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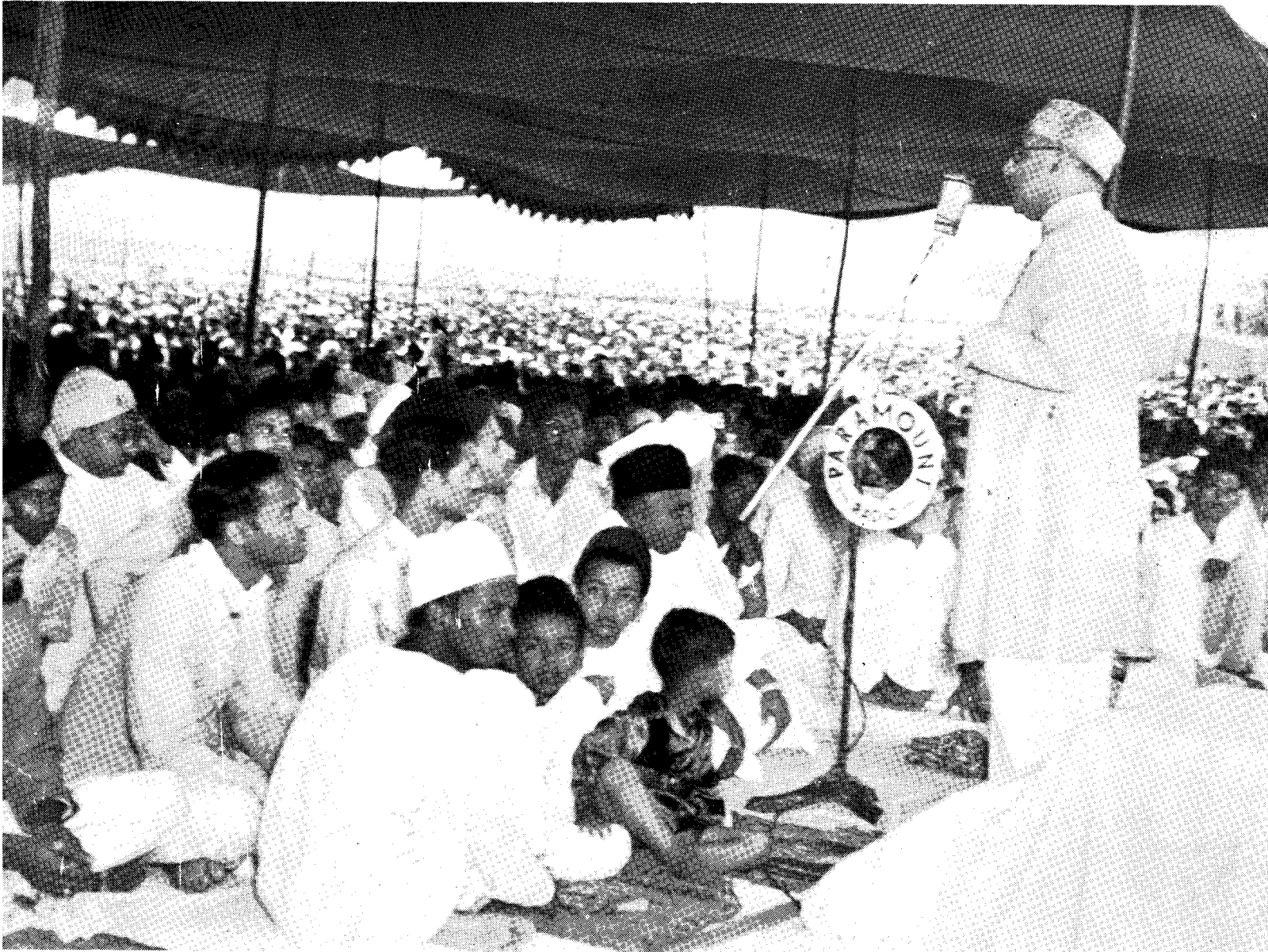
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The
Islamic
Review

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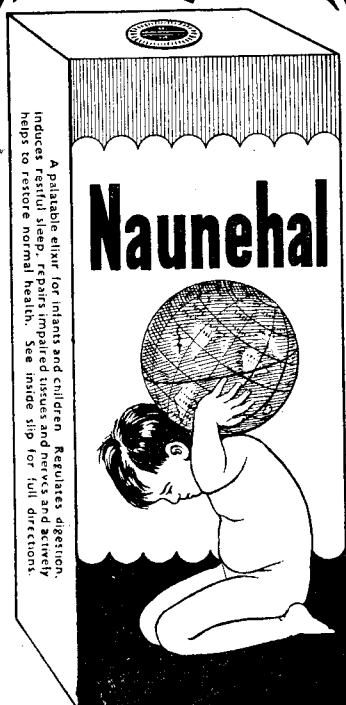
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نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلَّمَ

"Muhammad is the Apostle of God and the Last of the Prophets .."

"There will be no Prophet after me."

—THE HOLY QUR'AN 33:40
—THE PROPHET MUHAMMAD

VOL. XXXVIII, No. 9

SEPTEMBER 1950 C.E.

ZU 'L-QA'DA
—ZU 'L-HIJJA 1369 A.H.

PALESTINE AND KOREA

Where was The United Nations when Aggression took place in Negeb in 1948 ?

Can the world be saved from another catastrophe ?

During the past few weeks the attention of the whole world has been concentrated on a small peninsula in the north-eastern part of the Asiatic continent, wondering anxiously if the Korean furnace will not flare up into a third world war. The last two great wars started at just about the same time of the year. One feels as if one were sitting on the edge of a volcano, the imminent eruption of which is announced by deafening noise of boiling lava and by suffocating smoke covering the whole horizon. With shrinking heart one asks oneself: how is that with the expansion of humanitarian ideas, the growth of the arts and sciences, crowned by inventions so miraculous that they would have seemed impossible a hundred years ago — even to the most progressive minds — it has not been possible to eliminate the threat of war from the world ?

The answer to this question is clear if one has enough courage to face the truth: not only does the progress of our civilization not keep pace with our moral advancement, but also it has far outstripped it. Witness the hypocrisy of the defunct League of Nations and the insincerity of the present United Nations. It is not realised by our politicians and statesmen that all troubles are, in the last analysis, moral. We would go further and say, in the first and last analysis. But unfortunately the statesmen and politicians refuse to recognise this simple truth. The result is that nothing gets solved. Both institutions, the League of Nations and the United Nations Organization, committed the same error. They devote all their efforts to the political, economic and social aspects of our lives and neglect what is the most essential and important in human life — the moral aspect. There is no doubt that the political and economic aspects of our life are of very immediate and urgent necessity, but actually those are not the most important. The moral aspect is the most important but the least urgent, since it is a permanent problem in all political and economic life.

That this is so is recognised on all hands. On this there is full agreement among the greatest contemporary thinkers. One has only to read their views to be convinced of this fact. It is not by chance that, for instance, André Gide, the most sceptical and critical mind of to-day, was obliged to recognise this in his *Journal* recently published in Paris, in which he observes: "... I know that God does not exist, and that we have to create Him ...". In other words, he realizes that the moral and spiritual spheres of the life of man have to be made to play their part in the social, political and economic life of man.

The United Nations and Palestine.

Because the moral and spiritual values have been relegated into the background, the result is that we have become Machiavellian and servitors of expedients. In our dealings there is one law for the weak and another for the strong. A case in point which comes to our mind is that of Palestine. The tragedy of Palestine was allowed to be enacted despite the fact that all agreed that the peace is one and indivisible. The aggressor was named but no finger of protest was raised against him. Pertinently our correspondent, Mr. Abu Muhammad, in talking else-

where in these pages about the Korean war, asks: "Where was America and the countries that are rallying round her when the Jews broke away from all the Conventions and drove 900,000 Arabs out of their homes and where were they all when the Jews contravened the First Armistice and attacked the Egyptians in the Negeb ?"

Although United Nations passed resolutions with regard to Palestine, no action was taken to enforce them. Even now the situation remains the same. The resolutions referred to are:

- The Resolution of 1948, fixing the boundaries between Israel and the Arab States, which gave part of the Negeb desert to the Arabs;
- The Resolution of 1949, which ordered the Arab refugees back to their homeland; and,
- The Resolution of December, 1949, calling for internationalisation of Jerusalem.

Despite all this, no help was ever given to the aggrieved. Nobody doubted that there was a pure and simple aggression in Negeb on the part of the Jews. One expected, if our actions are actuated by moral considerations, that the Jews would not only be blamed by the great powers but that the victims would be helped by military intervention. Or, failing which at least they would be given arms to defend their rights. But this tragic tale of the moral turpitude of our statesmen and politicians of to-day has now become part of history only to point to a moral. No wonder that it has been observed that it was only the fear of Communism and apprehension to provoke an upheaval in all the Middle East that made America restrain her hand from helping her Jewish protégé to satisfy its appetite.

For the first time in modern history, the world of Islam shows its individuality.

In view of this it has not come as a surprise to know that some of the Muslim States are either reticent or neutral in their attitude towards the war in Korea. One could have hardly expected Egypt to forget that it was she who had been the first victim of aggression at the hands of the Jews. She abstained from voting in the Security Council on the war in Korea and stated that she would remain neutral. A similar attitude has been adopted by Syria and Indonesia. While welcoming the assertion of their individuality, we are conscious that they are not so strong as to make any palpable difference to the United Nations viewpoint. But the value of this step will become apparent in proportion to the growth of their material strength with time. The freedom of action shown by them is an important factor with which the United Nations will be obliged to reckon sooner than it thinks. We need hardly add that the Islamic world, if it wants to be respected by the world, must base its decisions on moral considerations rather than expedients. For it is along this path that the salvation of the world lies. It is our hope that when the Western powers have been found wanting, the world of Islam with its teachings in which the worldly and the spiritual are intertwined, will step forward courageously to lead the world to its ultimate destiny.

By the Light of the Qur'an and the Hadith

By SAHIB al-FAZILA THE SHEIKH 'ALLAM NASSAR¹

The importance of the cultivation of high morality in our world of to-day

The example of the Prophet Muhammad in the world of to-day.

When the Prophet Muhammad left his house to see one of his friends, he never liked that someone talked to him evil of others. He used to say, "I like to come to you and my heart is free from any taint." The example of the Prophet in this matter gives us the best example for the strengthening of relationship between himself and his friends, and the purification of hearts from enmities in all such personal matters as do not violate the laws of God and do not transgress the limits of religion.

We see that, amongst his friends, the Prophet used to say, "When you are three, see that the two of you do not talk to each other without the third taking part in it." The principle involved in this noble characteristic of the Prophet was that the third person should not be hurt and his personality not wounded, and so that he should not be given the opportunity to think that he was being the cause of some embarrassment to others. For this could be the cause of enmity and unkind behaviour. This is a noble way of life that in a company of three, the talk should be open between all so that all might take part in it. But if the company exceeds three, the Prophet Muhammad guides us in another hadith of his in which he says that people can hold private talks so long as they did not hurt any one of the company present.

Human society at the present moment is in need of this human principle which makes short work of manoeuvres and conspiracies so that confidence and contentment might reign in the world.

Anger destroys the very being of man.

Self-control and humility were the most obvious characteristics of the Prophet Muhammad. Ibn Qudamah asked the Prophet one day to counsel him. The Prophet said, "Do not get angry." Ibn Qudamah repeated his question, and the Prophet said again, "Do not get angry." Ibn Qudamah a third time made his request for the Prophet's counsel, and the Prophet again said, "Do not get angry." There is no doubt that anger destroys the very being of man and presents to him things in an unreal and distorted manner.

In anger life appears more complicated, whereas humility and self-control are the noble qualities which take one to moral heights and good relationship between oneself and others. The Prophet says, "Humility is the leader of good morals." The Prophet also says, "He who repels his enemy is not brave, but he who controls his own self at the time of anger." The Prophet looks upon the fight against one's own self and the fight against evil as the "great crusade". He once said to his companions when a battle was in progress, "You have advanced from the little crusade to the great crusade." They asked, "And what is the great crusade?" The Prophet answered, "The

crusade against one's own self." There is no doubt that self-control is difficult knowing that man's nature inclines towards evil. Wisdom and meekness are attributes which are no less easy to acquire, for man likes all those means which help its evil propensities. The effect of this can be observed in the increase of wars and the piling up of their causes, despite the fact that they lead to destruction and woes. It is to this truth that the Holy Qur'an draws our attention when it says, "Verily man's self orders man to incline towards evil" (12:53).

Mankind has never been in greater need of fighting against its baser self and its harmful propensities than now, and the remedy of its difficulties and troubles through self-control, humility and forgiveness.

A creditor of the Prophet Muhammad asked him about the money which the Prophet owed him. The creditor was rather brusque in the manner of his demand. The companions of the Prophet did not like it. They nearly lost control of themselves. The Prophet, intervening, said, "Leave him alone. He has got every right to say what he likes to say." Thereupon he instructed that the debt should be paid. The creditor was seen off with kindness.

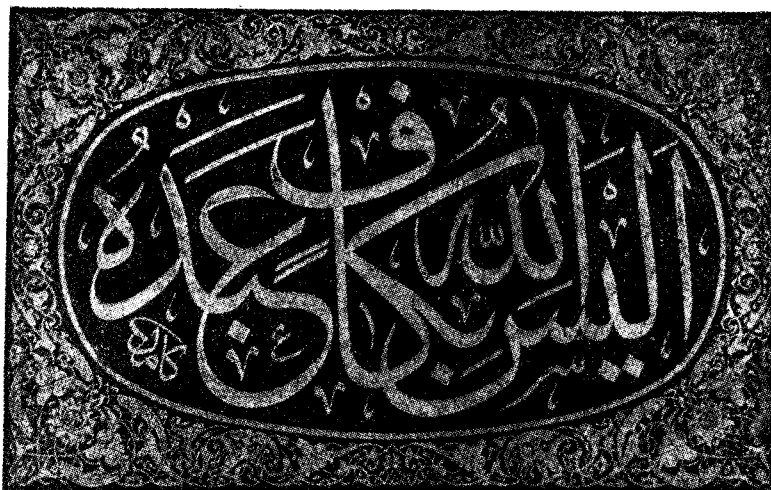
The Prophet Muhammad lays great emphasis on good manners.

Light is thrown upon the manners of the Prophet Muhammad by his personal attendant, Anas, who says, "I was in the service of the Prophet Muhammad for ten years. Never did he say to me so much as 'uff'. In other words, he never reprimanded me and never said to me 'Why did you do this?' or, 'Why did you not do that?'. This, of course, is the highest stage of dealing with others and compassionate treatment of others. These are indeed the foundations of the social order of Islam.

We know that in educating his community the Prophet Muhammad laid down rules for saluting each other. For instance, he says, "The rider should salute the walker; the elder the younger; the individual the group." The Prophet Muhammad used to return salutation to suit the occasion, even if he was at prayers. This becomes clear when we ponder the verse in the Holy Qur'an: "And when you are saluted with a salutation, you should salute with a better salutation than it or return it" (4:86). How noble are these principles! Our society of to-day is in dire need of drawing inspiration from them, otherwise the future of mankind is bleak.

These are some of the examples of the character of the Prophet. He himself, in outlining the purpose of his mission, says, "I have been sent to you so that I may complete the noble morals." The Prophet Muhammad brought his message which was of the highest order and great example to anyone who wants to adorn himself with good morals and qualities. The Holy Qur'an says about him, "Verily you conform yourself to sublime morals" (68:4). Also, "Verily, you have in the Prophet Muhammad a good example for him who fears God and the last day" (33:21).

¹ Being the English rendering of a talk in Arabic given during the month of Ramadhan vide *Al-Misri*, Cairo, Egypt, for 11th July, 1950.



"Is not God sufficient for His servant?" (The Qur'an 39:36)

THE OBJECT OF MAN'S LIFE IN THIS WORLD AND THE MEANS OF ITS ATTAINMENT

By MIRZA GHULAM AHMAD

"The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God"

The Qur'an on the purpose of the creation of man.

It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word, the Qur'an, declared a higher aim of man's existence. Thus the Holy Qur'an says: "I have not created the *jinn* and the men except that they should serve Me (and worship Me)" (51 : 56). The real object of man's life according to the Holy Qur'an is, therefore, only a true knowledge and worship of God and a total resignation to His will so that whatever is said or done, is said or done for His sake only. One thing, at least, is plain and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator Who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Qur'an: "Surely the true religion with God is Islam" (3 : 18). And again, "The nature made by God in which He has made men; that is the right religion" (30 : 30), i.e.; He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam.

We cannot enter into a detailed commentary of these verses here, but we may here add a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing

grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

An analysis of the faculties of man.

Take the question in another light. In the case of the lower animals, we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner we find that of all the faculties which nature has bestowed upon him the highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will. In the requirements of his physical nature the lower animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

The first means for attainment of the purpose of the creation of man is his faith in the living God.

We are now in a position to deal with the second part of the subject, viz., how can this object be attained?

The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have

his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity cannot assist its dead worshippers. Almighty God has well illustrated this in a parable: "To Him is due the true prayer; and those whom they pray to besides God give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error" (13 : 14).

Beauty, goodness of the Creator.

The second means to attain the true object of life consists in being informed of the perfect beauty which the Divine Being possesses. Beauty naturally attracts the heart and incites His majesty, His grandeur and His other lofty attributes. The Holy Qur'an draws attention to this point in the following well-known verses: "Say: He, God, is One. God is He on Whom all depend. He begets not, nor is He begotten: And none is like Him" (112 : 1-4). The Holy Qur'an teems with verses declaring the omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless gods of false religions.

The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives of love. The attributes of God relating to goodness are described in the *Fatiha* — the Opening Chapter of the Holy Qur'an. This chapter runs thus: "(All) praise is due to God, the Lord of the worlds. The Beneficent, the Merciful, Master of the day of requital" (1 : 1-3). It is plain that the Divine goodness could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Qur'an has again and again drawn attention. Thus it says in one place: "And if you (try to) count God's favours, you will not be able to number them" (14 : 34).

The rôle of Prayer and sacrifice in one's life.

The fourth means for the desired end is prayer. The Holy Qur'an says: "Call upon Me, I will answer you" (40 : 60). Frequent stress has been laid upon this point in the Holy Qur'an because man can reach God only with the assistance of God.

The fifth is *mujahada*, i.e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Qur'an says: "And strive hard in God's way with your property and your persons" (9 : 41); again "(Only they are successful who) spend out of what We have given them (wisdom, knowledge, understanding, art, etc.)" (2 : 3); and again "And (as for) those who strive hard for Us, We will most certainly guide them in Our ways" (29 : 69).

The importance of perseverance.

The sixth means by which a person may safely attain to the goal is perseverance, i.e., he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trials. As Almighty God says: "(As for) those who say, Our Lord is God, then continue in the right way, the angels descend upon them; Saying: Fear not, nor be grieved, and receive good news of the garden which you were promised. We are your guardians in this world's life and in the hereafter" (41 : 30, 31). In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes: "Perseverance is more than a miracle". The highest degree of



MIRZA GHULAM AHMAD

(died at Lahore, Pakistan, in 1908)

The Founder of the Ahmadiyya Movement in Islam. His writings, mainly in Urdu, in defence of Islam, came at a time when the Muslims of India, because of their unconscious adoption of un-Islamic and un-Quranic thought and way of life had made themselves easy victims of the Christian polemics which was a characteristic of the nineties of the last century in India. The prestige of Islam then was at its lowest ebb. With a striking personality and devotion he collected round him a group of capable men, who devoted their lives to the upholding of the fair name of Islam at a time when there was no ray of hope for the salvation of Muslims

He wrote incessantly and vigorously thousands of pages for and on Islam. His works, large and small, are more than 72. His magnum opus is Barahin-i-ahmadiyya — a book designed to show the superiority of the teachings of Islam

perseverance is called forth when adversaries encompass a man all about, when he is threatened with the loss of life, property and honour in the path of God and whatever is consoling or comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time, it is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and sufferings a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales. Referring to this Almighty God directs the believers to pray to Him in the following words: "Guide us on the right path, the path of those upon whom Thou hast bestowed favours" (1 : 5, 6), and again, "Our Lord! Pour out upon us patience and cause

us to die in submission" (7 : 126).

It should be borne in mind that in afflictions and trials Almighty God causes a light to descend upon the hearts of His faithful servants strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweetness of their faith kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of their hard lot is opposing His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and looking upon his own life as a very insignificant thing willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says : "And among men is he who sells himself to seek the pleasure of God ; and God is affectionate to the servants" (2 : 207). In short, this is the essence of the constancy which leads to God.

The importance of the company of the righteous.

The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is

really one of the greatest needs of the appearance of the prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls into error. To this end the Holy Qur'an says : "Be with the true ones" (9 : 119), and again, "The path of those upon whom Thou hast bestowed favours" (1 : 6).

The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, gives him consolation in hours of grief and animates him with a still more zealous desire to pursue his journey eagerly. Such is the Divine law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus strengthened they take this journey with great vigour. Thus He says in the Holy Qur'an : "They shall have good news in this world's life and in the hereafter" (10 : 64).

ISLAM AND DEMOCRACY

The Fundamental Difference between the Greek Conception of Democracy and that of Islam
By HIS EXCELLENCY MUHAMMAD 'ALI 'ALLOUBA PASHA

"As for Islam, its human approach and outlook is universal and not parochial. For Islam has denounced all differences between man and man and laid the foundation for equal and absolute equality between all mankind, regardless of race, colour, or nationality. There is no difference between a Hashemite and a non-Hashemite, between the Prophet's relatives or the descendant of an ordinary man, except the distinction which is acquired through piety and good deeds. This is the absolute and universal justice. Call it democracy or call it by any other name you like, for indeed the word democracy as is understood to-day has too narrow a connotation"

The state of affairs in Pre-Islamic Arabia.

The word "Democracy", which is of Greek origin, did not come into common use until early this century. For during the early days of Islam, the Arabs had not come under the impact of Greek culture until the Abbasside period, when they began rendering Greek learning into Arabic. But this does not mean that the Arabs were ignorant of the significance or the principles which were involved in the term. On the contrary, the Arabs were instinctively a freedom-loving people ; they were "democratic" by nature and by the force of their environment, and we shall see later the extent of the "democratic" character which Islam assumed in its broad principles, in its legislation and in the way it shaped the practical life of its followers.

The Prophet Muhammad called the people to eschew idolatry and to worship one God instead of many gods and to follow the path of truth and virtue. He did so in a country where idolatry, paganism and ignorance prevailed ; where suppression, aggression, loot and pillage were widespread, where people used to resort to raid and looting, to drinking and gambling, and to all sorts of evils such as taking pride in tribal connections or family distinctions.

The Hedjaz, where the Prophet began his call, was an arid country with barren deserts, mountains and dry valleys, conditions which did not attract foreign invaders and conquerors. The country thus remained isolated, with its people enjoying freedom of movement and of action, conducting their affairs in the manner they liked and dominated by discriminatory tribe distinctions, fanaticism and idol worship.

On the northern fringes of this arid desert there existed in those days two great empires — the Eastern Roman and the Persian ; the Red Sea on the west, the desert on the east, and

the Yemen in the south were, however, of no significance at that time. As far as the administration and the political set-up were concerned Persia was under autocratic rule, i.e., the rule of an individual despot whose will was law. As for the Eastern Roman Empire, it had an emperor as the head of the State, and its own laws, the most important of which were those framed by Justinian in the 6th century of the Christian era.

But in spite of these laws which were framed by Justinian and other Emperors before him, the Eastern Roman Empire was at that time rapidly disintegrating. Maladministration, corruption and nepotism prevailed and led to weakness and eventually to its total collapse.

The teachings of Muhammad.

The Arabs, on the other hand, were, as was pointed out earlier, being dominated by their tribal conditions and customs, which were based on whims and selfishness.

It was during this era that the Prophet rose to call for the unity of God, which is the essence of Islam and which simply meant that God is one — "Say, God is one, the only God, to whom no child is born, nor is He Himself born to anyone, nor has He any relationship with anyone", emphasising, however, that he was only an ordinary human being, God's apostle, that except when God permits he could neither harm nor benefit, nor could he mediate for others, and that he was simply a human being inspired by God : "Say, I am human like any one of you and am being inspired that your God is verily One" (The Qur'an, 16 : 110).

There are no barriers between God and man. There can, therefore, be no mediation or medium and the way to Him is open to all human beings and anyone can approach Him through his good deeds, but not through his family descendants, tribal

connections, or through saints and divines. Confession, repentance or contrition should be made only to God, for in Islam there is no priesthood, nor hermitage or any other system which encourages the retirement and abstention from life and life's enjoyment.

With this conception, Muhammad succeeded in destroying the idols of the pagan, such as "Lat and 'Uzzah and Manat and Hobal". He put an end to idol worship, and in the cause of these high ideals which inspired human intellect he risked his own life and had to face cruel treatment not only from the people of Mecca but also from his own kith and kin, and even from his closest relatives, for they conspired against him and gathered together to kill him and put an end to his teaching. But God saved him from their intrigues and evil intentions.

In spite of their intrigues and mischief, Muhammad did not falter for a moment. He stood firm and, even when they grew more aggressive and mischievous, he would only repeat his prayer: "Please God, guide my people to the proper path, for they know not what they do."

He prohibited wine, gambling and the practice of infanticide, or rather the burial of female infants for the fear that poverty might bring disgrace to them when they grew up. For pagans in those days considered it a disgrace to have too many female members in their families. They would, therefore, place the newly-born female infant in a pit and then cover it with earth until the infant died. The Prophet prohibited this inhuman practice and reaffirmed that women have the same right to live as men, or, for that matter, all beings created by God. He made people responsible before each other, each having his own duties and obligations. He made them understand that the nearest to God are those who do their utmost to help and do good to people, so that they may devote their energy to the service of society, and so that every member of the society may be prepared to sacrifice his own interest in favour of the general interest of the community.

