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The Cover

The illustration on the cover is that of the Great Mosque at Damascus, Syria. In the background is the city of Damascus. The Great Mosque at Damascus is one of the two oldest and most beautiful specimens of Muslim architecture, the other being the "Dome of the Rock" at Jerusalem. This Mosque was erected in the first years of the 8th century C.E.

It is believed that the first instance of a tower being utilized for the purpose of calling the Muslims to prayers seems to have been at Damascus.

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APRIL 1950

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"There will be no Prophet after me."
–THE PROPHET MUHAMMAD

VOL. XXXVIII, No. 4 **APRIL 1950 C.E.** **JUMAD as-SANIYA –RAJAB 1369 A.H.**

Editorial . . .

Abuse of Power and Islam

Natural Sciences have made our lives unhappy.

Of pressing problems of human affairs confronting mankind to-day, the one of the abuse of power by individuals or a party of a people seems very disturbing. Psychologists, sociologists and men of religion are seriously perturbed at the grim prospect of the ever-increasing concentration of power and its abuse in the hands of those who possess it without the necessary accompanying safeguards against abuse. None dare forget the bitter experience of the record of dictatorship in many countries in our own times. On all hands it is being asked if there is any efficacious safeguard against the abuse of power, for even those who acquire it for the noblest of motives soon induce themselves to believe that there are good reasons for their not relinquishing it, and even go so far as to maintain that it is in the interests of mankind that they should have more of it. They hate those who oppose them. Their behaviour towards their opponents, whom they believe to be ignorant and perverse, becomes tyrannical and oppressive. In order to entrench themselves in their positions of power, they do not hesitate to press into the furtherance of their ends the unprecedented control over the forces of nature placed into our hands by the sciences of nature. The dictators of to-day are more powerful than those of a decade ago. All this has led many a thinking man and woman, on the one hand, to question the usefulness of man's mastery over nature which, because it has robbed man of his faith in his own future, seems but certain that it will result in the destruction of culture and the annihilation of man himself and engender a keen sense of frustration and despondency in our minds, on the other.

Social sciences and the future of man.

As a corrective it has been mooted that the sciences of man, psychology and sociology, which are as yet in their infancy, have possibilities of changing the nature of man by making him realize that it is his duty to overcome his natural faults. It is suggested that the social sciences could undo the evil effects of the one-sided development of the natural sciences which has gone on without any reference to the higher self of man. Experience seems to be cautious in accepting this as a fact. The human sciences expected to control and change the behaviour of man are even now being used by our rulers to influence the opinions and views of the people by propaganda. As a matter of fact, it would be nearer the truth to say that the social sciences when developed will perhaps be a greater source of acquiring power in our hands. Thus we cannot ignore the possibility that the human sciences are more liable to serve as the handmaidens of those who possess power rather than as a corrective or a deterrent.

Islam takes up the challenge.

This leads us to explore the fields of religion. Can religion help? The Qur'án takes up the challenge and offers a solution of this vexed human problem. First, it focusses the attention of man on the purpose of his existence in this life. It tells him that it is not the gratification of the low desires and pleasures of this world that is the aim of the existence of his life in this world. God declares in the Qur'án a higher aim of man's existence in these words:

> "I have not created the jinn and the men but that they should know Me and worship Me" (51:56).

The real aim of man's life is only a true knowledge and worship of God and a total resignation to His will. His gaze must always be fixed on this goal. The knowledge of the Great Unseen Being and His worship is the only way to make every one of us, including those in power, God-conscious, of awakening their spiritual self, of enabling them to understand that the power in their hands is a trust of God. It may, however, be emphasised that this does not mean to say that all scientific pursuits are discouraged by the Qur'án. Far from it. Rather does it encourage the conquest of nature in more than one place. As a matter of fact the ideal placed by the Qur'án before man is the subservience of the sun and moon (*c.f.* 14:33) — an ideal not yet reached by man.

Islam has produced men who never abused power in their hands.

In the history of Islam there have been men, like 'Umar the Great, who were rulers of vast empires, yet were never guilty of the abuse of power they possessed. The noblest contribution which Islam has made to human life is not only its recognition of the supremacy of moral values in common with all other religions but also that its system has produced men in whose lives these values were materialized.

The following words of the Qur'án will enable us to form a clear picture of the types of men and women which Islam produces and has produced:

> "Most surely in the making of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding.
>
> "Those who remember God standing and sitting and lying on their sides and those who use thought about the making of the heavens and the earth: Our Lord! Thou has not made this in vain! Glory be to Thee! Save us then from the agony of the fire;
>
> "Our Lord! Surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace; and there shall be no helper for the unjust" (3:189-191).

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By the Light of the Qur'án and the Hadith

Compiled and Annotated by Dr. S. M. 'ABDULLAH, Ph.D.

The Existence of God

The Qur'án never advances a claim without bringing arguments in its support.

The subject of the existence of God is the one oft-recurring theme, not only mentioned in the Holy Qur'án, but also one widely discussed from various angles and with various approaches. Although the existence of God is the common heritage of all the religious systems of the world, still, I believe it is true to say that the Holy Qur'án deals with this most intricate and obstruse problem in such a detailed and thorough manner, that no other religious book can compare with it. What is most fascinating in the Qur'án is its method of approaching this metaphysical problem. The existence of God is brought home to us by four methods :

(1) It emphasises the existence of God by stating a verity ;
(2) It appeals to our reason and intellect — the logical approach ;
(3) It appeals to our inner self and mind by drawing our attention to human nature and the study of the natural phenomena ; and,
(4) Last, but not the least, the spiritual approach, such as inspiration, revelation, whereby God gives the tangible and conclusive proof of His own living existence and His power and majesty through His faculty of speech, and in the form of the acceptance of the prayers of His true devotees.

The existence of God is a verity.

The following verse of the Holy Qur'áan with which the Qur'án opens makes a plain statement of fact :

> " This Book (The Qur'án), there is no doubt in it, is a guide to those . . . who believe in the Unseen and keep up prayer" (2 : 2—3).

Appeal to intellect.

In the following verses, our attention is drawn to the study of nature around us :

> " Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that God sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heavens and the earth, there are signs for a people who understand " (2:164).
>
> " Most surely in the creation of the heavens and the earth and the alternation of the night and the day, signs for men of understanding " (3 : 189).

These verses draw our attention to such phenomena of life as are the every day experience of each individual. They point out that in diversity there is unity of purpose and uniformity and order in the whole of the universe. The logical conclusion of which is that there is One Creator. These verses exhort us to reflect and understand the significance underlying these phenomena and apply our mind and intellect to the understanding of nature — the open book of God.

Appeal to our inner selves.

The following verses refer us to our inner self :

> " He it is who makes you travel by land and sea ; until when you are in the ships, and they sail on them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to God, being sincere to Him in obedience : If Thou dost deliver us from this, we will most certainly be of the grateful ones. But when He delivers them, lo ! they are unjustly rebellious in the earth. O man ! your rebellion is against your own souls — a provision (only) of this world's life — then to Us shall be your return, so We will inform you of what you did" (10 : 22-23).

The verses quoted appeal to our inner voice, our conscious — our sub-conscious and unconscious mind. In affliction and adversity, in distress and calamity there is a natural and instinctive innate moral sense which makes us feel the existence of a Higher Power, which can come to our rescue. At such moments of one's life, even an Atheist is made to believe — perhaps sometimes unconsciously — in the existence of God, which is a positive proof that in reality there does exist a Friend, a Helper whose hand of friendship is always extended to us if only we were to stretch ours to Him.

The appeal to the spiritual self of man.

> " Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with God ? Little is it that you mind ! " (27 : 62).
>
> " Now surely the friends of God — they shall have no fear nor shall they grieve.
>
> " Those who believe and guarded (against evil).
>
> " They shall have good news in this world's life, and in the hereafter ; there is no changing the words of God ; that is the mighty achievement ". (10 : 62-64).

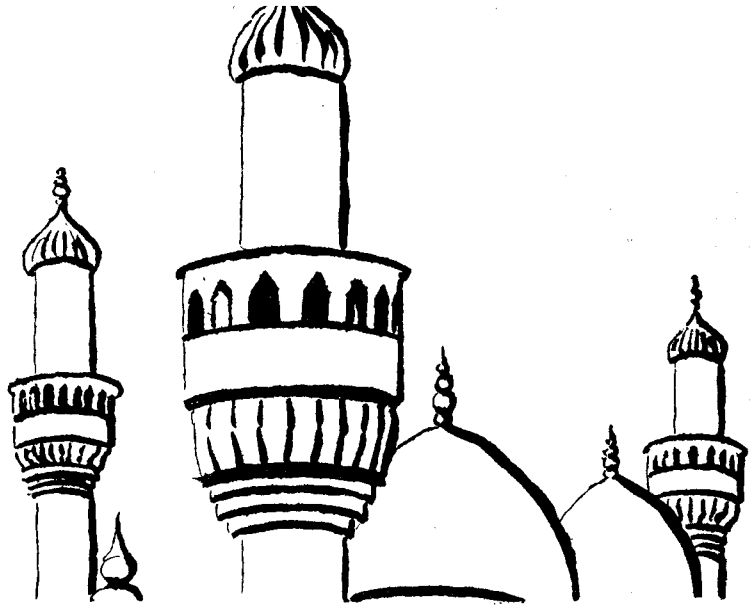
These verses point out to the universal and common experience of the whole of humanity. In Islam, there have been and there will be innumerable saints, reformers, God-inspired persons to whom God reveals Himself through His faculty of speech ; to whom God says : " I am present, I am existing, I am living God ". God gives conclusive and convincing proofs of His Life, Existence, Power and Majesty in every age. God through the acceptance of their prayers reveals Himself to the world. Such saints are found all over the Muslim world, even to-day.

Why the Qur'ánic approach to the problem is so varied.

It is admitted on all hands that our human body is the most intricate and complex type of machinery ever known to us. It consists of not only a physical body, but has a heart, a brain, a soul ; it has a nervous system ; it has various instincts, urges and desires, etc. To some people or individuals, one type of approach to the problem appeals more than the other. The Holy Qur'án, being a complete guide for the whole of humanity and for all time to come, mentions and discusses all the various approaches which may appeal not only to various people, but also to the different faculties or instincts of each individual. We know some persons are more affected through simple faith and belief, while others get convinced only through their intellect and hence stand in need of a logical approach to the problem, while still others are convinced if their mind or soul is influenced or affected. The Holy Qur'án, therefore, has given enough and ample food of various types for all sorts of people, nations and individuals.

The Qur'án on the Fate of the Western Civilization

By MUHAMMAD 'ALI, M.A., LL.B.



" Europe will be the instrument through which Europe's ruin will be worked. Providence sometimes appoints one people to punish another. The Jews were punished for their transgressions at the hands of Nebuchadnezzar. The Muslims were visited with Divine punishment at the hands of Hulagu. . . . Europe was too powerful to be punished by another people ; she is made to suffer torture for her evil deeds at her own hands "

Europe has paid dearly for regarding Islam as its enemy.

Under a most unfortunate misconception Europe sought to destroy Islam by weakening it politically on the one hand and carrying on, on the other, a false and abusive propaganda against it in the religious field. If there was anything on which the whole of Europe was agreed, it was that Islam was Europe's greatest enemy and it must be destroyed or weakened, by fair means or foul. The politician and the missionary, to whatever nation they belonged, worked conjointly to this end. Almighty God, in His wisdom, had, however, ordained otherwise. Islam was a blessing for humanity and it had to be spared. The European nations, among which real harmony had never existed, became jealous of each other, and this jealousy ultimately developed, as it was bound to do, into the severest hatred and enmity, and the urge to destroy each other has taken the place of the urge to destroy Islam. Christendom's sin of seeking to destroy its real friend has been visited with a corresponding punishment, the destruction of mutual friendly relations and the desire to destroy each other. This is in accordance with the Divine plan announced thirteen hundred years ago :

" And with those who say, we are Christians, We made a covenant but they neglected a portion of what they were reminded of ; therefore *We excited hatred and enmity among them to the day of resurrection ;* and God will inform them of what they did.

" O followers of the Book ! Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much ; indeed, there has come to you light and a clear Book from God ;

" With it God *guides* him who will follow His pleasure *into the ways of peace ;* and brings them out of darkness into light by His will and guides them to the right path.

" O followers of the Book ! Indeed Our Messenger has come to you explaining to you after a cessation of the mission of the messengers, lest you say there came not to us a giver of good news and a warner. So indeed there has come to you a giver of good news and a warner " (5 : 14-19).

The covenant spoke of in the first verse quoted above is in reference to the prophecies of the advent of the Prophet Muhammad to be met with in the Gospels, and Jesus Christ's order to his followers to accept the great Prophet with whose advent a perfect World Order will be revealed to humanity.[1] We are further told, in the verses quoted above, that real Peace would come to Christendom only when it accepts the World Order established by Islam.

Lack of God-vision in the civilization of Europe.

That the great civilization of Europe should work its own destruction because of its one-sided growth is also a part of the Divine plan revealed through the Prophet Muhammad, the materialism of Europe finding express mention in the Holy Qur'án :

" Say, Shall We inform you of the greatest losers in deeds ?

" These are they whose labour is lost in this world's life, and they think that they are well-versed in skill of the work of hands.

" These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and We will not set up a balance for them on the day of resurrection.

" Their recompense is hell because they disbelieved and held My communications and My messengers in mockery " (18 : 103-106).

Here is an exact description of the civilization of the West, of the pride of Christendom : *all effort lost in this world's life—manufacture being its great speciality—and utter loss of God-vision.* So far as worldly gains are concerned, its star is in the

[1] In this connection I may quote only one prophecy here :
" I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : He shall glorify me " (John 16 : 12-14). Jesus Christ was sent only as a reformer for the Israelites and he denounced only their crying evils. But the Spirit of Truth—the advent of Muhammad is spoken of as the coming of *the Truth* in the Holy Qur'án (17 : 81)—was to guide men unto *all truth,* showing that the Order to be revealed to him would be perfect. There is no other Law in the world except Islam which claims perfection : " This day have I perfected for you your religion " (5 : 5). The Prophet Muhammad did glorify Jesus inasmuch as it was he who cleared him and his mother of all those charges which his own people, the Israelites, preferred against him, and also because it was he who established his true position as a man-prophet.

ascendant, and looks the brightest; as regards matters spiritual, its eye is closed.[2] The portrait of modern civilization attains to most vivid clearness in the above verses.[3] Manufacture is the one speciality and pride of the West; but, we are told, these people would be so engrossed in the race of manufacturing goods that they would have no thought of God left in their minds. They would, therefore, lose that peace of mind which God-vision alone can give. They would have too thick scales on their eyes to see beyond their little manufactures and have a glimpse of the blissful glory of God. The passion for production and possession would so seize upon them that it would make them oblivious of all higher values of life. Production and more production, possession and more possession — this would be the be-all and end-all of life with them. Whole nations would be engrossed in these pursuits, and in these they would strive to outstrip one another. At long last, however, these very manufactures of theirs would prove their undoing. Their hearts would get filled with mutual hatred, and they would be out, day and night, planning and counter-planning, to encompass the destruction of one another.

The destruction of materialistic civilization of the West foretold in the Qur'án.

This destruction of the materialistic civilization of the West is still more explicitly mentioned in the beginning of the 18th Chapter — *the Cave* — which deals with the history of Christianity, the verses quoted above occurring towards the end of it:

"And warn those who say, God has taken a son,

"They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths . . .

"Then maybe thou wilt kill thyself with grief, sorrowing after them, if they do not believe in this announcement.

"We have made whatever is on this earth an embellishment for it, so that We may try them which of them is best in work

"And We will surely make what is on it bare ground, without herbage"[4] (18 : 4-8).

The first verse shows that it is the Christian nations that are being spoken of here; the last two show that these nations will beautify the earth with their conquest of nature, but that all this, because of their own misdeeds, will come to ruin, and the beautiful cities raised on it will be razed to the ground and great gardens turned to waste land.

Elsewhere it is stated that this devastation of civilization will be so wide as to cover the whole earth, not a town will remain that will not have a taste of this ruin:

"And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Book" (17 . 58).

Europe's ruin through its own hands.

We are further told that the sentence of punishment which will be brought down on these nations as a consequence of their great sin in rejecting the Peace which Islam offers, nay in seeking to destroy this Divine Message of Peace, will be executed through these nations themselves. Europe will be the instrument through which Europe's ruin will be worked. Providence sometimes appoints one people to punish another. The Jews were punished for their transgressions at the hands of Nebuchadnezzar. The Muslims were visited with Divine punishment at the hands of Hulagu, when Baghdad, the centre of Muslim civilization, was razed to the ground. Europe was too powerful to be punished by another people; she is made to suffer torture for her evil deeds at her own hands. This part of the Divine scheme is also made clear in the Holy Qur'án, where European nations are spoken of under the name of Gog and Magog:[5]

"When Gog and Magog are made to overcome the world and they shall break faith from every elevated place" (21 : 96).

In Hadith, Gog and Magog are described as powerful nations which would overcome nine-tenths of the world, and with whom "no people of the world will have the power to fight" (*The Muslim*).

In the case of these nations, transgression was therefore to be punished by making some of them rise against others. Here again the Holy Qur'án is clear:

"And on that day We will forsake them — a part of them rising in waves against another" (18 : 99).

And again:

"And We will bring forth hell, exposed to view, on that day before the unbelievers" (18 : 100).

This is what we actually find. European people first fell upon foreign lands and subjugated the weaker nations. No nation of the world had the might to withstand them. After having overcome the whole world, they rushed at one another's throats and fell in deadly grips with one another. They have themselves become the instruments of ruining what they built with their own hands. The hell that is spoken of in the above verses as being the result of their mutual conflict is raging to-day, not only in Europe but more or less throughout the world. God deals justly by His creatures, and this hell in this world has been made manifest because men would not mind God's Reminder, would not even lend their ears to any such talk:

"These are the people whose eyes were under a cover from My Reminder and who could not even bear to hear" (18 : 101).

According to the Holy Qur'án, however, all chastisement is corrective:

"And We sent apostles to nations before thee, then We seized them with distress and affliction so that they might humble themselves" (6 : 42).

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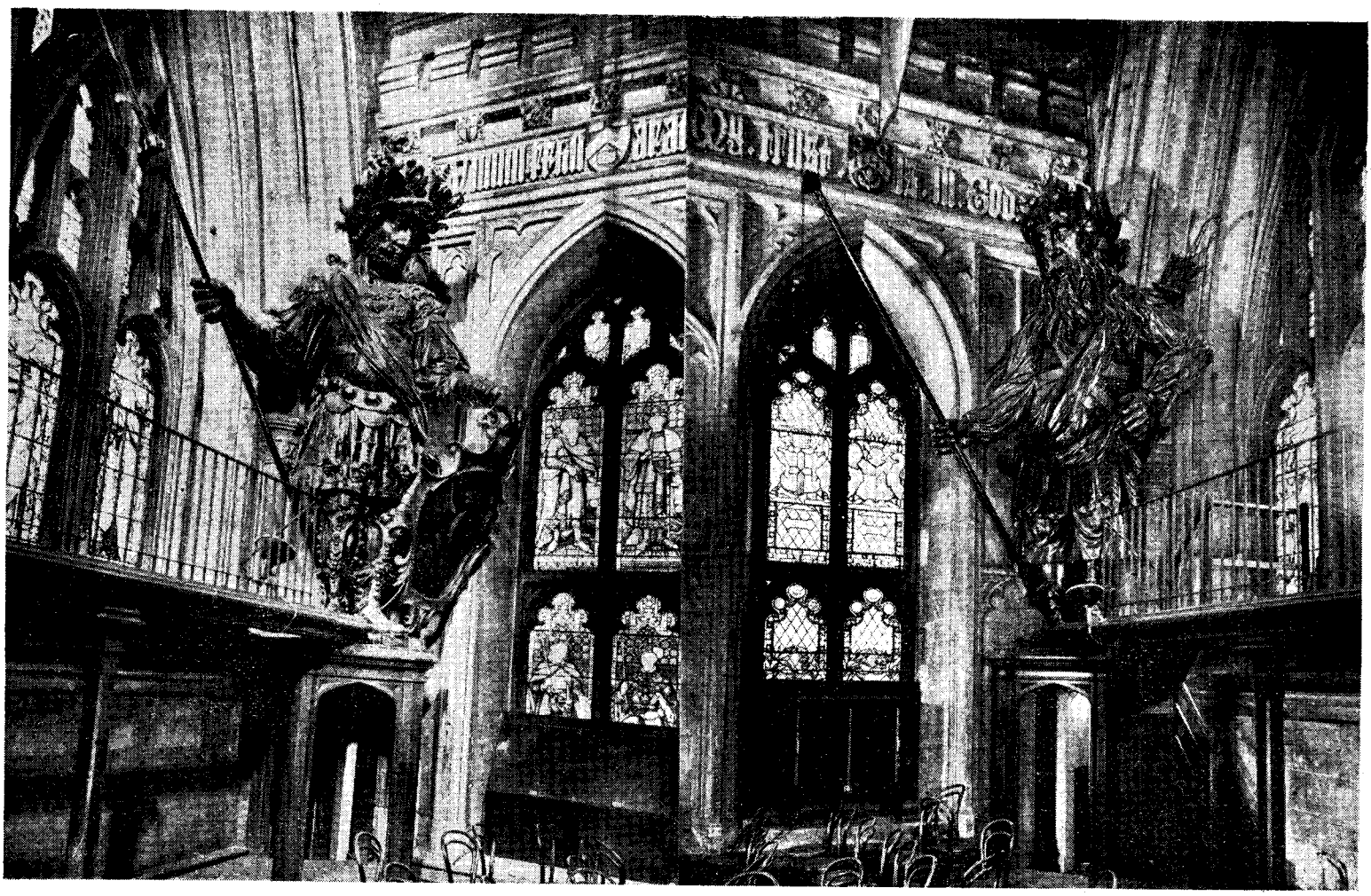
[2] The vision of Christ, after whom Christianity goes in name only — in spirit it is the negation of what he taught — was entirely different. He cared not for things of this life and cared only to bring God-vision to this world. So far as the spirit is concerned, present Christianity is Anti-Christ. In one of the sayings of the Prophet Muhammad, the Anti-Christ is described as having the right — the spiritual — eye quite closed, and the left — the material — eye shining like a bright star. This is a most beautiful figurative description of Western civilization.

[3] These verses are, according to Hadith, an antidote for the Anti-Christ.

[4] According to Hadith, these verses furnish the key as to what the tribulation of the Anti-Christ is.

[5] Gog and Magog are spoken of as taking a servant of God for God (18 : 99-104) which is the Qur'ánic description of the Christians. On another occasion, too, the mention of Gog and Magog follows the mention of Jesus (21 : 91-96). The Bible speaks of Gog and Magog as residing to the north of the Caucasus: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal" (Ezek. 38 : 2, 3). "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I *am* the Lord" (Ezek. 39 : 6). Gog is here spoken of as the chief prince of rivers bearing names corresponding to these Biblical names, *i.e.*, Moskoa and Tubal, on the former of which is situated the ancient city of Moscow and on the latter the more recent town of Tobolsk. The prophecies of the Bible thus point to Europe as the threatened land. In the Urdu, Arabic and Persian versions, translated from Hebrew, the words of Ezek. 38 : 2 are, "the chief prince of Rus, Meshech and Tubal," Rus being the Arabic and Persian name for Russia. The presence of the effigies of Gog and Magog in the Guildhall, London, from very early times, is also a point worth considering.



The giant effigies of Gog (right) and Magog as preserved in the Guildhall of London before their destruction by enemy action during the last war

In the Qur'án Gog and Magog are spoken of as taking a servant of God for God, which is the Qur'ánic description of the Christians

The travails of the world are not in vain. Out of affliction comes real happiness. Evolution is working not only physically but also spiritually.

In the very first verse of the Holy Qur'án, the one most repeated, God is spoken of as *Rabb al-'alamin.* The word *rabb* means *fosterer of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion,* and *'alamin* means *worlds* or *nations.* Hence God, according to Islam, is *Nourisher unto perfection* of mankind, *of all the nations.* The world is moving on towards advancement by steps and stages. And the recent world-wide disaster, the heaviest ruin that has ever visited this earth, may move the world on by the largest stride. Speaking of the great conflict of European nations, the Holy Qur'án says:

> "And the trumpet will be blown and We shall gather them together as one people" (18 : 99).

The blowing of the trumpet indicates the coming of a mighty revolution. The unification of the fighting nations into *one nation* is a broad enough hint at the nation of Islam; for there is but one faith, Islam, which has been able to weld different nations into one homogeneous whole; and this, therefore, is the New World Order on which depends the advancement of man towards a higher goal.

Prayer as designed in Islam keeps the torch of God-consciousness in a Muslim alive.

Islam was successful in bringing about a unification of the dissentient elements of humanity through Divine service, *i.e.,* by deepening the roots of God-consciousness in human heart. And though a faith in God and a faith in the oneness of humanity must remain the two foundations of any World Order that could subsist and save humanity from disaster and restore to it peace of mind, yet even the oneness of humanity is only a corollary of vital faith in God, and therefore faith in God is the real foundation. The torch of this faith is kept burning by the God-consciousness which is awakened in the human heart by the Islamic institution of prayer. Islam does not allow that God-consciousness, which is implanted in the very nature of man, should lie dormant for six days in the week and then receive a stirring up on the seventh. It is a fire which can be kept live only if stirred every now and then.

Prayer is, therefore, a part of the every day affairs of man. There is a prayer in the morning when rising from the bed — man's first daily work — and a prayer in the night when going to bed — his last daily work; and in the midst of these there are other prayers during hours of business or recreation. This is the Islamic arrangement: to call back a man when he is in the midst of his worldly engagements and to usher him into the

Divine presence; to awaken in him, in the midst of all his turmoils and agitations which are likely to lead away his mind from God, the consciousness that there is a Higher Presence to Whom he is really responsible for every act; to remind him in the hour of triumph that he is nothing but a weak and humble creature of God, and in the hour of his failure and disappointment that he has still a support to fall back upon, and that there is nothing to despair of. Prayer thus not only awakens God-consciousness in man; it adds a new zeal to his work, to which he goes back with a fresh mind.

What is the prayer which Islam teaches? It gives the individual full freedom to ask from God for anything that he needs and to give vent to his feelings in the presence of his Maker he likes, but at the same time it direct him to seek in the first place guidance from the All-Knowing, All-Powerful God. The Muslim's most important prayer is that contained in the Opening chapter of the Holy Qur'án, a prayer which he generally offers five times a day:

"Thee do we serve (O our Nourisher unto perfection!)
"And of Thee do we ask for help;
"Guide us on the right path,
"The path of those on whom Thou hast bestowed favours" (1: 4-6).

In the first place, this prayer createst in man the mentality to "serve God", to obey the Divine commandments even when they are opposed to his own wishes, or to the requirements of his environment, or to the usages and traditions of the people among whom he lives. Secondly, it creates the mental attitude not to despair in the greatest difficulties and to seek strength, when all means have failed, from the Source of all strength. The man who depends on the help of God knows no despair, and has the strength to withstand the hardest trials.

Prayer in Islam does not stand for inaction.

The most important part of this prayer, however, is that in which man is taught to seek guidance from God in all his affairs. The Muslim's God does not live on his lips; He lives in the deepest depths of his heart. He seeks help from Him hourly, and he seeks guidance from Him in whatever he undertakes. If one does not believe in a guiding God, he does not believe in Him at all. Are we not in the midst of difficulties every now and then? Is there not darkness around us momently? Who can show us light in the midst of darkness? It is only God. The man is morally armed who seeks guidance from God in all his affairs, and this is what prayer in Islam means.

Prayer is an expression of the soul's inmost desire, and the desire that Islam seeks to create in the human heart is to be guided in the right path, to be led on and on to the great goal of life. It makes the soul aspire to the highest eminence. The Muslim's attitude towards the world is not one of inaction or listlessness; it is one of continuous struggle to be led on and on until he attains to perfection. He gives praise to God at every step, cries out *al-hamdu li'l-Lah* — all praise is due to God — and the mentality thus created is to live in perfect peace with his environment. Yet he is not in a stationary condition. Nor is he the slave of his environment; he struggles and strives throughout his life to master it. He does not stand for peace without progress, nor yet for progress without peace, but for peace and progress combined. The mentality thus created in the individual ultimately becomes a national characteristic, for individuals make a nation; and when the same mentality is created in all the individuals of a nation it becames the nation's mentality. If one wants to see what change Islam can bring about, one should only study the all-round progress that the earlier Muslim generations made in the world.

Prayer, however, is not the only means through which Islam keeps faith alive in the heart of man, and thus makes religion a vital force in his life. There is also the Divine arrangement which is peculiar to Islam that there appear in it from time to time men of a higher God-consciousness who draw their fellow-beings closer to God and revive faith in Him. The followers of all religions believe that God spoke to some great sage or sages of the past; but Islam alone, of all the religions of the world, teaches that God speaks to the elect even now as He spoke in the past. The question naturally arises that if God listens to prayers as He listened in the past, how is it that He does not speak now as He spoke in the past? Therefore, though revelation was made perfect and prophethood came to a close in the person of the Prophet Muhammad, it does not mean that God ceased to speak after that. He speaks to the elect even now because speaking is one of His attributes, and Divine attributes never cease to function. Prophets are not raised now because the Law was made perfect with the advent of the Prophet Muhammad, but revelation and prophethood are two different things; and it is an error to confuse the discontinuance of prophethood with the discontinuance of revelation. Revelation in its lower forms is common to both prophets and those that are not prophets; it is only the highest form of revelation which is peculiar to the prophets.

This is, in fact, the reason why faith in God has ceased to be a vital force except in Islam. That God revealed Himself and spoke to a man thousands of years ago, and that this is not the universal experience of humanity, deprives faith in God of all vitality. In fact, God and religion are thus dismissed as things of the past, and Revelation becomes a story with no living force. Islam universalizes revelation and establishes it on a scientific basis. Revelation, in the first place, according to the Holy Qur'án, is not the solitary experience of this or that nation but the universal experience of humanity. The elect to whom God spoke and revealed Himself appeared among all nations and in all ages, and revelation is thus the experience of the whole human race. And secondly, Islam teaches that revelation is still a fact and God still speaks to His elect. Such elect are even now needed to impart vitality to faith in God; but they are not called prophets because they do not bring a new law, nor do they make any changes in the existing law.

The purpose of the finality of Prophethood is the unification of humanity.

In fact, the finality of prophethood was a need without which the unification of humanity was impossible. Every nation had its prophet; and thus though prophethood was in one sense a universal fact, prophets appearing in every nation, it was more or less a national institution, the scope of the teachings of every prophet being limited to his own nation. National prophethood cemented the bonds of national unity; but the time was fast approaching when international unity or world unity was needed, and this could be effected only by sending a world-prophet, or one prophet to all the nations of the world. Only thus could the grand idea of unifying the whole human race be brought to perfection. The Prophet Muhammad's mission is thus described in the Holy Qur'án:

"Blessed is He Who sent down the Qur'án upon His servant that he may be a warner to all the nations" (25: 1).

"Say, O Prophet! I am the Apostle of God to you all, of Him Whose is the kingdom of the heavens and the earth" (7: 158).

"And We have not sent thee but as a bearer of good news and as a warner to all the people" (34: 28).

"And We have not sent thee but as a mercy to all the nations" (21: 107).

The Prophet Muhammad was a prophet of God like any other prophet, but his advent marked a revolution in the history of prophethood. The day of the national prophet came to an

end, and a new day dawned upon the world with the world-prophet who was to combine the different nations into one nation. The grand idea of unifying the whole human race, and gathering it together under one banner, was thus brought to perfection. All geographical limitations were swept away as were all bars of colour and race, and the basis of the unity of the human race was laid upon the grand principle that the whole human race was one, and that all men, wherever they may be found, were a single nation. Such a unity could not be accomplished unless the finality of prophethood was established; for if prophets continued to appear after the world-prophet, they would undoubtedly demand the allegiance of this or that section, and shatter the very foundations of the unity at which Islam aimed by giving a single prophet to the whole world.

MY PRESENTATION OF ISLAM TO AMERICA[1]

By M. A. A'ZAM

The meaning of the word "Islam".

I am a humble student of science and have no pretentions whatsoever to a deep study of theology or comparative religion. My only qualification for speaking about the religion of Islam is that I was born a Muslim, I try to live a Muslim life and I wish to die a Muslim. But I must make it clear at the outset that my religion has taught me that I am a better Muslim when I am a better man — not from my own point of view alone, but also according to the best judgment of others — my friends and foes, at home or abroad. I would not ask you to accept what you might call a doctrine of theory. I shall tell you in a simple and concise way the tenets and practices of Islam. I present them to you direct from the Qur'án — the Holy Book of the 400,000,000 Muslims all over the world. There will be no philosophizing.

Unfortunately, the Muslims are often erroneously called "Mohammedans" and their religion "Mohammedanism". These words have been coined by people belonging to other religions contrary to the very spirit of Islam, which is perhaps the only religion not named after any prophet or country like Buddhism from Buddha, Christianity from Christ, Jainism from Jaina, Hinduism from Hindustan, etc. The name "Islam" owes its origin to a Qur'ánic verse ascribed to Abraham who in his prayer to God says:

Aslamtu li-Rabbi 'l-'Alamin

(I resign myself to the Lord of the Universe).

"*Slm*", the root from which the Arabic word "Islam" is derived, means "Peace". According to the scholars of Arabic language, "Islam" bears a two-fold meaning: (a) resignation to the will of God, (b) peace with His creation. This interpretation has been amply corroborated by the Qur'ánic teachings. In the Qur'án God says to Muhammad: "Tell those people who ask you about Islam that it is not a new religion you are preaching — it is the religion of Abraham, the religion of Moses, the religion of Jesus, the religion of Adam — the first man."

According to the Arabic lexicon the word "Allah" is defined as an incumbent essential and eternal existence embodying all the accomplishments in their highest perfections. The word itself has no other form for a change in number or gender.

The fundamental tenet of Islam and the first article of faith is that "There is no god but God". The supreme Oneness of God has been most emphatically stressed in the Qur'án and in the same strain all men irrespective of creed, caste, clime or colour have been admitted to be equal in the stratum of creation. In conformity with this, Muhammad declared himself to be just a man and mortal like everyone else, only that he was a messenger of God.

"*Ana Basharun Mithlukum* — I (Muhammad) am a man like you" (The Qur'án, 18 : 110).

Muslims consider Jesus, too, as a messenger of God — a prophet — but a man and mortal.

The second article of Muslim faith consists in the belief in angels, scriptures, prophets, the omnipotence of God and the Day of Judgment.

As regards the prophets, a Muslim is definitely warned against making a discrimination between any of them.

"*La nufarriqu baina ahadin min rusulihi* — We do not make a distinction between any of them" (The Qur'án, 2 : 185).

A Muslim must believe in all the Prophets of God.

