort in forming a Publishing Company for the realization of his project for a new *Sebilurresad.*

Hakka Dogru (Towards God). A weekly periodical giving religious and moral knowledge and which appeals to the younger generation and attracts the attention of the Turkish Muslim community in general. Its teachings are simple and can be readily understood by all sections of people. It has a large Readers' Forum and serves in a useful and interesting way by replying to the many enquiries that are flowing in from its many readers.

Islam Yolu (The Way of Islam). It has mainly instructional character, but it also publishes on subjects relative to Islamic history. This religious and social periodical employs a simple language which is understandable by all sections of its readers. The Editor of *Islam Yolu* is a highly religious and modest personality and also a poet, Tahir Olgun. His poetry is especially on religion. Tahir Olgun is also the author of several books and publishes another magazine called *Mesnevi Dersleri,* or Mesnevi Lessons.

Hak (The Right). *Hak* is a scientific and political magazine, with partisan tendency in its policy. However, it devotes a large space to historical articles. Its publisher and editor is Ziya Sakir, who is also a historian with many books on history and historical romances to his credit.

Dogru Yol (The Straight Path). A political community paper which, as its name indicates, shows the right way, which is Islam, to everyone. It is the accepted policy of this periodical to show the straight way by giving direct examples from the lives and teachings of our Prophet and the first four Caliphs. The language it employs is simple to understand and the periodical from an instructional point of view is good. Its publisher is Faruk Riza Gulogul.

Hakikat Yolu (The Way of Truth). A fortnightly periodical giving religious and moral teaching and it is generally of an informative nature and stresses Qur'anic interpretation and divine law. Like the above periodical its space is mostly devoted to the period of our Prophet and the first four Caliphs.

Islamiyet. Weekly political and cultural paper which is chiefly interested in Qur'anic teaching and the divine law on the same lines of the above-mentioned periodical. The editor of this and the above *Hakikat Yolu* is Semseddin Yesil who is also a preacher and is the author of several pamphlets on Islamic teaching.

THE LIFE AND ACTIVITIES OF THE SOUTHERN GROUP OF THE YUGOSLAV MUSLIMS

By DR. ISMA'IL BALIC, Ph. D.

Prefaratory Observations.

The majority of the approximate two million Muslims in Yugoslavia, i.e., about 1,100,000 of them, live in the southern part of the country, in the two republics of Macedonia and Montenegro and in the autonomous district of Kosovo and Metohija. Contrary to the northern Bosnian group, the southern group of Yugoslav Muslims lack national unity. The southern group consists of Albanians, Turks, Muslim Serbs (the so-called Torbesi), Muslim Macedonians or Bulgarians (the Pomaks), gipsies and furthermore of sporadic groups of Montenegrins, Bosniaks, Circassians and Greeks. Most numerous are the Albanians (in Kosovo-Wilayet) and the Turks (in the Wardar-Valley). The Muslims of southern Yugoslavia—as well as the Bosniaks—belong to the hanafi school of the Sunna, but owing to the influence of the Dervish Orders, especially of the Bektashi, certain Shi'ite elements can also be traced among them. Here and there, as well as with the gipsies of Nisch (south-eastern Serbia), Islam still remains on the surface and would require some time yet to penetrate into the life of the people. Outside of that, the success of Islam has been far slower in these places, as, for instance, in Bosnia, where there have been quite spontaneous mass conversions to Islam. Some parts of the country, such as the district of and around Prizren, accepted Islam only in the 19th century. Islam was nearly always accepted voluntarily. The opinions formerly adopted, namely that the conversions had been carried through by force, are to-day considered to be refuted. (See the article "Pomaks" in the *Encyclopaedia of Islam,* Volume III). Since 1925, the Reis ul-'Ulema of Serajevo has functioned as head of all the Yugolsav Muslims, up to that time the management of the Macedonian-Montenegrin Islamic group had been in the hands of the head-mufti of Belgrade. As in Serajevo, there is also a *'Ulema-medzlis* (Collegium doctorum) as the last resort in religious matters for the district in the Macedonian capital, the historic Uskup (Skoplje). For some decades, the Macedonian-Montenegrin Muslims have been in a steady economic and cultural decline. Only the latest development seems to have stopped this decline caused by continuous wars and depriving the Muslim element of its rights. In the first Yugoslav state, Islam in southern Yugoslavia had to endure a real martyrdom. Only by momentary political conjunctures and interventions from outside, could a temporary improvement be achieved. These improvements include some cultural achievements such as the two eight-class reformed Madrasas of Skoplje, the former Grand-Madrasa of King Alexander and the Chazi 'Isabeg Madrasa. To these the small number of modern Muslim intelligentsia there owe their development. In Skoplje some enterprising Muslims of the Serbian tongue succeeded in editing a Muslim newspaper, which has written in Serbian and Turkish together. The last of such newspapers was the *Nas Put* (Our Way) issued by a young Montenegrin, Zafer Music.

Massacre of the Southern Group of Yugoslavian Muslims after 1918.

Immediately before the Balkan Wars (1912-1914) and during those blood-stained quarrels, Macedonia and the district of Kosovo and Metohija were something like a "No Man's Land". It was nominally under Turkish rule, but the Turks looked mainly after the safety of the traffic-routes and the rest of the country was more or less left to itself. Therefore, disorder and illegality increased inside to an extent that even the Albanians—those old opponents of the Serbs—showed a kindly attitude towards the Serbian army on its retreat through Albania because the Albanians hoped to be able to restore peace and

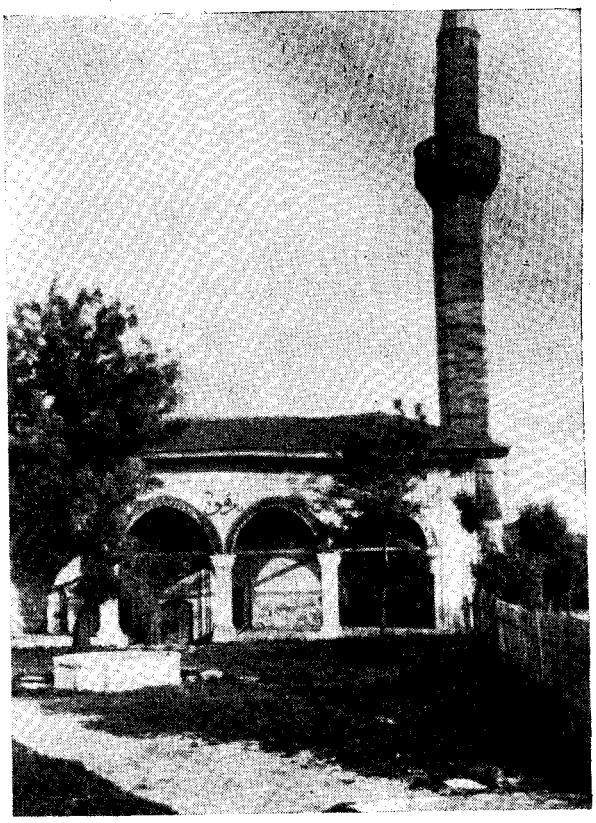
order with the help of the Serbs and the Allied Powers. In 1918, after the proclamation of the Kingdom of Yugoslavia, peace and order really seemed to be secured at first, but after a few years, persecutions and massacres were suddenly started on the unsuspecting Muslim population. A real outburst of the most cruel crimes dominated the atmosphere, whole villages were systematically slaughtered, ambuscade murders, arsons, ravishments and tortures, such as in the times of the Inquisition, were every day events. There are incriminating signs that these crimes and cruelties were ordered by the Belgrade General-Staff, which, by the way, seem to be confirmed by the entirely passive attitude of the police and the other safety organizations towards the murdering bands. The towns of Sahivici, Bijelo Polje, Sjenica, Kolasin, Plavo and Kosovo and Metohija suffered most at the time. In reaction to these cruelties, the Muslim Bosnjakovic and his followers of the volunteer-corps revolted, taking revenge from the woods and protecting the population. When troops were called out against these volunteers, they had to give up their resistance and escape to Turkey. Here paid Serbian agents twice attempted the leader Bosnjakovic's life. At that time the Belgrade Government used to send the worst criminals to the southern districts in order " to remedy the situation there ". In this way, whole villages with Mosques and maktabs were bare of their Muslim population within a short time. On the way to Ves, Strumica, Djevdjelija and around Kumanovo, one can see villages with Mosques where not a single Muslim lives. In town and country Waqf-property was confiscated, Mosques, madrasas and maktabs destroyed.

Desecration of the Mosques in 1930.

Only a few concrete facts concerning the fate of the Macedonian Mosques shall be mentioned here. On July 18th, 1930, the head of the district of Gostivar Joksimovic issued an order to blow up the Mosque " Dzedid " in Gostivar. He afterwards personally took part in throwing bombs. When a complaint was submitted to the Home Ministry with an application for protection against further excesses, he was advanced in rank. In 1931 the " Kajalik " Mosque at Stip was destroyed. At Kratovo, the authorities used the lead of the destroyed mosque for covering the cupola of the Orthodox Church there. In Kumanovo, Kocani and Vavandovo the community administration provided themselves with building sites, for which they did not pay anything, by blowing up Mosques. In Veles the most beautiful Mosque was changed into a playing and training hall. In Prinstina, the military authorities took possession of the finest Mosque, using it as a store-house for food and ammunition. In Kosovska Mitrovica and Pristina, such a " regulation project " was made that according to it none of the existing Mosques remained. Nearly all cemeteries and other Waqf land-properties were expropriated by the communities, the tombs were buried or used for other worldly buildings, the free plots gained in this way were often sold to the state or to private persons. Nearly all endeavours to cancel the usurpation by a Law Court decision were frustrated.

The Formation of the Dzemi'jet.

In order to avoid these constant persecutions, the Albanians and the Turks founded a common political party as soon as they had the opportunity. It was called the *Dzem'ijet* (Community) and was supposed to defend their rights and represent their interests. This foundation was only possible in view of the fact that the leading Serbian classes saw themselves confronted by the necessity of destroying the mighty opposition of the Croat people and some democratic parties by assisting and supporting other small national groups, especially those of the Albanian, Turkish and Magyarish national minority. Although the organization *Dzem'ijet* was always on the Government's side, its members were maltreated as Muslims, forced to an involuntary emigration and murdered by ambuscades. The chairman of *Dzem'ijet* was an Albanian, Ferhadbeg Draga, who all his life was more often imprisoned and under police control than free. In 1925, when King Alexander toured the southern districts, he was unpleasantly surprised at the large number of Muslims who had remained, and in Raska near Bijelo Polje, when addressing the Serbian delegates there, he could not, in his Balkan primitiveness, abstain from the remark: " How long will you let look at these 'White-Heads?' " By " White-Heads " he meant the Albanians, who wear a characteristic white cap—the so-called *keca.* This opinion of His Majesty soon spread and went round the Great-Serbs of the neighbourhood, and a new wave of terror and illegality started. The organization *Dzem'ijet* was broken up and prohibited and confiscations of Muslim land-properties began anew. The situation only improved as the office of Waqf-director of Skoplje was taken over by Hasan Rebac, a Bosniak, a well-deserved Yugolslav nationalist (the first president of the now existing Muslim society " Preporod "). He repeatedly interceded in favour of these people. When the courageous director proved to be an important hindrance in the way of Great-Serbian aspirations, means were found to dismiss him in spite of his national achievements. In his place, willing tools were brought into the Waqf-organs, such as the former Mufti of Belgrade, Mehmed Zeki, and the former Mufti of Kumanovo, Vejsil Alisan, who both remained deaf and dumb to all injustices done to their creed-brothers. (Regarding the title of Mufti, I may add that it is often used in these districts and applied also to clergymen of less education and training.) Reis ul-Ulema Hadzi Ibrahim effendi Maglajlic fought a tenacious struggle for the restoration of the rights of Islam in the southern districts, but he did not achieve much success. Immediately before the Second World War, the methods of proselytism were adopted



'Isa Bey Mosque a tUskup (Skoplje)

here and there, but their results were generally disastrous for their originators. Only at Malca near Nisch was it possible to tear some gipsies away from Islam by methods of intimidation and false promises.

The Bulgarians and the South Yugoslavian Muslims.

In 1941, when rule was taken over by the Bulgarians, the maltreatment of the Turkish-Albanian population did not cease but on the contrary was still enforced and carried on with new methods and greater lack of consideration than before. The Bulgarians proved to be well acquainted with the methods of inflicting imprisonment, deportation, liquidation and such like. A Bosnian undergraduate, who stayed in Skoplje in those days, told me that he had seen with his own eyes how, when the Bulgarians took over the Government from the Germans, the fezes, *kecas* and turbans flew from the heads of the passing Muslims from the Car Dusan-Bridge into the Wardar. He and some other Albanian undergraduates succeeded by the intervention of the Italian consul in preventing the public affronts and insults to the Muslim population, but the persecutions and the deportations at night were continued. The same reporter wrote me the following concerning the fate of the Macedonian-Montenegrin Muslims during the war. During the fight for liberation the Albanians suffered most of all. They were killed by the Czetniks (Serbian Terrorists) because they were Muslims, the Macedonians tried to exterminate them among themselves, the Germans persecuted them because they suspected them to be in sympathy with the Italians, with whose help the Albanians wanted to escape the Serbian and Bulgarian yoke, the partisans beat them and killed a great number of them because they did not want to collaborate with them, as well as for the reason that the partisans there consisted mostly of orthodox Montenegrins who wanted to take revenge on the Albanians because of their endeavours to drive them out of Kosovo and Metohija in 1941, where they had taken possession of the Muslim land usurped there. The Muslims of the south suffered more than those in Bosnia. Unfortunately, the Muslims there were not allowed to report or write anything, and there was hardly anybody who could write because even the small number of educated people who were there before the war had lost their lives in Bulgarian, German and Italian concentration camps. Those few who have survived are mostly Communists who had escaped to the mountains in time and who are now silent, be it for the interest of the Party or in order not to injure or hurt their Montenegrin or Macedonian comrades. Those who had the courage to say anything were silenced by the lawsuit against the asserted terroristic organisation *Yucel* (January 19-25, 1947). I bow in memory of my good friends, two professors, Muzaffet Ahmed and Fetah Sulejmanpasic, who were sentenced to 13 and 15 years of hard labour. I can also give evidence in the case of the other defendants, some of whom were sentenced to death, that they were good and sincere men and Muslims. Here are the names of those who live no more : Shu'aib 'Aziz, theologian, Nazmi 'Omer, secretary of the district lawcourt, 'Ali 'Abdurrahman, printer, and Adem 'Ali, saddler.

In order to characterize the present situation and to conclude, I here repeat a passage referring to the Muslims from the article " The Macedonian Experiment " by Dr. Milan Josimovic, an expert on the political conditions on the Balkans, published in the leading Austrian newspaper *Die Oesterreichische Furche* for June 5th, 1948. It runs as follows :

" Whilst Uskup, the original town of Skoplje on the left bank of the Wardar and shocking evidence of the transitiveness of imperialists, is being demolished in order to make room for New-Skoplje, the Turks are allowed to send a vice-president and three delegates to Sobranje. They possess a secondary school, seventy primary schools, a weekly *Birlik* (Unity) and are treated by law and authorities as other compatriots. In spite of all that, their conservative community is going to pieces under the influence of the new political theory and of the technization, as if it were a wall at Uskup, and fanatic Mohammedans become nationally indifferent creed-brothers. Most of the Turkish women still pass quickly through the streets with covered faces and in long pleated trousers which reach to the ankles, the so-called *Dimije,* but posted on their houses are already the summons of their clerical dignitaries requested by the government asking them to do away with the veil and the fez. It is the same in the case of the Muslim Skipetars (Albanians), their newspaper *Flake e Flasnimit* (Flame and Fraternity) spreads the same materialistic spirit, just as the teachers of the Skipetarian Secondary School, of the 131 primary schools and of the additional classes of the mixed schools are forced to do. Just as among the Macedonians, the Communists have also done away with all elements in the minorities not acknowledging this spirit, and the lawcourts of the people settled the conspiracy lawsuits in all seven languages spoken in the country, in which the common word ' politics ' is being used more and more seldom."

WHITHER PEOPLE OF ISLAM?

" AN OPEN LETTER "

By LUIIDJHASSAN DPHREPAULEZZ AL NASIBA

The Problems of the World of Islam and Their Causes.

To-day, the peoples of Islamic Nations are faced with many trying problems ; but there exists a single obstruction which may in the long run constitute a main danger to any effort put forth. Disunity is becoming a millstone about our necks. All our problems, small and great, can be attributed to lack of unity.

In my view, as a layman, the causes of this very bad situation can be traced to the failings of Muslim educators and other leaders, who in their egoistic teachings completely forgot Islamic principles and became wedded to materialist concepts. It is indeed a grave charge, yes ; but let us look further into the matter for substantiation.

The turn of the century ushered in the material age ; bringing along in its wake cynicism, re-evaluation and in many instances, brazen misinterpretation of Islamic fundamentals and principles. Personalities, ceremony and the tendency to gloss over Qur'ánic law, first bye-passed, then actually supplanted, the true spirit of Islam in many countries.. From the mouths of so many of my Eastern brothers have I heard : " That is old-fashioned," or " such things belong to the past." Mere phrases, one might perhaps say, yet the usage of mere words carries meaning and in this instance, shows hidden roots. In any case, the posing, or rather the attempts, of many Muslims to conform to the outer phases of modern trends, has brought us to the state in which we find ourselves : Confused and disunited, clinging to narrow nationalisms and boasting of tribal traditions.

By all means let there be acceptance of the new. Muslims, because of their rich traditions, should be among the first to re-orient ; we should set the pattern for the establishment of the

new norm. But let us reach after the best ; let us seek to explore and follow the inner phases of materialism, without losing view of the functional and scientific aspects of Islamic philosophy. Such misplaced emphasis will most certainly hurl us into the black depths of tragedy and finally engulf all humanity. By the same token, we must be on the alert for the " pious," who place ceremony and lip-service upon a throne. Certainly, there must be the formality of ritual ; it imbues us with a strength — so to speak — to hold fast to the rope of God.

The Holy Qur'án was given us as a guide, to pattern our daily living. Most of us strive within our limitations to understand and follow. We like to boast of having made *Salat* (prayers) at the prescribed time or having fasted during Ramadan. But is is not enough to recite prayers and greetings ; a parrot can be schooled to repeat words. But we are men ; men born to duty and responsibility, duty to our fellow-Muslims, wherever they are or whosoever, responsibility to God and, by virtue of our tradition, to all humanity.

What Then Is To Be Done?

A firmer and more illuminating example must be set for the Muslim world community by the leading personalities of Islamic thought and purpose. A clearer and deeper understanding of the meaning of Islam must be imparted to the less able among us, which is to say : Guidance and education must become the foremost task, but education in a new perspective, with a view toward common unity in thought and action.

What has happened to Muslims in Palestine should serve as a warning, so as to be constantly aware of the job which lies before us. First in order is the current conspiracy involving the well-being of the peoples of Somaliland, Eritrea, Libya, Morocco and Indonesia. Certain states and religious blocs are endeavouring to blot out the aspirations of these our people. In a word, Muslims are being forced into the position of struggle for survival, and if these attacks are to be successfully beaten back, a united brotherhood solidarity must be established.

A man who would build a house must lay a foundation, and, if the structure is to be firm and lasting, he must hew into the depths to make for solidity. If that maxim be true of the inanimate thing, it is doubly true in man's behaviour regarding duty and responsibility. For Muslims, the ground has already been broken ; it was hewn into with the Hejira in 622 C.E., when our Prophet had to flee by dark of night to the precincts of Medina. Solidity and firmness is to be found in the thirteen years of hardship and struggle before the final victory over idolatry. In considering one of our major responsibilities, all Muslims must ever be aware that the distance from Medina to Mecca, in the seventh century, has in the twentieth century extended to encompass a vast portion of the earth. By day and by night, let us contemplate, that our brethren in the faith number upward of four hundred millions ; that we inhabit territories stretching from the Red Sea to the Atlantic Ocean. From the throbbing heart of the Arabias through Abyssinia, influencing, if not comprising, the whole of eastern, western, northern and cutting strips through Central and Southern Africa. In great masses we are to be found in India, Afghanistan, Iran, Russia, China, Indonesia, the Malay States, Turkey, Greece, Eastern Europe, Syria, Palestine, Somaliland, Libya, the Pacific States and finally, wedged into the Carribean and Central Americas. Indeed, we are in truth, universal ! And adherents to a faith, a way of life, born of God's universal law.

Here is our great reservoir of strength and potential power ; revivified by strict adherence to Holy Writ, Muslims can indeed bear their custodianship with dignity. We have the hands, we have the minds and the will, we lack only the tools to complete the structure : Lack of guidance, lack of knowledge, failure to grasp, in its completeness, the unrivalled philosophy of Islam. Muslims must begin to look to their own sources. Egoistic personalities, seekers of self-aggrandisement, must be swept away for all time. The term " modern trend " must be examined in the light of Islamic order and applied in terms of common good for all. Let there be a consistent struggle against ignorance and national pride ; let there be a return to genuine acceptance of the Oneness of God and the unity of mankind. In such array, we can reach out into the vast areas of the world to arouse our brethren.

Unity Will Defeat the Enemy — the Need of a Pan-Islamic World Federation.

In this, the fifth year of the post-war period, it has become quite clear that imperialism is the main enemy of the Islamic peoples. Our perspective, therefore, as Muslims, must stand in firm opposition to the aims of this inhuman order. In the Colonies, semi-Colonies, as well as the independent states, counteraction must be based upon a broad and militant perspective against imperialism. Islamic leaders, particularly those in the independent states, must assume active responsibility in setting the pace for the subject nations. Theirs will be the task of analysing new situations as they arise and on the basis of strategic bargaining positions, map out tactical patterns to meet the imperialist offensive. The Arabs took the lead in setting up an apparatus, comprised of the Seven Middle-Eastern States. Muslims of the world were inspired by that brilliant first move ; they saw great advantage in the existence of the League, coming into being in the twilight of European decline. Admittedly, the Arab League could and did act in the interests of Muslim majorities outside the immediate geographical sphere. To-day, however, to try squeezing into the framework of the League, the aspirations of all the Islamic peoples, would in effect box in our universal effort : that is to say — we should lose hold on the revolutionary perspectives which lie before us.

Wanted — A Pan-Islamic World Federation.

Alongside the Pan-Arab Union of States must emerge a Pan-Islamic World Federation, to compliment the universality of Islam. This is the period in which new paths must be cleared ; it is the time to get rid of dallying and discard obsequious methods which have in the past led to disorder and degrading compromise. To-day, such methods cannot be a source of inspiration for the tremendous task ahead. The era of waiting in the ante-rooms of the mighty is dead. Muslims must seek inspiration in the rich traditions bequeathed them by the Prophet ; traditions which teach the lesson that liberation can only be won in a struggle that brooks no compromise with a would-be overlord ; but forges on step by step from one victory to the next until the final objective has been reached. These traditions are at the moment being given full content by our brother Muslims in Somaliland, Libya and Indonesia. Victory over armed Fascism in Europe has not in any sense meant victory for the Somalis in East Africa or the Indonesians in South-east Asia, except in the gains won through their struggles against the common enemy on every front. The stubborn refusal of our embattled brethren in those lands to submit to the *status quo* points up two main examples for the rest of us. One : that wherever we are, there can be neither peace nor security for any of us while fascist legions seek to envelop and subjugate our brothers ; nor will we be permitted to pursue our Islamic way of life so long as the malignant seeds of racialism are sown over the earth. Two : that while we may gain some support from non-Muslims for our just cause, we must in the main look to our own devices. And, let it be stated again and again, all our emphasis must be placed upon unity and alertness; first consideration must be given

to our brethren in overrun lands. In those blighted countries the main weapon will at all times be general dissatisfaction of the people, pent up through long decades of oppression ; the task will be to mould and direct that discontent into militant maturity. It will be necessary to anticipate every move of the imperialist and his agents. To his enemies, we offer the hand of friendship ; in principle, we must stand against everything which he upholds. In short, we must seek him out on every path of activity, drawing into concerted action ever more numerous masses of the discontent against him.

The pattern and spirit of Islamic law offers such a blueprint for action. God grant that our scholars and other leaders return to the Holy Qur'án : May it please Him to open their hearts and minds to re-discover the deep realities of His revelations, and take their places in forging a binding link between the masses at large and the circles of higher learning. Let knowledge be broadened out to include the Caravaneer and the Fellah, as well as the Imam and the Bey. Only then will the peoples of Islamic nations achieve progress on the fullest scale ; only then will common humanity be enabled to move toward higher fulfilment of the idea of the Oneness of God in relation to human worth.

THE U.S.S.R. AND ISLAM[1]

Great Britain has a Serious Rival in the Orient.

Politically speaking, although different nations in different degrees, the Orient, as we call it, is at present still turning in the orbit of Great Britain, who counts among her sons individuals who are well prepared and determined to seize the initiative in many important events. But from the economic point of view a serious rival has arisen in America, and the other countries are fated to come to an agreement among themselves, especially to-day, since over the frontiers of the above-mentioned nations yawns the mouth of the hungry Soviet bear whose claws, towards the south, are the Muslim republics of Azerbaijan, Uzbekistan, Turkemenia, Tradjikistan, Kazakhstan and Kirghizia. In addition to these Muslim nuclei there exist many others in the U.S.S.R., making a solid core of 20 million followers of the law of the Prophet. The Soviets have organized these in six federal republics and nine autonomous republics, although two of these latter have been dissolved recently.

It should be borne in mind that the great majority of the Muslims of Russia are Sunni Muslims of the Hanafite rite, although Shi'is are to be found in the Persian-speaking border areas of the Caucasus and Turkistan.

In terms of economics it is calculated that the petroleum deposits of the Middle East make up 30% of the hitherto discovered reserves of this much-disputed fuel. Of these enormous deposits the Americans control 42%, and it is hardly necessary to point out that the U.S.S.R., in full development of its industrial power, is eagerly seeking to acquire such riches especially since it appears that its own production is falling off. Indeed, it requires 18 million tons in order to reach the target of 52 millions set for the year 1950.

Muslim Countries Centuries Behind Times.

The Soviets have shown us that they are not so stupid in selecting their objects and in unfolding their plans to achieve them. They have realized perfectly that all the Muslim states on their frontiers, with the exception of Turkey, are centuries behind the times. However, it is true that they have developed rapidly since the war and to-day they are in the position of requiring industrial products which are becoming indispensible to them. Because of her nearness Russia is a more rational supplier of these needs, if it were only a question of nearness ! But the Muslim states are lagging behind above all socially and their degree of evolution is still retarded in relation to their economic development. There exists too large a margin between the way of life of the large semi-feudal families which direct local affairs and those of the masses of the people. Travel accounts which reach us and the perusal of books and photographs bring this forcibly home to us. In order to bridge this gap which appears limitless, it is necessary to change the mentality of those in power who cling fast to ultra-conservative ideas, especially since one must realize that a working proletariate is growing in the forcing-house of the first steps of the necessary industrialization, a proletariate which, torn from tribal life, with no wider horizon than the limits of the influence of the respective tribe, only understands a patriarchal form of existence. It is natural that, not finding more understanding, it should fall prey to the revolutionary plans of those who hope to reap a rich harvest from such fertile soil. The looser the ties of religion and the hierarchy become, the easier and more rapid will become the work of the Soviets under the stimulus of class consciousness. It appears that that crucial stage of life has already been reached in the Middle East.

As a result of the World War the feeling of national consciousness of the Muslim masses stands out all the more clearly, for at the end of the first great war they only knew a pastoral life within the limits of the tribe.

The Importance of the Muslim Countries.

Everyone knows the value which Russia places on those Muslim countries on her southern frontiers, countries which in the near future are going to be among the most important of our times. The attention paid by America, too, to Persia confirms this, although from time to time a counter-blow is struck, as is shown by the recent attempt on the Shah's life and the political affiliation of its author who was connected with the *Tudeh*[2] party. We all remember how important the Muslim states were during the recent World War for the help which had to be given to the strained empire of the Politbureau. When peace returned the rivalries between the victors accelerated in the Muslim peoples the consciousness of their importance in a rapid process of historic evolution. The conduct of troops, commissions and politicians, seen and experienced at first hand by these peoples, gave rise to a recrudescence of always latent xenophobia. The consciousness of nationality was on the march.

The Muslims Under the Russians are Better Off.

It is quite understandable for the Russians to use their Muslim subjects as a means of penetration. Only a frontier separates brothers in religion. So it was natural that the phenomenon of osmosis of both sides should take place both in their outlook on life and in the spiritual currents which are trying to work themselves out in those so similar regions. And that side will prevail which is able to express its personality most strongly or which inclines the individual to the realization of a better way of life. At present there is no doubt that the scales are tipped in favour of the Russians. Their Muslims enjoy

1 By kind permission of the Editor, " Africa," Madrid, for February, 1949.
2 The word " Tudeh " means " the masses ".

a well-being which seems fabulous to the backward Islamic populations of the south which are so retarded and subjected to régimes little in harmony with the actual needs of the multitudes. But this slow but sure penetration might well fail, if these excellent materials were not followed by a conviction deeply rooted in religious sentiment.

Hence the Soviet propaganda with its broadcasts in Arabic and in various dialects, and the profusion of reviews, publications, periodicals and films and also exhibitions in countries which permit them. Among the periodicals especially devoted to Oriental languages and civilizations special mention should be made of those which appear in Moscow, *New Orient* and *Life of the Nationalities.*

Islam and Marxism.