Prayers, *zakat* (the obligatory Islamic tax), fasting during the month of Ramadan, and the pilgrimage to Mecca (by those who can afford to bear the expenses incurred on such pilgrimage), were all imposed with a view not only to cleansing the hearts of individuals but also of providing Muslims with social opportunities to meet night and day so that ties between them might grow closer and their relations with each other be strengthened. They meet every year in Mecca and hold a conference in which they discuss and exchange views regarding matters of common interest and take such decision as they consider effective for securing their interests and well-being so that they may act together and closely co-operate with each other.

Muhammad is not the product of his environment.

Muhammad proclaimed and emphasised that all people are equal, there is no difference between a Hashemite and a non-Hashemite, between an Arab and a non-Arab, between white and coloured people and between the high and the low. All are equal in the sight of God. There is no distinction but that which is acquired through piety and good deeds.

"O Mankind, We created you from a single (pair) of a male and a female and made you into nations and tribes, that you might know each other. Verily the most honoured of you in the sight of God is (he who is) the most righteous of you, and God has full knowledge and is well acquainted" (The Qur'an 49: 13).

Muhammad says:

"An Arab is not superior to a non-Arab except through piety".

Now is it not amazing to see such a liberal but profound movement rising amongst people who were so backward, so ignorant and so overridden by tribal fanaticism and primitive distinction? People who took pride over their ancestral con-



His Excellency Muhammad 'Ali 'Allouba Pasha

nections and high family descent, and who boasted even about their number and strength. Is it not amazing to see the same backward, fanatical, intolerant people rise all at once and proclaim that all people are equal, and that there can be no distinction between one another except on the ground of one's achievements and the services one renders to society?

The guiding spirit of this great movement was Muhammad (peace be on him!), the man who rose to that height not through the help of his own people or because of his contemporary environment, but through Divine inspiration. His was the great spirit which was to guide humanity to the most cherishable aims sought by noble souls.

Woman's Rights in Islam.

He secured for woman her rights, ensured her position as a dignified human being, and treated her as equal to man. He thus restored all her rights and she was free to possess movable and immovable property, to buy, to sell, to gift, to donate, to bequeath, and to practise all rights in the manner she liked. In short, she got the same right as man, including the right to study and educate herself, and none of these rights can be suspended on marriage. For she can even then keep her own property separate from that of her husband and manage it the way she likes. She is also free to appoint whomsoever she likes as agent, even without the permission or the approval of her husband.

He placed men in a higher and nobler position, appreciating their intellectual pursuits, their will and their freedom. He respected their freedom and did not coerce anybody to embrace this or that faith. "There is no coercion in religion; righteousness is now distinguished from transgression". He did not allow wars to be a means of coercing people to embrace the new faith but allowed it to be a lawful defensive measure for oneself and one's faith and to clear the way for propagating its teachings through wisdom and wise counsel. "Fight in the cause of God those who fight you, but do not be aggressive, for God does not like aggressors" (The Qur'an, 2: 190), and "God does not prevent you from doing favour and justice to those who do not fight and throw you out of your homes, for God loves the just" (The Qur'an, 60: 8), and "Say, the truth comes from your God,

and it is for you to believe or disbelieve it" (The Qur'an, 10:108; 18:29).

The Prophet on the war.

Take the speeches of the Prophet. You find that they include reference to wars that aim at destruction and violence and annihilation which he strictly prohibited. He used to instruct his followers not to kill women, children or the old; not to destroy any tree that bore fruit; not to demolish inhabited places; not to kill sheep or camels except for the purpose of eating them; not to destroy or harm palm-trees; not to commit cruelties and atrocities and not to kill hermits, monks and worshippers, even though they may not be Muslims. These injunctions and many other similar instructions clearly prove that the war that was allowed by Islam was not a war of aggression, annihilation or destruction. It was only a defensive war, made unavoidable by the hatred, intolerance and aggression of those fanatic infidels who would not keep the way open to the propagation of the Right Cause.

He encouraged learning and learned men at a time when most people were ignorant and when illiteracy prevailed. The Qur'an says: "Can there be any comparison between people of knowledge and people without knowledge? Verily only thoughtful people can recollect" (39:12), and "God puts those who believe and who acquire knowledge in higher position" (13:17), and "The blind is not as the man with sight, nor does darkness resemble light" (13:17). The *Sunna* (the Tradition of the Prophet) says: "Seek knowledge even if you have to travel as far as China" and "Seek knowledge, for to learn is to fear God; to study is to worship; to research is to struggle in the cause of God (*jihad*), and to teach those who lack knowledge is to offer alms (*sadaqa*)".

He placed people of learning in such a high place that he called them *ahl al-Zikr*, i.e., authorities who were consulted about methods regarding which people differed and whose counsel was taken by both the rulers and the ruled. He was so favourably inclined towards the spreading of knowledge among the people that after the battle of Badr he offered to set free any literate prisoners who undertook to teach ten Muslim children how to read and write. He did so at a time when Islam stood in the greatest need of learned men and cash assets.

Muhammad introduced in the conduct of the affairs of the State the principle of consultation.

He introduced the principle of *shura*, i.e., consultation and exchange of views by elders before major decisions affecting general interest were taken, laying down the broad basis and the high and practical principles which suited all times and all parts of the world. Apart from this and some other main principles, he left complete initiative to human intellect and enterprise for all time to come. The Qur'an states: "Their affairs (of the Muslims) are conducted by consultations among themselves" (42:38), and "Consult them (or take their views) in all matters" (3:150). He also enjoined that they, as well as those in power, should be obeyed unless their orders went against the injunctions of God — "Ye should obey God, the Prophet, and those in power amongst you" (4:59).

The Hadith also has it that "Obedience and compliance are one's duty in regard to matters which one likes or dislikes, unless one is ordered to transgress: for then, there should be neither obedience nor compliance" and "Obedience is verily meant for good causes".

These high ideals stimulated human minds and offered the chance to women and to slaves to rise and take their proper place in society. They imposed a universal quality among all human races, so that there was no difference between man and man simply because he happened to belong to a certain race or to follow a certain religion or because of his colour. Islam has

thus established a universal democracy, quite different from that parochial democracy which existed in certain Greek cities and to which we have referred earlier.

A striking example of Islamic equality between human beings is demonstrated by the following authentic story about the Prophet. Hearing Abu Zarr al-Ghaffari addressing his servant, "O, thou son of the black!", the Prophet was exasperated and remarked, "Beware! the son of the white is not superior to the son of the black, except in piety and good deeds."

Then take the speech which he delivered following his last pilgrimage and how on this occasion he laid the foundations of the constitution that was to be followed by Muslims after him. "O people," he proclaimed, "your God is one and your origin is one, for all of you belong to Adam, and Adam was created of dust. The most honourable among you is he who is most pious. An Arab is not superior to a non-Arab, nor a non-Arab to an Arab, nor a white to a coloured man nor a coloured man to a white, but through piety."

Having delivered his message faithfully by informing the people of the Unity of God and of the unity of mankind, his mission in this life came to an end, and he then departed, leaving to the Muslims that great legacy which enlightened people for so many centuries and which they ought to preserve and cherish so that it continued to be the source of their inspiration and guidance for all time to come.

It is a legacy to which no parallel exists among the legacies that were established by man. It challenged the traditions and customs which had prevailed in the Hedjaz and uprooted them; it defied the Roman and the Greek faiths and cultures and shook them to their very foundations, as these were not progressive enough to prohibit slavery and remove distinctions between man and man.

That was but natural, for Islam is the religion of eternity and is the best religion which complemented all the preceding divine teachings that were revealed by earlier Prophets, such as, Abraham, Isaac, Jacob, Moses and Jesus. The series of divine teachings have thus been completed and God's religion established.

The character of the successors of the Prophet Muhammad.

When the Prophet departed, he was succeeded by 'Abu Bakr al-Siddiq, his great and faithful friend.

'Abu Bakr was selected as Caliph through election by the chiefs of various tribes and communities. He was selected after heated discussions and was chosen unanimously by all the people. On this occasion he addressed the Muslims and put before them the programme which he was to follow while conducting their affairs. He reaffirmed that the government would be based on the system of *shura* (consultation); that as for himself, he was one of them, and like any other human being he was not infallible and that he, therefore, needed the advice of his Muslim brethren to guide and to enlighten him.

He spoke to them thus: "O people, though I have been selected as your chief, I am no better than any one of you. If you find me doing the wrong thing you should correct me. You should obey me as far as my orders are in conjunction with God's teachings, but if I break His injunctions then you should disobey."

He also stated: "I am following the rules and am not inventing them. If I am not right, then you should correct me."

Such was the view communicated by 'Abu Bakr while governing the Muslims and he faithfully followed it till his death.

His successor was al-Farooq 'Umar bin al-Khattab, in accordance with the will of 'Abu Bakr, which was approved and upheld by all Muslims. When he was thus chosen, he stated in an address: "If you find me committing any wrong, then you should right it with the sharp edge of your swords. It is your duty to

“speak your minds, and it is my duty to listen to you.”

Such was the builder of the Muslim Empire, the empire appreciate his greatness when you know that when the Roman Emperor's envoy came to see and negotiate a truce with him he found him, the Caliph of the Muslims, asleep under a tree with his shoes placed as a pillow under his head. The envoy was taken aback and remarked: “O Umar, being just and fair, you feel so safe and content that you go asleep even in such a place.”

Such was the builder of the Muslim Empire, the Empire which was founded not on the desire of mere expansion and conquest but on the urge to ensure the peaceful propagation of Islam; an Empire of whose achievement he made no personal gains; for he led a strictly austere life, living as he was, as a simple poor man. His justice and his respect for the freedom of the individual was so great that they became proverbial.

The Muslims and their non-Muslim minorities.

Take, for instance, the treatment he meted out to the Christians of Jerusalem and how he undertook on behalf of the Muslims to respect their freedom and secure their interests to the greatest possible degree. When we know this we should not fail to realize that this expansion was not motivated by exploitation or colonization, but by the desire to spread the teachings by peaceful methods and to ensure freedom of faith and of thought at places where freedom of thought was considered a crime.

When the Muslims overcame Jerusalem, the Archbishop of the city, Sophronius, asked the Chief of the Muslim armies, 'Amru ibn al-'Aas, to call the Caliph to Jerusalem so that he might enter the Holy City himself and conclude the necessary treaty. Umar readily conceded to the call without standing on formalities or on prestige. He conceded to the demand of the vanquished and proceeded with a servant to Jerusalem on one camel. On his arrival at the Holy City, the Archbishop handed him the keys of the Holy Shrine. While visiting the Shrine, Muslim prayers became due and he tried to leave the church so that he might say his prayer somewhere else. But the Archbishop did not mind Umar's praying in the church itself, saying that Islam did not restrict the places where prayers should be said. He therefore asked Umar to say his prayer in the church. The Muslim Caliph refused to do that, not because he personally objected to saying the prayers in the church, but because he feared that Muslims might one day adopt the place for prayers and consider it as their mosque, contending that Umar himself said his prayer in the same place.

That was not all. He went further to give the surrounding people of the Holy City the following pledge: “Umar, the Chief of the Faithful, pledges the people of Jerusalem that they will be safe, that their life, their churches and their crosses will also be secured and they will not be forced into conversion from their religion and none of them will suffer injustice.”

Another striking example of the effect of the dynamic forces of Islam is demonstrated by the fact that the peoples who were suffering from tyranny and suppression at the time of Islam welcomed the Muslim armies to their countries and opened their doors before them, considering them as liberators. For they knew full well that the Muslims were only seeking the establishment of freedom of faith, and the elimination of all restrictions and obstacles that stood in the way of the underdog, to conceive realities and listen to the voice of Truth and to be enlightened by wisdom and reason.

The earlier Muslims (who were the best judges in the true meaning of Islam) did not, therefore, build up their armies with the intention of conquest and expansion. For whatever country they conquered, they did not interfere with the Government of the natives of that country; they left the inhabitants to manage their own affairs, and if these embraced Islam, then they were free to do so through their own choice. They would then come under the jurisdiction of the Qur'an and enjoy the same rights

and have the same obligations as the Muslims, as well as all the characteristics of the Faithful such as helpfulness, kindness, compassion and benevolence.

'Umar's conception of a public servant.

'Umar was strict with the servants of the State. He was probably the first to lay down the principle of “Where did you get this from?” the principle which was of late adopted by certain countries to try Ministers and high officials and other Government employees who use their influence to derive personal gains. For he subjected his employees and State agents to a scrupulous scrutiny, checking their incomes, and assessing their properties, so that while in the service of the State they might not enrich themselves at the expense of the people, or use their influence to gain personal advantages. Umar also prevented the prominent friends of the Prophet from leaving Medina for trade or commercial transactions, lest they should be tempted abroad by wealth and influence.

During his reign, an Egyptian youth entered into competition with a son of 'Amru bin al-'Aas, the conqueror and Governor of Egypt. When the Egyptian youth won the competition 'Amru's son grew angry and struck his competitor, saying: “How dare you beat the son of a noble parent?” The Egyptian youth insisted on putting his case before Umar, and when the Caliph knew about it he called both the young son of 'Amru and the Egyptian and gave his stick to the latter and told him to strike the son of the noble parent. The Egyptian boy, however, refused to beat him, saying that the latter had not struck him. Umar then turned to the son of 'Amru and said: “How dare you enslave people when they are born free?”

He scrupulously respected the views of other people and did not hesitate for a moment to apply them whenever they were found sound and reasonable, wherever they came from. So much so that he once readily admitted his mistake when he was corrected by a lady regarding the fixing of a dowry.

Once, during his usual night inspection of the city, he came across a woman trying frantically to light a fire under a kettle to cook for her hunger-stricken children. He was drawn by the cries of the children. She told him that they were crying because they had nothing to eat and the kettle did not contain anything other than water and pebbles, with which she was pretending to cook the badly needed food so that the children might cease crying and go to sleep.

Umar left her for a while and came back with some flour and fat. He put these in the kettle and began blowing the fire under it, with the smoke striking his face and beard, till the food was cooked and the starving children were able to eat their fill. But he would not leave them until they went to sleep.

Yet another example of his fair and kind treatment of the subject — he saw once upon a time an old *Zimmi* (a non-Muslim subject exempt from military service), who had resorted to begging. He was pained to see him in this condition and remarked: “We did not do justice to the man; we take tribute from him when he is capable and strong and ignore him when he is weak and infirm.” He then ordered that the old man should be given sufficient money to live on.

Such was Umar's justice and democracy, yet by doing so he only adhered to the spirit of the Islamic teachings and principles which were already there. He did not invent or initiate them: he only scrupulously followed them.

For indeed, Umar was not the only Caliph who followed this course of justice and fairness during his tenure; so did other Caliphs and rulers who came after him.

The Qur'anic principles of Statecraft are very broad, the basic principle being *Shura*.

It is not my intention to make comparison between the state of freedom and equality which existed in Arabia and that

of suppression and tyranny which prevailed in other parts of the world, for the books of history are full of evidence.

These conditions prevailed in Europe till the time of the French Revolution, when the French declared the famous principles of freedom, fraternity and equality. But even these were nothing more than the very principles which were established by Islam eleven centuries earlier.

Islam had already laid down broad principles for the way in which the people were to be governed, but most of these principles were general in nature, being based on high ethics, virtue and the freedom of man. It was for this reason that the Government was instituted on the principle of *shura* (consultation), which really meant that the will of the people should prevail. But the *shura* was not defined in details, and Muslims were therefore left free to choose whatever form of rule they thought fit, considering their existing conditions, environment, trends of happenings around them and their general interests as one community.

So regarding this aspect, and indeed regarding many other aspects, the principles of Islam are so broad and so flexible that they allow the introduction of any innovation that may be necessitated by the nature of progress. No better course could ever have been. For whereas the Muslims were left free to choose the form of Government they liked, they were not allowed to change or modify the ethical and moral principles as to deviate from their path through wrong interpretation or through ignorance and caprice.

These high morals and supreme principles of Islam were the secret of its being so widespread and so deeply established. A mere glance at the map of the Muslim world as it is to-day would convince you of the truth of this statement.

Take the Indo-Pakistan sub-continent, for instance, which has 100 million Muslims. You find Islam is spread to vast areas, and has been spreading even after the fall of the Moghul Empire, when Muslims ceased to rule the land. There are 80 millions in Indonesia and the Pacific Islands, about 50 millions in China, and many millions in Central Africa. It did not spread to these areas by force or compulsion, but by virtue of its broad principles and by the kindly approach with which Muslims preached their religion as it was enjoined by the Qur'an, which states: "Call (the people) to the path of God through wisdom and good counsel and argue graciously" (16 : 125).

Why Islam spread and continues to spread.

Islam aims at peace, and was spread by peaceful persuasion and conversion. It has, therefore, been progressing, whether the Muslims themselves are powerful or weak. This is admitted by theologians and politicians.

Hitler had stated in his *Mein Kampf* that in spite of the huge amount of money they spent and the great sacrifices they made, Christian missionaries failed to stop the onrushing flow of Islam. It was probably, for the same reason, that politicians prohibited Muslims from entering certain tropical areas, and the inhabitants of these areas were not allowed fraternity with Muslims. Such is the freedom of the 20th century, or are we still living in the ages of darkness, suppression, intolerance and slavery?

I said earlier that Islam laid down only the broad principles of its teaching, leaving the details to be settled and worked out by the learned (in accordance with the Qur'an). "Ask the learned men who are amongst you if you do not know" (16 : 43). Accordingly, and with a view to preserving the spirit of Islam and to ensuring more elaborate practice of its principles, there existed certain schools of thought which adopted two more bases. Besides the Qur'an and the Hadith, for legislation, there are deduction and unanimity (or decisions taken by the people con-

cerned in complete agreement), so that if there occurred a case which did not come under the direct rule of the Qur'an and the *Sunna* (or the Prophet's practice), the Muslims would find a reasonable solution for it through deduction.

Thus arose the different Muslim schools of law, and, though different from each other, all of them aim at the achievement of good deeds and noble ends and do not mean to break the basic principles of the Qur'an and the *Sunna*. For essentially they submit to the Divine and eternal injunctions as does the *Sunna* itself. We are therefore instructed by the Prophet that all that is said to be his practice should be examined in the light of the Qur'an; if it agrees with its principle then it should be upheld, otherwise it should be left and discarded. The principle of *shura* (consultation), for instance, is the general basis which we were ordered to apply in running the affairs of the State. But its definition and details were left to the Muslims themselves to frame in the manner it suits their existing social life.

What form of government should Muslim countries have?

It was, therefore, admissible for Muslims to have a parliament side by side with the Head of the State. It is also permissible to have in addition to the House of Deputies other organizations which supervise the work of the latter and examine its decisions so that these may be made sound and free from defects and inaccuracies.

The Muslim community may also apply the views of the learned to restrict the election of their representatives to only those whom they think competent in social and political activities, or, if they have no objection, may make the election free and unrestricted so that the people may choose whomsoever they like.

Regarding all these matters and many others, Islam did not enter into details, but left them to be decided by the people in accordance with the dictates of their conscience, of their Faith and of the basic principles of Islam, which demanded of Muslims to be just, kind, compassionate, respectful of the individual and common rights and interest.

Islam also did not define the institution known as Caliphate *Imarat*, or *Imamat*, but left Muslims free to choose the form of rule they liked. They thus chose the head of their State and called him a Caliph (or successor), which was a mere linguistic appellation to denote the position which he occupied. After the first Caliph, Umar came and was rightly called the successor of God's Prophet, yet the appellation was simply a linguistic one. For, when the Muslims found it too long, they changed it into the "Chief of the Faithful" and the use of this title continued even though neither the Qur'an nor the Prophet's practice made any provision for it, which shows that the form of rule was considered by Islam as a matter of secondary importance.

We have, therefore, been allowed to give the head of the State any title we deem suitable, such as Head of the State, President, Governor, Amir, Sultan, King, Caliph, Shah or Emperor.

Islam did not restrict the usage of such appellations and titles: they are simply left to be chosen by the Muslims themselves. There are no restrictions except those regarding the basic principles, which enjoin that the chief of the State should be constitutional, that the people should be the source of authority, that the authority of the people should submit to none but the injunctions of religion and that this authority should be derived from the spirit of Islam as was revealed, so that there prevail amongst the people peace and tranquility, love and kindness; so that the poor may be relieved and the sick treated; for indeed the poor have a well-founded claim on the State revenue and on the rich man's wealth.

These are the broad principles of which we boast before modern democracies. They are the foremost principles whose application was put not only under the control of one's own conscience and of the prevailing laws, but also under the supervision of the Supreme power of God, who knows our deeds and our intentions.

This is the democracy of Islam and this is its effect as a medium of purification and cleansing of human souls.

Muslims may choose the form of rule they like, they may even restrict the application of the principle of *shura*; they may choose from amongst the learned whomsoever they think fit for the service of God, of religion, and of the State. For their environment differs and their conditions and outlook vary. They may do all that with no other restrictions than those laid down by the principles to which we have referred earlier.

For, indeed, one does not find in the Qur'an or in the Tradition of the Prophet any indication that there is any objection to every Muslim nation having its own chief or head, so long as they all remain united in their mutual love and their loyalty to God. Therefore Islam aims at spreading its teachings through peaceful and kindly approach and there is no compulsion in religion and because Islam is a universal religion, seeking, as it does, to convert all humanity into the Faith, how could it be possible for this vast world, whose inhabitants are so different from each other in mood, culture, tradition and way of life, to have one Government submitting to one ruler?

Why should there not be as many Caliphs as there are Muslim countries derived from the Holy Book which brings them close to each other in their submission to God and unites them in Faith and belief? This course may seem practical for universal Islam.

The difference between the Islamic and Greek concepts of democracy.

Now, if we recall to memory and review the reign of 'Abu Bakr, of 'Umar and of their successors, we find ourselves justified in calling it the rule of (the good) individual to which we have

referred as one of the Greek forms of rule, though the former rule is essentially distinct from the latter.

For the Greek form of individual rule was a one-man's rule based only on the advice of those competent amongst the people, whereas in Islam, the rule of the individual is founded on the Islamic principles of absolute justice and complete equality.

Just like modern democracy, of which the local and parochial democracies are off-shoots, the Greek democracy, including its form of individual rule, has failed to improve the lot of humanity as it ought to have done.

As for Islam, its human approach and outlook is universal and not parochial. For Islam has denounced all differences between man and man and laid the foundation for equal and absolute equality between all mankind, regardless of race, colour, or nationality. There is no difference between a Hashemite and a non-Hashemite, between the Prophet's relatives or the descendant of an ordinary man, except the distinction which is acquired through piety and good deeds.

This is the absolute and universal justice. Call it democracy or call it by any other name you like, for indeed the word democracy as is understood to-day has too narrow a connotation.

Those who failed to understand and appreciate this universal justice stood in the way of its propagation and extension, but it will, in spite of this misguided opposition, spread one day to the extent of being able to elevate the lot of humanity.

The day is not too far off when man will be able to live as a dignified and enlightened human being with broader outlook, wider vision and greater intellect, when he will denounce the law of the jungle, put an end to tyranny and suppression and apply the law of Islam, the law of reason, of kindness, and of enlightenment.

And until that happy day comes, this world of ours will remain a scene of conflict and slaughter, destruction and annihilation, till things take such a hopeless turn that man will be forced to wake up and to see reason and he will then believe in the ways of peace and of Islam and begin to respect his fellow human beings.

THE TRAGEDY OF THE MIDDLE EAST FELLAHIN AND THE POSSIBLE REMEDY

By 'ABDUL MAJID, M.A.

"... there is a renewed hope of improvement in the situation in the Middle East : we believe that the coming of the Wafd to power opens a new era not only for Egypt, but for all the Arab peoples, and because of the importance of the Middle East for the cause of Islam, for all the Muslims anxious of the future of their co-religionists. We hope the Wafd will inculcate a new spirit in the Arab League and this will enable it to build sound economic and social foundations for the further political consolidation of the Middle East. By doing so, the Arab League will serve not only the Arab cause but the cause of Islam as a whole"

INTRODUCTION

Importance to the Islamic World of the political consolidation of the Middle East in the present international situation.

The lack of success of the Arab States in their struggle against the State of Israel as well as the gravity of the present international situation have once more emphasised the importance for the Islamic world of the Middle East as a political and religious entity.

- (1) First of all, by reason of its central position in the Muslim world, it goes without saying that its consolidation or its weakening has direct repercussion on the rest of the Muslim world.

- (2) It is in the Middle East that Islam reached the zenith of its political glory as well as the highest level of its cultural achievements.

- (3) The Middle East still marches at the head of the Muslim world from the cultural point of view ; it is towards it that the Muslims from all parts of the world turn their eyes in search of a lead in the agonising problems which they are facing from all quarters.

Under these circumstances it is not surprising that the results of the struggle of the Arab States against Israel caused such a profound grief throughout the Muslim world.

But the question of the relations between the Arab States

and Israel is of secondary importance in comparison with the gravity of the present international situation. The riches of the Middle East in petroleum as well as its geographical position — at the crossroads between the three continents — emphasises its strategical importance for the two rival *blocs* of great powers. It is clear that without its political consolidation it will be but a passive pawn in the competition of these two *blocs*, and the Muslim world will be deprived of the keystone without which it will be unable to become an essential factor in world politics. It results from all this that the political consolidation of the Middle East is more than a purely Arab question; it should be the primary preoccupation of every Muslim anxious for the future of Islam.

Political consolidation of the Middle East will never be achieved without economic and social reforms.

We do not feel ourselves sufficiently qualified to speak of all the measures necessary for the political consolidation of the Middle East. We hope that someone else, more competent than ourselves, may one day do so in the pages of *The Islamic Review*. We think only that this consolidation will never be achieved unless it is based on solid economic and social foundations. But even a superficial study of the Middle East problem shows the extreme fragility of these foundations or perhaps more exactly the prevailing state of social and economic discontent approaching revolutionary effervescence.

We will now examine the economic and social conditions prevailing in the Arab countries of the Middle East. Our enquiry is based on two recent works:

- (1) On that of Miss Doreen Warriner, entitled *Land and Poverty in the Middle East*¹; and,
- (2) On that of Mr. Maurice Hindus, entitled *In Search of a Future, Salvation for the Middle East*.²

We have divided our examination into the following paragraphs:

- (i) The characteristic features of these two books;
- (ii) Social and economic contrasts in the countries of the Middle East as described by Mr. Hindus;
- (iii) Economic and social conditions of the fellahin in the light of the statistics;
- (iv) Possible remedies; and,
- (v) Conclusion.