If we believe in the wisdom of One Supreme Authority and if we believe that He sent His messengers, we shall call His wisdom to question when we say, for instance, Moses was better than Abraham or Muhammad was more pious than Jesus Christ. Each one of them was best suited for the time. We men distort their actions and pervert their sayings or their implications. A Muslim must have respect for all the prophets and all the Scriptures. The Qur'án teaches tolerance with such verses as:

"*Lakum Deenukum 'wa liya din* — To you your religion: to me mine" (The Qur'án, 104 : 5).

"*La ikraha fi 'd-Din* — There is no compulsion in religion" (The Qur'án, 2 : 256).

A Muslim is bound by religion to respect the places of worship regardless of the religious sect to which they may belong. If a Muslim aggressor enters with intent to demolish a synagogue or church in a Muslim locality, the Qur'án in plain language calls upon the local Muslims to fight the aggressor and defend that sanctuary of Judaism or Christianity from their brother-in-faith.

There are four religious practices enjoined upon the Muslims, namely, prayer, fasting, pilgrimage and charity . . . the last two for those who can financially afford them. Fasting is to be observed one month every year, but here again the sick, the traveller, mothers of young babies who feed on mother's milk are excluded from rigour or strain. The spirit of fasting, as made clear in the Qur'án, is abstinence, self-control and development of sympathy. One fortieth of net income must be given away in charity or poor-tax. Charity, however, should be practised in such a way that the "left hand may not know what the right hand has given".

Prayer is the most essential of all practices, but it is very informal. The formulæ recited in a Muslim's prayer are but some verses from the Qur'án, for example:

"O Lord, show us the right way — the way of those who have been blessed with your favours—and not of those who have gone astray."

"O Lord, I have done injustice to myself. If you do not forgive me and be kind to me I shall certainly remain a loser."

"O Lord, grant me the beauties of this world and of hereafter."

[1] Being the text of a lecture delivered in America and repeated at several of the local branches of the U.S. Chapter of the Optimist Club, Los Angeles, U.S.A.

Prayers of a Muslim are not restricted to the four walls of the Mosque.

Though there are mosques or places of worship of the Muslims, they can pray anywhere, even on horse-back. An invalid can pray lying on his bed with the movement of his eyes. A priest is not needed to lead the prayer, but in a congregation someone from the assembly is chosen to lead. In Islam every Muslim, if he can inspire others by his higher ideals and nobler virtues, is more than a missionary. The early history of Islam has borne ample testimony to this fact. There is no caste system among the Muslims.

According to the Qur'án a man is born sinless. Sin, like virtue or honesty, is not hereditary, it is acquired. A Muslim's conception of sin is " injustice to self and violation of others' rights ". Sincere repentence and concentration on good deeds are the only remedies against impiety.

Muslims believe in the eternity of soul but not in the transmigration of it. The description of heaven and hell in the Qur'án is conspicuous by frequent references to their material aspects, such as milk and honey flowing in the garden of paradise, or a black horrible fire raging out of the dungeon of hell. But it has been repeatedly made clear in the text of the Qur'án that the contentment of the soul or the absence of such a state makes the real difference between heavenly bliss and infernal torture and that " those who have been blind here on earth shall remain blind hereafter " (The Qur'án, 17 : 72).

The love of God is considered as the *summum bonum* of life by the Muslim saints. Here is the prayer of Rabi'a, a woman saint of Basra :

" O Lord, if I pray for love of heaven, may it be forbidden to me ! and if I pray for fear of hell, may the same be my destination ! "

Here is another Qur'ánic prayer :

" Say, surely my prayers, my devotion, my life and my death are all for the sake of the Lord of the Universe."

Love of God was the main theme on which the great school of Muslim Sufiistic or spiritual trend of thought was built up. Some of them like Ghazali, Hafiz, Sa'di, 'Omar Khayyam and Rumi, are well known.

Unfortunately, religious credulity and fanatic fervour often flourish on ignorance. Fourteen hundred years ago, Islam in the Qur'án made knowledge (*'ilm*) obligatory on all Muslim men and women. The Qur'án has encouraged the study of science (*hikmat*) in unmistakable language.

Whoever has pursued the study of science has done immense good to himself (The Qur'án, 2 : 269).

Some of the Prophet Muhammad's Sayings run as follows :

" Go after knowledge even to remotest China."

" The ink of the student is holier than the blood of a martyr."

Muhammad was confident that the more enlightened the people became, the more would they come to know God, and the better would they be able to serve His purpose. It is no exploitation of the ignorance of the people. The history of the early Muslims is replete with glowing examples of their pursuit after knowledge. The universities of Cordova and Granada — the Moorish civilization in Spain — had been the torch-bearers of enlightenment in the West. Islam abolished slavery long before Abraham Lincoln dealt with it here in America.

There is no slavery in Islamic religion.

Muhammad emancipates women.

Another great contribution of this religion is the emancipation of women. At a time when in Arabia a father used to bury alive his daughter and when in India a wife was burned alive at her husband's funeral, the Qur'án emphasized the equality of men and women.

" *Hunna libasun lakum wa antum libasun lahunna* — They (women) are your adornments and you are their adornments " (The Qur'án, 2 : 187).

Muhammad declared : " Paradise lies at the feet of mothers."

A Muslim girl inherits her father's property. Sultana Razia in the presence of her brothers became the Empress of Delhi long before Queen Elizabeth or Queen Victoria were known to the world. There were, even in recent times, successful lady rulers of Muslim states who are spoken of with respect and admiration. Muslims do not agree with the Biblical conception that Eve enticed Adam to sin. We hold that both were equally guilty in that respect.

A Muslim girl can divorce her husband under certain conditions, just as her husband has the right to divorce her, but divorce, as Muhammad says, is a thing which is permitted under extreme circumstances, but is most hated by God.

Under exceptional circumstances a Muslim can take more than one wife, but with the express consent and approval of the first wife and with the perfect understanding that both will be equally treated. One who cannot abide by this stricture is warned in the Qur'án not to extend his matrimonial alliance beyond a single conjugal partner.

You might have heard of *purdah* or the *veil* of a Muslim harem. The Qur'án enjoins *purdah* both on man and woman. Women must be properly dressed. They must not exhibit their ornaments or beauty of person. They will have their face above the neck uncovered but they should walk with their eyes modestly cast down. Men should also be modest. They must be properly dressed. Their bodies, from the waist down to the knees must be covered. The Qur'án, more than once, lays stress on the restraint of lustful eyes both on the part of men and women. This is *purdah* — but this has been, unfortunately, seriously overdone in some cases and sadly violated in others.

Many Muslim women participated in battles, in political or religious discussions of moment without in the least violating the Qur'ánic sense of *purdah*. Kemal Ataturk in Turkey, Amanullah in Afghanistan and Aurangzeb in India fought for the regeneration of true Islamic ideals.

Democracy in Islam.

Islam gave the world a form of democracy never before known. The Caliphs of Arabia were elected by popular vote. It was the working concept of equality of men under the supreme authority of one God. The prophet Muhammad lived a very simple life. He denied his daughter Fatima the privilege of engaging a helper in her heavy household duties. Emperor Nasir ud-Din, of Delhi, could not afford a maidservant to help his empress when one day she asked for one as she had burnt her fingers while baking bread for their dinner. " How can I afford," he replied with soft sympathy, " when I am but a trustee of the people's treasury ? " In the seventeenth century the Emperor Aurangzeb earned his living by copying the Qur'án.

I present to you, ladies and gentlemen, the following authentic historical anecdotes which typify a Muslim's ideal in peace and war.

I. The Caliph 'Umar, Ruler of Arabia, was invited to visit one of his outlying territories. He started his journey on a camel's back with only one of his attendants. It was arranged that the Caliph and the attendant would lead the camel each in his turn while the other would ride on the camel's back, until they should reach their destination. Curiously enough, when they approached the vicinity of the headquarters of the territory, it was the attendant who was riding the camel and the Caliph who was plodding with the rope under the blazing sun. The people

thronged to receive their Caliph who they supposed was riding. But the attendant corrected them and they knew their ruler.

II. The same Caliph was once delivering a sermon. A poor old woman raised her hand and the Caliph paused to know the reason. The woman told him that he was wrong in his statements and pointed out his mistakes. Actually 'Umar was in the right. But his eyes were filled with tears. Some wondered why he should feel so much disgraced and weep when he could whip the old crone and teach her a good lesson. What was his reply? "Friends, these are tears of joy. Who is more fortunate than I am? Even the poorest and feeblest of my subjects would not let me go wrong."

III. 'Ali, the son-in-law of the Prophet and later Caliph, was once engaged in a crusade. He, in a duel on one occasion, got the upper hand of his antagonist who fell flat under him. 'Ali was going to slay his enemy but, at that moment he spat in 'Ali's face. 'Ali withdrew his sword and released the infidel who, in amazement inquired what had happened. 'Ali replied: "Well, I am not fighting for my own sake, but the moment you spat on my face anger was roused in me and, if I had killed you at that time I should have spilled human blood out of pure personal grudge."

Ladies and gentlemen, I am sure you will agree with me that there cannot be any better proof of Muslim tolerance than the fact that after 700 years of Muslim sovereignty in India the country was left with a vast majority of Hindu population. But the Muslim contribution in India has been immense. The Taj Mahal, one of the wonders of the world, stands out as a monument of Moghul architecture amongst other Saracenic types. Muslims have made very great contributions in the field of language, literature, and music. Under the influence of Islam and Christianity the caste-system of the Hindus, untouchability and many other social evils are gradually disappearing from India.

Difference of Ideologies: Islamic and Western

A Critical Analysis of Capitalist, Socialist, Communist and Fascist Theories

By DR. MUHAMMAD IHSANULLAH KHAN

Differences between the Islamic solution and that of the Capitalist, Socialist, Communist and Fascist ideologies in respect of the economic problems of the State.

Capitalist Ideology.

Capitalist ideology bases its whole super-structure of economy and State management on the use of capital. Capital is described as wealth used in producing more wealth. Production is impossible without the use of capital already invested in some form — in trade, commerce, industry, factories, etc. It denotes that men with the help of previously accumulated wealth, self-acquired or inherited, have the right to employ it in any business to seek fortune and profit for themselves. As such, this ideology accedes to capitalists an absolute freedom to choose any one of the thousands of openings for productive or commercial enterprise, employ any quantity or quality of the agents of production, select any market to dispose of their goods and choose any method for their gain or profit. Thus individual enterprise and individual initiative coupled with freedom is the breath of capitalism. This is the first principle of capitalism. And this they advocate and support by the fact that it gives a free opportunity to everyone to exercise his talent in the production of wealth, involving thus free competition, resulting in the survival of the fittest and in the most gifted persons coming to the forefront, hence yielding as well efficiency and enhanced production, leading to the material welfare of the masses. Even while such persons seek the maximum profit for themselves and are motivated by self-interest, they increase the happiness of others. For in search of the cheapest raw materials, they reach that market where the raw material is abundant and cheap. By buying that material they firstly benefit those who had it, but knew not where to sell it. Secondly, by acquiring the raw material cheaply, the cost of the manufactured goods per unit which they would produce from it would also be cheap enough to suit the pocket of the masses. Thus again, a greater number of people would be benefited. With cheap production, the demand for the goods would also increase; and with the increase in the demand, a further production is stimulated. With further production and the opening of more and more factories, employment for labourers also increases. Again, the masses are benefited. And when more and more the masses are benefited, their purchasing power for the goods increases, with it also the demand for the goods multiplies, which again gives an incentive to further production, until the common wealth of the whole nation increases, resulting in the maximum happiness of the maximum number. Thus even while seeking their own profit, the capitalists are yet able to promote the welfare of the masses.

But how are we to pool together the scattered capital in the hands of individuals? The increasing demand for the good things of life and the high standard of living of this modern age necessitates large-scale production and huge factories, which the individual capitalists, howsoever rich they may be, generally cannot maintain or run. Moreover, those who have money do not generally know how to employ it in a productive process, and those who have the talent to do so do not generally have the money for that matter.

To meet both these requirements, the institution of banks, with interest as their basis, have come into being. Those who have money to invest deposit it in banks for a fixed rate of interest. The banks lend this money to other people for a higher rate of interest. They in return employ it in production or commerce and get, generally, a higher profit than the rate of interest they pay to the banks. Apparently, there is nothing wrong in the system (religion kept apart for the time being). Thus the institution of interest is the second fundamental of capitalism.

Criticism: The position of investor as well as the debtor.

But there is another side of the picture as well. The institution of interest has two moral flaws to start with. One is the position of the investor and the other that of the debtor. The investor is being paid a fixed interest as the price for his capital and that without taking any active part in the process of production. This is essentially unjust. Regarding the debtor, the initiative, the enterprise and the risk are his. Yet he is

obliged to work with a burden of the yoke of interest hanging round his neck. The interest is fixed ; and the bank is indifferent whether the debtor gains or loses in the enterprise. Where he loses he is ruined altogether ; but where he gains, that, too, is not equal to the work he is putting in, because he has as well to pay off the interest from the same gain. The result is that the active agent is underpaid to overpay the inactive one. This again is unjust.

Unemployment and Chaos.

Further, economics have justified interest on the assumption that it is really the interest that brings capital into being — a thing without which production is impossible. This justification would have been valid if capital were concerned only with the actual profit from the process of production. But capital is not. Capital charges a fixed interest regardless of what the actual profit may be. The manufacturers, therefore, are obliged to keep two things in mind : (1) to gain a profit for themselves, and (2) also to pay off the interest on the capital borrowed. The result is that it naturally raises the cost of production per unit of the goods produced. The prices of the goods therefore rise. With the rise in prices, the purchasing power of the greater number of people *falls* ; and the masses are unable to buy the good things of life to be benefited by them. What are produced do not find now a ready market. The result is that the economic system based on interest always runs the risk of the manufacturers complaining of their " two million shirts unsold " and the labourers of their " two million bare backs uncovered ". This is one loss. With this loss, the demand for the manufactured goods decreases. With the decrease in this demand, the prospect of a greater profit by the manufacturer also decreases. And once this fear is anticipated, the factories are closed, reduction and retrenchment are affected, production is retarded, the Government revenue sinks, all welfare works cease to take place and general unemployment and chaos is the result. How different the state of affairs would have been if there were no interest ! The " two million shirts " could have been produced and sold cheaper if there were no interest to pay for the capital employed. On the other hand the two million labourers, for the same reason, could have found employment in the event of the factories remaining open and production flourishing. More purchasing power on the one hand and lower prices on the other would have helped to cover the " two million bare backs " with the " two million shirts ", which in interest-ridden economy find no market.

Over-production resulting in the stoppage of factories and unemployment resulting in rivalries, strife, wars, etc.

Again, there is a certain law of economics that the more and more you employ capital in the process of production, the less and less is your cost per unit of the goods produced. This is called the " law of increasing return " or the " law of diminishing cost ". Evidently, this tends to provide an incentive to the capitalists to go on investing more and more money in order to produce more and more goods at the minimum cost. The result is over-production. The supply increases and the prices fall. With the fall of prices below a certain average, the prospect of profit for the capitalist again decreases. The financiers and the bankers are thereby alarmed ; and they contract or withhold credit to the manufacturer and even withdraw what is already advanced. The traders, too, stop purchases of the goods produced for fear of a further fall in prices. The result again is that thousands of factories are closed and millions of labourers become unemployed. The good things of life for the billions to consume and be benefited by disappear all at once. This again is a loss. To avert this and to keep the prices from falling lower and lower, and to ensure their profit, the capitalists resort to still more drastic and inhuman measures. The measure takes two forms — internally one and externally another. Internally or within their own country the capitalist would burn, destroy or throw the main bulk of the goods into the sea in the face of the teeming millions simply clamouring for them. This, evidently, is tantamount to colossal wastage. To avert this again, which they do always, they would resort to external measures. Thus, in order to throw the burden of the solvency of their economy on the shoulders of others, they would seek the market for their goods elsewhere and in other countries. Not only that. Even the raw materials of other countries they would have captured at the cheapest price for their home-industries. This necessarily leads to colonization. Thus capitalism at its culminating point necessarily lapses into imperialism or the exploitation of the weaker nations by the stronger. And when there are more than one such capitalistic or imperialistic nations in the world, the result is still worse. It takes the form of international rivalries, distrust, intrigues and strifes, ultimately culminating in total wars and the wholesale devastation of humanity.

Further, it is in the nature of capital as combined with the institution of interest, that it accumulates and gets concentrated into the hands of fewer and fewer people, thus causing the majority of people to become poorer and poorer from day to day. For example, if a person has one lac of Pakistan rupees (£10,000) and lends it on interest this year, then next year he will be the owner of one lac and 10,000 rupees, the year after he will have one lac and 20,000 rupees, and so on, always more with the lapse of every year. This addition, obviously, is at the expense of those who have borrowed from him and were poorer for that matter. That is to say, if in a country there were 20 poorer men this year, next year their number shall increase to 25, the year after 30, and so on.

The natural corollary of this is that if there were 5 rich men in a country this year, next year they will be reduced to 4, the year after to 3, and so on. The result would be a cleavage and a gulf between a host of the destitute works on the one side and a handful of millionaires on the other. The poorer will attain the majority, which means that their supply shall increase. With the increase in their supply, the price for their labour shall necessarily fall. Thus the capitalist can have their labour for any cheap price and he can dictate to them any low terms just as he likes — if not one agreeing to the terms, ten others will be ready to accept the same. Thus a ruthless exploitation of the poorer by the richer is inherent in the very nature of the interest-ridden capitalism of the West.

Socialism and Communism.

Capitalism has been sharply criticised by the Socialists and the Communists on the one hand and the Fascists on the other. The Socialists and the Communists are offended by the enormous exploitation of the poorer by the richer that capitalism entails. The Fascists are repulsed by the enormous wastage of the goods that Capitalism affects. Each school takes a strong stand against Capitalism from its respective point of view. Socialism and Communism are one in their goal, the difference between them being one of method. The method of Socialism is one of evolution and tends to gain its objective through constitutional measures. The method of Communism, on the other hand, is one of revolution and tends to gain its objective through drastic and ruthless measures. Both are one in their objective, yet Communism is logically more consistent in its aims than Socialism and is a more crystallized form of it. We therefore take Communism as the specimen of the two.

Repulsed by the utter exploitation of the capitalists and the callous inequality between men, and the most unjust distribution of wealth as arising from Capitalism, Communism starts with the

assumption that all men are equal and therefore justice demands that there should be an equal distribution of wealth among all and that there should be no distinction between man and man or class and class. But, Communism further assumes, the equality of men and the elimination of class distinction cannot be attained so long as the institution of private property exists. So long as each person retains his own wealth for himself and is free to invest it in any form, there will always arise a class of more capable and tactful people who will earn more than the tactless and less capable people; and once such persons take a start they will go on multiplying their wealth without much effort on their part — by investing and reinvesting it in different forms. Of necessity, therefore, must capitalism, with its consequent explotations and the unequal distribution of wealth, result again and again from the institution of private property. Thus capitalism and with it also the institution of private property must totally disappear and be exterminated. Not the individuals but the State should be sole owner of all property. There should be no "Mine" or "Thine"; all wealth should belong to the State and it will then be the concern of the State to distribute it equally among all, hence resulting in complete justice. And this should be effected ruthlessly and by a sudden revolution — not by an evolution or a method of persuasion or a show of mercy. Because, if left to the individuals themselves, they would never willingly part with their private property for the sake of a larger interest.

Communism and abolition of church and religion.

Communism further assumes that the Church and the priests who represent God on earth, are again a class of its own kind who exploit the ignorance of the people and make capital out of it. In other words, it is a capitalism in a different form and must likewise be destroyed. Here again, it is the State and statesmen that should take the place of the Church and the priests. The State should be all in all and nothing beside the State should exist. There should be no God, no religion, side by side with the State to inspire people and challenge its supremacy.

Again, from the starting point of Communism, consistently followed, it readily passes over to the doctrine of "Internationalism", it holds, if all men are really equal, then not only all the individuals within the same State, but also all the States and people within the same world are equal to each other and must have an equal share of the total wealth of the world. Thus, there should be an all-absorbing international State on the top of all the individual States to do what is needful in this direction and accomplish the task. Hence also the reason why, for Soviet Russia, Communism is a missionary movement which it pursues with religious zeal and would make an international fact accepted by the whole world, firstly through persuasion and ultimately through force, if Russia has the necessary amount of it.

Criticism : Ruthlessness and the loss of Individuality.

The result of all these beliefs, taken together, was a callous persecution of the aristocracy, bourgeois, the middle class and all property owners. Land, trade, big monopolies, banks, railways, industries, etc., were all nationalized and became the concern of the State. All private property, and with it the rights of inheritance, was abolished; the old privileged classes were either killed off, frightened into flight, or forcibly absorbed into the new system. The dictatorship of the proleteriat or the labouring class was firmly established. Freedom of thought, speech and action — of the Press and the platform, and even of faith also suddenly ceased to exist. The churches were demolished, religion abolished; and only the State, with a handful of the executive or one party at the top, became all in all and the most powerful instrument to regulate the destinies of the millions. Strict regimentation of work became the order of the day; individual liberty was lost, initiative killed, and the individual became a chattel, a soulless creature — just a mechanical link in a long chain, a mere brick in a huge superstructure.

Not only that. With the loss of individuality, and with individual enterprise and initiative being killed, the efficiency of individuals singly and of the State collectively is also likely to suffer considerably — at least in the long run. Once individual ownership or private and personal property ceases to exist and all property becomes the property of the State, individuals will necessarily lose interest and will not work harder to produce more. The poor or the less capable people will not work harder, because their share of the wealth of the nation is already secured for them by the State. The richer or the more capable person will not work harder, because the excess that they produce will ultimately be taken away from them by the State in order to equalize them with the rest of the people. The result would be that the total wealth of the nation as also the share of the individuals in it, would go on decreasing from year to year, until it would reach a point that even the most incompetent person would have earned more, if he were left to himself.

But even assuming that Communism does succeed and succeeds a hundred per cent, then all that is achieved will at best be that each and all will be well-fed all right but none can remain moral. Because the "giving" in the case of each is constrained or compelled from above and is not voluntarily given out of free-will. Whereas morality consists in a voluntary "giving" or a "giving" out of free-will by one individual to another, or by the individual to the State for a larger interest.

Abolition of Religion by Communism also unjustified — in fact Religion is indispensable for Economic well-being.

Even the argument of Communism against the priesthood or religion likewise is fallacious. For from the casual or even wholesale badness of the priests, who are believed to exploit the ignorance of the masses and to make capital out of it, we are not entitled to jump to the conclusion that religion itself is bad. Strictly speaking, even the economic welfare of men, which is the sole end of Communism, would be difficult without religion. Because without a "God-consciousness" and a consciousness of the "Life hereafter", or without a consciousness that we are accountable to God in the life hereafter for our deeds in this life, and that He is a moral and a just God and at the same time All-Powerful and All-Knowing, who knows our innermost motives and therefore knows our virtues and our vices, and has also the power to apportion us reward and punishment corresponding to our virtues and vices — without all this or without the consciousness that we have ultimately to give account for our deeds to God in the Life hereafter, society would become more or less like Hobbe's *Kingdom of Wolves,* where everyone would perennially run at the other's throat and be at war among themselves. To put it differently, with the sole emphasis on the satisfaction of animal wants as being the end of Communism, and with the idea (by implication) that man is essentially animal, therefore matter and hence relatively perishable, i.e., if the moment he dies, he would be dissolved into millions and billions of atoms, never to be rejuvenated into life again, i.e., with this idea or the idea that this is the only life and, therefore, if not now we shall never get the opportunity to enjoy it again and have the fullness of it, society would naturally sink into the worst crimes conceivable, and each and all would be headlong out to make the best of this life at the cost of others, and that relentlessly and without a prick of conscience. All would be destruction and no production. Thus even for economic

welfare as the end, let alone other yearnings, it is indispensable to retain God and religion.

Moreover, without religion or "God-consciousness" and without individuality or morality, etc., remaining intact, no nation can claim to have a really advanced culture or civilization. And without a really advanced culture and civilization, no nation in the world has any moral right to "Internationalism" as Communism would have it — right to the dissemination of its ideologies or influence among other nations. And the ideology of Communism is undoubtedly of a lower grade of culture, for it is essentially inspired by animal wants and is outright materialist and Godless in essence. Again, it is in the very nature of animal wants, in their nakedness and unsupported by ethical and spiritual bias, that one is tempted to have them all for himself and not share them with others. Obviously, a Communist State, with its materialist background, particularly when it becomes the strongest of all States, the moment it oversteps its boundaries and becomes an international fact, would not only not share its own surplus wealth with others in order to equalize it with them, but would grab even their wealth and usurp the whole unto itself. The result would be an aggrandisement by the stronger nation at the expense of the weaker ones, and the act would be in no way different from imperialism, indeed a worst sort of imperialism, a world-wide imperialism — a thing, which was the very starting point and the sole argument of Communism to fight against and eradicate in every possible form.

Fascism.

Fascism is a revolt against the enormous wastage of capitalism as well as the State-ownership of all property of Communism. Yet to capitalism it concedes the principle of private-ownership and to Communism it concedes State-interference in the process of production. Thus it is only a compromise between the two schools of thought to start with. Capitalism permits all individuals freely to seek their gain, build up their own property and have an individual enterprise and initiative, believing thereby that the whole community gains by this arrangement. With one part of it Fascism agrees and with the other it does not. Private ownership and an individual enterprise is undoubtedly a good principle, because it provides an incentive for work and yields efficiency. But uncontrolled private enterprise leads also to overproduction and its consequent wastage, because the individual industrialist has always his personal gain uppermost in his mind and he generally produces that which brings him greater profit, though it may not be exactly the thing needed by the community. Fascism does not leave things to chance. The claims of the community and the State must have a priority over the claims and gains of individuals. Each individual is to work for the good of the community, of which the result would be the gain of all individuals. Thus the good of the community must be previously planned. Moreover, Fascism is the revolt against the conflict of individuals and the class. All such conflict, it believes, arises on account of the lack of planning, which breeds discontent, disorder and chaos. This develops hatred and disintegration of national life. Thus again planning is necessary. Wages must be fixed, prices fixed, production and distribution of all things planned; schools must be controlled, as well as the Press, the radio, currency, finance, Parliament and a host of other things important in individual and national life. No opposition is to be admitted, for opposition means conflict, and conflict, on the hypothesis, is the result of the lack of planning. No discussion is to be tolerated, because discussion shows weakness of planning and uncertainty about the Ideal. Therefore total planning and complete regimentation of life should be the first and foremost principle of State management.

Criticism of Fascism and Communism.

Essentially, Fascism is not very much different, at least not in its results, from Communism. Both of them are opposed to liberal ideas and democratic institutions. Both of them are indifferent towards religion, at times even hostile to it. Both of them strive to provide benefits to one set of men or race over other men or races. Both are imperialistic in their designs and yearn for world-conquest. Neither of them tolerates opposition to exercise stringent control over the Press, the radio and the school, etc. Both of them subordinate individual interest to the State interest and does not consider the life of the individual as sacred. Neither of them allows freedom of thought, speech and action, even of Faith; and reduces individuals to soulless chattels. Both of them force men to barter away their freedom for a loaf of bread. Both of them strive to fill the belly of man at the cost of his soul. Hence our criticism against Communism holds equally good against Fascism.

Islamic Ideology or Islamic Solution of the Economic Problems.

The economic ideology of Islam is a remarkable synthesis of the two conflicting ideologies of capitalism on the one hand and of Communism, Socialism and Fascism on the other. Socialism or Communism maintains that so long as the institution of private property, and with it that of individual enterprise, exists, the result is necessarily capitalism and its consequent exploitation and evils.

This is right. But against it, capitalism would assert that if private property is abolished and all property becomes state-owned, the result will still be no better, for efficiency will suffer and there will be a considerable decrease in the total wealth of the nation, as also that of the individuals. This, too, is right. Evidently, we are involved in a sort of contradiction or antinomy, for both the positions are right. The problem now is how to resolve this antinomy and how to reconcile this contradiction. Islam offers a solution which is quite correct and fair.

Islam assumes that the institution of private property is good from the point of view of the efficiency that it promotes, but it is bad from the point of view of the capitalism and exploitation which it encourages. Hence private property should be retained as well as abolished in the same breath — retained in order to encourage efficiency and abolished in order to discourage capitalism or exploitation. But how is it possible to retain and not retain a thing at one and at the same time? How am I to conceive that the property is mine and yet not mine at the same time? This is possible when the concepts "mine" and "not mine" are looked at from different standpoints; and this is precisely the attitude which Islam actually adopts towards the issue. Empirically, factually and actually, the property is mine, because it is in my possession. Hence it is natural that I should take an interest in it and promote it as much as it is in my power to do so. But transcendentally, rationally and ideally it is not mine but is God's property, because He alone is the ultimate Creator of all things. Hence I should have no hesitation in parting with it, if God so desires — in giving it over to the poor or the needy as God enjoins. Hence also the synthesis of the conflicting theses and the solution of the antinomy. The institution of private property is kept intact without necessarily resulting in capitalism and exploitation. Because the Muslim capitalist is expressly asked by God never to hoard or accumulate wealth, nor indeed to spend it exclusively on himself, regardless of the appalling poverty around him. The poverty is his and not his in the same breath. Thus the point of individual enterprise or efficiency on the one hand, and that of a set-back to capitalism

or a want-of-exploitation on the other, are combined in a most harmonious way. This much abstractly speaking!

We may now give concrete illustrations:

Islam encourages individual enterprise and the production of wealth (efficiency) and yet discourages the accumulation of the same in the hands of a few (capitalism). Individual enterprise and its consequent efficiency, it encourages on the Qur'ánic injunction as follows:

> "And when the Prayer is finished, then disperse ye through the land and seek of the Bounty of God — that ye may prosper" (62 : 10).

Islamic Law of Inheritance and Capitalism.

Capitalism and its consequent exploitation and evils it discourages by three injunctions: (a) the law of inheritance; (2) the forbidding of interest or usury; and (c) the poor tax, charity, alms, loans without remuneration, gifts, deposits, endowments, bequests, etc.

The Islamic Law of Inheritance is an immense blow to capitalism, for through it the property of man after his death is divided and redivided among his immediate successors or even remote successors, if there are no immediate ones. In any case, property cannot remain compact and in the hands of a few in the long run. Thus property will circulate from person to person until many are benefited, and the efficiency and the purchasing power of the masses to buy the good things of life will increase. With the increase in the efficiency of the masses and their purchasing power, the demand for the goods increases. With this increase again, the production is accelerated, industry, trade and commerce are promoted and with it also the employment of the labourer, as also the total wealth of the nation increases. Again the masses are benefited.

The "abolition of usury or interest" by Islam is another great set-back to capitalism and its consequent exploitation. Since usury or interest is a fixed rate, and the investor or the bank is indifferent to what the debtor gains or loses, it is a vicious institution whereby the rich gain more and more money at the cost of others and without doing any positive work or without running the risk of a loss. In other words, it is the money that makes money and not the man behind the money — the man and his muscles, brain, nerves, tissues, etc. Thus there is no room in the Islamic state for the exploitation of the individual by the individual; nor indeed is there any room in the Islamic World for the exploitation of one state by another. Individuals would be no longer perennially in debt to money-lenders, nor would certain states be perennially in debt to other states (the American advances of loans to other states being an example of this). Thus in the absence of interest there would be no exploitation and therefore no poverty — neither among the individuals within the state, nor among the states within the common world. Hence an Islamic state, if it comes to the task of internationalism, would never like Capitalism, Socialism, Communism and Fascism, or the like, lapse into Imperialism and its vices of Colonization or aggrandisement. The substitute for interest to invite credit in order to finance the big schemes of modern industry according to Islam is the principle of *shirkat* (co-operation) on the basis of profit. The difference between "profit" and "interest" is this, that the former is the reward for work, enterprise and efficiency, whereas the latter is the reward for the mere use of capital. The one is a definite value — a creating process, the other is not so. In other words, interest is fixed, and you already know what your gains are and are sure of them without putting in any work for them. On the contrary, profit fluctuates, and you have to work for it in order to ensure it. Obviously, the one enhances production and the other retards it — retards it, because the millstone of interest hangs round the neck of the producer. The Qur'ánic verse regarding interest or usury is as follows:

> "Those who devour usury will not stand except as stands one whom the evil one by his touch has driven to madness" (2 : 275).

Poor tax, alms, charity, loan without interest, gift, deposit, by way of trust, bequest, endowment, etc., etc., are other such measures which put a ban on capitalism and restrain it. These institutions prevent money from being accumulated in the hands of a few, and cause the money necessarily to flow from man to man and class to class in rapid circulation. And rapid circulation is very nearly the essence of the economic well-being of both the individual and the State.

To bring out the best in the individual Islam divides charity into obligatory charity and meritorious charity.

Of the duties aforesaid, poor tax is one form of duty, whereas alms, charity, loan without interest, gift, trust, endowments, bequest, etc., etc., form another kind of duties. Zakat is an absolute duty, whereas the others are meritorious duties. Zakat is a tax on the rich, compulsorily enforced and collected by the legally constituted recognised Muslim authority in the name of God; and this is done for the simple reason that if left to themselves, there might be many who would not give a penny to the poor, despite the religious injunctions. Thus Muslims have necessarily and compulsorily to perform this duty of which the non-observance is a vice, and the observance a virtue. It is meant for the sake of the poor, the needy, the slaves, the converts, those in debt and for all the noble works in the State, etc. Evidently, the masses will be benefited, and their efficiency and purchasing power for the good things of life will increase. This would stimulate production; with it also the employment of the labourers would increase, which would again benefit the masses, and so-on and so-forth in every cycle. Also, this would abridge the gulf between the rich and the poor, and would draw them closer to each other. The result would be that there would neither exist malice, jealousy, conflict and quarrels between the individuals or classes within the common states; nor would there be battles or wars between states within the common world. All would be peace, and peace and a kingdom of God on earth would be established.

On the contrary, the other duties such as alms, charity, etc., though good, are not compulsorily enforced on us and are therefore not absolutely binding and obligatory. As such, they are of the nature that if we do not perform them, our act is not vice, but if we do perform them, our act is virtue, indeed a meritorious virtue, a virtue *par excellence*. This sort of virtue does not exist in any worldly state or organization, far less in a Communist or Socialist State. In a Communist or Socialist State there is hardly any room for the virtues of giving, let alone the meritorious ones. It is one wholesale compulsion, no part of which is left for voluntary giving; and whatever you have in excess of your wants is taken away from you, and you are left on a par with others — the question of yet giving more to others, i.e., the meritorious duties, not arising at all. Again, the State is all in all for Communism or Socialism, whereas God is all in all for Islam. In the former the act of giving is for fear of the State and therefore involuntary, whereas in the latter, the act of giving is for the sake of God and therefore voluntary. Evidently, the latter is a moral action, whereas the former is only a legal one. Thus for a Muslim the act of "giving" is not only conducive to the feeding of others, but is also helpful to his own reformation or self-purification.

THE INSTITUTION OF "JIHAD" IN ISLAM

By 'AZIZ SAYEED

"Jihad" is the Counterpart of Modern Total Mobilisation

The significance of Jihad misunderstood by non-Muslims.