Some time ago the previous persecution of Islam came to an end and the proof of this was given in the war by the conduct of the Muslim troops, among whom no large-scale desertions took place. The Grand Mufti of Ufa, Rasulaev, who was the leading figure of the Islamic community in the U.S.S.R., very politically approved the new directives to try to convince the world that Muslim circles had evolved. The mosques were to a great extent restored by the state ; women were admitted to these for the Friday prayers, and it was explained that civilized literacy did not in any way constitute an attack on the Arabism of the Qur'án but rather a manoeuvre of centralization. In 1942 a great popular Islamic Congress was held in Baku in which it seems that collaboration between Muslims and Marxists was strengthened. This must have been somewhat difficult since Marxism in its principles as well as in its aims is atheistic whereas Islam is a religious social phenomenon. The doctrine of Marx calls the people to struggle to achieve the unobtainable paradise on earth whereas the Prophet promised it in the hereafter. Through some local developments or ambitions unknown to us, this alliance has been achieved, but like all artificial things it will not be long lived.

Central Bureau of Islamic Propaganda in Baku.

All the political and information work is centralized by the Central Bureau of Islamic Propaganda in Baku in which the outstanding figure is Akhund Agha 'Alizade, elected Shaikh al-Islam by Transcaucasia. With the " liberty " which the new Soviet Constitution permits the various republics in matters of foreign policy some Muslim republics maintain representatives in Teheran and in Cairo. These are useful in seconding the orders of Moscow. In Cairo the most influential secretary of the Legation is the Muslim, Sultanov, and the head of the Legation to Ibn Sa'ud is a Tatar from the Volga, 'Abdalkarim Hakimov. In 1946 the delegates of Afghanistan were present in the important city of Tashkent on the 25th anniversary of the university and a reception was given them in Samarkand, the important seat of Islamic learning in Russian territory.

Even the *Daily Mail,* London, has recognized that Russian influence is increasing in that state which is indeed merely a screen separating the Soviets and India.

The spirit of individualism and the patriarchal conception of the family within the reduced precincts of the tribe have so far been able to act as a barrier against the ideological advance of the Soviets which only make progress among those elements which are casting off their religious ties. But this is a matter for alarm since it is precisely among the young people that the phenomenon of gradual disbelief is growing.

Soviet Russia depicts itself as the protecting power of Islam with slogans such as the following : " The Soviet Union desires to see Islam great and all the Muslim peoples both inside and outside its borders while the other powers desire to see them divided in order to maintain their own positions."

The Soviet agents for these tasks are generally sought among Russian Muslims who try to attract students to the Russian University of Bukhara which they wish to see rival Al-Azhar in Cairo, and the propaganda service provides them with photographs of Uzbek and Tadjik Muslims entering the mosques joyously as a proof of the paradise which these believers enjoy there.

The British, the Americans and the Muslims.

However, with the help of the British the Americans are learning the difficult work in those most ancient countries which are given to following a wavering and variable policy. These two nations are determined not to allow the Russians to make any more important steps towards their designs but to combat the Soviet arguments which are in reality an adaptation of the desires which have already been expressed by the Muslim nationalists. The Arab League when it can solve the Palestine question will be another powerful enemy of Soviet expansion by avoiding that the masses reach the stage of ripeness for the Russian conception of " democracy ".

Farther west in North Africa the situation is the same. However, General Juin, an energetic and intelligent personality as he is described in the commentaries of the government advisers who know him directly, is continually diminishing the consequences of the mad work of his predecessor, in whose hands a catastrophe was about to take place. The secretary of the Communist Party, 'Ali Yata, has been expelled from Morocco and the Communist periodicals which appear are strictly censored. It is fortunate that the general preferred his work in Morocco to the command of the armies of the Western Union. His work is all the more beneficial since all, *even the highest placed,* know that he has the power to make even the most energetic decisions. Hence the calm.

The Western World and the Muslim World Closely Linked in Higher Order of Thought.

Yet it is a fact that, in spite of the diversity of races and languages, the peoples who have drunk at the fount of Mediterranean civilization have a strong religious feeling and assume the same attitude before God and the fundamental problems of life and death. In spite of the differences of form and shades of feeling, they have as a starting-point analagous monotheistic religions with the same individual and universal morality. Founded on the belief in the immortality of the soul, this morality carries man much further than his terrestrial destiny, affirms his dignity, his liberty and responsibility. It enjoins respect of the personality of other men. This is the fount of Mediterranean Humanism which also contains another purely rational morality which impregnated Greek philosophy before uniting with the Christian and Muslim conceptions.

These spiritual and humanist ideas, interpreted in an analagous manner, are the greatest of the treasures which the Western World and Islam possess in common. They form the starting-point of the two civilizations. From them result in the main the similarity of thought and affinity of feelings and tastes. In spite of historical divergencies and political opposition the world of Islam and that of the West will remain closely linked in the higher order of thought and morality. These two worlds possess a common spiritual patrimony which must be protected from the darkness being spread over the Universe by militant materialism.

MUSLIM SHARE IN THE ADVANCEMENT OF SCIENCE

By PROFESSOR MOHAMMAD 'ABDUL RAHMAN KAHN, A.R.S.C., B.Sc.

In their hey-day of intellectual supremacy Muslim scientists were responsible for a number of important discoveries. From the middle of the eighth century to the middle of the twelfth they were the foremost investigators in practically all branches of science. The Arabic language was the medium of expression of scientific knowledge before the so-called Renaissance. It was the language of culture not only for Muslim Arabs and non-Arabs but for practically all the nations and communities that had adopted the civilization of Islam: Jews, Christians, Persians, Syrians, Berbers, Turks and Turkomans.

A Characteristic of the Muslim Rule.

History has recorded the fact that intellectual activity is not the birthright of any particular race or community. It is the result of settled life, free from large-scale calamities caused by adverse natural phenomena, internecine wars or tyrannical rule. Peace and plenty have generally provided the thoughtful mind of man, in all ages and climes, of all nationalities and creeds, with adequate means of scientific research. Those nations that have enjoyed peace and prosperity for longer intervals have naturally achieved more. Muslim nations even at the height of their political supremacy have had comparatively short periods of peace or settled government. There have been too many rapid changes in ruling dynasties with their concomitant family and racial disasters.

It has been a notable characteristic of Muslim rule that as soon as a new dynasty established its settled rule and acquired prosperity, it encouraged agriculture, developed trade and patronised learning and fine arts. As a result of this, Islam through its followers and *protegs* contributed immensely to the advancement of science. Muslim historians, biographers and scientists themselves have written monumental works on this subject. A large number of these works was destroyed by infidel Tartars in the East and Christian Spaniards in the West. What remained fell into the hands of ignorant Muslims and has been either preserved in the form of objects of curiosity or sold or given away to foreign libraries.

We are indebted to foreign orientalists mostly for the publication and interpretation of some of these long forgotten works. Dr. George Sarton has rendered yeoman service to civilization in general and Muslim science in particular by bringing out his monumental treatise on the *History and Philosophy of Science.*[1] It is proposed here to write a short introductory account of some of the outstanding discoveries, etc., made by Muslim scientists, for the benefit of those unable to have access to the above work.

Muslim Savants.

The age of translation from Greek, Persian and Sanskrit Classics in Science was succeeded soon by a period of original observations and research. The ninth century A.D. became essentially a Muslim century. Muslim savants were the real standard-bearers of civilization during that period. Al-Kindi, Banu Musa, Al-Khawarizmi, Al-Farghani and a number of others shed their lustre all over the intellectual world, in mathematics, astronomy, philosophy, mensural music and other allied subjects. Al-Farghani's comprehensive treatise on astronomy remained the most popular work on the subject in its original Arabic and later Latin and Hebrew translations until the fifteenth century. He re-measured the diameter of the earth and determined the greatest relative distances and diameters of the planets. Abu Ma'shar (Latin *Albumasar)* put forward a logical explanation of the tides as controlled by the moon, though his fame as a writer on astrology induced a man like Copernicus to refute it!

In the second half of the same century al-Mahani, Hilal al-Himsi and Ahmad bin Yusuf introduced Archimedian problems and the works of Apollonius of Perga and Menelaus of Alexandria to Latin West. Al-Khawarizmi made a systematic study of quadratic equations both analytically and geometrically. Al-Battani (Latin *(Albatelgnius)* compiled a catalogue of stars for 880 C.E. from his own observations at Raqqa; discovered the motion of solar apsides; found the precession of equinoxes to be 54.5 seconds per annum and the inclination or obliquity of the Ecleptic 23 degrees 35 minutes—Newcomb's value being only six seconds smaller—a remarkable agreement. He deduced a number of important theorems in spherical trigonometry. Abu Kamil Shuja' bin-Aslam and Ibrahim bin Sinan—one an algebraist, the other a geometer—were the greatest mathematicians that adorned the age of al-Mas'udi, one of the greatest historians and geographers of all times.

The leading Muslim philosophers of the Middle Ages were remarkable for their cyclopaedic knowledge. Abu Zakariya al-Razi (the famous *Rhazes* of Latin writers) was not only the greatest physician of the Middle Ages and one of the greatest of all times, but also a sound experimentalist in physics and chemistry also. His brilliant tract on measles and smallpox is a masterpiece of scientific investigation. His views on the properties and constitution of metals are the first systematic treatment of the nature of chemical elements before Lavoisier. His use of the hydrostatic balance to determine specific gravity marks him out as a brilliant exponent of experimental physics. Al-Nairizi wrote on atmospheric phenomena for the Caliph al-Mu'tadid and a treatise on the spherical astrolabe considered to be the best in Arabic.

'Abd al-Rahman al-Sufi, Ibn Yunus, Ibn Haitham, Al-Biruni, Ibn Sina, 'Umaral-Khayyam and Ibn Rushd would do honour to any age. The first was a great exponent of observational astronomy. His *Suwar al-Kawakib* is a mine of information for the study of stellar phenomena; the tables computed by the second at Cairo have led to many important discoveries in astronomy; the third was one of the foremost physicists of all times. His book on optics corrected several erroneous notions of the nature of vision; he deduced many important laws relating to diopterics and ingeniously arrived at a fairly correct estimation of the height of the homogeneous atmosphere from a study of the twilight phenomena. Al-Biruni's researches embodied in his *Qanun Mas'udi* place him in the foremost rank of astronomers. He was a most systematic observer of natural

1 First published in the "Star," Bombay, for May 5th, 1947.

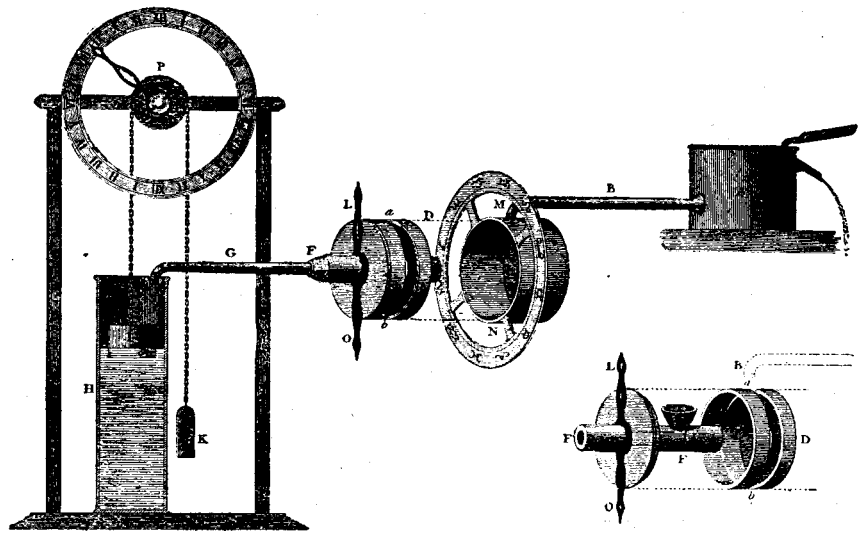
phenomena, as is evident from his description of the Zodiacal Light, number of petals in flowers, ascent of water in springs and the past history of the Sind valley. Ibn Sina's *Qanun fi al-Tibb* (Canon) remained a medical bible for centuries. He shrewdly discovered the propagation of some diseases through water. 'Umar al-Khayyam's treatment of cubic equations and compilations of the Jalali Calendar eclipse his reputation as a poet of world-wide fame. Ibn-Rushd, who was not only a great exponent of Aristotle, like al-Farabi, but identified the retina as the seat of vision and is credited also with the discovery of sunspots and the invention of a measuring instrument similar to the vernier.

CLEPSYDRAE OR WATER CLOCKS

These indicate intervals of time by the passage of water and may be divided into two classes: the ancient recorders for hours of varying length and more simple instruments used during and after the 17th century when equal hours were measured.

Clepsydrae are of remote antiquity. They appear to have consisted each of a basin filled with water and exposed in some niche or corner of a public place. At the extreme end of the vessel was a spout or tap from which trickled the liquid, drop by drop, into a receiver having on its inside marks for indicating the hours of the day and night.

In our illustration is shown an improved clepsydra constructed so that its aperture is adjusted as the year advances by the putting of an index on the sun's place in an ecliptic circle. It consists first of a reservoir A, *to the top of which is attached a waste-pipe to carry off the superfluous water and thus keep it at the same level. A pipe* B *projects from this level into the rim of a drum* M N, *on the front of which is a circle with the signs of the ecliptic engraved thereon. A similar drum* O F L *passes within the large one, having attached to it an index. This drum has a groove or a slot a b cut through it tapering in breadth both ways to a point. When in its place this tapering groove comes just under the orifice of the pipe leading from the reservoir. This inner drum turns on a pipe or tube* F *which is continued within and has a funnel at the end (not seen) for receiving the water as it drops through the groove in the drum. The index is double,* L *for day and* O *for night, and it will be evident that as it is turned the capacity of the orifice is altered and the water passes more or less rapidly through the pipe. The ecliptic being properly divided, the hand was set to the proper sign in which the sun then was, and was altered as it shifted round the ecliptic. The water thus regulated dropped into a cylindrical vessel* H *within which was a float* I *connected by chain passing over a pulley on an arbor* P *and having a counterpoise* K *at its other end. This pulley carried an index which pointed out the hours on a circle.*



A clepsydra was presented by Harun al-Rashed to Charlemagne.

(Courtesy E. and F. M. Spon, Ltd., London, from their publication "Old Clocks and Watches and their Makers" by F. J. Britten, London, 1932.)

Muhammad al-Isfahani's translations of books five to seven of Apollonius on the Conic sections (lost in the original Greek) were the only means of re-imparting that knowledge to the world. Al-Sijazi (*circa* 951—1024) made a special study of the intersection of conics and found a purely geometrical means of trisecting angles from intersection of circles and equi-angular hyperbola. Nasir al-Din Tusy (1201—1274) was in charge of Halagu's Observatory at Maragha and wrote among other important works *al-Mutawassitat and Shakl al-Qatta'* (Latin *Figura Cata*) of long enduring fame. His discussion of Euclid's fifth postulate was taken up by Cerolano-Saccheri (1733) and laid the foundation of Non Euclidean geometry. His pupil Quth al-Din al-Shirazi (almost as great a scientist) by his correct explanation of the formation of rainbows anticipated Descartes by three centuries.

The travels of Ibn Hawqal, Ibn Jubair and Ibn Battutah are full of geographical, ethnological and economic details. A study of the monumental works of Yaqut and al-Idrisi will even now lead to important results.

Zahrawi was the greatest investigator of his time in anatomy. A number of important facts were recorded for the first time in his famous book *al-Tasrif*, the surgical part of which was published at Venice in 1497, at Basle in 1541 and at Oxford in 1778. Ibn al-Nafis (d. 1288-9), besides writing on Hadith, on eye-diseases and diet, in his *Sharh Tashrih Ibn-Sina*, has clearly pointed out the function of the heart in the circulation of blood. Muslim physicians were experts in the diagnosis and treatment of eye-diseases. Salah al-Din ibn Yunus's *Nur ul-'Uyun* was consulted by medical practitioners for centuries after the author's death.

Manual labour being cheap and beasts of burden easily available, not much attention was paid to mechanical devices in the Middle Ages. All the same, Badi 'al-Zaman al-Jazari (probably in 1205 or 6) discussed the technique of hydraulic apparatus clepsydras, fountains, etc., in his *Kitab fi Ma'rifat al Handusa.* Ridwan al-Sa'ati and his father Rustam designed, perfected and described the water clock on Bab al-Jayrun in Damascus. The Arabs purified nitre and had a large share in the manufacture of gunpowder. They utilised the magnetic compass in navigation. Ibn Majid navigated Vasco da Gama's ship to India.

Abu al-'Abbas al-Nabati, al-Ghafiqi and Ibn al-Baytar's treatises on medicine are full of important descriptions of plants. Many Muslim physicians travelled all along the coast of Africa, Syria and the Red Sea in search of medicinal and other herbs. It would be no exaggeration to state that scientific agriculture, started by the Arabs in Spain, spread all over Europe. Ibn al-'Awwam's *al-Filahah* is full of most significant facts concerning the importance of soil and manure in horticulture.

Al-Asma'i's book on the camel and the horse is a proof of Arab interest in zoology. Many such works were written in the twelfth and thirteenth centuries. The theologian al-Nazzam (d. 845) expressed views containing the germs of the theory of evolution. Ibn Tufayl's *Hayy ibn-Yaqzan*, a pseudo-scientific romance on evolution (translated into many modern languages) is still read with much relish. 'Utarid's *Lapidary* and al-Tifashis' *Jawahir al-Afkar* reveal Muslim interest in mineralogy.

In spite of the Jabir (Geber) controversy Jabir ibn Hayyan was undoubtedly the greatest investigator in pre-Renaissance

chemistry. Muslim chemists distilled ammonia, concentrated acetic acid from vinegar, prepared a number of the more important acids and other useful pure substances.

We are indebted for all this (and a colossal amount of similar) information to the cyclopaedic works of Ibn al-Nadim al-Waraq, Ibn abi Usaibi'a, Yaqut and Ibn Khallikan and a number of other writers on Muslim biographies. Ibn Khaldun's researches in sociology may well entitle him to a prominent place in the list of Muslim scientists.

THE INFLUENCE OF INDIA ON ARAB THOUGHT[1]

By KHALIL MARDAM BEY

The Influence of India on Arabia in pre-Islamic Days.

The name of India to an Arab is synonymous with wisdom and sagacity, perfect craftsmanship and goodness of heart. That is why the Arabs named their womenfolk "Hind" (India) — an optimistic wish for all the good qualities that the name signifies. Famous amongst Arab women of that name is Hind bint Al-Harith Al-Kindi, the aunt of 'Amru al-Kays, the famous poet, the mother of 'Amr bin al-Munthir Al-Lakhmi (known also as 'Amr bin Hind), the king of the Arabs in Al-Hira before Islam, Hind bint Sahl al-Makhzumia, one of the wives of the Prophet, and Hind bint 'Ataba, the mother of Mu'awiya bin Abi Sufyan — and very many others.

It seems that the men envied their women folk for the use of that rich and beautiful name "Hind", and it was thus used by males as well. Hind Abi Harat At-Tamimi, the friend of the Prophet, is an example. The word was also used as an adjective — an Indian (Hindi) sword meant a sword which is sharper and of excellent quality. "Al-Hindi" — another derivative of the word "Hind", also means in Arabic a root or herb used for its perfume.

The Game of Chess.

This was so even before the advent of Islam and before there were any solid contacts between the Arabs and India. When Muhammad bin Kasim Ath-Thakafi conquered Sind in the year 707 C.E., the two races, the Indians and the Arabs, had the opportunity of meeting each other at closer quarters, and both began to be affected by, and adopt from, the other. Perhaps the first thing that the Arabs adopted from the Indians — possibly through the medium of the Persians — was the game of chess. The Arabs soon became very fond of it, and it was a very popular game amongst all classes of the Arabs in the first century. Evidence of this is to be found in a letter by Marwan bin Muhammad, the last of the Omayyad Caliphs in Damascus, which he wrote to one of his officials ordering that the public be warned of the risk of indulging too much in the game and consequently neglecting their work and duties.

During the reign of the Omayyads rose one great poet from Sind, called Abu 'Ataa As-Sindi. He wrote immortal poems in Arabic and was a Master of Arabic literature and grammar. He had a marked Sindi accent and could not pronounce many Arabic vowels. He was a supporter of the Omayyad political régime and in two moving and famous verses he mourned the passing away of the Omayyad.

When the Omayyad régime collapsed in the first half of the second century, the reign passed over to their cousins, the Abbasids, and the seat of Government shifted from Damascus to Baghdad. Then the influence of the Persians, the Indians and the Greeks began to be felt very markedly in many fields of Arabic thought and literature. It is my purpose in this short article to discuss briefly the mark which India left on Arabic thought and literature.

India's Influence Very Extensive.

India's influence can be seen in many fields of Arabic achievements in literature, medicine, mathematics, astronomy, philosophy, ethics and music, and the Arabs devoted serious attention to the study of Indian life and thought. In the year 770 C.E. Abi Ja'far Al-Mansur, the second Abbasid Caliph, was visited by a delegation from Sind, amongst whom was a great astronomer who was known to the Arabs by the name of Al-Hindi. This astronomer had written a book which was considered a great authority on the subject of astronomy. The Caliph ordered that the book be translated into Arabic and published, and he assigned the task of the translation of the book to Muhammad bin Ibrahim Al-Fazzari. This translation became the basis of later studies and development in the field of astronomy.

Pancha Tantra — Kalila wa Dimna.

About that period the book *Kalila wa Dimna* was translated from Persian into Arabic by the great writer, 'Abdulla bin Al-Mukaffaa, who also wrote two extra chapters to it. The book is originally an Indian book known by the name of *Pancha Tantra.* Later it was also put into verse by Aban bin 'Abdul Hamid Al-Lahiki, one of the great contemporary poets of that period. The translation of Ibn Al-Mukaffaa is still of universal use and commands general acceptance. Ibn an-Nadim in the book *Al-Fihrist,* on page 305 mentions the names of Indian stories and fables which were translated into Arabic during the reign of the Abbassid dynasty. These works were numerous and they afford good evidence of the care and attention which the Arabs paid to the literature and culture of India.

Aban bin 'Abdul Hamid Al-Lahiki, the famous poet of the Abbasid period, composed the fables of *Kalila wa Dimna* in fourteen thousand verses. He also wrote a poem called *Tha'at al-Hilal,* which dealt with the creation of the world, the troubles and anxieties of life and other matters of logic. He also wrote a poem about the principles of fasting and other Islamic rites. This kind of poetical writing was unknown in past Arabic literature and it is thought that Al-Lahiki followed in his works the pattern set by the Indians; for we know from a book about India written by Abu Rayhan al-Beruni that the Indians at that time had most of their text-books of authority written in poetry. Al-Beruni further says that it is thought probable that Al-Khalil bin Ahmad had heard of the Indian metres of poetry and had set the rules of Arabic rhyme accordingly.

Caliph Harun al-Rashid and Indian Art.

When Harun Ar-Rashid became Caliph, more care and attention was devoted to the study of Indian art and literature.

1 Courtesy, the Editor, "Majallat al-Majma'al-'Ilmi 'Arabi," Damascus, Syria, vol. 24, part I.

It is known that Harun Ar-Rashid had a preference for Indian medicine and that he summoned to his court many Indian doctors and philosophers. One of his favourite doctors was an Indian, Saleh bin Bahla. Very amusing and interesting incidents between the Caliph and Saleh bin Bahla are mentioned on page 145 of *Akhbar al-Hukamaa* by Al-Kifti and *Tabaqat al-Atibbaa* by Ibn Abi Usaiba, vol. 2, page 24. It is also known that Harun Ar-Rashid called from India a doctor by the name of Manka, who was famous for his skill and expert treatment of patients, and this doctor later became one of the closest companions of the Caliph Yahya bin Khalid al-Barmaki, the adviser of Harun Ar-Rashid. The latter also sent a man to India for the sole purpose of studying Indian mythology and jurisprudence and bringing back medicines and drugs found there.

Indian Scientific Works Translated into Arabic.

From the reign of the Caliph Abi Ja'far Al-Mansur in the year 754 C.E. until the end of the reign of Mamun in the year 833 C.E. a great number of Indian works dealing with medicine, astronomy, physics, chemistry and philosophy were translated into Arabic. These books, and the names of their authors and translators, are set out on pages 271 and 303 of Ibn Nadim's *Al-Fihrist,* and on pages 32, 33 and 34 of the second book on *Tabaqat al-Atibbaa.* Al-Kifti mentions on page 175 of *Akhbar Al-Hukamaa,* the Indian book called *As-Sind Hind,* which deals with astronomy, as the one that contains the principles and elements on which the Arabs founded their study of, and research in, astronomy. He also says that the Arabs adopted Indian music in no small measure and the Indian book *Yafer* (the Fruits of Wisdom) contains the elements of musical rhymes and deals with the Arabs embodied in their music. The Arabs also adopted from India the science of mathematical progression which was introduced by Abu Ja'far Muhammad bin Musa Al-Khawarizmi. This by itself speaks very highly of Indian intelligence and skill.

Islamic jurisprudence has also been affected by India, mainly through the medium of Persia, and many Indian ideas pertaining to religion, piety, benevolence and the philosophy of life were adopted by the Arabs. Abul 'Ala al-Ma'arri, the Arab poet, was one of those who were influenced by the Indian attitude of kindness to animals and objection to any form of cruelty to them, and for fifty years during his life he advocated those views very ardently. In *Al-Luzumiyyat,* the book that was the collection of his poetry, are to be found many poems on this topic.

The care and attention which Al-Beruni devoted to the sciences, philosophy, beliefs, religions, laws, jurisprudence, customs and ways of life of the Indian people, was great and detailed, and he migrated to India and lived amongst its peoples. He mastered their language and had the unique opportunity of studying his subject at close quarters. He translated into Arabic the gist of the literature and culture of India and wrote many books on these subjects, one of which is his famous book *Tahqiq ma Li 'l-Hind min Makula.*

This is only a brief reference to the effect and influence which India had on Arab literature and culture, and the life and thought of Islam. It can only serve as an introduction to a fuller study of the subject.

WHAT IS PAKISTAN?[1]

Area and Population.

The birth of a new state is always an event of importance in international affairs. When, however, the new state has Pakistan's population, area, resources and strategic position, its birth has far-reaching significance.

The area of Pakistan is 357,683 square miles, which is about equal to the combined area of France, Italy, Belgium and Holland; or of Ohio, Indiana, Illinois, Michigan, Winsconsin, Virginia, West Virginia and North Carolina, or of Armenia, Azerbaijan, Turkmenistan and Uzkekistan. The population of the country is about 76 millions.

Pakistan comprises two regions, generally spoken of as Western Pakistan and Eastern Pakistan, lying respectively to the north-west and north-east of India. While Western Pakistan embraces practically the whole of the valley of the Indus and its tributaries on either side, Eastern Pakistan covers the vast lower valley of the Brahmaputras. The two regions are separated from each other by about a thousand miles of Indian territory. There is some Indian territory to the east of Eastern Pakistan also, namely the small province of Assam. Both the regions of Pakistan were formerly parts of the British Indian Empire. On the liquidation of that Empire on August 15th, 1947, they were separated from India to form the state of Pakistan. They are together by force of the principle of self-determination. An overwhelming majority of the people in each of them is Muslim, and their respective economies are to a certain extent supplementary and complementary of each other. Thus there is a community of economic interests as well as a community of religion, culture and outlook between the bulk of the inhabitants of the two regions of Pakistan.

Western Pakistan.

Western Pakistan has an area of 303,583 square miles and a population of about 32 million. It comprises the West Punjab, Sind, Baluchistan, North-West Frontier Province and the tribal areas and states that lie between that province and Afghanistan and the other acceding states. The beautiful State of Kashmir and Jammu too is geographically, ethnically and culturally a part of Pakistan. But against the will of its inhabitants, it has been forced to accede to India, which is the cause of the war which its liberty-loving people are heroically waging.

Western Pakistan is an ancient home of civilization, as old as any in the world. The excavations at Mohenjo-Daro in Sind and Harappa in the West Punjab have proved that some five thousand years ago, there flourished in this region a highly civilized community. The Indus Valley civilization represented by Mohenjo-Daro and Harappa was contemporaneous with the civilizations of the valleys of the Nile, the Euphrates, and the Tigris. There is evidence to show that there was intercourse at least between the people of the Indus and the people of the Euphrates.

In historical times the Indus Valley had its first contact with the west when it was invaded by the Persian King Cyrus (558-530 B.C.). The territory around Peshawar became tributary to the Persians. Darius, the most illustrious among the successors of Cyrus, sent a naval expedition to the Indus and annexed what is now called Sind. Xerxes and some of his successors too seem to have maintained their hold on the Indus provinces. But by the middle of the 4th century, these had got out of their control.

[1] Based upon "Introducing Pakistan," Karachi, 1948 — a publication of the Pakistan Institute of International Affairs at Karachi.

It was through the invasion of Alexander the Great that the Indus Valley first became known to the Hellenic world and found a place in Greek literature and history, with which European and American scholars are so familiar. In 327 B.C. Alexander penetrated the high mountain barrier of the Hindu-kush which lies to the north-west of Pakistan and a year later crossed the Indus by a bridge of boats. He conquered the whole of what is now the West Punjab and turning southwards reduced Sind. He then sailed down the Indus and leaving his conquests behind proceeded by sea to Babylon.

The Arab Invasion of Sind in 712 C.E.