I.—CHARACTERISTIC FEATURES OF THESE TWO BOOKS
Muslims should not remain deaf to the warnings and findings of Miss Warriner and Mr. Hindus.

These two books are mutually complementary, for, though referring to the same subject — the social and economic situation of the peasant class in the Middle East — they approach it in an entirely different manner: the first is in fact a monograph, the second represents a type of *reportage*, or more exactly a series of scattered notes sometimes completely disconnected. If one prefers, it resembles rather a cinematograph film composed of a series of detached pictures showing the life and the situation of the fellahin. It is possible that Mr. Hindus has described Jewish Palestine with too great optimism, but in this he is partly justified by the successes achieved by the young State of Israel. What is certain is that in any case the solution that he proposes to improve the condition of the fellahin — namely, to follow the example of the Jews in Palestine — is an over-simplification, for the Arabs possess neither the technicians nor the enormous capital that has been put at the disposal of the Zionist cause by the world Jewry. Unlike Miss Warriner, Mr. Hindus has

included in his book Iran, while she has limited herself deliberately to the Arab World of the Middle East and has studied Palestine, Egypt, Iraq, Syria, the Lebanon and Trans-Jordan.

Miss Warriner has tried to find practical solutions, economic as well as social, for the improvement of the situation of the fellahin. In doing so she has based her research on statistical data for all the above-mentioned Arab States taken as a whole. One must congratulate her on this initiative; for it is only by such an approach that the problem may perhaps be solved. It goes without saying that such an attempt — to treat countries differing so greatly in their natural conditions — required from Miss Warriner a great effort of generalization. What is surprising is that she has been able to condense it into 140 pages of small size. One can without exaggeration consider her book a model among these kinds of works by reason of its strict documentation, the planning of the material and the clear and precise language.

The Muslims should be grateful to these two writers for having taken the trouble to show the public the great evils from which one of the most important parts of the Muslim world is suffering to-day. We wish to believe that our co-religionists will not remain deaf to this warning and that they will not be slow to carry out the necessary remedies.

II.—SOCIAL AND ECONOMIC CONTRASTS IN THE COUNTRIES OF THE MIDDLE EAST AS DESCRIBED BY Mr. HINDUS

The social contrast in the Middle Eastern countries.

Mr. Hindus describes the contrasts he has seen in Cairo: the ornate houses and glittering mosques elbowed by the smoky earth-floored, fly-infested hovels of the fellah, the shiny American automobiles meeting the donkey or camel train, the multi-lingual elegant pasha conscious of his diamond tie pin and Western tailoring but oblivious of the illiterate disease-riddled fellah, the gay Muslim girls in their Paris clothes and make-up, the black-robed veiled women and the swarms of filthy, sickly children, whose eyes drip puss. Probably nowhere else are the contrasts between extravagant luxury and direst poverty so flagrant as here.

For the sake of exactitude we reproduce below three quotations from his book: the first describing an Egyptian pasha, the second the hut of a fellah, and the third the general health conditions of the fellahin:

"The man's scarlet tarboosh with its dangling silk tassel, the gleam of his diamond stickpin, the still larger diamond on his finger, his superbly tailored European business suit, his effusive hospitality, the fluency of his French and English, the grace and gallantry of his manner, all bespoke a man of wealth and culture. He criticizes the British as the cause of all evils from which suffers Egypt. Yet when I asked the pasha whether the British had ever banned or thwarted an agrarian reform, he admitted that they had not. When I further asked why there was no such reform, he dismissed it with the bland remark that 'it was a matter of higher politics'."

"The mud huts were low and dingy, with nowhere a hint of comfort, a glint of decoration. . . . Rarely is there glass in the window — glass is too expensive for a fellah. The entrance is through the stable, in which not only the buffalo but also the goat and the sheep and the poultry are housed. There is no separate chamber for the spacious mud-brick oven, and since the only outlet for the smoke is the door, the walls and ceiling are black with soot. Dung is commonest fuel, gathered by the women and children from the fields and roads. The smells in the house are so

¹ London and New York, Royal Institute of International Affairs, Series Middle East Economic and Social Studies, 7/6.

² London, 1949, Victor Gollancz, Ltd., 12/6.

unpleasant to Western nostrils that the odour of smoke, when there is a fire, is a relief. Flies infest the house . . .”

“The fellahin, the women to slightly less degree than the men, are perhaps the most diseased people in the world. Malaria is rampant; at least two-thirds of the peasantry are afflicted with it. Trachoma and other infections of the eyes are widespread. Hookworm is a perpetual affliction. But the number one scourge of the rural population is bilharziasis, caused by a parasite *Bilharzia haematobia*, discovered by Dr. T. Bilharz in 1851 and named after him. . . . Competent foreigners and native physicians estimate that from 70 to 80 per cent of the peasantry suffer from hookworm and bilharziasis. An American writer concludes: ‘The general spread of the diseases of bilharziasis and hookworm . . . together with trachoma, effects some 95 per cent of the population.’”

So far we have only spoken of Egypt, since this country is the most typical of the Arab States of the Middle East, being the most advanced and at the same time the most densely populated: its population is almost twice as great as that of the other countries taken together. The same social contrasts prevail in the other countries and, if they differ, it is in form or in degree, but never in their nature. We will now examine the economic and social conditions of the fellahin in the light of the statistics provided by Miss Warriner.

III.—ECONOMIC AND SOCIAL CONDITIONS OF THE FELLAHIN IN THE LIGHT OF STATISTICS

Agricultural and cropped areas, in acres, in the Middle East, 1943.

Country	Total area	Agricultural area	Cropped area	Proportion of agricultural to total area
Egypt	252,000,000	5,364,000	8,437,000 ³	2.13%
Palestine	6,680,000	2,160,000	1,930,000	32.4 %
Transjordan ...	22,100,000	1,250,000	600,000	5.7 %
Syria and the Lebanon	38,400,000	5,800,000	3,970,000	15.1 %
Iraq	111,500,000	12,000,000	6,000,000	10.8 %
	430,680,000	26,574,000	20,937,000	6.15%

The total area of the five countries in question covers 1,744,000 square kilometres, or 674,000 square miles, or 430,680,000 acres. The greater part of this area consists of desert, so that the agricultural area does not represent more than 6.15% of the total, namely 26,574,000 acres. As, moreover, a considerable part of the agricultural area is cultivated by extensive methods, it is necessary to subtract again the land that is left fallow, so that the cropped area each year does not consist of more than 20,937,000 acres. One-third of this land is irrigated.

Population of the Middle Eastern countries.

Let us now consider the population of these countries, which is represented in the following table:

Population in the Middle East, 1943-44		
	Total	Rural settled
Egypt (1943)	17,387,852	12,000,000
Palestine (1944)	1,673,000	872,090
Transjordan	400,000	300,000
Syria and the Lebanon (1943)	3,987,012	2,800,000
Iraq (1943)	4,501,000	3,500,000
	27,948,864	19,472,090

³ In Egypt in certain parts of the Nile delta there are three harvests in the same year.

“From this last figure of 19½ million representing the population living in rural conditions, it may be estimated that the population dependent on agriculture is about 17-18 million. Thus with the present cropped area of some 20 million acres, it appears that the average rural density is high, amounting to only one acre per head of cropped land.”

Increase of the population and the low agricultural productivity.

All these countries are characterized by a relatively high birth rate; for example, 1% in Egypt and 3% in Palestine per annum — probably the highest rate in the world. But this birth rate is counter-balanced by a heavy death rate — for example 26 per 1,000 in Egypt per annum.

Productivity is ⅓ of a ton per head, whereas in Eastern Europe it is 1 ton per head. “This low level of output per head is due to several causes: in Palestine to low yields; in Syria to extensive cultivation, and in Egypt to the excessive density of rural population . . .”

The average revenue of the rural population per head may reach between £E5 and £E7 per annum, which is one of the lowest in the world. In Egypt an unskilled agricultural worker earned in 1939 6d. for a twelve hours working day, being at the same time only able to work from 10 to 15 days per month.

The distribution of the agricultural area and the question of ownership.

The examination of this question presents very great difficulties, for Egypt is the only country publishing the appropriate statistics.

In Egypt private ownership prevails; 37% of the soil is owned by the large proprietors, 30% by medium and 32% by less than 5 feddans (1 feddan = approximately 1 acre); large proprietors are also large farmers and employ at least half the farm population as labourers; the remainder are peasant cultivators, the majority with dwarf holdings under one acre. There are about 1,500,000 landless workers, 1,765,702 up to 1 feddan, and 570,449 between 1 and 5 feddans. The class of small proprietors — owning up to one feddan — are also employed as part time labourers. Thus over 3 million of the 4 million actively occupied are either landless or own only tiny areas of less than half an acre in extent. The authorities do not supervise labour conditions in any way, the agricultural worker enjoys no protective legislation of any kind, and child labour is in general use from the age of five.

In Syria the greater part of the land belongs to the absentee landlords, whose interest in cultivation consists only in collection of the share-tenancy, which varies between 40-50% of the crop; the landlord has to pay the taxes; the conditions of share-tenancy are determined by local customs; the share-tenants are very indebted and not protected against eviction.

In the rural districts of Palestine, Transjordan and the Lebanon, the social structure resembles that of the Balkan countries. In Palestine rather less than a half of the cultivated area is owned by small proprietors, but their pieces of land are very often fragmented into small pieces, and sometimes certain pieces are even owned by many co-proprietors.

In Iraq the situation is very confused. In the South one observes the transformation of tribal system into private ownership; the sheikhs have become the landlords, and the tribesmen the share-tenants whose part of the crop varies from 1/7th to 1/21st. As they are permanently indebted to the landlords, they have become a kind of serf-tenants. In the North the situation resembles that of Syria.

We can deduce from the above exposition that the greater part of the cultivated land in the five countries in question belongs to big landowners, and that one of the solutions for improving the situation of the peasant class would be to proceed to a re-

distribution of the land. It goes without saying that the great proprietors would oppose such a reform by every means in their power, and in this they would have little difficulty as it is they who hold the political power. "In Syria, for example, out of 109 members of the 1944 Parliament, 96 were landlords, 7 merchants, 4 lawyers, 1 landlord and merchant, and 1 contractor." It is easy to see that such reform project in the sense above indicated would be doomed in advance to complete failure. Thus the problem of improving the situation of the peasant class in the Middle East is a problem not only economic but also political.

IV.—POSSIBLE REMEDIES

Extension of the cultivable area : reclamation and irrigation.

The first means — purely economic — by the aid of which it might be possible to remedy the situation of the peasants, is the extension of the cultivable area by means of reclamation and irrigation. By reason of the natural conditions which prevail in the Middle East, Miss Warriner usually confounds these two means ; it is only once that she mentions it in her book : "In Syria the outlook for increasing cultivation is particularly favourable, because there are some one and a quarter million acres in the rain-fed Jezira region which could be taken under cultivation without the heavy capital expenditure which irrigation involves." The possibilities of reclamation are not, therefore, very great, and by this means it would be possible to extend the cultivable area by little more than 5%. Irrigation on the other hand opens considerable possibilities.

Irrigation and increase of production.

In Iraq, where 2—4 million acres may be gained, the possibilities of irrigation are especially great.

In Egypt irrigation is already sufficiently advanced and in comparison with the needs of the country the possibilities for the future are rather limited — namely about 2 million acres, and the works towards this objective are already in steady progress.

In Syria and the Lebanon the irrigated area has been increased by one-third, and this could be much increased, but it is not yet known to what extent.

The possibilities of irrigation in Transjordan are not yet exactly known.

In Palestine between 500,000 and 1,000,000 acres can be irrigated.

It appears from all this that it would be possible to extend the cultivated area by means of reclamation and irrigation by more than 8 million acres.

Another means of improving the situation of the peasants would consist in increasing production, a possibility that could be realized by the introduction of modern methods of cultivation. This means could play a great part in all the countries in question with the exception of Egypt, where cultivation is already on a very intensive scale. Everywhere else one meets in this respect almost unsurmountable difficulties — a truly vicious circle. In fact, either the land does not belong to the peasants, so that the increase of production does not depend on them and they could not be interested in it, or else the peasants are very indebted and do not possess the necessary capital ; or possibly the land is possessed by the village community and is periodically redistributed among the villagers, so that the temporary possessor of a lot is not in the least interested in stepping up his production. Finally the peasants are everywhere very backward and are lacking entirely in professional organizations. Concerning the landowners, they do not show much interest in the increasing of production. In all this respect Miss Warriner summarizes as follows the situation : "The landlord does not want and the peasant cannot."

Projects of the economic and social reforms and obstacles in the way of their realization.

From the preceding one sees how complex is the problem of improving the lot of the fellahin : one sees that one of the most obvious and urgent solutions would be the redistribution of the land or at least the fixation by the public authorities of a minimum percentage for the share-tenants as well as a minimum salary — wage — for the agricultural labourers and the integration in a single property of the small pieces of land which have been fragmented into smaller parts.

But almost everywhere except in Palestine the landlords are the predominant influence. We have previously referred to the example of Syria. But the difficulty does not lie only there ; the unfortunate thing is that the educated class is not interested in the agricultural problem. Miss Warriner speaks of this in the following terms : "If young effendis were interested in agricultural science more than in law and literature, they might become a vehicle for the dissemination of modern ideas about farming."

To introduce new forms of tenure, Miss Warriner recommends : "Government ownership with leasehold tenancies for cultivators convertible at a later stage to freehold, would appear to be the only possible form of a control. Water would necessarily remain the property of the government."

It is only after the reform of the redistribution of the soil that one could dream of an improvement in the technique of production. There the example of Jewish Palestine with its experimental stations would be of very great value. But the introduction of modern methods in cultivation necessitates substantial capital and technicians that the fellahin are quite unable to provide. In this respect Miss Warriner advises the following measures :

- (1) The introduction of mechanization through village co-operative settlements owning the machinery under government supervision ;
- (2) Soil conservation policies for terracing, ploughing on the contour and control of grazing ; and,
- (3) State-controlled and operated irrigation schemes with government ownership of water rights."

All this would take place simultaneously with the raising of the cultural level of the peasants by means of improving public instruction and, if possible, by making it obligatory.

Migration and industrialization.

But all these reforms cannot definitely solve the problem since certain of the countries in question are already heavily over-populated and cannot satisfy the "thirst for the land", even if the possibilities of irrigation and of the intensification of cultivation are developed to their extreme limits. This concerns Palestine and above all Egypt, where even after the realization of these reforms there are probably more than 2 million landless peasants. For the surplus population Miss Warriner advises :

- (a) planned mass migration of the surplus to Iraq where after the extension of irrigation they may be absorbed ; and,
- (b) industrialization of all the countries concerned and absorption of the surplus peasant population by the new industries. In those countries in which there exists great possibilities of irrigation, industrialization would be helped by new power stations associated with the irrigation works. Industrialization would only absorb a part of the surplus population but would also help to enlarge the internal markets as well as the export trade. In other words, the industrialization would not fail to stimulate the economic life of the countries concerned and at the same time to raise the standard of living of the workers and peasants.

Financing of the suggested reforms.

Complex though the problem of improving the lot of the fellahin may be, the realization of the reforms briefly enumerated does not meet by chance with special difficulties. Actually after the last great war the majority of the countries in question found themselves in the position of being the creditors of Europe. Egypt and the Sudan have together a sterling balance of £E470 million, Iraq of £E100 million, and Palestine of £E150 million. Miss Warriner points out that: "... the value of these balances is large enough to finance any of the large-scale developments which are contemplated."

The true obstacle standing in the way of the realization of these reforms.

As it is already not the lack of capital which prevents the realization of the above-mentioned reforms, what is the chief obstacle standing in the way of the progress dictated not only by humanitarian considerations and religious principles but also by the economic and political interests — so well understood — of the countries concerned? It is entirely to the credit of Miss Warriner that, obviously desiring to spare the pride of our co-religionists of the Middle East, she speaks of this obstacle in rather vague terms. We reproduce some following extracts:

"The chief obstacle to the improvement in the position of the peasants is that it is in the interest of the landlords not to 'disturb' the existent state of affairs.

"Present political trends with all their emphasis on nationalism tend to obscure the need for social policies, and the rising generation of the young effendis has not yet made economic development part of the content of its nationalism. Until ... the need for social change is realized, it is difficult to put even small changes into effect. ... It is easy to feel that without a change in this mental attitude there can be no change in the direction of economic and social progress; difficult to see how anything can be changed without changing everything; and difficult to see where the motive power for economic planning will arise in this form of society. ... The level of political development is therefore the great obstacle to economic reform, including land tenure and land utilization; and still more to economic planning. What is needed is a general movement to raise the level of rural welfare, to strengthen the half-conscious desire of the peasantry for better education and better health, and to create types of social organizations, to promote investment in development, to increase farm incomes and the cultivator's share in them. ... For the obstacle to progress

is not only the lack of a developed political system, but the whole atmosphere."

But Miss Warriner probably does not believe in the capacity of the present rulers of the countries in question to realize all these reforms. In fact, just at the end of her book she examines the possibility of confiding their task to some international agency as, for example, "The Middle East Reconstruction Company" or "The Euphrates Valley Authority". But justly she thinks that such an attempt "... may cause a strengthening of nationalist policies against such intervention, and a hardening of the opposition to resist ..." the social changes implied in the realization of the reforms. On the other hand, "The foreign investment in such projects ... might result simply in contributing towards the incomes and power of landlords and so might not initiate any of the economic changes on which progress depends".

Closing her book, she suggests in the form of a question: "Could such a policy be based on genuine United Nations co-operation? ... Agencies such as the Food and Agriculture Organization or the International Labour Office, of which these countries are members. ... But these are speculations. ... At present the fellah's horizon is bounded by the pipe-line and the money-lender, and not until the connection between them is broken can progress for him become a reality."

IV. CONCLUSION

Miss Warriner does not suggest the Arab League as an organism susceptible of realizing the agricultural reforms of the Arab countries of the Middle East. We are not going to ask why. It is clear, however, that if the realization of this reform is in the interests of all these countries, such a task should automatically fall on the Arab League.

But perhaps there is more than that: it is difficult to see how the Arab League can fulfil its mission without realizing this reform as its primary objective.

Since the book of Miss Warriner was published there is a renewed hope of improvement in the situation in the Middle East: we believe that the coming of the Wafd to power opens a new era not only for Egypt, but for all the Arab peoples, and because of the importance of the Middle East for the cause of Islam, for all the Muslims anxious of the future of their co-religionists. We hope that the Wafd will inculcate a new spirit in the Arab League and this will enable it to build sound economic and social foundations for the further political consolidation of the Middle East. By doing so, the Arab League will serve not only the Arab cause but the cause of Islam as a whole.

POITIERS — OR THE PAVEMENT OF MARTYRS (OCTOBER 21, 732 C.E.)

By DR. S. A. KHULUSI

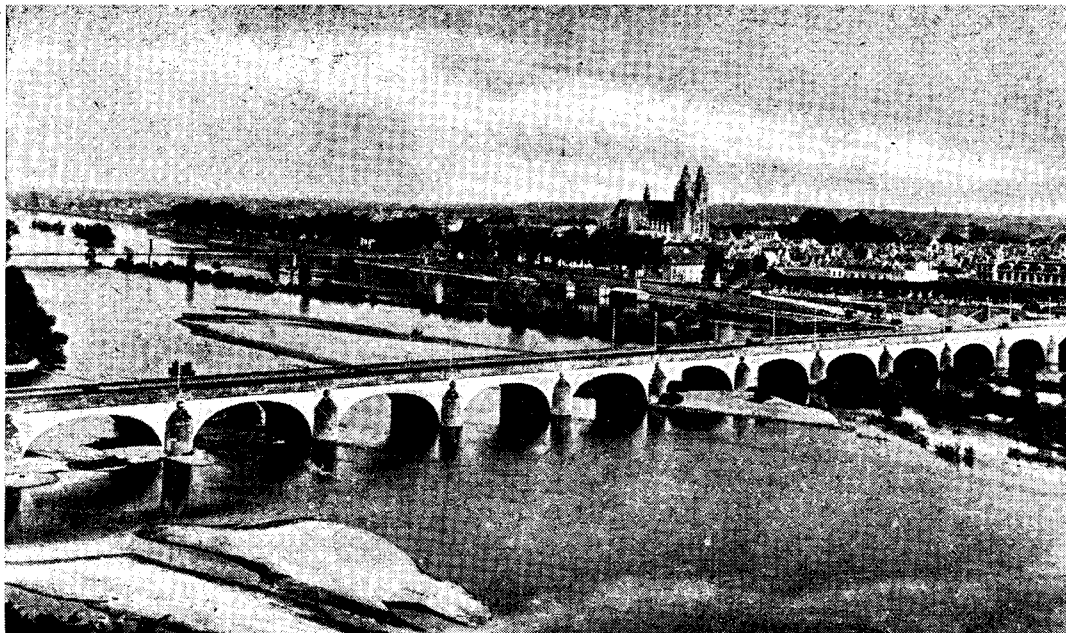
Were the Arabs defeated at Poitiers?

The year was 732 C.E. (corresponding to 114 A.H.) when the brave governor of Spain, 'Abd al-Rahman ibn Abdulla al-Ghaafiqi, a man of Yemenite extraction, decided to avenge al-Samh ibn Malik, who was killed in the Battle of Toulouse (June, 722), and to invade France and conquer all the upper Mediterranean coast, reaching Damascus via Constantinople.

The immediate incentive to this project was, however, the alarming progress of Duke Eudo of Aquitaine. In response to that, the Muslim hordes crossed the Pyrenees and captured

villages, cities and fair provinces. At the gates of Bordeaux they utterly routed a whole army of the Gauls. The defenders of the city were captured, together with the governor. After this glorious victory, the Arabs found themselves pretty close to the fulfilment of the first part of their dream, the conquest of the whole of Galicia, and eventually the whole of the European continent.

Defeated and dejected, Duke Eudo found himself impelled to seek help from his rival and inveterate enemy, Charles Martel, the King of France.



A general view of Tours, France, situated on the river Cain, with its magnificent twin spire St. Gatien Cathedral, seen in the background. In the neighbourhood of this town the advance of the Muslims in Europe was halted in 732 C.E. The French poet, Anatole France, in his LA VIE EN FLEURS, calls it "a most tragic event" in the history of Europe; for as a result of this the material progress of Europe was retarded by at least 500 years

Charles mustered a huge army consisting mostly of Franks and Germans and marched against the Muslims on the plains of Poitiers.

For a time, the two armies remained facing each other on the banks of the Loire, neither side daring to give battle. Ultimately, the Arabs decided to take the initiative, but their repeated attacks were repulsed most vigorously. Charles's army appeared like an invincible wall of steel and iron.

The strangest thing, however, about this battle, which is known in European annals as the Battle of Tours or Poitiers, and in those of the Muslims as the "Pavement of Martyrs," is that on the Muslim side there were eight Christian brothers fighting for the Muslims and on the Christian side a Muslim knight fighting for the Christians. The eight brothers were the children of Phillipe Le Navarais, unjustly executed by Duke Eudo. The Muslim knight, on the other hand, was 'Aamir al-Mas'udi, known to the Europeans as the "Masked Cavalier", on account of his wearing a mask which he never took off in public, most probably out of shame, because of his disgraceful attitude towards his fellow Muslims.

Though 'Abd al-Rahman welcomed the eight brothers, he feared a possible plot. So he sent them to fight in different sectors. They withstood the enemy and fought no less courageously than the treacherous "Masked Knight" who, having previously fallen into the captivity of the Franks, bought his own freedom by disclosing important military secrets to the enemy. When, however, he was recaptured by the Muslims, he was ordered to be beaten publicly and imprisoned. Escaping from prison, he rejoined the enemy and was now fighting against the army of 'Abd al-Rahman.

For a while the battle blazed ferociously, neither side gaining advantage over the other. In the end, the Arabs appeared on the point of victory when the Duke of Aquitaine withdrew his army from the battlefield and began looting the booty which the Muslims obtained in the course of their march to Bordeaux. The Berbers in 'Abd al-Rahman's army, who were so careful with the booty they acquired, gave up the fighting and rushed to stop the looting. This unwise act, much against the will of 'Abd al-Rahman, decided the fate of one of the most famous battles of the world. Thousands of Muslims were killed but certainly the

figure was nowhere near the 100,000 claimed by Western chroniclers.

The worst came to the worst, when amidst the chaos and tumult of war, 'Abd al-Rahman's horse slipped on the pavement on which the Muslims were fighting and dashed the great general to death. Another version gives his death through an enemy arrow piercing his throat. Both the horse and its rider were afterwards found dead. Next to 'Abd al-Rahman there lay a woman with a dagger in her heart. Her hands were still on the hilt. This was Marta an-Nasraniyya, who went over to Ghaafiqi's camp to avenge the murder of her Arab husband, Qasim al-'Amiri. She defended the Arab Commander to the last, but she could not bear seeing him falling, so, she plunged a dagger in her heart to join him in the next world.

Amongst the dead was the infamous "Masked Knight", and the brave brothers who refused to withdraw with the Arabs when (after the loss of their Commander), they decided to withdraw to the South of France. The eight brothers requested to be allowed to continue the fight. They did so until they fell on the battlefield strewn with the bodies of thousands of dead and dying.

All this happened on October 21, 732 C.E. And ever since historians of both sides have gone wild with conjecture. Many think that the Qur'an would have been taught instead of the Bible at Oxford and Cambridge had the Arabs been victorious in this battle. Very few think that it was only natural that the Arabs should reach a halting point, after their wave of conquests had surged over the greater part of the then civilized world. Their lines of communication were already thousands of miles from their original bases.