The spirit which the "declaration of Jihad" infuses in Muslims has always been a source of admiration to the non-Muslim world. However, non-Muslims are prone to consider Jihad as merely a crusade or "holy war" and to attribute its effects to religious fanaticism. But a study of the subject will reveal that Jihad is much more than a holy war from all points of view — whether spiritual, legal, moral or institutional.

Much interest has recently arisen in the question because of the declaration of Jihad by Arab leaders in the Palestine war and by sporadic declarations of Jihad by people in the frontier parts of Pakistan in the Kishmir fighting.[1]

Jihad is the counterpart in Islam of the so-called "modern" theories (and practices) of "total mobilization", "conscription" and "emergency powers" — the basis, however, being different. Jihad has a place in Islam because in Islam "sovereignty" ultimately resides in God, and therefore every aspect of life, whether spiritual or secular, has to be sanctioned by God — and expressed in His Commands through religion. At the same time, as in Islam, there does not exist any divergence between the spiritual and secular aspects of life, so Islam elevates the position of Jihad — in order to increase its importance — to the extent of promising Heaven to those who lay down their lives in a Jihad.

Conscription and Jihad.

The other side of the picture is equally important. The institution of Jihad in Islam also provides the basis of the "legal" power of a Muslim Government to curtail individual freedom. In the Western world, the power of the State over the individual has not been in existence from early times — it is a later development.

The elements of the power to conscript were found in the Greek States and also in the Roman Empire. During feudalism, however, there was no supreme power; power was dispersed, and there was no basis of an absolute power to conscript individuals for any kind of an emergency. There existed only military and other obligations which went with the land in the form of "contracts". In any case, there always existed mercenary soldiers who, as a matter of fact, were at all times the source of military strength.

The legal basis for conscription came into existence only after the concept of "sovereignty" came to be accepted commonly. The growth of nationalism strengthened the power of modern "sovereign national states" to conscript citizens. This is the picture as we see it to-day.

1789, the epoch-making year.

Up to the French Revolution, war was between kings, which was fought with the help of mercenary soldiers. The French Revolution brought all the divided people together, and "nationalism" appeared after 1789. After the French Revolution, war was between States. The distinction between combatants and non-combatants also vanished.

Thus we see that the institution of Jihad in Islam is another shining example of the highly developed institutions found in Islam. It took the modern world many centuries to reach "similar" ideas and practices, and that, too, after countless bitter experiences and innumerable experiments which added to the miseries of mankind all through the ages.

Jihad solves the problem of possible inconsistencies between individual and "social" value judgements.

Another aspect of Jihad, which makes it compulsory for a Muslim (as an individual) to accept Jihad as an essential part of his faith, solves the problem of possible inconsistencies between individual and "social" value judgements. When a Jihad is declared by a representative Muslim Government, there cannot be tolerated any "conscientious objectors". With one stroke, the institution of Jihad in Islam solves two problems, and at the same time harmoniously blends the results. Jihad is a part of a Muslim's faith — as an individual — and also the basis of the legal power of a Muslim Government to call upon individuals for the purpose of a Jihad. In contrast to this, in most of the countries of the world, there are provisions that individuals can, by declaring themselves as conscientious objectors, defy the sovereignty of the State. Such inconsistencies exist because the foundations of modern States are on no absolute basis — beyond any reproach from the moral point of view of individuals. In granting such partial freedom to individuals, the modern State only accepts its own weakness.

Jihad not limited to questions of war.

The use of the institution of Jihad is not limited to questions of war. Jihad can also be declared against any activity or phase of life which is not Islamic. Thus it becomes possible to take strict measures for the eradication of perversive practices which may creep into an Islamic society. The criteria in such cases will be to see whether the issue is of sufficient importance and magnitude so as to justify the declaration of Jihad.

However, as far as the question of war is concerned, as Islam prohibits aggressive wars, so Jihad can only be a defensive measure. The most important aspect of Jihad here is that when Muslims are attacked, the institution of Jihad in Islam makes it compulsory for Muslims — individually and collectively — to face the enemy and not submit to an un-Islamic life.

Jihad and modern propaganda.

As some people are prone to believe erroneously, the enthusiasm and the great spirit of self-sacrifice which Jihad infuses into Muslims is not due to religious fanaticism. It is due wholly to the fact that those taking part in a Jihad are fully convinced of the cause for which they are fighting. It is this conviction in the righteousness of the cause that provides the source of inspiration. At the same time, there exists in Muslims a great love for their religion and complete faith in its qualities. Conviction in the cause for which one is fighting, or love of one's country, is always necessary to call forth sacrifices from the people. In modern States this has to be done by means of well-guided propaganda, while in Islam, it is automatic — just a declaration of Jihad is sufficient.

The procedure for declaration of Jihad.

Now we come to another essential aspect of the problem: the procedure for declaration of Jihad. This is a question of immense importance because if the procedure for declaration of

[1] This study is not a criticism or appraisal of these particular instances but a general study of Jihad. In my personal opinion these particular instances are in accordance with the spirit of Jihad.

Jihad is not well established in such a way as to be acceptable to all, then the very foundations of Jihad will become weak. In this connection, a little digression about the form of an Islamic State seems necessary.

Starting with the axiomatic truth that an Islamic State must be democratic in character, we still have a number of alternatives to choose from. There are some who believe — and they have enough justification to do so — that in an Islamic State, the head of the State is both the secular and the spiritual head. And that the laws passed by a democratically elected legislative body are binding on all Muslims (of the country), because on its part, the legislative body is sworn to follow the laws of Islam as a basis for all legislation. However, the main point to be grasped here is that in Islam there is no divergence between the secular and the spiritual part of life and that all phases of life must have a "religious sanction". Apparently this can be achieved in more than one way. Some serious objections can be raised against the above-mentioned method of setting up an Islamic State:

(1) It grants too much power to the head of the State and the legislative body. There is a danger that the power thus obtained may be abused for political ends. Religion may become a tool for the abuse of power.
(2) It is possible that the "politicians" elected to the legislative body may not be very learned and well versed in religious matters so as to commit grave errors in the discharge of their duty.
(3) There is no way of settling the question when an individual or group may think that the laws or actions of the State are not in accordance with the laws and principles of Islam.

The solution lies in having a separate ecclesiastical committee of 'Ulama, with the power to interpret the laws and principles of Islam. Such a committee should also be an elected one. Also there should be placed very high qualifications for those wishing to stand for election to such a committee. They should not only be well versed in Islamic law and history but also conversant with the affairs of the world. The committee should act *only* when asked for guidance by the legislative body, or when the laws passed are challenged by an individual or group as being un-Islamic.

Thus, the essential features of a (possible) Islamic State reveal themselves to be:[2]

(a) There should be a representative (elected) legislative body, sworn to follow Islamic laws;
(b) A democratic form of Government;
(c) An elected head of the State;
(d) An elected ecclesiastical committee of 'Ulama for the purpose of interpretation; and,
(e) General referendum of the people to decide highly controversial questions — which is strictly in accordance with the principle of *Ijma'* (consensus of opinion).

However, as far as the question of Jihad is concerned, a Jihad then can be declared by the head of the State *only* after being sanctioned by the committee of 'Ulama. At the same time, the committee should not have the power to sanction a Jihad unless asked to do so.

Modern States lack in ways and means of uniting individual and social value judgements.

The institution of Jihad in Islam is another proof of the harmonious combination which Islam — as the basis of life — brings about between the spiritual and the secular aspects of life. It grants the State power over the individual but at the same time clearly sets the limits to the extent and use of this power. In contrast with this, "similar" practices of modern states are sadly lacking in uniting individual and "social" value judgements. Like all the other Islamic institutions, Jihad also proves itself to be superior to "modern" institutions.

[2] I have proposed this form of an Islamic State with the main idea of bringing in the element of "checks and balances," in order to minimize the danger of abuse of power.

The Development of Educational and Social Institutions in Islam

By AHMAD SAMIH al-KHALIDI, M.A.

It is an established fact that learning from the beginning was an integral part of Muslim civilization and culture

In early Islam the profession of teaching was voluntary.

The craving of Muslims for the acquirement of *'ilm* (learning) may be traced to the numerous chapters in the Qur'án which call upon all pious Muslims to pursue and gain knowledge for the glory of God. This quickly became tradition which was handed down from one age to another and led Muslims to regard the learned as sacred personages. Thus arose the use of terms such as the "noble learning," "the most humble servant of learning," etc. The sayings of the Prophet (*Hadith*) on the subject of learning, its aims, values and rich rewards, are too well-known to be mentioned here. Muslims are instructed to seek after knowledge "from the cradle to the tomb," men and women alike. This yearning may be easily discerned throughout Muslim history from the era of the first four Caliphs after Muhammad even to the downfall of the Ottoman dynasty. But the aims, curricula, administration and nature of educational and social institutions underwent important and radical changes under the influence of political, military and religious factors.

It is an established fact, however, that learning from the beginning was an integral part of Muslim civilization and culture. According to Ibn Khallikan, teaching was, in the early years of Islam, conducted by the Companions, the Quraishites and the noblemen amongst the Arabs, as a piece of voluntary work serving God, for which no reward was demanded. It was not until later ages that it became a paid profession.

Whether it was taught in a *Mosque*, *Kuttab* or *Muktab* (Elementary School) or delivered in a *Halaqa* (Circle),[1] and whether the teacher was a Companion of the Prophet, a *Tabi'* (lit. Follower, thus Followers of the Companions of the Prophet),[2]

[1] Lessons were delivered in *Dar al-Qurra, Beit al-Hikma, Dar al-Hikma, Khazanat al-Hikma, Dar al-Kutub, Dar al-'Ilm, Madrasa, Dar al-Hadith, Dar al-Qur'án, Dar al-Qur'án w 'al-Hadith, Ribat, Zawiya, Khaniqah* (Hospice), *Bimaristan, Isbitar, Dar al-Marda* (Hospital), *Turba, Qubba* (Mausoleum), *Takiyya*, or even a shop. Some of the *faqihs* (legists) were in the habit of attending their lessons in a shop. According to Subki in his *Kitab at-Tabaqat* (5—87), al-Dairazuri, who was well versed in arithmetic and the laws of inheritance, taught in a shop. He was a perfume-seller.

[2] Other teachers or preachers were designated *al-Khatib, al-Muqri, al-Muhaddith, al-Mudarris, al-Mu'id*, or *al-Sheikh, al-Zahid, al-Salik, al-'Aarif, al-Faqih*, etc. (we shall discuss this later),

the fact remains that Muslims retained their interest all through the ages in acquiring knowledge for God's sake, irrespective of worldly gains.

The thirst for knowledge of early Muslims during the Dark Ages is unparalleled.

This feverish restlessness exhibited in striving to obtain knowledge and learning explains the love of travel (*rihla*) to seek knowledge (*'ilm*), in the face of all difficulties and obstacles and in spite of great distances.

Subki in his *Kitab at-Tabaqat* (4-220) tells us that Sa'd al-Ansari al-Muhaddith of Andalusia journeyed until he reached China, in order to verify some of his *hadiths,* and was known as the *Andalusi al-Sini,* or the Andalusian Chinese.

We are not aware of any student body in any nation which travelled such wide distances for the sake of acquiring knowledge for knowledge's sake as did the Muslim students in the dark ages, not to mention their vehement passion for books and libraries. Eager crowds of men and women flocked from all parts of the extensive empire to attend the public lectures of a Companion, delivered in the precincts of the *Masjid al-Aqsa* in Jerusalem. A *Muhaddith* once famous in Baghdad or Damascus was immediately surrounded by students gathering from the plateau of Iran or the shores of the Atlantic.

Ahmad Samih al-Khalidi

Examples of this extraordinary phenomenon will be given later, but the 9th century students were no less eager than those of the first. Thus *'ulamas* (the learned) and jurists occupied the first place of honour in the State, even in the darkest ages. They became so powerful and influential as to grant protection and refuge to officials and *faqihs* or students fleeing from the rage of a despotic sultan. Subki (4—256) informs us about 'Abdul Qahir Suhrawardi, Head of the Nizamiyya (the University of Baghdad), who had an estate on the Tigris, where he built a *ribat* (hospice). He gave shelter and protection to all those who fled from the might of a sultan or Caliph. Suhrawardi died in the year 1165 C.E.

As an example of the eagerness of the *'Ulamas* to pursue their studies under precarious conditions I may quote again Subki (4—196), who relates that Imam 'Abdul 'Azim went to visit a learned friend, whom he finally discovered working in an underground tunnel to avoid the sun's rays, surrounded by his books and ink-pots. " Are you in this place, and this condition ? " he exclaimed. " If I do not work on learning, what shall I do ? " came the reply.

It is true that learning was acquired from the beginning as a means to understand the " Book," the *Hadith,* and the *Sunna,* for which no worldly prize was sought. Thus it may be observed that the *Mu'allim, Mudarris, Muhaddith* or *Faqih* was the important factor in education and not the place or institution. Yet no sooner were the Arabs established in Damascus, and later on in Baghdad and Cairo, than they began to found mosques (forerunners of schools), *Buyut Hikma, Dur 'ilm, Madrasas, Ribats, Zawiyas* and *Bimarıstans,* etc., as we shall see later in our discussion.

The unimpeachability of the learned.

As an instance of the integrity of the learned and their strength of character, we may quote the case of Ibn Fulus (1232 C.E.) with al-Mu'azzam, the Ayyubide King (nephew of Salahuddin). Ibn Fulus was the *Sheikh* (or headmaster) of the Turkhaniya Hanafi School in Damascus. According to Ibn Kathir, the Sultan ordered him to issue a *fatwa*[3] legalizing the drinking of wine extracted from dates and pomegranates. But Ibn Fulus flatly refused the royal order and said, " I will not open for Abu Hawifa this door ; I am with the Prophet in prohibiting wine." 'Abu Hamifa is known to have said : " We shall never drink it." The sultan was enraged and ordered the immediate dismissal of Ibn Fulus from the headship of the Turkhaniya School.

It is observed that the posts of teachers, *muftis,* judges and jurists were highly co-ordinated and thus interchangeable. A teacher was often asked to leave his chair to become a *mufti,* a judge, or *muhtasib,*[4] and vice versa.

The Caliphs from the start competed in the building of *Masjids, Buyut, Hikma, Dur 'ilm, Madaris, Ribats,* etc., and dedicated lands and properties for the upkeep and maintenance of these public institutions. *Rizqas*[5] assuring the worldly needs of both students and teachers were given to charitable causes.

According to Qalqashandi (3—346) the Malikiyya School founded by Salahuddin in Cairo, was known as the Qamhiyya School. It gained its name because students and teachers alike were paid in wheat *(qamh)* instead of money. This arrangement to safeguard and ensure the expenses of students and teachers is observed throughout the Abbasid, Fatimid Ayyubide, Mamluk and Ottoman dynasties.

The schools not only promoted knowledge but even supported the poor.

Under the Ottomans, the system of pensions *(Taqa'ud)* was introduced. *'Ulamas, muftis* and judges were thus secure in their old age or in case of affliction. The revenue for schools was derived from the taxes levied on the minorities living in the empire (*Jawali* (pl.), *Jalia* (sing.), a colony).

The example of the Caliphs and their womenfolk was quickly followed by the Viziers, Sultans and Sultanas, Emirs, merchants, judges, and the learned, both men and women.

Thus schools not only promoted knowledge and learning but even supported the poor. It is significant that Ghazzali, who studied at the Nizamiyya, Baghdad, says : " And we proceeded to school in order to secure our living, for what our father left for us expired, and as our guardian was no more able to support us, he said to me and my brother, 'You may, if you so desire, join the school (*Nizamiyya*) in order to find a living'."

It is no exaggeration to say that Islam was a forerunner in securing the material life of students and teachers to enable them to concentrate on learning, solely for God's satisfaction. This again explains to us the continuance of the educational movement in all ages, though, as expected, standards varied and syllabuses were restricted. It has always been possible for a student to stay in a *madrasa, ribat, Zawiya* or *masjid* and find a living. The most notable examples being the Ommayyad

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[3] A decision given (usually in writing) by a Mufti.

[4] *Muhtasib* is the Director of *hisba. Hisba* included the supervision of municipal affairs, public morals, etc.

[5] *Rizqas* are lands, the proceeds of which were endowed to *Masjids, ribats,* or persons attached to these institutions (Qalqashandi (6—185)).

Mosques of Jerusalem, Damascus, and the well-known Azhar University founded in the year 970 C.E.

Communities and individuals equally interested in the erection of educational institutions.

Some authors, however, have claimed that efforts in this field have been individual, unsystematic and lacking in the support of communities. This is, to say the least, a gross misrepresentation of facts. We have more than one reference at our disposal, which we shall quote as this discussion develops, to show that communities and groups besides individually erected schools, *ribats* and *Dur 'ilm,* etc. These and similar public educational and social institutions founded by Caliphs, Sultans and Emirs, etc., became an integral part of the State system.

This applies to the erection of mosques and *Kuttabs* under the first four Caliphs ; mosques, *Ribats* and *Bimaristans* under the 'Umayyads ; *Buyut Hikma, Dur 'Ilm, Madrasas, Ribats, Zawiyas* and *Bimaristans* under the Abbasids ; *Dur 'Ilm,* mosques and *Bimaristans* under the Fatimids ; *Madrasas, Khaniqas, Dur Qur'án* and *Dur Hadith, Bimaristans,* etc., under the Ayyubides, Mamluks and Ottomans.

To prove that communities interested themselves in the erection of schools and *ribats,* we quote Maqrizi (4—195) : " There existed in Cairo a school known as Ibn Rasheeq's School, of the Maliki Rite, to which the Kaatim, a tribe of the tribes of Takrur, contributed for its erection on reaching Cairo on their way to Mecca. Funds were paid to Ibn Rashiq, who later on became its head. These tribes were in the habit of collecting funds towards the upkeep of the school, which became famous in the land of Takrur."

Again in the biography of Nasrullah al-Massas, who taught in the Ghazzaliya Zawiya at Damascus, after 1096 C.E. we are told that endowments for this *Zawiya* increased during his term of office owing to the fact that many members of the community contributed towards its upkeep and expansion.

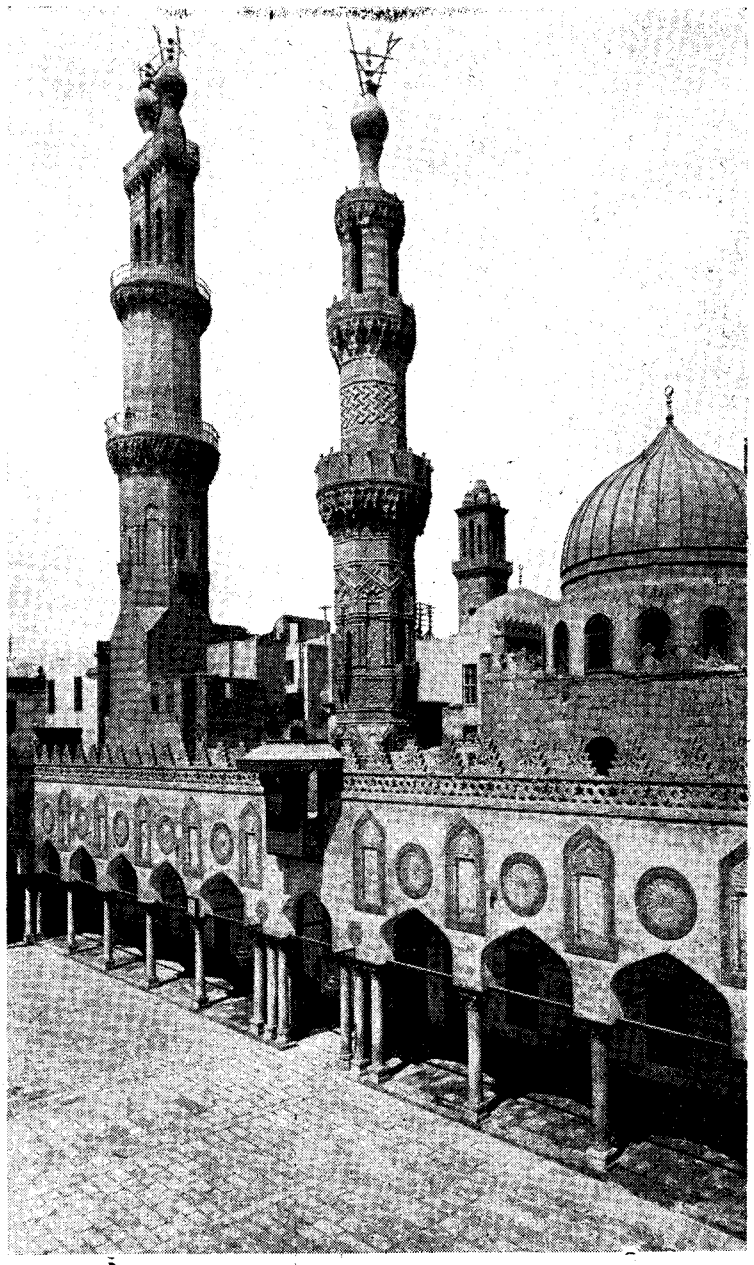
Further, Zawiyat al-Hasani in Damascus, founded in 1425 C.E. by Taqiyy ud-din al-Hasani, was built by the monies contributed by public-spirited members of the community. According to Ibn Khallikan, Dia Sa'di (1245 C.E.) built in Damascus a *Dar al-Hadith* through the assistance of virtuous members of the community. These and other examples, to come later, go to prove conclusively that communities helped in the erection of schools, *ribats* and similar institutions.

We may perhaps add here that *Ribats* and *Khaniqahs* were built in Damascus and other Muslim capitals by communities belonging to certain Sufi sects, such as the Yunisiya, the Haidariya, etc. The student who traces the development of educational and social institutions in Islam sees that mosques were first built as centres of religious practices, but were used at the same time as centres of learning and social activities.

The first educational institution in Islam in Medina.

The first educational institution known is *Dar al-Qurra* (House of the Readers of the Qur'án). According to Maqrizi (4—191), Al-Waqidi states that Ibn Maktum arrived in Medina after the Battle of Badr with Mus'ab ibn 'Umair and stayed at " Dar al-Qurra " in Medina.

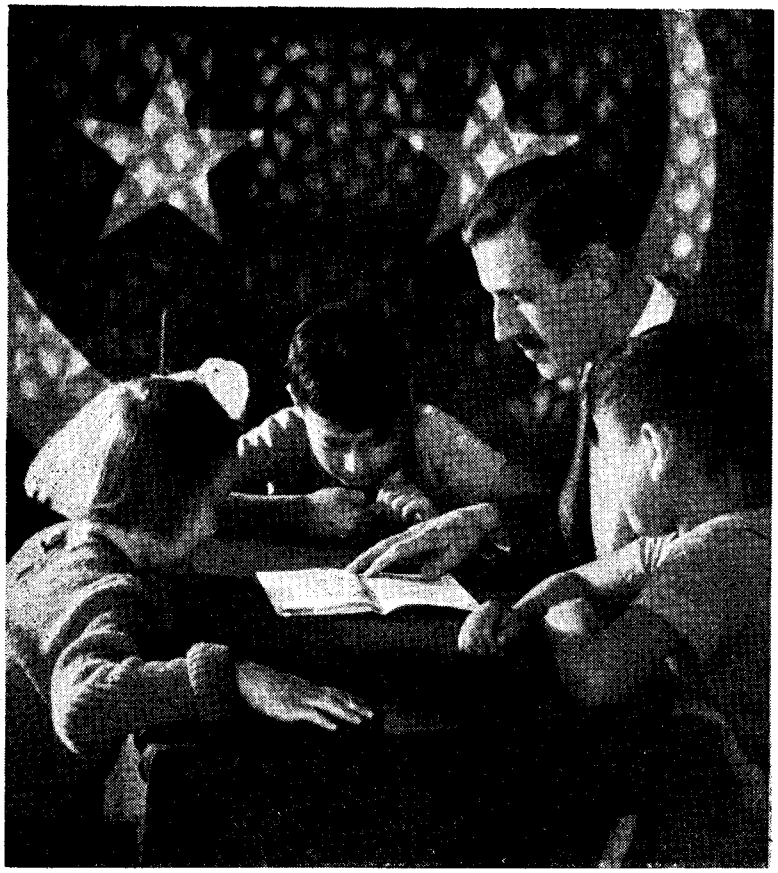
We venture to add that this institution is the first of its kind and may be regarded as the prototype of *Dar al-Qur'án* and *Dar al-Hadith*, which became prominent in the 5th and 6th centuries of the Hegira (11th and 12th centuries of the Christian era).



A view of the interior of Azhar University at Cairo, Egypt, founded in 970 C.E.

Maktabs or *Kuttabs* (elementary schools), as we shall see later, were known to exist in the Hijaz under Abu Bakr, who took a personal interest in directing even children of prisoners to attend regularly to their studies in these schools.

Ribats, on the other hand, were first erected on the frontiers in the first century under the 'Umayyads as military posts. Later on, in the second century and after, they began to house mystics. The word *Zawiya* was given to them and mystics combined religion and spiritual education in these institutions. In the 6th century, the word *Khaniqah,* of Persian origin meaning house, was introduced and they quickly began to serve social aims. We shall dwell more on this point later.



The tradition that a mosque is at once a place of worship and learning is being continued by Mr. Muhammad Aman Hobohm, Imam of the Mosque at Berlin, Germany

The picture shows the Imam teaching the Muslim children the Qur'án and giving elementary religious instruction

However, institutions began to crop up in increasing numbers in the 8th, 9th and 10th centuries and became an essential part of the system of public institutions in the 11th and 12th and following centuries.

According to *Shazarat* (Book 5, Events of 1202 C.E.), Shahrazuri died in 1202 C.E. When the *'Adil* became a Sultan he appointed him as Director of Justice, *Madaris* (schools) and *Awqaf* (public religious endowments). Again quoting *Shazarat* (Book 5 in the events of the year 1235 C.E.), Nasr al-Kilani was appointed by the Caliph al-Zahir Chief Justice, being empowered at the same time to administer all public endowments *(Awaqaf 'Aamma)* and endowments of schools (*Awqaf al-Madaris*) of the Shafi'i and Hanafi Rites. Thus he had in his power to appoint and dismiss officials in all schools, including the Nizamiyya of Baghdad. When Zahir died, his son Mustansir confirmed the appointment.

Now *Dar al-'Ilm*, originally an Abbasid institution, was copied by the Fatimids in the 4th century of the Hejira and made part of the State system. It became the centre of propaganda for the Shi'ite Rite, in addition to its serving as an educational centre. From Maqrizi's elaborate description, we may liken it to the British Council's cultural centres now established in the Near East. In *Al-Khitat* (2—226), Maqrizi says, "As to *Da'i al-Du'at* — the Head of Propaganda — who is second in grade to the Chief Justice, but his equal in attire, etc., he is a functionary, well-versed in the Shi'ite Rites, and it is his duty to obtain pledges of allegiance to the Caliph from converts to the 'Rite'. Under him, there are twelve *Naqibs* (Attorneys), who in turn have *Nuwwabs* (Representatives) acting for them in all parts of the kingdom. These receive the *Faqihs* of the kingdom and have centres known as *Dar al-'ilm.*"

It can be safely deduced that the institution known as *Dar al-'Ilm* was a public one, constituting a part of the educational structure with its head office at Cairo and with branches scattered throughout the whole empire. We know for certain that the Fatimids opened a *Dar al-'Ilm* in Jerusalem (970—1090 C.E.) which later became the site of the Shafi'i Salahiyya College, founded by Salahuddin in 1187 C.E. They also had a *Dar al-'Ilm* in Tripoli, Syria, sponsored by Bani 'Ammar, and well known in Islam for its famous library, which was set on fire when the Crusaders occupied Tripoli in the year 1109 C.E.

The development of the institution of *Madrasa* or college in Islam.

Maqrizi presents us with most valuable information on the beginnings and development of the *Madrasa*[6] (college or university) in Islam . I quote him again (4—190). He says, "*Madaris* (pl. of *Madrasa)* were not known under the first four Caliphs, or the Companions or the *Tabi'in*, but became known after the 4th century of the Hejira."[7] It is stated that the "*Madrasa* was first built in Islam by the people of Naisatur, known as the Baihaqiyya (Abu Bakr Baihaqi, died 1065 C.E.), who invited Abu Bakr to come to their city to spread knowledge and teach wisdom" (*Shazarat* 3 — Events of the year 1065 C.E.). This was followed by Nasr bin Sabaktakin, who built a school, and by the brother of Sultan Mahmud bin Sabaktakim, who founded another one, known as the Saidiyya. A fourth school was later built in Naisatur.

But the most famous *Madrasa* amongst all is the Nizamiyya of Baghdad, being the first educational institution which provided its scholars with allowances. This was built by Nizam al-Mulk, 1066 C.E., Vizier of Shah Al-Arslan. His example was followed in Iraq, Khorasan, beyond the river, Jezira and Diyar Bakr. Egypt was then under the control of the Fatimids, who were Shi'ites. Al-'Aziz Billah was the first Fatimid Caliph to arrange for lessons with allowances paid to the students who attended the courses in Cairo. This was started at the Azhar Mosque, then in the house of Ya'qub bin Killis, his Vizier (originally a Jew of Iraq and later on a convert to Islam), who held meetings of *faqihs,* who attended lessons on Shi'ite jurisprudence. Similar lessons were held in the Mosque of 'Amr bin al-'Aas. It was the Caliph al-Hakim bi Amr 'illah, who later on built the famous *Dar al-'Ilm* (or *Dar al-Hikma*) in Cairo in the year 1004 C.E. Under Salahuddin the Shi'ite Rite was suppressed, to be superseded by the Shafi'i and Maliki Rites. (The Academy was closed and its books sold by public auction.) Salah ud-Din followed the example of Nur ud-Din bin Zanji and built schools in Damascus, Aleppo and Egypt. The first *Madrasa* in Egypt is the Nasiriyya, followed by the Qamhiyya and Suyufiyya in Cairo. This example was imitated by the sons and Emirs of Salahuddin, who built schools in Cairo, Egypt, Syria, Jezira, and who in turn were followed by the kings and Emirs of the Turks, i.e., the Mamluks.

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[6] The word *Madrasa* first appears in our sources in a line of poetry by Di'bil, the poet (died 877 A.D.), *Madarisu Ayaatin Khalat min tilawatin.* The terms *Kuttab, Maktab, Dar Qurra, Bait Hikma* were used much earlier.

[7] *Al-Madrasa al-Sadiriya* was founded in Damascus in the year 1000 C.E. by Shiya al-Dawla Sadir bin 'Abdullah.

TOLEDO

The first important Arab Town to fall into the grip of the Spaniards in the Reconquest

Where is the Land of Islam?

By DR. S. A. KHULUSI

" Here I was convinced that the human race is innocent, and sinless, as the Muslim faith repeatedly asserts . . ."

Tired and worn out we arrived in Madrid, leaving behind us in Andalusia dear and beloved relics. On every stone we shed a tear and in every corner we uttered a sigh. Andalusia for me will remain for ever a source of inspiration, a fountain of dreams.

As we arrived at the station, Aurora noticed a veil of sadness on my face. She knew what it was; so she did not want to intensify my grief. But I felt, without looking at her, that she was watching the flitting thoughts on my face. When I turned round, and my eyes met her large black eyes, her silence was so expressive, so eloquent, that it could not be translated into any language in the world. Never in my life had any pair of eyes spoken to me so clearly and lucidly as those of Aurora. Compassionate readers, forgive my weakness . . . I feel the pen trembling in my hand as I am attempting now to draw in a few words the picture of the woman who filled me with unlimited admiration . . . the picture of that face at that moment, in that very spot, just outside the Mediodia Station in Madrid . . . You may try hard to picture to yourselves that dear moment in my life . . . but can you feel it as I felt it and as I still do? If so, then my joy is certainly intensified for the very thought that there are other human beings who are sharing my happiness with me.

Our steps were slow and heavy, but it did not take us long to reach the Mediodia Hotel across the street.

" Good-bye for the present." She pressed my hand gently and in a courteous Hispano-Arab manner she added: " I shall see you to-morrow. I am going to spend the night with an old friend of the family; she is a lady of rank! " I did not fail to observe the sarcastic smile on her face.

" But do they know that you are coming? "

" No, it is quite all right, I am always welcome there."

" Good-bye, but don't you think that I should take you there, it is not nice to let you go on your own, like this . . . unescorted . . . unaccompanied? It looks so poor, to say the least; especially as you are going to the house of a lady of some rank! "

She smiled and said: " No, it does not matter really; please don't bother, because you look so tired."

" But I feel quite uneasy about it . . . honestly I do. To do such an unchivalrous thing in the land of chivalry is simply unthinkable."

" In that case come with me; otherwise I won't hear the last of it."

We went practically round half of Madrid before we reached that pompous residence where Subh was to stay during the next few days.

As I stretched my hand to say good-bye, I noticed that her lips were quivering, trying to form a few words quickly. At last they came out, dancing in the soft music of her voice: " If you feel like it, I'll give you a ring this evening just to dissipate the dreariness of your lonesome hours."

" There is nothing more pleasant to my heart than this suggestion."

On returning to the Hotel, I found that the Manager could not find me a room on the first or the second floor; so I had to be contented with a room on the fourth floor. He asked me whether I minded it — I shook my head and said, " No, the higher it is, the nearer to heaven."

In that little room, overlooking a spacious square behind the hotel, I felt a strong and unconquerable force having a grip of me. I sat down, resting my elbows on a small table, and plunged myself deep into thought. I do not know how long I spent in that condition, but what I can distinctly remember is that when I woke up I found that I had composed a song styled: " Where is the Land of Islam? " The following is a translation of it:

Where is the land of Islam?
Is it in Egypt? where the glories of the Fatimides
Are so majestically enshrined in al-Azhar and the Mosques
Of 'Amr, Ibn Tulun, and the ancient Fustat;
Where the Nile flows so powerfully singing the songs
Of long, long ago;
Where heaven and earth resound with the words *Allahu Akbar,*
Where the Egyptians observe the five
Times prayer assiduously and glorify the name of God.
A great land is Egypt and the Egyptians are true Muslims,
But Islamistan is certainly far larger; and the blessed
Land of Islam is much greater than the boundaries of
The Valley of the Nile.
Perhaps it is the whole of North Africa? where the
Magnificent mosque of 'Uqba ibn Nafi' and the Mosque
Of az-Zaytuna with the sister minaret of the Giralda
Stand as glorious witnesses of Muhammad's grandeur,
Where the descendants of Yusuf ibn Tashfin are
Eagerly waiting for another opportunity to unfurl the Banner
Of the Prophet and march forward to conquest
And the revival of Islam.
I believe this is a fair land and its people are a
Great people, but Islamistan is far greater.
Ah, I have found it, I have found it at last! It is here in
Glorious Andalusia! where every inch of the soil
Is mixed with the blood of Muslim martyrs and heroes;
Hence it smells of the purest musk.
Yes, it is here! where the Mosque of Cordova, and the Magic Palace
Of the Alhambra are praying day and night for the victorious
Return of the descendants of the old rulers.
Where Aurora and thousand of her dark-complexioned sisters
Testify that this is still the land of the Arabs and the
Uncontestable home of Islam.
Glory to the name of Islam, but this land is too small for it
Now I know where it is. It is the Hedjaz! It is Mecca!