The next great impact with the west that the Indus Valley had was through the Arabs, who had commercial relations with it even before they conquered it. The conquest of Sind in 712 C.E. by the young admiral Muhammad bin Kasim was the result

of the expedition led by him against pirates of the Indus delta who interfered with Arab trade. This was the first Muslim invasion of the Indus Valley — the only Muslim invasion of it by sea. Muhammad's conquest of Sind marked the beginning of Muslim domination over the Indian continent, which lasted for over a thousand years until the establishment of British sovereignty. Throughout this period, except for the brief Sikh interlude in the Punjab, the whole of Western Pakistan was under Muslim rule, and under the influence of Muslim culture and institutions, which still prevails.

During this period, as a result of the sustained proselytising efforts of Muslim missionaries, a considerable proportion of the indigenous people embraced Islam and their numbers were added to by the constant influx of Muslims from across the north-west frontier. This influx, which continued for several hundred years, was caused by several factors. The unsettled conditions in Central Asia created by the Mongol raids forced large masses of Muslims to flee southwards and make their homes in the Punjab and Sind. Again with each Muslim conqueror came the soldiers of his army and a large number of camp followers, all Muslims; and these remained and became rooted in the soil. Lastly, there came from time to time missionaries, scholars, scientists, architects and artisans of various kinds, all from the Muslim commonwealth which extended from the banks of the Oxus to the shores of the Atlantic, and which throughout the middle ages led the world in arts, sciences and civilization. These men too, most of them enjoying the patronage of rulers and nobles, and many others who came in search of livelihood, settled down in our lands. Thus it was that Western Pakistan came to have a majority of Muslims. On August 15th, 1947, when Pakistan came into existence, Muslims formed 76.5% of the population of Western Pakistan. But the proportion is now far more, for since that date 6.6 million Muslims have been forced to migrate from India to Western Pakistan; while the Indian Government has evacuated 4.5 million Sikhs and Hindus from Western Pakistan.

Western Pakistan includes some of the finest agricultural regions in the world and its people generally speaking are strong and well-built and many of them extremely fair. They make excellent farmers, and as soldiers they have few rivals anywhere.

Principal Towns of Western Pakistan.

Karachi, which is the capital of the province of Sind, is also the capital of Pakistan. With a population of nearly a million, it is a modern city. Here are located the offices of the Pakistan Government and the headquarters of the Pakistan Constituent Assembly. Karachi has a fine natural harbour and is

one of the most important ports in Asia, possessing full modern equipment. Karachi is also one of the busiest airports in the world, and services from America and Europe to the Far East, South-East Asia and Australia and *vice versa* pass through it. There is a university at Karachi, with arts, science, engineering, medical and agricultural faculties.

Lahore, also with a population of nearly a million, is the second city of Pakistan, and the capital of the province of West Punjab. It is the seat of the provincial high court and a big university, which with its well-equipped libraries and laboratories provides facilities for advanced studies and research in arts and sciences. In its affiliated colleges instruction is given in medicine, engineering, law, agriculture and veterinary science. An ancient city with some beautiful historic monuments, Lahore is the principal intellectual centre of Pakistan.

The North-West Frontier Province, of which the political and cultural capital is Peshawar, and the tribal belt that separates it from Afghanistan, are the home of the virile Pathans, known all over the world alike for their sturdy independence, their individualism and their hospitality. The tribal Pathans, who vigorously resisted for nearly a century all British efforts to subdue them, have thrown in their lot with Pakistan and are now its enthusiastic supporters.

Eastern Pakistan.

The area of Eastern Pakistan, which comprises East Bengal and Sylhet, is 54,100 square miles. Of its total population of about 44 millions, 71% are Muslims. In ancient times this region was, ethnically and culturally, greatly influenced by China and South-East Asia. But little is known of that remote age. Later in the pre-Muslim period it was inhabited by Hindus and Buddhists, many of whom, as a result of the Muslims' proselytising efforts, embraced Islam. Generally the factors that led to the spread of Islam in Eastern Pakistan were the same as those that operated in Western Pakistan, except that there were fewer

A street scene in Karachi, Pakistan

refugees from Central Asia. There was however considerable colonization by Pathans. Active Islamic influence began to permeate the life of the people of the region about the beginning of the 13th century C.E., after parts of it had been conquered by a lieutenant of Qutbuddin Aibak, the first Muslim king of Delhi. Since then, until the British victory at Plassey (1757), Bengal was under Muslim rule, either as an independent kingdom or as a part of the empire of Delhi.

Though fringed with hills on its northern and eastern borders, Eastern Pakistan is almost wholly a country of plains. Few parts of it are more than 600 feet above sea level. It is watered by mighty rivers, such as the great silt-bearing Brahmaputra and the channels into which the Ganges pours itself in its rush towards the sea. The monsoon winds bring an abundance of rainfall and consequently there are in addition to snow-fed rivers, innumerable streams, large and small, and depressions full of water. This gives to the countryside, green practically throughout the year, a most picturesque aspect. On the water courses ply steamers and other craft, which are the principal means of transportation in the area.

The people of Eastern Pakistan live frugally, mostly in villages. Their main occupation is agriculture and fishing, and their staple diet is rice and fish.

The capital of Eastern Pakistan is Dacca. It is also the seat of the provincial high court. The University of Dacca gives advanced education in arts, sciences, medicine, pedagogy, engineering and agriculture. Chittagong on the Bay of Bengal is the principal port of Eastern Pakistan. It has a fine natural harbour and plans are already in hand to develop it into a large modern port.

Agricultural Wealth of Pakistan.

With its vast expanse of plains, watered by mighty rivers, Pakistan is primarily an agricultural country. The soil is naturally fertile and while Eastern Pakistan has an abundance of rainfall, Western Pakistan has one of the world's finest systems of canal irrigation. The total area under cultivation in both the regions is roughly 43,900,000 acres.

The two main crops of the country are wheat and rice, which are respectively the staple food of, and are mainly grown in, Western Pakistan and Eastern Pakistan. The area under wheat is about 10,000,000 acres, yielding about 3,500,000 tons. Approximately 25,600,000 acres are devoted to rice cultivation, producing about 9,000,000 tons. Pakistan is not merely self-sufficient in food, but normally has a surplus for export. Pakistan also produces other cereals, to which 5,080,000 acres are devoted, yielding an annual produce of 1,180,000 tons. Gram covers 3,000,000 acres, the yearly production being nearly 700,000 tons.

Jute and Cotton.

Pakistan produces not only food enough for her people and to spare, but also some valuable cash crops. She is the world's biggest producer of jute, the "golden fibre" of Bengal. The area under jute in Eastern Pakistan in 1946-47 was 1,903,000 acres with a yield of over 6,516,000 bales (one bale weighs 400 lbs.). This represents 75% of the world's production of jute. As is well known, the sub-continent of India has, more or less, a monopoly of the production of raw jute. The average area under jute during the 9 years (1938 to 1947) in the whole of undivided India was 2,795,000 acres, out of which 2,168,000 acres were in the Pakistan districts of Bengal. During the same period, the total yield of raw jute in undivided India averaged annually 7,723,000 bales, of which 6,020,000 bales were produced in the Pakistan zone. Cultivation of jute is still restricted in the interest of the cultivation of rice (the same soil being suitable for both the crops). To safeguard Eastern Pakistan against shortage of food supplies this policy of restricting jute cultivation is likely to continue. Nevertheless, it is hoped to maintain future production of jute in Eastern Pakistan in the coming years at an annual average of 6 million bales. At the average price of £11 per bale, the value of the jute crop of Pakistan is £70,000,000 per annum. The bulk of the crop is, and will continue for some time to be, exported.

While jute is the "golden fibre" of Eastern Pakistan, cotton is the "silver fibre" of Western Pakistan, being cultivated in the provinces of the West Punjab and Sind and the states of Bahawalpur and Khairpur. The area under cotton in 1945-46 was 3,300,000 acres. Average annual production might be estimated at 1.3 to 1.4 million bales (the weight of one bale being 400 lbs.). In point of quantity Pakistan produces about one-third as much cotton as is produced by the Dominion of India, but the superior varieties of cotton, the *Sind American* and the *Punjab American,* both of which have staples over 1 inch long, are grown entirely in Pakistan. Pakistan also grows considerable quantities of medium staples (7/7in. to 1in.).

Of the other crops of Pakistan, tea, tobacco and oil seeds are the most important.

Tea is also grown in Eastern Pakistan, where on the basis of 1944 figures, there are about 80,000 acres under it.

Oil seeds are produced in both Western and Eastern Pakistan. They cover a total acreage of 1,787,100 and the annual yield is 245,500 tons.

The forest resources of Pakistan consist of pine, sheesham and spruce. Bamboo and sabal grass, from which paper could be manufactured, are also plentiful.

Pakistan is fortunate in its cattle wealth and produces annually 4,000,000 pieces of hide and 5,00,000 pieces of skin. These are exported mostly to Europe and America, as also 250,000 tons of bones.

Islam is the Religion of the People of Pakistan.

It has been stated that an overwhelming majority of the people of Pakistan are Muslims. Islam, promulgated by the Prophet Muhammad of Arabia, is a simple and easily intelligible creed. It is monotheistic and forbids idolatory. There is no church in Islam; not even a recognised priestly class. Islam enjoins democracy and in practice enforces equality and fraternity to a degree not conceived of by any other system. There is no caste in Islam; much less untouchability. Perhaps the most outstanding feature of the Islamic system is its attitude of tolerance towards other religions and systems. History tells us that the Prophet Muhammad himself treated the Christians and people of other faiths in a most generous and chivalrous manner. Even when they had made war against him, he granted them their own religions and personally undertook to protect their places of worship. Similar tolerance was practised by Muslims in India. This is shown by the fact that for hundreds of miles round about Delhi, which was for well nigh a thousand years the seat and centre of Muslim power in India, an overwhelming majority of the people is, and has always been, Hindu; while Hindus all over the country were allowed to retain their religious and cultural institutions and personal laws. That the principle of religious toleration is still faithfully adhered to by the Muslim peoples is shown by the fair and even liberal treatment of the Christian minorities in Egypt and the Arab states. In Pakistan, too, the non-Muslim minorities have an assured status. With equal duties, they have equal rights. There is no more eloquent passage in the address delivered at the inaugural session of the

Pakistan Constituent Assembly by Muhammad 'Ali Jinnah, the architect of the new state, than the one in which he declared that in Pakistan there would be no discrimination on grounds of colour, caste or creed and that all would have the same privileges and obligations.

The Constitution.

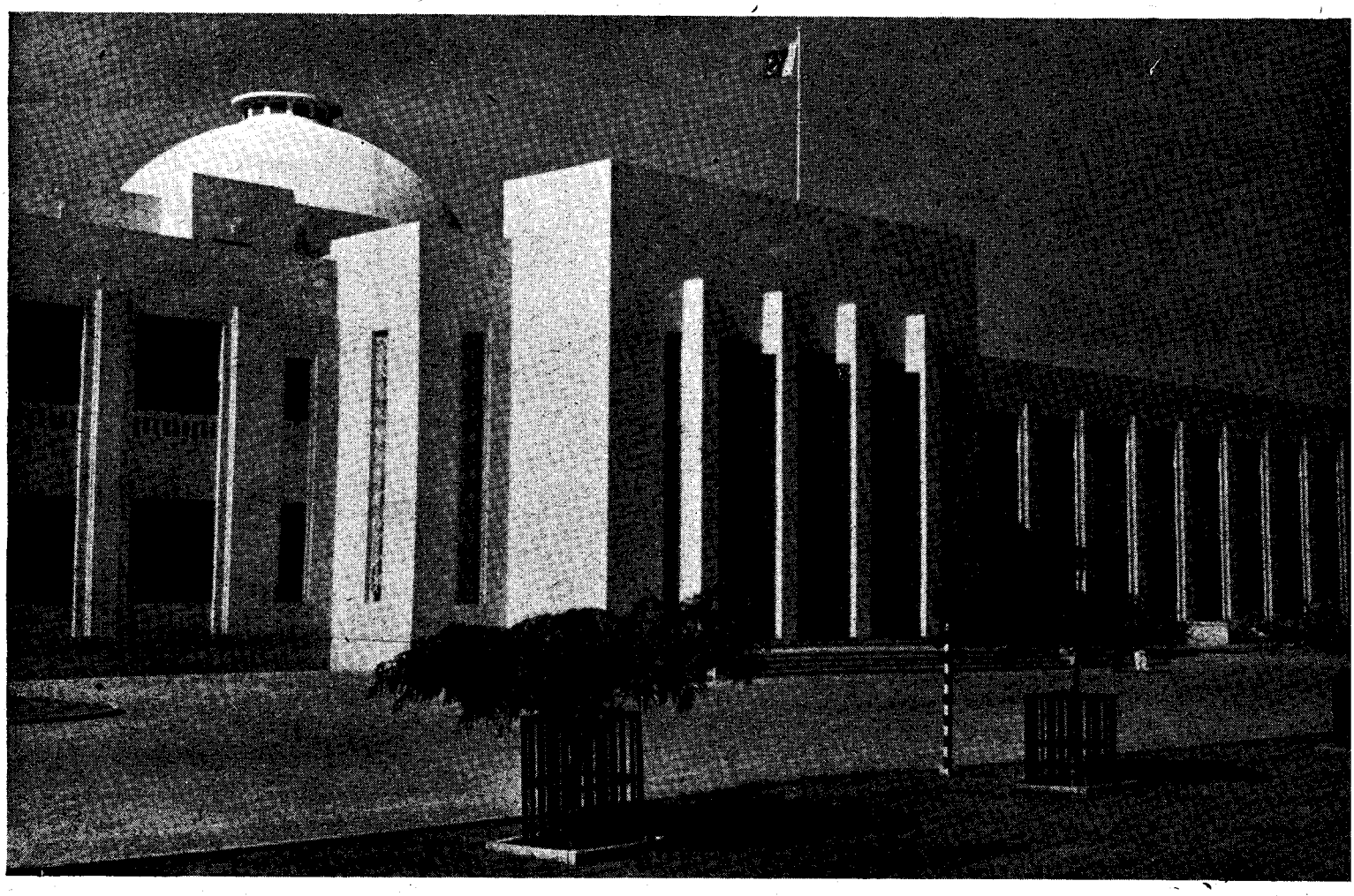
Constitutionally Pakistan is a federation, consisting of the provinces of East Bengal, the West Punjab, the North-West Frontier Province, Sind and Baluchistan, and of the states that have acceded to it. In the distribution of powers between the federal centre and the provinces, a full measure of autonomy is left to the latter. In respect of the acceding states, the federal government and legislature exercise even less authority and are concerned only with foreign affairs, defence and communications.

The federal executive consists of a cabinet of ministers, appointed by the Governor-General from amongst the members of the legislature and is answerable to it. The Pakistan Constituent Assembly, created primarily for framing a constitution for the country, is also the federal legislature of Pakistan. The members of this Assembly have been elected by the Legislative Assemblies of the provinces on the basis of one member for every one million of inhabitants. As a legislature, the Pakistan Assembly has unlimited power to make, modify, add to or repeal the federal laws of Pakistan. The federal budget has to be passed, and all proposals for federal taxation sanctioned, by the Assembly, whose members have also the right to ask questions and move resolutions about all matters relating to the policies of the federal government and the administration of its various departments.

In the provinces, the executive consists of the governor and a council of ministers, who are members of, and responsible to, the provincial legislature. A provincial Legislative Assembly has full authority in respect of provincial laws and taxation and expenditure. Its members, who are elected by territorial constituencies, have the right of asking questions and moving resolutions regarding the policies and the administration of the government of the province.

The constitutional system that has been described above is based upon that which prevailed in India before partition and which has been adopted with some modifications for Pakistan. It is a transitory arrangement, which will be replaced by the constitution which is to be drawn up by the Pakistan Constituent Assembly. There is no doubt that this constitution will be a wholly democratic one, under which all executive and legislative authority will vest in the elected representatives of the people, and all citizens, irrespective of race, creed and caste, will have full and equal rights and liberties.

At present Pakistan is a member of the British Commonwealth of Nations. Like its other members, she is a sovereign state and is fully independent, alike in respect of her internal and external affairs. She also has the right to secede from the Commonwealth.



A front view of the double-storeyed building at Karachi which houses the Parliament of Pakistan

EDUCATION IN PAKISTAN

By Dr. A. F. M. Rahman, Ph.D.

Education in Pakistan, as in the pre-partition British India, is a purely provincial subject, the functions of the Central Government in this respect being solely advisory, except that it also renders financial aid to the Provinces for setting up essential educational institutions and for imparting higher training to their scholars and deputationists in foreign countries. The Ministry of Education of the Government of Pakistan, however, is solely responsible for education in the centrally administered area of Karachi.

Pakistan bases its Educational System on Islamic Ideology.

The educational system inherited by Pakistan is a legacy of British rule. It was intended to serve the narrow utilitarian purpose of producing clerks and subordinate officers to help the rulers in governing the country. It was divorced from the environment of the country and the culture of its people, with the result that at the time of partition 85% of the 400 million people were illiterate. Moreover, as the system was based on purely secular education it ignored the spiritual or moral element, thus impoverishing the moral fibre of society.

It was, therefore, necessary for the Government to bring about a complete re-organisation of the educational system. Hence the first Educational Conference was convened at Karachi by the Education Minister barely three months after the birth of the new State, and was attended by all the important educationists and scientists in Pakistan, including many non-Muslims.

The Conference, recognising that education must have a sound ideological basis for the growth and practice of democratic virtues, and that these virtues are of cardinal importance in the moral code of Islam, resolved that the educational system in Pakistan should be inspired by Islamic ideology, emphasising among many of its characteristics those of universal brotherhood, tolerance and justice. It is also gratifying to note that the resolution was moved by the Bishop of Lahore and was carried unanimously.

The Conference also passed a large number of resolutions for the improvement of education from the elementary to the university stage, including technical and vocational education, development of scientific and industrial research, liquidation of illiteracy, provision of facilities for a minimum standard of free compulsory and universal primary education, improvement in the status, emoluments and training of teachers, and the establishment of cultural relations with foreign countries.

The Government of Pakistan has accepted the resolutions passed at the Conference, and the Central and Provincial Governments are engaged in the task of modifying the curricula and syllabuses, so as to turn them into suitable instruments for purposes of nation-building, character-building and citizenship-training. The following advisory bodies have also been set up by the Ministry of Education, consisting of official and non-official experts from the Provinces and the Centre, for the planning and co-ordination of education on the lines broadly agreed upon at the Conference :

1. Advisory Board of Education for Pakistan.
2. Inter-University Board of Pakistan.
3. Council of Technical Education.
4. Historical Records and Archives Commission.

Cultural Contacts with Foreign Countries.

In addition, with a view to promoting international understanding and goodwill, they have formulated a comprehensive programme of cultural contacts with foreign countries through exchange of students and teachers, exchange of literature, sending abroad cultural missions and forming cultural associations on a reciprocal basis.

All the advisory bodies are now engaged on devising ways and means of reorganising the educational system of Pakistan, and in view of the fact that the task before them is a stupendous one, it may be quite a long time before the schemes are given a final shape. They are now engaged in collecting details regarding the extent and nature of the teaching facilities available, and in issuing guidance to the Provincial Governments to remedy the evils in the present set-up. Steps are also being taken to study the systems of the most advanced states in the field of education. Even the Honourable Minister of Education recently toured the Continent of Europe, and particularly England, to acquire a first-hand knowledge of the systms in operation in those countries, and his Educational Adviser stayed in England for five weeks to make a detailed study of primary, secondary and university education.

A Brief Survey of the Progress in Education since the Birth of Pakistan.

At the same time the Government of Pakistan has also been alive to the immediate educational needs of the country, and in spite of the heavy drain on its resources for the resettlement and rehabilitation of the refugees who poured into Pakistan, and for defence expenditure, it has been able to achieve remarkable progress. The Central Government has opened 70 new Primary Schools and 13 High Schools in the Federal area of Karachi, 43 Village Primary Schools, 2 High Schools and 2 Middle Schools in Baluchistan, and 40 Primary Schools, 2 High Schools and 4 Middle Schools in the Tribal Areas.

It is also setting up a Degree College for women in Karachi and for men in Quetta and is giving a handsome financial grant for Degree Colleges for women at Peshawar and Dacca, and for a Medical College for women at Lahore. Plans are also in hand to start a first-class residential university in Karachi very soon, as the University of Sind is moving out of the Federal area of Karachi, and Western Pakistan has no residential university at present. Thirty Adult Education Centres each for the Tribal Areas in Baluchistan and the N.W.F.P. and 15 in East Bengal have been started as an experimental measure. A scheme for the establishment of a chain of Technical High Schools has been prepared, and the first of them is expected to start functioning at Karachi within a few months.

Provincial Governments have been equally alive to their responsibilities regarding education. In West Punjab 800 new Primary Schools for boys and 400 for girls are being started, in addition to 11 new Middle Schools and 3 Colleges. The N.W.F.P. has started 20 new Primary Schools and 4 Middle Schools. Sind has introduced compulsory Primary Education in 22 out of 60 Sub-divisions of the province, and has started 3 High Schools and 3 Middle Schools. In East Bengal, a Compulsory Primary Education Act has been passed and applied to a part of the Province on an experimental basis. An Institute of Fine Arts

has been started at Dacca, and a Commercial College as well as a Common College at Chittagong.

The Universities of Pakistan.

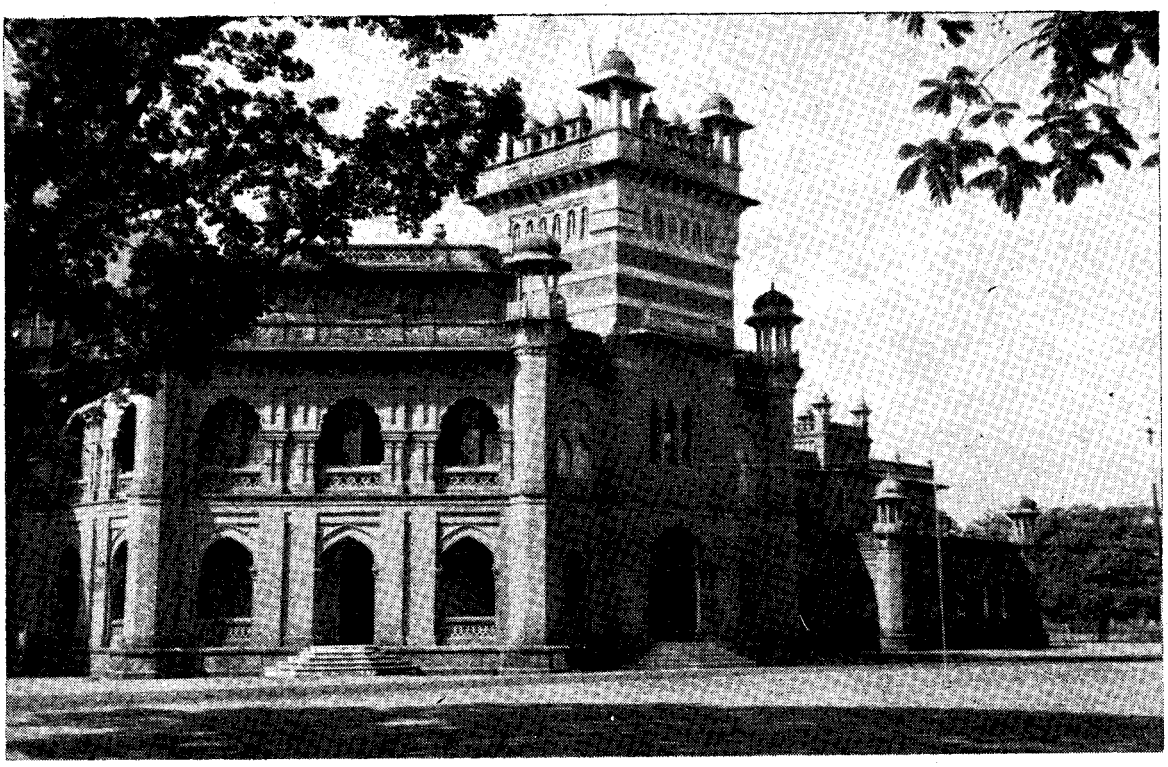
Pakistan has three universities, those of the Punjab, Dacca and Sind, which came into existence in 1882, 1921 and 1947 respectively. All these Universities receive generous grants-in-aid from their respective provincial Governments ; they are, however, self-governing and legal corporations managing their affairs in accordance with their own statutes and regulations. There are three main stages of education in all the universities : Intermediate (2 years), Degree (2-3 years) and Postgraduate (1-2 years), besides the research courses. Entry to the universities is possible only through an entrance examination, called Matriculation or High Madrasa examination, which for West Punjab and Sind are conducted by the local University, and for East Bengal by the Secondary Education Board at Dacca.

The jurisdiction of the University of the Panjab in Lahore extends over the West Punjab, the N.W.F.P., Baluchistan and Bahawalpur. It is mainly an affiliating university for undergraduate studies and has 34 colleges affiliated to it (27 for men and 7 for women). The Colleges, which provide teaching facilities for the degree courses in Arts, Science, Law, Agriculture, Medicine, Engineering, Teaching and Commerce, are more or less free from the control of the University, which only conducts the examinations and lays down the syllabuses and textbooks. The University, however, offers facilities for regular postgraduate teaching in Economics, Arabic, Sanskrit, Statistics, Persian, Mathematics, History, Political Science, Geography, Chemistry, Physics, Zoology and Botany, and also undergraduate teaching for the Honours Course only in Botany, Zoology, Chemistry and Physics. The present Vice-Chancellor of the University is Dr. 'Omar Hayat Malik, M.A., LL.B., Ph.D.

The University of Dacca.

The University of Dacca is a unitary and teaching university, of the same type as the University of Oxford. In addition it is now also an affiliating university, and the 36 colleges (30 for men and 6 for women) in East Bengal, hitherto under the control

The Senate Hall of the University of the Panjab, Lahore, Western Pakistan



University Building, Dacca, Eastern Pakistan. This building is also known as Curzon Hall

of the Calcutta University, which is now in West Bengal, are affiliated to it. Teaching facilities for the Intermediate Courses are available in the affiliated colleges only. Undergraduate Honours Courses in the affiliated colleges are two-year courses and in the final examination there are six papers besides the usual subsidiary subjects, while in the university the courses extend over a period of three years and there are eight papers in the final examination in addition to the subsidiary subjects. Teaching facilities are available for the degree courses in Law, Medicine, Agriculture, Engineering, Teaching and Commerce in the University, in addition to the various Arts and Science subjects, the latter being taught in the affiliated colleges also. The present Vice-Chancellor of the University is Dr. S. M. Hossain, D.Phil., LL.D.

The University has three beautiful Halls of Residence, called Salimullah Muslim Hall, Fazlul Huq Muslim Hall and Dacca Hall, the last one being exclusively for the Hindu students. All admissions to the university courses are through one of the Halls of Residence, either as attached students enjoying all the amenities of the corporate activities of the Hall or as residential students. The Halls are in the charge of Provosts under each of whom there are several House Tutors. The Provost and his House Tutors live in quarters either within or adjoining their Hall compound. In the two Muslim Halls, Maghrib (evening) prayer is compulsory. Women students must be attached to one of the Halls, but they reside in a separate Hostel.

The University has also a Proctor, who is helped by two Assistant Proctors, and they are constantly on the watch to see that the conduct and morals of the students, both in the university and outside it, are not objectionable.

The University of Sind in Karachi is an affiliating and examining university and has adopted almost all the courses of study and all the ordinances and regulations of the University of Bombay, which formerly enjoyed jurisdiction over the whole of Sind. Seven colleges in Arts, four in science, two in Law, two in Engineering and one in Medicine are affiliated to the university, but teaching facilites in all of them are available up to first degree standard only. The university, however, hopes to provide post-graduate teaching in all the subjects in the near future, and has already started a research department in Sindhology. The development of the university will be rather slow as plans are being drawn up now to transfer it to a suitable place in Sind, because Karachi is now a federal area. Prof. A. B. A. Haleem, B.A. (Oxon.) is the present Vice-Chancellor of the university.

Technical and Industrial Institutes.

The Inter-University Board of Pakistan is constituted of the representatives of the Universities of the Panjab, Dacca and Sind, and also some representatives of the Ministry of Education. Its function is to co-ordinate the activities of the universities. The president of the Board is Dr. 'Omar Hayat Malik and the Secretary Dr. A. Waheed.

All the three universities have got Overseas Information Bureaux which have full information regarding the courses of studies of training facilities available in the United Kingdom and the United States of America.

There are 53 Technical and Industrial Institutions in Pakistan, which are not affiliated to any university, practically all of them being in West Punjab and East Bengal. The subjects taught in the different Industrial Institutions are Weaving, Calico Printing, Dyeing, Carpentry, etc., and the Technical Institutions provide courses similar to those of the Higher Technical Schools in the United Kingdom. The Council of Technical Education, however, is preparing a scheme for starting Polytechnics in Pakistan like those now in existence in England. They have also submitted their recommendations regarding the establishment of many new Technical High Schools, which are now under the consideration of the Government.