Still fewer people realize the glaring fact that the Arabs were not defeated at Poitiers. They continued to fight even after the fall of their leader, until darkness fell and stopped fighting on both sides. They were quite capable of giving the Franks another battle. Their forces were by no means shattered. It was only because the Arabs and Berbers could not decide on any leader to take Ghaafiqi's place that ultimately the wise and cautious elements in the army prevailed over the rash and adventurous, and advised immediate withdrawal, lest indecision should lead to disunity and unforeseen disaster. They withdrew in the most orderly manner. This is proved by the fact that the Franks did

not dare to pursue them, because they did not believe it was a defeat. It did not look like one or even the semblance of one!

We must admit that there is a good deal of injustice and distortion of facts in history. One of these is certainly the overrating

of Charles Martel's part in this battle, in consequence of which he received the startling title of "Martel, the Hammer", which title others with greater achievements and clearer and more definite victories failed to attain.

ANGER THAT LED TO HAPPINESS

By JAFAR al-KHALILI

"For the first time in my life I realized that not all anger leads to misery, but some can lead to happiness"

If you had the opportunity of meeting the hero of our present story in 1926, you would have thought that you were in the presence of a restless lunatic. He had every reason to appear so, because he spent eight months without a job. The last penny of his reserve money was spent. People started hating his very sight, and especially so his landlady, who had not received the rent for his room for four months. She began to insult him and tell him off whenever he asked her for anything. The proprietors of cafés stopped coming round and asking him whether he needed anything, as is the custom in Iraq. He decided at last to commit suicide and end such a miserable life. And this is what happened, in his own words:

"I shall never forget that gruesome night when I determined to take my own life. Misery and wretchedness was written everywhere. I was sitting on a rock on the bank of the Tigris. The mighty river appeared like a roaring lion. The far-distant palm trees were like the heads of devils in the darkness. I had not had a morsel to eat that day, as I had stopped visiting my friends on false pretences at lunch hours, although I must admit that I did it for several months prior to my final resolution. I stopped that unbecoming practice, as if on that day my soul started feeling the weight of humiliation to which I had subjected her, and it was as though on that very day the wine of misery filled the glass and overflowed. On that very day my landlady told me presumptuously: 'Take away your belongings and leave my house!' As I left the house a friend of mine, who was in the habit of greeting me whenever he saw me, met me face to face. This time, instead of greeting me he looked me in the face scornfully, and appeared as though he was trying to swallow me with his eyes before his mouth!

"Needless to say, my clothes never saw the laundry for weeks. I shunned the road of the laundress lest she should see me and ask me for unpaid bills. My best suit was still with her as a security.

"All this crossed my mind while I was still sitting by the Tigris watching everything around me gloomily. I said goodbye to my hopes. No longer could I see the sunny side of life. All that I could see was the seamy side. Darker and darker, and still darker things appeared. Now I must throw myself into the river, concealing under its waters a page of human unhappiness, and pass into oblivion. But as I was on the point of throwing myself into the deep river that was roaring furiously, I noticed some strong shimmering lights on the other bank, where quite a few wealthy residences were standing majestically, most conspicuous amongst which was that of the British High Commissioner. Iraq was then a mandated territory. How many like myself are suffering under this dual Anglo-Iraqi rule, I thought to myself. Must I kill and rob, as a punishment to a wicked section of humanity that is enjoying all the pleasures of this world at the expense of the suffering majority, in order to maintain myself?

"No, I do not think I could do that, even if I tried. It is not in my blood. But I can do something else — even better

than that. I can write. So why not translate all my anger into written word and send it to the High Commissioner? He is the cause of all this misery in this wretched land. Come what may, I shall write him the most stern letter. What do I care? I am desperate. I do not fear anything. I have already decided to take my own life. I would have been amongst the dead by now, had it not been for my latest resolution.

"But why of all people did I pick on the High Commissioner? That line of reasoning did not strike me. All that I could think of at the time was that his residence was the greatest and the most attractive of all; and I deserved it more than he. 'Right' and 'wrong' lost their values in my mind at



The imposing mausoleum at Baghdad of King Faisal I, the creator of modern Iraq. In the story on this page a sidelight is thrown on his magnanimity

that moment. So I wrote a furious letter to him straight away. I said many things which I do not remember now and others which I had rather not repeat. I was almost fainting with hunger, so I spent a sleepless night waiting impatiently for the morning to deliver my letter. On the break of the day I dressed hurriedly and crossed the river to the other side of the water where the Residency was. I delivered the letter and felt satisfied with myself, but on recrossing the bridge on my way home I met an old friend of mine who, unlike many other friends, greeted me pleasantly. I told him the whole story. He was upset. He reproached me and invited me to a restaurant. That I needed more than anything else in the world. I ate like a hungry wolf. After lunch, the worthy friend gave me ten rupees. The Iraqi currency was not known then; we were still using the Indian money. In those days the ten-rupee note was a fortune. So, I managed to pay off my most urgent debts and expenses. In the late afternoon I met my friend for tea, after which we walked along the embankment of the Tigris. When we reached the rock where I was sitting and deliberating my project of suicide the night before, I laughed at the stupid and childish frame of mind in which I was then, but by no means

did I forget that unforgettable night, which is very much alive in my mind even now. I was sorry that I wrote in a fit of anger that unpleasant letter to the High Commissioner. It was all unnecessary.

"Two days later, there was a policeman outside my door asking me to follow him to the C.I.D., where my letter to the High Commissioner was put forth before me and I was cross-examined concerning the motives that had prompted me to write such a stern letter to His Britannic Majesty's Representative. I defended myself and explained as best as I could, but when I left the C.I.D. I had a foreboding of a severe punishment awaiting me. In three days I was asked to meet H.E. Mahmud Subhi al-Dafrari, who told me that H.M. King Fajsal had assigned a salary of 300 rupees to be paid to me monthly until I found myself a job.

"I do not know how the King came to know of this, but all that I knew at the time was that the punishment awaiting me was turned, thanks to His Majesty, into a grace, and saved me from an impending ruin and death. For the first time in my life I realized that not all anger leads to misery, but some can lead to happiness!"

THE NATIONAL FESTIVAL OF SA'UDI ARABIA

The 4th of Shawwal, 1369 A.H. — The 19th of July, 1950 C.E.

By 'OMER RIZA DOGRUL

An appreciation of the achievements of Sa'udi Arabia under King 'Abdul 'Aziz al-Sa'ud

In the world of to-day Sa'udi Arabia is an important country. Relatively new in respect of the date of its creation, this country nevertheless possesses a long and imposing past as the interior of the Arabian peninsula. But the political organism bearing the name of Sa'udi Arabia dates only from some 50 years ago, starting from the seizure by its present sovereign 'Abdul 'Aziz Ibn Sa'ud of Riyaz, the capital of Nedjd, on the 19th of July, 1900.

Before that date the Sa'udites had sustained an attack from their neighbours, the Rashidites. King 'Abdul 'Aziz being a child at that time was obliged to follow his father into exile and to leave the home of his ancestors. His family took refuge in the region of Koweit and it is there that he was educated. At that time no one believed that the Sa'udites would one day return to their country nor *a fortiori* found a new Empire or to become the masters of all the peninsula of Arabia. This was because the blow inflicted on the Sa'udites was so strong that according to the standards of that time it was considered improbable that they would be able to recover from it.

History shows, however, that the Rashidites were mistaken in their calculations. They had nothing of their own to defend. The Sa'udites, on the other hand, had a cause, and a very important one, namely, that of the renovation and the heightening of religious belief. 'Abdul 'Aziz was brought up in these traditions and after reaching his majority started to serve them with all his heart. It is thus exactly fifty years ago that with only 40 followers he attacked the city of Riyaz and became its master. It was the beginning and the foundation of a great and brilliant future. This foundation was duly consolidated in the course of time by further successes which allowed the Sa'udites gradually to enlarge the edifice built upon it. Finally, 'Abdul 'Aziz was able to create the state of Sa'udi Arabia, which includes Hedjaz, the



His Majesty King 'Abdul 'Aziz Ibn Sa'ud
The jubilee of his re-conquest of Riyaz, the Nedjd, was celebrated
on the 19th of July, 1950

¹ Courtesy, the Editor, *La République*, Istanbul, Turkey, for 22nd July, 1950.

Nedjd, 'Asir and some other regions, thus dominating all the peninsula of Arabia and its destinies.

The last fifty years are full of the acts of heroism performed by King 'Abdul 'Aziz Ibn Sa'ud in the service of the union which he created. King 'Abdul 'Aziz has devoted 50 years of his life to uniting his noble people as well as almost all the other peoples of the Arabian peninsula under a stable and firm Government that ensures them a peaceful and orderly existence. When it was necessary to fight to achieve this aim, he did so, and finally, his aim accomplished, he gave Arabia peace and security so that the struggles between the tribes came to an end. This bitter and violent internecine strife is now a thing of the past and the peninsula of Arabia has become the theatre of a renaissance.

One of the most important factors contributing to this renaissance was the establishment in the country of a strong Government based on the regular functioning of different specialised and technical services. It is owing to this that security and justice reign to-day in Sa'udi Arabia and that these services are based on an organisation capable of satisfying the true needs of the country. A Consultative Assembly, the powers of which are steadily increasing and developing, exercises control over the Government and advises on measures calculated to assure the progress of the country. The organisation of the Government is steadily developing and the different ministries work in their respective spheres quite independently of each other.

As a result of all these reforms the country has made substantial progress and many public works of great utility have been accomplished. One can quote, in this respect, the construction of the port of Demam built on the Gulf of Basra, the railway which goes right across the desert of Arabia, linking this port with the port of Zahran, the port of Djedda, different airfields, the electric power stations, many hospitals, the asphaltting of the route between Djedda and Mecca, the wireless stations, the aqueducts; the creation of a modern army, the sending of students to Europe, America and Egypt to complete their education; the creation of agricultural zones and the progress in agriculture in general.

A comprehensive system of communications is spreading over the whole of the country, the principal centres of which are linked by a net of wireless stations. Last year a wireless station broadcasting every day on several waves was installed at Cidde.

Moreover, the Government is examining the possibility of supplying Mecca, Medina and 'Arafat with the automatic telephone.

The defence of the country is the object of constant pre-occupation. An effort is being made to modernise the army and provide it with well-trained cadres. For this purpose Sa'udi Arabia sends every year numerous cadets to the military schools in England and the United States.

Parallel to this, National Education, Public Hygiene and Agriculture are those departments to which great attention is being devoted within the frame-work of the general effort for the improvement of public life. At present 350 primary and 10 secondary schools are already functioning in Sa'udi Arabia. There are also several establishments of higher learning (literature, sciences, theology). Concerning the Public Health, preference is given to mobile dispensaries which respond better to the needs of the country than stationary hospitals. In Agriculture the Government employs a great number of European and American experts and the most modern methods are applied in the irrigation works.

The most important factor which contributed to the increase in the prestige of Sa'udi Arabia was the discovery of the two valuable products of the country — petroleum and gold. King 'Abdul 'Aziz began in 1930 to grant concessions to American enterprises to explore the oil resources of the country. These investigations were carried out over an area of about 140,000 square miles, and towards the end of April, 1935, gave satisfactory results: they revealed the richest sources of petroleum in the whole of the world. After this, some years later in 1939, new agreements were concluded which assured to Sa'udi Arabia very important resources. This country is also rich in gold and silver, but their exploitation and the benefits thereof are due to the efforts of the government of King 'Abdul 'Aziz. It goes without saying that these important sources of income greatly contributed to the raising of the cultural level of the country.

The fact that the Holy Cities of Islam, Mecca and Medina are situated within the boundaries of Sa'udi Arabia confers on it a special importance. This fact attracts the attention of the Muslim countries of the whole world as well as of their Governments, thus contributing to bind closer the ties of sincere friendship between them.

THE RECENT CHANGE OF GOVERNMENT IN TURKEY

By **ASLAN BOHDANOWICZ**

An Example to be followed by other Muslim Countries

Turkey throughout her history has always followed her own path.

The recent change of Government in Turkey proves once more that, like all great peoples, the Turkish nation does not follow blindly the example of others, but in the critical moments of her destiny, through her own political genius, succeeds in finding a way of solving the problems that she is obliged to face.

In the past, at the height of their greatness, the Turks created a model Muslim Empire, model because it was based upon the highest principles of Islam: infallible justice, wise administration and above all a wide religious tolerance, that which explains, at least in part, the success of their policy as regards certain Christian peoples who preferred "the domination of the Muslim turban to that of the Catholic tiara".

When at the end of the first world war all seemed lost — after defeat and merciless partition by the great powers who had

chosen to leave Germany almost intact — Turkey was able to draw sufficiently upon her own strength and political genius to regain unaided almost all her ethnical frontiers. During the 27 intervening years, in order to march with the times, Turkey has dedicated herself to the democratisation of her political institutions. The recent change of the Government is the logical conclusion of this evolution. It is thus necessary to examine this period before embarking upon our main subject.

The history of the last 27 years — the period of apprenticeship in democracy by the Turkish people.

The results of the recent elections in Turkey are often called "a revolution" because of their perfectly free and democratic character — a state of affairs in marked contrast to the conditions prevailing before that date.

But these elections occurred in a peaceful atmosphere and

the change of power took place without any incident. Revolutions do not usually happen in this manner and if sometimes in certain countries great reforms are achieved without bloodshed, it is because they have been prepared and matured well in advance and have been accomplished by great statesmen. This is exactly what happened in Turkey after the end of the war of liberation in 1923.

It is well known that at this time Turkey found herself in an extremely difficult situation: economically ruined, socially and administratively disintegrated, the greater part of her people culturally backward, she was obliged to start anew in almost every domain of her life. In such circumstances a strong Government was the only possible solution, and Turkey had the exceptionally good fortune to find in the person of Kemal Pasha one of the greatest men of all time. Under his powerful and wise leadership Turkey — the first Muslim Republic — opened a new era in the history of political institutions of the Islamic world. Taking into consideration the prestige that Kemal Pasha enjoyed among his compatriots as the founder and victorious leader of the movement of liberation, it would have been easy for him to dispense with the democratic forms of the Government. But from the beginning of the epoch in question Turkey possessed a Parliament (National Assembly) which, together with her other political and social institutions, Kemal Pasha began gradually to democratise as soon as the internal situation was more or less stabilised. Thus on his own initiative an opposition was instituted in Parliament and in 1934 women were given universal suffrage — the first reform of this kind in a Muslim country. Thus one sees that before his death in 1938 Turkey had already made considerable progress in the way of the democratisation of her political institutions.

Certainly Kemal Pasha was a dictator, but he belonged to the category of enlightened statesmen who consider the enjoyment of power not as a sinecure but as a duty to accomplish towards their countrymen. It is for this reason that he deserved well of his people and was called by them "ATATURK", i.e., father of the Turks.

On the other hand it would be unjust to attribute all the results achieved by Turkey before the death of Kemal Ataturk to him alone: he would have been unable to succeed in the task of the liberation of his country as well as in the subsequent reforms if he had not been supported by a group of people, or more exactly by the *élite* of the nation, who subordinated their own interests to those of the nation as a whole.

Was the separation of religion from the State justified?

But Kemal Ataturk and his followers were only human beings, with all their weaknesses and defects. It seems to us that in certain of his reforms Kemal Ataturk went too far, as, for instance, in the too radical separation of religion from the State and in too brusque a rupture with the past.

Without doubt Islam in Turkey was greatly in need of radical reforms, but this did not mean that it was necessary to banish religion as an ideological, social or political factor from the public life by making it an individual private affair. By going so far the Kemalists risked the isolation of Turkey from the surrounding Muslim countries, which was contrary to her political interests.

By breaking too brusquely on the other hand with the past, the Kemalists risked shattering the moral foundations of the Turkish character — broad-mindedness and a wide toleration — to which Turkey had owed her greatness in the past. Without speaking of the fact that the narrow-minded nationalism is contrary to the best principles of Islam, historical experience proves that a nation deprived of any other ideological basis than that of nationalism has never been able to play an important rôle in history and has confined itself to the rôle of what is called "a Balkan state".

But according to the proverb: "only those who do nothing, never commit mistakes", these errors were probably unavoidable. They were the natural corollary to the part played before 1923 by the reactionary religious circles. As their influence was neutralized, Turkey gradually came back to the middle way conforming to her historical and religious traditions.

Fortunately the death of Kemal Ataturk did not call a halt to Turkey's evolution and progress in democracy, but on the contrary allowed it to develop possibly a more supple and organic character. First of all, after his death further concessions were made to the growing opposition to the Popular Republican Party, which had been in power ever since the end of the war of liberation and which began to manifest the defects inherent in such a state of affairs: corruption, nepotism, abuse of power, etc. The ranks of this opposition began to increase more quickly from the beginning of the last war. This was mainly due to the two following factors:

- (a) In the first place, the alliance concluded by Turkey

The monument of the Republic of Turkey at Istanbul



with the Western democratic powers could not fail to increase the spread of democratic ideas and subsequently the desire for further political reforms; and,

(b) On the other hand, the necessity of mobilizing a large army resulted in an enormous increase in public expenses and subsequently in heavy taxation, which did not fail to create general discontent. Rightly or wrongly everyone accused the Government and the party in power of being responsible for the economic difficulties and this, all the more, because the latter showed a marked tendency to the State control of the economic life.

It was at this moment that the Turks showed their political talent. Very often, in other countries, general discontent only accentuates the desire of the party in power to cling to it at all costs. In Turkey the contrary has occurred: a certain number of the members of the party in power, the Republican People's Party, left it and formed in the Parliament, elected in 1946, the parties of opposition. Among these latter parties it was the Democratic Party which began to play the preponderant rôle under the enlightened leadership of Djelal Bayar, Fuad Koprulu, 'Adnan Menderes, Refik Koraltan, gradually gaining the confidence of the nation. Under the influence of the opposition the previous parliament had at the beginning of 1950 voted a new electoral law guaranteeing the freedom of the next elections which were to be carried out under the control of the judicial power and were to take place on the 14th of May, 1950.

The democratisation of the political life during the last twelve years continued contemporaneously with the gradual return to the religious and national traditions.

Thus for instance religion ceased to be a purely personal and private affair, little by little beginning to play the rôle of a social factor. In the schools the teaching of religion was restored and just a year ago the Faculty of Theology was opened at the University of Ankara.

The return to the national traditions is not less marked. About fifteen years ago an English traveller remarked that at that time "the Turks, after sweeping away all their national traditions, were rebuilding their life on virgin ground". At present it is quite different: the Turks are more and more conscious of their great historical inheritance and are drawing upon its teaching.

From all that we have said above it is clear that the change of power which occurred at the end of May last was not the effect of chance but was the inevitable result of the gradual democratisation of the political institutions since 1923. It was only possible because Turkey is governed by an *élite* which put the interests of the country above its own interests.

The recent elections and the change of power.

We do not intend to describe in detail the results of the elections which took place on the 14th of May, 1950. We shall simply say that the Turkish people showed a vivid and active interest in these elections which passed off in great order except for some insignificant local incidents. 7,916,091 persons took part in them, or a little less than 90% of the total number of voters — 53.54% voted in favour of the Democratic Party, which gained a crushing majority — 408 out of the 487 seats; 39.98% voted for the Republican People's Party, which retained 69 seats; 9 seats were gained by the Independent Party, and one by the Nation's Party.

This disparity in figures might seem contradictory since the number of seats occupied by each party is not directly proportional to the number of voters. According to the *Times*, London, for the 5th June, 1950, this disparity "is mainly due to the majority system in force, but also to the division of the country into large constituencies coinciding with provinces (*vilayets*), some of which elect *en bloc* as many as 10, 15 or 27 deputies.

Had the constituencies been smaller — the result might have been more favourable to the People's Party." But however that may be, the actual result was that Turkey adopted the two party system, i.e., that one which produced the best results among the Western democracies — in England and in the United States.

On the 22nd of May, 1950, there took place, in an atmosphere of perfect courtesy, the transference of power: the former President of the Republic, Ismet Inonu, resigned his post to become the leader of the opposition in the new National Assembly. In his place was elected the leader of the Democratic Party, Djelal Bayar, who left his former position considering that in his new capacity of the first magistrate of the Republic he must rise above the party struggle. The new President entrusted 'Adnan Menderes with the task of forming the new Cabinet.

What would be the consequences of this change of power?

It is too early to judge the importance of this change in its full implication because in politics more than in any other sphere the ability of the party in power is considered according to its concrete achievements and not according to its programme and good intentions. For this reason we shall not refer to the latter but will confine ourselves to dealing with known facts.

First of all there is no change in the Turkish foreign policy. It is known that since the end of the war of liberation the Turkish people have always been united in this matter, and this unity was once more confirmed at the sitting of the 31st May, 1950, of the National Assembly, when the opposition party (the Republican People's Party) promised to support the Government's foreign policy.

Under these circumstances the difference between the present party in power and its predecessor lies mainly in the sphere of internal policy. It appears from the programme of the Democratic Party as well as from the numerous declarations of its leaders that in this respect its chief aim is the revitalization of economic life by the means of a return to the principle *laissez faire*, i.e., the restoration of individual initiative and private enterprise. The Government has already started this policy by a reduction in prices of certain commodities in order to stimulate trade.

The achievements of the leaders and the new Government.

The new President of the Republic has given an example of the national economy: he has cut down the presidential budget by £T500,000, given up the special presidential train and put up the presidential yacht for sale.

According to the *Daily Telegraph* of the 25th July, 1950, "Foreign trade methods are being modernised. Consultations take place continually and business men are called in to advise the Government, who are determined to release commerce as far as possible from State control".

The same paper adds that "the new Prime Minister, 'Adnan Menderes, stated that in future every man's home would be inviolate, every man's liberty assured, and every rival party enjoy as much freedom as the one in power . . ." And this declaration was not a matter of empty words, as we have just heard that some days ago the National Assembly passed two Bills: by the first the Press Law was amended in a more liberal sense, and by the second a political amnesty was granted. These two reforms gave definite proof that democracy in Turkey is now based on sure foundations and in all important respects compares favourably with the progressive Western nations.

Concerning the religious life the Muslims throughout the world will be pleased to know that the new Government has authorized the call to the prayers (*azan*) in Arabic. This reform will not fail to fortify the links of Muslim solidarity between Turkey and the rest of the Islamic world. It also proves that in Turkey religion is playing a more and more important rôle.

But the most important results of the change of the Govern-

ment consist in the conditions under which it was carried out: in the calm and great order, i.e., in accordance with the best democratic principles. All this indicates the political maturity of the Turkish people, who are now marching at the head of all Muslim democratic countries, providing them with a noble example to follow.

If we pointed out a while ago that we preferred to refrain from expressing any definite opinion on the new Government, it is because we do not wish "to glorify the Caliph of the hour". We know that very often men become drunk with power and the first signs that appear so promising are not always justified on contact with grim reality. But we must say that in the case of the Democratic Party these promising signs are exceptionally reassuring in the persons of its leaders. It suffices to read the biographies of Djelal Bayar, Refik Koraltan, new chairman of the National Assembly, Professor Fuad Koprulu, new Minister of Foreign Affairs, Halil Czyoruk, Minister of Justice — speaking only of the most important among them — to be convinced that they are not only men of great moral integrity, but also experienced statesmen having behind them a great political and administrative experience characterized by the greatest devotion to the public service. They did not hesitate to leave the ranks of the party in power and run the risk of passing into the opposition in order to complete the democratisation of their country and to effect a change in the methods of government. The presence of such men at the head of the country is the best augury for its future; the reforms already introduced by them show that the new Government had a good start and that our first hopes were not deceived. Let us wish them the best possible success in their difficult task for the good of their country and the benefit of Islam.

A tribute to Ismet Inonu.

It would be, however, unjust to attribute all the merit of this in power to the Democratic Party alone or to its leaders. In all justice this merit must be shared with the Republican People's Party which, at the critical moment, was able to show itself equal to the situation and not failing in its duty towards the country. Indeed, this Party did not cling to the power, but with a good grace, with a true spirit of Muslim abnegation, bowed before the will of the people and of the law. By doing this, the members of that party put the interests of the country above their own personal ones. The fact that almost 40% of the voters are supporters of that party proves that it has still a substantial backing, and this will not fail to constitute a moderating factor in Turkish public life.

But it goes without saying that the great merit for this peaceful change of the power is due to Mr. Ismet Inonu. It is he who was at the head of the country during this most critical period, and it was during his presidency that the parties of opposition were born and the law of 1950 guaranteeing the freedom of elections was passed. In other words, in the case of the victory of an army, it is to its commander that the first honour is due. Because the presidency of Ismet Inonu was ended by the complete victory of democracy, it is to him that the first honour of that victory is due — the greatest victory in the life of a very great general and noble son of a great country.

The repercussions resulting from this change in the Government of Turkey are felt far beyond the confines of the country itself. They indicate the birth of a truly democratic State and thus point the way to be followed by those Muslim countries which chose to adopt a republican form of government.



A view of Bayazid Square, Istanbul, Turkey



Above—Every year the Muslims in England travel from all its corners to Woking to join their brethren-in-faith in their orisons under a huge marquee erected specially for the occasion in the grounds of the Shah Jehan Mosque, Woking. Our picture shows them sitting on the carpeted floor waiting for the Imam to begin the prayers. A Jugo-Slavian Muslim, Mr. Hazim M. Satric, who knows the art of qir'at — the reciting of the Qur'an in melodious tones in such a way that the correct values of each letter of the word are not sacrificed — is reciting some verses from the Qur'an to the congregation

Below (centre)—The tiny world-famous mosque — The Shah Jehan Mosque, built in 1889 C.E.

Below—This is a picture that depicts the devotees in one of the sitting postures which Muslims adopt in their prayers, addressed to the one God. While in this position, as in others, they recite words which glorify God and praise Him for His bounties on themselves



THE CELEBRATION THE MUSLIM FESTIVAL (1369 A.H.)