Where the Prophet destroyed the last vestige of idolatry
And Medina! where he established the civil power of Islam
From which centre the Orthodox Caliphs conquered Persia and Byzantium.
Where the mortal remains of the Prophet and his two Companions lie in eternal rest
And in Mecca, where, to the present day, thousands of Muslims flock every year
To testify the Oneness of God and the unity of Islam without the prejudice of colour or class.
They come yearly from the four corners of the world to keep a promise they made to God and His Apostle;
Where the Muslim feels that he is the true brother of his fellow Muslim;
Where the ancient Islamic virtues are still living, but in need of quickening.
Sacred is this land and glorious are the shrines that adorn it
But Islamistan is far, far wider.
Then it must be Mesopotamia, where the ancient civilizations
Of the Assyrians, Babylonians and Amorites were once in full bloom.
Or perhaps it is in Palestine? the home of Jesus Christ and the ancient martyrs,
The land of justice and injustice, friendship and enmity, love and hatred.
Or in Syria? whence the might of the Omayyads extended from Tibet
In Central Asia to Poitiers in the heart of France;
Where Khalid ibn al-Walid and Saladin repose peacefully
In spite of the groans and moaning of the orphans and widows of Palestine.
O' great commanders, my long search for the land of Islam has brought me to your graves.
Long has been your slumber; so will you wake up and gallop on your steeds to Jerusalem.
Never mind if your swords are rusty; the Palestinian women will wash the rust with their tears.
I have despaired of the living; that is why I have resorted to the dead.
But alas, there is no reply; so let us leave Homs and Damascus, where Khalid and Saladin are resting,
And go to Baghdad, the seat of the Abbasid Empire for five centuries.
Perhaps there I can find the answer to my question, for there is
Still the remains of al-Mustansiriyya, from which Islamic learning
Was reflected in full splendour and to which Muslim students went from all over the world.
No . . . No . . . that is not Islamistan. It is not Persia either, which
Lies only next door with its glories and traditions with the
Brilliant history of Nadir Shah, the Napoleon of the East.
And it is not Turkey, with its five centuries of conquest over
Three continents. It is not the ancient land of the Ottomans,
Who hoisted the banner of Islam over the highlands of Central Europe.
A brave nation are the Turks and fair is Constantinople, the great
Seat of the former Muslim Empire; but Islam and Islamistan are greater than
The Turks and Turkey.
At last I have found it, praise be to God! It is Pakistan!
Where you can find the truest Muslims in the world;
Where the faith of the Companions of the Prophet is still
To be found in this godless age;
The land to which Islam should turn its face whenever it needs wisdom and power.
Glory be the name of Pakistan! but is it large enough to be called Islamistan?
No . . . No . . . It is not. Then in that case it must be Indonesia
With its seventy million staunch Muslims, where there is an abundance of everything.
Indonesia is a promising land, but the land of Islam is far wider and larger.
Where is it, then? for long has been my search for it and tired I feel
After this long exhausting journey from the Atlantic to the Pacific.
My eyes are dazzled. I can stand no further journey, but still
I want to know where is the Land of Islam?
It is everywhere that pious lips utter the words:
I testify that there is no God but God, and that Muhammad is His servant and His Apostle.
Everywhere from Morocco to the Phillipines, from the Volga to the Zambesi.
Every spot of land, where a Muslim lives, is Islamistan.
That is your home, O Muslims of the world! Be proud of it and defend it with your blood!
But do not be bigoted, for "Toleration" is an alternative name of Islam
Seek peace and teach others to seek it, if you desire to please God and His blessed Apostle.

Shortly after I had finished these verses, I heard the telephone ring. I dragged myself along to answer it. It was the sonorous voice of Aurora. She asked me what I was doing. I told her that I had composed a long song on Islamistan. She made me recite it to her. I had to repeat some of the verses more than once, as they had a special appeal to her.

I put the receiver back with the promise of going with her to Toledo the next day. She said it was not far and that we might even see Aranjuez on our way back.

I closed the window as the wind was blowing the curtains about, and sank into a deep sleep.

The next day was beautiful. It was one of those days which one enjoys from beginning to end. Each beautiful hour merged into a more beautiful one, till the conclusion of the day, when our happiness was crowned with an invitation to visit the Arabic section of the Spanish Broadcasting House.

The first thing we did in the morning was to take the first train to Toledo! What old memories were quickened! What sweet thoughts were stirred! Toledo, the Northern capital of the Arabs and the centre of the activities of the Banu Hud; the first important Arab town to fall into the grip of the Spaniards on the Reconquest.

Faster and faster you should go, O train, for we are so anxious to see the remnants of a crumbled glory. But is it really crumbled? Am I not a bit unkind? How could I call it crumbled when even in its present condition centuries after its initial splendour, it is filling the whole world with amazement and admiration.

The journey, which covered an hour and a half by the fast train, was like many other short journeys we undertook in Spain, fascinating in the extreme. Of special interest were the lovely Castilian villages scattered hither and thither all along the road.

"My dear Subh sit closer to me and let us view the whole thing with one and the same eye."

" But have we done anything else up till now ? I have seen everything through your eyes and always shall."

" Look, look, at last, it is Toledo ! It looks like an eagle's nest, but how small it seems in comparison with Granada and Seville."

We did not have to walk more than a few minutes from the station to find ourselves at the gate of the mountainous town. The river Tagus had formed almost a belt around it. It was spanned by a stone bridge, a heritage from the time of the Arabs. The most beautiful sensation one feels on visiting Toledo is when one mounts the steep ascent to the town and penetrates through its narrow roads and alleys.

Unlike the Guadalquivir, the Tagus has rugged and sloping banks which give it a wild aspect. The first thing we visited was a dilapidated mosque. It was, so far as I am aware, the only mosque that had not been converted into a church or a residential home, as was the case in Cordova, Seville and the rest of the Andalusian towns. We went right to the top of the highest tower and had a commanding view of the town. It is amazing how this ancient mosque has been preserved with all its main features. The keeper of the mosque, who I do not doubt has descended from a kind-hearted Muslim forbear, was most courteous. He opened all the doors for us and tried to explain things to us as far as he could. Then and there I was convinced that the human race is born innocent and sinless, as the Muslim faith repeatedly asserts ; but it is certainly wrong education and wrong environment which collaborate to spoil it. From this distant corner of the earth, as I sit and write these lines, I should like to send my gratitude to that good-hearted Spaniard whose image presents itself before me whenever I recall Toledo to mind.

Although the Arabicising process is not as evident as in Cordova and Granada, because the Arab rule lasted here only four hundred years and it was one of the earliest towns to surrender, yet the Arab traces are unmistakable, the most remarkable of which is the mosque which we have just mentioned and which was known as the Mosque of Bab el-Mardoom, rechristened later by the Spanish into the Cristo de la Luz.

For long Toledo enjoyed the honour of being the capital, first of the Muslims then of the Castilian royal family, till Philip II decided, in the 16th century, to move his headquarters into Madrid ; whereupon Toledo gradually started its way downwards. Its population steadily dropped from 200,000 to 25,250 inhabitants.

The Cathedral, which is one of the finest in Castile, reminded us of the old mosque which once stood on its very site and was demolished by the bigoted Catholics to erect the present-day Cathedral instead. This event took place on the 11th August, 1227. The building took 266 years to finish. An inscription in the Cathedral commemorates the recapture of Granada and the hunting of the Jews out of Spain.

The Role of Pakistan in the World of Islam[1]

By HIS HIGHNESS THE AGA KHAN

" Our critics of the West and the East alike maintain that Islamic society carried with it by its static character the germs of decay and death. According to them, the disease is congenital and not acquired . . . I have long pondered over the causes of the downfall of the Muslim empires and am convinced that the disease was acquired and not congenital "

Pakistan the first Muslim Independent State since 1750 C.E.

The importance of the position of Pakistan as an independent Muslim State cannot be fully understood nor the fundamental issues before her in the future, unless certain historical facts are realised and their consequences courageously faced. Incredible as it may seem, there has not been before Pakistan a really independent Muslim State since about 1750, i.e., the last 200 years. No doubt, the Moghul Empire nominally existed, and its autonomous *Subas* (provinces) that had become in fact states had a certain form of national independence, but one and all were in a precarious position *vis-a-vis* the expanding colonial forces of Europe as represented by England and France. Nor had they such prestige and popularity amongst their subjects as to give them that self-assurance and self-reliance without which outside dangers cannot be faced.

A general picture of the World of Islam during the last two hundred years.

Turkey then had a vast and potentially powerful empire which had gradually become so weak in relation to Russia, Austria, England and France, that already at that period and much more so as time went on, her very existence depended on the mutual jealousies of Christendom. In the 19th century she was known as the Sick Man of Europe and Asia. Province after province, including Muslim Egypt, was lost. Her Government's policy both externally and internally was one long struggle against total collapse and to save what she could from day to day.

Iran after Nadir Shah had been so weakened by internal divisions and intellectual decay and had also fallen like Turkey to dependence on European jealousy for her survival. The same was true of Morocco and North Africa generally. The vast African and Asiatic dominions of the Sultans of Muscat were just British protectorates. Though since the time of Ahmad Shah Abdali an Afghan national state existed, it too owed her independence to the policies of her neighbours rather than to her strength. None of these Muslim States had the national population sufficiently important to stand up against European encroachment.

True Islam is dynamic.

On paper Turkey, indeed, did possess a powerful empire. But its internal racial and religious divisions and sub-divisions rendered her a comparatively easy prey to the ambitions of her avowed and secret enemies. I think this is a fair picture of the world of Islam from the middle of the 18th century till our own times. But there are natural forces greater than the wisdom of the West. Pride and folly are often fellow travellers. The enmity of England and Germany brought about in the 20th century a new world in which the birth of a truly independent Muslim State with all the advantages that can give a nation trust in her own destiny was made possible. That mighty infant is the Pakistan of to-day.

The future of Pakistan.

As a member of the Commonwealth, which I for one hope in her own interests she will remain, she belongs to a con-

[1] Being the text of an address at a meeting of the Pakistan Institute of International Affairs, Karachi, Pakistan, on Wednesday, the 8th of February, 1950.

federation that is not limited to what was once known as the British Empire, but includes inevitably the most powerful nation in the world, the United States of America, and behind her sooner or later the rest of the new world. The days of foreign intervention and interference are gone. Her numbers, her resources, her geographical position, the fundamental unity of her population in sentimental aspirations, give Pakistan all the advantages which the Muslim world lost some 200 years ago.

The prospect is indeed attractive and we should have every confidence in the future, but destiny as represented in history must be understood and its dangers avoided. There were other Muslim independent States in the past with even far greater might than Pakistan can ever have and they gradually degenerated to utter helplessness in the 19th century. What was the cause ?

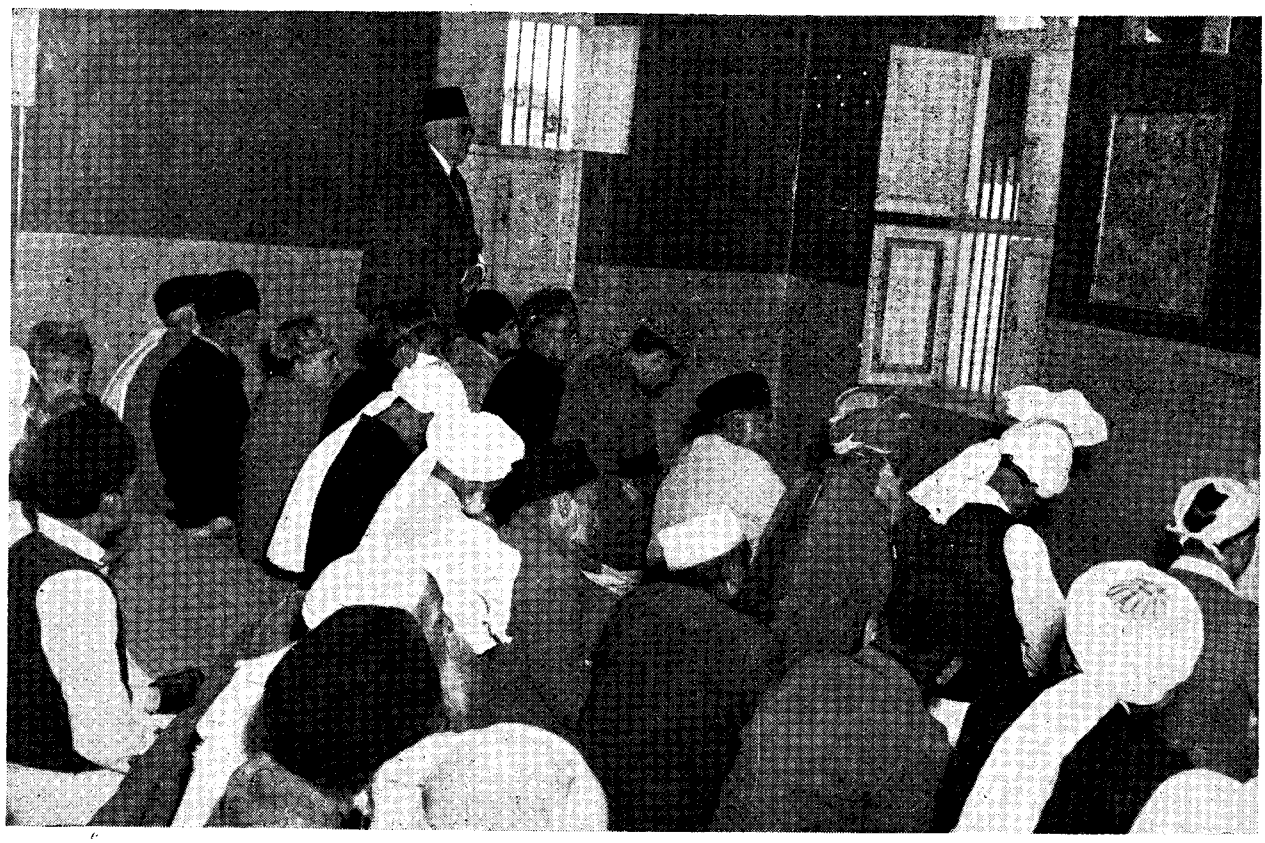
The cause of the degeneration of the Muslim States.

Our critics of the West and the East alike maintain that Islamic society carried with it by its static character the germs of decay and death. According to them the disease is congenital and not acquired. Easy optimism and just ostrich like disregarding the lessons of the past is to play into the hands of our enemies, secret and open.

The soul of a nation is ultimately more important than its other resources. I have long pondered over the causes of the downfall of the Muslim empires and am convinced that the disease was acquired and was not congenital. Just as in the life of the individual, the difference between youth, health and vigour and old age and illness is ultimately adaptability to the changes brought about by environment, so no society that allows its spirit to be limited by convention and custom can have that dynamic quality without which society and later the State will decay.

Believe me, true Islam was and is dynamic and not static. It was dynamic, simple, clear during the glorious Omayyad Period when the foundations of Islam were laid wide and deep — so wide and deep that in spite of all its later weaknesses, it survived the terrible Mongolian invasions and the far more terrible enmity of Europe later. Ask your historians, ask your thinkers to concentrate on that glorious 100 years of Omayyad rule and take that for example with its simple faith and open mind, with its dynamic qualities without scholasticism and its legal servitudes.

Muslim histories were mostly written by their enemies under the Abbasids and yet with all its bitter prejudices, they cannot help glorifying not in words but by facts that period of simple faith and activity. Some of the very greatest of Muslim saints like the Khalifa 'Umar Ibn 'Abdul 'Aziz, the great Hasan Basri, the Spanish ruler Hisham bin 'Abdul Rahman, brilliant saints of Islam, were the children of that period. Unfortunately it fell and with it the certainty of the Islamisation of Europe and with it of the world.



A study in spiritual and moral equality in Islam

The picture shows His Highness the Aga Khan (standing) offering his Friday Congregational Prayers at the Mosque in the House of the Governor-General of Pakistan at Karachi on February 10, 1950. His Excellency the Governor-General of Pakistan (fourth from the right) is seen sitting in the congregation facing the Qiblah — *the direction of Mecca. His Highness kept standing through the prayers because of his being unable to squat on the floor*

The discovery of America by Muslims of Spain a century earlier than by Christian Spain.

While Damascus looked to the open world through the Mediterranean and the Atlantic, Baghdad was land bound. History's lesson, the supremacy of water over land, was lost to the Muslim world. It is now a well-known fact that the small isolated Muslims of Spain did actually sail to the new world and the Cape of Good Hope, but when they returned home, the then weak and isolated Muslim Spain, without help from Asia and North Africa, had not the resources behind it to complete the work of the sailors as Christian Spain and Portugal did a century later. With the fall of Damascus, Baghdad became the centre of Islam. The very people whose *Mobeds* (a Parsi priest) and *Dasturs* (a Parsi high priest) by narrowness and verbal and legal squibbles had weakened and destroyed first the faith of Zoroaster and then the empire of Iran, took the helm of Islam and played the same disastrous part over again.

Two simple examples may be quoted : The free, social and intellectual part played in the life of Arabia by Imam Husain's daughter, Sakina, and by the daughter of Talha and the great grand daughters of Khalifa Abu Bakr, can be contrasted with the position of women in the 19th century. Again we know what high standard of music and art had been attained in Mecca and Medina as early as the Khilafat by the early Omayyads and compare it with the disdain with which art is looked upon by some misguided Muslims to-day.

A warning to the Muslims of Pakistan.

When mind and spirit in the people are bound down and limited by subtleties and reservations by turning every custom into law as in Magian Persia, as the *Mobeds* and *Dasturs* had done in Iran, downfall was only a question of time. The Muslim world was so handicapped in Baghdad that in spite of its advance in science and philosophy from its very nature, could not go forward as Europe did two or three centuries later from the same science and philosophy acquired from the Muslims.

You have many problems in this country, economic, military, scientific. I am sure you will overcome your material difficulties, but be careful of the soul and the spirit of the people. Do not look to the Third Century of Islamic History but to the First.

The late Syed Amir 'Ali rendered many great services to Islam. His book *The Spirit of Islam* is a great monument, but as I often told him, his greatest service was a small concise explanation of Islam which he published and which has now been forgotten. I wish the people of Pakistan could find it again and make it a compulsory subject in religious training in all Muslim schools, whatever the sect or sub-division. Take care of all your resources but the greatest of all resources is the mind and spirit of man.

And finally the fact must be faced that there is either an open or hidden clash between the conservative and the progressive elements in Muslim society. In Turkey this clash has led to a secular State. In Egypt it is there between the Ikhwan and the governing classes. It threatens itself in the opposition between the so-called Dar ul-Islam and the responsible Government in Indonesia. Thank God it is not in Pakistan. But unless a healthy middle way such as existed in the First Century is found, the ship may be on the rocks again. Pious Muslim thinkers who face realities in Egypt, North Africa and Iran, know all about it. I hope and pray that it may be the destiny of Pakistan, whose creator Qaid-i-A'zam was essentially a modern man, to bring about this spiritual and intellectual unity. Here and now and by not only its example but its mediation and influence prevent it ever again from leading to final break as it did in Turkey, in any other Muslim State and society. With this prayer I wish you every success both in the material, intellectual and the spiritual world.

The Value of Arabic as the Custodian of Culture

By PROFESSOR LOUIS MASSIGNON

" The idea of the unification of syntax and inflection never occurred to any people other than the Arabs, even as stylism never attained its zenith among them "

Language the custodian of a culture.

There will appear a difference between civilization and its concomitant culture, on the one hand, and between nomadism on the other. For the very word civilization, which is derived from *civitas* (city) is the opposite of desert and nomadic life.

But this linguistic antonymy is not a historical fact, especially regarding the desert of Arabia and the progress of culture there. For, this desert was the colony to which people, carrying finest material and spiritual riches, migrated. It was in the highlands of Mudar and the hills of Qahtan that migrants settled, making the extensive deserts and dunes as coats of mail to protect.

Since the language is the custodian of a culture, the study of the Arabic language and its capacities to acquire culture will be considered as a key to understand the extent of that culture.

There can be no doubt that the power of a language to express and of rhetoric does not come from simple words, be they nouns or verbs. It comes from the constitution of its sentences. The method of this constitution in Arabic — in common with other Semitic languages — is what can be termed paratax. One sees there the sentences following in a line like the beads of a necklace, in a monotonous way, one bead having no priority over or difference from the other in so far as the principle and subsidiary clauses are concerned.

Constitution of a sentence in Aryan, Turanian and Semitic languages compared.

As for the Aryan languages, the constitution of sentences there is in a method which one may call hypotax, where one part is constructed over the other in a logical sequence, where each clause plays its rôle and is relegated to a place special to it. This is evident in the speeches of famous Greek orators where we find long sentences with an inherent unity, divided into several clauses, one related to the other and one constructed over the other

Lastly we see in the Turanian languages that their sentences resemble a decoration, where different elements have been brought together as if by mere chance, or where these are poetical feelings yet devoid both of the Semetic polemics and Greek logic ; and we do not arrive at the object except when we reach the last words of the sentence.

As for the meaning of words in Semitic languages, they are traced back to fixed triliteral rules which are coloured by change of vowel signs, according to the intention of the speaker regarding the meaning of the desired verb ; and the tenses or time of verb are absolute according to the basic verb. This is

contrary to the method of the Aryan languages, where the tenses are relative and relate to the subject. As for the Turanian languages, their tenses synchronize with the accident and the occurring fact.

The differences of these three methods of expression in the three families of languages are, that the Aryan languages tend towards theoretical distinctions, the Turanian ones towards musical notes, and lastly the Semitic ones towards ethical values and the concentration of these values in a single sentence, although it cannot be said that all their culture is confined to those sentences.

If we give up comparison between language groups, and compare Arabic with its sister Semitic languages, we find Arabic excelling her two big colleagues, the Hebrew and the Syriac.

The superiority of Arabic over its sister Semitic languages.

The superiority of Arabic is emphatically expressed in the oft-quoted expression, that it is the first as regards conservatism, and it is the last as regards essential richness. By conservatism here they mean conserving the peculiarities of the Semitic mother language, from which the different Semitic languages grew up. They point out that the Arabic alphabet has preserved the 28 letters, 3276 triliteral roots (or 4180, if we add thereto the biliteral basic words also), and that it has numerous forms of verbs. By essential richness, they mean culture in a general sense. For it is possible to extract numerous hidden meanings from the three radical letters of the basic words, and recognize nevertheless the essential unity in the different meanings extended from such root words ; and lastly, its capacity for many meanings and for evolution. We shall give some examples from Semitic three-lettered root-words. R-H-M in Syriac means love, and in Arabic, pity. S-B-R in Hebrew signifies expectation, in Syriac, brooding, and in Arabic, patience. 'I-SH-Q in Hebrew means allurement, in Syriac, sorrow, and in Arabic, love and amorousness. The evolution and extension of meaning of the root words and their strength in Arabic is obvious.

If we turn from languages to culture, we find that the services of Syriac to civilization are old. For it was much employed in writing in the Iranian States before Islam, and it had numerous translators in the contemporary Greek States. This is so, in spite of the fact that it never acquired a political independence, but always existed under foreign yoke. It is said that Syriac is the language of the punishment in the grave, and of the horrors of the day of resurrection.

As for the Hebrew, its culture is of recent origin. For, the greatest of the Jewish authors during the Middle Ages chose Arabic for the expression of their thought, whereas Hebrew was confined to religious purposes of liturgy and offering of sacrifices.

But Arabic, which excels her two sister languages in other respects, excels in the cultural aspect also. For Arabic is a sweet language — sweet for translating tears into words. I mean tears resembling the blood of the heart, tears flowing on the vision of the Absolute Truth. This Truth follows two paths : the path of socio-psychological experiments, and the path of scientific mathematical experiments. Arabic possesses maxims and pithy expressions which penetrate the mind like an unsheathed sword, or the ulcer caused by folk songs. It boasts mathematical terms which show what great contribution the Arabs have made to this science after the Greeks. The goal of both the paths is the same : and the Arabic language is distinguished for its absolutism, terseness, solidity and unity.

In the domain of linguistic sciences, it is a fact that higher thoughts were never attracted to the science of poetical metres except among the Arabs. As to the grammar, the fact that not only nouns but also verbs (in the present-future tense) and even whole clauses are subject to *i'rab* (syntactical inflection) shows that the idea of the unification of syntax and inflection never occurred to any people other than the Arabs, even as stylism never attained its zenith except among them.

Criticism of Arabic culture.

Two criticisms are made against Arabic culture. One pertains to the value of Arabic literature, and false accusations are made that it consists of mere sounds and words and empty notes without any sense. The other is that it stands on what is called the lack of big springs, comparable to the *Iliad* of the Greek, and *Aeneid* of the Latins. Our reply to the first reproach can be presumed from what we have maintained, that Arabic is particularly characterized for its rhetoric with beauty of words, fixity of root meanings in the diction and variety of tenses. As to the other criticism, we do not think anybody would maintain it except one who judges the product of mind and soul by quantity only, and subjects it to weight and matter, deciding according to the number of volumes and lines. It must not be forgotten that famous lines in the *Iliad* are no more than about a hundred only, all the rest is nothing but padding, unnecessary expansion and affectation. The Arabs can dare compare their pithy expressions, full of exalted thought contained in their literature, their unrivalled tokens of chivalry, and the miraculous brevity, as if it were an essence extracted by distillation — all this can be compared favourably with any other nation.

Then, how can we forget some of the prologues of the panegyric poems of al-Mutanabbi, which are like gems of purest ray, excelling volumes of stories ?

Again, how can we forget the teachings of the Sufis, which are like drops of dew poured, carried in the palms of the hand without the least exertion and weariness, in prayers to Almighty God ?

And lastly, how can we forget that it was the Arabs who coined terms in the domain of mathematical sciences, with such minute precision that they can stand parallel to the discussions of latest problems in these sciences ?

In spite of all this, we hear cries to the effect that Arabic culture is degenerating, and when we look at the remedies proposed by these criers we find nothing except a call to blindly imitate Western culture in its material aspect. It is to note that Western culture is intrinsically related to its physical peculiarities due to the Aryan languages, and to imitate it is impossible.

The secret of real reform is the same, be it for the individual or for the community, and that is sincerity. I mean, realization of the continuous and age-old excellences of the Arabic language, its ability to convey useful thought, through its hereditary forms. That is possible by means of studying the intellectual and spiritual methods employed in the past ; by great scholars for expressing their scientific, psychological and medical experiments, like Muhammad ibn Zakariyya ar-Razi in his corrections of Galen, etc., like Abu Haivan at-Tauhidi in his *Divine Indications*, or like al-Biruni in his *History of India*, or even like the jurists from Imam ash-Shafi'i down to Ibn al-Qaiyim al-Jauziyyah and Ibn Humam in their social experiments.

The revival of Arabic culture is possible neither by imitating unnatural style and growth of foreign origin, nor by putting Arab thought in a borrowed garb. It is not manliness to flee from one's own self. Such a flight does not lead to the path of safety. The right path is to listen devotedly to the inner voice of the language itself, and to concentrate our attention on the study of the language as a repository of culture and literature. Whenever the intention is pure and sincere for the common welfare the road is suggested by itself.

MUTLAQ, THE FALCONER

By A. W. BATTERSBEY

Sheikh Mutlaq was rather like an eagle in appearance, keen-eyed and with a nose that only just escaped being a beak. It was fitting that he should be a keen falconer; there seemed a curious amnity between him and his gaming birds.

We had come to his guest-tent at evening. Desert riding is hard riding, not merely because of the heat, but because it is long and tedious.

" As-Salaamu 'Aleykum " — we saluted the old man as he stepped out to greet us patriarchally: " Wa 'Aleykum as-Salaam, come in."

From a long distance our approach had been noticed by lynx-eyed tribesmen of the Zoba, and the Sheikh had been warned that wayfarers might be expected. He ushered us into the great guest-tent and seated us on carpets behind which were stacked saddlery, camel gear and bags, to create the illusion of a divan.

We were his honoured guests and the Sheikh was jealous lest he be thought inhospitable — a thing inconceivable in the lore of the desert. Even as we were being received I recalled Arnold's " Arab Welcome ":

> " Because thou com'st a tired guest
> Unto my tent I bid thee rest.
> This cruse of oil, this skin of mine,
> These tamarinds and dates are thine."

Some orders were given and there was sound of bustling about the camp — women moved about with silent feet — a feast was in preparation. Meanwhile the fire-hole in the middle of the tent was stoked up and a melodious clingle-clangle reverberated as the *gahwahgi* (coffee-maker) pounded coffee beans in an immense brass mortar. Clingle-clangle, clangle-clingle, clang, cling, clangle!

Some of the tribal elders straggled into the tent and took their seats, saluting with such gravity that they might have been completely unaware of the kitchen preparations afoot.

The coffee was brewed and passed round. It stimulated talk, but the conversation, outside of desert matters, meant little, for these were rude fellows who had no idea whether England was a part of London or whether it was the other way round.

The guests found it a bit difficult to be interesting. It was so much easier to listen to tribal gossip: the exploits of the last raid: the lengthy pedigrees of long-lived and long-dead Sheikhs: the exceptional merits of some Arab mare which was tethered outside the tent, and finally of the falcon which was even now being moved back, with its perch, from the smoky fumes of the fire. It was a grand bird, hooded in its *burqu'*. Great were its hunting exploits!

The falcon forms the basis for exaggerations in desert yarns — the equivalent of a fisherman's " white lies " in other lands. No sheikh worthy of his salt would be without his falcon. Without one he would be lost and would have nothing to talk about around the camp fire; besides, a good falcon is valued as much as a riding camel.

We were to see, next day, the prowess of this falcon, for it was a noble bird that could be depended upon to augment the weak and meagre fare that was the daily lot of the bedouin.

In the early dawn we rose with the *adhan* and set out shortly after first prayers with the Sheikh to witness his expert falconry. There were two or three tribesmen, who carried other falcons riding on their saddle-peaks, hooded and jessed, or held on their master's forearms, but the noblest bird was that of the Sheikh — it had a name but that was kept secret, to ward off any evil eye!

A few hares were started and some of the birds were cast off. They circled round and, with a sudden swoop, the first steps towards a meal of jugged hare had been made.

Then came the occasion for the gallant bird of the Sheikh — a reserved occasion. A small group of antelopes was sighted and the cast was made. In a graceful sweeping circle away flew the bird, swifter than the antelopes, and it looked as if it was swifter than the wind. Down it swept — peck, peck — it had felled a young gazelle.

The *salughi* hounds were off after the game, but the Sheikh was off too on his high-strung mare — how splendidly he rode the saddle — he was calling off the dogs until he could slip to the ground and, hunting knife in hand, cut the throat of the little brown creature — Bismillah! It became *halal,* ritually lawful meat.

Back to the camp, great was the talk of the hunt, amid congratulations on the exploit of the famous falcon and praise for the Sheikh: he became Lord of the Feast, for:

> " He who first strikes the venison
> Is Lord of the Feast."

We wished to proceed on our journey, for it was necessary we should get to Palmyra — the Tadmur of Genesis — but the Sheikh would not hear of our departure till we had partaken of his flesh-pots. We were, therefore, constrained to spend yet another night in the lonely desert camp.

The dogs howled in the night and there were answering echoes from distant jackals, but in the tent discussion went on about the latest adventure of the wonderful bird, its manner of flight, its classic sweeps, the intelligent manner in which it had sighted its prey, and the magnificent way in which it had swooped down to kill.

It was unending, like a well rope; comparisons were made with the exploits of other notorious birds: the finesse of falconry to these desert men affords all the excitement of small talk as does a football discussion to the more sophisticated followers of, say, Arsenal.

With a quiet *al-'Afw* (Excuse me) I slipped out of the heated atmosphere and breathed the fresh, rarified air of the open desert while I gazed up to see:

> " The waves of night break on a strand of stars."

We were off in the morning: there was firing of complimentary rifles, there was barking of dogs and cries of " Good speed *(Fi Amani 'l-Lah)* that echoed long after the Zoba Camp had faded into the distant haze, but the memory of such fine hospitality remains: it was unforgettable.

There was something else — we had taken part in just such desert privilege as was enjoyed by the Prophet himself, for hospitality is the law of the desert for the stranger — and once the Prophet was a stranger in his own land, and we had prayed as he, in the solitude of the mighty deserts, where one seems to be in a closer communion with God.

EGYPT ON T

THE WAFD I

Egypt sets the Pace of the material W
Countries by introducing free Primary, S

(Left) *His Excellency Mustafa Nahas Pasha and members of the Wafd Party are deliberating. Egypt sets much by the Wafd. The Prime Minister is seen sitting at the extreme end of the table*

THE SPEECH FR M

(the 27th of Rabi' al-Awwal —

We reproduce here the following extracts from the Speech from the Throne read by the Prime Minister of Egypt, Mustafa Nahas Pasha, at the inaugural session of the Egyptian Parliament in which he defined the programme of his Government.

The strengthening of the Charter of the U.N.O.

My government is animated by the concern to strengthen the relations of cordiality and good understanding with all countries on a basis of perfect equality within the frame-work of the United Nations — though not forgetful of our own interest and dignity. It will spare no pains in its efforts to assure international security, world peace and respect for the rights of man — such are the objectives of the Charter which are in truth those of the whole of humanity.

The Arab League.

My Government considers that it is time to be again concerned with the League of Arab States in order to solve its problems, to consolidate its foundations and to help it to accomplish its mission in an atmosphere of sincere cordiality and complete serenity, an atmosphere reflecting the friendship and kinship which unite the Arab peoples in whose interest it will be able to realize the great hopes that they put in the League. It would not be difficult to achieve this aim if the Arab governments were acting according to the desires of their peoples and were preoccupied first of all with Arab interests.

It is agreeable to My Government to manifest its sympathy and its interest towards the oppressed Arab and other Eastern peoples and to support the efforts that they are making to recover their rights and independence.

Arab Palestine.

The catastrophe which befell martyred Palestine and on its children driven pitilessly away from their hearths, plunges Egypt into profound affliction. But great though it be, this catastrophe will not discourage the Arabs and will not shake their faith in Arab Palestine nor their determination to see that justice is done to her.

Abolition of the martial law.

Senators — Deputies !

My Government has decided to abolish martial law. It will submit to you immediately legislation to this effect. Meanwhile it has already abolished all effective censorship of the Press and

The Egyptian Parliament on the opening day of the Session under the leadership of the Wafd

His Majesty King Farouk I is commanding his Prim Pasha, to read the S ch f
The picture shows the Prime Minister handing the scr

THE MARCH

FD IN POWER

erial Well-being of the Middle Eastern
mary, Secondary and Technical Education

(Right) *His Majesty King Farouk I, accompanied by his Prime Minister, Mustafa Nahas Pasha, is driving to inaugurate the Opening Session of the Egyptian Parliament on the 16th of January, 1950*

FROM THE THRONE

wal — the 16th January, 1950)

publications and has already begun to free the political prisoners in order to remove the state of emergency, which weighs so heavily on the country, and to restore a normal situation, based on security, freedom and equality under the aegis of the Constitution and of the common law.