The chief problem facing Pakistan regarding the development of her Primary, Secondary, Technical and University educa-

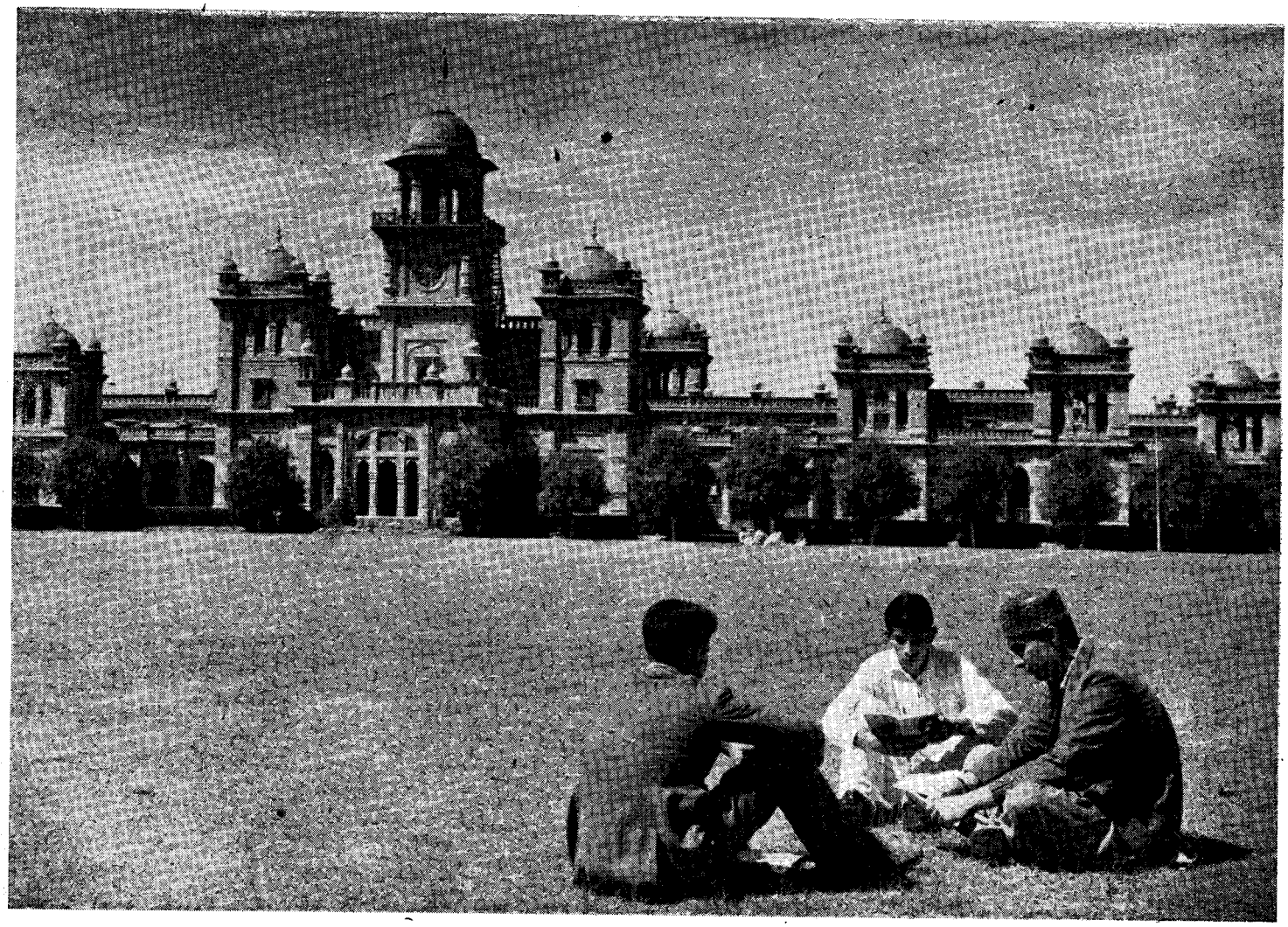
tion is acute shortage of trained staff. To meet this difficulty efforts are being made to open as many training centres for teachers as possible by utilising the talents available in the country, and by recruiting staff from foreign countries on a short-term contract basis.

The Central and the Provincial Governments are also sending out a large number of scholars and deputationists for higher training to foreign countries, particularly the U.K. and the U.S.A. There are about 450 private and government-sponsored scholars in the United Kingdom at present, and over 75% of them are receiving training in technical subjects, either in post-graduate work or in practical training. And from the ready co-operation so far received from the Institutions and industrialists in the U.K. and France, it can be confidently assumed that training facilities could be obtained for many more. The prospect of securing seats for *undergraduate* studies in the universities in the U.K. is, however, still rather gloomy, and is not likely to ease for another two years, by which time the demand for priority seats for the discharged war service personnel is likely to diminish to a considerable extent.

The universities in Pakistan have become denuded of their senior teachers, because most of them, being non-Muslims, have left for the Dominion of India. These lacunae have to be filled up by staff recruited from foreign countries. Efforts are being made to obtain 10 professors for the Punjab University and six for Dacca University. While a fair number of offers have been received from the Continental countries, the response from the United Kingdom has been very discouraging, although English-speaking professors are wanted, the medium of instruction in the universities being English.

The Language Problem.

Last, but not least, Pakistan must also solve the problem of creating a common *lingua franca* for the entire Dominion. From amongst the languages now in existence in Pakistan, Urdu is the automatic choice both for practical and sentimental reasons. Yet it cannot be brought about quickly. The more practical solution perhaps is to introduce Urdu as a compulsory subject in the non-Urdu-speaking areas, leaving the mother tongue of the people to be the medium of instruction in the schools. As a compensation the language of the people who are forced to learn Urdu should at least be made an optional subject in the schools in Urdu-speaking areas. The effect of this arrangement will be all the more accelerated if a common script is also introduced for all the languages in Pakistan. And here again, for sentimental and practical reasons, the script for Pakistan should be Arabic. A common script will encourage all the people to learn the different languages in Pakistan, with the result that ultimately a common language will come into existence.



The Islamia College, Peshawar, Western Pakistan — a college affiliated to the University of the Panjab

Above — *Painted pottery from Bahawalpur — the premier princely state in Pakistan*

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By "MU

There is probably no
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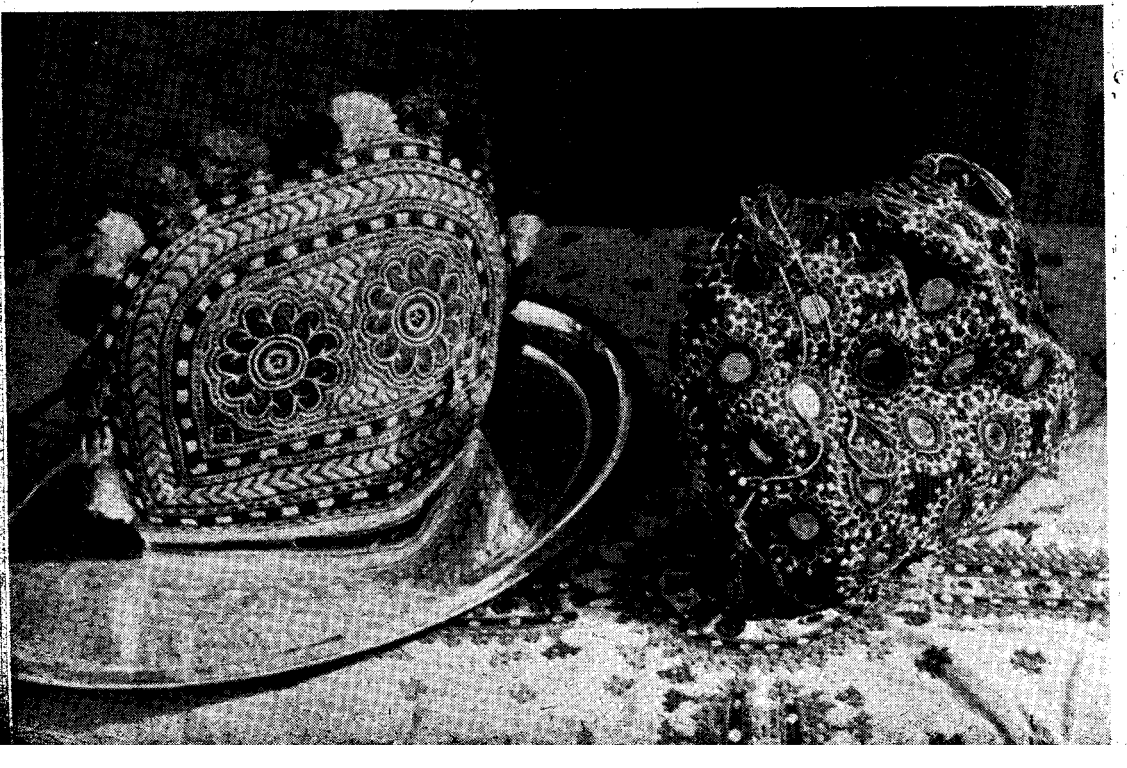
Below — *Copper*

Below — *Popular variety of embroidery in Baluchistan and Sind, Western Pakistan*



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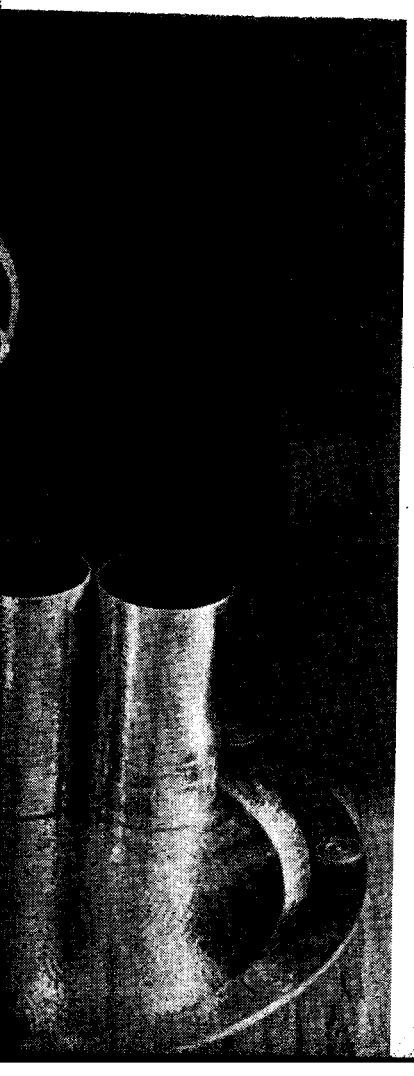


Above — *Decorative silverware*

Below — *Silver jewellery popular with villagers*

Many other articles of use and adornment are manufactured in Pakistan, but the *Minakari,* painted pottery, camel-skin articles, carpets, wooden combs, are some of the most popular crafts. These are not only used locally but are exported to several foreign countries. Specimens of these arts have been put in exhibitions and museums all over the world.

Although the *Minakari* is practised all over Asia it is manufactured on a large scale in Pakistan. One sees a good many different designs and patterns skilfully made by the wonderful hands of Punjabi craftsmen. *Minakari* (the art of enamelling) is the most famous and expensive of all the industries of Pakistan. It should be described as an art of colouring on a metal surface, such as articles made of gold and silver. This art was brought from Kabul and in ancient times it was used on armour, swords and shields, for decoration.

The pile carpet industry was introduced by the great Moghul ruler, Akbar, and these Pakistani carpets are to-day being exported to all parts of the world. Pakistan is often spoken of as having an indigenous carpet industry, or at all events one which dates prior to the introduction of the Persian craft. The household industry of Pakistan, as characterized by names of tools, designs and methods of weaving, is clearly of Persian origin. The chief centres of pile carpet industry in Pakistan are Lahore, Bahawalpur, Multan, Bannu and Kohat, and the centres have been named in order of importance. But Peshawar has also to be added, since it is the great emporium of the trans-frontier traffic in carpets brought from Persia, Afghanistan and Turkey.

The painted pottery of Pakistan is quite famous now. In its early stages this kind of pottery was simply decorated with incised lines, but when glaze was adopted and the ware began to assume a more ornamental character, colours were introduced and later improved upon.

The art of pottery started some thousand years ago. In Pakistan, the pottery has been an institution for ages past. Every village has its own potter, and in almost every Muslim home one finds earthenware made of clay. The fine painted pottery of Pakistan is not only used locally but is also exported to various foreign countries.

Pakistan's handloom industry is among the many which have made vast strides in this country during the last few years. To-day the products of this industry are finding ready markets in Malaya, America, Canada, and, in addition, home requirements and demands from many Empire countries are being met. Workers are now producing designs never before woven on handlooms and it is obvious that the industry has a very big future.

Knick-knacks carved out of bone and horn

From time immemorial Pakistan has also been famous for its camel-skin articles, especially because of the work done on these articles. These camel-skin articles, as compared with glass, are not breakable and wear for long if necessary care is provided. Camel skin lamp-shades and vases are found in many places, but are manufactured on a large scale in Pakistan. The traditional art done on these articles is called *Nakkashi.*

Wooden combs are found all over Pakistan but are manufactured on a large scale on the frontier, especially in Dera Ghazi Khan. One sees so many different designs and patterns skilfully made by the wonderful hands and simple tools of the Pakistani carpenters.

This industry attained its greatest success and produced its finest work during the period of the Moghul Empire. But after the advent of the British, combs began to be imported and the industry declined.

THE MINERAL WEALTH OF PAKISTAN

PLANNED EXPLOITATION NEEDED

By Professor Nafis Ahmad

Pakistan is a young state, but it occupies an important place in the comity of modern nations by virtue of its resources and strategical position. In area, it is the twelfth and according to population the seventh largest state in the world. No other Muslim country has within its borders so many people. Pakistan is also rich in a variety of natural resources, much of which, however, remain to be assessed, expanded and utilized, in order to develop her into a rich country. No modern country worthy of the name can go forward to exert the influence of its economic power in the international sphere until and unless its mineral wealth is fully assessed and properly utilized.

Considering its present limited economic development, which in its turn is a legacy of past mistakes and policies, Pakistan is usually regarded as mainly an agricultural country which, in future, should develop along agrarian lines. Pakistan areas are supposed to be devoid of minerals and therefore, a mineral-less future is visualized. This distorted view is, in fact, conditioned by the general backwardness in mineral exploitation of the whole of the Indo-Pakistan sub-continent. The old Government of India had neither the means nor, perhaps, the intention, of undertaking a rational and proper scheme of mineral development.

However consequently on partition and the creation of Pakistan, the situation is that, while the territories of East Bengal are largely covered by alluvium and lack useful minerals, this can by no means be said of West Pakistan. This does not imply that, on the whole, Pakistan contains within its borders plentiful supplies of the useful minerals needed to make her a leading country in that respect. In fact, every country, however great in the modern world, lacks some of the minerals necessary for present-day industry. Indeed, each is dependent on others for certain essential raw materials. What is really needed is further knowledge and rapid exploitation and the use of Pakistan's mineral wealth for what it is worth in the economic development of the country. How best it can be done will be explained in this article.

The Present Position.

Pakistan's chief minerals consist of petroleum, gypsum, rock-salt, sulphur, chromite and limestone on a considerable scale, while there are appreciable quantities of marble, tertiary coal, glass-sands, iron ore, antimony and asbestos, and there are future possibilities for the working of lead, manganese, mica and copper mines.

In West Pakistan, the area which stands out more prominently than any other single region is the famous Potwar plateau, of ancient origin, bounded on the south by the scarp of the Salt Range and on the north by the snowy ranges of the outermost hills of the Kashmir Himalaya. This region has always been of immense interest to geologists because of its location in a dry climate, where vegetation is poor, and rock exposures common and the strata, so exposed, include fossiliferous sediments, quite unmetamorphosed, ranging in age from Cambrian to Recent. Such strata offer excellent opportunity for the study of stratigraphy and associated minerals. This area has been yielding valuable deposits of rock-salt, gypsum, petroleum and coal. The hills of the North Western Frontier Province, Chitral, Hazara and Kohat and Waziristan contain many minerals. The presence of oil is indicated in East Pakistan, in association with the Barail series, mainly in the Surma Valley and Chittagong Hills. Unfortunately the rest of East Pakistan is all made up of various grades of alluvium.

Distribution of Minerals.

Oil.

The Indo-Pakistan sub-continent is generally poor in mineral oil. In the world's present total annual petroleum production of about 400 million tons the sub-continent's share, even with Burma's output, is hardly in the neighbourhood of 0.6 per cent. But with the exception of the single field of Digboi in Assam, the rest of this oil comes from the Pakistan fields, roughly 65 million gallons annually, i.e., about 20 per cent of the total output from India and Burma. The three famous oil-fields of West Punjab are Khaur, Dhulian and Joyamir. These are situated on anticlines, or domes, of Nummulitic strata, buried under the Upper Tertiary, Murree and Siwalik series. Recent search for oil and investigations by British and American experts in the pre-partition period had revealed the possibility of extensive oil fields in Sind and Baluchistan, which area is considered a part of the enormous oil belt surrounding the Persian Gulf through Iran, Iraq and Sa'udi Arabia. At Lakhra in Sind the Burma Oil Company is now engaged in operations in search of oil. This area lies 35 miles north-west of Hyderabad and 170 miles from Karachi. Dr. Wadia believes that oil prospects are good in the Potwar Province and along the Makran coast, Sanni in Kalat State and the Quetta re-entrant area in Sind and Baluchistan, where future drilling is likely to yield good results. Similarly, Dr. E. Roland Gee, formerly of the Indian Geological Survey, and an expert on the geology of N.W. Punjab, recently on the occasion of the International Geological Congress in London, speaking on Pakistan's oil resources, asserted that there were oil possibilities in the Himalayan foothills south of Kashmir, the Salt Range, Kohat, Kalat State and along the Makran coast. He said that there has been ample evidence of petroleum in Pakistan, both

from oil seepages and wells which had been operated commercially.

Latest information reveals that production tests are expected to be made within a month on the Burmah Oil Company's test well at Chakwal. The well has been drilled to a depth of 8,100 feet and has entered a limestone zone similar to the one which, in the case of the Attock Oil Company, yielded oil.

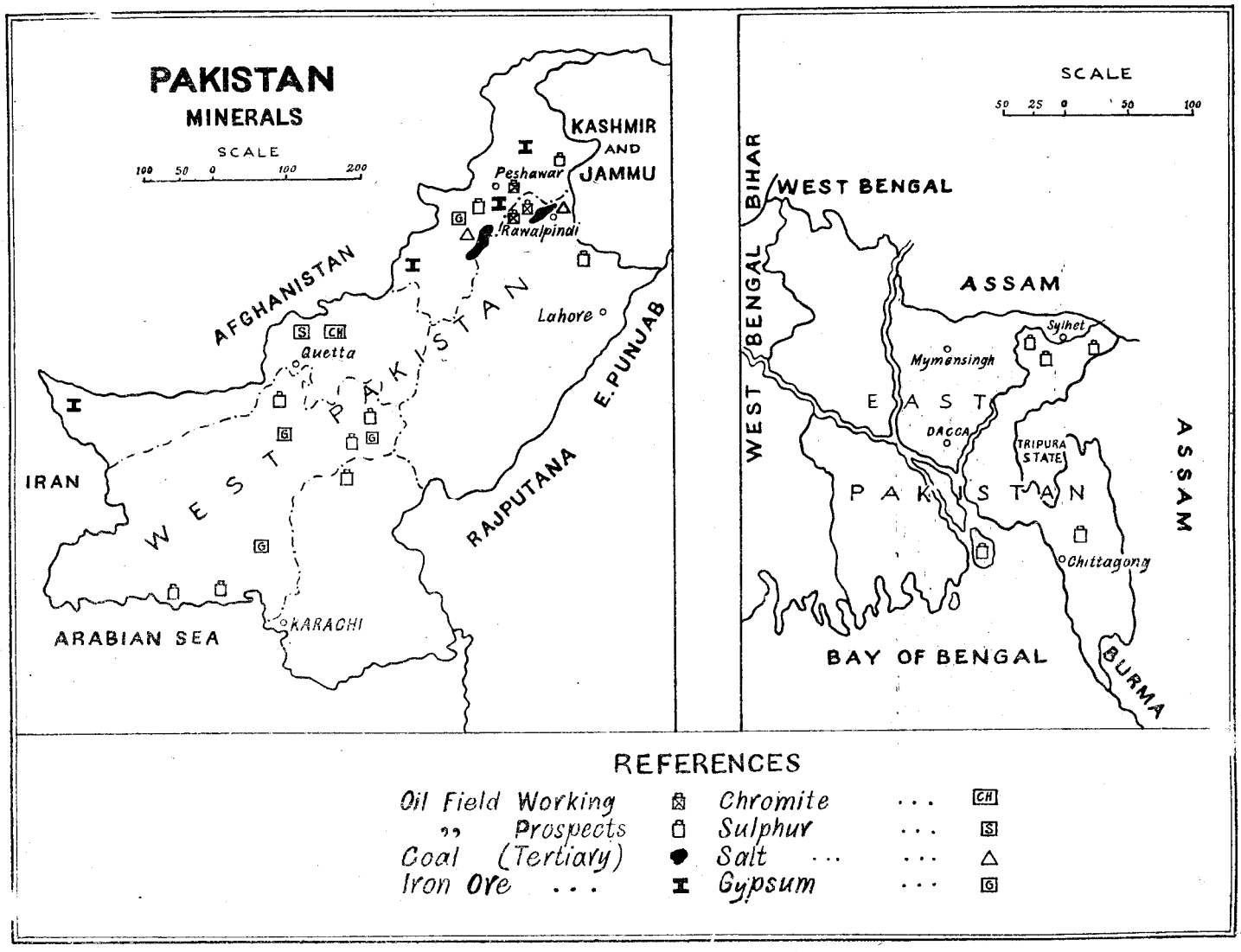
Progress has also been made in the drilling of the test well at Lakhra in Sind. The depth reached so far is reported to be 7,767 feet. When 8,000 is reached, it is proposed to consolidate progress by cementing in a $10\frac{3}{4}$in. steel casting at a cost of about Rs. 1 lakh. Twice gas has been encountered here, and this is believed to have improved the prospects of finding oil in the area.

In East Pakistan, apart from the Brail series in the Surma Valley and elsewhere, it is suggested by experts that oil-bearing rocks underlie the alluvium over a large portion of the province. Occasional finds of inflammable gas while boring wells has been reported from Swandip and Noakhali in the south, to Purbandhala in Mymensingh district in the north. Besides, petroleum is known to occur at Khasimara, Prithimpasa and Hijimangura, all in the Sylhet district. Oil wells are known to have been discovered and worked prior to 1930 in the Patharia Reserve Forest in Sylhet, an area now in dispute for possession between Pakistan and the Indian Union. Oil possibilities have already been investigated in the Chandranath hill region, north-east of Chittagoing, by the India Burma Oil Company (I.B.P.).

Thus Pakistan possesses valuable and potential oil areas, the development of which is certainly dependent on systematic and planned prospecting when necessary questions of finance and technical personnels are satisfactorily solved by the Government of Pakistan.

Gypsum.

Gypsum is one of the most important minerals, having multifarious industrial uses. From it is obtained the plaster of Paris, which is used in pottery making as moulds, in smelting nickel ore, making beer, and insulating materials, etc. But the most important use of gypsum and anhydrite is their utilization



in the cement and fertilizer industries, and both of these are of tremendous importance to an agricultural Pakistan on the threshold of industrial development.

N.W. Pakistan's wealth of gypsum is enormous and inexhaustible. Here is one of the largest sources of this mineral in the world and capable of supplying the needs of the whole of India.

The chief areas of production are in the Salt Range, Kohat district, Baluchistan and Sind.

Salt.

Most people usually associate salt with domestic needs only and are not aware of its great industrial use. Apart from its use in the seasoning and preserving of food, by far the greatest amount is used in the preparation of chemicals, especially soda ash and caustic soda. Soda ash is indispensable in the manufacture of glass, soap and other chemicals and caustic soda is used in the production of rayon, wood pulp (paper industry) and in the purification of bauxite (aluminium).

Of the present production, over 85 per cent comes from the Salt Range in the Punjab and most of the rest from the Kohat district in the North Western Frontier Province.

Sulphur.

According to Dr. Jones, a nation's consumption of sulphur is a measure of its industrial progress. This statement is pregnant with truth, for sulphur, or brimstone as it is sometimes called, is one of the most widely used elements in modern industry, and few important manufacturing processes do not employ it in some form or other. Pakistan's sulphur mainly lies in the arid and elevated Kohi-Sultan highland area of Baluchistan, and the quality also is not on par with the American and Italian product, but its possession in large quantities is a definite advantage.

Pakistan in the west has an Indian monopoly of sulphur. Sulphur is the source of sulphuric acid, which in its turn is basic to the refining of petroleum, manufacture of fertilizers, chemicals, rayon, cellulose film and the iron and steel industry. Its large use in the sugar industry is well known.

Chromite.

Chromite is to-day one of the most essential metals for the making of steel. Its chief application in industry is in the manufacture of various alloys, particularly of chromium steel. With the single exception of the Soviet Union, all the major steel producing countries are markedly deficient in domestic production. The present world production gives importance to the Pakistan sources. She is the fifth largest producer after the Soviet Union, S. Rhodesia, Union of South Africa and Turkey. Out of the approximate total of 50,000 tons annually for the Indo-Pakistan sub-continent, Pakistan produces the major portion from her Baluchistan deposits.

Coal.

Coal is indispensable to modern industry, particularly if no alternative sources of power are available to a state. Pakistan has only limited areas of inferior coal within her borders. But far from the popular conception of the absence of this commodity, there are considerable deposits located in the Salt Range, the Trans-Indus Range and Baluchistan. The chief seams are those of Dandot, in the eastern part of the Salt Range, Makarwal, in the Trans-Indus Range, and Kohat and Hazara districts. It is now proposed to increase the total output from these mines to half a million tons annually within the next year. But in spite of much increased production in future, it must be admitted that Pakistan's industrial future cannot be built on coal. However, the conservation of Pakistan's coal resources is a national trust. It cannot be left to the anarchy of private ownership. Nationalization is clearly indicated in the interest of scientific and rational utilization.

Iron Ore.

Meagreness of Pakistan's iron ore resources is another handicap, and imports will continue to fill the gap between home production and demand. However, geological prospecting in recent years has located sources in the following localities: (1) Excellent ore, believed to be magnetite iron sand, is found in the valley of the Panjkora river. (2) Ore which is the earthy haematite quartzite is located between Sanoghar and Mastey. (3) It is also found in the Hazara district and Waziristan. These sources await development by the Government of Pakistan.

The other minerals, though at present found in small quantities, make a valuable contribution to the national resources, and production would improve with better prospecting and more geological knowledge of particular areas.

Need for a Mineral Policy.

But, above all, Pakistan needs a definite mineral policy directed to the conservation and increase of her resources in the national interest. Such plans will have to be formulated in regard to ownership, technical personnel, maximum utilization minerals in building home industry and regulated export of raw materials.

With regard to the question of ownership, it is essential that, with the possible exception of oil-fields, all mines should be state-owned and worked in accordance with the national needs. Due to a high degree of technical skill and finances involved, the oil-fields may be subjected to leases, but the government must regulate labour conditions, training of national personnel and financial gains accruing to the state.

Better exploitation and judicial conservation will greatly depend upon the reorganization of the Geological Survey of Pakistan with adequate financial aid to build it up into a first-class team led by able geologists and geophysists. If possible they should be recruited on contract terms from the U.S.A., the U.K. and the Soviet Union. Side by side with this, university departments, a School of Mines and a testing laboratory should be established and promising young men should be sent abroad for higher and practical training. Then alone will it be possible to conduct proper mineral surveys of the Dominion. And finally, it is of the utmost importance that the utilization of minerals found in Pakisan should be given precedence over the export of such minerals.

It is gratifying to note that some of the above-mentioned steps were discussed and given careful consideration at the Pakistan Industries Conference held in December, 1947, at Karachi. An early implementation of these schemes will be a step in the right direction.[1]

1 Recent newspaper reports say that from June 1st, 1949, the Centre will take up responsibility for the development of oil-fields, mines and minerals. The work for the present will be placed under a director, who will be assisted by a deputy director, an assistant director, and two mining inspectors.—"The Statesman," Calcutta, for 20th May, 1949.

THE CHURCH LOOKS AT HERSELF[1]

By The Reverend Martin Davidson

The Modernism of Dr. Barnes

[In order to give our readers a fairly comprehensive idea of the trend of thought now discernible within the framework of the Church, and for that matter, the whole of the Christian world, regarding the fundamental changes in its dogmas and the efforts of its leaders at bringing them to conform to the needs of modern times, we are printing below an article written by a dignitary of the Church of England on the "Modernism of Dr. Barnes," Bishop of Birmingham, who in his person typifies these new thought forces. To many of our readers it will not come as strange to observe that this trend of thought is gradually approximating to the beliefs held by Muslims about Jesus and his teachings.—Ed., I.R.]

Dr. E. W. Barnes, Bishop of Birmingham, does not require any introduction to readers. Probably some of them have read his earlier works, *Should Such a Faith Offend?* and *Scientific Theory and Religion*, the latter the Gifford Lectures at Aberdeen for the years 1927-9, in which he argues in favour of Theism. He is a distinguished man of science, as his academic attainments show. He is a Sc.D. of Cambridge and also a Fellow of the Royal Society, besides holding a number of honorary degrees from different universities. One distinction that Dr. Barnes possesses may be noticed in passing. In many cases where clergy have appeared unorthodox as a result of their published works, they have become much more moderate in their views if raised to the episcopate, or at least they have remained more or less silent about their tenets. Dr. Barnes has not followed such a precedent; the fact that he is a bishop of the Church of England has not prevented him from being candid and outspoken—too candid for some people—but of this more hereafter. His last book, *The Rise of Christianity* (Longmans, Green & Co., 1947) is one of the most outspoken and fearless works that a bishop of the Church of England has ever produced. It caused a considerable amount of criticism and in certain quarters raised much opposition to Dr. Barnes because he appeared to challenge the faith which every bishop is pledged to teach and defend.