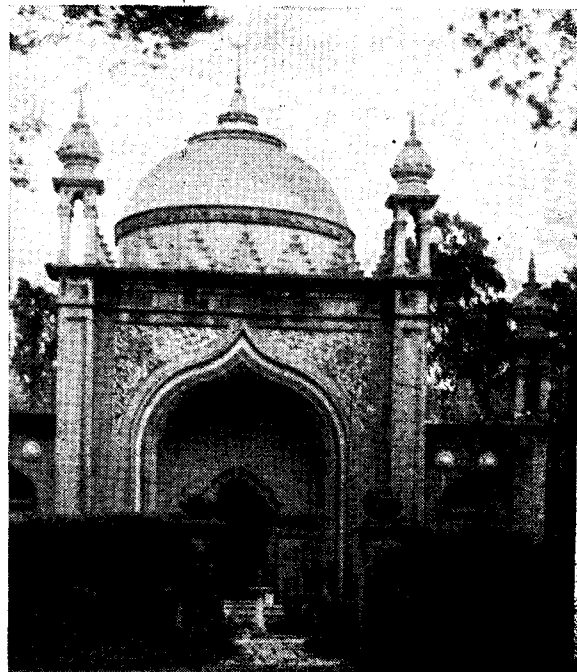
at The Shah Jehan Mosque
on Monday, the 17th

The real meaning behind the various

Muslim prayers are designed to create a unison, a harmony. Knowing full well that there is a continual *zawajab* between man *is* and what he *ought* to be, between his higher and lower nature, show man the way to effect a reconciliation between the two. It is an accepted view that this desired unison can be attained only by the devotion of man as ignoble as some systems of thought in the foundations of a higher moral and spiritual life.

Besides, it takes into consideration the psychology of the human mind and also the soul — the outcome of the impact of the words on the connection. The one can not be considered to exist without the other. Of a good piece of news meant solely for the mind and not for the individual. The converse is equally true. When the mind is exhausted, the mind refuses to co-operate. A severe action. Therefore, it is clear that if the words said by the mouth have full import they cannot but create in his mind an effect. The mind must in consequence react on the body. As the words are due to God, the Lord of the worlds, are soul-stirring, the devotee if he understands what he is saying, cannot help but have a feeling of humility before his Creator. The deeper the understanding of the utterance of the specific words, the more the body reacts, placing its proudest part, the forehead, on the ground in prayer.

Those who believe that they can repeat words in their mind and body simultaneously not only believe in the power of words for which one praises God.



CELEBRATION OF FESTIVAL, 'ID AL-FITR (9 A.H.)

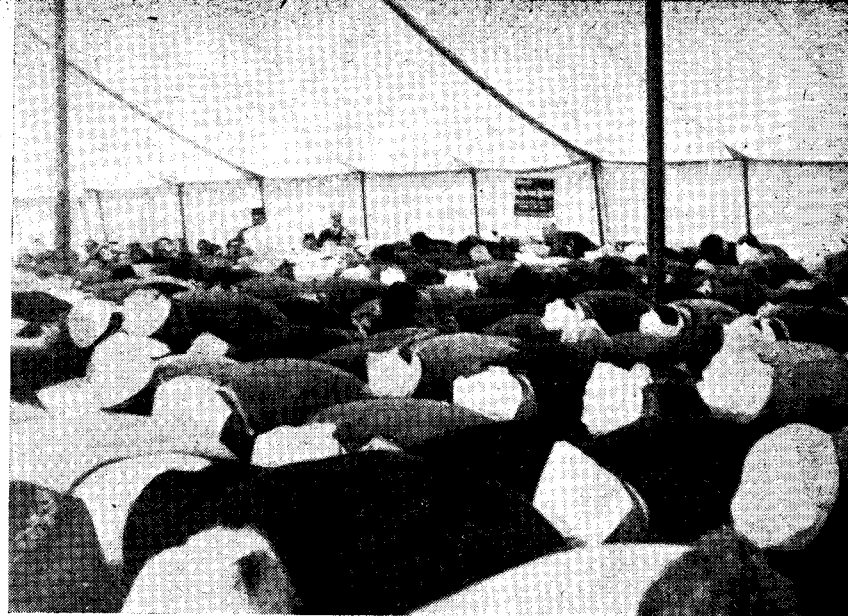
Mosque, Woking, England
July 17th, 1950

Various postures in Muslim Prayers

...nison, a harmony between the body and mind of man.
...*zawiespalt*, disunity, and a struggle between what a
...higher and baser selves, Islam takes upon itself to
...between them. Here it differs from the generally
...attained by condemning outright the physical self
...in the world have done. Islam instead sees in it
...ual life of man.

...psychological truth that between the body and mind,
...act of the two — there is an indissoluble and abstruse
...to exist to the exclusion of the other. The reaction
...the mind reflects itself in the actions of the body of
...ue. When physical exertion brings about nervous
...A severe blow to the body puts the mind out of
...s d by a devotee in his prayers convey to him their
...and an effect corresponding to their meanings and the
...At the words in the Muslim prayer, e.g., "All praise
...soil-stirring and emphasise the helplessness of man,
...ing cannot but feel growing upon him gradually the
...deper and more intense the feeling released by the
...e body will be pliant and respond till it prostrates
...ground in the lowliest position to express its humility.

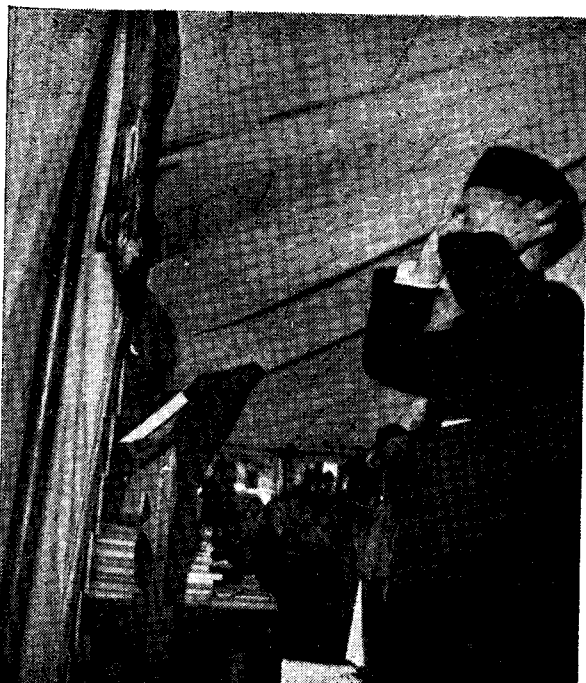
...words in praise of God without feeling any change
...nl belie their nature but also do not attain the goal



Above—The whole congregation, consisting of about 1,000 men and women, belonging to various nationalities, led by Khan Bahadur Ghulam Rabbani Khan, B.A., LL.B., is prostrating before God, showing by this lowly posture its utter humility and emphasising that God is the only object worthy of worship

Below (centre)—To announce to the congregation that the prayers have started, the Imam, Khan Bahadur Ghulam Rabbani Khan, B.A., LL.B., followed by about 1,000 Muslims, standing behind him in rows, is sounding by raising his hands simultaneously to the ears, the all too familiar but sonorous words Allahu akbar — God is great. The members of the congregation also raise their hands in a similar fashion, conveying in a symbolic way that they are isolating themselves from the world during their prayers

On the occasion of the 'Id, the words Allahu akbar — God is great, are sounded again and again, which create an atmosphere of awe and majesty of the one God



Below—The 'Id Prayers are followed by a sermon. Khan Bahadur Ghulam Rabbani Khan is addressing the congregation



A SHORT DESCRIPTION OF THE CELEBRATION OF 'ID AL-FITR AT THE SHAH JEHAN MOSQUE, WOKING, SURREY

THE IMAM ON THE DISTINCTIVE FEATURES OF MUSLIM FESTIVALS

Intermittent showers and the fact that Monday, the 17th of July, 1950, was a working day, did not damp the enthusiasm or deter an assembly of over one thousand people from participating in the celebration of the Muslim festival, 'Id al-Fitr, at the Shah Jehan Mosque, Woking. This was a record attendance, and about twenty-five different nationalities were represented, many members of which were wearing their national costumes.

The 'Id Prayers were preceded by a recitation from the Holy Qur'an by Mr. Hazim M. Satric, a Bosnian Muslim, followed by an ode in praise of the Prophet Muhammad from a Pakistani Air Trainee. The performance of the Prayers was indeed soul-inspiring. To see this great assembly standing shoulder to shoulder, bowing and prostrating together, was a telling illustration of the universal brotherhood of man in Islam. Despite the babel of tongues, language and nationality did not prove to be a barrier to social intercourse.

The 'Id Sermon was preached by *Khan Bahadur* Ghulam Rabbani Khan, B.A., LL.B. He introduced his subject by an explanation of the word '*Id al-Fitr*'. The word '*Id*' means "a recurring happiness", while *Fitr* means "to begin" to break the fast. In proceeding to explain the origin and objects of the festival, he pertinently pointed out that the prevailing known festivals amongst the non-Muslims commemorated either the birth of some great personality or the birth of the Sun-God, for instance, Mithra, Isis, Bacchus, Apollo, etc., but such conception was conspicuously absent from the Muslim festivals, 'Id al-Fitr being a day of thanksgiving and rejoicing on the successful culmination of the month of fasting in which one learned to subject oneself to regulated and methodical experiences of self-restraint, to a moral and spiritual discipline for guarding against evil and doing good. The speaker emphasised that by physical discipline over one's bodily necessities and by modifying the usual programme of life so as to acquire a healthy control, one became master of habit instead of being a slave to appetite and attained true moral greatness and the ascent of spiritual heights.

Mr. Ghulam Rabbani Khan said "the 'Id day of breaking

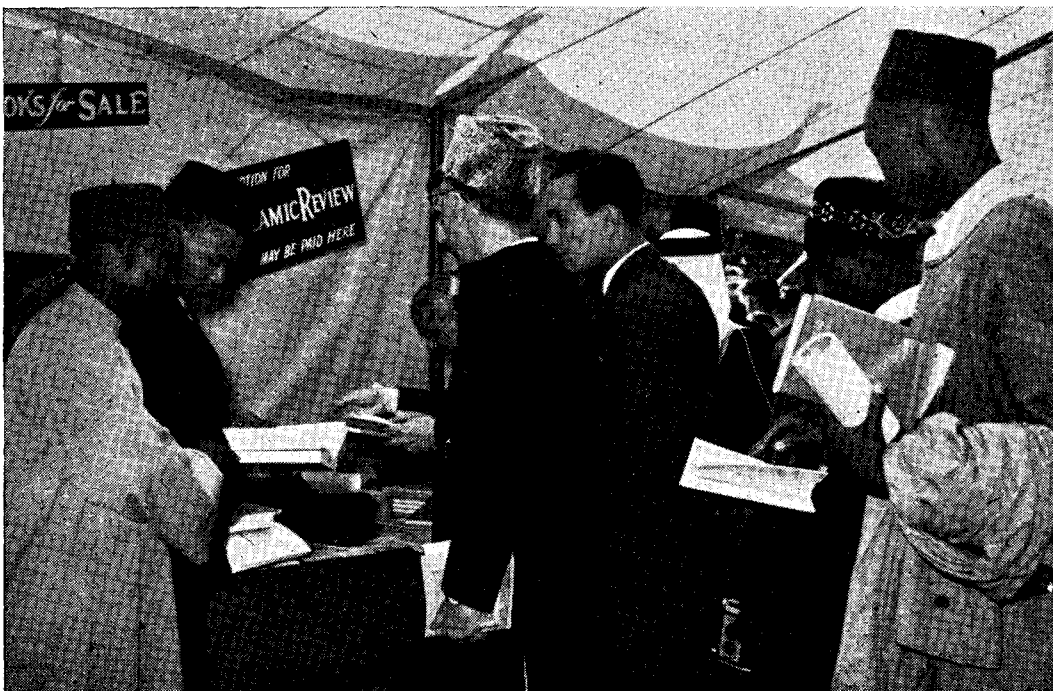
the fast and the resumption of normal routine is the day when one takes stock of one's achievements during the month of fasting in the light of the divine message. . . .

"The 'Id is to commemorate the anniversary of the Final Revelation which brought a universal gospel to humanity and revealed that the lowest of the low (for man had become such at that time) was destined to be the greatest of the great. The words declared that the Most Honourable God intended to raise man to a degree of eminence that would mark him out as the best of His creation, and imparted the glad tidings that every other manifestation of nature, including the great luminary, the sun, which had hitherto been worshipped as God all over the world, were his servants and ministers, and it was man's lot to act as their sovereign, and in short everything which had been revered as his Lord and Master was declared to be man's servant.

"It was not a mere imagination that this Final Message of God disclosed the ways and means whereby man must attain the dignity of a vice-gerent of God on earth through the knowledge of the laws of nature and should harness nature to his use. The light of the Qur'an illumined the minds of the Muslims to achieve literary and scientific glory to act as torch-bearers of civilization and culture in the Medieval Ages and redeemed humanity from the gloom of ignorance.

"The Holy Qur'an announced that the rule of the Lord on earth was going to be established very soon — this rule of God with man as His viceroy, which has been anxiously besought by Jesus Christ in the prayer which has arisen continually from every church since then.

"The opening chapter of the Holy Qur'an announces: Hallowed is Thy name, Thy kingdom has come, Thy will is done on earth as it is in heaven. Praise and glory is for God the Ruler of the universe, the Creator, the Provider of all nations, Who out of His Benevolence has supplied equally to everyone his needful without his desert and without any compensation from him; Who rewards every good action a hundredfold and Who is the Lord of the Day of Judgement.



On the occasion of the festival, celebrated at the Shah Jehan Mosque, Woking, some literature produced by the Woking Muslim Mission and Literary Trust, Woking, is displayed. Interested friends are examining it. A notice asking friends to subscribe to the Islamic Review is seen in the background

After the prayers which are an integral part of all Muslim festivities, friends sit down to the lunch arranged by the Woking Muslim Mission and Literary Trust, when the Imam of the Shah Jehan Mosque, Woking, acts as the host

A study of the picture reveals that the guests of the Imam are conscious of the presence of the photographer in their midst



"The Holy Qur'an is a complete book of law which has come down to us in its pristine purity, undefiled, unchallenged, and is an unerring, unaltered guide to humanity in all walks of life. Who will not be in a thanksgiving and rejoicing mood on the anniversary of the Revelation — the Qur'an started being revealed during the month of Ramadhan — which is destined to establish the desired millennium on earth and stamp out the sordid narrow-mindedness which was disintegrating the whole fabric of humanity?"

"The festival starts not with any physical enjoyment, but with an act of bowing before God and glorifying His name."

Here the learned speaker recited, "God is Great. . . There is no other God but God . . . and to Him all praises are due", and asked the vast assembled congregation to repeat the words with him. The whole atmosphere resounded with the glory of God.

At the close of the 'Id service, all the Muslims exchanged greetings according to the usages of their respective countries, the Pakistanis and Indians in the age-old custom of their countries by embracing each other. An atmosphere of genuine brother-

hood pervaded everywhere. An English Muslim felt more of a brother towards his African, German or Indian counterpart than towards non-Muslims of his own nationality. In such a way does Islam bind all nations of the world into one family more than any known international organization can ever hope to do.

Luncheon was then served. The young Pakistani Air Trainees, about one hundred of whom were present in their R.A.F. uniforms, waited upon the guests. Their services were highly appreciated, and by general consent, a vote of thanks was proposed and delivered by the Imam on behalf of the whole assembly.

New friendships were made and old ones renewed. Many addresses of friends were exchanged and future meetings arranged. One noticed the ever-increasing number of British people who had embraced the religion of Islam, and felt quite at home in their new faith. During the celebration, Inspector James MacDonald, who is home on leave from Malaya, made a public declaration of faith in Islam, and adopted the Muslim name of Mansour, in memory of a Malayan bodyguard who had saved his life during the recent disturbances in Malaya.

After the prayers are over, the congregation disperses to wish each other "a happy 'Id". The Middle East Arab world, as a rule, uses the words "Kullu 'Aammin wa antum bi-Khayr". The North African Muslims, in common with their Persian, Indian, Pakistani brothers-in-faith, use the words "Id mubarak". But the 'Id festival of Pakistani and Indian Muslims is far from being complete if they did not embrace each other. This practice, showing warm-heartedness of the Muslims of the sub-continent of Pakistan-India, is quite their own



ISLAM AND WORLD POLITICS

By ABU MUHAMMAD

The Korean war and America.

The condition in South East Asia is very clear now to every observer. It is obvious that the North Koreans were the first to start the war and that they had been preparing for it for a long time, making great use of the element of surprise so that they could finish the war in the shortest possible time to minimize the possibility of any appreciable help reaching the Southerners, thus effecting the ultimate union of the whole country under the authority of the Northerners.

The Korean war, in actual fact, is not a war between two foreign countries, but only a civil war, flaring up in consequence of putting off previous promises of union, freedom and independence. As a result of the last war, as everyone is aware, a Communist or People's Government was formed in the North, relying mainly on the will of the people; whereas in the South another Government was formed relying mainly on the dollar rather than the will of the people. It was able to maintain itself in power only through violence, spying and sending the opposition leaders to gaol.

The nation has been for long yearning for union and striving hard to attain it. It was not possible for the Southerners, however, to effect it, for their policy and system of Government alienated their own subjects, the Southern Koreans. Thus it fell to the lot of the Northerners to undertake the task.

No one, whether an individual or a government, has the right to interfere in this matter; for it is not an aggression against any other country. It is only a settling of an internal account, which does not concern any foreigner. The might and main of the Northerners and the quick collapse of the Southern forces before the advancing hordes of the invaders go to show that the Southerners could not have taken the initiative in this conflict, unless they had avowedly decided to commit suicide!

The Government of the United States of America was not unaware of the coming onslaught, as her propaganda wishes to say. For shortly before the war its military leaders and political magnates, who continuously moved between Korea and Japan, kept saying that they were gravely concerned about the coming events. In an address to the South Koreans, a responsible person of them went even so far as to say: "We shall not leave you alone in face of any external aggression"; for America has always considered Korea as a sensitive strategic spot, because Korea will always offer the Americans a great bridgehead in the Asian continent. Its importance was specially enhanced after the loss of China to the democracies. Thus Korea will help them to strengthen their position in Japan on the one hand, and enable them to use it as a base against Communism in Asia, in the event of a major war in the future. This is the real significance of Korea; and this is the reason why America has taken an adamant and stubborn attitude, and why she has risked her men and munitions ever since the first hour of the war, without taking notice of its consequences, which might be disastrous to the whole of mankind.

Britain has been the first supporter of America in her enterprise, for she has placed her fleet in the Far East at the disposal of the Americans. This could not have been anything other than a kind of atonement for her great sin of 1931 which brought about the downfall of the old League of Nations and the loss of international co-operation against external aggression, by refusing to support China against Japanese aggression.

America then did her best to rally the world round the Chinese cause, but in vain. The result was to leave the field of action open before the aggressor, and the principle of Right is Might was given full force. Britain herself became later one of its victims.

Holland followed suit and gave a similar support to the American Command.

Russia and America.

America, together with all those who have endorsed her decision, claims that she is only embarking on this costly enterprise for humane reasons, so that every small nation, thanks to the united international efforts, will be convinced that it is secure from any external attack, and that every great power will understand that it cannot just march into a small country and incorporate it.

In the name of those noble and high-sounding principles America is calling for a new crusade, making full use of the influence of the Security Council, trying thereby to win her first victory against Communism.

Now if the Democracies have stated their bellicose attitude, the Soviets have declared their neutrality. Thus, this gigantic *bloc*, which comprises 700,000,000 people and stretches from the Pacific to the River Elbe in Germany, has not up till now participated in the conflict. A memorandum sent to Russia by the Democracies was replied to in the vein that Russia will never change her principle of non-interference in the internal affairs of other nations. It is up to the Koreans to solve their own problems themselves without the interference of foreign powers. The absolute neutrality of the Russian *bloc* is the policy of the Eastern Camp.

Further, Russia claims that the reactionary Southerners stand responsible for the present war. They were the first to start the aggression. The Northerners are only taking police action against the Southerners. It further claims that the decisions of the Security Council are void as they were not made in the presence of the Russian and Communist Chinese representatives. At the same time Russia considers American interference in Korea as an aggression of the first magnitude and protests against it vehemently.

Korea and the Arab States.

The prevailing opinion in the Arab countries (both the independent and non-independent ones) is to be neutral and not take any part in this war which might ultimately lead to a great human catastrophe.

As to the Security Council, the Arabs certainly have not nice memories to cherish. May we now ask: Where was the Security Council and where was America and the countries that are rallying now round her when the Jews broke away with all conventions and drove 900,000 Arabs out of their homes, and where were they all when the Jews contravened the First Armistice terms and attacked the Egyptians in the Negeb? Did any of them attempt to interfere and stop the aggressor and push him back to the original line from which he launched his aggressive attacks?

Consequently, Egypt has declared that she stands neutral in the Korean conflict. 'Abd al-Rahman 'Azzam Pasha, the Secretary-General of the Arab League, has stated that this should be the

policy of all the Arab countries. We strongly endorse such a policy and ask the Arabs to follow it.

The third world war.

Going into the military aspect of the question, we find that ten days after the beginning of the conflict the South Korean forces were shattered, their capital, Seoul, comprising one million inhabitants, had been taken. The whole situation is reminiscent of France after June, 1940.

The North Koreans certainly captured the country quickly. They incorporated cities and villages that are rich and full of resources. Had it not been for the American Air Force and its devastating effects on bridges and roads and the American Fleet which sunk many transport boats of the North Koreans, the Korean war would have been finished long ago, and the country would have been united under one authority. The Southerners, according to many observers and Press correspondents, are welcoming the advance of the Northerners as liberators. It was this attitude of the Southerners which compelled the Americans to land their own troops to fight out the battle for a handful of pro-American Southerners.

American defeats were inevitable owing to the numerical superiority of the Reds. Perhaps eventually the Americans will be left with only a bridgehead. The Government of the United States of America is trying her best to secure forces from other nations, so that the campaign will acquire an international colour rather than an American Imperialistic one.

The Chinese Nationalists had offered 30,000 soldiers to fight in Korea, but the Americans were afraid if they used this army Mao Tsung might find a pretext for interfering actively in the war. Hence, the acceptance of such help was put off. Japanese volunteers were also rejected on the grounds that the Japanese, owing to their past black record in Korea, are extremely unpopular.

Hence the burden has fallen mainly on the Americans, British and Australians. The Korean war would not threaten a World War, so long as Russia is neutral and so long as the Northern army would keep advancing.

But what would happen if America managed to form a formidable international force and stopped the advancing Reds, and retrieved what had been lost? Would Russian and Chinese Communists in such a case satisfy themselves only with the secret help they are giving to the Northerners, until their forces collapse under the American blows? Who knows? Perhaps in such a case the Americans would not be satisfied with the 38th line of latitude. Under such a circumstance the Russians are very unlikely to maintain their neutrality. And when they throw over such a sham neutrality, then the much-dreaded Third World War which humanity is striving to avoid will start.

If we have to draw a comparison we can easily say that the Northerners are souls and the Southerners are shadows, as the recent events have proved to all political observers. Three weeks after the beginning of the campaign the Southerners found themselves in a position similar to that of Poland in 1939 when Germany swept over the country. At the time of writing these lines the Americans have not sent an appreciable number of troops. They have, however, proved heavier in their movements and actions than has been the popular belief till now. They have mainly relied on their air force, which does not require much human sacrifice. The results have not been great, as far as the general trend of the war is concerned; only they have managed to destroy cities and devastate the country — but in vain!

America is confident of the result.

Having quitted the central part of the country, they strove

to keep the Southern mountainous part, leaving behind them their wounded soldiers, arms and ammunitions and many captives. For a time they took refuge behind the river Gaumme. Their action immediately recalled to mind Rusafi's famous verse:

"Do you think those who have waded through the seas
To meet the enemy, would fear to wade through the rivers?"

The Northern tornado has swept and overcome everything before it, including the river Gaumme, without giving their enemy a respite. At one time the situation had become so critical that if they kept the port of Pusan, they were achieving a great feat.

It is clear that the war has had, up to this moment, two important results: (1) the American withdrawal from one line of defence into another; and (2) the effective assistance given by the people of the South to the so-called Northern invaders. Many of the Southerners are fighting guerilla warfare behind the American lines. This is more embarrassing to the retreating army than the advancing victorious hordes, because the guerilla cuts the lines of retreat and obstructs orderly withdrawal.

According to President Truman, however, the Red victory is only temporary, and that America will eventually consolidate her position and turn the tables against the Northerners. But is this true? Are the Americans going to do something in good time before Port Pusan falls into Communist hands?

If the Americans managed by a miracle to get enough troops in time and stood firm in the face of the invaders, is Communist China going to keep quiet? That is highly improbable.

If on the other hand, the Northerners managed to throw the last American soldier into the sea, which is by no means an easy task, then it is certain that the American crusade will lose its momentum if it does not collapse altogether. The American attempt later on to land troops in any littoral point of the country will be considered an encroachment on the sovereignty of an independent State. For Korea, in case of liberation from all foreign interference, will conduct general elections throughout the North as well as the South, resulting in the formation of one representative assembly and a strong central government relying on the power of the people and the will of the nation.

Pandit Nehru's effort at mediation.

Apparently the British mediation in Moscow through its Ambassador has failed, because to begin with Britain herself is committed by giving full support to the Americans and placing her Far Eastern fleet under American command.

The other mediation, which was by far more important and more significant and acquired a practical importance and caused some sensation, was that of Nehru. His solution of the problem by peaceful means was conditioned by the return of Russia to the Security Council and the admittance of the Peking representative of China instead of the Nationalist representative, who does not represent anything beyond Formosa.

Pandit Nehru put forward his mediation services of his own accord, without consulting the British Government, which fact greatly annoyed the Anglo-Saxon circles, especially after the due welcome given to the Indian offer by Stalin on the Moscow radio. The proposals put forward by Nehru have their significance inasmuch as they are coming from an Asiatic Prime Minister.

The best solution is to form an International Committee delegated by the United Nations Organization to look into the matter by peaceful negotiations, rather than letting the war drag on, which might lead to unforeseen disasters.

THE STORY OF PAKISTAN

*"The Making of Pakistan"*¹

By SYED MUSHTAQ AHMAD

**"An infidel before his idol with waking heart
Is better than the religious man asleep in his Mosque"**
"Iqbal"

A timely book on Pakistan.