My Government is convinced that a natural and stable life of this kind will best guarantee that solidarity, co-operation and confidence between the rulers and the governed which will help to realize the social reforms which will bring well-being to all classes and to all communities, more especially to the necessitous peasants and workmen.

Free primary, secondary and technical education.

My Government considers that in order to raise the cultural level of the people and to secure them a fecund and fruitful life, the only thing to do is to educate our children, to cultivate their mind, to develop their intelligence, to strengthen their character and to arm them with all necessary means for the productive struggle which leads to the progress. All this will not only raise our prestige among the great civilized nations but will also be a source of benefit both to ourselves and to others. Thus my Government will spare no efforts to spread education, to make it accessible to all, and furthermore to make it free at all stages, thus assuring equality of opportunity to all citizens without distinction. It has already decided that primary, secondary and technical education shall be entirely gratis from to-day.

Social Justice.

In order to achieve social justice, my Government is concerned in preparing a law on social insurance which will guarantee a pension sufficient to cover the vital needs of any family deprived of resources whose supporter should chance to die or by reason of old age or infirmity should lose the capacity of earning his living.

Egypt in the concert of nations.

The universe is to-day at the cross-roads and international life is full of surprises. Egypt, a country in full renaissance, owes it to herself to take the place due to her in the Concert of Nations and to be always ready to cope with any eventualities. It is our duty towards our fatherland to unite our efforts to raise its rank, to heighten its prestige and to realize its aspirations.

May God guide your steps, grant you success and inspire the nation for good !

ng his Prime Minister, His Excellency Mustafa Nahas
he Speech from the Throne
ding the scroll of the text of the Speech to the King

The people of Egypt are expressing their joy at the conclusion of the elections, in which the popular party of Egypt, the Wafd, carried the day

THE WAFD
The Political Party that Egypt Chose
A Brief Review of the Events that led to the Overwhelming Success at the Polls

A Democratic Revolution.

The General Election recently held in Egypt was no ordinary Election. The result of the Election was not simply to change one Parliament that had ended its term of office for another in the ordinary course of things, but went far beyond that — it was a peaceful revolution, and none the less a violent one, against the old systems of government in Egypt, and against those who had held the reins of power there for the last few years. It was also an expression of the condemnation by the people of the shameful feats which were the results of work carried on by these politicians.

A free and democratic nation knows how to revolt against a yoke without any bloodshed and without sacrificing the lives of its young and useful members in the process. The ballot papers in a free election are the best and most effective weapon, which, if used in the proper manner, enable a nation to produce the results it desires: to change its system of government and to take the reins of power out of the hand of any politicians who have misbehaved during their term of office and incurred the displeasure of the electorate by their misdeeds; and the electorate can, in the same way, install in office those leaders in which it has faith and trust and delegate to them the task of leading the country to its aims and targets.

Egypt, like other countries of the Arab World, was dissatisfied with its rulers and harboured ill will towards its political leaders. Egypt suffered greatly under the Sa'dist Govenment, and tolerated with apparent disgust the heavy economic and social burdens which were imposed on it by the Sa'dist Government's mismanagement of the affairs of the country. Catastrophe followed catastrophe, and with the increased suffering of the Egyptians, and with the repeated losses which befell Egypt in the economic and other fields and which left marked scars on its national pride and integrity, the power and prestige of the Sa'dist Government declined rapidly to a level where the people of Egypt had lost all respect for it. The situation in Egypt was very tense and a political upheaval was to be expected. The gathering clouds of unrest and dissatisfaction in Egypt did burst, and it was very fortunate for Egypt that this happened in a peaceful manner and without violence. The General Election in the country was the medium through which this great revolution in the history of Egypt came about. The Election this time was a free and democratic election in the full sense of the word, and the result of it was an unequivocal indication of the honest and unfettered wishes of the people of Egypt. In this way, by an almost unanimous vote, the people of Egypt banished from office the decaying Sa'dist party and in their place installed the Wafd party. The vote of the people in this election was a proof of the fact that the people reposed great confidence in the Wafdists, who had been denied a share in the government of the country for the last few years and have been in active opposition to the late Governments.

The Tragedy of Palestine.

The bitter feelings which the Egyptian public harboured against the late Sa'dist Government and its policy and against the mock Parliament that supported it, were not without justification. Egypt suffered in no small measure under Sa'dist rule, but perhaps one of the most outstanding causes which brought the tide of general dissatisfaction and grievance against that Government to a climax was the tragedy of Palestine, from which Egypt emerged a humiliated and defeated country. The defeat of Egypt in the Palestine campaign and its disastrous failure to find a solution for that problem had fateful and catastrophic effects not only on Egypt but on the whole of the Arab and Islamic World. With a Jewish State now established in the Holy Land, and surviving as a monumental reminder of the defeat of the Arab and Islamic World, the integrity and international prestige of the Arabs and Muslims has become a mockery in the eyes of the rest of the world.

The Egyptian people knew that they were strong in their numbers and in their morale and firm convictions, and they knew that they were in a position to tackle the Palestine campaign effectively and bring about the desired solution. The people of Egypt were prepared to fight for Palestine and to fight fiercely and relentlessly, and had the affairs of Egypt at that time been in the hands of a strong Government that commanded the full confidence and support of the people, and had Egypt had a freely and democratically elected Parliament at that time and not the late Parliament which came about through false and unfree elections, there could be no doubt whatsoever that the fate of Palestine would have been altogether different.

The Egyptian elector by voting for the Wafdists in this last General Election was doing something in the nature of a condemnation of the old political régimes, and was also taking vengeance on his enemies and meting out rightful punishment to them.

The Catastrophe of the Sudan.

When an Egyptian voted for the Wafdists in this last General Election, he was by his vote signifying his bitterness against the late Governments which behaved in such a way as caused the loss of the Sudan to Egypt and strengthened the hold which Britain had on the Sudan.

The problem of the Sudan is one of the most critical problems of Egypt and the most difficult to solve. The Sudan is of vital importance to Egypt, and any proposed solution which resulted in severing the Sudan from Egypt would deal a very severe blow to Egypt's economic recovery and survival. If the Sudan were to be made a separate entity, this would be akin to severing the head from a human body. It would mean, in effect, that Egypt would be thrown into unsafe economic chaos and be put in an awkward and unholy geographic position, whereby Egypt's lifeline and source of existence, the River Nile, would be in the uncontrollable hands of a foreign imperialistic power, which could effectively threaten Egypt with diminishing flow of the river or even could divert its course altogether from Egypt. In effect, Egypt would be given no peace while such a terrifying nightmare hung over its head.

Britain, which shared with Egypt the administration of the Sudan, has taken full advantage of the weak status of the late Egyptian Governments and of the decline of the prestige of Egypt after its defeat in the Palestine war. After short and superficial negotiations with Egypt, Britain executed its premeditated plans by abolishing the dual British and Egyptian sovereignty in the Sudan and declaring the "independence" of the Sudan. The representatives of the Egyptian Government in the Administration were expelled from the country, and some form of Parliamentary Elections were held under the supervision and control of British officials. By such devious means, Britain

[1] Courtesy, the Editor, *Al-Basaair*, the Arabic weekly, Algiers, Algeria, for 23rd January, 1950.

brought into existence a Legislative Council and what it termed a "National Government" in the Sudan. Britain is yet far from having executed all its plans in the Sudan, and there will be more of such façades to follow there, unless the will of the people of Egypt and the Sudan asserts itself and puts a stop to the imperialist activities of Britain.

Egypt and Great Britain before the United Nations.

Nokrashy Pasha, the late Prime Minister of Egypt, succumbed to public opinion in Egypt and, in an effort to quieten the outcry of anger and dissatisfaction, submitted Egypt's dispute with Britain regarding the Sudan and other outstanding questions between the two countries to the United Nations Organization for solution. Here, again, Egypt was afflicted with yet another tragic defeat.

To expect that by the mere submission of a dispute to the United Nations a party can get the desired solution, is very idle indeed. The advocates of a case must give their views good publicity and propaganda, and great and strenuous efforts are required in this field long before the case actually comes before the United Nations for consideration and settlement, or even before the case is submitted to the Organization. The support of members of the United Nations should be earnestly sought and there should be a prolonged and active canvassing of possible supporters, all of which entails direct contacts and negotiations with the different members of the Organization.

The dispute between Egypt and Britain was submitted to the United Nations and considered without such preliminary measures having been taken by Egypt. Egypt made no marked effort at seeking the support of the members of the United Nations, while on the other hand Britain had taken all the steps necessary to obtain the support of other members for its case. The United Nations dismissed the Egyptian case and advised the two parties to settle their disputes by means of direct negotiations between themselves. Is the United Nations so naïve as to believe honestly that direct negotiations between two contesting member states, one of whom is strong and the other weak (in its Government, not in its people), will be likely to result in a just and workable solution?

Egypt made no effective move after this decision by the United Nations and apart from an occasional mild protest, it stayed silent. Britain, on the other hand, found in this weakness and dormancy of the Egyptian Government a golden opportunity to execute its imperialist designs in the Sudan, and she proceeded to make full use of this opportunity. Upon the achievement of Britain's objectives in the Sudan, Egypt was faced with a *fait accompli,* and Britain almost cut the possible ways of retreat for Egypt.

The people of Egypt were aware of all this; they were conscious of their defeat in the Palestine campaign, and of the mismanagement and corruption which was rampant in their Government and which led to all these losses and defeats; but they could do nothing much to alleviate their distress and improve their situation.

The Stifling of Liberty.

Why was it that the people of Egypt were unable to do anything in order to change the terrible situation in their country? Why was the voice of the people not heard despite all the distress and suffering which befell Egypt from all sides?

The answer to these questions lies in the fact that the Government of Egypt was cunning enough to take advantage of the existence of a state of war with the Jews in Palestine by utilizing this as an excuse for enveloping the country with the shroud of martial law and by silencing the Press and public opinion, on the grounds of "national security". Anyone who sought to make himself heard against the Government met death or was thrown into prison or locked safely in a prison camp.

The Press was checked by a severe censorship, and nothing was allowed to be published at that time except that which was in defence of the King and his Government (and this of course was given the widest possible publicity), or was in the nature of very mild protest against the Government so that the Government could find in this an excuse for saying that the censorship it set was a mild and generous one which did not seek to stifle public opinion or prevent healthy and constructive comment.

The Weakness of the Arab League.

All these disasters had the effect of making Egypt, the heart and life-centre of the Arab World, a very weak and impotent country, and one that has lost the respect of its own people and that of its neighbours. A Government that derives no support from the people it governs, and cannot speak or act honestly and officially on their behalf, and does not express their desires and aspirations, is a truly bankrupt and impotent Government.

As a result of this weakness and impotence of the Egyptian Government, and also of the cleavage between the people and the Government, the prestige of Egypt in the eyes of the Arab World was lost, and Egypt could no longer hold the position of the leader of the Arab League, a position which she assumed by the acquiescence of the other Arab States since the inception of the League. Egypt's voice in the League became fainter and her opinion of less weight. The decline of Egypt's prestige in the Arab League was one of the main causes of the present weakness of the League, a weakness which has led the pessimists amongst Arab politicians to expect its impending death.

How the Ship was Saved.

In the midst of this political storm and turbulence, the King of Egypt and his Advisers came to realize that dissatisfaction amongst the people had assumed an alarming phase and that the political situation was well-nigh boiling point. They realized also that there was an impending disaster and a gloomy future for Egypt and her people, if an effective remedy was not administered without delay. The political unrest in the country and the activities of seditious organizations (amongst which the "Muslim Brotherhood" can be considered a minor one) were indicative of the eminence of a ruthless and bloody revolution in the country. Faced with this explosive situation, the King and his advisers decided to take a step to remedy the situation and cause

The Prime Minister of Egypt, Mustafa Nahas Pasha (right) after the General Election

The Minister of Education, Dr. Taha Husein Bey

Dr. Taha Husein Bey is one of the most remarkable personalities of the modern Arab literary world. He suffered from a total loss of eyesight when still very young. His outstandingly brilliant academical career won him a scholarship for higher studies in France. Before joining the Egyptian Cabinet he was Dean of the Faculty of Arts, Fuad I University, Cairo

Dr. Taha Husein Bey is a stylist of Arabic prose of great repute, and has succeeded in impressing on modern Arabic literature his own style, whose dominant features are simplicity and directness

their own downfall, rather than wait for such a downfall to be meted out to them at the hands of others. 'Abdul Hadi Pasha and his Cabinet were then asked to resign from office, and Husein Sirri Pasha was asked to form the first Coalition Cabinet which decided to hold the General Election. Then Husein Sirri Pasha formed a second independent Cabinet which started the preparations for holding the General Election. This Cabinet made every effort to ensure that the Election would be carried out on free and democratic lines and that the people of Egypt would be left unfettered in their choice of Government and that no undue pressure or influence was to be exercised by either official or unofficial bodies. Thus, at long last, the people of Egypt were given a chance to express their views and to say what they wanted. They expressed their wishes and passed their judgment in the only way that civilized and democratic people should. Egypt has at last rid itself of the yoke under which it suffered grievously and luckily for its people this has happened peacefully, but none-the-less effectively.

The New Horizon.

With such a background, one can hardly be surprised at the result of the General Election, in which the Wafd party had an unqualified victory by winning more than two-thirds of the seats in the House of Representatives. The Wafd party has now formed a Government made up of men in whom the Egyptian public has reposed trust and confidence, and who possess high qualities of efficiency and public spirit.

The Wafd Party was the first political party to emerge in Egypt after World War I. It was, and still is, the strongest of the political parties and the one that is representative of the various social classes of the Egyptian public. Now, the Wafd represents the opposition of the Egyptian people to foreign imperialism and intermeddling, and stands for the determination of the people to cause progress and social and economic reform in their country — in short, the Wafd represents all the high aspirations of the Egyptian people and all their hopes for the future.

The Wafd Party has gone through times when it was the target of attack from many angles. It faced the bitter opposition of Britain, but never succumbed. Britain, later, made of the Wafd a temporary ally during the last war, and tried to utilize its leaders for the convenience of British policy. The King was also opposed to the Wafd on many occasions, and he exerted all his pressure and influence and utilized every means and device to crush that Party and to tarnish the reputation and good name of its leaders ; but all these efforts were in vain and the Wafd party has survived to this day, healthy and strong. The mediaeval and feudalistic Pashas, in alliance with other capitalists in Egypt, also made determined efforts to split the Wafd and to weaken it by forming other political parties and associations in opposition to it and by buying up big newspapers, through which millions of pounds were spent in slandering the Wafd and its leaders and in trying to sway public opinion against the Wafd ; but here again the enemies of the Wafd failed. Then the Wafd encountered opposition from some of its own leading members, and the result was that these members resigned from the Party and dissociated themselves from the policy of its leader Nahas Pasha. The first group to split from the Wafd formed the Sa'dist Party, and the second formed the Kutla Party. Those who split from the main body of the Wafd had hoped that their action would lead to many other leading members of the party resigning from it and leaving Nahas Pasha, the leader, with only a few followers and with no public support. But nothing like that expected result really happened. Nahas Pasha emerged from every crisis as strong and influential as he ever was. He won the final and decisive rounds of all these battles because he put his trust and faith in the people of Egypt and had built his policy on the solid rock of public support. He was, therefore, never disappointed. Nahas Pasha all through his life (he is now over seventy) and ever since the beginning of his association with the Wafd party as a clerk to the late Sa'd Zaghlul Pasha, has been a " man of the people," a man of opposition and a staunch fighter and belligerent. In every circumstance in which his political struggle has placed him, whether in high Government office or in the lead amongst public demonstrators in the streets, Nahas Pasha has proved himself to be the faithful friend of the masses of the people. He shared with the people their joys and sufferings, and always believed that the final and ultimate victory in every political battle was bound to be for the people and for those chosen and supported by the people. Those who tried to achieve victory by other means have discovered that they have built their dream castles on sand.

So it is that Nahas Pasha has played a winning game and has secured the confidence of the people and their support. The people of Egypt have followed the leadership of Nahas Pasha and have reposed their confidence in the men chosen by him. The people of Egypt have in this Election declared to the whole world that they are determined to march undauntedly and unflinchingly with Nahas Pasha towards their ultimate target in both the domestic and foreign affairs of Egypt.

Many Aspirations.

The new order which has been set up in Egypt since the 10th January, 1950, heralds the start of a new era of national evolution and progress in the history of Egypt, which will retrieve for Egypt its reputation and integrity and reinstate it in its rightful rôle of leadership in the Arab World.

This free Parliamentary Election in Egypt was something in the nature of a public referendum, in which the opinion of the people and their views was plainly expressed. The result of the Elections proclaimed three things which will make Egypt the envy of many countries in the world at the present time: one, that the Egyptian nation is very alive and is conscious of its rights and has no fear of expressing its mind and its hopes and aspirations; two, that Egypt now has a free and democratic Parliament in the full sense of the word, a Parliament that respects itself and is respected and cherished by the people who gave it their confidence and support; and, three, that Egypt has a strong and active Government which is alive to the fact that it represents the people, and knows how to execute the wishes of the people, how to lead them to their targets and how to impose their will.

Nahas Pasha has formed a Government which embodies the cream of the efficient and trustworthy men of the country; he installed in the various offices the men who were most suited for those offices, and gave those men the chance to work in their allotted fields for the welfare and prosperity of the nation. The problems with which this new Government is faced are complicated and diverse in the extreme, and will need careful handling and patience. One of these problems is internal reform — and reform is urgently needed in many aspects here. The people of Egypt have heard much in the past about such domestic reform and politicians have made many promises, but none of these has been honestly fulfilled. The Egyptian villages remained neglected. Only very few of these villages are adequately provided with schools, doctors or hospitals. The Egyptian *fellah* is the core of the strength of Egypt and the backbone of any progress, but in many parts of the country the *fellah* remains a serf, flouted by tyrannical and despotic landlords. The *fellah* toils on the land where his fathers and forefathers before him toiled; but he reaps no profit from his labour except the very meagre share which the landlord chooses to give him. Egypt is also faced with the complicated problems of trade unions, and with many other social and economic problems.

The Government formed by Nahas Pasha will, it is hoped, make an honest effort at solving these problems, and will lead the Egyptian people to the full realization of their rights. This Government has a comprehensive programme of social and economic reform which it promised when it was fighting the Election, and which later it confirmed in the Speech from the Throne at the opening of Parliament. We are confident that every month during which this Government is in office, Egypt will be taken a step forward towards the realization of her ambitious hopes, which will ultimately make her one of the most progressive nations of the world.

Problems in Foreign Policy.

There are many problems in foreign policy facing Egypt, but the new national Government in the country, which derives abundant strength from the support of the people and their approval, will tackle these problems effectively and bring them nearer solution. The new Government will attempt to regain for Egypt what was lost under previous Governments as a result of impotence and intrigue and the weakness of Egypt's position at the time compared with that of her enemies.

The new Government will deal with the problem of the Sudan and of the British military occupation of the Suez Canal at one and the same time. The Egyptian nation will never, and can never, be satisfied with the present situation in the Sudan, which has been separated from the body of Egypt recently in a most despotic manner. Egypt also will not be satisfied with her present position of being crippled by the 1936 Treaty with Britain; circumstances have changed to a great extent since that Treaty was first made, and the World War, which was anticipated at that time, has now been concluded.

It is a fact that Mr. Bevin, Britain's Foreign Secretary, has started negotiations with the new Egyptian Government on these outstanding problems and disputes, in an endeavour to find the best solution.

Problems in the Arab World.

The new Egyptian Government has also made a good start towards finding a solution for the various problems besetting the Arab World. Egypt seeks to save the Arab League from the state of weakness and decay in which it now finds itself, and to equip the League for playing effectively the great rôle assigned to it in the progress of the Arab World. A delegation from Egypt has been sent to Iraq, Syria, Sa'udi Arabia and other Arab countries in order to pave the way for the holding of a session of the Arab League in the very near future. The question of the Social and National Security of the Arab World, the problem of Palestine, and of the establishment of cordial and friendly relations between the various members of the Arab League (including, for that purpose, what is now called "The Kingdom of Jordan") are all matters which will be very seriously discussed. The Arab World is facing a new era and is on the doorstep of another life, and the Arab World must therefore cast away the old and clumsy methods and adopt new ones, and must face the future with more strength and determination. The Arab World must also learn a lesson from its past mistakes and try to remedy any deficiencies or shortcomings.

Education in Egypt.

If the Arab World were to point to any appointment in the new Egyptian Cabinet as commanding its fullest approval, then the choice would fall on the appointment of that great philosopher and writer Dr. Taha Husein Bey as Minister of Education.

Dr. Taha Husein Bey is very popular with all classes of the public in Egypt as well as in the rest of the Arabic-speaking World. He has achieved great heights in the literary and philosophical field, and he has given Arabic literature many valuable treasures. His views were on many occasions contested by other literary men, but his arguments were always forcible and were therefore studied by all and given the fullest consideration. Dr. Taha Husein Bey has known Egypt as it really is, and he has discovered the true source of the present weakness of Egypt as well as of the rest of the Arab World. He believes that education is the only remedy for this situation in the Arab World, and he believes that only on the basis of the sound and healthy education of the people can a country build its strength or achieve any high ambitions. Dr. Taha Husein Bey has been put in the place to which he is most suited, and this will give him the opportunity to put into effect his views and plans. He will endeavour to raise the educational standard of the masses of the people, and will make education free in all parts of Egypt. He will welcome into Egypt, and offer every assistance to, the many students and scholars from the rest of the Arab World, so that these scholars will take with them from Egypt the best that Egypt can offer in the way of education and learning to help them in their own countries.

Egypt and the Arab World expect great things to follow from the result of the General Election. We are confident that Egypt and her people will benefit from the policy of the Wafd. We hope, too, that the rest of the Arab World will also benefit from the good things to be done in Egypt, so that one can say that the victory of right and justice in Egypt has indeed been the victory of right and justice in the whole of the Arab World.

Dedicated to the friend of the author 'Allouba Pasha, formerly Egypt's Ambassador to Pakistan

REFLECTIONS ON POLYGAMY

By DR. G. I. KHEIRALLAH

Is it a Hardship or Boon to Woman ?

While Polygamy has been practised from the Dawn of History by all Peoples, to the Western Mind it is especially associated with the Arabian Problem and Islam

" The naughty and benighted philosophy of the East."

" O my guide ! I am bewildered
By my love for both my wives.
Equally have they enchanted,
Charmed and captivated me."

Thus runs the refrain of a popular Egyptian song in which the hapless bard describes his delightfully vexing dilemma ; his love and ecstasy for the beaming countenance and flowing form of his blonde wife, as well as his intoxication with the seductive warmth of the brunette — a situation which could never appeal to the straight-laced Anglo-Saxon reader.

Such is the naughty and wicked philosophy of the benighted Orient where men still rule the "roost." But our moderns must not judge these polygamists too harshly for being the children of very, very old cultures. They have merely been experimenting along social lines, and while their experience of long centuries may have led them astray, recent contact with the Westerners may guide them into our final and perfect solution.

For thousands of years this Oriental world, from China to Morocco, has considered this vital problem of marriage and sex life as the personal and private affair of the individuals and countries concerned, and while in their past both conqueror and vanquished have displayed complete and utter neglect (or perhaps respect) for each other's communal choice, we, the children of Western thought, are very solicitous about effecting their regeneration and, therefore, must take up the "white man's burden," and help put their house in order.

Hollywood's share in misrepresentation.

Of course our educational institutions of Hollywood have rendered a valuable service by depicting the languid, voluptuous, and amorous intrigues of harem life. These exotic presentations, moral lessons to adolescent youth, often betray the sad fate of some fair Western beauty who, unwillingly or otherwise, has been carried away to a shady oasis to be seduced by a polygamous sheikh. Naturally this has inflamed the imagination and roused the ire of matrons and squires who disapprove of such carryings-on in the East.

While polygamy has been practised from the dawn of history by all peoples, to the Western mind it is especially associated with the Arabian Prophet and Islam.

Paradoxical as it may seem, Muhammad was the first reformer and teacher in the history of the world to limit to four wives the polygamy practised by the Hebrew prophets of the Bible, on condition that they be treated with equal justice — otherwise, one wife.

During a visit to the Near East, I had occasion to explain to some friends the emancipated position of woman in the West; how she had carved her own career, independent of father, brother, husband or child ; how, starting young at the bottom of the ladder, she had climbed to the heights of business attainment ; how by this step she had gained a working place, vocation or profession in the business world ; and how, in the struggle for social and economic life, she had been freed from dependence on any man.

Equality does not consist of sex equality or function.

Imagine my chagrin when a selfish fellow — a mere man — rose to say that my account had decided him to come to America; that America was surely a happy land ; that this was true emancipation from responsibility — single, double or multiple — he was only puzzled, he said, because we called it the emancipation of woman, while in reality it was the emancipation of man from any burden or responsibility.

This man's reactionary view was that equality did not consist of sex quality or function ; that woman's burden consisted of conception, gestation, parturition, lactation, general care of infants plus the spiritual and aesthetic welfare of the family, and that to add to this seemingly unbearable burden the task of preparing for, then actually earning a livelihood would surely be oppressive to woman, for she could not carry the one unless she sacrificed in a measure the other. He stated that it is unfair to encourage a girl of twenty to devote the following ten or fifteen years to business instead of a fuller life.

Western civilisation with its economic order which speeds the industrialization of urban centres, working the woman and children, lowering the earning power of man, picking its inhabitants into small cliff-dwellings of parlour, bedroom, and sink, leads to sterility and race suicide — density of population always lowers fertility.

At present some men in the East have been stampeded into admiration of the seemingly bright institutions of the West, including monogamy, and women have forged ahead towards this chimera without realizing its fatal result.

Plural marriages in the East do not seem to create any difference or disturbance. The children of the first marriage are often much older than the others and are required to look after the children of the younger wives. The ties are very strong and in case of the father's death the older children assume the duties of guardianship for the younger ones, as well as taking care of their step-mothers, to whom they show the utmost respect. The first wife, if living, always retains her position as mistress of the household.

Marriage among the Muslims is effected by a contract between the two parties.

Instances of discord in polygamous Arab households are much less frequent than unhappy marriages in the West. The divorce laws are simple and easy and an unsatisfactory marriage can promptly be terminated without any protracted legal formalities, following long established formulas for the various situations which may lead to divorce.

Marriage among the Muslims is effected by a written contract between the two parties concerned and not by a religious ceremony. Each party makes his demands, and when an agreement is reached, the same is written up in the form of a contract, which gives the ceremony the name of *kitab* or book. The con-

(From left to right)
His Excellency al-Hajj 'Abdul Sattar Saith, Pakistan's Ambassador to Egypt, the author of the article, al-Hajj 'Abu 'Ali G. Kheirallah, Muhammad 'Aly 'Allouba Pasha, formerly Egypt's Ambassador to Pakistan, the late Dr. Syud Husain, India's Ambassador to Egypt

tract stipulates the *mahr* or dower which is exacted from the man, and which may vary, according to the family's means, from a goat to a king's ransom, and stipulates also the settlement the husband shall be obliged to make in case of arbitrary divorce. A great part of the dower is usually spent by the bride's family on the trousseau and ornaments of the bride, which must be returned with her in case of divorce. As a matter of fact Islam holds that property of a Muslim woman is inviolable by the husband and never subject to his debts, while the American common law gave the husband full rights to sell or dispose of all his wife's property as he pleased, even to her personal jewels and adornments, not even requiring her consent. It would shock an ordinary American to realize that until his present lifetime woman was his chattel in the eyes of the law.

Marriage in Muslim families.

Early marriage is the general rule and a young man is usually married by the age of twenty, and a girl usually given in marriage between her sixteenth and twentieth year. Marriage is arranged by the family, with due regard to the station and relationship of the couple. In the past a young couple might become engaged to marry without the bridegroom ever having seen his intended bride, and not until after the marriage ceremony, when he lifted her veil, was he privileged to behold her charms. Of course, as the bride's family is often either related to the bridegroom's or they are friends or neighbours, he often remembers how she looked before she began to wear the veil. The bride, on the other hand, is very likely to have had a glimpse of her prospective bridegroom from behind her latticed window, or someone may have pointed him out to her in the bazaar. To-day in Egypt, Iraq, Pakistan and Syria the veil is being gradually discarded and girls have assumed an important rôle in national life, while in the rest of the Arab and Muslim world the old customs still prevail in a modified form.

The little Muslim girls play together with the boys and mix with the children of friends and neighbours until they approach adolescence, whereupon they veil their faces and appear only in the company of relatives and intimate friends. Girls are either educated at home by older women or go to girls' schools. The Arabs prefer the Arabian schools for their girls as the European missionary teachers persist in urging them to change their religion and customs. These girls, being the product of a different culture, are therefore protected by their kin by being educated in their own schools. From all I have observed of East and West, I cannot see that the wearing of the veil makes the life of Muslim women any less full or less happy than that of their Western sisters. The Arab women of conservative countries are merely shocked and bewildered — however much they may have heard of the greater freedom of women in the West — at any mention of the idea of throwing over these conditions of the life into which they were reared. And in countries like Pakistan, Egypt, Syria, and Iraq, where a certain degree of Westernization and "Emancipation" has taken place, the results are dubious in the extreme.

Plurality of marriages and the future of the Arab countries.

I recall a conversation I had in Baghdad, when an educated Arab was recounting to me the progress made by the people of Iraq and expressing the hope he entertained that they were destined to become the leaders of the Arab world.

"See for yourself," he said, "how most of our modern youth in Baghdad have given up polygamy."

"What a pity," I said, and noticing his puzzled look, I explained, "There is no doubt, my friend, that you are very progressive and that under the leadership of your progressive statesmen you are making great strides, but do not consider for a moment that progress consists in renouncing and decrying all the customs of our forebears, nor that it consists in wearing a starched collar and tight trousers in the hellish heat of Baghdad.

"Iraq is more fertile than the Nile Valley, and its water supply is just as abundant. It could afford a happy livelihood for forty million people, while the total population of your kingdom to-day does not reach five million, counting both city-dweller and nomad. Wedged as you are between Turkey and Persia, you are to-day in a very precarious position. If you were politically and and patriotically far-sighted, you would make it obligatory for every healthy male citizen to marry no less than the four wives permitted by the Prophet and thus create a nation that might *Insha Allah,* make a worthy contribution to the progress of the Arabs."

Again, the last consideration has a fundamental tribal and racial importance in that polygamy tends to build up the man power of a people and prevent the decline in population of of which certain European nations are complaining. All Arab countries, with the exception of Egypt and Morocco are under populated.

I have often felt compassion for the sincere and hardy Mormons; willing men and willing women, who went out into the wilderness, carved out of it an empire, and gave the United States one of its finest stocks of citizens. How the virtuous and furious persecuted them and made polygamy unlawful is a matter of history. I wonder if some day this amendment, like the late one (eighteenth) will be repealed, or have we really reached the perfect state in this problem?

One begins to wonder if we have had the wrong slant on the question of polygamy. Is it a handicap or a boon to woman? The frigid, the ailing, the old, and the over-worked wife may welcome a second marriage by her husband without disrupting or wrecking the first and its household. It all remains for the future to solve.

SIEGE-ENGINES IN EARLY ISLAM

By B. M. TIRMIDHI, M.A., Ph.D.

The first siege machine used by Muslims in 628 C.E.

The pre-Islamic Arabs had no siege-machines nor any idea of siegecraft as they were mostly living in tents undefended by trenches or walls. Although there were some fortlets and strongholds in Medina and Khaibar respectively, the Arabs were used to fighting open pitched battles. When in the year 626 C.E. many of the non-Muslim Arab tribes formed themselves into a confederacy and attacked the new-born city-state with a view to giving it a final blow, the Muslims had for the first time recourse to some sort of fortification in the form of a moat dug round about the city. The Jews in order to defend themselves against any possible attack had concentrated all their forces in well-defended strong and inaccessible fortresses at Khaibar. During the course of the attack on the Jewish settlements the Muslims suffered considerable loss of life due to the shower of heavy stones thrown at them by means of mangonels which the Jews had set up in each stronghold. It was only by the extra-ordinary valour and prowess of 'Ali which broke open for them the gigantic gates of the Khaibar castle. After the fall of this impregnable fortress the Jews found it difficult to hold their ground against further attacks, and ultimately were compelled to surrender all their fortresses to the Muslim army. In the castle of Sa'b the Muslim soldiers found among other things a mangonel. They were not slow to realise the importance of this machine and set themselves to the task of manufacturing it. At the siege of Taif in 628 C.E., we find the Muslim warriors for the first time setting up a mangonel against the fortress, which however capitulated before the machine was actually put into action. The Muslims' contact with the Byzantine armies during the period of the Orthodox Caliphate made them realise the immediate importance of garrisons and fortifications, of the study of siegecraft and the manufacture of projectiles. Consequently the Muslims began to manufacture the siege-machines with improved mechanical acumen and within a short time they were able to bring to the battle-fields machines like onagers, mangonels, ballistae, rams, etc. Wheeled-towers and pent-houses became a common feature of the Muslim siegecraft.

Two types of siege artillery.

We may be permitted to say at the outset that all siege-artillery of those days may be divided into two types according to the method which they employed for propulsion and the missiles which they threw. These methods are those of torsion and tension. By the first is meant the twisting of ropes and cords whose sudden release discharged the missile. By tension is meant the mere stretching of the cord, in the same fashion as used in drawing the ordinary bow. So these siege-machines either rely on the principle of torsion or that of tension. The mangonel is a type of machine working on the torsion theory while the ballista may be taken as a representative of the other principle.

The Mangonel and its description.

The mangonel was a common siege-engine used by early Muslims. We have already said above that the machine was set up against the fortress of Taif during the lifetime of the Prophet Muhammad. During the Orthodox Caliphate we find the mangonel being used in 636 C.E. against the fortress of Salukiyya (Iran). A few years later as many as forty mangonels are found to be operated by the Muslim armies at the famous battle of Nihawand in the year 671 C.E. The Muslim naval power had attained considerable strength by the year 653 C.E., when we are amazed to see the Muslim navy carrying an armada of 300 ships to the shores of Sicily. Most of these ships carried mangonels for use against the Sicilian ports. The Sicilians employed only onagers against these mangonels, but naturally the former proved of little avail. During the Umayyad period these heavy machines came to be operated on battle-fields as far away as India. In 673 C.E. 'Ubayd Allah bin Ziyad put the mangonels in action when he was sacking the ancient fortress of Bukhara, while at the siege of Daybul in Sind, Muhammad bin Qasim had a mangonel set up which he called al-'Arus *(the bride)* and which was manned by no less than five hundred people.