Modernism Denies the Possibility of the Miracles of Jesus.

Passing over the first three chapters of the book, which are largely historical, though they are relevant for some portions of what follows, we shall first of all look at Dr. Barnes' view on miracles (Chapter IV). As might be expected from a man of science, he accepts the large-scale uniformities of nature as an authoritative dogma, but he is naturally guarded about the existence or otherwise of such uniformities in the realm of infinitesimals. The latter need not concern us, in view of the present state of physical science, and it will suffice to consider the large-scale uniformities which are generally accepted by the great majority of people. We do not, of course, include in this majority category either barbarous or semi-civilized communities, but their views do not concern us in the inquiry.

Dr. Barnes is unwilling to place the alleged miracles of Jesus in a special category, and he puts them on the same footing as those attributed to his apostles. There has been a willingness in recent years to surrender the New Testament miracles provided the Virgin Birth and the physical Resurrection of Jesus are retained; but he cannot support this attitude, and does not accept the birth of Jesus as other than by normal generation, or the Resurrection as historical. The body of Jesus, he believes, was cast into a felon's grave and saw corruption in the same way as other men's bodies. He admits that the discarding of miracles weakens the reliability of the Gospel narratives, and in so far as a Christian teaching has been built upon the power of Jesus to perform miracles, and also upon the miracles associated with his life and death, "it calls for a drastic refashioning of such teaching."

The Future Was Hidden from Jesus as it is from Everyone.

The subject of the Virgin Birth is considered in two Chapters, "The Birth and Origin of Jesus" and "Jesus, Son of God," in which there is an examination of the historical evidence on this dogma. Little is said that has not been said before, the chief difference being that Dr. Barnes speaks his mind clearly without hedging or evasions. He examines the five different attempts in the New Testament to present Jesus as Son of God, and describes that in the Apocalypse as fantastic and the speculations in *Hebrews* as hardly less extravagant. In the former, generally known as *The Revelation of St. John the Divine*, the writer thinks of the Son of God in terms of a solar deity such as Mithra (ii. 18), and the birth of the Logos is ascribed to a star goddess (xii. 1-6). The writer of the *Epistle to the Hebrews*, who is silent about the earthly parents of Jesus, suggests the identification of "a Son" with the Logos or Word of God which we find in the Fourth Gospel. He informs us that Jesus suffered without the gate, and by his sufferings he was the supreme and final sacrificial victim. Dr. Barnes adds: "There was no intellectual difficulty in the ancient world in regarding the same Lord as both priest and victim. But it was difficult for the writer of *Hebrews* to think of God's Son as a man with human father and a human birth in time. Whether the resolution of this difficulty in the fourth gospel was finally satisfactory remains to be seen."

Regarding the third attempt—the popularity of the legend of the Virgin Birth—it is dismissed (assuming that analytical scholars are right), with the terse phrase, "It rests upon dubious history." The story in *Mark*, which describes the Galilean peasant-craftsman with his rare perfection of character and his loyalty to his Father in heaven, shows Jesus to be God's son. In *John* we meditate upon the man in whom dwelt the divine Logos. While the mysticism of the writer of the Fourth Gospel is sublime, we are forced to ask whether it is true of Jesus that all things were made by him or through him *(John* i. 3) and whether he had the knowledge of one who from the beginning was with God. It is difficult to accept such views if we believe, as we are forced to do, that the future was hidden from him just as it is from us.

Dr. Barnes points out that the *Logos* theory and the story of the Virgin Birth are incompatible; the Virgin Birth of traditional dogma should have produced a semi-divine being, half God and half man, and for this reason John ignored the story. "His *Logos*-Christ is wholly divine, really present with and in Jesus." This thought, however, was somewhat beyond popular acceptance, and in the second century the Virgin Birth

[1] With kind permission of the Publishers, Watts & Co., London, from their publication "The Church Looks at Herself" (pp. 131-153).

was defended with great ingenuity, and finally, assuming the inerrancy of Scripture, Christian apologists found no difficulty in combining the Virgin Birth with the *Logos* doctrine. During succeeding centuries of argument men attempted to explain the relation of the Son to the Father, and as a result " the intellectual difficulties which arose were never satisfactorily overcome."

Chapter VII, " The Gospels," deals with the Synoptic problem, and as this has been already considered in Chapters V and VI, little remains to be said on the subject. No doubt many readers will want to study Dr. Barnes's book, and if so we recommend them to read very carefully his inquiry into the inaccuracies occurring in the Third Gospel and the *Acts of the Apostles.* The author of these two books was obviously a careless historian.

The Union of Jesus and God Differs in Degree, not in Kind, From Us.

Chapter VIII, " Jesus and his Teaching," forms very interesting reading. Dr. Barnes dismisses very summarily the thesis, advanced and defended by a number of scholars, that Jesus never lived. He is convinced that an analysis of the first three Gospels not only does not dissolve Jesus into a myth, but rather reveals him more clearly in his simplicity and greatness. There was a union between him and God as complete as was compatible with his humanity, but the view expressed in quasi-physical terms by stating that he was of one " substance " with God has no place in the theology of Dr. Barnes.

> " We think of the boy, as his intelligence unfolded, realizing God's character by observing His creation, feeling after God in all the experiences which came to him, growing nearer to God in trying to serve Him, strengthening his understanding through those flashes of insight which are given, though perhaps rarely and in less measure, to many men. So there was fashioned—should we say, revealed ?—so complete a union that it could be termed a unity of Jesus and God."

It may be remarked that this view of the union of Jesus and God, whatever the orthodox may have to say about it, has at least the great merit that it is intelligible to the minds of ordinary men. We are not prepared to extend this attribute of intelligibility to some of the metaphysical speculations in which the philosophically-minded theologians have indulged.

The union described did not imply that Jesus had knowledge of the universe outside that of the ordinary Galilean peasant, and it seems practically certain that he shared the crude popular expectations of his contemporaries that the kingdom, of which he often spoke, would be a sudden external manifestation of the power of God. On the other hand, there is also evidence that he thought of the kingdom as an already existing spiritual reality. Many passages confirm this latter view, possibly the most conclusive of all being *Luke* xvii. 21, where he informs the Pharisees that the kingdom of God does not come with observation, for " the kingdom of God is within you." It is admitted, however, that we cannot say definitely that this was the complete view of Jesus, as the Gospels give us greatly confused traditions.

The Sayings of Jesus Not To Be Taken Literally.

Exaggerations and humour often characterized the sayings of Jesus, and it is unfortunate that so many of the former have been taken literally. Amongst these may be noticed the maxim about the difficulty of a rich man entering the kingdom of heaven—more difficult than for the camel to go through the eye of a needle (*Mark* x. 25) ; the condemnation of the Pharisees who " strain at the gnat, and swallow the camel " (*Matthew* xxiii. 24) ; the command to give indiscriminately (*Matthew* v. 24) ; the injunction to allow lawlessness to pass unrestrained (*Luke* vi. 29), and so on. Yet Dr. Barnes does not consider that these and many other sayings emanated from a mere visionary or idealist who lived outside the ordinary affairs of life. He lived in a peasant community where life was hard ; and a struggle with poverty is not conducive to producing men of a soft type. His sayings reveal his supreme trust in God, and they are all the more amazing when we reflect on the hard life of most of the Galileans. On the whole, it does not appear that his Galilean ministry was a great success, although he attained a certain amount of fame. But there was little response to the call to such a change of heart as would bring the kingdom of God into being. His ministry at Jerusalem can scarcely be described as a success, but though there are indications in the Gospels that he was probably aware of what lay before him, yet he went to his tragic end with simple dignity.

The Details of the Crucifixion Not Historical — the Resurrection.

Chapter IX, " Passion Week," considers a number of the problems such as the date of the Last Supper ; the trial—in which Dr. Barnes finds such discrepancies that they show the lack of detailed and accurate knowledge ; the Crucifixion, many of the details of which cannot be regarded as historical, such as most of the words from the Cross, the piercing of the side of Jesus and the subsequent flow of blood and water, the rent veil of the temple, the earthquake and the resurrection of the saints, and so on. " Myth and marvel become steadily more in evidence as our story moves to the burial and resurrection."

With regard to the Resurrection, Dr. Barnes will not admit that there was a resuscitation of the dead body of Jesus, thus providing a single exception to the general law that the activity of God is in accordance with uniform laws " which express the invariable character of His control of phenomena." The resurrection story originated in the experience of the immediate followers of Jesus, and of those coming after them, that the Spirit of Christ was present with them. Because of this belief they lived in accordance with his teaching (and, Dr. Barnes might have added, many of them died the martyr's death because of the same belief). Belief in the guidance of God through the inward presence of the spirit of Christ has never disappeared, and its strength has coincided with epochs of fine religious achievement. Although the Resurrection is one of the great essential truths of Christianity, this tenet is quite independent of the question as to whether the body of Jesus was reanimated after his death. " What matters is that Christians shall feel a spiritual power in their lives, which they can rightly interpret as that of the Spirit of Jesus revealing, as in the teaching in Galilee, the wisdom and righteousness of God."

The Story of the Ascension is pre-Copernican.

After an examination of the Resurrection stories which, as most people are aware, are so contradictory that very little value can be attached to them, Dr. Barnes deals with the Ascension story, recorded in *Luke* alone of the four Gospels. We gain the impression from this story that the Resurrection and the Ascension took place on the same day, but in *Acts* i. the writer states that Jesus was seen for forty days after the Resurrection. The story of the Ascension is pre-Copernican in its astronomy, Christ ascending into heaven, which is a place somewhere in the sky above the earth, and this idea is still retained by the words of the Apostles' Creed. As *Matthew* and *John* make no reference to the Ascension, the story did not take shape before the second decade of the second century of our era. At first, in Christian preaching, it seems probable that the Resurrection appearances were few, and all placed on the day of the Resurrection ; and for half a century after the Crucifixion this tradition remained among those from whom Matthew derived his information. About the same time Luke accepted an ascension story which told of the return of the risen Christ to heaven after a quasi-material sojourn on earth ; it is significant that in *Luke* alone does the risen Jesus " eat before them." Probably, later on, John,

indifferent to fact when symbolism was important, prolonged the sojourn to a week so that Jesus might appear to Thomas. It seems, however, that the growth of a belief in the longer terrestrial sojourn was subsequent to the writing of the *Epistle of Barnabas* about A.D. 110-20, and was probably unknown to Justin Martyr in A.D. 150. A passage from Justin's *First Apology* suggests that the Resurrection and the Ascension took place on the same day, but it is by no means certain from the passage that he was convinced of this. *Acts* i. 3-11, gives the account of the forty days ; but this portion is probably an editorial insertion in a book written about A.D. 100, not by Luke, as was once believed, but by an unknown educated man who collected such records of the early Christian movement as he could acquire. This insertion proved very useful in later years because " forty "—a conventional number in ancient Jewish writings—was undefined, and " forty days " meant merely a considerable period. The subsequent desire for precision regarding a Church Calendar was responsible for bringing into existence the sequence of Easter, Ascension Day, and Whitsunday.

Baptism.

Passing over a number of chapters which deal with Peter and Paul, and the books ascribed to them, and " Early Christian Writings Outside the New Testament," we come to Chapter XV, " Baptism," and shall now examine the important subject of the growth and practice of baptism as explained by Dr. Barnes.

He examines the whole subject very carefully and concludes that before his Galilean ministry Jesus associated himself for a time with a Jewish puritan movement, led by John the Baptist. Baptism by total immersian, in this movement, symbolized the change of heart demanded by John, and when Jesus left the movement it continued to exist in a friendly rivalry with the Christian movement. An interesting sidelight on the relation between two movements is shown about A.D. 54 in *Acts* xviii. 24-5, and xix, 1-7, where we read about Apollos, who, while teaching carefully the things of Jesus, knew only the baptism of John. Paul asked the Ephesians who had been converted under the instruction of Apollos whether they had received the Holy Ghost, and apparently they were very surprised at the question, not having even heard about the Holy Ghost. On further questioning about their baptism they told Paul that they were baptized unto John's baptism, and on Paul's advice they then received the more adequate baptism in the hands of the Lord Jesus. After this, Paul laid his hands upon them and they received the Holy Ghost, speaking with tongues and prophesying. It seems that John's baptism, which had continued amongst his followers, was beginning to fall into disrepute about this time, and Paul was teaching Christian converts the special advantage of baptism in the name of Jesus Christ, which was followed by the bestowal of the gift of the Holy Ghost through the imposition of hands.

Dr. Barnes believes that Jesus abandoned the rite of baptism when he commenced his ministry, and thinks that the idea of " baptism with the Holy Spirit " was absent from his teaching. When the Christian movement spread and began to gain strength, the necessity was felt for some rite of admission, and remembering the association of Jesus with the Baptist's mission, the early missionaries began to baptize their converts.

A new and significant stage in the spread of Christianity was reached when the gift of the Holy Spirit was poured on the converts as a result of Peter's sermon, described in *Acts* x. 44. In this case the gift of the Spirit came first and the baptism later (x. 47-8), but in other cases (see *Acts* viii. 12-17) baptism was administered first and then the Holy Spirit was bestowed by the imposition of hands. In the latter case the apostles at Jerusalem, having heard about the Samaritan converts, sent Peter and John to lay their hands on them, and Dr. Barnes believes that though people were baptized in the name of the Lord Jesus, " the gift of the Holy Spirit was only observed subsequently when leaders of the movement came, as it were, to set the embers aflame."

The practice and expectation became stereotyped and there arose the belief that the baptism of John was relatively feeble, while Christian baptism was regarded as baptism with the Holy Spirit. On some occasions such baptism was believed to confer different gifts (as we read in I *Corinthians* xii. 1-11), such as prophesying, divers kind of tongues, working miracles, etc. In all cases, so far as we know, baptism was conferred only on those who took the definite step of breaking with the laxity of life and speech common amongst the pagan populations, and nowhere do we read of infant baptism. The argument that there may have been infants, or at least young people, in the household of Lydia (*Acts* xvi. 15) who were baptized with her, " will only carry conviction," Dr. Barnes thinks, " to those who wish to be convinced."

Much more is included on baptism in this chapter, but limits of space prevent us from dealing with all the views set forth in Dr. Barnes's book : it will amply repay them to read and re-read it and to study Chapter XV very carefully. They will probably agree with him when he tells us that the rite of baptism was not magical in so far as it followed conversion, though magic lay just around the corner. " Needless to say, all magical and semi-magical ideas are importations into Christianity. There is no sign of them in the teachings of Jesus, or in that of the great Hebrew prophets of whom he was the greatest successor. They flourished, however, in the atmosphere of the pagan mystery-religions."

The Last Supper Examined. It is Highly Improbable that Jesus said, " This is my body," " This is my blood."

The last chapter which we shall consider is Chapter XVI, " The Eucharist," which has probably caused more painful reading to many Christians than any other portion of the book. It is certain that Dr. Barnes knew perfectly well that this chapter, in particular, would meet with a very hostile reception. If, however, theologians in the past had hesitated to express views which they believed to be true, on the grounds that such views would cause offence to many, little progress would have been made in the restatement of theology—and restatement is an absolute necessity if religion is not to be treated as a harmless superstition.

The story of the institution of the Last Supper—the Eucharist as it is frequently called—differs in the Synoptics, and these in turn differ from Paul's account in I *Corinthians* xi. 23-6. One important difference between the accounts of *Mark* (xiv. 22-5) and of Paul is that *Mark* says nothing about the command to repeat the rite as Paul does in the words, " This do in remembrance of me " with regard to both the bread and the wine. *Luke* also omits the command to repeat the rite, and in addition places the bread between two cups (xxii. 17-20) ; but a series of manuscripts embodying the Western text omit the last six words of verse 19 and all of verse 20. *Matthew* (xxvi. 26-9) practically copies *Mark,* and, like this Gospel, does not mention the command to repeat the rite, so that, excluding verse 20 in Luke's account, not one of the Synoptists says anything about the command of Christ, mentioned by Paul, " This do in remembrance of me " ; " Do this as oft as ye shall drink it in remembrance of me."

Dr. Barnes's conclusions are almost startling, more especially to the orthodox, because his examination of the records leads him to believe that Jesus did not say, " This do in remembrance of me," and that it is highly improbable that he spoke the sentences, " This is my body," " This is my blood." These sentences, as well as the story that they embodied, grew up in a Gentile environment probably in the latter half of the first century of the Christian era, and the story won acceptance " because it enhanced the significance of the common meal which, after

baptism, was to Christians their formal bond of union." Such common meals existed in the mystery-religions, and by the end of the second century there were many likenesses between Mithraism and Christianity. While each faith had borrowed from the other, the borrowings of Christianity were probably the more extensive. The question arises: Does anything remain of the story of the Last Supper, and, if so, what form should it take amongst Christians now?

Dr. Barnes suggests that the cult-story may have been inserted in the records of an early tradition, in which Jesus replaced the feast of preparation of the Passover by a meal which foreshadowed the unity of his followers in the kingdom of God. In *Luke* xxii. 15, 16 and 18, we read: "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God." . . . "I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."

Eucharistic Rites Pagan and Superstitious.

It is pointed out that a considerable amount of superstition is found in connection with the eucharistic teaching of Paul (or perhaps of a follower writing in his name). In I *Corinthians* xi. 27-31, the teaching is extremely unlike that which would be expected from an educated Jew. The bread and wine are believed to acquire certain physical properties when they have been consecrated, and if wrongly taken they make men weak and sickly and even cause death. Hence the consecrated elements are a test of worth—doing good to those who are good, but harm or even death to those who are evil—and are reminiscent of trial by ordeal, as with witches. It is suggested that such teaching cannot be taken seriously or ascribed to Paul, as it is far below the level of his spiritual understanding. The latter suggestion loses its force, however, if it is true, as Dr. Barnes thinks (see p. 199), that in his youth Paul had apostatized and given due homage to pagan gods, which possibly explains the language of the mystery faiths in some of his letters.

In I *Corinthians* x. 16-21 (which could not have been written by the author of chapter xi., who puts the bread before the cup, whereas the writer of chapter x. reverses the order) we have a tract on food offered to the gods of paganism, described as devils. An extraordinary parallel is drawn between food offered to idols and the bread of the Lord's table, and between the cup of devils and the cup of the Lord. No one can read this passage without realizing the far-reaching influence of pagan cults on Christian worship, and the bread and wine of the Christian Eucharist are regarded as parallel to the oblations on pagan altars. In the latter case the worshipper, while eating the flesh of a sacrificial animal, did not think that he was eating the god, but rather that he was establishing a mystical union with him. In the former, according to the teaching of these verses, he did not eat the flesh nor drink the blood of Christ, but established a mystical union between himself and his Saviour. He became possessed by the Christ-Spirit, like Paul felt himself possessed; ". . . Christ liveth in me" (*Galatians* ii. 20).

Christians have become more or less accustomed to these ideas, and to many they seem to be part of Christ's teaching, so it will probably shock many to know that they do not emanate from Jewish but from pagan sources. Jewish sacrifices were offerings by which the favour of God was sought or they were the expression of reverence and faithfulness. The writer of the last passage referred to, not satisfied with such a conception, implies that Jewish sacrifices establish "communion with the altar." To this writer there is a strong opposition between his Lord and pagan gods and also a sinister similarity, because these gods are evil rival devils, and by pagan sacrifices communion with devils is possible. This passage is directed against those who would abandon the exclusive policy of the early Christians and try to accommodate themselves to some of the mystery-religions. The writer saw the danger of such a policy and warned those who came to the table of the Lord to shun the table of devils.

This concludes our survey of Dr. Barnes's last book, which, as might be expected, proved extremely disquieting to a large number of people. The Church Union sent a letter to the members of the Lower Houses of Canterbury and York asserting that the book contained "very great divergences from the doctrines of the universal Church and in particular of the Church of England." The letter further states that the positions maintained in the book include the following:

> "The possibility of miracles is denied; although the author states in his preface that he himself worships Jesus as divine, the Catholic doctrine of the Incarnation is clearly rejected; the virgin birth is dismissed as a 'crude semi-pagan story' and is compared to a manner of birth common among the insects; the physical resurrection of Jesus Christ is denied; there is no mention of any doctrine of the Atonement or of the Holy Trinity."

The Church of England Decries Dr. Barnes's Views.

On October 15, 1947, the Archbishop of Canterbury devoted the greater part of his presidential address to his Convocation to a criticism of Dr. Barnes's book. While admitting the profound sincerity and devotion with which the Bishop of Birmingham regarded the Person of Christ, nevertheless he felt that the intelligent reader should be on his guard in studying the book, three reasons for which were given. First of all, the dogma that the activity of God in the material world is in accordance with uniform laws which express the invariable character of his control of phenomena—a dogma which Dr. Barnes accepted—was strongly denied by other scholars. Then readers must beware of the assumption that because some teaching in the *Epistles to the Galatians* and to the *Romans* proved repellent to Dr. Barnes, they must necessarily be repellent to other people. Lastly, His Grace objected to the way in which Dr. Barnes dealt with the evidence in his examination of the Bible, and he suggested that his study of the evidence might not be so objective and without bias as he (Dr. Barnes) believed, leading one to wonder whether the dogmatic tone of many of his conclusions was justified.

Much more was said on the subject, but it is unnecessary to deal with this. One point, however, is worth noticing. Towards the end of his address His Grace stated that if he held the views which Dr. Barnes held, he could not feel that he could still hold episcopal office in the Church.

The Archbishop of York also condemned the book when he addressed his Synod on October 16, and said that it was of little importance. Its only importance was that it was written by a bishop who was in charge of a diocese, and he expressed deep regret that such a book should have been written by a diocesan bishop.

Dr. Barnes replied to the Archbishop of Canterbury at the afternoon session of Convocation on October 15. Only the most relevant points in his reply are dealt with, and the substance of these is as follows:

The Causes of Youth's Alienation from the Church.

He said that for many years he had been troubled because of the increased alienation of young people from the Church, and this applied especially to those who were trained in science. The spirit of these young people is not seldom Christian, but intellectual difficulties confront them in the presentation of the Christian faith, and while many of the best of them would have been ordained, there is an increasing lack of fit men desiring to take this step. The appeal of the teaching and life of Christ remains as strong as ever, but many young men and women are unable to accept the Gospel story, largely because of its

association with miracles. Their scientific training has convinced them that God acts uniformly through nature, and they are certain that the miraculous stories cannot be plain history. Even the historicity of the Cross is doubted by some.

Can we, he asks, allow things to go from bad to worse? In the conflicts during the last two centuries between religion and science, in every case science has won the battle; but Christianity, though defeated, had gained by purification. Religion, like man, must from time to time shed old garments.

Dr. Barnes corroborated his argument by referring to Bishop Colenso and others, and concluded by reminding Convocation that the age of miracles had gone from the scientific world, but the Church had declined to accept the new outlook. Unless we come to terms with science and scholarship, we face disaster.

There is nothing new in many of Dr. Barnes's views, which have been held for a long time by leading Biblical scholars in the Church of England and in Nonconformist bodies as well. For instance, some of his views on the Eucharist were expressed less than ten years ago by Canon Charles E. Raven in *The Gospel and the Church* (Hodder & Stoughton, 1939). In this book Canon Raven refers to three directions especially in which the primitive Gospel was abandoned: the renunciation of nature, the distortion of history, and the development of institutionalism. Dealing with the first of these, he points to the stress laid on miracles, the craze for which permeated all classes of society in the early centuries, and as a result religion was identified with the crudest supernaturalism. Like Dr. Barnes, he attributes the lowering in the Christian standards in the Christian institutions of the third century to the assimilation of Mithraism, and thinks that the degradation of the Eucharist was one of the most tragic of all the distortions of the Apostolic Gospel. (This has been known for a considerable time, but the Church has not always faced up to it.) He does not, however, go nearly as far as Dr. Barnes, and his main thesis is that the character of Apostolic Christianity suffered distortion, especially in the formative period between the second century and the collapse of the Western Empire. This is very different from Dr. Barnes's thesis, which practically denies any connection—so far at least as sacramental doctrine is concerned—between the teaching of Christ and the practices of the early Church.

Scientific Knowledge and the Teachings of the Church.

Canon Raven propounds a constructive scheme with the consciousness that something is desperately wrong while our young people turn away from the service of institutional religion, and while multitudes in every land are indiffent or hostile to it. But his suggestions for the remedy have met with little or no response, though it must be said to his credit that at least he had a constructive scheme in which the recovery of a true valuation of nature by Christendom is one important factor. It is doubtful, however, whether this will afford a solution of the problem.

We conclude this chapter with a few quotations from the works of Dr. W. R. Inge which afford corroborative evidence that, in the words of Canon Raven, "a nightmare of impotence oppresses us, and too often when we try to diagnose the situation and get to grips with the source of our distress, the complexity and confusion of the situation only deepen our helplessness."

> "Already the crucial question is, not whether Europe shall be Catholic or Protestant, but whether Christianity can come to terms with the awakened self-consciousness of modern civilization, equipped with a vast mass of new scientific knowledge, and animated for the first time by ideals which are not borrowed from classical and Hebrew antiquity." (*Faith,* Preface.)
>
> "To many the most pressing question is whether the Churches will ever make it easier for students of science to profess themselves church-members without doing violence to their scientific conscience." (*The Church in the World.*)
>
> "It must, I think, be frankly admitted that much of the scaffolding of traditional Christianity has lost its evidential value. The argument from prophecy is being tacitly abandoned, for it is more than doubtful whether the gifts of foretelling the future has ever been vouchsafed to human beings. . . . As for miracles, we no longer expect that God will reveal Himself in this manner, and if we believe that he did so two thousand years ago the substance of the revelation must carry the miracle, not the miracle the revelation. It is a pecularity of theological architecture that the 'foundations' are ingeniously supported by the superstructure." (*The Fall of the Idols.*)
>
> "We must frankly admit that a new revelation has been made to our contemporaries through natural science and modern scholarship; and that any scheme of reconstruction which is to have a chance of standing firm must embody the assured results of secular as well as of theological knowledge." (*Lay Thoughts of a Dean.*)
>
> "But it is notorious that even at the present day most people still believe that Christianity asserts the existence of a geographical heaven and hell. Here, then, we have a plain case in which traditional teaching is flatly contradictory to the facts of science which have been known for centuries, and also ethically revolting. Can we be surprised that it has lost all power to influence conduct or command real credence." (*Confessio Fidei.*)

The Differences of the Different Parties in the Church are too Fundamental to be Ignored.

If there are any who think that the different parties in the Church of England will be able to ignore their differences, the following quotations will dispel their delusions. A few excerpts are taken from *The Catholic Religion: A Manual of Instruction for Members of the Anglican Church,* by Vernon Staley (A. R. Mowbray & Co., Ltd., 22nd edition, 1924).

Dealing with the Fall of Man, Mr. Staley uses the story of *Genesis* ii. and ii. without comment and then adds:

> "By his sin, man lost that likeness of God in which he had been created, and his whole moral being fell into disorder. The nature thus disordered he passed on to all his successors. It is true of every child born into the world—'Behold, I was shapen in wickedness; and in sin hath my mother conceived me.' All people that were to be born in the future were 'in Adam' when he fell, and they too fell in him. Adam lost the guiding light of God's likeness, and this defect he handed down to his posterity."

Under "The Doctrine of the Incarnation":

> "What is the right faith concerning the Incarnation? It is this: The Second Person of the ever blessed Trinity, God the Son, out of love to mankind, took man's nature in the womb of the blessed Virgin Mary of her substance. This was accomplished by a miracle, for the blessed mother was a virgin both before and after his birth. Jesus was conceived by the direct action of God the Holy Ghost, who overshadowed the blessed Virgin Mary, the agency of a human father being thus superseded. Jesus Christ alone,

of all the human race, was born of one human parent. By this miraculous conception, he escaped the defects of original sin, and was born perfect Man. The Virgin birth is the guarantee that no entail of birth-sin was passed on to him."

Some might consider that the defects of original sin would have been passed on through the Virgin Mary, but this difficulty is avoided (see under " The Blessed Virgin Mary ") by the belief that " she was like the prophet Jeremiah, and the Baptist, specially sanctified from the womb, and that she lived a life of spotless innocence. How could she otherwise have been fitted for her high and mysterious office as the mother of the incarnate God ? "

Under "The Resurrection " :

" Very early in the morning of the third day after the Crucifixion, the soul of Jesus returned from the realms of the dead, and re-entered the lifeless body within the cave. . . . The sacred body thus brought to life, passed out of the folds by the winding-clothes and the napkin, and through the rock, into the outer world. Unseen by mortal eyes, the Lord rose glorious from the dead."

Under the " Ascension " :

" Taking the eleven disciples with him, He led them for the last time out of Jerusalem, across the brook Kedron, to the summit of Mount Olivet. Whilst stretching out his hands in blessing, He rose slowly from the earth, and ascended higher and higher, until a bright luminous cloud enfolded him, and he was lost to view. . . . Behind the cloud how wondrous must the scene have been, and the holy angels poured forth to conduct their King, returning from his humiliation, to the highest place of honour at the right hand of the Father ! "

Under " Regeneration " :

" It is the act of God the Holy Ghost upon the soul in Baptism—a single definite act which can never be repeated. In Baptism God gives the soul the new birth, or in other words, regenerates it. In Regeneration we receive a new nature, and pass out of the natural into the supernatural order of things. This new nature is a seed planted within the soul, and it is intended to grow and to bear fruit."