Pakistan with a population of more than eighty million people is the fifth largest nation in the world, the second largest in the British Commonwealth of Nations, and the largest Muslim state. Any literature that becomes available on this country fills a crying need of the time. Mr. Richard Symonds, by writing a timely book *The Making of Pakistan* has provided a valuable record which, though short, can easily claim to be a veritable mine of information on almost all its aspects.

Pakistan is destined to play a growing and important part in the comity of nations and, given a reasonable chance, is capable of solving the problem of the world's conflicting ideologies.

Mr. Symonds' book is based on official and other reliable records and reports, and the author's own observations during his long stay of about seven years in the Indo-Pakistan sub-continent and on personal visits to various places and contacts with different people; it gives a detailed description of the country and its people and their aspirations and achievements in the short span of the two years and a half of the country's existence.

The book, being essentially a basic factual survey, provides students of this unique country with background information on its many aspects, its evolution, the history of its people, physical features, economy, agriculture, industrial potential, government, and politics, foreign affairs, national aspirations, education, and religion.

Mr. Symonds opens his story with a short historical note on the origin of the Muslims in India and their rise and fall until the Mutiny in 1857. The author has naturally depended for his material on the information that he has been able to obtain from historical works of the period available in English and one has to remember that the English historians of the early days were under certain handicaps. As the author himself says: "Earlier British Administrators precariously balanced and with few troops played off Hindu, Muslim, and Sikh against each other" and as such the early books of history written by English historians invariably painted the Muslims as bigots, persecutors and exploiters of the Hindu masses. There were probably two main reasons for this. Firstly, the English in the early days of the East India Company faced the only effective opposition from the Muslims who, though then declining, were still the ruling class. They therefore tried to win over the Hindus from their Muslim rulers by painting the Muslims black and by representing them as their persecutors and tormentors from the earliest days. Secondly, with the advent of English as the official language, the Hindus were encouraged to learn English to fill clerical positions in the Company's offices. The Muslims, apart from being undesirable, objected to the instruction of their children by Christian missionaries and thought it beneath their dignity to seek the lowly positions that were then offered to Indians. They refused to learn English. As a result the early British historians, although many of them undoubtedly were honest seekers after truth, had invariably to depend on the English-speaking Hindus for translations of the original historical books of the Muslim period for their information. Thus the Hindus had an opportunity to paint the Muslims still blacker to win over the sympathies and favours of their new masters. Consequently, we find that there is considerable difference between the

accounts of Muslim rule available in the original contemporary history books in Persian and the later British works.

Why Muslims in India preponderated in certain professions.

It is, therefore, not surprising to find Mr. Symonds drawing conclusions, such as "the earlier Turco-Afghans, more fanatical than the Arabs in Sind, appear to have acted on the principle that the Hindus not being 'people of the book,' that is 'people worshipping a single God,' could only be offered the alternative of Islam or the sword", and again, "the religion which the missionaries brought made a striking appeal to the lower castes of Hinduism. Whole occupational groups; doomed under their existing religion to perpetual subordination, became willing converts. Thus right up to the time of the Pakistan of India in 1947 the overwhelming majority of leather workers, butchers, weavers, and tailors were Muslims. In East Bengal, in particular, where more than half the present population of Pakistan now lives, the appeal was irresistible. To these poor people — fishermen, hunters, pirates, and low caste tillers of the soil, Islam came as a revelation from on high. It was the creed of the ruling race, its missionaries were men of zeal who brought the gospel of the Unity of God and the equality of men in his sight to a despised and neglected population".

Such statements are not strictly true and can be contradicted. The fact that the overwhelming majority of professional groups like butchers, leather workers, and tailors in India were Muslims can be easily explained. For example, from paintings and other records available of pre-Muslim India, it is clear that tailored clothes were unknown to Indians both male and female. They used to cover their bodies with whole lengths of untailored cloth. Therefore when Muslims who used to wear tailored clothes came to India their Muslim tailors came with them to prepare tailored clothes for them. In the same way it is an historical fact that pre-Muslim India was overwhelmingly vegetarian by religion and hence there was no need for butchers or leather workers in India. When the meat-eating Muslims came to the country the butchers and leather workers came with them and settled down in the country. And as used to happen in those old days the sons invariably adopted the profession of their fathers. Thus, little research into the genealogy of the Muslim converts in India should easily reveal that not only did Islam appeal to the lower strata of the Hindu society, but it appealed to the highest castes with equal force. An overwhelming majority of the early converts in India were the Rajputs, the ruling warrior class amongst the Hindus. The majority of the converted Muslims in the Punjab, Buland Shahr, Aligarh in the U.P., and Rajpura were all Rajputs or other high-caste Hindus. It is significant to note that the Rajputs were the first to come into contact with the Muslims and had the best opportunity of studying the Muslims and their religion from close quarters. The majority of the low-caste Hindus like the chamars, the sweepers, and the washerman did not come into close contact with the Muslims, and, as such, had little opportunity of knowing them well. We therefore, find that up to the present day they form a big section of the Hindus commonly known as the scheduled classes.

Apart from the above, it is a fact that a great number of the Indian-Pakistan Muslims are the true descendants of the Muslims

¹ Published by Faber & Faber, London, 1950.

who came to India in their millions through the centuries of Muslim rule, as soldiers, scholars, divines, artisans, married Indian women and settled down mostly in the regions of Muslim influence. The geneological trees, that many a poor but proud Muslim family so jealously guards, should be able to prove this contention beyond any shadow of doubt. It is perhaps because of this that in such distant and diverse places as the N.W.F.P. and East Bengal (as Professor Ahmad 'Ali says in his admirable essay on Muslim culture and which forms an appendix to Mr. Symonds' book), you find the same distinctive Muslim culture in spite of the difference in physical features, language and to a certain extent, dress. The differences that were brought about were because of centuries of climatic influences in the sub-continent and the intermingling of different blood through women.

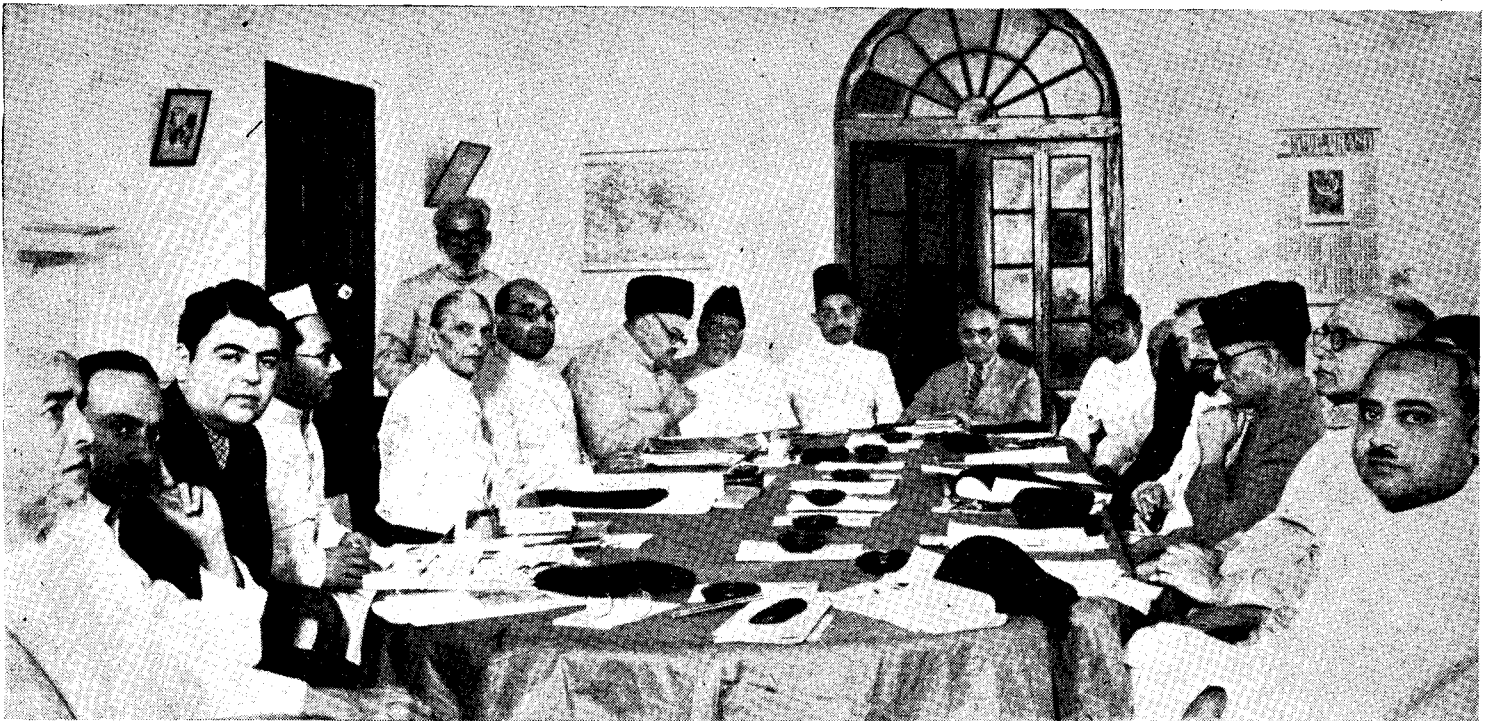
The truth about intolerance, bigotry and religious fanaticism attributed to Muslims.

In the same way the accusation of intolerance, bigotry and religious fanaticism brought against the Muslim rulers is the result of the distortion and exaggeration of the historical facts. In this connection I am reminded of an incident that occurred during my school-days. The Headmaster of our school was an old Hindu gentleman whose home town was Agra. He was teaching us history one day — the lesson was "The Reign of Aurangzeb" and if I remember rightly, our text-book on history was Smith's *History of India*. During the lecture we came to a discussion on Aurangzeb's bigotry and religious fanaticism and he remarked smilingly, "my dear young friends, what I want you to learn is what is written in the book, because your success in the examination depends on this. I can't help

pointing out that this account does not at all fit in with what I know to be a fact. In our town Agra there are many Hindu temples whose very existence depends upon rents realised from the land that was granted by Aurangzeb with his own hands for their maintenance, and the original documents still exist and are kept with the Trustees".

It is, therefore, not surprising to find even an impartial observer like Mr. Symonds drawing certain obvious conclusions which will not bear close scrutiny.

It has to be admitted that in India Islam got far fewer converts than in any other country where the Muslims went. This was not because Islam had lost its irresistible appeal to humanity. It was because the Hindus had realized Islam's proselytizing powers earlier, when traders, travellers, and voyagers had come to India and had claimed so many converts to Islam that they got alarmed. They therefore adopted the same old tactics that they had so successfully used against Buddhism and Jainism. They withdrew within the shells of their "orthodoxy, caste restrictions and untouchability". They started what they had practised for centuries against so many invaders and what we so well know now as "passive resistance and non co-operation". And they succeeded to such a remarkable degree that an overwhelming majority of the Hindus do not understand even to this day what Islam really means. That is why you find that "Pakistan" and "Hindustan" had been existing in every town and village ever since the Muslims came and settled down there. In every town or village you find separate Muslim and Hindu localities each with its distinctive culture and civilization. Anti-Muslim propaganda by means of text-books, the Press and other means, had achieved such remarkable results by the end of the



An historic photo of pre-Partition days of the Muslim League of India. The Council of the Muslim League in session with the late Qaid-i-Azam Muhammad 'Ali Jinnah (fifth from left) in the chair. Our picture shows (from left to right) : Maulana M. Akram, of Bengal, Mr. G. M. Syed, of Sindh, Qazi M. 'Isa, of Baluchistan, The Maharaja of Mahmudabad, the late Qaid-i-Azam Muhammad 'Ali Jinnah, Mr. Liaquat 'Ali Khan (Secretary of the League, now the Prime Minister of Pakistan), Mr. Aurangzeb, of N.W.F.P., Mr. Rauf Shah, of the Central Province, Mr. 'Abdul Sattar Saith, of Madras, Mr. Barkat 'Ali, of the Panjab, Mr. A. Matin Chaudhury, of Assam, Begum Muhammad 'Ali, the late Sir 'Abdullah Haroon, Chaudhury Khaliquzzaman, the late Nawab of Mamdot (Panjab), and Sir Khwaja Nazimuddin (now the Governor-General of Pakistan)

Khilafat movement that every non-Muslim came to regard the Muslims as thoroughly bad ; and the story of the child who asked her Whig mother during the days of the great Whig and Tory rivalry in Britain, "Mummy, are Tories born wicked or do they grow wicked?" and the mother replied "No, darling, the Tories are born wicked and they grow worse," was literally applicable to Muslims, and Non-Muslim children and their mothers in India.

A cursory glance at the condition of Muslims from the oblivion of their Empire in 1857 till the rise of Pakistan.

This had such a demoralizing effect on Muslims that, in the early thirties, many a Muslim in India, particularly the student class, was normally afraid to admit publicly, in a crowded train or a restaurant, that he was a Muslim.

It was Jinnah who came to the rescue of the Muslim nation at this critical time. It was Mr. Jinnah who gave Muslims their lost self-confidence and self-respect and taught them to proclaim to the world that they were Muslims, and that it was something to be proud of. It was then that he had morally won Pakistan for the Muslims of India, although the physical realization came afterwards. It is this important phase of the Muslim Renaissance that most historians are prone to overlook.

The material downfall of the Muslims started in real earnest after the Mutiny of 1857. They were made to bear the whole blame for it, and consequently the whole brunt. "Every honourable walk of life was denied to them". As a result the race that had been ruling over India for about nine centuries had fallen so low that the majority of the hewers of wood and drawers of water and the *chaprasis*, bearers, *khansamas* and *tonga-drivers* were Muslims until the Partition. And, as every Indian Muslim knows, many a Muslim hewer of wood and many a bearer of today was a direct descendant of the Shahs, Nawabs and Mirzas of yesterday. The rulers had been reduced to beggars overnight, and this was done so thoroughly and systematically, that very few old pre-mutiny Muslim families survived. It was this sad plight of the Muslims that Hali and Shibli, the two famous Urdu poets of the period, so effectively bemoaned and thus brought Sir Syed Ahmad to devise practical ways and means to put a stop to this tragic state of affairs and to revive the intellectual and material well-being of the Muslims. It was given to the late Ameer 'Ali to remind Muslims of their religion that promises its followers all the blessings of this world and the hereafter.

Then came Iqbal, the poet and philosopher who preached that Muslims must awaken ; that

"An infidel before his idol with waking heart
Is better than the religious man asleep in his Mosque."

As Mr. Symonds very rightly put it, "Syed Ahmad, Ameer 'Ali and Iqbal serve to illustrate the three main trends of the Indian Muslim Renaissance, the *rapprochement* with Western Science and learning, the rediscovery of the principles of Islam and its former glory, and the impetus towards a new Islamic Democracy," except that the phrase "a new Islamic Democracy" could be more appropriately replaced by "the true Islamic Democracy".

A further treatment of this important phase of Muslim History is beyond the scope of Mr. Symonds' book and he naturally makes only a passing reference to it, and perhaps wisely. But another equally fascinating book remains to be written and some day somebody would write "Indian Muslims in 1857 and after."

The direct result of this Muslim awakening was their gradual political consciousness and the book goes on to review the events leading up to the formation of the Muslim League, its achievements, the role of the Indian National Congress and its satellites, the Hindu Mahasabha and the liberals, in indirectly moulding the Indian Muslims into a United Nation culminating in the League's famous Lahore resolution that : "No Constitutional plan would be workable in this country or acceptable to

the Muslims unless it is designed on the following basic principles viz., that geographically contiguous units are demarcated into units which should be so constituted with such territorial adjustment as may be necessary that the areas in which the Muslims are numerically in a majority as in the North Western and Eastern zones of India should be grouped to constitute 'Independent States' in which the constituent units shall be autonomous and sovereign."

No one had played a greater part in persuading the League to adopt the Pakistan Resolution than Mr. Jinnah. "The Hindus and Muslims" he said, "belong to two different religious philosophies, social customs and literature. They neither intermarry nor marry nor interline and indeed they belong to two different civilizations which are based on conflicting ideas and conceptions. To yoke together two such nations under a single State, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the Government of such a State".

And then the author goes on to say "Pakistanis will always venerate his (Jinnah's) memory because at a critical moment in history he came out — to give vehement expression to a people's inarticulate desire to form a distinct and independent political unit." We are not told in this book, as indeed we are not told anywhere else, as to what part Liaquat 'Ali Khan played in the achievement of Pakistan. Throughout the long and invaluable League Presidency of Jinnah this quiet unassuming and modest statesman had served as Secretary of the Muslim League and Qaid-i-Azam Muhammad 'Ali Jinnah had called him his 'right-hand' throughout the struggle for Pakistan. From the way he has been holding the reins of Government during the two and a half difficult years since the formation of Pakistan, it is only logical to assume that he must have played a very important part in its achievement although remaining in the background.

This brings us to the end of the first part of Mr. Symonds' book — a tale of the Muslims in India since the days when they first came to India until the formation of Pakistan.

Pakistan since 1947.

In Part II of the book the author has covered the first two years of Pakistan's independent existence — from August 1947 to August 1949. Most of the events in this part are recent history and except for its wealth of subjects and completeness of record this narrative should be familiar to most of our readers. This phase starts with the British Government's proposal of 3rd June, 1947, and deals with the Division of Assets and Services, the Punjab massacres and the refugees, and the Accession of the States to either Dominion.

This phase was the most critical period in the history of the infant State and Mr. Symonds has succeeded to a remarkable extent in maintaining proportion between different events and in giving the right emphasis to the right events. We come across some interesting notes on the origin and extent of the communal disturbances after Partition, the Kashmir question, the "Police Action" against Hyderabad, the division of assets and services. What makes them still more interesting is that these controversial subjects are the major cause of the present Indo-Pakistan tension and Mr. Symonds' notes provide the view of an intelligent, non-partisan and impartial observer.

On the problems of Partition the author says : "The improvisation by Pakistan in seventy-two days of a Federal Government in a new capital in spite of interrupted communications, was an excellent achievement. What was even more remarkable was the success of that Government in withstanding the shock of the Punjab catastrophe."

It is the contention of Pakistan Muslims that the communal disturbances that followed the Partition were created purposely by the enemies of Pakistan who believed that by creating a

refugee problem on such an unprecedented scale Pakistan's economy, law and order would be shattered to such an extent that the new-born State would be unable to carry on its administration and would come to an inglorious end. The book dealing with this aspect goes on to say: "But Pakistan had survived; had indeed gained in strength. For if at the time of Partition there had been any doubt in Pakistani minds, any wish for ultimate reunion with India, it was buried for ever now with the Punjab dead."

Then comes the chapter on the political and constitutional frame-work of Pakistan. Says Mr. Symonds: "The men who are running Pakistan are determined to maintain it both as a social and political democracy."

On the minority problem the author goes on to say: "As

long as the Pakistani and Indian armies remain resting uneasily on their arms in Kashmir, it is likely that Congressmen will be too suspect to be included in the Pakistan or Provincial Cabinets. The best that can be said is that in East Bengal the Hindus, though they have lost influence, continue to maintain their shops and worship in their temples, seldom molested."

Commenting on the Objectives Resolution passed by the Pakistan Parliament recently, the book quotes an interesting resolution passed by the Christians.

"In our opinion the 'Objectives Resolution' should set at rest the doubts which often assailed the non-Muslims of Pakistan with regard to the connotation of the term 'Islamic State', which, it was feared, would be a theocratic State at variance with the democratic ideas of modern times."

THE ARAB CONTRIBUTION TO MATHEMATICS ITS INFLUENCE ON EUROPE AND MODERN CIVILIZATION

By DR. M. 'ABDUL QADIR, B.A.(Hons.), D.Litt.

Though the Arabs sought to follow simply the middle course in scientific research, in reality great deeds were performed by them in this field. By teaching the use of zero "they became the founders of the Arithmetic of everyday life; they made Algebra an exact science and developed it considerably and laid the foundation of analytical Geometry. They were indisputably the founders of Plane and Spherical Trigonometry which, properly speaking, did not exist among the Greeks" (Arnold and Guillaume, *The Legacy of Islam*, London, 1931).

Algebra.

The scope and possibilities of Algebra had previously been imperfectly understood. More practical than the Indians and the Greeks, the Arabs applied it to geometry, enriched it by the solution of the equations of the third and fourth degrees and by the discovery of the binomial theorem, and gave it the name it bears to-day. The first great pioneer of this science is Khwarizmi (died 850 C.E.). "The theory of the equation of the second degree remained down to the sixteenth century exactly as we find it in the Arab Algebraist." Translated into Latin in the 12th century his work "was used until the sixteenth century as the principal text-book of European universities and served to introduce into Europe the science of Algebra and with it the name Algebra" (Hitti, *A History of the Arabs*, London, 1949). Among the later mathematicians influenced by him are Master Jacob of Pisa and Leonardo Fibonacci, who, in the 13th century admitted his indebtedness to the Arabs, whose method he declared to be better than that of Pythagoras. In the works of both these mathematicians the six examples of quadratic equations are found exactly as they are in Khwarizmi.

Next, but first in rank, is the celebrated 'Omar Khayyam, whose Algebra is even more advanced than that of Khwarizmi. While the latter mainly discussed quadratic equations, 'Omar's work is largely filled with cubic equations. "His Algebra is a book of the first rank and one which represents a much more advanced state of this science than that we see among the Greeks. Then as regards the discussion of the problems, possible and impossible solutions, it marks an enormous advance on the Greek."

Arithmetic.

"To the Spanish Muslims is due the credit of having intro-

duced to the knowledge of Europe many ingenious devices and processes of calculation. The *Hindi* (Indian) numerals which they adopted at once ousted the cumbersome Roman numerals, the futility of which will be evident as soon as one is asked to use them to work out a sum. Khwarizmi was the first to use these numerals instead of the letters of the alphabet, as was the custom in the East. But from the use of the term *Hindi* we should not jump into the conclusion that they were of Indian origin. In Arabic the word *Hindi* is often confused with *Hindasi*, which means relating to Geometry or Engineering and may simply mean 'mathematical figures'. The form of the so-called 'Indian' numerals is also not clearly known. It appears on the contrary that the numerals have a simpler and handier form among the Arabs than anywhere else: this must be their original form." According to G. Coedes the numerals were observed in Indo-China long before their appearance in India, while Mr. F. Nao attributes their knowledge to a monk of Kinnassan in 662 C.E. At any rate this much is certain that "the Muslims of Spain had developed . . . numerals slightly different in shape, called Ghubar. . . . The modern European numerals bear closer resemblance to the Ghubar than to the Hindu figures" (Hitti, *A History of the Arabs*, London), improperly so called. Another epoch-making improvement is the zero, which was known to the Arabs at least 250 years before the Europeans learnt it from them along with the Arabic numerals through Abelard's translation of Khwarizmi and the work of Leonardo (1202 C.E.), whose teacher was a Muslim. It superseded abacus and made the use of arithmetic in everyday life easier. "With the old type of numerals, arithmetical progress along certain lines would have been impossible. The zero and Arabic numerals lie behind the science of calculation as we know it to-day" (Hitti, *op. cit.*). Khwarizmi's revolutionary work has been preserved only in Latin, the original being lost for ever.

The Arabs also enriched Arithmetic by the discovery of "magic squares", amicable numbers, the invention of the proof by "casting out the nines" as well as the process known as the rule of the double false position. One of them even enunciates the famous Theorem of Fermat. While al-Karkhi (died 1029) clearly gives the sum of the third powers of the successive series $1^3 + 2^3 + 3^3 + \dots +$ al-Kashi shows his extraordinary genius by finding out the summation of the 4th powers.

Trigonometry.

Modern Trigonometry is the invention of the Arabs. Geber, of Seville, published rules for one of the most important demonstrations of spherical Trigonometry. Before him Al-Battani (918 C.E.) at least popularized the first notions of trigonometrical ratios as we use them to-day, if he did not discover them. He replaced Ptolemy's closed with sine and discovered the tangent and co-tangent, which are respectively the vertical and horizontal "shadows" of the gnomon. Habash divides the gnomon into 60 parts as against 12 beforehand. Hence we get tables of co-tangents in parts of the gnomon, based on the equation $\cot a = \frac{60}{\sin a}$. The altitude of the sun is determined by the formula :

$$\sin (90 - a) = \frac{\cot a \cdot 60}{\sqrt{(12^2 + \cot^2 a)}}$$

Al-Battani also explains the formula

$$\sin a = \frac{\tan a}{\sqrt{(1 + \tan^2 a)}}, \cos a = \frac{1}{\sqrt{(1 + \tan^2 a)}}$$

"This brings us very far beyond the point reached by the Greeks and really opens the era of modern science."

Al-Battani's noble work was continued by Abul Wafa (997 C.E.), whose services to Trigonometry are indisputable. He makes it still more explicit and discovers the formula

$$\sin (a + b) = \frac{\sin a \cot b + \sin b \cot a}{12}$$

We also find the secant in Abul Wafa, who calls it "the diameter of the shadow", a credit wrongly attributed to Copernicus. The use of sine, tangent and cotangent was unknown to Europe 600 years after their publication.

The germ of the idea of logarithms can be traced in the remarkable musical treatise of al-Farabi. The Arab musical theory contains the logarithm *in posse* and the notes of their stringed instruments are connected by a logarithm law. 'Omar also did something to advance trigonometry.

Nasir al-Din al-Tusi's work on the quadrilateral is a book of the first rank on Spherical Trigonometry. He expands the subject in a most orderly and lucid fashion and dispenses with Ptolemy's theorem of the quadrilateral by the discovery of the rule of "Supplementary Figure", i.e., the sines of angles are proportional to those of the sides :

$$\frac{\sin a}{\sin A} = \frac{\sin b}{\sin B} = \frac{\sin c}{\sin C}$$

To this he adds a "method of the tangent" based on the

$$\text{relation } \sin b = \frac{\tan c}{\tan C}.$$

"Trigonometry, plane and spherical, is now well established, and finds in this book its first methodical developed and deliberate expression" (Arnold and Guillaume in *The Legacy of Islam*, London, 1931).

Geometry.

