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February 1951

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The
Islamic
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To our Subscribers in South Africa

Mr. Ahmad Essa is no longer authorised to receive subscriptions on our behalf. All remittances should in future be sent direct to the Manager, The Islamic Review, Woking, England

THE ISLAMIC REVIEW

FEBRUARY, 1951

CONTENTS

| | |
|--|----|
| The Problem of Mankind : Can Islam Help ? | 3 |
| By the Light of the Qur'an and the Hadith | 4 |
| by Maulana Muhammad 'Ali, M.A., LL.B. | |
| The Qur'an : A Book from God | 5 |
| by the late Al-Hajj Khwaja Kamal-ud-Din | |
| Pakistan and the Colombo Plan | 10 |
| Egypt Today : The Egyptian Social Security Scheme | 12 |
| Education Schemes for the Eradication of Illiteracy ... | 13 |
| Agriculture | 15 |
| When Two Muslim Statesmen Meet | 16 |
| Arab Astronomers | 17 |
| by J. Vernet | |
| The Splendour that was Cordova | 19 |
| by Akhtarjahan Nafis Ahmad | |
| International Islamic Economic Conference | 22 |
| The Address of the President of the Second International Islamic Economic Conference | 26 |
| The Pearl of the Persian Gulf | 31 |
| by Hamed Belgrave | |
| Memorandum to the General Assembly of the United Nations (Fifth Session) at Lake Success, New York | 33 |
| Modern Arabic Literature in Iraq — (I) | 35 |
| by Dr. S. A. Khulusi, Ph.D. | |
| A Glance at the World of Islam | 40 |
| England | 40 |
| Egypt | 41 |
| Pakistan | 42 |
| Palestine | 43 |
| Iran | 44 |
| Russia | 44 |
| Syria | 45 |
| Tunisia | 45 |
| Turkey | 46 |
| The Yemen | 46 |
| Book Review | 47 |
| Russia and the West in Iran 1918-48, by George Lenczowski | |
| What Our Readers Say | 48 |
| Jean C. Gill — Canada | 48 |
| F. Cyril James — Canada | 48 |
| H. A. Tollefson — America | 48 |
| M. M. Hariff — Mauritius | 48 |
| M. G. Pardhan — East Africa | 48 |

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلَّمَ

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

-THE HOLY QUR'AN 33:40

-THE PROPHET MUHAMMAD

"There will be no Prophet after me."

VOL. XXXIX, No. 2

FEBRUARY, 1951

Rabi' al-thani

-Jumad al-ula, 1370 A.H.

THE PROBLEM OF MANKIND CAN ISLAM HELP?

Material advancement has not solved our problem.

That man, so advanced in the conquest of nature, is still busy defining the fundamental rights of man in the form of a document, the Universal Declaration of Human Rights, and trying to explode the myth of "race",¹ is an eloquent commentary on its inability to help itself. Not only is it proof enough that these constitute the aspects of the life of man which are least amenable to solution, but also that the solution of these problems of his social life does not lie in harnessing the forces of nature.

This stark reality has brought in its train a great disillusionment, even frustration. For we had been led to believe that the age of plenty and mental restfulness was to dawn with the era of scientific discoveries. But instead we find ourselves face to face with chaos, civil wars, wars, the existing miserable conditions and the exploitation of one nation by another. Selfishness, fear, hatred, class and race distinction and the division of man against man are the order of the day.

Can religion or religions help?

Can man be made to rise above himself? This is the question which is being asked everywhere. Can Islam answer this all-important question in the affirmative?

Before answering this important question, it would be worth our while to examine if religion or religions can at all help in this direction. A study of the present-day thought reveals that it is becoming more and more apparent that the message of fraternity which is inherent in Christianity but has been worked out in a palpable² form in Islamic society should be restated and reaffirmed with a vigour and fervour greater and more intense than ever. It is becoming evident that only such a class can release the pride in man and can accelerate a progressive spiritualization of the material civilization. These views are now believed to be necessary to throw into the limbo the sophism of racialism and class hatred. Simultaneously it is also being realized that mere idealism, monism, humanitarianism and philosophy, which to some people seemed to be sufficient some time ago to withstand the feverish race for the enjoyment of material comforts, reveal themselves more and more every day incapable of reacting against the temptations born of forces set free by the conquest of nature by man and the powerful ambitions which result therefrom. For experience shows that an idealism not having for its source of inspiration the transcendence of God is nothing but an impoverished ideal whose force languishes and diminishes in proportion to the increase in temptations and over-excited desires of man. History records that monism has failed; so has humanitarianism; so has the mystic of national socialism or that of Bolshevism. The thing which makes and has always made us rise above ourselves and be

charitable is a belief in the transcendental God. All idealistic substitutes have failed to engender the feeling of charity for one another and to counteract the tendency of the false mystic of force and class hatred.

The gravity of the problem.

The shrinkage of space brought about by wireless and aviation has accentuated the gravity of the problem. For side by side with this profound change introduced by the abolition of distance, we also find that man lives with increasing restlessness cheek by jowl with all the rest of mankind. The conquest of distance has made him more than ever dangerous to his neighbours. We used to be afraid of our covetous neighbours. But now we are afraid even of our distant neighbours. It is no exaggeration to say that the conquest of the forces of nature by man has placed at his disposal an unimaginable increase of power by which his very existence is threatened. Thus man is dangerously out of harmony with his surroundings. Man is in dire need of a mental readjustment. The truth of the "community of mankind" should be brought home to him with a greater vigour than ever before. For in this truth lies the salvation of mankind. A world brotherhood of mankind cannot be conceived without a preliminary mental change which knows no race, class or colour barrier.

Can Islam help?