Under " The Eucharistic Sacrifice " :

" The Holy Eucharist is a feast upon a sacrifice. The body and blood of Christ are first offered to the eternal Father, and then partaken of by the communicants. This action is termed by St. Paul ' shewing the Lord's death.' In saying, ' This do in remembrance of me,' our Lord used words which signify, ' Offer this as my memorial before God.' "

It is explained a few pages later that when we speak of the Holy Eucharist as a Sacrifice we do not understand any repetition of the sacrifice of the Cross, nor are we to suppose that anything is lacking in such sacrifice which is supplied by the Eucharistic Sacrifice. What is meant is that " in the Holy Eucharist, we plead before God the One Sacrifice offered once upon the cross, even as Christ himself presents the same offering in heaven."

Under " The Passion of our Lord " :

" Suffering is the shadow and the penalty of sin. Thus, when we see our Lord suffering, we know that, in some mysterious way, He was in contact with sin, and suffering because of sin. He was perfectly sinless, ' holy, harmless, undefiled, separate from sinners ' ; but, as the representative of our guilty race, He allowed himself to be accounted guilty, and in surrendering life in such agonies, He bore the punishment due to our sins."

These quotations, which, on the whole, represent Anglo-Catholic teaching, show the chasm which separates the Modernist like Dr. Barnes from the Anglo-Catholic. Probably in his views about the Eucharist Dr. Barnes finds himself specially estranged from the ordinary member of the Church of England, whether he be Evangelical or Anglo-Catholic. The words of Dr. Francis Underhill, late Bishop of Bath and Wells, reflect to a large extent the outlook of the average Churchman at present.

" But it is abundantly clear that the Christianity of the Gospel is a sacramental religion. Whatever may be the critical points raised in regard to the divine institution of Baptism and the Lord's Supper, the action of the Church from the very first makes it clear that she had received from the Master commandment to do these things." *(The Christian Faith,* Chapter X, " Christian Worship." Edited by W. R. Matthews ; Eyre and Spottiswoode, 1944.)

Some time will be required before the Church, on the whole, will be prepared to accept all Dr. Barnes's views.

WHAT THEY THINK OF US . . .

" The difference it would have made . . . to Europe if the Moors had been gradually converted to Christianity . . . "

During the nineties of the last century, an English traveller recorded his thoughts, set in motion by his visit to Granada, Spain, where he had the opportunity of setting his eyes on the exquisite Muslim architecture created by the Moors in Spain in the 14th century, in *Illustrated Travels,* vol. 5, page 338, edited by H. W. Bates, in words which will ring strange in the ears of a Muslim.

This is what he writes :

" At five o'clock we again ascended through the shady paths to the Gate of Justice, and this time it was not closed upon us. Here in old days it is said the king himself sat in true oriental fashion, dispensing justice to his subjects and giving audience to all. It is a large square tower, and on the outer side of the horseshoe arch is a fragment of a sculptured arm, on the inner side a key. These two symbols have been variously interpreted—the former as (1) an emblem of hospitality, (2) or by the fingers symbolizing the five principal tenets of the Mussalman creed, or (3) as a talisman against the evil eye ; the latter as a symbol of power, or of authority, or of knowledge. We must leave those versed in oriental lore to decide on this question, but it shows to the most unlearned the first of the many examples of a departure from the rigid observance of Mohammedan law which are exhibited in the Alhambra. *The philosopher might sigh as he reflects on the difference which it would have made to Spain, and perhaps to Europe, if the Moors had been gradually con-*

verted to Christianity by the gentle influence of time and the bond of a common country, instead of being driven out by fire and the sword with all their wealth of genius, science and industry. (Italics are ours. Ed. *I.R.)* But we were not there to moralise, but to make the most of the time before we should be compelled to allow the custodian to return to his siesta, and we entered eagerly, wondering whether we should return with our expectations fulfilled or disappointed. Passing through the narrow winding passage by which the engineers of old used to secure their entrances, we entered upon the Plaza de los Algibes, a large open space, under which are built the cisterns by which the fortress is supplied with water. On our right was the huge unsightly ruined pile, the never-finished palace of Charles V., who to erect it destroyed one half of the Alhambra and all the winter apartments of his Moorish predecessors.

" 'The barbarian!' one exclaimed, and turning away our eyes from it we entered by a side door — for the barbarous emperor destroyed the real entrance — into the Patio de la Alberca (the Court of the Fishpond). It is about 100 feet by 90 feet, and contains an oblong pool bordered with myrtle hedges, from which it also once took its name. Here one hears of the ruin wrought by the French invaders, and of the suites of gorgeous rooms opening out of it destroyed by them, a vandalism of which Spain might complain with better grace if her own children had not set the example. The pool is said to have served for the ablutions of the royal family before passing onwards to the mosque. We hastened through it, beautiful though it was, to reach at once the far-famed Court of Lions. The beautiful model which all Londoners remember at the Crystal Palace, and now think of with regret, had prepared one for much beauty, but it had not at all spoiled our appreciation of the reality. Its size was perhaps the first thing which surprised us. The Alhambra is no doll's house — no toy palace such as we had seen at Aranjuez, built by babyish princes to amuse their silly leisure, but the splendid residence of luxurious and refined monarchs. An arcade of 124 white marble pillars surrounds the marble patio, in the centre of which stands the celebrated fountain which gives its name, and above the graceful horseshoe arches we find the most beautiful and elaborate diaper-work, such as Moorish taste alone can design. Senor Contreras—to whom the Alhambra owes so much—has recently restored all this work with the most consummate taste and skill, and here at last we can forget the present, and imagine that the palace has been redecorated for the arrival of a favourite sultana. And this was built in 1377, when Richard II was on the throne of England, and Windsor Castle was a new—to our present ideas probably a very rude—residence for loyalty. No wonder when the Christian poets and troubadours wandered into these regions they returned singing of magic, of enchanted castles, and fairy princesses! At each end are graceful porticoes projecting into the court, and breaking the uniformity of the outlines. All the walls exposed to the weather are uncoloured, and their elaborate designs give the effect of curtains of cream-coloured lace."

The Genius of Islam.

Mr. John Paull Naish, in making a collective review of books that have of late appeared in England on Islam and Muslims has the following to say on the peculiarity of the genius of Islam:

"There is definitely a quality in Islam which instinctively rejects thoughts and teachings alien to its own genius. Even in countries—Egypt is the outstanding example—where Islam has imposed itself on a far older and more complicated civilization and thought-forms 'entirely other', the acceptance of Western administrative and judicial organization lies like oil on water, obeyed without understanding or the slightest internal loyalty, merely as the uncomprehended will of inscrutable authority. This is brilliantly shown in Tewfik el Hakim's painfully realistic novel[1]. And here we have a book—translated from the original Arabic—by a modern Egyptian; a book not, like the others, written by a Westerner, however, competent, however sympathetic, but by an Oriental and not, primarily at any rate, ever intended for perusal by the critical European. The terrible details, in the relation of which the despair and apathy of the oppressed and the callous indifference of the privileged are here painted for us, might well throw us back on the old contemptuous cliché of 'the unchanging East', did we not know from Western novels that corruption and lust in administrative circles, the misuse of power for private ends, are not exclusively Eastern phenomena. Read, for example, Stewart Edward White's *Rules of the Game* or Frank Norris's *The Octopus.*

"That there is in fact a profound and fundamental difference between the set-up of Muslim and that of Christian ideas regarding the nature of God and man, and that this difference is fateful in determining action, becomes more and more clear. It is not a difference of physical race or brain-structure. A distinguished Oxford theologian, who taught for some time at Harvard in early life, has testified that he and his wife felt themselves perfectly at home devotionally and theologically with the religious mentality of their two negress servants, who were, as it happened, Plymouth Sisters, whilst the mentality and motivation of the Catholic Irish and Italians, who do so much of certain kinds of work in Massachusetts, were always a sealed book to them. It is creed, not race, which ultimately determines our outlook." (*Enquiry,* London, Vol. 1, No. 6.)

1 "The Maze of Justice," by Tewfik el Hakim (The Harvill Press, 7/6).

The Muslims and Their Contributions to Art

A writer, Winifred Holmes, has the following to say on the contribution of the Muslim to art in an article on "The Migrations of Some Oriental Pattern":

"With the tide of fanatical Islamic faith, which poured into Brahmanic and Buddhist India from the 9th century onwards, came the flower of the Saracenic civilization which had made Baghdad the international cultural centre of the world in place of Alexandria. The Muhammedans brought India the architectural additions of the true arch, the minaret and the cupola; they brought their flowing and beautiful calligraphy; the special modes and cadences of their music; their achievements in the realms of science and mathematics, and they brought the minor arts of the mosaic and the woven rug.

"With all these came the formalised patterns and designs which are found in the Islamic world everywhere, from farthest West to farthest East, the lozenges and arabesques and cubes which are permitted the stonemasons and mosaic-makers who decorate mosque and tomb to the glory of God and his Prophet. As the likeness of the human figure is expressly forbidden in the Holy Qur'án these abstract patterns and motifs, in addition to the flowing calligraphy of the texts, were the only ornaments of the buildings apart from their beautiful proportions and the colour of the materials used. But in the minor and secular arts of rug-making and jewellery other motifs were allowed and have since been identified with the Islamic world, although their actual origin is far older. These are the "Tree of Life" design, used often in the centre of some of the finest Persian and Kurdistan rugs, the Palmette or Rosette, used for their borders, and the Pine-cone or Flame design which often alternates with it." (*Eastern World,* London, for May, 1949.)

A PAGE FOR OUR YOUTH

The Man appointed to change the World

By CASSIM ISMA'IL COLIN EVANS

Does God Work Slowly ?

Man is inclined either to be lazy and need rousing to action by the Call to "Arise" — or else to be impatient, when he is thus roused, and to become depressed or even despairing. God appears to be going more slowly than our impatience likes. After Muhammad had become convinced that he really *had* received the Call, through the Great Angel, to be God's Messenger, to teach God's Unity ("Say, He is God alone! God the Eternal! He begets not and is not begotten! And there is none other like Him!"), what happened next? For what seemed a long time — nothing. He had received the Call. He had accepted the second Call. He had submitted himself to the will of God, was waiting to see *how* he was to spread the knowledge of God among men. And nothing happened.

Exaltation became depression. Fervour became difficult to maintain; very easy it would have been to sink into despair and fancy it had all been a deceit or an illusion. The silence that commanded, "Wait!" became a harder command than that first, hard command, "Read! Proclaim!"

But there is no hurry with God. A million centuries to Him are a short moment. And man's own life is not the short life of earth, but an eternal life. To the man with spiritual understanding there is also no hurry, though not one minute must be mis-used. In autumn we sow. And we must work in faith till spring before we see the first green shoots from our sowing.

Unless we understand, a darkness follows the light of inspired fervour, as night follows day, during this waiting.

And the next (probably) chapter of the Qur'án that was given to Muhammad, and through him to us, showed that it came from the One who Knows, who understands the heart of man:

> "By the forenoon —
> "And the night that grows dark!
> "Thy Lord has not forsaken thee — and He has not turned against thee! And what is to come is better than what has come already!
> "And in the end thy Lord will grant thee (all thou art impatient for), and thou shalt be satisfied!
> "Did he not find thee an orphan, and give thee a home? Find thee wandering unguided, and give thee guidance? Find thee poor in thy family, and give thee provision for thy need?
> "But as for the orphan, oppress him not;
> "And as for the beggar, refuse him not; and as for the favour of thy Lord, speak of it."

Appointed to change the world, as God's messenger — and the world seemed so impossible to make any effect on it, no nearer to being changed than if the Call had never come!

But, by the morning and the night, by the regular circling of the sun and coming of light and dark in turns, we are reminded, as Muhammad was reminded then, that there is time, there is no hurry, and we can trust God to fulfil what He has planned. And, meanwhile, *we* have things to do: we have to respect the rights of those left without their own natural protectors — just as God gave a safe home to the homeless orphan Muhammad had been. We have to give willing charity to the poor who are reduced to begging, even if they seem worthless, wandering tramps, just as God sent, in His own good time, the Angel and the Vision and the Light to the man who had been wandering in a seemingly idle hunger for the true religion he had not known where to find. We have to talk of the goodness of God, to make it the subject of our discussion, to come to understand it better by speaking of it and writing about it, to make it known to other people, just as God provided for the needs of a man with no inheritance of his own. And all the time we have to realise that God, even in what seem times of dark and chill and nothing happening has *not* forgotten us, that the buried seed *is* growing; that He is preparing the way for whatever mission He has made us know was to be our Mission on His behalf, even if for the present we seem to be no nearer finding an opportunity to carry it out.

The First Muslims.

After this revelation teaching the quiet unseen preparation that God is arranging while man stupidly thinks it is neglect (in human impatience for greater results), Muhammad began to collect, quite quietly, an intimate circle of believers, before there was any public proclamation of the perfected religion. There was revealed to him the Prayer afterwards to be made the first Chapter of the collected Qur'án:

> "To God be the praise, the Lord of all the worlds,
> The Infinitely Loving, the Eternally Loving,
> The Master of the Day of Justice.
> Thee do we serve, and seek our help from Thee.
> The path of those to whom Thou showest grace;
> Not theirs who anger Thee; nor theirs who stray!"

Not only the aged but also the very young were granted the gift of spiritually seeing the truth and recognising it. A ten-year-old boy, 'Ali, son of Muhammad's uncle, Abu Talib, came into a room where Muhammad was thus praying with Khadija. The prayer went straight to the boy's heart. Prostrating himself on the carpet, he repeated the words of the Qur'án. 'Ali was later to be Caliph, and to rule such distant lands as Egypt and Persia when the Faith he now accepted reached there.

Khadija had given her husband the present of a slave to be his personal servant, Zaid. Muhammad had given him his freedom, refusing to own a slave. Zaid had remained, a free servant, with the man who had been his owner, and was then his employer — and was now to be his leader in religion. For, after young 'Ali, Zaid was the next to accept Islam.

Woman, old man, child, slave, a great and worldly-wise banker, Abu Bakr — such were the first few Muslims to join the little private band who recognised Muhammad as the new Messenger of God, during the four years of quiet preparation after the first Call, until the time was ripe for a more public proclamation.

ISLAM IN ENGLAND

THE SHAH JEHAN MOSQUE, WOKING

If on the one hand, the Woking Muslim Mission and the Shah Jehan Mosque, Woking, cater for the moral and spiritual needs of Muslims, they also within their limited means look after the social and cultural requirements of the Muslims in the United Kingdom. Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, for example, visited some bed-ridden sick Muslims from Pakistan lying in a sanatorium at Liphook, in the county of Hampshire. They were very happy to meet the Imam, who also took with him some Islamic reading matter, especially the *Islamic Review,* of which he made a present.

The same evening the Imam also delivered a lecture on Islam at Petersfield, a few miles beyond Liphook, before a mixed gathering of Germans and English. The German members of the society who had arranged the lectures were specially delighted to meet the Imam, as he spoke to them in German as well.

Visitors to the Shah Jehan Mosque, Woking.

The world-famous Shah Jehan Mosque, Woking, attracts people from all over the Muslim world. Prominent personalities do not miss to pay a visit to the Mosque when they come to the United Kingdom. On June 17th, 1949, six Muslim Nigerian high officials in the Government of Nigeria came to attend the Friday Prayers. They were escorted by an English Regional Public Relations Officer and a representative of the British Council. The Imam had invited these friends to lunch, of which they partook before the prayers. Amongst others who visited the Shah Jehan Mosque were some English Muslims, Mrs. 'Iffat Khanum Rahim, Mr. Safder Rashid, from Pakistan, Messrs. Ahmad El-Bashir El Tayeb, Nasri Hamza, 'Ali Husni and Khalil El-Tayeb, from the Sudan, Dr. A. C. Sulaiman and Mr. A. M. Hussein, from Ceylon, Messrs. K. A. Wahab and N. M. Anwar, from India, Mr. Shaher Al-Hamman and his son from Syria, Messrs. H. Mahmoud and Moustafa Houssein, from Egypt, and Mr. H. Moti'ee, a well-known Iranian journalist and Editor of daily Teheran newspapers *Kanoon, Nassim Saher,* and owner of printing presses.

Ramadhan in England.

Before the commencement of the sacred month of Ramadhan, which began in the United Kingdom on the 27th of July, 1949, a circular drawing the attention of the Muslims to this all important one of the five pillars of Islam was issued from the Mosque. A few more circulars dealing with *Zakat,* the proposed 'Id-stall and certain other important matters concerning the life of Muslims here were also sent out for the information of the Muslims and those interested in Islam.

The Imam at People's World Convention.

Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, was requested to join a team of persons charged with the task of creating a public opinion in favour of the unification of the human race and a world government. With this aim in view a movement called " People's World Convention " was set afoot about two years ago by Lord Boyd-Orr and others who believe in this ideal. The Convention has succeeded in establishing branches in various parts of the world. Some time ago the Convention decided to test how far the idea was acceptable to the man in the street. Prominent and representative men and women, selected from various walks of life, the Imam of the Shah Jehan Mosque, Woking, being one of them, were approached and asked to join a team of speakers who would put the idea before the public. To begin with four towns in four different European countries were selected, when the audience was asked to note down their reactions to the aims of " People's World Convention." To save time the speakers travelled by a chartered plane. These " Flying Ambassadors " visited and addressed gatherings at Chelmsford (England), Nivelles (Belgium), Silkeborg (Denmark) and Bad-Kissingen (Germany), and addressed well attended gatherings.

The Imam of the Mosque at Woking was asked to throw light on the ideal set before the " Flying Ambassadors " from the Muslim point of view. As Islam aims at the unification of the whole of the human race and does not believe in man-made colour and creed barriers or racial and lingual distinctions or national and geographical divisions, the Imam agreed readily to join this campaign. The head of this team was the well-known international personality Lord Boyd-Orr, the world food and agriculture expert. The other members were M. Claude Bourdet (France), Mrs. Jai K. Handoo (India), Mr. A. Kirkebey (Denmark), and Counsellor F. B. Holder (England).

The first place visited was Chelmsford (England), where a statue of a soldier, a victim of the last war, was unveiled by Lord Boyd-Orr. In unveiling this statue the speaker drew the attention of the public to the horrors of war and said that the 1939-1945 war resulted in the death of millions of people, but if a third world war was to come, it would mean the total annihilation of Europe, if not that of the world. Afterwards a civic lunch was given by the Mayor of Chelmsford. In the evening a public meeting was held where all the five members of the team spoke. The audience was about 300. Next day, on Tuesday, the 21st of June, 1949, they all left Southend Airport by Dover plane for Brussels, where they were received by Madame Perier and M. Cosyn, Vice-Chairman of " Union Federale," who were responsible for all the arrangements while the " Flying Ambassadors " were in Belgium. The Mayor of Nivelles (Belgium) and his councillors gave a civic welcome to the guests, who addressed a public meeting of about 500 persons in the evening.

From Belgium they arrived in Silkeborg (Denmark), where again a civic reception was given by the Mayor of the city, and in the evening a public meeting in an open air theatre was held. The number of the audience rose to about 1,500, and the proceedings of the meeting were broadcast over the Danish radio.

The last stop of the journey was in Bad-Kissingen (Germany) near Frankfurt a/M. The meeting was held in the big " Kursaal " of Bad-Kissingen, and a grand reception was accorded by the Mayor and Provost of the place. The hall was full to its maximum capacity, and about 2,500 people attended the meeting. Dr. Koehler, President of the Chamber of Commerce, received the " Flying Ambassadors " in Frankfurt a/M and welcomed them on behalf of the Chamber of Commerce.

In all these places the speeches were delivered either in English, French, Danish (Flemish) or German, and then were translated in the language of the country. Dr. S. M. 'Abdullah, the Imam of the Mosque, Woking, spoke either in English or German. The people in Germany were astonished to hear the Imam speaking in fluent German, and gave him a great applause and an enthusiastic reception.

The Imam and the other speakers on arriving back in the British Isles on Friday, 24th June, 1949, held a Press Conference in London. The Imam, who was asked about the prospects of the success of such a movement, said that as Islam had already succeeded in eradicating prejudices of colour, creed and nations

from at least one-fifth of the human race and in creating a real brotherhood of man, there was every hope of its success. Asked about the attitude of the Muslim countries, the Imam said that as these Muslim countries already had the religious background of a universal brotherhood of man, the Muslims would support the idea of creating a world government where all the problems are viewed from the point of view of humanity as a whole and not from a morbid national point of view.

MUSLIM SOCIETY IN GREAT BRITAIN

On Sunday, the 5th June, 1949, Mr. and Mrs. S. M. Jetha held an at-home under the auspices of the Muslim Society in Great Britain at 18, Eccleston Square, London, S.W.1. The guests were entertained to tea, after which they were addressed by Dr. H. H. Bilgrami on the subject of "The Significance of the Fast in Islam." Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, gave a recitation from the Holy Qur'án.

As was to be expected, a meeting such as this held on the eve of Ramadhan and with a lecture on the Fast was very well attended indeed, and the Society's limited accommodation was crowded to capacity. Dr. Bilgrami is lecturer in Urdu at the School of Oriental and African Studies, London University, and the audience expected an interesting and instructive talk from such an accomplished lecturer. In this they were not disappointed. It was quite obvious that Dr. Bilgrami was not only completely sincere when dealing with his subject, but he had also made a careful study of it. The speaker, in dealing with the Fast from a religious view-point, led up to this angle by first examining the Fast according to the conception of other religions from the earliest times. Dr. Bilgrami showed how the idea of fasting in non-Islamic religions was either one of sacrifice or was an attempt to induce a kind of trance-state in which the fasting one hoped to be the recipient of some supernatural experience. In Islam, however, the Fast had a much higher purpose. Not only had it the aim to elevate spiritually, but it acted as a curb on the human appetites, thus inducing self-restraint. It also acted as a leveller, as rich and poor alike during the sacred month suffered from the pangs of hunger. Thus the rich were taught by experience the sufferings of the poor.

After the close of Dr. Bilgrami's address, the chairman of the meeting invited questions. Some were asked and Dr. S. M. 'Abdullah played a prominent part in answering them.

Finally, the chairman thanked the speaker for his learned and helpful talk and then went on to thank the hosts, Mr. and Mrs. Jetha, on behalf of all present, pointing out that although no At-Homes would be held during Ramadhan, the Saturday afternoon school would continue and that he hoped that as many people as possible would attend the Qur'án and Hadith classes during the holy month.

A MUSLIM WORLD CONFERENCE AT CARDIFF

The world's affairs have been retrogressing with such rapidity in our time, that the Muslim peoples have now arisen, not only to their duty in putting their own house in order, but also to lend what help they can to the peace of mankind; and thus voices have insistently been raised from time to time from West Africa to the fringes of the Far East, for a coming-together of all those who profess Islam.

This urgent necessity was at last given a practical shape by the Moslem Union — an organisation composed of nationals of many Muslim countries, and at present centred in London — to organise an All World Muslim Conference, which was held on Sunday, the 12th of June, 1949, at the Noorul Islam Mosque at Cardiff.

The Sheikh 'Abdullah 'Ali El-Hakimi, who is noted for his scholarship and piety, presided at the gathering of delegates from twelve Muslim countries, and many other Muslims, both residents of Great Britain and those who travelled from abroad to join the occasion. It is the first time that such an all world Muslim Conference has been held in the United Kingdom.

A procession of Muslims carrying Islamic banners entered the mosque, after which the Sheikh delivered a learned address in the Arabic language, exhorting all to unite in the name of Islam; and, claiming their heritage of unity, to give the benefit of their mediating power to ailing peoples of the East and the West, torn as mankind to-day is with discord: and the future is threatening.

The President of the Moslem Union, Professor Syed Ikbal 'Ali Shah, in welcoming the delegates, expressed pleasure in having attained his life-long desire to produce at least one con-

A partial group of the gathering at the Muslim World Conference at Cardiff in the final stage of its session, when the Fatiha was recited to terminate it

ference of the Unity of Muslims. He drew attention to the pious discourse of the Sheikh, and hoped that the resolutions of the Conference might soon be translated into positive action.

Five resolutions were unanimously passed at the Conference. Taken together they encompass questions which are uppermost in the minds of the Muslim World to-day. The resolution of the Secretary of the British Branch of the World Muslim Association of Pakistan showed concern about the lack of co-operation and uplift in West African Muslim fields, and requested that Mr. Mustapha Senusi, representing the Sierra Leone Muslim Congress, should lead a delegation of his people to other parts of the Islamic world, to make cultural and other contacts. The Turkish delegate drew the anxious attention of the Conference to the meddling of international power politicians regarding Muslim affairs in Indonesia. He had the ready agreement of the Conference to the resolution that World Muslim mediation would be the right thing to protect Muslim interest there to save the situation. The delegate of the United Kingdom (an English Muslim) urged the usefulness of creating a Committee of Good Offices, composed of no more than four persons. The Conference, in accepting it, required the President and the Sheikh to form this Committee. It was decided to send copies of all these Resolutions to the states and peoples of all those countries whose delegates attended the Conference, as well as to others with Islamic contacts and to the United Nations. It was also resolved to send a cable to the President of the Republic of Turkey, thanking him for encouraging Islamic revival in Turkey. Finally a resolution registered the concern of the Conference over the delay in settling the Kashmir question, making it clear to the world that the Kashmir question was no mere local matter; in involved Islamic rights, which must be upheld.

NOTES AND COMMENTS

THE ARABS MUST LEARN THEIR LESSON FROM PALESTINE

The first round in the battle of Palestine terminated with a big loss to the Arab State, but the fight still continues and the last word has not yet been said either by the Jews or by the Arabs. The Jews cannot be satisfied with their gain, although obtained with greater speed and facility than they could have expected. The Zionists have insisted on a temporary armistice, but it is only to give themselves time to consolidate their gains and digest what they have already swallowed; they will resume the attack more fiercely than they have done at any time.

Those who had a good chance to meet some Zionist leaders who work behind the scenes and who have helped to establish the new Zionist State know how the Zionists are so resolute and determined to continue the war and to capture Transjordan, so as to make one State with Palestine. The first step towards this dream of theirs is contained in the words "both sides of the Jordan is the minimum of the Israel State". Thus the Zionists will resume their efforts, their pressure, and their fight, to the last. War is to their advantage. As for the Arabs, it is obvious that the war is not to their advantage, but anyone is mistaken and is under an illusion if he thinks that the Arab nations have been defeated and that they have accepted their defeat and now are going to consent to the *status quo*. Nobody has the right to think that peace in the Middle East has come, or that the Arabs have accepted what has happened in Palestine, or that they will tolerate the fact that there are more than eight hundred thousand refugees dying slowly and surely. The death rate among the refugees according to the most moderate statistics is two hundred per day. That is to say six thousand a month or a little more than 70,000 a year. This figure may not seem immense in the eyes of cruel people, but any heart that is not shaken over this figure is indeed cruel, especially when it is realized that death from this existence is a happy release.

What lessons have we learned from the loss of the first round? Many have become pessimists. Despair and disappointment has crept into their hearts and it is thought that the Arabs have been defeated definitely and completely. This is not so, there is no room for pessimism and exaggeration; the Arabs lost a battle, it is true, but they did not lose a war. We must not forget that the Arabs until recently were dominated by foreign occupation and that great parts of the Arab world are still dominated directly or indirectly by foreign influence after this foreign occupation. This has prevented the Arabs from being properly organized and united. The Palestinian crisis, however, did not surprise the Arab States, and they were not totally unprepared. They did, however, believe in the United Nations and its authority and that they would not do them an injustice, and that they would back their struggle for existence. They were wrong in this supposition, for the Zionists were already at work behind the scenes and had managed to get the guarantee of the votes of the different countries on their side and were making sure of their position. The Zionists were not building colonies in Palestine, but in fact they were building fortresses and a Maginot line. While the Arabs were denied the right of being armed to defend themselves and were even persecuted if they were found in possession of any arms, the Jews raised an army equipped with the weapons of modern warfare, and when war commenced, the nations put an embargo on the arms and euqipment for the Arab armies, but weapons poured into the Jewish side from every part of the world, the democratic and the Communistic alike. The real causes of the temporary defeat are due to temporary conditions which will not last.

The Arabs are preparing now for the second round and the lessons that we have to learn are obvious from what happened before. We must no longer make idle speeches and declarations, threaten and menace about nothing, while we are not prepared to act on these threats. We must not foolishly underrate the power of our adversary and over-estimate our own capacity, our capabilities and chivalry. Some of the rulers of the Arab States put their own personal interests before the common cause and tried to make the war an opportunity for airing their own grievances. Thus we have now come to know that speeches and threats are an obsolete weapon and that Arabian songs and recitations of poetry are of little value nowadays. To-day, after the Zionists have become so well-equipped, it is clear that those who put personal interests first will not only help to lose the cause, but will not make a success of their personal interests either. We should review our schemes and plans. They have to manufacture their equipment by building up heavy industry, arms and ammunition industries in particular. They should enlarge their armed forces and equip them with the most modern weapons, and have more than adequate aeroplanes and heavy tanks. The Arab States should not collaborate on the basis of sentiment, imagination and chivalry, but on the basis of clear

treaties based upon facts, in which one part knows exactly what the other part is doing and has in mind, and the number of men and weapons they possess so that any gaps in their mutual efforts may be filled.

The Arab States should raise the standard of living of their peoples, economically and socially. This is the only way to make the nations strong and unconquerable. These constructive efforts and true collaboration based upon systematic liaison with their industry and social life will help the Arabs to meet the future with more confidence and hope of success.