Before proceeding to mention the function of this engine we would in a few words describe the construction of the simplest form of the mangonel. It consisted of two stout posts joined by a double or quadruple set of ropes. If a beam is placed between the two sets of ropes, and drawn back so as to twist them in opposite directions, a very considerable force is generated. It is utilised either by making a spoon-shaped hole in the end of the beam or by attaching a sling to it. The operator then places a missile, e.g., a rock or a ball of lead or stone, in the spoon or sling, and then suddenly releases the beam. The ropes untwisting themselves in a moment, cast the rock or ball with a high elliptic trajectory.

The Mangonel used for throwing fire at the enemy.

As a rule these engines threw stones, but some also threw fire and naphtha, the latter of which was carried as a part of the stores of war. At the siege of Heraclea, Harun ar-Rashid, who was in command, had sulphur and white naphtha placed with the stones. The whole was wrapped round with tow and fixed to the boulder, when it was set ablaze and shot against the walls, to which it clung, so that they split with the heat. A special body of troops, known as *naffatun* (naphtha men) was employed to prepare and use the naphtha, and also to deal with it when it was used against the Muslims. On one of Harun's campaigns in Asia Minor he found his way barred by the Emperor Nicephorus who had had trees cut down across the road Harun was to traverse and had them set on fire. The *naffatun,* who wore special fire-proof garments, plunged in amongst the burning timber and made a way for the army. At the siege of Amorium the mangonels were moved about by being placed on wheeled platforms. These might be used close up against the walls, the intervening moat being filled with sheep-skins stuffed with earth. These mangonels were so strong that the blocks of stone which issued from them flew in a straight line against the walls and penetrated right into them. To obtain such tremendous results they had considerably to enlarge the lifting beams, so that the machines assumed quite an extraordinary size. These were the improved war-machines which in the 12th century shattered the rampart of Ravello, at Amalfi, and inspired terror in the Greeks at Salonica, at the siege of Salerno in 861 and of Syracuse in 877. Again they were further improved by the African or the Sicilian Arabs under the Aghlabides.

When it was not possible to operate a mangonel a smaller machine known as *'arrada* (onager) was brought into use. It

could be loaded on to a barge and moved to any suitable place along the wall. *'Arrada,* in fact, worked on the same principle as that of the mangonel. At a comparatively later age both these machines — mangonel and onager — were much developed and different types of engines working on the same theory were evolved out of them.

As we have said the mangonel worked on the principle of torsion and was employed to throw missiles, for the shooting of arrows in quantity or for shooting larger and heavier arrows than could be managed by archers. The Muslim troops under Salah ad-din Ayyubi at the siege of Sihyun used a machine known as a *Ziyar.* The *Ziyar* (ballista) worked on the tension theory and was generally used to throw darts and javelins. We would spare our readers a detailed description of its construction but would only say that the machine was a magnified crossbow.

Dabbaba — the forerunner of the modern tank.

Another engine of war which was designed for direct attack on city walls was the *dabbaba.* It was a movable tower built in several stories on each of which were a number of men able to make their onslaught simultaneously at different levels. Those below were armed with picks and drills while the others used bows and arrows both to protect their own men and to cause damage to the defenders on the walls. One such *dabbaba* is mentioned as having been in use in the reign of Kamachon in 766 C.E. The Caliph Musta'sim, at the siege of Amorium, had a number of them to hold ten men each. The main difficulty in employing them was that being extremely cumbersome they were liable to become immovably imbedded in the sheep-skins stuffed with earth which were used for filling moats across which they had to be dragged. Particularly if the defenders kept up a fire of arrows and stones, as the Greeks did at Amorium, the men in any *dabbaba* which was thus brought to a standstill in the ditch would be rescued only with great difficulty.

At the siege of Kerak in 1184 C.E., after Salah ad-din had captured the outer works he found a deep trench separating him from the citadel. His attempts to fill it being for a long time hampered by a heavy fire of arrows and flaming naphtha from the defenders, he was compelled to find some method of protecting his men at work, and ordered the erection of a pent-house of beams and bricks under cover of which his men were enabled to proceed with their task. The pent-house, or a movable hut, was thus conveniently used as a protective roof to cover the attacking forces from the arrows and burning liquid and heavy stones showered upon them from the walls. It may be recalled here that a pent-house was a much developed form of testudo.

The Ram.

Kabsh (the ram) was a type of *dabbaba,* with the only difference that the protruding end of the hammering rod in the case of the *Kabsh* resembled the head of a ram. The *Kabsh* had generally no storey. It worked by gradually battering to pieces the point of the wall on which it was set to apply. It shook the whole structure till the mortar gave way and the ramparts crumbled into a breach. The ram was often of vast bulk, the largest tree of the countryside fitted with an enormous head and requiring forty or sixty men to swing it. The hammering rod was suspended in the middle of the *Kabsh*-house from two solid fir beams with thick ropes or chains, thus making it easy for operation. The attacking forces, under the protection of the pent-houses or any other such covering, would bring forward their *Kabsh.* The ram was always a clumsy instrument and could normally only batter a hole in a single line of fortifications. If there was a double line, one wall behind the other, the men handling the ram would get into great difficulties as soon as they had breached the first wall. When a city wall was well defended the outer wall would be lower than the inner wall, and the attackers who seized a portion of it would find themselves still exposed to a fire against which they had no reply. The men trying to use the battering ram against the defenders of the second wall would usually be subjected to a fire from three sides. Their usual recourse against such systems of walls was to build a ramp that brought them to the same level as the defenders, or to build towers that they could move up to the walls, in order to fire down on the defenders from the tops of these towers. These had to be made of wood and could be set on fire. When rams were employed in the siege of Jerusalem in 1099, the defenders used forked beams to push the ram to one side or downwards, so that it could not be swung. They also used great pads of sacking which they lowered with ropes from the tops of the walls to act as buffers ; the rams hit against these pads, instead of against part of the wall that previous blows had weakened.

The Greek-fire.

Lastly we say here a few words about the formidable Greek-fire which, although it is not a siege-engine, has played the most important part in some of the most decisive battles. It was, in the Middle Ages, the most terrible means of warfare and destruction. For long ages it was a miracle of war, and the unique means for the protection of the eastern Byzantine Empire, and repulsing the naval attacks of the Arabs on its ports and stores. The successors of Constantine found in it the last means to preserve the remnant of the legacy of the Roman Empire left to them. It was rightly called by Colonel Hime " the palladium of the Empire ". It was invented by an engineer named Kallinikos, who was in service of the Arabs in Heliopolis, a city of Syria, and who later fled to Constantinople. Here he compounded the Greek-fire (also called Sea-fire and Wet-fire), the ingredients of which are as yet a matter of some controversy. The terrible effects of this new invention appeared for the first time in the Arabian siege of Constantinople (668 C.E.), when the fire was often shot on Arab ships, destroying a great number of them, and the Muslims retired southward and raised the siege of the great seat of the Roman Empire.

In the second siege (717 C.E.) its ravages on the Muslims were severe. It repulsed Maslama bin 'Abdel Malik with his great army and fleets from the walls of the city, and forced him to keep free from the European shores. It afterwards forced him to raise the siege and to withdraw with the remnant of his army to an island of the Archipelago.

But while the Greek-fire was, for generations, a terrible arm in the hands of the Byzantines, it became, when the Muslims discovered its secret, a terrible arm in their hands. It played a great role, particularly in the crusades, and the Egyptian troops were renowned for its use on land and sea. The fire projectors formed a special section in the army and the fleet, and it was this fire which repulsed the attacks of the Crusaders on Egyptian shores and did great havoc to them in the battle of Damietta.

It seems that the Muslims were able to keep for a time the secret of this fire after discovering it, as the Greeks before them did. In the Muslim naval expeditions on the Italian shores and on the islands of the Mediterranean and its Christian ports, as well as in the Crusades, we find the Muslims, and not their enemies, using the Greek-fire. It also seems that the secret of the use of Greek-fire was communicated to the Muslims of Spain, who used it in fighting their Christian enemies of Northern Spain.

A PAGE FOR OUR YOUTH

" The influence and power of Islam can be restored only by the growth among us of true righteousness ; and that growth must be fostered by charity, enlightened education, prayer, and brotherly acts of all kinds from one Muslim to another "

By MARMADUKE PICKTHALL

Formalism in Islam.

" It is not righteousness that you turn your faces to the East and to the West ; but righteousness is whosoever believes in God and the Last Day and the Angels and the Holy Scripture and the Prophets, and gives wealth for love of God to kindred and to orphans and to poor people and to homeless people, and to beggars and to emancipate slaves ; and who is constant in prayer and pays the poor-rate ; and those who keep a treaty when they make one, and who are patient in disaster, tribulation and adversity. Those are they who are sincere. Those are the God-fearing " (The Qur'án, 2 : 177).

The first words of this verse, " It is not righteousness that you turn your faces towards the East and the West," are generally taken as referring to the question of the *Qiblah,* the direction towards which Muslims were to turn their faces when they prayed. At the time when this verse was revealed at Medina, that direction had just been changed. At first the *Qiblah* had been the Temple at Jerusalem, thenceforth it was to be the Ka'ba at Mecca. The Jews, who had hoped from the first command that the Prophet had an inclination towards their faith, and would in time become a Jew, were disappointed and angry at the change. They made much talk about the question, which, as Jews, the strictest of all formalists, they regarded as of very importance. The Qur'án, upon the other hand, declares it to be of small importance as compared with individual good conduct and public faith and endurance in a just cause, virtues for which the Jewish tribes of Medina were so little famous that their name has become a by-word for unjust dealing and bad faith. Yet they considered themselves righteous and God-fearing so long as they turned their faces in prayer towards Jerusalem and conformed to a host of other traditions, Scriptural or rabbinical. To the congregation which assembled in the little mosque at Medina—the first mosque of Islam—where the Prophet himself used to preach, leaning against the trunk of a palm-tree, where there were fewer formalities than in any other place of worship that the world had known—that must have been the meaning of this verse. It was a lesson for the Jews, much more than for the early Muslims, whose chief characteristics were sincerity, simplicity, and honest conduct. But in the course of years, as Islam spread and developed in the world, its full meaning became apparent to the thoughtful, and to-day it is a lesson for the Muslims rather than for any other community. In proportion as they take it to heart, so shall the Muslim world regain success and superiority.

First, let me call your attention to the peculiar grammatical structure of this verse, so peculiar as to give the reader at first sight the shock he would receive from a mistake in grammar.

" It is not righteousness that you turn your faces to the East and the West, but righteousness is whosoever believe in God and the Last Day," etc.

Righteousness is the actual doing of right.

We should have expected to read " but righteousness is that you believe in God and the Last Day." Well, that is the natural sequence, but it has nothing like the force of meaning of that " whosoever " in the Qur'án. How often in the history of the world had men been told to do right, and how repeatedly had they accepted the injunction, and neglected to apply it to their actual conduct. Righteousness is no vague counsel or perfection ; it cannot be attained by any ritual acts or blind acceptance of a creed or formula. It is the actual doing of right ; and you cannot realize righteousness save in the person of the man or woman who does right. All injunctions, exhortations, counsels of perfection are as nothing to the good example of one righteous man. Righteousness — active, practical righteousness as distinct from sentimental dreams of what should be in an amended world — is " Whosoever believes in God and the Last Day and the Angels and the Holy Scripture and the Prophets, and gives wealth for the love of God to kindred and to orphans and to poor people and to wanderers and to the homeless and to beggars and for the emancipation of slaves, and is constant in prayer," and does his duty towards the State. And then again there is an odd grammatical change from the singular to the plural : " And those who keep a treaty when they make one ; and the patient in conflict, tribulation and adversity. Those are they who are sincere. Those are the God-fearing." That is to say, that righteousness can be realized in the community which does right as well as in the individual which does right. But in order that a community shall do right it must contain many individuals who do right. It was not a large or influential company which gathered in the little courtyard at Medina where the Prophet preached, leaning against the trunk of a palm-tree. Yet the members of that congregation in their lifetime conquered and converted half the world. What was the power which they possessed above all other nations of the world ? It was the force of faith and personal righteousness described in this verse, a singleness of purpose such as has never been known in any community before or since, and a self-surrender to the will of God, which is righteousness, a lack of selfish ambitions such as never has been known in a community before or since.

One righteous Muslim is worth ten formal Muslims.

Too long have we been turning our faces to the East and West, saying : " So far the Muslim Empire has extended in this direction or in that. We are Muslims, therefore we are superior to all mankind." The Jews of Medina thought themselves superior to all mankind because they were Jews. The Christians thought themselves superior to all mankind because they were Christians. The Qur'án teaches something very different. Islam is the true religion which Abraham, Moses, Jesus taught before Muhammad ; but righteousness does not consist in being technichally a Muslim or a Christian or a Jew ; but righteousness consists in doing right with earnest purpose. Look through the history of Islam and you will find that when Muslims have been most distinguished for personal righteousness, and for the simple faith and tolerance which always go with it, they have been most successful politically. And when they have regarded themselves as privileged and superior people, sure of God's favour, simply because they say the *tashahhud* (the bearing of witness that God is one and Muhammad is His Messenger), they have failed. They have done precisely what Islam has told them not to do ; they have trusted to the formalities of belief, neglecting action and that true belief which always moves to action.

One righteous man in the sense of this verse of the Qur'án is worth ten of these formal Muslims ; and a score of righteous men, if they could come together, would be worth a regiment. The influence and power of Islam can be restored only by the growth among us of true righteousness ; and that growth must be fostered by charity, enlightened education, prayer, and brotherly acts of all kinds from one Muslim to another.

SAHARAN IMPRESSIONS

A Visit to the Sud-Oranais, Southern Algeria

By P. H. ROFÉ

" Any British tourist is immediately believed to be a potential anti-French agent. If he should in addition happen to be a Muslim and speak fluent Arabic, the case is considered very serious "

Saharan journey is discouraged by the occupying Power, France.

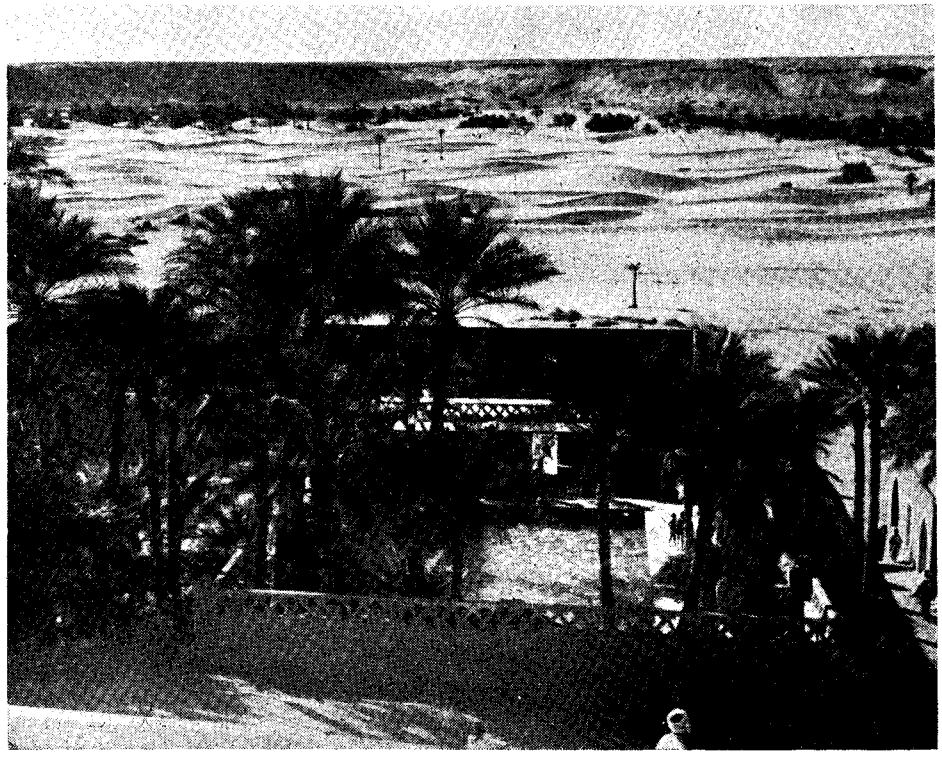
Few tourists visit the Algerian Sahara, for it is probably the most expensive of all Islamic lands, and visitors get a wary welcome from the French military authorities, who view them with the greatest suspicion if they happen to be British subjects or foreign Muslims.

One travels by train as far as Colomb-Bechar, the present capital of the Sud-Oranais, or most westward of the four Algerian territories still under military control. After this, one must continue either by private car, accompanied by the Transsaharan bus company, or in one of the latter's infrequent lorries. In these, the local Muslim pays about 2d. per mile, while the foreigner is obliged to pay 4d., although he will not get a better seat. The Company have a monopoly for the westward of the two tracks proceeding towards French West Africa and Nigeria and the only hotels on the route. They exact a high price for petrol from the motorist (who is only allowed to proceed after having paid them for a "breakdown contract"), and hotel prices increase steeply as the traveller plunges deeper into the desert, reaching a maximum after the Sudanese border has been traversed. About two hundred miles are covered daily on the southward main track, and no meals are available on the way. The daily run usually commences well before dawn to end towards sunset

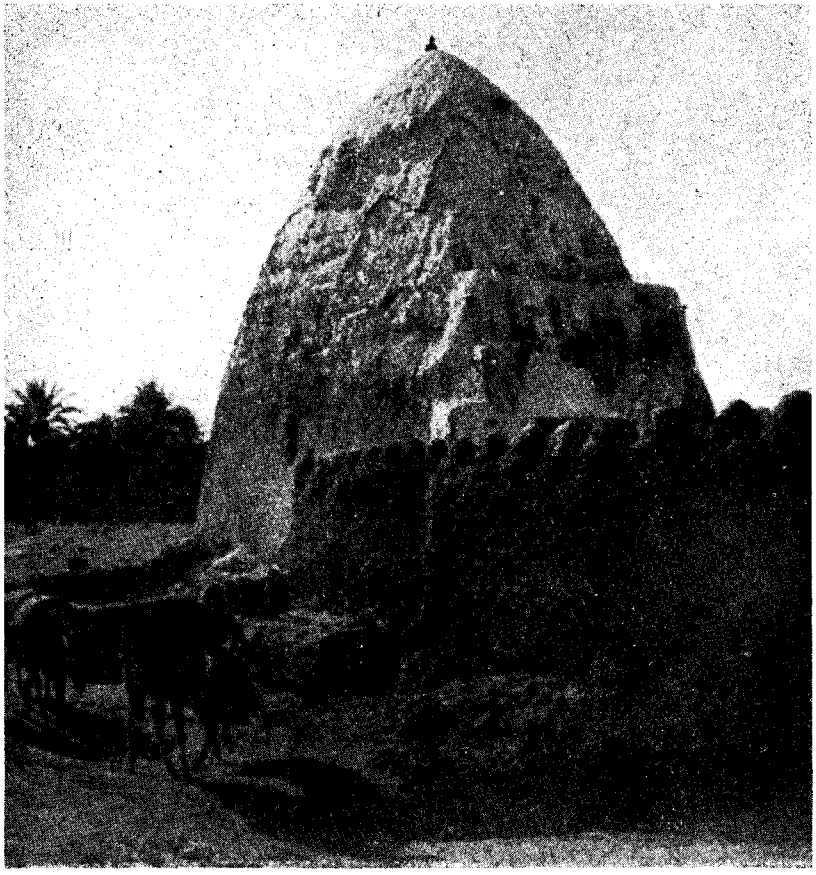
The Sahara is a land of contrasts, and among the Muslim population one meets extremes of friendliness and treachery. Shortly after my arrival in Colomb-Bechar, I received a visit from an Arab who professed friendliness towards strangers in the desert and offered me his hospitality. Certain details of his behaviour aroused my suspicion, and I was not surprised to learn later that he had been sent to see me by the French military authorities with a view to learning the reason for my presence in this area. His protestations of Islamic brotherhood and even the tea and buns offered to me in his own home in the heart of a palm-grove had only been a preparation for projected treachery. Here the tourist is constantly surrounded by spies and the Muslims are frequently poor enough to succumb to the temptation of betraying their brothers for a loaf of bread. It is a pity that the French make use of such sources of information, since they are as unreliable and untrustworthy to their employers as to those whom they endeavour to betray.

France's dread of losing North Africa.

France to-day is in dread of losing North Africa, when her hold on her West and Central African colonies would weaken and she would sink to the level of a second-rate power. Yet she can hardly expect to retain her control by indefinite forceful repression of the native, coupled with a desire to keep the outside world as ignorant as possible of current trends in the Maghreb. The view is current throughout the Sahara, even among the most educated and enlightened officers, that Great Britain is working to provoke a total French collapse here and that she will not be content until France quits this area in the same way that she unwillingly abandoned Syria. Any British tourist here is immediately believed to be a potential anti-French agent. It he should in addition happen to be a Muslim



A triumph of French colonization
The picture shows an attractive modern swimming pool beneath the palms, surrounded by rippling sand-dunes



A saint's tomb at Timimun, Algeria. This is a prominent feature of Saharan Islam

and speak fluent Arabic, the case is considered very serious. I was not therefore surprised to be ordered out of Algeria without explanation after wandering about in the Sahara for three weeks ; but I was astonished that the French authorities should consider it necessary to pay local Jewish merchants who had never seen me to sign false evidence in order to make a case for the eviction of a foreigner, whose only crime was that he was an Englishman, a Muslim, and able to converse fluently with the natives. France has done much good in the Sahara. She has nothing to hide amid the dunes of the desert, where many of her sons are working at a cost of great personal sacrifice to improve Muslim welfare along the lines that they are sincerely convinced are the best. Yet her terror and dread of losing the country are so great as to cause some Frenchmen to follow in the despicable tradition of Pièrre Laval, while others bravely struggle to emulate all that was noble and admirable in the life of such men as Marshal Lyautey or Charles de Foucauld, great Frenchmen respected and loved by the Muslims who knew them.

To spend a pleasant and undisturbed holiday in the Sahara, it is necessary to be extremely rich, to be a Frenchman, to carry clothes suited to every possible climate known on earth, to speak no Arabic, and above all, not to be a Muslim. Even a foreign visitor who arrives to admire only French colonization may pass unmolested. But if he is rash enough to take an interest in the Muslim native, and above all, to accept his hospitality and converse with him in his own language, he is likely to meet the writer's fate, and be unceremoniously and instantly evicted from the land. Here live pious Muslims who brave death to travel across thousands of miles of desert on foot to Mecca, men whose piety and courage know no limits, yet whose ignorance is deplorable. No foreign Muslim may endeavour to perfect their knowledge of Islam (for those who reach Mecca or even leave their villages are but a handful), and France has certainly no intention of doing so.

The strategic value of North Africa.

Military strategists to-day consider that North and West Africa may well become the chief centre of resistance against possible Soviet aggression. The United States, Great Britain, France and the more far-sighted Muslim States realize the importance of keeping this area well defended, calm and peaceful, prepared for the day when it may be the decisive area in a struggle for the preservation of the freedom of all these countries. Means and policies in North Africa differ, but aims are almost identical. Yet French policy to-day indicates the greatest mistrust of her inevitable allies and assists her Islamic dependants in such a way as to reap a harvest of hatred and abuse, where frequently thankfulness and gratitude would be more fitting reactions to the work of France in this area. Let France only educate the native in the best traditions of his own Islamic and Arabic cultural heritage, instead of trying to suppress this, while forcing on him an alien culture, which is so inappropriate that Berber children learn from history books to read and repeat such words as " Our ancestors, the Gauls ! " French problems of the Maghreb will never be solved in this manner, and the attendance of small children at schools will signify rather a desire to get a free husk of bread after the lesson than the aspiration to learn to master the French tongue. This factor should be realized by missionaries as well as politicians !

The Sud-Oranais was conquered late by both Muslims and Frenchmen. Here flourished at Tamentit from the 2nd to the 10th Christian centuries a powerful Jewish kingdom. Then the Arabs penetrated the area bringing Islamic culture to the Berber population, while the French conquest only reached here fifty years ago.

Sand dunes began to appear along the horizon as the track thrusts southward from Colomb-Bechar. Otherwise the desert is a barren plain, where little grows except a species of henbane, known to the native as " bettina ". This inebriates camels and makes men made. It has even been used in strong doses by the Touareg to poison Christians.

The first important oasis southward from Colomb-Bechar is Beni 'Abbes, where attractive palms hang in luxuriant profusion over the river, while high undulating golden dunes in the background add their charm towards making this one of the most picturesque spots in the territory.

Here is a village where one can witness French colonization at its best, a noble struggle against the relentless desert. Here France collected £2,000 in 1949 and spent £15,000. The Sahara is as ruinous to France as other colonies are lucrative. Yet it must be kept for protection of the colonies to north and south, and as a potential defence zone.

Social and economic and religious conditions.

The local administrative officers are anxious to develop the zone to the greatest advantage both to the natives and to France. Yet the transport problem is a serious one. Coal is quarried in Kenadza, near Colomb-Bechar, yet transport is so expensive that it reaches the nearest port, Oran, at a higher figure for inferior quality than that shipped from Cardiff ! Similarly, in Beni 'Abbes, there is a total lack of industry, and most of the inhabitants resign themselves to the most meagre means of existence, living on the sparse dates and the corn which they can cultivate. At the moment, the French are trying to induce the native to grow saffron, which on account of its high price for small bulk, may prove worthwhile and profitable, even with high transport costs. The scheme has just been initiated, and it is yet early to predict success. In the nearby oasis of Deldul, the native prefers to cultivate clandestinely the opium poppy, and the drug is sold for £20 the kilogram. It then traverses the Tunisian border by camel, by which time its value has increased to £200 per kilo, and it then finds its way to Cairo and other

markets. Only about two per cent of the population themselves make use of the plant, yet it can certainly account partially for the gradual debilitation of the few survivors of the once warlike Zenati Berber race. Prospecting for mines has involved high expenses, yet has shown negligible results to date, and at the moment, it is impossible to find a really successful means of ensuring future prosperity for the inhabitants.

Among free services available to the native are a school for learning French, and a dispensary where any medicine required, including penicillin, is available. Syphilis is very common in the village, but it is difficult to treat, as many of the inhabitants prefer to suffer in silence than submit to treatment. The population here is largely negroid, consisting of descendants of former slaves, who still consider themselves practically the property of the Arab descendants of their ancestors' masters. The local aristocracy are the inhabitants of the nearby holy *zawiya* of Kerzaz, whom the natives fear much more than God, and to whom they accord the deepest reverence.

Islam here is inextricably mixed up with every variety of *kufr* (unbelief). Only one inhabitant can really read and write Arabic fluently. Islamic customs are adapted to Sudanese Negro usages, and the cult of both live *marabouts* or saints and their graves when dead, is the chief feature of local Islam. No beggar here ever thanks God for a gift ; but all are always loud in their thanks to their favourite patron saint, who more often than not is Mulay 'Abdulqadir al-Jilani (here pronounced Jilali).

Life in a town in the Sahara.

South of Beni 'Abbes is the modern town of Adrar, near Tamentit, where Berber children have from time immemorial played the game of hockey, making both ball and sticks from the date-palm. In Adrar are to be found more educated Muslims, since this is the last town of note before West Africa.

Here live two prosperous *hajjis,* originating from the Mzab to the north-east, where live the kharijite sect who always add an extra *rak'at* to their prayers to make sure they are on the safe side. All the educated Arabs of Adrar are in fact immigrants from the more civilized north, for here was nothing but a ruined *kasr* (fort) until the French started to build the town forty years ago. Most of the constructions only date from about 1926 C.E., and the town has been laid out around a square, bordered by the chief buildings, and containing four Sudanese-style gates, leading to the main exits from the town. Here to the market come a medley of races : Touareg Berber caravans from hundreds of miles to the south-east, where, under a primitive form of Islam, men consider it a disgrace to be seen unveiled, while women display their charms to all unmolested, and are more cultured than their husbands. Also here are a few pure Zenati Berbers, white-skinned, though many are copper-coloured with Negro features, on which a Mongolian appearance is superimposed. Entirely Far Eastern features are frequently met with among the Berbers, whose language has little in common with either Semitic or European languages. There are also to be seen the Sudanese Negro types, and here and there a few pure Arabs. All these wander about in the most varied garbs, heads being covered by *tarbushes,* turbans, or hoods, while clothing includes any variety of Algerian or Moroccan *jellaba* (a long overcoat), and ranges otherwise from the flimsiest rags to the abandoned stocks of American and British army clothing. All over the town, at all hours of the day, wander stray goats which seem to be nobody's charge, and which frequently gaze curiously from a doorway as one sips green tea with a local merchant in his shop.

Apart from these goats, little is to be seen here in abundance. Water, especially, is treated with the greatest respect, though in the oases there is plenty for all, and irrigation is effected by means of underground channels, called *foggara* in local Arabic. Sand, however, is by no means lacking, and the air is permanently charged with small particles, which, circulating everywhere constantly, thanks to the unceasing breeze, keep the body clean where bathing is rarely possible. The same particles, however, are probably responsible for the many cases of asthma which one finds here. The wind seems to have a depressing effect on the character, and its effect on temperature is markedly depressing in winter. There is frequently a variation of 20°C. in the daily temperature.

Two children of the Algerian Sahara

Nationalism is growing.

To-day whispers of nationalism are carried over the sands by the desert breeze, and swirled into an impressive tornado. Rumours of a Communist *coup* on Algiers are not infrequent, and many who have realized that neither Britain nor America can give them active co-operation are turning an eager ear towards disruptive means, in a land where anti-Communistic propaganda is non-existent. Many have told me that much blood must surely flow and that they will willingly give this blood for their sons.

The French admire none of their countrymen who settled in Africa more than the Père Charles de Foucauld, a man so respected that the Catholic Church intends shortly to canonize him. Foucauld was murdered by Touareg tribesmen in 1916 at the instigation of the German High Command. Many years before this he used to remark that, unless France changed her policy, all her citizens would be thrown from the African coast into the sea in less than fifty years. Forty years have elapsed, and the fulfilment of this prophecy may come to pass very soon.

Are the brave, pious and ignorant desert-dwellers to stain the golden sand a deep red in purposeless holocaust, in what they believe to be a holy war ? Will France force the natives to do the same, reaping a harvest of chaos and confusion, while some chuckle expectantly ? Or will she educate the native rapidly in such a way as to fit him for a leading part in his country's control ? An immense responsibility rests on French shoulders. What is France going to do about it ?

TWO WORLD-RENOWNED THINKERS OF TURKEY AND PAKISTAN

RUMI AND IQBAL

By MIAN BASHIR AHMAD

"So long as the Call to Truth is not raised all over the world,
If thou be a Muslim, rest not for a moment" — Iqbal.

When I received from Dr. Feridun Nafiz Ubluk, Professor the History of Medicine, of Ankara University, an invitation to attend, and address in Urdu, a meeting to commemorate the death anniversary of Jelaluddin Rumi, I was both delighted and surprised — delighted to find so many values common to the world of Islam, and surprised to find that Turkey, in spite of having become so modernized, had not forgotten her old Islamic traditions. I was told that this meeting would be addressed by others in Turkish, Persian and English, and I was asked to speak on Rumi with special reference to his influence on the national poet-philosopher of Pakistan, Dr. Muhammad Iqbal, in so far as it was traceable in the latter's works, and, in this connection, to recite some of Iqbal's verses illustrative of that influence.

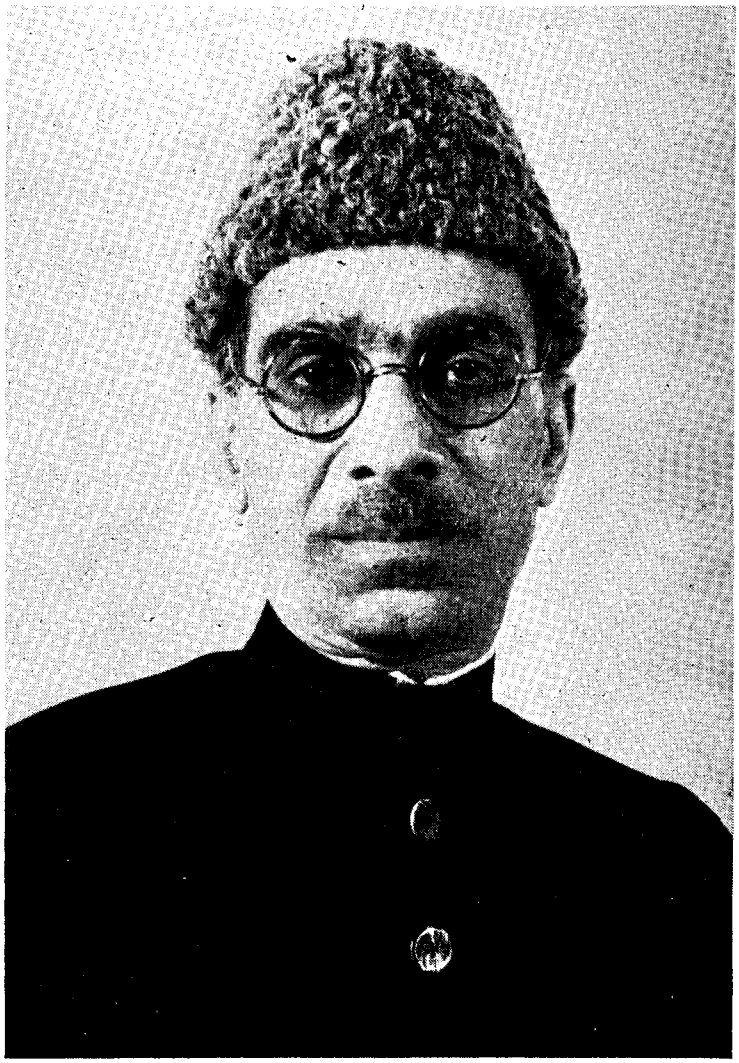
It had been known to me for a long time — and I have been informed of it several times since my arrival in Turkey — that the city of Konya, once the capital of the Seljuk Empire, is famous for its beautiful mosques and the mausoleum of Rumi. Prior to the Ottoman Turks, the Seljuk Turks ruled in some parts of Asia Minor from 1077 to 1300 C.E., and one of the Seljuk Kings, 'Alauddin Kaikobad, was alike the patron and the disciple of the renowned sufi-poet, Rumi. Rumi was born in 1207 C.E. in Balkh and died in 1273 after spending the greater part of his life in Konya. Rumi is one of the most celebrated figures in the world of Islam, and his impressive poetry is greatly admired in Pakistan, Afghanistan, Turkistan, Iran, Turkey and every other Islamic country. In Pakistan, in the literary circles and among the people who are devoted to mysticism, the keenest interest is manifested in the poetry of Rumi. In the musical gatherings known as *Qawwalis* or *Sama'a,* Rumi's *Masnawi* features prominently. *The Masnawi* is considered a valuable asset of Islamic traditions. Many books and critical articles have been written on it and special editions of the *Masnawi* and of the works of Shams-i-Tabriz have been published from time to time.

Lately our popular national poet Iqbal has revived the interest of our people in Rumi's poetry and has further endeared him to us by showing his special spiritual regard for him and declaring himself as the disciple of this great Islamic saint and poet.