How very congenial was Geometry to the Arab intellect is shown not only by the results of the scientific works, but also by the highly appreciated geometrical surface — decoration of

Arab art. The Arabs were primarily geometers. Thabit bin Qurra discovered some new propositions and his work on Transversal figures was translated into Latin by Gerard of Cremona. The Arabs could not then conceive Algebra existing by itself and hence their algebraical works were demonstrated by means of Geometry, the method used by 'Omar being a kind of analytical Geometry.

Conic Sections.

Modern science is indebted to Thabit for translating and thereby preserving seven books of the Conic sections of Appollonius, whose eighth book has not yet been discovered. Omar solved the equation $x^3 + d = bx^2 + cx$ by means of the properties of the hyperbolas. "Such a method requires a profound knowledge of the works of Appollonius and great skill in their application." His learned editor Woepke has collected several other specimens which presuppose a knowledge of Conics, like the problem of the two proportional means, the trisection of an angle, the construction of regular polygons, and especially of the enneagon. Several solutions of the problem of the trisection of an angle were also known to the Arabs. "An able geometer, Sijthi, gives one which includes all: it depends on the intersection of a hyperbola and of a circle. The construction of the regular polygon with nine sides, given by Ibn al-Laith, depends on the intersection of a hyperbola and a parabola. A problem not solved by Archimedes . . . provoked research by Ibn al-Haitham and others." It is to construct a segment of a sphere equal in volume to a segment of a given sphere and in surface to another segment of the given sphere. Al-Kuhi solves it very cleverly with the help of two auxiliary cones and two conics: an equilateral hyperbole and a parabola.

Needless to say "these discoveries, which are now at the foundation of all our modern civilization", were reached through translations made by Jews and Christian scholars, and have thereby secured an abiding place in modern mathematics.

Mathematical Vocabulary.

"In the mathematical vocabulary of Europe we have another eloquent witness to Arab scientific influence (Hitti, *op. cit.*). The very name 'Algebra' is a derivation from Arabic *al-jabr*, or restitution of the equations. Besides such borrowed words, several Arabic terms were also translated into Latin and thus passed to other European languages. One such instance is *Surd* of Algebra. It means deaf, and is a 16th century translation of Arabic *Jazr as-summ*, meaning 'deaf root'. The well-known 'Sine' has similarly been translated from Arabic *Jaib* or pocket. It means a bay or curve. The British mathematician Robert of Chester was the first to use *Sinus* as a synonym for *Jaib*, both bearing the same meaning. It is from this *sinus* that the English *sine* has been derived. Another most interesting mathematical term is cipher, and its derivation ciphering. Both have been derived from the Latin *cipbra*, which means sometimes zero and sometimes the numerals themselves. In the former sense it has evidently been derived from Arabic *cifra*, meaning empty, vacuum or void, and in the latter it is clearly the Arabic *sifr*, meaning something written, a book or character. The word *algorism* or algorithm was formerly applied to counting numbers by means of zero, while Arabic numerals were also termed algorithm. We still use it in reference to calculation, and both these words as well as logarithm are corruptions from the name of the great mathematician, Khwarizmi. "These words . . . survive as witness to the part played by the Arabs in the foundation and diffusion of the science of calculation."

A PAGE FOR OUR YOUTH

Some thoughts suggested by Seretse Khama's fate

By Dr. S. M. 'ABDULLAH, M.Sc., Ph.D.

What is it that we Muslims are proud of ?

I suppose many answers would be given to this question. But if this question were to be put to me, I would say that the thing of which we Muslims are proud of is the distinct change that we as a community have brought about in the one-sixth of mankind in the concept of man and his status in the world.

It is a fact that the principle of the equality of all men has been enunciated and affirmed by all religions. There is nothing, for instance, to choose between Islam and Christianity in mere enunciation and affirmation. If the words of St. Paul in Acts 17: 26, "God hath made of one (blood) all nations of men for to dwell on all the face of the earth," proclaims this truth, the words of the Qur'an are equally emphatic on this verity, although in a slightly different form. The Qur'an says: "O you men! We have created you of a male and a female and made you nations and tribes so that you may know each other. Verily the noblest of you in the sight of God, is the best in conduct. Surely God is Knowing and Aware" (49: 13). The idea is so common to all religions that one could multiply the number of such edifying and inspiring excerpts and verses from the religious books of the world and the writings of the prophets and saints of other religions. Such words and phrases have a great value in the shaping of our lives. They create a desire for a better world order. They inspire a fundamental change in men's minds. But that is all, for they definitely do not suggest how to express that change in practice and conduct. Let us take the large part of mankind that professes Christianity. No one would deny that the belief in the fatherhood of God and that we all are the children of God has been preached in one form or another from the pulpits of the Christian world for the last two thousand years. And yet the net result of continual doses of these admirable ideals is that the behaviour of the present Christian crowds is indistinguishable from that of the crowds that believed in the virtues of clannism and tribalism before the advent of Jesus. When this discrepancy is pointed out, it is usually said that Christianity has not been tried, and that it has not been given a fair chance. This view may satisfy some, but I wonder if it will satisfy those who realise that 2,000 years is a long period for any experiment.

A Negro Muslim Delegate at a Peace Conference in 640 C.E.

To illustrate my point further, I would take you to the year 640 C.E. in the land of Egypt. When the Muslim conquerors sent a deputation of their ablest men to discuss the terms of the surrender of the capital of Egypt, headed by 'Ubada, a Negro and the ablest of them all, the Archbishop Cyrus exclaimed, "Take away that black man! I can have no dealings with him." The scared Archbishop, to his astonishment, was told that this black man had been commissioned by 'Amr bin al-'Aas, the Commander of the Muslim Army in Egypt, that the Muslims held Negroes and white men in equal respect, and that they judged a man by his character and not by his colour.

"Well, if the Negro must lead, then he must speak gently," ordered the prelate, so as not to frighten his fair complexioned auditors. The reply of the Muslim Negro 'Ubada shows the spirit of the early Muslims and, to some extent, of the Muslims of to-day with all their backsliding. 'Ubada said, "There are a thousand blacks as black as myself, amongst the companions of

our Commander. I and they would be ready each to meet and fight a hundred enemies together; we live only to fight for God and to follow His Will; we care naught for wealth, so long as we have the wherewithal to stay our hunger and to clothe our bodies. The world is naught to us, the next world is all."

The world of to-day no different from that of the seventh century C.E.

Now the point which I wish to emphasise is that the spirit of the Christian prelate Cyrus of Egypt prevails even now in some parts of the world of to-day. Race hatred still rules and controls men's judgments. In some countries people are persecuted and even exiled because they belong to a different race. I am sure you must have read the details of Seretse Khama's case. Mr. Khama has been guilty of one crime — his skin is black; he is of the race that happens to be economically depressed.

In the world of to-day one talks of democracy, but I wonder if one is aware of its real import. What one at best understands by democracy is the universal suffrage, but the classes are careful that its essence does not infiltrate the masses. Considerations of prestige and discipline create class distinction and snobbery. It is simply next to impossible for an Englishman of the masses to understand the ease and freedom with which the poor move in Muslim countries amongst all sorts and conditions of men. It is true we Muslims have our poor, but poverty is one thing and inferiority another. With us there is an equality real enough to override the greatest inequality. With us priority in faith and spiritual eminence are the only real claims to distinction.

Our duty in the present social crisis.

Let us appreciate our position. We are the only spiritually democratic people in the world; for what other community or people can boast of being free from the blight of priestcraft? We alone can give spiritualised democracy to the world. I know that Europe has built up idealistic systems that preach race equality, that inculcate service to mankind, but experience shows that truth received through pure reason and through religions without the right and suitable accompaniments of formalism is incapable of bringing the fire of living conviction to societies and is incapable of a regeneration *en masse*. No religion in the world excepting Islam, not even Christianity, possesses the means of changing and transforming societies into veritable fraternities. No doubt Christianity has succeeded in changing the lives of individuals, and is doing so every day, but wholesale transformation has never come its way. The same applies to other religions.

The world has made progress, unparalleled in its history, in the matter of its conquests of the forces of nature, only to find that it is destroying itself and digging its own grave with its own hands. As yet five-sixths of the world are groaning under the crushing burden of race consciousness, passioned exclusiveness and other ridiculous superiority complexes, and these five-sixths of mankind have not as yet realised that each and every person of them is to be of service to and to co-operate with all the others rather than be an enemy to all the others. This is a huge task! No one can shoulder it better than we Muslims, who not only possess the incomparably broad and cosmopolitan outlook on life, but who also are the custodians of the secret and the methods to put that universal outlook of life into practice.

A GLANCE AT THE WORLD OF ISLAM

Algeria

The struggle for the freedom of Muslim religion in Algeria.

The Association of the 'Ulemas of Algeria submitted recently to the Algerian Assembly (local parliament) a Memorandum asking that the law on the separation of religion from the State should also be extended to the affairs of Islam in Algeria. The Memorandum points out that as the fundamental aim of the Association is to preach and to defend Islam, it is entitled to speak on behalf of all Algerian Muslims. At various periods of the occupation of Algeria by the French, the French Parliament introduced laws and decrees (in 1907 and in 1947) by which it guaranteed the Algerians the free practice of Islam. But all such measures were from the outset a dead letter and, in fact, the situation does not differ much from that which existed soon after the conquest in 1830.

At that epoch the French administration took possession of the mosques and of the Waqf properties and, furthermore, put under its direct authority the staff appointed to look after the religious affairs of Algerian Muslims. Thus, for instance, the appointment of an Imam to-day depends on the goodwill of French authorities who choose him, as a rule, from the most undesirable elements in the eyes of the Faithful, and who is well known for his servility towards the French administration. This means that in practice the various people administering the religious life of the Algerian Muslims are in fact the French civil servants, who do what the French rulers of the country demand them to do. That is why among the Algerians there exists the saying: "The Imam must satisfy the conditions which are contrary to the principles of Islam".

The same concerns the Waqf properties: the French administration manages them, sells them or leases them to the French settlers, without taking into account either the feelings and the needs of the Faithful or the sacred character of the institution.

This accounts for the present servile position of Islam in Algeria while the other great creeds — Christian and Jewish — are entirely secure from the interference of the administration.

Moreover, the administration tries to form a group composed of those Muftis and Imams who consent to maintain the existing state of affairs in order to check the realisation of aspirations of the great majority of the Faithful.

The Memorandum demands the application of the existing legislation on the separation of Muslim faith from the Algerian administration and the introduction of the following reforms:

Freedom from governmental control of the mosques and all pious foundations;

Freedom of teaching of the Arabic language which is the national as well as liturgical language of the Algerian population; and,

Freedom of Muslim jurisprudence.

The Memorandum suggests as a preliminary step designed to help the realisation of these reforms that a temporary Islamic Council composed of the members appointed by the Algerian legislature as well as of the representatives of the Muslim religious circles be instituted. It envisages that this Council will take in hand the administration of affairs concerning the Muslim religious life and will convoke a religious Muslim Congress and also prepare the statute about the position of the Muslim faith



A group of Northern Nigerian Muslims with the Imam, Dr. S. M. 'Abdullah, in black, on the steps of the Shah Jehan Mosque, Woking, after Friday Prayers on Friday, the 7th July, 1950, and some other Muslim friends. These Nigerians, are members of the Nigerian Administrative Service and were on a visit to England as the guests of the British Council

in Algeria. The Congress will approve this project and elect the permanent Islamic Superior Council responsible to the Islamic Congress held annually and entrusted with the administration of the Muslim religious life in Algeria.

THE MUSLIM SOCIETY IN GREAT BRITAIN

Begah Jhaveri and Mr. Savine at home.

On Sunday, 23rd July, 1950, at 4 p.m., Begum 'Omar Jhaveri and Mr. Yusuf Savine were At Home to members and friends of the Muslim Society in Great Britain at the premises of the Islamic Cultural Centre, Regents Lodge, Park Road, London, N.W.8. The guest speaker was Squadron-Leader Mushtaq Ahmed of the Royal Pakistan Air Force, who spoke on the subject "The Individual in Islam — His Rights and Obligations". After refreshments had been served, the proceedings opened by a recitation from the Holy Qur'an given by Mr. Hazim M. Satric, a Bosnian Muslim, who is already very well-known in England for his beautiful manner of reciting the Holy Qur'an.

Squadron-Leader Mushtaq Ahmed gave a very learned and comprehensive discourse on the meaning and principles of Islam; what Islam has to offer to the individual, and, in return, what the individual Muslim has to perform in the way of duties to God and his fellow-man.

The lecture was highly appreciated by the audience, which consisted of about one hundred and fifty persons, who gave the speaker a great ovation.

Mr. Isma'il de Yorke, the Chairman of the Muslim Society in Great Britain, moved a vote of thanks to the learned speaker and brought to the notice of the audience that, whereas in Christianity it was usually left to ecclesiastic divines to preach about their religion, in Islam it was the duty of every Muslim to propagate the faith of Islam and that on this occasion the

audience had been treated to an excellent paper given by a brother whose profession was that of Squadron-Leader, which paper compared very favourably with any that might have been given by one of the Muslim 'Ulema who had devoted their lives to this purpose.

The Honorary Secretary of the Muslim Society in Great Britain, Sheikh Muhammad Iqbal, rose and added his own thanks to those of the Chairman.

New members of the Brotherhood of Islam.

We are pleased to announce that the following friends have, at their own desire and of their own free will, joined the fold of Islam:

- Mr. John A. Weston, 77, Embleton Road, Ladywell, London, S.E.13;
- Mrs. Janet McAllister, 28, Camp Road, Crombie by Dunfermline, Fife, Scotland;
- Mr. Gerald Kenney, 54, Hunter Street, London, W.C.1;
- Mrs. Margaret Ahmad, 5, Godfrey House, Thrawl Street, London, E.1;
- Miss Jean Helen Rikki Moulds, 39, Loop Road, Woking, Surrey.

Marriages.

Following a civil ceremony of marriage at Caxton Hall, Westminster, the Imam of the Shah Jehan Mosque, Woking, solemnized the marriage ceremony according to Muslim law and tradition between Mr. 'Abd el-'Aziz Seabrook-Gilpin and Miss Jean Jeffrey Binningsley, in the presence of a gathering of relatives of the bride and bridegroom and other friends. Mr. 'Abd el-'Aziz Seabrook-Gilpin is an active member of the Muslim Society in Great Britain and travelled extensively in the Middle East during World War II. We take this opportunity of wishing the newly-married couple all happiness and prosperity for the future.

The Imam of the Shah Jehan Mosque, Woking (fifth from right, back row), photographed with a group of friends at the Shah Jehan Mosque, Woking, on Sunday, the 11th June, 1950. Amongst the guests are Major-General Nawabzada A. M. Reza, of the Pakistan Army (fifth from right, seated), and Mr. S. M. Burke (third from right, front row), Counsellor to the High Commissioner for Pakistan in London



Egypt

Welfare Bill to aid over 1,000,000.

A social security bill providing old-age and disability pensions for more than 1,000,000 persons has recently been approved by the Egyptian Government.

The pensioners, who, it has been estimated, can be cared for at a cost of only £7,000,000 a year, would also include foreigners living in Egypt. Application of the law to aliens is subject to two conditions:

- (1) they should have been residing in Egypt for at least 10 years; and,
- (2) there should be reciprocity in their countries for needy Egyptians abroad.

The plan, the first of its kind in modern Egypt, will soon be submitted to the Egyptian Parliament for its approval.

Low standards of living of the Egyptian masses has done much to spur this social security legislation. Studies have shown that the minimum monthly diet cost based on the eating habits of the majority of the population is about £1-2-0 for a man and £1 for a woman.

The Ministry of Social Welfare studies of wage rates reveal that the average pension rate of £11 would be a far more generous percentage of average earnings than any other country has yet been able to offer.

Although the cost of the legislation will be small in Western terms, its introduction will be an almost revolutionary move, indicating a great change in the outlook of the ruling class in Egypt.

The plan will include pensions for widows, orphans, old age and disability. There will also be a special Public Assistance fund out of which grants will be made to divorcees with children,



*His Highness Oba Adele II, of Lagos, Nigeria
on his way to the grounds where Muslims had assembled for 'Id al-Fitr prayers on Monday, the 17th
July, 1950*

*This was the first time that a Muslim Oba (Ruler) had gone to the prayer grounds on the occasion of
'Id to say his prayer in public*

His Highness made a short speech in which, after extending his good wishes "in the name of the Holy Prophet Muhammad who teaches us to believe in the universal brotherhood of man" to all those who are resident in Lagos, be they white, black, or yellow, he wished a happy 'Id to the Obas of Yorubaland, the Sultan of Sokoto and the Emirs of Northern Nigeria. In speaking of himself, His Highness said: "By the grace of God I have been raised to the throne of my ancestors. This, to many of you, may mean power and dignity. It may mean glory and majesty. What it means most to me is responsibility. God has given me the opportunity of service. I am your servant. I place myself at your service. I am very grateful to all sections of the Lagos community for the love, affection and respect they have shown to me since I ascended the throne of my fathers. May God make me worthy of the confidence you all have in me. . . ."

widows under 65 with children, families whose breadwinner has suffered partial disablement or is sick, unemployed or imprisoned and in cases of need for funerals and child-birth.

Government spending large sums on economic services during 1950.

More than £60,000,000 has been allotted by the Egyptian Government for expenditure on social services and welfare work during the current fiscal year.

Expenditure covers distribution in the fields of education, public health, social affairs, pensions, epidemic relief and other economic works.

From a meagre £600,000 spent on education in Egypt in 1913, the figure has risen to the current estimate of £18,000,000. The percentage of literates has accordingly jumped by about 25 per cent in recent years.

Statistics also reveal a sharp increase in the number of teachers — from 8,760 in 1913 to nearly 50,000 to-day. The number of students has been rising, now reaching the figure of 1,400,000.

Next largest Government allotment has been made for public health. This amount is rapidly increasing and has risen from £300,000 in 1913 to an estimated £11,000,000 for the current fiscal year.

Hospitals have been established in nearly every part of the country and the number of doctors is steadily growing. Despite this increase, however, more doctors and dentists are needed to fulfil the growing needs of the rising population.

\$1,000,000 Port Improvements for Alexandria.

A programme for the improvement of Alexandria harbour involving large expenditure has been launched by port authorities and plans are under way for similar improvements at Suez.

Work on Alexandria harbour, which is to be completed late next year, includes clearing the harbour of ships sunk during the war, now a menace to navigation. Three wartime wrecks now cluttering the harbour are being removed at a cost of approximately £120,000. One of the wrecked ships carried 2,000 tons of coal, another 3,000 bales of cotton. There are four other wrecks in Alexandria, three in Suez and two at Port Said.

Alexandria harbour improvements would include a 1,100 foot dry-dock near the Gabbary graving dock in Alexandria, a floating dry-dock to handle vessels of 3,000 deadweight tons, the dredging of Alexandria harbour to a depth of 42 feet and construction of warehouses and a new passenger terminal.

The work on extension of quays, deepening water at berths and construction of a new petroleum port is pressing forward steadily. When completed, the port will contain berths for five ships and pipe-lines will extend to the quays.

Indonesia

'Id al-Fitr (Lebaran) in Indonesia.

Free distribution of textiles to almost 80,000,000 Indonesian people marks every year the celebration of the most joyous Lebaran day. Lebaran is Indonesia's national and religious holiday and marks the end of fasting during the month of Ramadhan.

Hailed by Indonesia's 68,000,000 Muslims and 9,000,000 Christians and non-Christians, Lebaran, for centuries one of the most important days in the Muslim calendar fell this year on July 16th, 1950.

For most Indonesians, Sunday, the 16th of July, 1950, was the first time since the war that they were able to wear new clothes. To provide the sarongs and colourful garments worn by Indonesians throughout the archipelago, the Government instituted a vast purchasing programme and had been storing textiles for free distribution to mark the rejoicings of the day. Despite serious shortages and the high cost of goods, the Indonesian Government made every possible sacrifice to restore the Indonesian Lebaran tradition: the wearing of new clothes.

A few days before Lebaran, Indonesian women in the cities and villages of the islands clean their homes with special care in preparation for the festivities. Children, who save their *rupiahs* for many months, purchase fire-crackers, and all through the day and far into the night, the celebration continues.

Coming after the month of Ramadhan, during which rigorous fasting is observed by the Indonesian Muslims, the first day of Lebaran is reserved for family gatherings and morning and noon-time prayers at the neighbourhood mosque. During the week, families keep open house, visit relatives and friends, attend official receptions, pay their respects at family graves and listen to speeches by Government leaders. The best dancers of each village stage special performances and housewives serve elaborate rice and fruit dishes.

The care of poorer members of each city and village is a significant part of Ramadhan and Lebaran, the purpose of the month-long fast being to remind wealthier citizens of the sufferings of poor men so that they will help their less fortunate brothers. In Indonesia, every self-supporting family contributes at least six pounds of staple food to the poor once the fasting period is over. The Qur'an stipulates that if it is impossible for a man to fast from dawn to sunset during Ramadhan, "he may redeem himself by feeding a poor man," but "if ye fast, it is better for you".

In distributing free textiles to all Indonesians of all religious faiths on the Lebaran Day, the Indonesian Government was adhering to the country's constitution which guarantees freedom of religion.

French Morocco

A letter to His Majesty the Sultan of Morocco by the Istiqlal Party.

Some weeks ago the Istiqlal Party addressed a letter to His Majesty the Sultan of Morocco asking his intervention to redress the abuses of power committed at the beginning of last May in the region of Beni Mellal. On the 5th May, 1950, six *sheikhs* and 56 persons belonging to a local tribe were arrested and put in chains and the properties of certain of them confiscated. The local French authorities justify these measures by the offences committed by the arrested persons who had repeatedly complained to the authorities of abuses and misdeeds practised by their *qadi* Muhammad Ou 'Ali. On another occasion the same officer, Comari, who directed the arrest of the above-mentioned persons, ordered the arrest of 80 other persons whose only crime consisted in the fact that they had omitted to salute him when passing. Furthermore, on the 19th of May last the same local authorities tortured two fellahin by bastinado to such an extent that they died. They were only arrested because they were not in possession of an identity card. The Istiqlal Party asked the Sultan to insist upon an investigation in order to preserve his subjects from such treatment in the future.

THE PRODUCTS OF THE CZECHOSLOVAK PAPER INDUSTRY AT THE WORLD'S INDUSTRIES FAIR AT KARACHI, PAKISTAN

Visitors to the World's Industries Fair at Karachi, Pakistan, will find there the display of the Papco firm, the Czechoslovak Paper Trading Co., Ltd., the sole exporter of the products of the Czechoslovak paper industry, of great interest.

This exhibition will attract the Pakistani visitor both by its tasteful layout and by the quality of the different goods displayed. For he will find here every kind of paper ranging from the very finest down to packing paper. The Czechoslovak writing, printing and packing paper is already well known in Pakistan.

As far as cardboard is concerned, its innumerable varieties, ranging from the grey machine cardboard to roof boarding, both plain and asphalted, are also represented.

The visitor is sure to show great interest in office requisites such as ledgers, letter files, folding maps, writing pads, business and air mail envelopes, etc.

From the display of school exercise books, which are adapted carefully to the requirements of the various purchasing countries, one can get an idea of the extensiveness of the Czechoslovak exports to the widely different markets in various parts of the world.

Amateur photographers should find something of interest to them in the tasteful Czechoslovak photograph albums, while

housewives will admire doylies and kitchen paper which help to complete every household and saves a great deal of work in the kitchen.

The beautifully decorated boxes with Oriental scenes remind one of jewel boxes; the chocolate or perfume industries are their main buyers. Writing paper with envelopes of varied shapes and quality is also exported in them.

Practical but dainty are the many impregnated cartons, beakers and cups. The impregnating substance is tasteless and odourless, as well as hygienic. They are used for various purposes. Medicines, pharmaceutical and chemical preparations, can be packed in them; honey and marmalade from them taste just as good as ice-cream, aspics, etc. Cold drinks can be served in the beakers, while for hot beverages there are cups with handles. The containers are not only light but also unbreakable and pretty to look at.

The eye of the visitor will rest with delight on the vivid colours of the carnival goods, the grotesque masks, the Chinese lanterns, the bright-hued fans, garlands, spirals and confetti.

All the goods exhibited show clearly the old traditions and high standard of the Czechoslovak paper industry, which has once again after the second world war found its way to the markets of the whole world.

BOOK REVIEWS

INDIA, PAKISTAN AND THE WEST, by Percival Spear, Ph.D., Geoffrey Cumberlege, Oxford University Press, London, 1949. Price 5s.

The author himself clearly defines the purpose of his book at the end of the first chapter, entitled "Problems", which serves in the nature of an introduction. After emphasizing that "the conflict of East and West is essentially a conflict of ideas" (p. 11), the author points out that "India is to-day a land of violent contrasts and painful tensions . . . because it is the scene of an acute conflict of fundamental ideas" (p. 12). What could be the issue of these tensions? "Whether the two sets of values — Eastern and Western — can live side by side indefinitely, whether one must oust the other and what the consequence of this would be, whether there can be a borrowing without radical transformation as Ram Mohan Roy hoped, or a synthesis of the two as Tagore believed, is the problem of problems facing India to-day" (pp. 25-26). But at the end of his book the author thinks this problem is still to be solved: "The problem remains . . ." (p. 211), and that it has now entered its most acute phase as "the hour of success (he means certainly the achievement of independence) is the testing time of all movements" (p. 211). Summing up in conclusion he restates the problem: "...Hinduism is not emerging from its period of trial and conflict, but just entering upon its most acute phase. It may proceed with Westernization in thought and action; it may establish itself as a great modern materially-minded power; but it will be at the price of a complete break with the past, at the price of ceasing to be Hindu at all. . . . Or it may throw off the evil thing, and retire within itself to a life of abstraction and philosophic detachment from worldly illusion. Hinduism may save its soul at the cost of worldly success. The price of spiritual purity may be material impotence" (p. 216).