INDO-PAKISTAN SITUATION

Kashmir.

Kashmir is once more becoming the burning question between the two Dominions. The atmosphere of goodwill that had been ushered in by the ready response of both to cease-fire proposals is fast disappearing. Notwithstanding the frequent flights of Dr. Lozano and other members of the Commission between New Delhi, Srinagar and Karachi, the truce talks are making little headway. And if the situation is allowed to drift like this, he would be a bold prophet who may prophesy that it will not lead to a resumption of hostilities.

Two facts have particularly deepened Pakistan's suspicion that India does not want to abide by the principle of free and fair plebiscite of the people of Kashmir to decide which Dominion Kashmir is to accede to. The first is the reservation of seats on India's Constituent Assembly for representatives of Kashmir to be nominated by the Maharaja and his Government. The second is the categorical declaration of Pandit Nehru at a public meeting in Srinagar that no power on eartch could separate Kashmir from India. This has caused natural bewilderment in Pakistan. That the fate of Kashmir was to be left entirely to the will of the people of Kashmir expressed through a free plebiscite under the UNO control was the formula agreed to by both the Dominions. Admiral Nimitz had been nominated by the UNO to act as Plebiscite Administrator. Where was the justification, people in Pakistan wonder, for treating Kashmir as if it was already part and parcel of India?

Fait Accompli.

Fait accompli is a well-known technique of modern diplomacy to condone an international wrong. Does India really want to wriggle out of its solemn undertaking as to plebiscite through this diplomatic back-door? This, anyway, is the suspicion in Pakistan. India's leaders are talking in a strain which leaves no room for doubt that India's mind is already made up and it wants the partition of Kashmir on the present cease-fire line. How men like Nehru and Rajagopalachariya and a host of others who swear by the gospel of *ahimsa,* the sheet-anchor of Mahatma Gandhi's cult of non-violence, can reconcile themselves to the use of this technique is difficult to understand. Mahatmaji, it will be recalled, threatened at one stage to declare a fast unto death when India wanted to withhold Pakistan's share of the cash balance at the time of partition. In case India really surrenders this high standard of moral rectitude set up by the Mahatma for a strip of territory, it will be a very bad bargain indeed.

Soviet Invitation to the Prime Minister of Pakistan.

Pakistan also suspects that this sudden change in India's attitude on the Kashmir question is not without the encouragement, if not active support, of the Anglo-American *bloc.* The Soviet invitation, therefore, to the Pakistan Premier Mr. Liaqat 'Ali Khan, and the latter's prompt acceptance thereof, was enthusiastically hailed throughout Pakistan. There may be absolutely nothing at the back of the invitation except the common courtesy on the part of Moscow to promote friendlier relations with Pakistan. Nothing of much consequence is likely to come out of the proposed visit if and when it materializes. Mr. Liaqat 'Ali Khan is too cool and level-headed a politician to say or do anything which may be interpreted as a concession to communism, a cult so diametrically opposed to the Islamic conception of the sanctity of the individual and of its social and economic structure. The mere fact, however, that he has accepted the invitation amidst the blessings of the whole of Pakistan is not without its moral. The enthusiasm which the invitation has evoked is a verdict on the anti-Pakistan policy of Britain. From the very beginning of partition, so runs the universal feeling in Pakistan, Britain has tried to stab Pakistan in the back. The way for Kashmir going to India was paved by British statesmen as a vital part of the partition scheme. Much of the tragedy that accompanied partition, the genocide of Muslims in the East Punjab and states, the mass uprooting of Muslims from their ancestral hearths and homes, was certainly preventible, if only Britain had the will to prevent it. Kashmir comes now as the last straw to Pakistan's patience. But for some sort of understanding at high level with Britain, India could not think of going back upon a most solemn undertaking like the plebiscite. Rightly or wrongly, this is the feeling of the man in the street in Pakistan.

That British statesmanship should have created such an impression in Pakistan, resulting in a regular anti-Britain wave, is highly to be regretted. Among the British people, Pakistan has some very sincere friends and well-wishers. In the Pakistan Army and Navy and Air Force there are British Officers whose loyalty and devotion to Pakistan is beyond question. Sir Francis Mudie, the West Punjab Governor, was undoubtedly one such British Officer who left no stone unturned to plant Pakistan firmly on its feet.

British friends will do well to take note of this trend of public opinion in Pakistan. Ideologically there is so much in common between Islam and the Western democracies, and if those higher values of life cherished by both are to be saved from disruptive forces surging on all sides the Anglo-American *bloc* cannot afford to lose the confidence of the world of Islam, of which Pakistan is the most important member.

Stamping Out of Corruption in Pakistan.

Pakistan was demanded and created with the express object to enable Muslims to shape their life in the light and glow of Islamic ideals. The Objectives Resolution moved by the Pakistan Premier in the Constituent Assembly was a masterly enunciation of what kind of a state Pakistan aspired to be. It was to be regarded as a trust from God and harnessed to the service of the people. This lofty idealism, however, remains a pious wish so far. Men in topmost positions under the State could see no better use for this trust of God than to utilize it to feather their own nests. They freely helped themselves to whatever they could lay their hands on. In the West Punjab, it was left to a non-Muslim, and a Britisher at that, seriously to set about making Pakistan an Islamic State by setting his face against corruption. Thanks to the firm handling of the situation by the out-going Governor of the Punjab, Sir Francis Mudie, a regular purge of public life was launched and high state officials, including an ex-Premier, are finding themselves in the dock.

Bumper Crop in Pakistan.

God, however, has been indulgent towards this sinful humanity in Pakistan who have been fleecing people right and left in His name. He has blessed Pakistan with a bumper crop of food grains never known before. Fruits also have been plentiful. Markets are actually flooded with indigenous fruit produce. Melon, the poor man's luxury, is selling at halfpenny a pound at every street corner. Hindu brethren across the border have been equally liberal in this aspect and have spared neither

oranges, bananas nor mangoes to cater for the needs of Pakistan fruit lovers.

Afghanistan and Pakistan.

The Pathan brother of Afghanistan, to whom Pakistan is bound by the strong ties of religious and cultural kinship, persists in his unbrotherly attitude. In the beginning the cry of "Pathanistan" was dismissed by people in Pakistan as a "stunt" engineered mostly by disgruntled elements within Pakistan. From a "stunt" it is steadily developing into a "dispute." Representatives of the Afghanistan Government in London and New York are now talking in terms of a "dispute" between Pakistan and Afghanistan and moving foreign agencies to intervene in the dispute. Pakistan has been wondering all the time what that dispute could possibly be, for since the creation of Pakistan nothing has happened to give rise to a "dispute." Nevertheless, day after day and week after week the Kabul Radio and Press have been waxing eloquent on this so-called dispute with Pakistan. The Pakistan Foreign Minister, Sir Muhammad Zafrullah Khan, rightly asked: "Pray, let us at least know what the 'dispute' is about which you are crying yourselves hoarse." And now a fringe of the curtain is raised by the Afghan delegate to the UNO as to what the "dispute" is. All Pushto speaking people must be consolidated into one compact independent nationhood, and in order to bring this about Pakistan territory up to the Indus, comprising the Frontier Province and Baluchistan, must go to Afghanistan.

Instead of cutting off this slice from Pakistan and adding it to a democratized Afghanistan, will it not be in the interest of both countries that Afghanistan should join Pakistan on the basis of say Pak-Afghan Federation? After all, Afghanistan is not bigger than most of the Indian States which have merged into the Indian Union, thereby adding to the strength and stability of the whole of which they are parts. If there is any "dispute" worth considering, it is just this, that Afghanistan should join the Pakistan Union, thus making Islam in this belt of the world invulnerable.

This, however, may sound just now as utopian as the cry for Pakistan was. This, nevertheless, is the likely course of development that the "Pathanistan" cry may take. Already there are indications to this effect. The people of Afghanistan are to a man pro-Pakistan, and do not share the hostile propaganda of their Government against Pakistan. The trans-border Pathans residing in the no-man's land on both sides of the Durand line have time and again declared that they would like to throw in their lot with Pakistan. Whatever the motives behind it, one thing is quite certain, that in backing the horse of "Pathanistan," Afghanistan is playing a dangerous game.

In the meantime Pakistan observes dignified equanimity in the face of Afghanistan propaganda, and has nothing but the best of goodwill for the people as well as for the Government of Afghanistan. The ties that bind the two peoples are too deep-rooted to be shaken by such passing winds and in the larger context of the world set-up the need of the hour is for Afghanistan and Pakistan to draw closer and closer together, rather than drift asunder.

Communism.

India has no more problems left. The states have practically all of them smoothly merged into the Union. The Sikhs, since the removal of Master Tara Singh, have ceased to be a serious headache and are pulling on pretty smoothly with the Government. The Muslims, except for sporadic communal clashes, here and there, are on the whole settling down to their new lot and trying to find their feet in the new set-up. But it is in the grip of a menace before which all these problems put together pale into insignificance. That is the communist menace. West Bengal is the worst affected area. Strikes and clashes between the police and the strikers are things of daily occurrence. The contagion is fast spreading to Bihar. Abolition of Zamindari and Jagirdari and nationalization of major industries may relieve economic distress and stem the communist tide. The Government is fully alive to this and is considering these measures. In the meantime, however, the flames of communism are spreading like wildfire. As the Governor of Bihar said in his recent utterance, the Government is prepared to meet this menace. India's topmost leaders, including the Socialist Nehru, are determined to give no quarter to communism.

A GLANCE AT THE WORLD OF ISLAM

Cyrenaica

The Italian Government acquiesced in the sovereignty of the Emir Idris over Barka in 1920. But when the Fascists assumed power in Italy, the Emir fled his Emirate and took refuge in Egypt under the protection of the British, where he kept an enforced silence and political inactivity until 1940, when Italy declared war on the Allies. Britain then allowed him to resume his past political activities, and gave him a promise that it would assist him in returning to his country on the conclusion of hostilities. On the strength of this promise he formed an army from the Tripolitainians and North African Arabs, with which he waged war against the Italians and liberated his country with the help of the Allies, and assisted in the final clearance of the Italians off North Africa.

Britain changed her mind and is seeking a compromise with Italy, by giving her a part of Libya. The Bevin-Sforza agreement to this effect has deservedly met with failure at the hands of the United Nations Organization. Britain is also seeking to assist France in securing its demands on the terrtory of Fezzan. There is a new move by Britain at this moment which seeks to confront the Arab World with a *fait accompli* in North Africa.

The Assembly which the Emir Idris has recently convened in Barqa is composed of seventy members, and a cabinet of four ministers. It is of a similar type as the cabinet in Jordan.

Egypt

Feminist Movements.

In Egypt a powerful feminist movement is afoot. It has for its objective the securing of equality of political and social rights for the Muslim Egyptian woman. A lady, Dr. Doria Chefik, a graduate of Sorbonne, Paris, the organiser of the *Bint el-nil* — the Daughter of the Nile — Association, the editor of two women's journals, has announced her intention to found a women's political party in Egypt. This idea of hers has caught well, and the party is gaining strength. This organisation demands the suppression of polygamy, the tightening of the laws governing divorce and the protection of women against the arbitrary treatment meted out to them by the men.

Madame Chefik has been able to establish closer contact

with another Egyptian organisation, "The Modern Woman," whose president is the sister of King Farouk, Princess Faiza. It is believed that the support given her by "The Modern Woman" will give her movement a great fillip.

It is being proposed that such Associations as are fighting for the women's rights should merge into one union.

In a public lecture delivered some time in March this year Dr. Chefik observed that a major political operation was necessary to combat polygamy. "We must succeed in convincing the men of this country that polygamy as understood by them rested on a false interpretation of the Qur'án." She also wants the law of divorce to provide for a divorced woman a maintenance by her husband not only for a period of one year as at present but for the whole of her life afte she has been divorced.

Morocco

THE FUTURE OF ARAB MOROCCO AND THE FRENCH UNION

A new move to abrogate the sovereignty of the Sultan of Morocco and the Bey of Tunisia was initiated by the French Government in the latter part of the month of May, 1949. This first started with a statement by the Minister for the Colonies in the French Government, who said: "The 'French Union' is composed of those countries which are at present within the French Empire . . . and the French Government considers all these territories as *ipso facto* members of the French Union, and within it."

This has started afresh the political crisis which developed at the time of the election of members of the Assembly for the "Union." It has brought protests from both the Sultan of Morocco and the Bey of Tunisia, forbidding the holding of elections for members of the "French Union" on Moroccan or Tunisian soil. The rulers of these two countries declared that neither Morocco nor Tunisia considered itself as having any accredited representatives in the Assembly. The French Government replied to this by stating that the election would not be held in territory under the domain of the Bey of Tunisia, and that the elected members would not be representative of the Tunisian people but only of the French community in that country.

The Bey of Tunis immediately started a strong campaign to resist this declared policy of the French Government. Protests were handed to the representatives of foreign countries in Tunisia emphasising the objection and hostility of the Tunisian Government and people to this French manoeuvre. Technically, such contacts could only be made through the French Resident-General who is appointed by the French Government as the only diplomatic channel for contact between Tunisia and other foreign governments. It is now a matter of speculation whether the United Nations Organisation will agree to put the Tunisian question on its agenda and discuss the complaint of the national Tunisian Government against the French Government to solve this technical point.

The French Government issued a statement on the 28th of May, 1949, saying "the French Government is not aware of any complaint made by the Sultan of Morocco to the United Nations Organisation or to the Foreign Ministry . . . and the French Foreign Ministry wishes to make clear the fact that the Sultan of Morocco has no means of contact with Foreign Powers other than through his Foreign Minister, who is the French Resident General." The statement concluded by saying that the French Government "can see no necessity for the conclusion of new formal treaties for the purpose of effectively embodying the territories now under French protection in the framework of the 'French Union'."

The "Istiqlal Party" immediately presented to the Sultan on the 25th of May, 1949, a petition declaring the hostility of, and alarm of the people of Morocco at, this open affront to the dignity and sovereignty of the Moroccan Government, and asked him to make a statement assuring the people of the safety of their national independence and of the fact that he would strive to secure and maintain this independence. The Sultan assured the delegation that he had given the matter his most serious attention. The Party has informed the representatives of foreign countries of the contents of this manifesto.

The Destour (Constitutional) Party of Tunisia has made a similar protest to the Bey of Tunisia, who assured the people that he stood very firm with them in their opposition to the French "Union" policy.

Iran

A New Constitution for Iran.

It will be recalled that on the 24th of February, 1949, it was announced that the Shah of Iran had decided to convoke a Constituent Assembly to draft a procedure for amending the Constitution, for which there was hitherto no provision, and to revise Article 48 of the existing Constitution so as to empower him, at the Government's request, to dissolve the *Majlis* (Parliament) and call fresh elections, which was likewise not permissible under the existing Constitution, and had thus prevented the Government from breaking any deadlocks in the *Majlis*. Explaining his decision, the Shah pointed out that the country was in a bad way economically and that the *Majlis* had done nothing to improve this, having not even passed a budget for the last five years. It was, he declared, now obvious that the present Constitution gave the Legislature excessive powers over the Executive, and that this unbalance of power should be rectified, enabling the head of the State to dissolve the Legislature and order new elections.

The decision of the Shah was approved by the *Majlis* and an Imperial decree ordering elections for the Constituent Assembly was issued on March 1st, 1949. The Constituent Assembly was formally opened by the Shah on April 21st, 1949, and on May 10th, 1949, completed its task by drafting a new Article to be added to the new Constitution so as to enable the latter to be revised as necessary in future and by amending Article 48 of the Constitution. The additional Article contains a proviso that no part of the Constitution may be amended which relates to the constitutional monarchy or to the Islamic religion, which is the official religion of the State.

The new Article 48 of the Constitution, which was approved on May 8th, 1949, empowers the Shah, on the Government's proposal, to dissolve the *Majlis* when he considers this desirable, stipulating, however, that in the *firman* dissolving either or both of the Houses, the Shah must give the reasons for dissolution and also fix a date for new elections, to be held within one month, the newly-elected House or Houses being required to assemble within three months of the dissolution.

The New Constitution.

The Constituent Assembly was officially dissolved on May 10th, 1949, and on May 11th, 1949, the Shah took an oath of loyalty to the new Constitution.

The New Senate.

The *Majlis* on May 4th, 1949, passed a bill on the composition of the Senate, laying down the procedure for electing the Senate, fixing its life for six years and stipulating that all

Senators must be Muslims. It may be noted that though the composition of the Senate was provided for in the Constitution, it did not hitherto exist.

Iran and Russia.

On March 4th, 1949, the Iran Foreign Office protested to the Soviet Ambassador against persistent Russian propaganda alleging that Iran was under American military domination and had become an "American base." The note strongly denied these charges and pointed out that the U.S. officers in Iran were only professional advisers. It stated that the Soviet campaign against Iran was liable to injure the good relations between the two countries. Moscow, however, took no heed of this protest.

On April 17th, 1949, the Soviet Ambassador to Iran left Teheran and Soviet Consular Offices in Iran were closed down. But on April 18th, 1949, it was announced that Mr. Nadir Aratesh, who had spent many years in the Soviet Union, had been appointed Iranian Ambassador in Moscow.

Economic Planning in Iran.

On April 3rd, 1949, the Government of Iran passed a decree setting up an Economic Council to co-ordinate all activities in the economic field, consisting of the Prime Minister as Chairman, the Ministers of Finance, Agriculture, National Economy, Labour, the Governors of the Bank of Iran and the Industrial and Agricultural Banks, the Chairman of the provisional 7-Year Plan, and representatives of the Chamber of Commerce and Industry. The first measures dealt with by the Council were an improvement in the transport of foodstuffs to Teheran and the setting up of retail shops throughout the city to sell food at prices 20 per cent above the wholesale price.

The Government have also enlisted the services of American and British firms who would make detailed recommendations for the execution of the 7-Year Plan, which aims at developing Iran's mineral, industrial and agricultural resources at a total expenditure of £162,500,000.

Foreign Banks in Iran.

The activities of foreign banks in Iran are being controlled by a new decree which requires all foreign banks to lodge with the Bank of Iran 55 per cent of their deposits, as well as their foreign exchange holdings, and prevents them from opening fresh branches without the permission of the Government.

The British-owned Imperial Bank of Iran is changing its name to that of British Bank in Iran and the Middle East.

Social Security Legislation.

The *Majlis* passed on June 7th, 1949, a Bill limiting the working day to 8 hours, with overtime up to 12 hours, fixing minimum wages regionally on a cost-of-living basis, granting 10 days holiday with pay, providing for conciliation in industrial disputes, regulating working conditions, guaranteeing freedom to trade unions and establishing a system of social security benefits covering sickness, maternity, children's allowances and marriage and funeral grants. The bill is applicable only to industrial workers, but will be supplemented by further legislation extending similar benefits to agricultural workers.

In his address to the *Majlis* on July 10th, 1949, the Shah indicated his determination to carry through constitutional and social reforms. He recommended that the wealthier classes should be more heavily taxed. He emphasised the necessity of increasing stocks of wheat and sugar to avoid periodical shortages. He asked for peasant co-operatives to be encouraged.

Italy

A MOSQUE IN ROME

Dr. Abdul Wahab Bey, the President of the Rome Branch of the World Islamic Association, declared recently that the Association intended, with the help of the Islamic World, to build a Mosque in Rome for the Muslim community and visitors to that city.

It will be recalled that the Fascist regime in Italy, which had entered into a race with the other Western Powers in encouraging the establishment of Institutes for the study of Oriental languages in their countries, did not, in fact, see the true benefit of encouraging the building of a Mosque in Rome when its policy towards the Arabs and Muslims was openly hostile, as it has been since the time of the Crusades. With time circumstances have changed, and Italy is now able to appreciate the benefit of granting religious freedom in its domains, and has now allowed various alien religions to function freely under its protection. Non-Catholic faiths — Protestants, Orthodox, Jewish and others, have been able to practice their religion without interference from the Catholic Government.

Jordan

The Change of Name.

It was officially announced on June 2nd, 1949, that the name of the Kingdom of Transjordan had been changed from Transjordan to Jordan.

The change of name has arisen from the fact that, whereas before the termination of the Palestine Mandate, the Kingdom of Transjordan lay wholly east of the Jordan River, which then formed the boundary between Palestine and Transjordan, the country to-day includes a large part of Arab Palestine, thus extending geographically on both banks of the Jordan.

New Irrigation Projects.

King 'Abdullah inaugurated on April 25th, 1949, the Wadi el-'Arab project at Shuna, just south of the Sea of Galilee. The project consists of a dam of irrigation channels running down through the *Wadi* towards the Jordan and designed to irrigate some 7,500 acres and to provide land for an additional 100,000 families including Arab refugees from Palestine. There are projects in preparation for the irrigation of 30,000 acres on the east bank of the Jordan and 35,000 on the west bank. These and some other projects are expected to absorb about 300,000 Arab refugees from Palestine.

Pakistan

PAKISTAN'S FIRST AMBASSADOR TO TURKEY ARRIVES IN ANKARA

His Excellency Mian Bashir Ahmad, Pakistan's Ambassador to Turkey, arrived in Ankara via Istanbul on June 17th, 1949. His Excellency was interviewed by a correspondent of the Anadolu News Agency. The following is an extract of the Ambassador's impressions:

This was the Ambassador's first visit to Turkey. However, Pakistan and Turkey were knitted to each other with 1,000 years of history. He pointed out that Urdu, the national language of Pakistan, contained innumerable Turkish words and what other example could be more explicit to prove that the affinity of the two nations is of such a magnitude?

His Excellency the Ambassador stated that the relationship of the two countries disappeared for a period of two or three centuries, when it appeared again in 1878 and that India since

then was always following the example of Turkey towards progress. Pakistan gained and proclaimed her independence on the same lines as the Turkish Republic did 25 years ago.

In connection with his present mission, the Ambassador declared that his function would be to increase the cultural and political relationship between the two nations which already

His Excellency Mian Bashir Ahmad, Pakistan's first Ambassador to Turkey. "Pakistan and Turkey are knitted to each other with 1,000 years of history"

exists, and to give a new momentum to economic relations. Pakistan's purpose, His Excellency declared, was to bridge the East and the West by establishing a close relationship between Turkey and other Middle East countries.

The Ambassador also expressed his great desire for the establishment of professorships of Turkish and Urdu languages and literatures in Pakistan and Turkish Universities respectively. He stated that transmission in Turkish would commence from a Pakistan broadcasting station in September next.

His Excellency Mian Bashir Ahmad is a graduate of Oxford University; he speaks French, Arabic and Persian besides his native Urdu and English. He is the Editor of *Humayun,* a literary digest, which has been published for over 37 years.

South Africa

Preparations for the Pilgrimage to Mecca.

With the call of Ramadan comes another call from the north, that of the House of God, the Ka'ba; preparations begin to be made for the journey to the Hejaz to fulfill the fifth pillar of Islam by the fortunate few who are capable of doing so.

This year two of South Africa's leading cities were the centres for these preparations, and attempts to provide a ship to convey the intending pilgrims to Jeddah proved fruitless twice. For the past few years the s.s. "Misr", an Egyptian ship, had been calling at Durban for conveying pilgrims. This year, however, in spite of the efforts of the Natal Muslim Council in Durban, this was not so because the required number of passengers was not available. Another attempt at Capetown to charter a Greek ship for a return journey to Jeddah was suspended suddenly by the dollar implications put forward by the ship's company.

Pilgrims, therefore, had to choose between the alternatives of air travel with its many disadvantages and high fares or by ship via Mombasa or Bombay. A number of Muslims from the Cape left recently for Jeddah via India and many more by air.

As usual the *Ramadan Annual,* published by Makki Publications, makes its appearance in Ramadan. This year another publication, *The Glorious Ramadan,* also made its first appearance.

A Film of the Hajj of 1948.

Cine films taken in secret in the heart of Mecca during the crowded months of Hajj — they are probably the first pictorial record ever to come out of the closely guarded holy city into the outside world — are being shown to Muslims in the Cape Province.

They were taken by a Port Elizabeth man, Haji 'Omar Cassim, who made the pilgrimage last year, when he chartered an aircraft to take a party of pilgrims.

With a small 8 mm. camera, which slipped easily into a pocket or folded into the folds of a turban, Haji Cassim shot unique pictures of thousands of white-robed pilgrims, princes and beggars indistinguishable from one another, in their pilgrim robes bowing down to the earth to pay homage.

Under the very noses of the patrolling guards he took a total of 2,000 feet of colour film.

In Medina he penetrated with the camera to the tomb of the Holy Prophet in the Haram.

Haji Cassim made the film in an effort to show some of the scenes of the Holy Cities to many South African Muslims who have never been able to make the pilgrimage.

Medina Fund.

The Cape Prophet's Birthday Fund, formed to raise money for the poor Muslims of Medina, resulted in £563. The ultimate aim of the "Medina Fund" is to raise £4,000. So far nearly £1,100 has been collected. The appeal for the Medinites has been sent by 'Allama Sayed Ahmed Yasin Ahmed Al-Khiyari of Medina and Al-Haj Hafiz Mohammed Ishaq Siddiqi of Medina.

Plans are being made by the Pine Street Madressa Anjuman Islam to build a new madressa at the cost of £20,000. The project is now in its embryonic stage and further development and progress will depend on the response to this project by the Muslims of Natal.

BOOK REVIEWS

A TRAVEL DIARY FROM DELHI TO CHUNGKING, by K. P. S. Menon. Published by Geoffrey Cumberledge, Oxford University Press, London, 1948. Price 21/- net.

This is an itinerary of the present Indian Ambassador to China made overland by horse, yak, foot and station wagon by the old caravan routes across Kashmir, Gilgit and Sinkiang to Chungking. The whole journey took 125 days and was undertaken in the second half of 1944 when the author returned to Chungking to take up his the then appointment as India's diplomatic representative in China.

As the personality of the author is reflected in all that he relates, it would be interesting to begin this review with a few details about his own background. Mr. Menon was born in Travancore in October, 1898, and had a brilliant academic record : a First in History at Oxford and later obtained the first place in the Indian Civil Service examination in London in 1924. He was the first Indian to be recruited to the Indian Political Service of the pre-Dominion status days.

There is another far more important aspect of this book in that it reveals the author's reactions in the predominantly Muslim part of the world of Sinkiang. For in the India of to-day — since the creation of Pakistan — millions of Muslims must somehow accommodate themselves. What Mr. Menon, whose community has the monopoly of control in the bureaucratic machine of India of this present day, feels towards Sinkiang Muslims, will give an indication of his attitude towards his Muslim compatriots. Nothing in the book betrays an anti-Muslim bias. On the contrary while describing about his escort, he remarks : " I, a solitary Hindu, among two dozen Muslims, am moving up Sarikol. But the fact that I am a Hindu does not count ; it did not count for one minute in any part of those cent per cent Muslim areas which I passed through since leaving Srinagar. All that counts is that I am an Indian and the representative of the Government of India."

For the sake of convenience, Dr. Menon's journey could be divided into three stages. The first stage, from Srinagar to Kashgar by pony ; the second stage from Kashgar to Urumchi, the capital of Sinkiang, by car — he relied on motor transport in his trip to inner Sinkiang, Keriya from Kashgar ; the third, and the last lap from Urumchi to Chungking, by plane.

The journey through Kashmir to Gilgit was uneventful except for his encounter with Sheikh 'Abdullah, who is now, since the Kashmir trouble started, very much in the limelight. Then progressing northwards, Mr. Menon's party reached the Hunza country where all the inhabitants are followers of the Aga Khan, and spent two days in Baltit, the capital of Hunza, as the guest of the Mir of Hunza. Mr. Menon stresses the strategic importance of Hunza and reveals how quietly and unostentatiously but effectively the Government of India have now brought the Ruler of Hunza exclusively into the Indian orbit. He then argues out the pattern of this northern region, where the borders of India, China, Russia and Afghanistan meet, should assume in the independent India. Mr. Menon does not subscribe to Mahatma Gandhi's doctrine of non-violence. He believes that in the present state of international politics, the axiom of Kautilya, the Indian Machiavelli, that an enemy state is that state which is situated on the border of one's own state has more pragmatical value. Mr. Menon has the candour to qualify his belief with the note that the realism of Kautilya is a useful corrective to our idealism in international politics.

The book is supplied with two maps inside the back cover which make it easier for the reader to keep track of the author's movements throughout the trip. When the party reached Tashkurghan, they had completed the most arduous part of the journey, at a lower elevation than what they had to experience at Lupqaz and Muitaka Korenl, where the Karakoram and Pamirs rise to a height of 14,500 feet above sea level. It was a little beyond Tashkurghan, too, in Inghiz Yar, that Mr. Menon's party broke up and he continued his journey in a station wagon driven by Michael Gillett, the British Consul General in Kashgar, who was Mr. Menon's host and companion in Sinkiang and with whom he only parted at Urumchi when he took the aeroplane to complete his journey to Chunking. At Aktalla, where the party camped for the night, Mr. Menon's companions " do not seem to be in such a merry mood as yesterday. The shadow of approaching separation seems to have fallen on them already. A journey like this forges a bond between persons, over-riding race and position. . . ."

Mr. Menon when he was asked to explain how many religions there were in India by the Chinese Magistrate answered that the two main religions were Hinduism and Islam. " The peculiarity of Hinduism was that it was not a revealed religion. Christianty minus Christ was nothing, Islam minus the Holy Koran was zero. But Hinduism was not dependent on one Book or Prophet. It had grown in the course of ages, as a system of philosophy and worship . . ." The whole of the diary is studded with gems of this kind. There is of course a serious side in some of the observations recorded by him. For instance, when he said that in the preparation of Turki grammar, the British Consul General had as his collaborator an Indian trader, Pandit Biharilal, a Hindu, which incidentally reveals the cultural bankruptcy of the Muslims of Sinkiang in common with their co-religionists in many other parts of the world of to-day. Religion itself he noted elsewhere in the book had been at a discount in Sinkiang.