In fact, Rumi was one of those individuals who do not belong to any particular nation. He was a spiritual preceptor of the entire Islamic *millet* (nation). In his famous poem, *Tulu'-i-Islam,* which he wrote in connection with the Turkish victories of 1922, Iqbal says:

> Break the idols of colour and blood and merge yourself in the *Millet.*
> Let there be no Turani, or Irani or Afghani.

The Masnawi of Rumi is famous throughout the world. The poetical works of Shams-i-Tabriz are also well known. Rumi no doubt learnt Greek philosophy, but his mysticism was based on the Islamic conception of life. His poetry is a mixture of rationalism (*'aql*) and intuition (*wijdan*), but he accepted intuition-cum-love (*wijdan-o-'ishq*) as his real guide. His mysticism was different from that of other mystics. He stood for movement (*harakat*) and evolution (*irtiqa*). He advocated Free-will (*ikhtiyar*) as against Fatalism (*jabr*). He looked upon struggle (*jihad*) as the quintessence of life. He was a believer in individual immortality (*infiradi baqa*) as against the merger of the individual self into the Universal Self. That is why his poetry breathes life and action. It does not put one to sleep; it awakens, stirs.



His Excellency Mian Bashir Ahmad, Pakistan's Ambassador to Turkey

[1] Being the text of a lecture delivered at a meeting held at Ankara University on December 17th, 1950, to commemorate the 676th anniversary of Jelaluddin Rumi's death.

Our famous national poet, Iqbal, was largely inspired by Rumi, whom, next to the Prophet, he loved most. He called Rumi his leader and guide.

Iqbal's conception of life is known as the " Philosophy of Self ". The year of his death is obtainable from the numerical values attached to the letters of the Persian alphabet in the phrase *Paighambar-i-Din-i-Khudi* (1938) or Prophet of the Religion of Self. It is said of Rumi that " he is not a prophet but has a Book ", and of Iqbal that " he preached as a prophet but cannot be called a prophet ".

The real purpose of life, according to Iqbal, is that every man should know his self and, by utilizing his latent powers, become the right-hand of God in the progress of the Universe. " God himself is on the look-out for the true Man." The most perfect man is he who is nearest to God. Life is an ever-advancing, all-absorbing movement. The secret of its progress lies in its ability to create new cravings and new desires. Life is a struggle for freedom alone.

" The form of existence is an effect of the Self,
Whatsoever thou seest is a secret of the Self,
When the self awoke to consciousness,
It revealed the Universe of Thought.
Its flames burned a hundred Abrahams,
That the lamp of one Muhammad might be lighted.
The Self rises, kindles, glows, hastens,
Burns, shines, kills, dies and thrives.
Life is preserved by purpose :
Purpose is its caravan-bell.
Life is latent in seeking,
Its origin is hidden in desire.
The luminous point whose name is the Self
Is the life-spark beneath our dust.
By Love it is made more lasting,
More living, more burning, more glowing,"

Iqbal is in quest of a new Adam and a new world.

" Build thy clay into a Man,
Build thy Man into a World !
The path of Life is contained in action.
Delight in creation is the law of Life.
The man of strong character, who is master of himself,
Will find Fortune complaisant.
If the world does not comply with his humour,
He will hazard war with Heaven.
He will dig up the foundations of the Universe
And cast its atoms into a new mould.
He that hath a sound heart
Will prove his strength by great enterprises."

To Iqbal, Life is eternal but ever new. " Life is eternal, ever advancing, ever young."

Iqbal wants a new world. He says :

" These Stars are ancient, this firmament is worn out.
I want a world which shall be young."

And then he says :

" Perhaps this universe is still incomplete ;
For still I constantly hear the voice : ' Be and it became '."

The whole world is affected by man's struggle :

" My ardent melody has created,
On the one hand, a stir in the sanctuary of God Himself,
And on the other, in the idol-house of Attributes, the ' cry for a safe quarter '."

See how he devises co-operation with God :

" You created the night, and I the lamp."

And how far he goes in the ecstasy of his love of God :

" In the wilderness of my madness (*junun*)
Gabriel is an unworthy prey.
Catch God Himself in thy noose, O Manly Endeavour."

This reminds us of the following verse of Rumi :

" Under the parapet of His grandeur are men
Who prey upon angels, upon prophets, upon God Himself ! "

Iqbal was probably the first thinker who firmly grasped Rumi's conception that life was a ceaseless activity. God Himself was the most active Being. " Every day He is absorbed in work." The perfect man could approach God direct without the help of any intermediary and every human being could aspire to perfect manhood.

Rumi and Iqbal both want to strengthen the Self (*Khudi*). According to them, there is no incompatibility between " Self " and " Selflessness ". The central idea of both is love — love by means of which the Self, successfully surmounting the various difficulties, can reach very near to God. The Fate, they believe in, does not stand in the way of their will and effort. For the Qur'án says that :

(i) Man shall have naught except through his effort.
(ii) God shall not change the fate of a nation unless it effects the change itself.

Rumi goes so far as to say that " Fruitless effort is better than sleep ". Iqbal regards life as a continuous effort and a perpetual journey. He says :

" Farther than every resting-place is thy resting-place.
Life is nothing else but journeying on and on ! "

One frequently finds in Iqbal's poetry expression of affectionate allegiance to Rumi. In the course of his preface to his famous *Masnawi,* " Asrar-i-Khudi," he says :

Rumi, the leader (*Pir-i-Rumi*), transformed my earth (*khak*) into elixir
And set my ashes (*ghubar*) aflame.
I am a wave (*mauj*) and I will come to rest (*manzil*) in his sea (*bahr*)
That I may make the glistening pearl mine own.

'Twas night ; my heart would fain lament,
The silence was filled with my cries to God.
At last mine eye could endure no more ;
Broken with fatigue it went to sleep.
There appeared the Master, formed in the mould of Truth,
Who wrote the Qur'án in Persian.
He said : ' O frenzied lover (*Diwanae Arbab-i-'Ishq*).
Take a draught of Love's pure wine (*Sharab nab-i-'Ishq*).
How long wilt thou be silent, like a bud ?
Sell thy fragrance (*nakhat*) cheap : like the rose !
Thou art fire : fill the world with thy glow !
Make others burn with thy burning ! '
At these words my bosom was enkindled.
And swelled with emotion like the flute ;
I rose like music from the string.
To prepare a Paradise for the ear.
I unveiled the mystery of the Self
And disclosed its wondrous secret.

Iqbal's *Jawed-Nama* is regarded by some people as his best poem. This poem describes the poet's trip to Heaven. Iqbal is shown as standing near a rock and singing an ode of Rumi. Rumi emerges from behind a rock and appears before Iqbal, whom he then takes round the various planets, where they meet the spirits of many celebrities of the world.

The concluding verses of Rumi's ode are :

" Last night the Sheikh went round the town, lamp in hand, saying :
'I am disgusted with demons and beasts and I want a Man.
I am fed up with these characterless comrades, and
I want the Lion of God (*Sheri-Khuda*) and the brave Rustum.'
I said : 'We have searched but could not find one.'
He said : 'But I long for the one which cannot be found'."

Then the poet describes how the spirit of Rumi makes its appearance :

" The spirit of Rumi tore away the screens,
And appeared from behind the hillock.
I asked him : 'What is "Existent" and "Non-existent"?
What is the meaning of Good and Evil?'
He said : 'Existent is that which manifests itself.
Manifestation is a condition of Existence.
To reach one's own destination is life ;
To see the Self unveiled is life.
Go on chiselling thy worn-out frame ;
Try thyself and be existent'."

Of Wisdom, Love, Soul and Instinct, he says :

" Wisdom bores a hole through a rock
Or simply goes round and round it,
While, to love, a rock is like a straw
And a heart travels fast like a moon.
Love is both ashes and ember.
Its function is superior to that of religion and wisdom.
What is soul? Attraction, joy and burning and pain ;
And yearning for the conquest of this sphere of dust.
Instinct enables thee to call anything near or far.
But what is ascension (*mi'raj*)? A revolution in instinct."

Zarb-i-Kaleem, a poem of Iqbal, has the following lines on Rumi :

" Thy half-open eye is still unable to see aright.
Thine existence is still a mystery to thee.
Thy supplication is still a stranger to delicacy,
For thy *namaz* (prayers) still lacks permanence.
Torn are the strings of the instrument of thy Self,
For those are still a stranger to the melody of Rumi."

Bal-i-Jibrail, which is the noblest of Iqbal's Urdu book of poems, contains many references to Rumi. For example :

" No other Rumi arose again from the tulip-gardens of 'Ajam,
Though Iran is the same, though Tabriz is the same, O Saqi ! "

To the present-day West-aping Muslim, Iqbal says :

" Burning in Rumi's fire is thy cure.
Thine intellect is under the spell of the Frank (*Freng*).
To him alone I owe the light of my eyes.
To him alone my pitcher contains the Jaihun."

This collection includes a famous poem, entitled *Pir-o-Murid* (Master and Disciple), which consists of an illuminating dialogue between the " Indian (Muslim) Disciple " and Rumi. Here are a few verses :

Indian Disciple.

" A stream of blood flows from the *seeing* eye.
Owing to modern knowledge, religion is in a miserable state."

Rumi, the spiritual leader.

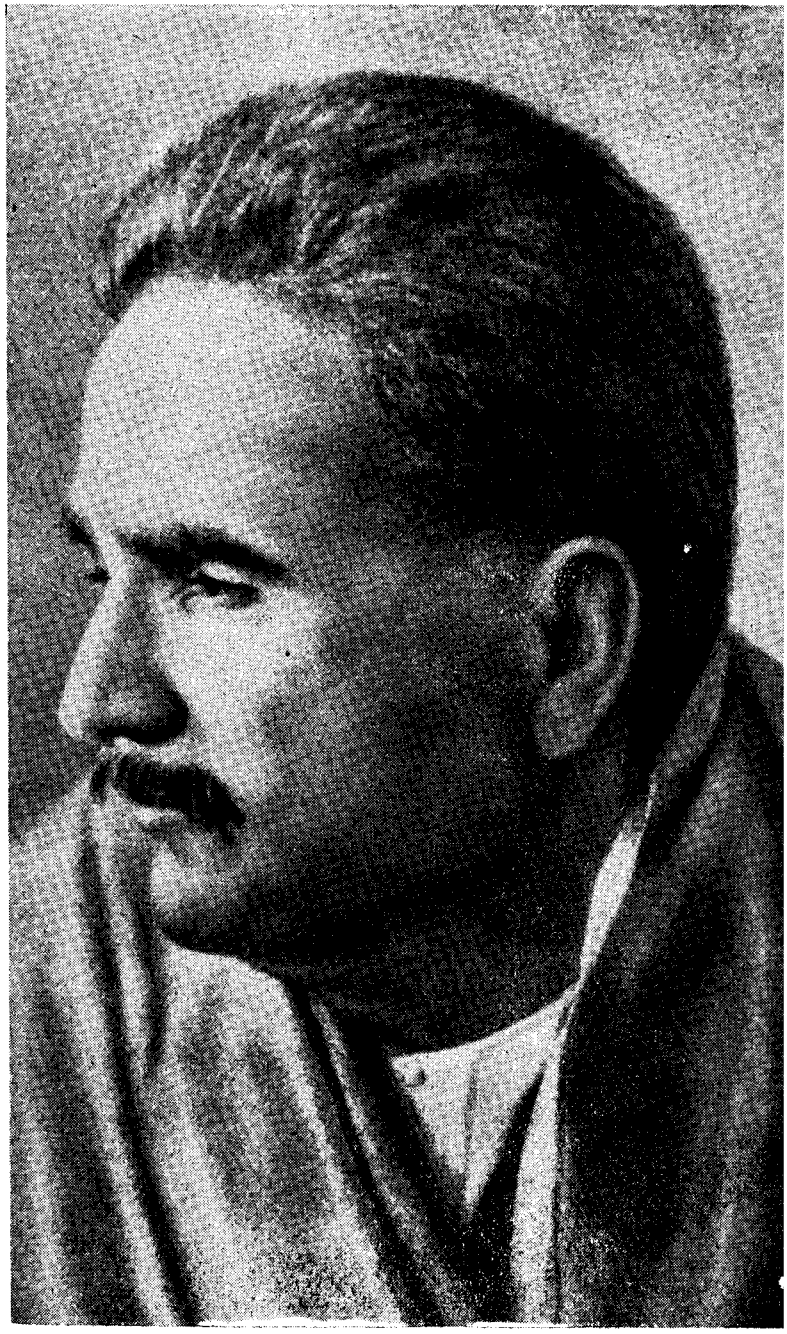
" If thou strikest knowledge on the body, it becomes a snake !
If thou strikest knowledge on the heart, it becomes a friend ! "

Indian Disciple.

" Thy light has endowed dust with clear vision.
Is the aim of Man information (*Khabr*) or a look (*nazar*) ? "

Rumi, the spiritual leader.

" Man is a look, the rest is but skin,



The late Muhammad Iqbal, the Poet of Pakistan and Islam (died April 21, 1938). It is in his mind that the picture of Pakistan first took shape

And Look is that which looks at the friend ! "

Indian Disciple.

" How to master this earth ?
How to awaken the heart in the bosom ? "

Rumi, the spiritual leader.

" Be a servant (of God) and
Move on this Earth like a steed,
Not like a funeral borne on men's shoulders."

Indian Disciple.

" How to discover knowledge and the burning wisdom ?
How to acquire the pain and the scar ? "

Rumi, the spiritual leader.

" Knowledge and wisdom are due to honest living.
And Love and frenzy come from honest living too."

Indian Disciple.

" In India is now left neither light nor sympathy.
Men of heart in this country are miserable."

Rumi, the spiritual leader.

" The manly aim at light and warmth,
The lowly at excuses and shamelessness."

Iqbal's poetry is the meeting-point of old and modern thought. It combines Rumi's philosophy of Faith and Love with Nietzsche's sentimental and aesthetic ideals. Iqbal supports Intellect (*'aql*) to a certain extent but he really follows Love (*'ishq*). Iqbal received this light of Love from Rumi. Like Rumi, he believed in the Evolution of life. He said :

The famous twin minarets of Gueuk Madrasa *(school) at Sivas, Turkey, constructed during the reign of Ghias ud-Din Kaikhusro III in 1271 C.E.*

" The only constant thing in the world is change."

He fervently believed that :

" Life is eternal, ever bubbling, ever young ! "

The spiritual torch which Rumi had lighted in the 7th century (*hegira*) in Rum (Turkey) was re-lit, with greater glow, by Iqbal, seven centuries later, in the Punjab, Pakistan. He says :

" I have instilled a new thrill in the hearts
From Lahore to Bokhara and on to Samarkand."

Times had changed. The Muslim *Millet* (nation) was on the road to degeneration. But Iqbal was one of those who had full faith in the bright future of this *Millet :*

" I have heard from the angels
That that lion will again be up and doing."

Iqbal clearly saw the times demanded that Muslims as individuals must align themselves with the *Millet* (nation) and seek their own individual good in the common weal of the *Millet.* He said :

" The individual exists as part of the *Millet* (nation).
Alone he is nothing.
The wave is a wave inside the river. Outside it is nothing."

In his poem *Asrar-i-Khudi* (Secrets of the Self), Iqbal had persuaded the individual to wake up. In his later poem, *Rumuz-i-Bekhudi* (The Secrets of Selflessness), he has shown us the way to true social progress by indicating the exact relationship between the Individual and Society :

" To an individual the bond of Society is a boon,
For his essence attains perfection through the Millet.
The individual secures honour through the Millet,
As the Millet becomes a system through the individuals.
The individual lost in the community
Is like a drop, which, seeking vastness, becomes the limitless sea ! "

He exhorts a sad and stricken nation by saying :

" Lack of desire is a means to death.
Life is strengthened through ' Despair not ' (*La taqnatu*).
O thou jailed in the prison of sorrow,
Learn the lesson of ' Grieve not,' from the Prophet.
If thou hast faith in God, then free thyself from sorrow
And free thyself too from the worries of more or less."

Based as it is on the Oneness of God (*Tawhid*) and Prophethood (*risalat*), the Muslim *Millet* (nation) is independent of the limits of space :

" Our essence is not confined to a place.
Its strong wine is not confined to a single cup.
Our heart belongs not to India or Rum or to Sham.
For its native land is only Islam."

The Qur'án is the code of the Islamic Millet :

" That living Book of Wisdom, the Qur'án.
Its philosophy is infallible and eternal.
Petals, joined artistically, make a rose.
The roses joined artistically make a bouquet."

The Islamic Millet stands for the maintenance and propagation of the Oneness of God :

" Since the secret of thy existence is in (*Takbir*) ' the greatness of God '.
Thine aim has to be the preservation and propagation of the tenet ' There is no God but God '."

Iqbal's last call to the Muslim is simply this :

" So long as the call to Truth is not raised all over the world,
If thou be a Muslim, rest not for a moment ! "

ISLAM IN SWITZERLAND

By DR. H. MARCUS

The observer of the goings-on in Switzerland always notices with astonishment how much is spoken in public about Islam and the Islamic countries. One can hardly open a large newspaper without finding detailed reports from some Islamic territory. The largest illustrated newspaper of Switzerland, *Die Schweizerische Allgemeine Volkszeitung* (Swiss People's newspaper), brought out a long article on Pakistan with pictures of Muslim women being trained as soldiers. The well-known family paper, *Reinigers Gelbe Hefte* (Reiniger's Yellow Magazine), which is read in every household, brought out a beautifully illustrated article entitled "Kairouan, one of the four Holy Places of Islam." The Zurich Broadcasting Company gave a very good talk on the month of fasting and the festivity on the conclusion of Ramadhan last year.

However, Islam is not only spoken of in this fashion, but also in circles which are earnestly interested in sciences. 'Omar Khayyam's aphorisms have been translated anew by Rudolf Berger and published by the Scherz Publishing House in Berne. An author who is of special interest to us is Frithjof Schuon, with his poetry *Tage-und-Nachtebuch* (Day and Night Book: Urs Graf Publishing House, Berne). Schuon had entered a French monastery at first. In the quiet peacefulness of the monastery he soon felt that he could not receive that inspiration he so ardently longed for through the means of the meditations and devotional exercises practised there. An inner call led him to Africa. He was there destined to find his leader and spiritual father in the Sheikh Sidna El-Hadish of the 'Alawi Order, who has meanwhile died. During many years Schuon placed himself under the hard discipline of the Sheikh's scholars and since the Sheikh's death he continues to live in the spirit of his master.

Magazine No. 6 of the Bibliographical Introduction into the Studies of Philosophy (in Berne) leads us into the true scientific sphere. This issue gives a complete list of all publications in the German language on the philosophy of the Arabs — an admirably thorough and detailed piece of work.

Professor Abu Riza, of the University of Cairo, gave an excellent lecture before the Philosophic Society in Basle on "al-Kindi". Al-Kindi (died 870 C.E.) has the sobriquet of "the philosopher of the Arabs" and is the first of the brilliant line of Islamic philosophers Farabi, Avicenna and Averroes. Professor Abu Riza had been doing research work on Al-Kindi for years, and has now found new original manuscripts of his. The lecture painted the picture of a thinker constantly in search of the truth, whose exertions brought rich results and whose observations proved of an open-hearted and tolerant spirit both for the new and for the old world.

The Director of the University at Basle, Professor Schwarber, has discovered a most interesting edition of the Qur'án in the university's library. Professor Schwarber tells us: "Whilst looking through a shelf with re-arranged books, one particular book, packed in coarse wrapping paper, attracted my attention. I opened the parcel and found the loose leaves of a beautifully written Arabic folio, a complete Qur'án, which could possibly date back to the 16th century. The same wrapping also contained another part of this Muslim book of books in the form of an unsightly pamphlet, the unique writing, however, suggesting a still earlier date. In what way could these two old documents have reached here? How long had they lain untouched and unnoticed? No remark, no owner, nothing to still my curiosity. Perhaps they were a part of the library belonging to the highly talented Basle orientalist and Professor of the Arabic language of the University of Leiden, Hieromynus Harder (1648-1674), who had died in Constantinople whilst travelling to the East? He was searching for Turkish, Arabic and Persian scripts during this tour and they had been presented as a gift to the university by the heirs after his death."

The author Franz Carl Enders, who has now celebrated his 70th birthday, lives just outside of Basle. Everyone knows him from his popular radio-lectures and from his lovely books. Enders was originally an officer, as is now known, and was staff officer of a Turkish Army Corps. This is by no means an exception, for many other men of public life have spent a large part of their best years in some Muslim country and have thus helped to build up the various Muslim states. These men often speak of their experiences in far away countries and prove that Switzerland is not only connected with Islam in theory but equally as much in practice.

WHAT THEY THINK OF US . . .

The useful tool of confusing local customs with the teachings of Islam in the hands of missionaries

Slavery in Muslim Countries.

An American woman missioner, Mary Cubberly van Pelt, in giving a description of the life of the people of the Sheikhdom of al-Kuwait, based on her experiences during her stay of twenty-three years in that country, has stated, even exaggerated, a deplorable aspect of the social life of the people of that country in the American quarterly *The Middle East,* Washington, D.C., for January, 1950.

The very fact that in some measure the Kuwaitis are guilty of this social crime, absolutely alien to the social and religious system of Islam, is good enough for the interested critic to let it pass as part and parcel of its teaching.

Miss Van Pelt writes:

"Arab women and girls in al-Kuwait are intelligent, endowed with charm and a grace of manner, and are taught the deportment of a lady. Girls are veiled early, lead somewhat sheltered lives, and learn the accomplishments customary to their environment. The custom of seclusion for women is strictly adhered to, and together with the wearing of the veil accounts in large measure for the lag in education. In days past limited numbers received private instruction, but it was not until late in 1938 that education for girls became the fashion. His Highness Sheikh Sir Ahmad al-Jabir al-Subah, K.C.S.I., K.C.I.E., officially gave the needed impetus by setting aside a building and importing two Egyptian women teachers to establish the first public school for girls in the state of Kuwait. The opportunity was eagerly accepted and at the end of a few months the girls proudly displayed new accomplishments.

"Slavery is legitimate in the social and religious system of Islam. The Arab throughout Arabia, including Kuwait, has his slaves, male and female, provided he can afford them. When Great Britain made treaty arrangements with the local rulers in the 1890's to protect the pearling fleets from piracy, it was specified that no cargo entering the Persian Gulf should include human beings intended for sale. There are those who hold that there is no trade in slaves from Africa at this time, but the Arab

is not the one who asserts it. The African medicine man possesses a secret method by which infants are marked with both tribal and family identifications; consequently, slaves bearing such markings in Arabia bear evidence that they are natives of Africa.

"It is not difficult to purchase a slave in Kuwait, provided one is available for sale; if not, those desiring to do so make a point of going or sending an agent for that purpose to Mecca, one of the great slave markets of the world. Some persons are not inclined to favour slavery, and although there may be individuals in their household of African descent, whom they have purchased, they still do not exercise the right of ownership to any great extent. Marriages are arranged by the master amongst his slaves; the children, although his property, are reared by their parents, and some privacy is afforded the family unit.

"It can be truthfully said that slaves in Kuwait are generally well treated, and that this is in accordance with the wishes of Sheikh Sir Ahmad. Any slave, man or woman, who has a complaint may seek the Sheikh and secure protection until the controversy can be adjusted. An unreasonable master may be fined the cost of his slave and lose him. Resale of slaves in Kuwait is usually arranged with the owner and takes place privately, but not necessarily so. There have been owners who freed their slaves in their wills, or on their death-beds, thus cutting off their heirs, but feeling they have done a meritorious act. Slave women who bear sons to their masters are occasionally given their freedom; but since children belong to the father, it is greatly to the advantage of the woman to remain in the house of the father of her son, and thereby retain her security."

This shows what leeway we have to make up to rid Muslim society of evil institutions which are absolutely alien to Islam.

Our picture through the eyes of a Christian Missionary

We reproduce below some excerpts from *World Christian Digest* for summer, 1949, Pathfinders Press, Lee Abey, Lynton, N. Devon, England, which carries an article reproduced from *The Inter-Varsity Magazine* entitled "The Character of Islam — Its Truths and its Falsehoods," by Dr. S. M. Zwemer.

They constitute a very interesting study in the tactics of the detractors of Islam who always confuse the backslidings of Muslims with the teachings of Islam. Dr. Zwemer writes:

"Opinion is still divided regarding the significance of the Saracen movement which began when Mohammed proclaimed God's unity at Mecca. The worth of all the non-Christian religions is their truth and their strength. The failure of all the non-Christian religions is because of inner weakness and falsehood.

"No one can deny the elements of strength, of vitality and of truth in the religion of Islam. They are many and deeply significant. They lead one to love the Moslems with a great love, to run out to meet them although they are yet a great way off, and to welcome them to the Father's house.

"First of all, this religion has the strength of strategic and numerical distribution. For thirteen centuries it has laid its grip on three continents and by its very worth and vitality held the hearts of one seventh of the human race. In Africa it counts forty-nine millions; in every country of Asia there are Mohammedans, with the exception of Japan and Korea; Central and Western Asia are predominantly Mohammedan; India has seventy-seven millions of this faith; Malaysia forty-five millions; in China over ten millions.

"It is a strong religion that can burst its barriers and pour out to humanity as a whole. Mohammedanism, whether by the sword or by preaching, by fair or foul means, has always communicated itself. The impact and the impulse of this religion is the story of many centuries and many lands. Unless we understand something of its victories in the past we shall never appreciate its hold on hearts to-day.

"Islam has ever had the power of propagandism, and from the beginning was imbued with the genius of conquest. Its missionary spirit is not other-worldly and sacrificial in the Christian sense, but it is real and vital.

"Another element of truth and worth is the Moslem belief in the supernatural, omnipresent, omnipotent power of God. One man with God has often proved a majority even in Islam. They have always set Allah before them. The vitality of their theism (however inadequate) has laid hold of the human mind and heart and will in such a fashion that beside their stern belief in the supernatural, popular Western dilution of faith and creed seems lukewarm and timid.

"Mohammedanism not only asserts the unity of God and the power of His will with the stern theism of the Semitic mind, but since the earliest centuries it has developed a religion for the heart also in its mystics. This has laid hold of the affections and the emotions in all Moslem lands. . . .

"In spite of all its elements of worth and strength and vitality Islam has failed conspicuously and proved itself hopelessly inadequate to meet the social, the intellectual, the moral and the spiritual needs of humanity. Its inward weakness, its denials and falsehoods have corrupted the best that is in it, and proved the truth of the Latin proverb: "The corruption of the best is the worst." This failure of Islam is the justification and the plea for missions to Mohammedans.

"Islam has failed to meet the needs of childhood. Of such is not the kingdom of Mohammed. No religion, it is true, pays such early attention to the religious training of the child, but at the same time this very training corrupts the morals of childhood by its teaching and example. No indictment of Islam could be stronger than the present condition of eighty million Moslem children, physically, intellectually and morally. Not to speak of the astonishing, and compulsory illiteracy that prevails and of the incredible percentage of infant mortality due to the ignorance of their mothers, these children are born into a world of superstition and ignorance, robbed of their childhood by sex-education in its worst form, burdened with the responsibilities of marriage when still in their teens, until their cry is a plea that none can resist. From Tangier to Teheran, from Zanzibar to Samarkand, it rises heavenwards to the ears of Him who said: 'Suffer the little children to come unto Me.'

"Its ethical standards are low. T. J. De Boer shows that although the Koran urges faith and good intentions, 'unpremeditated lapses from virtue are leniently judged. In short, Allah makes it no onerous task for his faithful to serve him.'

"A startling revelation of the contrast between Moslem and Christian ideals in ethics can also be gained from a comparative study of the popular literature, *The Arabian Nights,* for example, a medieval picture of Moslem life and morals, in contrast with the medieval romance of the *Knights of the Round Table.* Both books present unconsciously a picture of ideals and ideas in ethics. Womanhood, in the one case, is suspected, dishonoured, untrustworthy and chiefly celebrated for her lower passions; in the other case her purity and strength of character stand out as examples of moral greatness.

"This religion, through the example of Mohammed himself, his companions and all the saints in the Moslem calendar, has corrupted home life at its very source and undermined human happiness by its well-known teaching regarding polygamy, divorce, slavery, concubinage and the inferiority of womanhood. The religious and civilising influence of Islam upon backward races has never purified or elevated the home.

"Islam has been the age-long foe of democracy. It cannot exist and confer as equal gifts, religious liberty, equality or fraternity to those who are not Moslems . . ."

A GLANCE AT THE WORLD OF ISLAM

England

THE SHAH JEHAN MOSQUE, WOKING, ENGLAND

Lectures on Islam.

As a result of the arrival of the second batch of the Pakistan Air Trainees at the R.A.F. Training School at Halton, *Khan Bahadur* Ghulam Rabbani Khan of the Woking Muslim Mission, who has been looking after the religious education of these trainees, has now to devote more time to the welfare side of his work. He has to speak on Islam at more than one place during the week. The Woking Mission authorities are thinking of increasing their staff to do justice to the increasing work.

Maulavi 'Abdul Majid, Editor, *The Islamic Review,* was invited by the members of the Congregational Club, Petts Wood, Kent, to enlighten them on the principles of Islam, on the evening of the 17th February, 1950. The audience consisted of men well established in life. When in the course of his lecture, the speaker pointed out that the religion of Islam was known to Europe in a distorted form, one of the audience observed that although they were willing to take their due share of the blame, yet he thought that the speaker would agree that the fault was in no small measure the Muslim people's. For it was they, he maintained, who never tried to unveil the face of Islam to them. At the end of the lecture, questions were asked freely by the members on some of the aspects of the Muslim faith, which elicited very satisfactory replies and were much appreciated by the audience. This was the first lecture within the vast experience of the lecturer when the question of polygamy was not discussed by the audience.

The Jami'at ul-Muslimin, of Birmingham, in co-operation with the Muslim League, the Azad Kashmir Muslim League, held a general meeting on Sunday, February 19, 1950, at the Bristol Street School Hall, with Mr. Khushi Muhammad in the chair. The meeting was well attended by well over five hundred

A group of Muslims welcoming the distinguished guest, Sardar Ibrahim Khan, President of the Azad Kashmir Government, at the Shah Jehan Mosque, Woking, England, on Friday, the 27th January, 1950. The Sardar (in the centre in grey overcoat) was on his way to Turkey, Egypt and Pakistan from the United States of America

Pakistanis and their friends. After the recitation from the Holy Qur'án by Hafiz 'Ali Ahmad and the singing of a Pakistani national anthem, M. I. Rothor, the chairman, called upon *Khan Bahadur* Ghulam Rabbani Khan to address the audience. The speaker, in paying his tribute to the Father of Pakistan, the late Qaid-i-A'zam Muhammad 'Ali Jinnah, and the band of selfless workers who devoted their lives to the noble cause of the materialisation, maintenance and elevation of the God-given State of Pakistan, drew the attention of his audience to the motto of the departed leader, which is " Faith, Unity and Discipline ". After giving the historical background of Islam, he exhorted the audience to live the life of a true Muslim and be a source of strength and honour to their glorious religion and country. It is of interest to recall that there are about five thousand Pakistani Muslims in the Midlands engaged in all sorts of occupations from prosperous business men to daily wage-earners.

In response to the invitation of the National Adult School Union, *Khan Bahadur* Ghulam Rabbani Khan was deputed by the Woking Mission to address the Discussion Group of the National Adult School Union on the salient features of Islam, on the 21st February, 1950, at The Friends' Meeting House, Kingston, Surrey. The speaker gave a lucid picture of the fundamental principles of Islam, which was listened to with rapt attention by the members.

The Editor of the organ of the National Adult School Union, *One and All,* has asked Mr. Rabbani Khan for an article on the teachings of Islam.

Prominent persons from Iraq, Malaya, Hong Kong, Mombasa, Trinidad, Pakistan, including Tyab ben 'Arabi, a Moroccon journalist, and Maulana 'Abdul 'Aleem Siddiqi, the well-known Muslim Missionary and traveller, visited the Woking Muslim Mission Centre and the Mosque.

THE MUSLIM SOCIETY IN GREAT BRITAIN

On the 28th of January, 1950, Brigadier and Begum M. Hayauddin were the hosts at an At-home at the Society's headquarters at 18, Eccleston Square, London, S.W.1.

The meeting was exceptionally well attended, not only by Muslims but by many members of the Moral Re-armament Group, which is led by Dr. Buchman of the Oxford Group Movement.

After tea, the chairman, Mr. Isma'il de Yorke, in opening the meeting, called upon Dr. S. M. 'Abdullah to recite from the Qur'án. He introduced the speaker, who, on this occasion, was Mr. 'Abdul Majid, Editor of *The Islamic Review.* The talk was entitled " Moral Re-armament ". At the very outset Mr. 'Abdul Majid explained that this title should really have been " Moral Armament " as, from the Islamic point of view this was what all good Muslims should do. The speaker went on to explain how Muslims were enjoined in the Qur'án so to conduct themselves as to build up a shield against evil. Mr. 'Abdul Majid pointed out that the phrase " moral armament " was not to be found in the Qur'án : it used instead to express the same idea the word *Ittiqa* — to guard against evil. The ideal of the life of a Muslim was to be *muttaqi* — one who guards against evil. The speaker submitted that although pure reason had succeeded in changing the lives of individuals, yet it was a fact to say that it had never transformed societies *en masse.* The speaker maintained that only religions had changed societies, and that Islam was a religion best suited for the task, because it had got rid of race and colour prejudices from one-seventh of mankind.

A discussion followed and several short speeches were made including one by the host, who urged the necessity of a better understanding between Islam and other progressive groups like the Moral Re-armament Movement. Brigadier Hayauddin opined that the Muslims had much to learn in the way of organization from the Moral Re-armament movement.

The chairman wound up a most successful meeting by thanking the host and Begum Hayauddin as well as the speakers.

Iraq

Iraq would renounce the project of Federation with Syria.

The recent visit of King 'Abdullah achieved the two following principal results :

(1) Iraq would renounce, at least provisionally, the project of federation with Syria in order to help the calming of agitation in the Arab countries which was caused by the absorption by Transjordan of Eastern parts of Palestine.

(2) King 'Abdullah would abandon little by little his power in favour of the heir to the throne, Telal, in whose favour he would abdicate as soon as the Kingdom of Jordan would be realised and consolidated, which would include the Eastern regions of Palestine.

It seems that the Iraq branch of Hashimite considers possible an understanding with the Emir Telal, whereas his father appeared intransigent, going as far as interfering in the affairs of Iraq, because :

(a) He is the eldest representative of the Hashimite dynasty and consequently its head ; and,

(b) This right was conceded to him by the Irako-Transjordan treaty of alliance which foresees " the previous consultations and an agreement between the two parties " in all external affairs.

Morocco

The text of the declaration of the Istiqlal Party on the Spanish Policy in Morocco issued on the 27th January, 1950.

On the 12th December, 1946, the General Assembly of the United Nations recommended its members to break off all diplomatic relations with the Spanish government. There was a moral condemnation of the fascist régime which was putting Spain outside the international community.