On the other hand, taking into consideration the title of this book as well as the fact that it was published in 1949, one would expect it to deal with the present situation in India or perhaps more correctly in the sub-continent of India. Actually

it only deals with the evolution of India before the partition in August, 1947, and there is no reference at all to the circumstances of partition itself. It seems to us that the true purpose of the book can perhaps be found in the following sentence: "The argument has sought to show that the real significance of the 18th and 19th centuries in Indian development is not to be found in the coming of foreigners from overseas and their establishment as the ruling power, but in the entry of Western ideas and principles along with the British and their challenge to the whole of Indian life and thought" (p. 209). We think that under these circumstances the title of the book is misleading and it would perhaps be better to call it *India Before the Partition* or *India and the West*, etc.

With this reservation we consider that the book of Mr. Spear forms a valuable introduction for all those who would like to acquire a general idea of the Indian problem. One sees that not only is he master of his subject and likes it, but that he also knows how to develop it clearly and simply. In this way he will undoubtedly stimulate the interest of the general public for a greater knowledge of India — one of the major problems of our times.

Before dealing with the impact of the West on India he was at pains to tell us a little concerning India itself — about the country and its population, the historical and above all its religious background. He shows us that because of its geographical conditions India is a world apart in itself not only from the West but also from the rest of Asia, though from the early times it was in close contact with both. With the coming of the Muslims and their domination of India, the Indian soul found itself split in two, and the logical result of this split was the partition of India into Pakistan and India proper. With the coming of the Europeans began the impact of Western ideas on these two souls, and he describes the evolution of their reactions. On this point we feel entitled to ask the question: how did it happen that besides these two souls, the Hindu and the Muslim,

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there did not arise a third one, the European or Christian, since the Europeans ruled over India almost as long as the Muslims?

In order better to understand this point we reproduce here what the author says concerning the factors contributing to the expansion of Islam in India:

- (1) A proportion of the Indian Muslims are descendants of the invading armies from the North-West, but the majority "are of Hindu descent".
- (2) "Some of these are no doubt the result of forcible conversion," but immediately after the author points out that "in general it was a sporadic process..." and "taken as a whole, Indian history has been remarkable for the clemency extended to the vanquished in war and for the regard shown to women and children". The author points out that the majority of conversions to Islam were of two kinds — "individual among the upper-class Hindus, and mass among the lower".
- (3) The individual conversions resulted either from conviction or from policy.
- (4) The mass conversions came from the two main sources:
 - (a) "All over India, but especially where the Muslims were firmly established in power or in considerable numbers, *this creed attracted the Hindu outcaste... and it is perhaps only the rural isolation of India as a whole, together with the absence of effective Muslim power in large areas, which has prevented the absorption by Islam of the whole outcaste community*". (Italics are ours.)
 - (b) As Bengal was "the last resort of a popular if decayed Buddhism... the Buddhists were inclined to welcome the Muslims as deliverers".
- (5) Finally it was a peaceful penetration of Islam along the west coast of India (pp. 80-82).

From what the author says about the achievements of Islam among the outcaste class in India the Muslims may truly be proud of the humanitarian nature of their religion. But we can say *en passant* that the author also prizes very highly the political achievements of the Moghul dynasty, "... which, through seven generations maintained a standard bordering on or passing into brilliance" (p. 107). The British utilized the Moghul system as a model for the organization of their power in India (Chapter VIII, especially pp. 126-127).

This expansion of Islam in India did not fail to influence Hinduism and *vice versa*. The author's conclusions concerning this problem are extremely interesting (pp. 88-91), and we regret that lack of space prevents us from reproducing the most characteristic paragraphs. We can only repeat that "The Muslim influence has been mainly ideological and the Hindu mainly social..." We must especially note that: "On the Muslim side, Hindu pantheistic philosophy... has largely influenced the Muslim mystics or Sufis".

Throughout his book Mr. Spear emphasizes the importance of the rôle played by religion in Indian life. Furthermore, taking into consideration what he said about the impact of Hinduism and Islam as well as the chief purpose of his book — to show us the conflict in India of Eastern and Western ideas — we are entitled to expect the author to tell us of the impact on Hinduism and the creeds professed by the various European peoples who stayed in India. As a matter of fact the conflict of ideas is primarily a conflict of creeds.

In this respect we think that the book of Mr. Spear leaves much to be desired. At the beginning of the Chapter X, "The

Organization of Welfare," he said: "The East India Company, if left to itself, would have been more neutrally minded about welfare for it had no wish to promote even its own culture or religion. . . . But the Company was not left to itself. It was subject to new currents of thought in Europe and England, which affected not only the British public and directions of policy, but also its servants themselves in India". A little further he emphasises that "at the beginning of the 18th century two streams of thought were influential in England... the Utilitarian and the Evangelical" (pp. 157-158). "... both schools found good reasons to interfere in Indian affairs for the good of Indians themselves. . . . Together they constituted the Western challenge not merely to Hindu or Muslim power, but to Hindu and Muslim thought and culture also. . . . The direct influence of these schools in India can be gauged by a glance at their leading personalities" (p. 159). After this he reproduced a long series of names, certain of which, like Jeremy Bentham and John Stuart Mill, are well known everywhere, and certain others, like William Udney and Sir John Shore, are probably little known outside England or certain British dominions. After this enumeration Mr. Spear merely said: "Together, these men, in addition to influencing the Government, helped to launch Christian missions as large-scale enterprise, with all its implications and incalculable effects" (p. 160). Mr. Spear omitted to tell us what constituted these "implications" and "incalculable effects", but merely passed to the enumeration of social reforms realised under the British guidance — or initiative — and the importance of which we do not intend to minimise. It is sufficiently clear that from the point of view of conflict of Eastern and Western ideas it would be of primary interest to know what was the result of the missionary activity in India of the various Christian Churches.

In this short review we are unable to exhaust all the interesting points raised by Mr. Spear. In conclusion we are unable to refrain from expressing our surprise at the manner of his treatment of Gandhi or perhaps more exactly of Gandhism. He speaks of Gandhi mostly in terms of politics — as of a politician "with his combination of Western and Hindu characteristics" (pp. 201-202). It seems to us that from the point of the conflict of Eastern and Western ideas it would be fitting to devote more space to the teaching of the man whom a French scholar recently defined as "... le plus grand 'saint' du siècle, un des plus grands saints de tous les siècles" (p. XII d'avant-propos du livre: *Expériences de Vérité ou Autobiographie* par M. K. Gandhi, Traduction de Georges Belmont précédée de Gandhi ou la sagesse déchianée par Pierre Meil, Presses Universitaires de France, in the series "Colonies et Empires", Paris, 1950).

However that may be, we can only be grateful to Mr. Spear for stimulating our interest in India by his valuable work.

A.B.

* * *

THE SUPREME IDENTITY, by Alan W. Watts. Faber and Faber, Ltd., London, 1950. 12s. 6d. net.

The supreme task of the hour is to harmonise the spiritual experiences and the ethical principles of the East and the West in order to develop a comprehensive outlook to help the formation of an integrated individual life and an integrated collective life. The Oriental civilizations with their great potentialities are waking up again; the civilization of the West appears to be in a state of chaos and exhaustion; and we are not in a position yet to foresee the form which the challenging civilization of Soviet Russia is going to take. The future civilization of the world depends upon a healthy synthesis of Eastern

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and Western spirituality with the principles of social justice and of the equitable distribution of wealth. At this psychological moment, when so many trends of thought are colliding with one another, Mr. Alan W. Watts has rendered a great service to the world by writing *The Supreme Identity: an Essay on Oriental Metaphysic and the Christian Religion*.

The book emphasises the essential need of the metaphysical knowledge of the Supreme Oneness which constitutes the foundation of the Great Faiths of the world. It is a hopeful sign in the West that some of the great thinkers are discovering the profound metaphysical foundations of Christian theology, and linking these foundations with the systems of the Eastern world. The views that "the infinite *includes* the finite in a unity (or non-duality) which does not obliterate distinctions", that "the Self is the supra-individual ground of man's consciousness", that good and evil are "mutually contributive to a single harmony like light

and shadow in a painting", and that "the Self identifies itself with the separate ego" through involution, and recollects its true nature through evolution, are extremely thought-provoking. The chapter the Way of Realisation with the passages about Eastern and Western mystical experiences, especially those of Zen Buddhism, are fascinating and enlightening. All organised forms of religion should take note of what the author says about the Christian Church: "The Church has never effectively realised its organic nature because it has projected its centre of authority outwards without any real recognition that external authority is no more than a symbol of the internal Spirit". The comprehensive understanding, deep scholarship and exceptional lucidity of the author will strike every reader, and we highly commend the book to all people who are seeking a spiritual foundation for the individual life and the social system.

A. A.

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.)

THE VALUE OF PERSONAL CONTACT IN THE UNDERSTANDING OF ISLAM BY NON-MUSLIMS

Crombie, Fife, Scotland.
20th June, 1950.

Dear Sir,

Assalaamo 'aleikum !

Although I embraced Islam in May this year, I made my first contact with Muslim people ten years ago when I landed in Egypt as a soldier. I was stationed at Mena camp outside Cairo, and I became deeply interested in Egypt and the Egyptians. I made many friends there and we used to have very nice talks, mostly about religion, eating, drinking and recreation.

It was exactly three years later, in 1944, that I was posted to 'Amman, Jordan, pending my transfer to the Palestine Police. There I met a young Muslim by name Achmed Zash Habako, who was to be one of my closest and truest friends. He took me to his home. If I had been a king, I could not have had any better kindness shown to me.

I then went to Palestine, where I made my home for the next three years. There I received hospitality that only a Muslim could show, not because I was a policeman, but because I was a man. During my seven years in the East there was only one thing I could not tolerate, and that was the Colour Bar. Why is there such a thing? After all, colour is only skin deep; it is what is in your heart that counts, and here I quote Robert Burns (the Scottish immortal bard) by saying: "A man's a man for all that".

Whilst in Palestine I visited scores of Arab villages, and it was a pleasure to see so many people happy, living a quiet and simple life, who, as long as they could pray, eat and drink, were contented.

Yours sincerely,
'ABDUL JABBAR McALLISTER.

c/o District Bank, Ltd.,
87, Oxford Road,
Manchester, 1.

Dear Brother in Islam,
4th April, 1950.

. . . I was born and brought up in the Christian faith, the religion of my family, and as a boy I received my education at an English Public School, later passing on to the University. At school it was compulsory to attend chapel (the Church of England) twice daily during term time, where the whole con-

cept of religion assumed the proportions of routine and no sincerity. Chapel thus almost assumed the limits of a penance, and it was as a sort of anti-climax that one rarely went to church during the school holidays unless it was to please one's parents or because it was the thing to do.

In the school curriculum, we also had to attend one class per week of one hour's duration devoted to the study of the Bible or religious history, these lectures being conducted somewhat nonchalantly by the Chaplain himself. When one is schooling, one's thoughts (which are most impressionable) and energies are mainly devoted to examination subjects, sports and hobbies — religion is made to play a small role, and should anyone display any feelings in that direction, one's associates are quick to pronounce one as being a little "odd". Needless to say, our compulsory teaching of Scripture and our compulsory attendance at chapel certainly did not encourage one to pursue religion very far.

After leaving school and the university I saw service in the Royal Navy during the war years, and it was probably the very nature of my work during the period 1942-46 that did give me, even during the stresses and strains of the day, an opportunity, strange as it may seem, to think on things. As a submariner, I felt very close to my Creator; we had long days of waiting for action, alternated by minutes packed with action, when one's very life was in His hands. I came through these ordeals unharmed, thankful, but, more than ever, I felt a spiritual confusion going on in my mind. I could not reconcile my Christian upbringing and teachings with the long Hand of truth and right, which had guarded and guided me during those anxious times. I was still professedly Christian, probably more out of loyalty to my parents and school rather than by conviction. One might say I was a Christian by chance and convenience. I could obtain no satisfaction or contentment and I felt that the need was paramount to seek out the unknown and find the true Way of Life, the way to God.

Was it, therefore, so very coincidental that I succeeded in obtaining employment, after my war service, in Malaya, whose Malay inhabitants subscribe to the Faith of Islam? The long Hand of Truth was surely leading me to the goal. I soon settled down here, taking note of and learning the ways and customs of the people around me. I was deeply impressed, not only by

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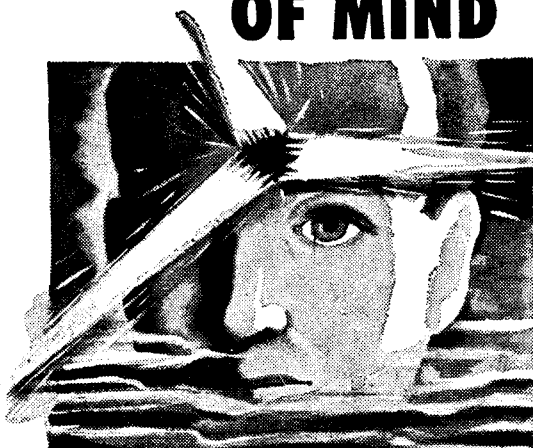
- (a) Solar (*Shamsi*) and Lunar (*Qamari*) year dates are shown in two different colours, black and green, in squares printed on one page to each month.
- (b) Dates of principal Muslim and National holidays in the various Muslim countries of the world are shown.
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their simplicity and piety, but by their sincere brotherliness and kindness towards one another. The more I saw of them, the more deeply impressed was I by their obvious happiness in their surrender to God — and their friendliness towards me, a stranger, who did not belong to their faith. Here was no racial discrimination or prejudice. They had found a happiness and a peace in their religion, which could not be harmed or affected by the materialistic worries of the day. All roads led to God. It was this which encouraged me to learn all about Islam, and in so doing I knew instinctively that I was about to seek that compelling force which had been drawing me nigh to surrender to His Will and His Way for the last several years.

To learn more, I studied many books and literature on Islam, the life of the Prophet Muhammad, histories and the Holy Qur'an itself — for this I based my learning on Mr. Marmaduke Pickthall's *The Glorious Koran*, and I have made it a practice which, God willing, shall be continued for long, of studying portions of this exquisite literature every day. Studying in this manner I have been further assisted by the instructions of a Malay Haji, who has been very kind and helpful in explaining so very many things.

I have found at last the true light and uplift, the spiritual contentment which only complete submission to the One and Only God can bring. Thus I decided to embrace Islam, and with the help of God, to become a good Muslim.

I feel sufficiently knowledgeable to approach you, my dear Imam, and I am now very happy to send you this solemn declaration of my Faith and Belief.

It is my sincere hope and prayer that, with God's help and mercy, I shall be permitted to carry on my service to Him following in the example set before us by the Prophet Muhammad (peace and blessings of God be on him!).

EDWARD ALCOCK
(Muhammad Ibrahim).

* * *

DEMAND FOR LITERATURE ON ISLAM

Whitehall,
Pittsburgh 27,
Pennsylvania, U.S.A.
4735 McAnulty Road,

Dear Sirs,

12th June, 1950.

Recently I have become very interested in the Mohammedan religion. I have read books which I borrowed from our public libraries and I now have my own copy of the Koran.

On one of the books which I obtained from the library, I found your address written on the title page. Therefore I decided to write you and ask for information.

Could you please send me any literature you have concerning the religion of Islam? I have not been able to find too much material over here. I would appreciate it very much if you could send me some of your literature.

Sincerely,

CLIFFORD J. KOERTH.

* * *

THE ARAB LEAGUE

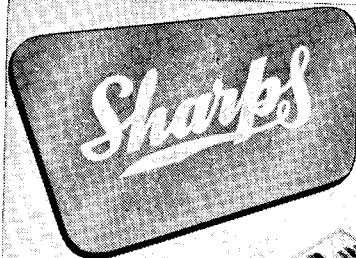
Word Farm,
Sandwich,
Kent.

Dear Mr. 'Abdul Majid,

13th July, 1950.

Many thanks for the extra copy of the July number. The article "Towards a Living Arab League" is a most striking one, and I hope you or the author can arrange for its publication in the main Arabic press of all countries.

THE ISLAMIC REVIEW



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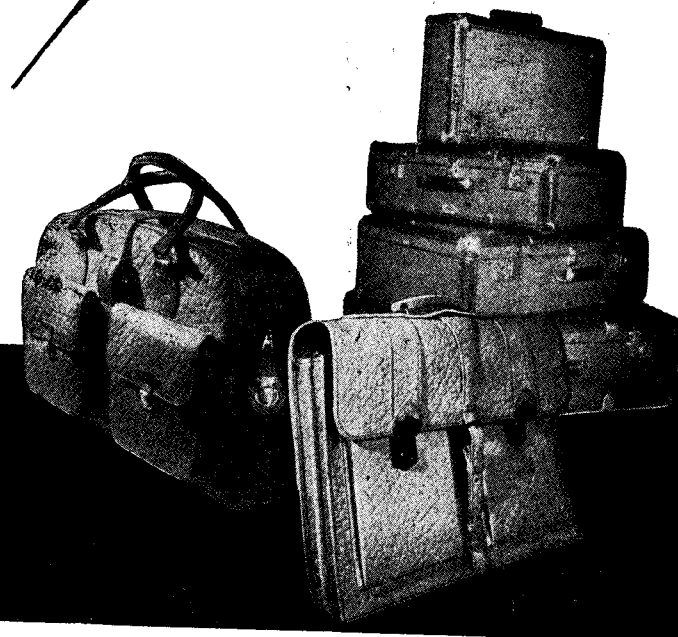
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But what Arab State, even the tiny ones, from the modern Lebanon to the antediluvian Yemen, will yield an inch?

The only means by which such a Federation can come is by an inspired leadership, and this cannot arrive while that "snare and delusion" — Western democracy — is the copy-book exercise of the East. The so-called Western democracy is a quagmire in which the Gentile world flounders, while the Jewish world builds on a rock foundation of discipline and unitary command for the accomplishment of its objectives.

Every Arab State, which banks immense royalties for the oil wealth, should be placing a percentage of these royalties into a central fund for the future Arab central government and for the immediate establishment of a *common* defence against the Zionist aggression.

The vanities and jealousies of local Arab leaders and families must be quenched by one firm hand or by a real central authority.

Islam, as you say, is the cement which should create a common action through mutual interest both moral and spiritual. . . .

Yours sincerely,

ROBERT GORDON-CANNING.

* * *

2 Pretoria Road, London, S.W.16.

Dear Sir,

31st July, 1950.

A number of articles have appeared in your review dealing with various aspects of the Arab League. Recently, one writer has advocated that the League should transform itself into a Federation of Arab States, and appears to think that Indonesia and Pakistan might play an important part in this process, indeed, even expect Pakistan to initiate the process. His suggestion, well intentioned though it is, typifies the confused outlook of the average educated Arab and his lack of appreciation of the hard realities of his decade. While these non-Arab States have nothing but goodwill for the Arab States, it is difficult to see what

they can do to help a body like the Arab League. Whatever the Arab League may be, it is certainly neither Arab nor a League. It is not Arab, because it does not represent the aspirations of the Arab peoples, but merely of small cliques of Arab leaders — some of whom are quite unworthy of the influence they are supposed to exercise. It is not a League because the members of the League seem invariably to be putting the interest of their own groups of dynasties before those of the "Arab World".

Before discussing what can be done to give life to this antediluvian monster, it has to be decided whether the monster needs to exist at all. One cannot form a high opinion of the honesty or intelligence of those Arabs who quote passages from the Prophet Muhammad's last sermon (relating to the racial and colour question) and then go on to attach their carriage to the obsolete engine of nationalism or socialism. It is absurd for the 'Arab' to complain of 'Egyptians' or 'Syrians' or 'Iraqis' placing the interest of their country before those of the 'Arab World' when they are themselves guilty of thinking in narrow racial terms. The 'Arab World' is not an entity, and it is neither desirable nor logical to think of an 'Arab' and a 'non-Arab' World. We are all living in *One World* and the history of the present country has made the realization of this simple fact of the utmost importance. The non-Arab Muslim States — Persia, Indonesia, Pakistan, Turkey, etc. — desire nothing but friendship with the so-called Arab States. Chaudhury Khaliqzaman, President of the Pakistan Muslim League, toured the Middle East and campaigned energetically for a mutual alliance between contiguous Muslim States (the so-called Islamistan scheme), but the Arabs refuse to see the writing on the wall.

Being internationally-minded is not enough. Moreover, to make the Muslim States into a vital force for the future, they must also rid themselves — or rather persuade the handful who rule them to rid themselves — of the hypocrisy which makes them mumble about Islamic justice and democracy while unconcernedly maintaining a state of feudal despotism. If not, they will expend all their energies in building castles on the sand in the face of the rising tide.

Yours sincerely,

31st July, 1950.

(Dr.) ISA A. SAMAD.

Between Ourselves

The Cover

The picture on the cover was taken at Karachi, Pakistan, on the occasion of the celebration of the festival, 'Id al-Fitr, which fell on Monday, the 17th of July, 1950, when the Prime Minister of Pakistan, the Honourable Mr. Liaquat 'Ali Khan, addressed the huge congregation of Pakistani Muslims.

His Excellency Khwaja Nazimuddin, Governor-General of Pakistan (●) can be seen sitting in the congregation surrounded by nobodies. Only Muslim countries can produce such a picture.

At the foot of the picture is a portion of the famous verse of the Holy Qur'an (49:10), which says: "Verily, the Believers are brothers unto each other".

The Contributors

Sabib al-Fazila al-Ustadh al-kabir The Sheikh 'Allam Nassar is Mufti of the Kingdom of Egypt, Cairo.

Mirza Ghulam Ahmad (died 1908) is the Founder of the Ahmadiyya Movement in Islam.

His Excellency Muhammad 'Ali 'Allouba Pasha, till very recently Ambassador of Egypt in Pakistan, is President of *Jama'at al-Taqrīb bain al-Mazāhib al-Islāmiyyah* (Association for Rapprochement between the Theological Schools of Thought in Islam), Cairo, Egypt.

'Abdul Majid, M.A., is Editor of *The Islamic Review*, Woking, England.

Dr. S. A. Khulusi, Ph.D.(London), is Lecturer in Arabic in the University of London.

Ja'far al-Khalili is Editor of the Arabic weekly, *al-Hatif*, Baghdad, Irak.

'Omer Riza Dogrul, a Turkish Muslim, is Deputy for Konya in the Grand National Assembly of Turkey.

Aslan Bohdanowicz, Licencié en Droit de La Faculté de Paris, a Polish Muslim, is a writer and historian specializing in the Development of Islam in Russia in the pre-Revolution period.

Abu Muhammad, the pen-name of an Algerian Muslim, is a columnist of the Arabic weekly, *al-Bassair*, Algiers, Algeria.

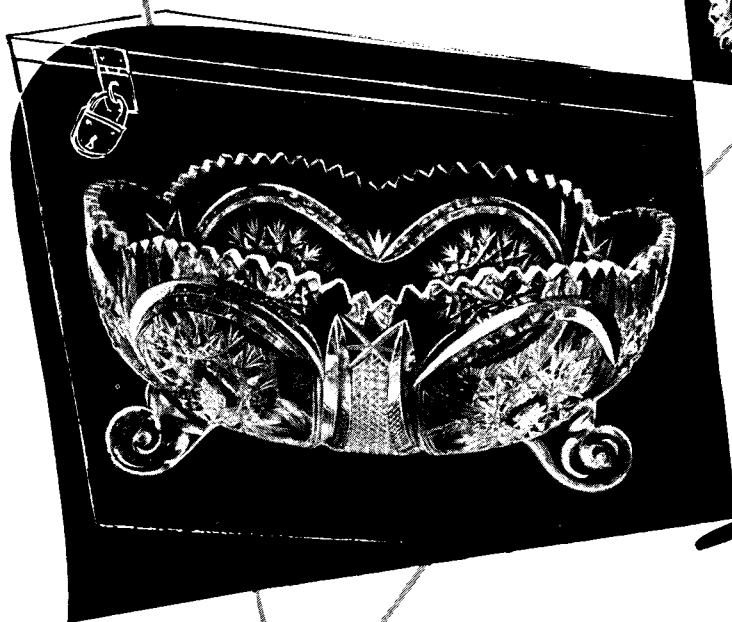
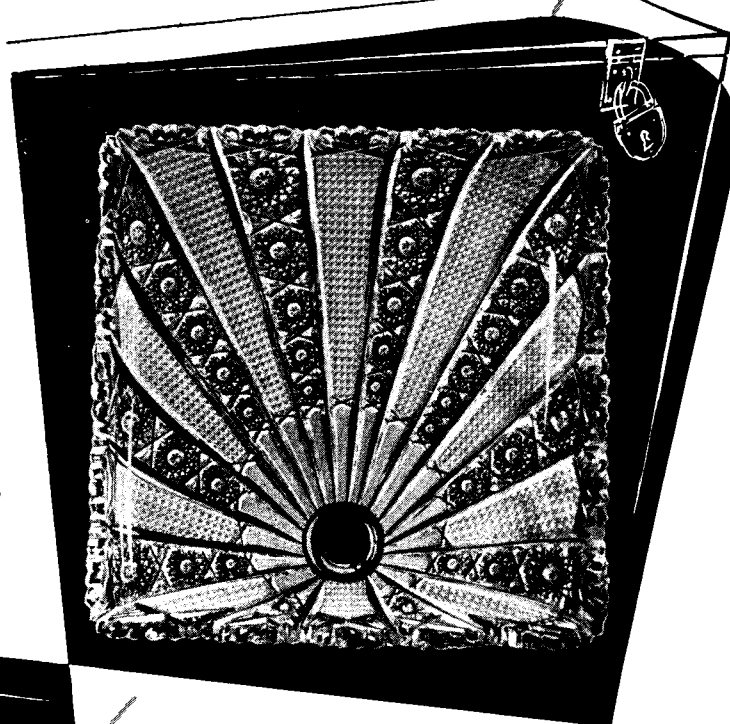
Squadron Leader Syed Mushtaq Ahmad, the Royal Pakistan Air Force, is at present attached to the office of the High Commissioner for Pakistan in London.

Dr. M. 'Abdul Qadir, B.A.(Hons.), D.Litt., a Pakistani Muslim, is Senior Deputy Collector in the Government of Pakistan.

Dr. S. M. 'Abdullah, M.Sc., Ph.D., is Imam of the Shah Jehan Mosque, Woking, England.

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