On the debit side, Mr. Menon seemed to have been misinformed about Tungans, or Dungans, as Muslims of Chinese extraction in Sinkiang are known. The Tungans instead of being " a nuisance of themselves " were the first of the three main races in Sinkiang to realize the value of independence. And they would have succeeded in reserving the independent entity of Sinkiang, had not the Turkis and Kayaks, especially the former, let them down. The difficulty here, as in the rest of the world of Islam, is the lack of cohesion. The Turkis and the Kayaks have each yet to unite among themselves to be able to unite with one another and the Tungans.

Another fault is in the incompleteness of the maps provided with the book. For instance, the demarkation line between Sinkiang and the Kansu province is not shown, and the omission of important towns like Ili, which although recorded six times in the book itself fails to appear on the maps.

Last but not least is the price factor, which is, even allowing for the nineteen illustrations in the book, rather high.

S. A.

THE FAITH OF ISLAM — A SYNOPSIS, by Dr. Mirza Abul Fazl. Published by S. A. Uranus, Hyderabad-Deccon. New edition, 1949. 53 pages, price Rs. 3/-/- or 4 Sh.

It is a concise but very systematized presentation of the principal teachings of Islam, with particular emphasis on questions that are generally misunderstood by the outside world such as marriage and divorce, warfare, slavery, and *Jizya.* The

language is forceful and the arguments cogent. It will appeal to any thinking and open-minded man. Unfortunately here and there there are tinges of the spirit of apology, reminiscent of the 19th century defeatism. It is noticeable in the treatment of questions such as animal food. This, however, may be ignored in the higher interests of religion. But we are unable to understand what the author means when he says on pages 52-3 :

> " There is no eternal law as regards human actions, the Divine ordinances which regulate the conduct of men are the results of growth. . . . Even in the Qur'án, Muhammad's advent is said to have happened during the interval of apostles. There have been apostles before him and *there will be apostles after him.*"

The two passages read together certainly create the impression on the reader's mind that the Holy Qur'án may at some future time or may even now be replaced by some other revealed dispensation, and this runs counter to the universally held Muslim belief based on the clearest announcement of the Holy Qur'án that the Book is the final dispensation of God and that no Prophet or apostle will appear after the Prophet Muhammad. There will be no doubt be recipients of minor revelations proving the existence of God and veryifying the truth of the Qur'ánic dispensation, but their rank will be no higher than that of inspired saints, acting as the authorized representatives of the Prophet Muhammad. We are afraid in publishing this particular view about the position of the Islamic dispensation the author has spoiled the whole force of his advocacy of this great faith. What gives us greater surprise is that according to the author :

> " It is not a fact that Muhammad taught the finality of his own dispensation."

We wonder if he has not read the verse directly bearing on the subject :

> " To-day I have perfected for you your religion and completed my favour on you and chosen for you Islam as a religion." (5 : 3.)

We also wonder if he has not read those numerous hadiths which assert without any room for doubt that the Holy Prophet is the last of the long line of Prophets, the most famous of which is " There is no Prophet after me." It seems although a good writer and possessed of a wide range of general knowledge, the author has no direct access to the principal sources of Islam, viz., the Arabic Qur'án and Hadith. But this is not the only aberration of the author. He makes an equally damaging remark about the phenomenon of revelation. Speaking of this, he says, for example :

> " Thus, while the spirit which moved Muhammad was of God, the whole Qur'án is said to be ' the speech of an honourable apostle (Muhammad) ' . . . " (Page 9.)

Again speaking of the angels, the medium of these Divine messages, he observes in an equally confident tone :

> " Elsewhere this plain speech is garbed in metaphor drawn from the older systems which regarded the angels as a medium of revelation . . ." (Page 9.)

We are afraid this is either ignorance of facts or nervousness in face of a sceptic world. Whatever it be it is not furthering the cause of truth or religion to conceal the fact that the Qur'anic messages were verbal revelations through and through and that belief in the angels as specific beings acting as agents of all that is good in the universe is a cardinal belief of Islam. We also take this opportunity to tell the author and people of his way of thinking that the denial of the fact of verbal revelation or of the existence of angels does not constitute any indication of high thinking. Believing in the existence of God without believing in His attribute of speech is a logical monstrosity. Similarly believing in mediums for all the various sense experiences of man—such as air for sound, ether for light, and so on—it is simply absurd not to believe in angels acting as the medium of revelations and other communications of the Divine will.

So while the book gives a good account of Islam in its minor details, it gives an absolutely wrong idea of the faith in regard to its basic ideas We wish the author had equipped himself with proper knowledge about these fundamental principles before he sat down to write on a vital subject like this, and we hope a new edition of this book will see these defects removed from its body to make it as effective as it is desired to be.

NORTH AFRICAN NOTEBOOK, by Robin Maugham (Chapman & Hall, London, 1948). Price 12/6.

Robin Maugham is a newcomer to the North African scene. After six years in the eastern Arab world, he decided to see something of the western Arab world and to study developments and changes taking place in that area. He began in Spain by investigating the remnants of the glory of Andalusia and then passed on to that part of Morocco which is administered by the Spaniards and the towns of which have become colonized by Spanish labourers and shopkeepers. He then continued his journey throughout the areas controlled by the French—Morocco, Algeria and Tunisia—and he has some penetrating judgements on the methods used by the French in their administration of these countries. Finally, he emerges into British-controlled territory in Libya, where he is less critical and even vaguely complimentary. He concludes with a survey of the general political position in the Arab world.

The author's narrative is a personal one but none the less interesting for that. He writes well and has a keen eye and an observant mind. The photographs are most attractive and he has collected a large amount of valuable material about the political parties which have been formed by the Arabs of North Africa. He writes with sympathy and understanding and, at the same time, does not allow himself to be carried away by enthusiasm or disgust. However, there is one serious criticism which can be made of this book. North Africa is overwhelmingly Muslim. There are a number of Muslim universities where young men spend years in intensive study of the word of God. There are schools where the Holy Qur'án is taught and there must be hundreds of thousands of human beings who pray five times a day and are influenced in the smallest details of their daily lives by their religion. Yet there is nothing to indicate throughout the book that there is a spiritual life in North Africa or that Islam has any effect on the minds and morals of those who practise it. His absorption in nationalist movements is intelligible. He feels the intense humiliation of foreign rule, which was one of the main factors in creating nationalist feeling. But surely some space should be devoted to the effect of a religion which has guided the lives and thoughts of millions of North Africans for over a thousand years since the Arab conquest. This is the subject of a book which remains to be written and it is to be hoped that it will be written soon. The world is changing rapidly and the opportunity may soon be lost. There are still in North Africa centres of unspoiled Islamic life which deserve investigation and which should be described to the outside world to strengthen faith and to serve as a record of the glories of a religious civilization and way of life. A. F.

IN MEMORIAM

THE LATE NAWAB YUSUF 'ALI KAHN, SALAR JUNG BAHADUR III, OF HYDERABAD-DECCAN

A Benefactor of the Woking Muslim Mission

The late Nawab Salar Jung Bahadur III, of Hyderabad-Deccan, whose death occurred on Wednesday, the 2nd of March, 1949, was the last of the scions of a well-known family of Indian Muslim noblemen who have left a deep impress of their own on Islamic culture in Hyderabad-Deccan. Like his grandfather he too was called upon by the Nizam to be his first minister, which office he filled with distinction.

The late Nawab Salar Jung Bahadur was born in 1889 in Poona, India, and was educated at the Nizam's College, Hyderabad-Deccan. He travelled widely all over Europe, Iraq, Syria, Palestine and Iran. He was wealthy ; his inherited estate yielded an annual income of £100,000.

In his death the Woking Muslim Mission has lost a friend who was not a mere sympathetic observer. He showed a keen interest in the progress of the work in its early stages of the late Khwaja Kamal-ud-Din, for whom he had a high regard. After the death of the Khwaja, the Nawab did whatever he could to further the cause of the Mission. The picture of the house whose façade is shown here is that of the " Sir Walter Jung Memorial House," which was built with the money

A group photo taken in 1936 when the late Nawab Salar Jung Bahadur paid a visit to the Shah Jehan Mosque, Woking. In the background is the house built by his father and named after his grandfather, Nawab Mukhtar-ul-Mulk Sir Salar Jung Bahadur I. The Woking Muslim Mission and Literary Trust and the office of The Islamic Review *are housed in this building. In the centre of the group is seated the late Nawab Salar Jung Bahadur (sixth from the right), with Sir 'Abdul Qadir and the Maulavie Aftab ud-Din Ahmad, the then Imam of the Shah Jehan Mosque, on his left and right respectively*

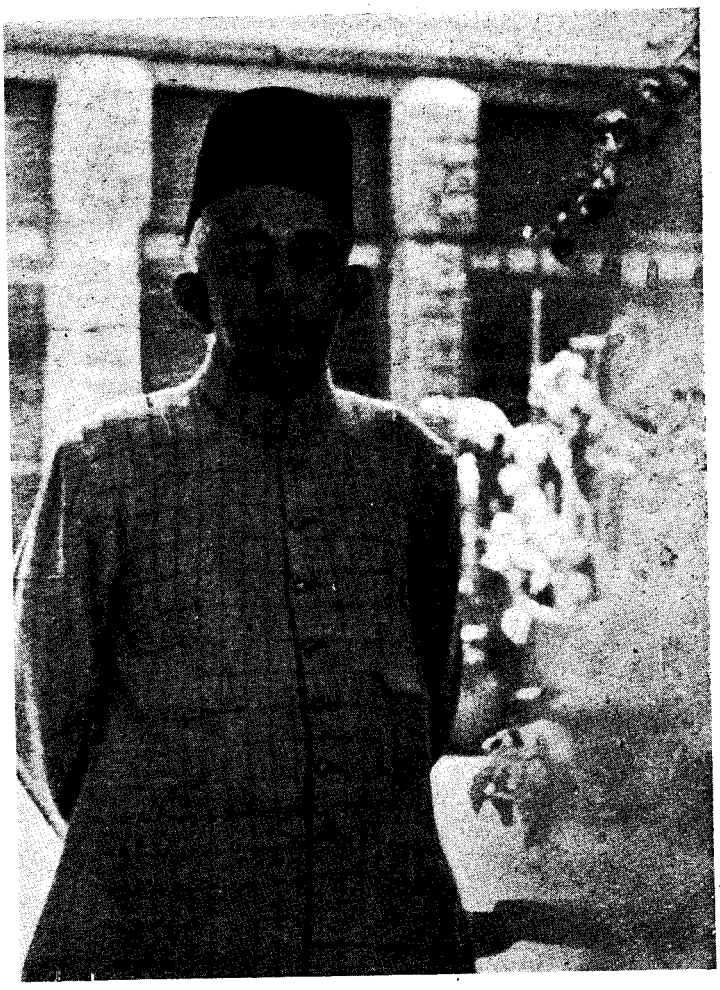
provided by his family in the nineties of the last century. It is in this building that are housed the offices of the Woking Muslim Mission and Literary Trust. This evergreen reminder of the generosity of his family had made him, so to say, a constant companion of the workers of the Mission in their daily work. Whenever in England, the Nawab Salar Jung Bahadur took the earliest opportunity to pay a visit to the Mosque at Woking where he was always happy to have renewed his acquaintance of them. The world of Islam is the poorer for the loss sustained by it in his death.

He was highly cultured and polished in manner. He was unassuming, gentle and generous, so that even an ordinary person could see him without any previous appointment.

In his death the world of art has lost a great connoisseur. He had a keen sense of art and could tell at once the original from a copy which many a critic failed to do. He was proud of his art collections, including the original *Babar nama*, for which, it is said, he was offered a tempting sum by the British Museum. His book collections, a catalogue of which has not yet been prepared, possess some extremely rare MSS. When his library is catalogued, a thing which he unfortunately could never bring himself to get done in his lifetime, many a valuable addition will have been made to the knowledge of the world and the scholars will be able to solve many a mystery of many an original. He was reputed to possess in India one of the biggest collections of art pieces from chinaware to marble statues. On his dining table there was a pink pebble elephant, a masterpiece of sculpture, about 18 inches in height, with an "Indian Raja and Rani" seated in a howda ready to go in a state procession, carved to the minutest details of their wrinkles.

The Nawab Salar Jung was a great lover of art treasures. His palace at Hyderabad-Deccan is full of embroidered carpets of unusually large size, with chiming clocks and chirping birds in brass, bamboo and silver cages of various descriptions.

The Prophet Muhammad once observed that he who did not know to thank men did never know to thank God. With these beautiful words before us, we associate ourselves with the tributes that have been paid to the memory of the late Nawab Salar Jung Bahadur and pray that his soul may rest in peace. Amen!



The late Nawab Yusuf 'Ali Khan, Salar Jung Bahadur III, of Hyderabad-Deccan, India

WHAT OUR READERS SAY . . .

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

LANDLORDISM UNDER ISLAM

Government College of Commerce,
Chittagong,
Eastern Pakistan.
14th June, 1949.

Dear Sir,

With reference to the letter of "Philalethes" which appeared in your issue for July, 1949, as a comment upon my article "Islamic Socialist — A Glimpse," published in the *Islamic Review* for June, 1949, I would like to point out that the legal position of land and property in Islam properly belongs to Islamic Law and Jurisprudence, and as such is beyond the scope of the subject of my article. I have only suggested the broad social framework on the lines of Islamic fundamentals. I cannot enter into the legal aspect in the narrow sense. Your correspondent also wants a concrete instance of this in Pakistan. But this in the present stage of development of Pakistan cannot even be thought of. For Pakistan is yet to be organized socially and economically, and her freedom is just to strive and stir for that achievement. Let things shake themselves into firm foundations first.

Similarly, it is futile to consider if there are clear-cut regulations to prevent subletting of land or house property by individual occupants. When the broad principle of state ownership and acquisition is accepted, prevention of such things as "subletting" is a matter of constitutional technique and effective legislation. That such things can be prevented is a truism. A concrete demonstration of such prevention, I personally observed, in the allotment of state-owned houses to civil servants in New Delhi, where subletting is illegal. Whether the law is effective or not is, however, a different thing. Let there be no doubt about the fundamental proposition that Islam offers the lamp-posts of broad principles in different aspects of human life. They are to be adopted by far-seeing statesmen with care to produce the desired effect, however varying might be the proportions and methods of approach.

Yours sincerely,
M. RAIHAN SHARIF.

DO MUSLIMS REALIZE THEIR PRESENT POSITION IN THE WORLD?

International Muslim Society, Inc.,
P.O. Box 37, Station J.,
New York, U.S.A.
June 3rd, 1949.

Dear Brothers in Islam,

Assalaamu Alaikhum!

Professor Muhammad 'Abdur Rahman Khan's article in the May issue of the *Review* should serve to jolt the conscience and stimulate the thinking of all Muslims who are concerned with the well-being of our posterity.

This essay has become the main topic for discussions in our Society and will undoubtedly enliven interest here for a long time.

The second caption, "Defects in Muslims," confirms the view held by many of our active brothers who are involved in current affairs. In fact, the interest in this article has inspired "Open Letter" on behalf of our Society.

We respectfully request that space may be found for its inclusion in one of the early issues of the *Islamic Review.*

Very sincerely yours,
L. HASSAN,
Executive Secretary,

* * *

MUSLIMS IN FINLAND

Tampere, Finland.

Dear Sir,

I read a few observations about the Muslims in Finland in an issue of your monthly some time ago. I wish to say something about this, so that more details about us may be known to your readers.

We Muslims in Finland are very few amongst a large number of Christians, in the midst of whom we have lived for a long time. Our number does not exceed one thousand. We have two official places, one in Helsinki, the other in Tampere. Besides these there are two unofficial places, one in Torku and the other one in Bronpeh. Some families live in different villages, separated from each other and engaged in business. All these gather together on special occasions like the 'Ids and Friday congregational prayers, and also on such occasions as the solemnizing of marriages and theatrical performances, etc.

It is natural enough that in ordinary world affairs they should use the language of the country and their children should learn through the medium of this language. It is not possible for them, living as they are in this country, to do without it, but in their homes they speak their mother tongue, which is Northern Tartar Turkish. It is also natural that in their religious places of worship and in their Mosques they worship God and pray to him in the Arabic language of the Qur'án. They sound the call to prayer in Arabic and no pleasure would be obtained from the innovated Turkish call to prayer, which is *Tenri Buyukdur, Tenri Buyukdur.* This just does not appeal to them.

Amongst them there are learned men who teach Arabic in a measure that is necessary for worship and the reading of the Qur'án. Also there are men and women who know the Qur'án by heart — for instance, Wali Ahmad Hakim, the Imam in Helsinki for the last thirty-three years, a very learned man, knows the Qur'án by heart. He is also a great calligraphist. In Torku, Imam Sami 'Ullah also is a learned man. In Tampere there are learned men who use the Arabic language and teach it to the children. They are connected with many of the peoples of the world of Islam. They receive regularly journals and papers from the outside world such as *Majallat el-Azhar,* etc.

The learned Finnish Muslims do not allow in their religious books, especially in the writing of the Qur'án, the use of Roman letters, as is customary in Turkey to-day. They also do not employ any religious teachers from Turkey, because they know that in Turkey all religious teaching in schools was forbidden twenty-five years ago. The Muslims of Finland emphatically support the view that the unity of Islam cannot be completed without a knowledge of the Arabic language. That there can be no friendship without knowing each other and there can be no knowledge without understanding. Understanding between the various Muslim nations of the world can be made easy only with the aid of the common language of their religion, which is Arabis, not confined to the Arabs, in the same way as

Some members of the Finnish Muslim Community at Tampere. At the extreme left is the Imam, Habib ur-Rahman Shakir

Islam is not confined especially to the Arabs. The Muslims of Finland believe that the Arabic language is necessary for every Muslim man and woman, because the understanding of the Qur'án and its commandments cannot be had without knowing the language and also that the upkeep of the most important ways of Islam is not possible, but through knowledge of the Arabic language.

It is common knowledge that there are in the far-off north men who have been teaching Arabic. There were present in these far-off countries men who had come from Arab countries. The name of one of them is the well-known Sheikh Muhammad Al-Tantawi, who taught at the University of St. Petersburg for a long time. There was another, Sheikh Muhammad bin Sa'id din Sulayman (born 1810—died 1861) in St. Petersburg. He came to North Russia in 1840 and lived there for twenty-one years. His grave is still to be seen in the Tartar quarter of Leningrad. He had many Muslim pupils and Orientalists. One of the most famous pupils was the well-known Orientalist G. A. Wallin, who later became a Professor at the University of Helsinki. He had travelled widely in Islamic countries. Then there was Shihab ud-din el-Marjani, the well-known savant who died in 1888. He wrote many books, and there was also the learned savant Musa Jar 'Ullah, who is now living in Egypt. He was in Finland for many years and has written many books.

Yours truly,

HABIB UR-RAHMAN SHAKIR.

* * *

THE POLITICAL PARTIES OF ALGERIA

Journal *El-Maghrib El-'Arabi,*
9, Rue Koechlin,
Algiers, Algeria.
20th June, 1949.

Sir,

In an article on Algerian affairs appearing in the May issue of the *Islamic Review,* it was stated that there is a " difference " in the policy of the *Harakat al-Intisar Li l-Hurriyat ad-Dimoqaratiyah* (M.T.L.D.) Party and the *Hizb Al-Bayan* (U.D.M.A. ; but the writer has refrained, without giving any explanation, from saying what that " difference " in fact is. We, therefore, beg the courtesy of your columns to acquaint your readers with the true points at issue in this question, and remove any ambiguity that may have arisen as a result of that short notice.

The *Harakat al-Intisar Li l-Hurriyat ad-Dimoqaratiyah* has for its main policy the achievement of an " Algerian Republic " outside the " French Union " ; while the *Hizb al-Bayan* desires an " Algerian Republic " within the framework of the " French Union ".

The difference between the policies of these two parties is a very fundamental and integral one indeed, and one that goes very deep into the whole Algerian problem. For this reason it is unwise to dispense with it simply as a mere " difference ", in which case your readers are likely to be misled into regarding this difference as a minor one.

The " republic " desired by the *Hizb al-Bayan* is an ingenious and unprecedented form of republic. It is proposed in it to grant the small and insignificant minority of French residents in the country an aggregate vote and power equal to that given to the ten million Algerians, who are the indigenous and legitimate people of the country ; and it also lays down that no change or major step in the administration of the country should be taken without consulting this French minority, who will be able to veto any measure. Besides this, this " republic " envisages that the administration of national defence and foreign policy be left in the hands of the colonizing French, and that French troops be allowed to continue in their occupation by force of the country. We wonder how there can be a free and independent " republic " in Algeria when a colonizing power is in complete occupation of its soil and when its foreign policy is in the absolute control of the alien power. In such a state of affairs, the Algerian people can never hope to conduct their national affairs without the molestation and harmful interference and coercion of the French.

The *Harakat al-Intisar Li l-Hurriyat ad-Dimoqaratiyah,* on the other hand, aims at setting up a sovereign and independent National Constituent Assembly in Algeria, democratically elected and representative of all races and colours in the country, where every person will be given an equal vote. This party does not believe in the idea of a " French Union ". It remembers that the people of Algeria have had many bitter experiences with France and her policy, and propositions as are embodied in such phrases as " the French Union " will not hoodwink it from detecting the real motives of the occupying power.

Yours truly,

Journal *El-Maghrib El-'Arabi.*

* * *

ISLAM IN AMERICA

Moslem Society of the U.S.A., Inc.,
San Francisco, U.S.A.
June 10th, 1949.

Dear Brother in Islam,

Assalamu 'Alaikum.

Race Segregation in the United States.

The Moslem Society of the U.S.A. is a shining example of brotherly love for the democratic Americans. We have been trying to prove not in words but in deeds that humanity is but one humanity, and its joys and sorrows, highest hopes and cherished aspirations have always been the same since the sun has begun to shine on the children of Adam and Eve. Ours is a League of Peoples. We have representatives of the Occident and the Orient, of the Old World and the New World. And believe me, when we meet, it never occurs to any of us that we are other than brothers and sisters.

Recently a young man born in America but of Zulu parentage came to our office and was very much impressed with our welcome and on witnessing how at ease we were with one another. If anyone desires to see with his own eyes the fulfilment of the prophesy of our Prophet Muhammad, that the *Dajjal* (Anti-Christ) would be blind in his right eye, he better come to America and visit especially the Southern States. He will see that the people of the same faith, speaking the same language, serving the same country, being segregated from a part of them because of the hue of their skin and colour of their hair. Here marriage is held invalid between a white man and a woman whose great great grandmother was an African. Here the races are separated, by legislative enactments, in telephone directories, in places of employment, and statutes provide for separate schools, libraries, hospitals, prisons, etc. Even separate Bibles are provided in the courts, each race swearing by the same God on a separate copy of the identical text. The Christian Church is not an exception to the rule. It is almost completely separated along the colour line, just as are the army, the navy, the nursing service and even the blood banks. Remarkable as it may seem, the most sacred and jealously guarded right of the Southern States is the right to lynch " Negroes ". It will be construed to be an infringement of the sovereignty of States if the Federal law seeks to limit it. The Christians of the days of the Prophet had taken

their priests and monks for their lords, besides God. To-day they have taken their low desires for their gods. But there can be no peace in this world so long as they do not break all the idols and begin to worship God, the Benificent, the Merciful, the author of all existence before whom we have to answer for all our doings. If they are not ready to serve Him, they should know that we are Muslims and do not associate anything with Him.

A Lecture at the Humanity Club of San Francisco.

The Humanity Club of the San Francisco State College invited Mr. B. A. Minto, our newly elected President, to address the members on Islam and Pakistan. They had already been addressed twice on this subject and he therefore proposed that he should speak on what Muhammad did for humanity. His proposal having been accepted, he addressed them on the 13th of May for nearly an hour.

Mr. John A. Sabanovich, who was formerly a student of the San Francisco City College, and is working in a shipping company, joined our Islamic Brotherhood on the 14th of March, 1949. Before accepting Islam he belonged to the Serbian Orthodox Church. On seeing *The Living Thoughts of the Prophet Muhammad* by Maulana Muhammad 'Ali in his hands, the priest of the church became so enraged that he took away the book from him and threw it to the ground. It shows his concern for him, and it was but natural that he should not like to lose him. But since there is no compulsion in religion, it would have been much better had he kept his temper under control. At our weekly meeting held on the 15th of May, 1949, in our office, it was proposed that Mr. Sabanovich should have an Islamic name. He was very much in favour of being called Arslan, but nobody knew the meaning of the word, not even our worthy president. Moreover, another member of ours had already the same name. It was, therefore, dropped, and by general approval he adopted the name Akram. We feel sure that he will be careful in his duties towards God and man to deserve it.

On the 31st of May, 1949, the World Alliance for International Friendship Through Religion had their committee meeting in the Y.W.C.A., 620, Sutter Street, San Francisco, which was attended by our president. It was decided that the original conference of the bay area should be held in San Francisco in the third week of September of this year. A World Conference of Religions was held in New York last year under its auspices.

Your Sister in Islam,
'ARIFAH BASHIR MINTO.

Elections of the Moslem Society of the U.S.A.

A meeting of the Moslem Society of the U.S.A. was held on the 3rd April, in Sierra Hall of the Native Sons Building, and the following office-bearers were elected :

Bashir Ahmad Minto ..... *President*
F. R. Begeeff ..... *Vice-President*
Maryam Hirschman ..... *Secretary*
Mir Said Younasey ..... *Treasurer*

Mrs. Ruth Mumtaz Rahim is the first American lady to accept Islam at our hands. She is the mother of four daughters. The two elder ones, Ramiza and Nazira, graduated from a High School at Yuba City last year, and have now joined a college there. They are all very keen to have as much knowledge of Islam as possible, so that they should be able to extend it to their friends and acquaintances. They have been persistently requesting our President, Mr. Minto, to spend a few days with them and give them the necessary Islamic teachings. At last he found time to visit them. He also met some Muslims from Pakistan, working as farmers in the country, and exhorted them to make arrangements for giving religious education to their children. He told them that he was ready to serve them in every possible way. I wish the Muslim States and their leaders should realise the importance of the preaching of their religion, the earlier the better. They should take a lesson from Europe and America, whose missionaries have spread a net of their missions in every nook and corner of the world, with the result that thousands of Muslims have abjured their religion and gone over to Christianity. We were the best of the nations. It was for us to guide others, but to-day others are guiding us. The light that the unbelievers could not extinguish, howsoever they tried, is being put out by the believers themselves. Do our statesmen and leaders know that the sons and daughters of Muslims in America are baptized at their births, and then live and die as Christians ? Who is to blame ? Let them ponder this question.

I went to the local Central Public Library a few days ago and asked the lady in charge of the periodicals for the *Islamic Review*. She told me that there was no demand for the magazine, and that was the reason for their not subscribing to it. " Libraries," I said, " should not be run on demand and supply basis. Books which separate humanity and lead us to hatred and war must not be supplied, even if there is an incessant demand for them. Those who are in charge of our libraries should try to produce a demand for good books and good magazines. The *Islamic Review* represents 400,000,000 Muslims, their religion, culture, politics, and other aspects of their lives. To read it is to know Muslims, and for peace, mutual understanding is essential." The lady in charge did not seem to agree with me, but I had the consolation that I did my duty.

A Conference at San Francisco Discusses the Problem of Happiness.

There was a Conference in San Francisco in which representatives of various churches took part. The object was to find out whether it was possible to attain real happiness and joy in this world. The words are so ambiguous that a person is apt to misunderstand them if they are not properly explained. Generally we find that the prophets and other men of God had to suffer all sorts of hardships, and we are persecuted by the unrighteous people in every possible way.

Mr. Minto, our representative, said : " Happiness and joy are not the words used in the Holy Qur'án, but the contentment of mind which every human being is seeking. This contentment of mind can be had only by the remembrance of God, by making our faculties work in total submission to Him and by making His pleasure the sole object of our lives. Is it possible that a person can be unhappy when his beloved is with him and pleased with him ? The only thing that can make him unhappy is the displeasure of his beloved. Why did Muhammad reject the offers of the unbelievers when they were willing to offer him all that a man can desire and for the attainment of which the world is being plunged into wars again and again ? They were willing to accept him as their king, make him the wealthiest man and give to him the hand of the most beautiful maiden in their country. He knew that by the rejection of these offers he would have to accept persecutions at their hands. If power, wealth and beauty are the things which give contentment to a person's heart, then surely he would never have rejected them. How was it that Abraham became ready to sacrifice his only son, Ishmael, whom he got in his old age after so many disappointments and prayers ? No unrighteous people were compelling him to do such a thing. Was he really depriving himself of the peace of mind by responding to the call of his God who was his beloved ? Nothing of the kind. On the other hand he would not have had any contentment of heart, had he disobeyed Him. Only he can experience such a thing who is drunk with the love of God, and whose prayers and sacrifices, life and death, are for His sake."

WHAT IS ISLAM?

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

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

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

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

THE QUR'ÁN.—The Gospel of the Muslim is the Qur'án. 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'án, the last Book of God, came as a recapitulation of the former Gospels.

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

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

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

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

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

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

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

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

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

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown 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 charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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