It seems that the régime of exploitation and of oppression inaugurated by Spain in Morocco in the Riff zone as well as in that of Ifni, does not concern the United Nations Organization.

At the present moment certain states seem to be disposed to revise their attitude towards Franco Spain. The United States of America especially are considering the resumption of the normal diplomatic relations with Madrid within the frame-work of the United Nations, but, on certain conditions, notably on " the development of essential human rights and fundamental liberties in Spain ".

Once more the fate of more than one million of our compatriots runs the risk of remaining ignored. This situation, however, deserves all the attention of the democratic states whatever may be the motives which cause them to reconsider their attitude towards Spain.

The experience of more than 38 years of the protectorate authorizes us to affirm that the form of the government of a colonial power does not in the least influence its policy in the territory placed under its administration : the pressure brought to bear upon the democratisation of the Franco government will not bring in its train any improvement in the conditions of the Arabs from the other zone.

To keep silent on this aspect of Spanish policy would mean the consolidation of a régime of direct administration which is characterised by :

The usurpation of the prerogatives of the Moroccan sovereignty ;

The absence of the most elementary civic liberties ;

The absence of guarantees assuring the individual liberties ;

An obscurantist policy in the domain of education ;

A demographic policy favouring the immigration of Spaniards to Morocco ; and,

A policy of economic isolation practised in defiance of the principle of the open door, which is provided by the treaty of Algeciras for the whole of Morocco.

This colonial régime has for its aim the detaching of the Northern part of Morocco — as well as the zone Ifni — from the country as a whole. It does not stop at any means of repression in order to stifle all trace of opposition and carries cruelty to the point of refusing a Moroccan patriot — who died recently in tragic circumstances in Pakistan — the right to be buried in his native country.

The party of Istiqlal draws the attention of the world's public opinion to the unjust and inhuman character of any decision which, while rehabilitating Franco Spain, should have the effect of leaving to the mercy of a totalitarian régime more than a million of our compatriots. Thus it launches an earnest appeal to the Organization of the United Nations to send a Commission of enquiry to investigate on the spot the social, political, economic and cultural conditions which are reserved to the autochthonous population.

Reaffirming our will to recover our independence and the territorial unity of our country under the aegis of H.M. the Sultan, we remain convinced that the mission of the United Nations will never be fully accomplished until colonial imperialism, the source of all wars and international hatred, shall have disappeared in all its forms.

Pakistan

THE AHMADIYYA ANJUMAN ISHA'AT-i-ISLAM, LAHORE, PAKISTAN

At the Annual Conference of the Armadiyya Anjuman Isha'at-i-Islam, Lahore, held at Lahore on the 24th, 25th and 26th December, 1949, interesting papers dealing with the present and future of Islam were read. " Why are we not Communists ? " was the subject on which Maulana Aftab-ud-Din Ahmad, Associate Editor of the *Islamic Review,* read a paper. Marxism and Communism to him were not pure economic doctrines but distinct social orders. He opined that that was why we must study them. He laid stress on the point that if the principles of Islam were materialised in the lives of Muslims, it will definitely give a set-back to Communist propaganda. He added that the Muslim world was looking to Pakistan for a lead in this matter, and that it was not class war, which was the result of revolution, but human elevation which could assure the welfare of human society.

Maulana Muhammad Ya'kub Khan, the Associate Editor of *Civil and Military Gazette,* Lahore, and the Editor of the weekly, *The Light,* spoke on " Is Religion an Opiate for the Masses ? " In his talk he referred to the state of Christianity in Europe when Communism developed as a world-force. It was the degenerate Christian philosophy of that time which served as an opiate to the masses, and the exponents of Communism reacted very strongly against it. He submitted that that couldn't apply in any way to Islam which was essentially dynamic in its nature. Sheikh 'Abdul Rahaman Misri in his speech discussed the " Islamic Conception of Property ".

Maulana Muhammad 'Ali, President of the Anjuman Isha'at-i-Islam, Lahore, laid stress on the point that Islam was the only religion that could come to the rescue of the world at this critical juncture. But he regretted to find how poorly the whole world was informed about this great benefactor of mankind ! In this connection he made an appeal to the audience to take part in his recent proposal for distributing, free of cost, a set of seven books to at least five thousand libraries of the world. This set includes his following books :

1. The Holy Qur'án (English Translation and Commentary.
2. *The Religion of Islam.*
3. *A Manual of Hadith.*
4. *Living Thoughts of the Prophet Muhammad.*
5. *The Early Caliphate.*
6. *The New World Order.*
7. *Muhammad, the Prophet.*

He said that he was appealing to the small audience before him for one thousand sets only, while he was appealing to the wider Muslim public for the remaining four thousand sets. This appeal was warmly responded to and the desired amount of £7,000 for one thousand sets — each set costs £7 — was subscribed for.

Syria

The New Syrian Constitution will be Republican and inspired by the International Social Conventions.

The evolution of the political situation in Syria had led many to believe that the country is on the point of introducing radical reforms in its constitution. It is being said that the constitution will be inspired by the following models : by the constitutions of Italy and the Argentine, by the declaration of the rights of man of the United Nations Organization, and by diverse international social conventions to which Syria already adheres.

The new constitution will be of a purely republican nature. It will largely keep the possibilities of a *rapprochement* with the neighbouring countries open from the moment that these latter will reach the same degree of political evolution as Syria itself.

Sudan

The Political Situation in the Sudan.

A congress met recently in the Sudan to examine the political situation of the country, and studied the possibility of action aiming at putting an end to the condominium and proposing to proceed with free elections in order to form a Constituent Assembly.

Meanwhile the party *Umma* — The Nationalist Party — tries to realise a *rapprochement* with the Unionist parties. This new attitude clearly results from the articles published in the party's journal, and which claim the formation of an autonomous Sudanese government which should be considered only as a stage in the internal evolution of the country and which would not in any case prejudice its international position.

In generally well-informed circles it is believed that conversations have taken place between the leaders of the parties in order to elaborate a national charter which should be approved by all concerned and should postpone for future consideration all matters of the secondary importance. The foundations of this charter would be as follows :

(1) The proclamation of the end of the present régime as it is inconceivable that the country should still live under the régime of martial law of 1899 ;

(2) The enlargement of the constitutional rights of the Sudanese people and the elaboration of the fundamental law guaranteeing the liberties of speech, of association and of faith which should be followed by the election of a constituent assembly, entrusted with the preparation of a constitution but on the condition that the following questions should be excluded from its competence : the international position of the Sudan and its relations with Egypt and Great Britain.

This grave problem remains to be solved and the different parties agree to keep in mind Egypt's interests at the same time safeguarding the economic and socialist interests of the Sudanese ;

(3) The dissolution of the present Legislative Assembly and its substitution by the Constituent Assembly, of which all members should be elected, i.e., the Government should not have the right of appointing any member. The leader of the majority in this assembly should be called upon to preside over the Government until the elaboration of a new constitution ;

(4) A popular referendum to decide the form of union with Egypt. The Sudanese would have to choose between the following different solutions : union, unity or simply a common international and economic policy. The *Umma* party remains silent on this point ;

(5) The annulling of the concessions and monopolies granted to foreigners as these monopolies deprive the Sudanese of their national resources ;

(6) To demand that the Sudanese should take part in all negotiations between Great Britain and Egypt which concern the future of the Sudan.

Tunisia

Tunisia's Agricultural Workers.

Agricultural labourers, who form the majority of the total working population in the three countries of French North Africa (Morocco, Algeria and Tunisia), are even less protected than industrial workers. With regard to Tunisia in particular, the Bey of Tunis, Sidi Lamine, has stressed again and again that the plight of the Tunisian agricultural workers must be remedied rapidly. If this is still far from being the case to-day, it is not for want of efforts by the Agricultural branch of the Tunisian (Muslim) UGTT *(Union Générale des Travailleurs Tunsiense),* whose energetic leader, Ferhat Hached, has just concluded negotiations with the French landlords of the Domaine de Potinville after a 44-day strike, in the course of which one Tunisian was killed and eight more seriously wounded when French police shot on the strike pickets. The (French controlled) Government of the Tunisian Protectorate has at last issued a communiqué by which they agree to a minimum wage of 200 francs a day, and the granting of family allowances, etc. As Ferhat Hached declared, " The strike could have been over long ago and bloodshed averted if this decision had been taken earlier." There are still a number of outstanding points to be settled but in the meantime the men have gone back to work.

Ferhat Hached was three times refused admission by the Caid of Souk el-Khemis when he wished to discuss the recent Government communiqué, before seeing his men.

Paper Plans.

In the statistical bulletins of the Tunisian Protectorate, published by the French authorities, the situation of Tunisia's agricultural labourers is interpreted rather differently. For instance :

(1) The plan for the mechanization of agriculture by the increased use of tractors by the fellahs was advocated by the Government in their 1943 *Plan du Paysannat.* They subsequently announced that this had been impossible to put into effect because the fellahs " did not respond ". This was due to a certain number of factors which the Government reports do not take into account. The fellahs are individually too poor to be able to buy tractors, so that co-operatives are the only solution. But before it is possible to organize these, the question of land rights will have to be settled by the Government. As this question, together with that of the proper basis of the land tax, has not yet been tackled by the authorities, it was obvious from the outset that the whole enterprise was bound to fail. In announcing this, the Government was only too pleased to use this pretext to transfer their financial and technical assistance to the *Co-operative Tunisienne de Motoculture,* which is managed by one of the leading French colonists at Siliana. Several repair-centres for agricultural implements have also been installed for the benefit of the colonist.

On the other hand, those Tunisian farmers who were in a position to buy and anxious to use tractors, found it very difficult to obtain any of the 500 caterpillar tractors and 600 wheeled tractors imported into Tunisia since 1948. Vouchers enabling farmers to buy tractors were distributed generously among the French and the Tunisian " collaborationist " minority who work with them, but not to the others. So that the increased mechanization of the Tunisian countryside as reported by the official bulletins gives one a false impression of the picture as a whole.

(2) Another type of difficulty is being met with by the Tunisian fellahs who work in the olive-growing districts of Tunisia (olive oil is one of Tunisia's main exports). Olive-picking time in the district of the Sahel always brings in its wake a host of unscrupulous speculators who take advantage of the fellahs' precarious financial situation and uncertain prospects by buying up their crops at cut prices. The Government recently announced that a new measure has now been taken to protect the fellahs. This consists in an initial loan of 200 francs per olive root to cover the fellahs' outlay — wages, transport, etc. — so that they no longer have to sell their olive oil to the first buyer who comes along. In actual fact, however, this system has proved to be more of a hindrance than a help, for this is what has been happening :

When the fellahs' application for a loan has been approved and they present themselves before the Caid, he first of all hands them their outstanding income tax account and deducts the amount from the sum of money to be advanced to them for their olive trees. A smallholder from Moknine, for instance, who had asked for a credit of 75,000 francs, had this amount reduced by 55,000 francs on the spot. Sitting beside the Caid in most instances is a representative from the Land Tax Bureau (*Caisse Foncière),* who adds *his* specific demands to those of the Income Tax, although this land tax, as already stated, has in many cases not been properly fixed or recognised. Another smallholder from the same locality of Moknine, whose debts were all perfectly in order, had a debt deducted from his loan which was supposed to have been left by his father who died nine years ago and which he had never acknowledged. Astonished and disappointed by this unexpected turn of events, the poor fellah was obliged to return home and give up his petition for a loan. In the final analysis, this new Governmental measure is, therefore, of immense benefit to the State, since it serves to accelerate the paying up of income tax and of unacknowledged land taxes. So that speculators are still making profits at the expense of the Tunisian fellah.

Turkey

The Portrait of Sultan Muhammad the Conqueror.

The portrait of Sultan Muhammad II, the Conqueror, as painted by the famous Italian Renaissance painter, Bellini, will be returned to the city of Istanbul by the National Gallery in London. This gesture is on account of the Quincentenary of the Conquest of Istanbul, which will be celebrated in May—June, 1953. The portrait was sold to the British by some unappreciative merchants in the Grand Bazaar of Istanbul some time ago at a very low price.

Meetings for Cyprus.

The Turkish youth has protested the claims of Cyprus Greek nationals to cede Cyprus to Greece. The meetings were held in the cities of Ankara, Istanbul, Sivas and Izmir, where the orators defended the validity of the Turkish claims to the suzerainty on this island, which was ceded on lease to Great Britain in 1878. At present 70,000 Turks live on this island who are greatly attached to their motherland, Turkey.

Arts and Music.

The Arts Society of Istanbul celebrated its second anniversary of establishment in January, 1950. Similar societies have been formed in Bursa and Eskisehir.

In the field of music, Istanbul is going ahead with its Philharmonic Society, founded in 1946, and its Istanbul Philharmonic Orchestra, which has almost gained an international reputation. With the opening of the Istanbul Broadcasting Station in November, 1949, this Orchestra is performing weekly concerts over the radio, usually accompanied by world-famous visiting soloists. The Presidential Philharmonic Orchestra in Ankara is another noteworthy enterprise in the field of the Turkish musical life. There is also a very strong tendency to revive the Turkish classical music, and great endeavours are being made to let the national music develop side by side with the classical Western music.

In the field of drama, the municipalities of Izmir and Istanbul are running three theatrical establishments, two in Istanbul and one in Izmir. Istanbul hopes to complete its new City Theatre building before 1952. Ankara owns two State theatres, one suited for opera and the other for drama.

The Budget of the Presidency of the Religious Affairs.

During the debates on the general budget in the Turkish Grand National Assembly, the Prime Minister, Semseddin Gunaltay, in reply to criticisms regarding the budget of the Presidency of the Religious Affairs, said : " The religious affairs of this country were administered by the State until the proclamation of the Republic. With the exception of the Islamic congregational organizations, all other religions enjoyed autonomy in the Ottoman régime. The Muslims were not used to run their religious organizations congregationally ; they always expected the government to administer their religious affairs. Our present policy is to inject the habit of autonomy in the Muslim congregational organizations. The Government are now taking the necessary steps to formulate the project of a new organization and will submit this to the General Assembly within this year."

The Goodwill Visits of the Ankara University Students.

More than thirty students from the Ankara University with their instructors went to Pakistan on a goodwill visit, at the invitation of the Government of Pakistan. The world champion, Yasar Dogu, accompanied this group to give wrestling demonstrations in their tour of Pakistan. The party arrived in Karachi in mid-February.

The Government of Iraq has invited twelve students and three professors from the Faculty of Medicine, Ankara University, for a goodwill visit to their country. The party left Ankara for Baghdad on the 12th February.

An English Muslim in Istanbul.

Mr. 'Abdurrahman 'Ali Raymond Poel, an English Muslim from Liverpool, England, was on a visit to Istanbul at the invitation of the daily *Hurriyet*. Mr. Poel arrived in Istanbul on the 6th February, 1950, and made an extensive tour of Istanbul. He met the Mufti of Istanbul, Mr. Omer Nasuhi Bilmen, and was invited to the dinner in honour of the Turkish journalists given by Sardar Ibrahim, President of the Azad Kashmir Government, who paid a visit to Istanbul on his way to Pakistan. Mr. Poel

The Fulfilment of a Dream

Turkish girl students with Miss Fatima Jinnah at Karachi, Pakistan. On her left is Professor Daniyal Bediz, leader of the Turkish Students' Delegation that visited Pakistan recently

The picture brings to one's mind the fulfilment of the dream of the late Poet of Pakistan and of Islam, Muhammad Iqbal, which he expressed in his Sham'a o Shair *in one of his prophetic veins about 30 years ago in the words :*

A milenge sina chakan-i-chaman se sina chak
Nakhat-i-khabida gul se ashna ho jaegi.

(The time shall come when those torn away from each other shall come together again,
The dormant fragrance shall once again become friends with the flower)

The Turks, so long aloof from the World of Islam, are again feeling their way back to the Muslim comity of nations

visited the chief mosques of Istanbul, such as Suleymaniye, Fatih, Bayazid, Sultan Ahmed and the New Mosque. He had also visited the Mosque of Hirkai Sherif, and expressed his regret that his visit did not coincide with the auspicious occasion of the holy month of Ramazan, enabling him to take a glimpse of the Prophet's cloak.

During his visit to the Fatih Mosque, the congregation were in tears when he gave an account of how he became a Muslim. After leaving the Mosque he stopped in the courtyard and paid homage to the memory of the great Conqueror Muhammad II, whose mausoleum stands there. Mr. Poel has also visited the new Sisli Mosque to hear a recitation of the *Mevlid.*

A Famous English-Turkish Dictionary.

The revised edition of the Redhouse English-Turkish Dictionary appeared in February which has been in preparation since 1938. The book contains some 70,000 words, and is the best-known English-Turkish dictionary. The first edition was published in 1861 by Sir James Redhouse. The Redhouse dictionary went through five editions before the present revised edition.

Turkey Independent of Oil Imports.

Oil exploration in Turkey has begun to yield dividends. There are at present five oil producing wells in Turkey, and these will yield about 1,000 tons per day after certain equipment has been installed.

The three wells in the Ramandag area in south-eastern Turkey are spaced several miles apart, in the form of a triangle. Some thirty other wells will be sunk in the area included within this triangle, and it is estimated that a minimum of 100 tons of oil per day will be obtained from each: this may mean an extra 3,000 tons per day, or 900,000 tons per 300-day year. Turkey's annual oil requirements amount to about 600,000 tons.

New oil-fields are being sought, especially in the Cukurova region near Adana, and at Siirt and Mardin in eastern Turkey.

An oil refinery is already active at Batman, situated at a distance of 20 miles from Raman, to which it is joined by an asphalt highway. Larger refineries will probably be constructed at Iskenderun, which has an excellent port.

The tar and asphalt obtained from the Raman oil-fields is used to surface Turkish roads and highways. Last year's production of 3,000 tons of asphalt will be increased in 20,000 tons in 1950, and will be used to surface 700 miles of roadway per year.

UNESCO and the Arab countries

The translation into various languages of the classics of the world is one of the tasks that UNESCO has set itself. UNESCO has already built up a world-wide desire to work out this plan and translators are now at work.

As it is impossible to do everything at once, two cultural regions have been chosen to start with. The two regions which have priority are the *Arab region* and the *Latin-American region.* Whilst the great classics of the West are now being translated into Arabic, UNESCO undertakes to distribute on a large scale the masterpieces of Arabic literature in various languages.

All this we learn from one of the latest publications of UNESCO entitled *L'Unesco à quatre ans* that appeared in October, 1949.

Translation of the classics of the West into Arabic is being done now in Beyrouth. The decision making this possible was taken at the 48th Conference in Beyrouth. Part of the costs are shared by the Government which is responsible for the translations. The results will be controlled by Arabs attached to UNESCO. So far no information is available as regards progress in translation of the Arabic classics into the Western languages.

Questions Arise.

In this consideration some questions arise. Apart from the *1001 Nights,* and the translation of the *Ruba'iyyat* of 'Omar Khayyam, the Western public is almost unaware of the existence of Arabian classics. Some intellectuals, however, are most interested in this literature. A Dutch publisher is looking for translations of Al-Ghazzali and Rumi.

It can be said that the *1001 Nights* has become the most popular in the West, and without going into details it is quite certain that many masterpieces of Eastern literature would be of great interest and importance to the West, which has, however, to wait for many more years before receiving the fruits of UNESCO's attempts. The West has reason to envy the Arab world. Western dynamism is in urgent need of the inspiring possibilities that might be given to it, especially as Western civilization is going through a very dangerous period.

Culture grows richer through contact with, and adaption of, outside influence. Did not the light that shone from Muslim culture greatly help the West to find its way out of darkness in the Middle Ages ? Might this not happen again ? If so, the West is a great loser through any postponement of the opportunity of contact with the East through literature.

Simultaneous translations a solution.

Until the translations are worked at simultaneously both ways, the West is the loser in this matter. Only thus can UNESCO, as cultural part of UNO, stimulate the object of that world Unity, which is the aim of UNO. By failing to do this it might even undermine this aim.

Further, where there are no representatives of the East in the brains trust of UNESCO, it might rouse suspicion in the East of the danger of a Western culture imperialism. No doubt Western science and technique are powerful instruments of the West. In both these subjects the East is weak and readily infiltrated. But in the field of literature lie the chances that equality may be reached by simultaneous mutual exchange.

In this way possibly the aims of U.N.O. may be achieved by a more sound method.

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BOOK REVIEW

CAIRO TO LONDON DIARY, by George Bilainkin, London, 1950. Price 15/-.

This is an extremely interesting work from the pen of a first-class class writer, experienced traveller, and extremely perceptive observer. Mr. Bilainkin presents his own first-hand impressions and experiences in a graphic and revealing form, free from personal dogma and that painful degree of prejudice so often seen in the works of European writers. His description of events and happenings are vivid and well painted, and his depiction of the problems of the Muslim countries, in their many manifest forms, is the work of one with a carefully studied grasp of the political, economic and religious essentials of the areas covered.

All the way from the draughty, uninspiring atmosphere of London's Victoria Station, to the sunlit splendour of the Orient, Mr. Bilainkin takes the reader on a personally conducted tour, where he shares with the author the discomforts of international travel, and the glorious insight into the daily lives of people in other lands. The work makes elevating reading, from any point of view. It is full of traveller-intelligence, is generally informative, and contains many lessons and thoughts for those (Europeans) who would venture — alone — in the author's footsteps.

The author never once indulges in the undue self-assertion noted in many contemporary works. His personality and learnings are such that he can — and does — meet all comers, of whatever status, and obtains *their* views on matters of consequence. He then presents these in the form of finely written summaries or verbatim accounts, and leaves the reader to arrive at his own conclusion. Here is an excellent sample of the sort of thing :

> " Sheikh Hafiz, who holds court for old friends in the hotel lounge in his room, tonight agrees, when we are alone, that ' the Arab states are rising again ', also that ' if King Ibn Saud, aged 66, were twenty years younger, and King Farouk, aged 27, ten years older, there would be immense changes in the Middle East, changes of world importance '."

In his own words, the author presents the views, hopes and aspirations of many, many others. His ability to present these, fairly and dispassionately, is highly commendable. This is in fact a book worthy of a place in the library of all who would give thought to international problems in general, and the problems of the Muslim world in particular. For Europeans it contains many object lessons : for Orientals, many simple truths worthy of timely and careful consideration. For those especially who think of the Arabs as " Wogs ", this work is a means of gentle and yet firm and complete re-education. Every page of this work clearly illustrates that one of the main, vital essentials of world peace (as of so many other things) is completely uncoloured and earnest understanding, and a proven willingness to see the other man's point of view.

For those who know Cairo and Riyadh, and perhaps all stops in between, this is still a book worth the reading, if only for its excellent perception and interpretation of the vital though often small things, rarely seen or experienced by the ordinary traveller.

The author reveals an expertness not only of Middle East affairs, and a vast amount of subsidiary knowledge pertaining thereto, but a complete understanding of the broader picture of world affairs and the way these affect the Middle East countries. In addition he has an excellent knowledge of the many personalities of importance — inside and outside the Middle East — and presents many of these in a unique and personal form. See, for instance, what Mr. Bilainkin has to say about the Grand Mufti :

> " . . . The flawlessly cut fine black robe reached the flawlessly polished black shoes, was relieved starkly by the superlatively white *imama* that almost overwhelmed the consciously poised, powerful face. The white hands, with nails carefully polished, evenly trimmed, were under perfect control, restful. The voice never rose above mild polite pitch. Set or smiling, immobile, the never-averted grey-blue, resolute eyes often posed inaudible questions . . . As we spoke I pondered on his astonishing career in the last quarter of an increasingly bellicose century . . . The eyes ironically suggest sadness, disconsolateness, distant horizons outside the perceiver's imagination. The disproportionately strong nose, the chiselled jaw line, the square chin beneath a modest red or russet beard turning grey, tell of obstinacy, relentlessness in the pursuit of vast dreams and greater hopes . . . There is no sense in belittling his exceptional calibre, vigorous intellect, the passion behind the nationalism, and the racial intransigeance."

At the conclusion of an apt description of the Mufti's many adventures, the author depicts the delicious sense of humour possessed by the Grand Mufti :

> " . . . the Mufti laughingly read the newspapers in Egyptian cafés, where he drank coffee and learnt with interest about his latest adventures in mythical ships."

The author's final verbal tribute to the Grand Mufti is as follows :

> " He is the leader to many among seventy million Arabs, the skilled politician, the ambitious executant, with a mind so obviously more fertile than that of most opponents."

Writing of contemporary Cairo, that author says :

> " Foreign troops have gone but in the streets are too many shops selling coca-cola and pop-corn from nice white ice-boxes."

Through this vast and vivid story of persons and places and events there is a well woven thread of continuity, and although the work is written in actual diary form, each small piece fits easily and fluidly forming a compact whole in which not a single word is wasted.

From luncheon in a restaurant — " packed with Syrians and Turks and other local visitors, who drink costly wines and dance at night " — we are taken by the author on " an invitation of friends of Sheikh Hafiz Wahba, to join their Thursday discussion of current problems in Newspaper House in old Cairo."

The work is well illustrated with excellent pictures of :

The Grand Mufti ;

H.E. The Sa'udi Arabian Ambassador in London (" a bluntly outspoken Sheikh Hafiz Wahba, K.C.V.O.") ;

H.R.H. The Crown Prince of Sa'udi Arabia ;

H.M. King Ibn Sa'ud ;

H.M. King Farouk ;

The Author himself — in Arab dress — and others, as well as some good scenic pictures.

Perhaps the greatest thing of all about this work is the neat and expert way in which everything is fitted into natural perspective. Although consciously and very expertly aware of the problems of the Middle East, both old and new, the author does not set out to be a single-handed world reformer ! Indeed, the presentation of matter in this work is almost casual, though pointed and concise in the extreme.

No matter how well one might know the peoples, countries and problems of the Middle East, this is still a book to be read, for pleasure, learning and profit. Due to the author's excellent ease of writing, the work is easy to read, and nothing is left (as is so often the case) to the imagination. Mr. Bilainkin tells us everything, even when he buys a " fly swish with buffalo horn handle ".

The final pages of this worthy book contain some of the impressions gained by the author, of Malta where he called on his return journey. He makes some interesting and valuable observations, some of them of religious content :

" Legend has it that Malta, now strongly Roman Catholic, was converted after the shipwreck of St. Paul in A.D. 58. In the Dark Ages it was held by the Moors, and used for piratical expeditions. It returned to Christianity in 1090, and came under the Knights of St. John in 1530. The Turks failed, and Napoleon triumphed in 1798. The Maltese rose in 1800, and with the aid of British and Neopolitan soldiers, forced a surrender. Malta became British by its own wish. Maltese is of Semitic origin, and is said to be derived from Carthaginian and Phoenician. Perhaps that is why almost nobody outside the indigenous residents understands Maltese, which since 1934 has been substituted for Italian in the Law Courts."

Of Valetta, the author makes the following comment :

" Crowds marched up and down the streets, waiting to go into a cinema showing a particularly obnoxious American film. (These are ' fairly usual,' the commissionaire explained to English friends.) I saw young priests parading arm in arm with young friends."

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.)

ONLY ONE BOOK ON ISLAM IN A BIG LIBRARY!

14, Moala Street, Concord West, N.S.W., Australia.
10th February, 1950.

Dear Brother in Islam,

Since my letter appeared in the October, 1949, issue of the *Islamic Review,* I have received many friendly letters from all over the world, and whilst at the beginning I did not hesitate to answer them, I find that the number has increased to such an extent that it is just impossible for me to write to everyone individually as I should wish. It has made my mother and me so happy to find this universal feeing of friendliness extended to us from people whom we will never meet and who have written and congratulated us with sincerity. Their offers of help in anything we do not understand are deeply appreciated. But since we are unable to cope with the correspondence, however, we would like all those kind people to know of our gratitude for their friendly thoughts towards us. Perhaps you would be generous enough to print a paragraph to this effect in the next *Islamic Review.*

Since writing you last we have paid more visits to our newly found Muslim friends here, finding their conversation most illuminating and their hospitality of a type rarely found among Christians — they have welcomed us to their various homes as though we were friends of many years' standing . . . and are always ready to discuss our favourite subject — Islam.

Yesterday we received our copy of the Holy Qur'án. To say that we are extremely pleased with it and thankful that we chose this particular translation is just putting it mildly. The Preface alone is a gold-mine of information, and by giving it much study we feel confident that we will be able to emerge successfully from any onslaught of queries put to us by any Christians.

I work for the Australian Broadcasting Commission, and we have a most extensive range of books in a library which is for the use of members of the staff, but I find there is only one book on Islam, *The Living Thoughts of Muhammad.* When I approached the Librarian I was told that the library would welcome any books on Islam I would care to donate. I was rather pleased with that little piece of information as I thought there might be some ruling against having books on Islam as they seemed conspicuous by their absence. Would you care to send me some for this purpose ? The ones you sent me last year I wish to keep for my own use and am lending to Christian friends. Personally, I think it would be an excellent idea as they are very, very scarce here. And if only people read them out of curiosity to begin with, it might be sufficient to arouse their real interest in Islam. I do hope my suggestion meets with your approval.

Yours very sincerely in Islam, RASHEDA CONNOLLY.

* * *

THE VALUE OF ISLAM IN THE EYES OF A NON-MUSLIM

Birkerod, Denmark.
18th February, 1950.

Dear Sir,

Some time ago I was together with my Friend Knud Nielsen, General Secretary of the World Federation in Denmark, and as he knows my great interest in Islam and Arabic he kindly left me your address. I should be very glad to come into contact with Muslim theologians and Muslim students . . .

I am a Danish subject, 26 years old, and a student of Semitic philology. In 1942 I started learning Arabic, and after my entrance in 1944 into the University of Copenhagen I studied Semitic philology (Professor Johs. Pedersen) and later in Sweden (Professor Sven Dedering) at the University of Lund. In 1947 I obtained a scholarship for one year's study of Arabic and Hebrew in the Middle East and I went to Palestine, where I first studied Hebrew at the Hebrew University of Jerusalem and afterwards it was scheduled that I should go to Egypt and then to the American University of Beirut. Meanwhile, the war in Palestine broke out and I was " frozen in " in Jerusalem. In the fall of 1948 I returned to Denmark and resumed my studies here. One of the most striking impressions I had of Islam is that there are no differences due to race and colour, a fact that speaks for its great value to *all* peoples. I have had the occasion to learn a little about the different religions during my stay in Palestine ; and not in the different forms of Christianity nor in Jewry did I find the tolerance which is so evident in Islam. I should be very glad to learn more about Islam. I am studying the Old Testament at the theological faculty and have many friends among the Christian theologious who would like to know something about the religion of the Great Prophet. I think that if we had some material on the subject we could start a short course. They are, of course, not interested in the same way as I, but I think that it is necessary for them also to know a little about Islam itself and not only to learn the old " Truths " about the " heathen and horrible Turks, i.e., Muslims," which are to be found in any text-book. . . .

Yours very truly, LEO DAVID WEISSBERG.

MUSLIM STUDENTS AT EUROPEAN UNIVERSITIES AND THE NEED FOR A CO-ORDINATING BODY TO HARNESS THEM INTO THE SERVICE OF ISLAM

2, Pretoria Road, London, S.W.16.
February 6th, 1950.

Dear Sir,

May I be permitted to make a few suggestions relating to the proposals put forward by Professor Jezierski in his letter in the February issue of the *Islamic Review*.

Professor Jezierski's proposals constitute an ambitious plan to spread Islamic ideas throughout the world. As he has amplified (in a personal communication) the Islamic University would not only spread Islamic ideas throughout Europe but would also form a centre where Muslim youths could be imbued with a true Islamic spirit so that they could contribute to the establishment of a true Islamic Society in their own countries. There is no doubt that a proportion of the students coming from the Muslim countries to Europe for higher studies fall a prey to the peculiar and perverted materialist philosophy of the West and consequently are more a hindrance than a help to their countries, which are as much in need of a true Islamic spirit as of material progress.

Professor Jezierski's scheme would need to be worked in stages. One knows that in all European capitals there are a few Muslim students. A certain proportion of them no doubt are Muslim in name only — more at ease in the music hall than the University, more familiar with the works of Karl Marx than the Holy Qur'án. A fair number of them, however, are good and sincere Muslims and are eager to do their little bit for Islam. In London, for example, one meets Muslim students — both boys and girls — who are anxious to meet students from other Muslim countries and put into practice the teachings of Islam relating to Islamic Brotherhood. Many are hampered, however, by the absence of any co-ordinating body and are sorely in need of the support — both moral and financial — of their elders. The fire of youth can accomplish much if properly employed by the maturity of age. I know many youths in London who are despondent because they feel that they cannot do anything effective for Islam for lack of an organization. The Muslim Society in Great Britain no doubt has attempted to tackle the problem to some extent and serves a most useful purpose. Much more needs to be accomplished, however: much more can be accomplished. Would it not be possible for the various Muslim bodies in London to meet and discuss this problem and suggest how such a co-ordinating body can be set up? I can assure them that if they make the attempt they will find willing workers in the ranks of the Muslim students — and indeed I can put anyone interested in this suggestion into contact with Muslim youths from various countries who have repeatedly expressed their desire to do something for Islam.

Yours sincerely,
(Dr.) 'ISA A. SAMAD.

* * *

THE REAL AIM BEHIND PHILANTHROPIC CHURCH INSTITUTIONS IN THE EAST

Dar-Es-Salaam, T. T. (B. E. Africa).
7th October, 1949.

My dear Brother-in-Islam,

Assaalaam 'Alaikum!

I enclose herewith a true copy of the letter from the Sister-in-Charge of the Ndanda Mission Hospital (Roman Catholic Mission) addressed to the Sister-in-Charge of the hospital at Mahuta, situated in the Southern Province of the Tanganyika Territory.

The letter itself is a tell-tale proof how the Christian Missions are doing their conversion work. The patient is a Muslim brother, who after staying one month in Ndanda Mission Hospital has been shifted to a Muslim Nursing Home, where he is improving.

I have seen the original letter and I hope you will be good enough to give publicity with your strong comments to this effect as you may think proper.

I understand that the Muslim governments in particular may be advised to stop any financial grants to such institutions which may be receiving them under the disguise of humanitarian and philanthropic work among the people without caste and creed.

Yours sincerely, VESAVAWALA.

Mission Hospital, Ndanda P.O.,
via Lindi, Tanganyika Territory,
East Africa.
7th March, 1949.

To the Sister-in-Charge,
Hospital Mahuta.

Dear Sister,

Mr. Gulamhusein has gone back to Mahuta. His condition seems to be that of a Tabes dorsalis and it looks to me that it will be fatal. I don't know whether it will be after a couple of weeks or months.

He has been one month in this hospital and has been treated with Iodine and Trypanosamide injections, but we are not satisfied; he is getting worse. I should advise you to make another trial with N.A.B. injections. I am enclosing 6 ampules in case you don't have any yourself. *I hope at least you will get to baptise him before his death.* (Italics are ours. Ed., *I.R.*)

Yours sincerely, (Sgd.) H. M. THECLA.

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