If any religion has succeeded in bringing home to man this truth of the "community of mankind", the mental adjustment, it is Islam. We quote here a Christian writer, Dr. Maude Royden, *The Problem of Palestine*, London, 1939, p. 37. In discussing how real the brotherhood of man is in Islam, she observes:

"The religion of Mahomet proclaimed the first real democracy ever conceived in the mind of man. His God is of such transcendental greatness that before him all differences were nought and even the deep and cruel cleavage of colour ceased to count. There are social ranks amongst Moslems as elsewhere but fundamentally (that is to say, spiritually) all believers are equal, and this fundamental equality is not a fiction as is so commonly found amongst Christians; it is accepted and real. This accounts very largely for its extraordinarily rapid spread among different peoples. It accounts for its strength to-day in Africa, where the Christian missionary preaches equality which is everywhere mocked by the arrogance of the white races and the existence of the colour bar. The Moslem, black, brown or white, alone finds himself accepted as a brother not according to his colour but his creed."

"During the war (1914-1918) in France I was told of some Indian Moslem soldiers who created a disturbance on finding black troops from Senegal in the same *estaminet* as they were. When they were about to proceed to violence some of the better informed stated that these blacks were Moslems. Instantly the protests were silenced and an apology offered. White Christians do not always behave so, whether in a London or American hotel."

¹ Race Question, a Unesco Publication, 791. Published 1950.

² Prof. Toynbee, *Civilization on Trial*, London, 1950.

By the Light of the Qur'an and the Hadith

NATURE AND VALUE OF PRAYER

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

"The real conviction that God is a living force, comes to man, not by the belief that there is a God in the outer world but by the realization of the Divine within himself"

The purpose of prayer.

A belief in God is the fundamental principle of every religion; nevertheless the object of religion is not simply to preach the doctrine of the existence of God as a theory; it goes far beyond that. Religion seeks to instil the conviction that God is a living force in the life of man; and prayer is the means by which it is sought to achieve this great end. The real conviction that God is, comes to man, not by the belief that there is a God in the outer world, but by the realization of the Divine within himself; and this realization is attained through prayer. Though to most people, nowadays, the existence of God amounts to little more than a theory, yet in every age and among every nation there have been men who, through prayer, have realized the great truth of the Divine existence within their hearts, and have laid down their lives for the good of humanity. In their case belief in the existence of God was a moral force which not only worked an entire change in their own lives, but also enabled them to transform the lives of entire nations for centuries and change the histories of peoples and of countries. Their selflessness and truthfulness were beyond reproach, and their testimony, which is really the testimony of all nations in all ages, establishes one fact, that belief in the existence of God becomes a moral force of the first magnitude when once it is realized in the heart of man through prayer to the Divine Being; so great a moral force is it, indeed, that even the most powerful material forces give way before it. Is not the experience of those great personalities a beacon-light for others, showing them that they also can make God a moral force in their lives? The powers and faculties that are given to one man are also given to another, and through their proper use one can do what another, before him, has done.

Again, if, apart from the experience of humanity, we consider the question rationally, prayer to God is the natural sequel of the acceptance, in theory, of the existence of God. The aspiration to rise to moral greatness is implanted in human nature more deeply than even the aspiration to rise to material greatness; but the only way in which that aspiration can be realized is to be in touch with the All-pervading Spirit, the fountain-head of purity and the source of the highest morality, and prayer is but an attempt to be in touch with Him. In the sayings of the Prophet Muhammad, prayer is spoken of as *munajat*, or confidential intercourse with the Lord. In one it is related that man should worship God as if he sees Him. Such descriptions of prayer show its real nature to be that of being in actual intercourse with the Divine Being.

Prayer is a means of purification.

The right development of human faculties depends upon the purification of man's inner self and the suppression of evil tendencies: "He surely is successful who purifies it" (91:9). Prayer is spoken of as a means of purification for the heart: "Recite that which has been revealed to thee of the Book and keep up prayer; surely prayer keeps one way from indecency and evil" (29:45). Elsewhere too: "And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds" (11:114). In a hadith the saying of prayers is compared to washing in a river: "Abu Huraira says that he heard the Prophet Muhammad say, If one of you has a river at his door in which he washes himself five times a day, what do you think? Would it leave any dirt on him? The Companions said, It would not leave any dirt on him (and he would be perfectly clean). The Prophet said: This is an

example of the five prayers, with which God blots off all the evils of a man". There are many other hadiths in which it is stated that prayer is a *kaffara*; in other words, it is a means of suppressing the evil tendencies of man. The reason is plain. In 20:14, "the remembrance of God" is stated to be the object of keeping up prayer, while in 29:45, it is stated that "the remembrance of God is the greatest (restraint)" upon sin. A little consideration will show that a law generally requires a sanction behind it, and behind all Divine laws which relate to the development of man and to his moral betterment, the only sanction is a belief in the great Author of those laws. The oftener, therefore, a man reverts to prayer, to the state in which, disengaging himself from all worldly attractions, he feels the Divine presence as an actual fact, the greater is his certainty about the existence of God, and the greater the restraint upon the tendency to break that law. Prayer, thus, by checking the evil tendencies of man, purifies his heart of all evil, and sets him on the right road to the development of his inner faculties.

Regulation of Prayer.

With a Muslim his prayer is his spiritual diet, of which he partakes five times a day. Those who think that it is too often should remember how many times daily they require food for their bodies. Is not spiritual development much more essential than physical development? Is not the soul more valuable than the body? If food is needed several times daily to minister to the needs of the body, is not spiritual refreshment at the same time badly needed? Or, if the body would be starved if it were fed only on the seventh day, has not the soul been actually starved by denying to it even the little which it could get after six days? The founder of Christianity himself emphasized this when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). What Jesus taught in words has been reduced to a practical form by the Prophet Muhammad.

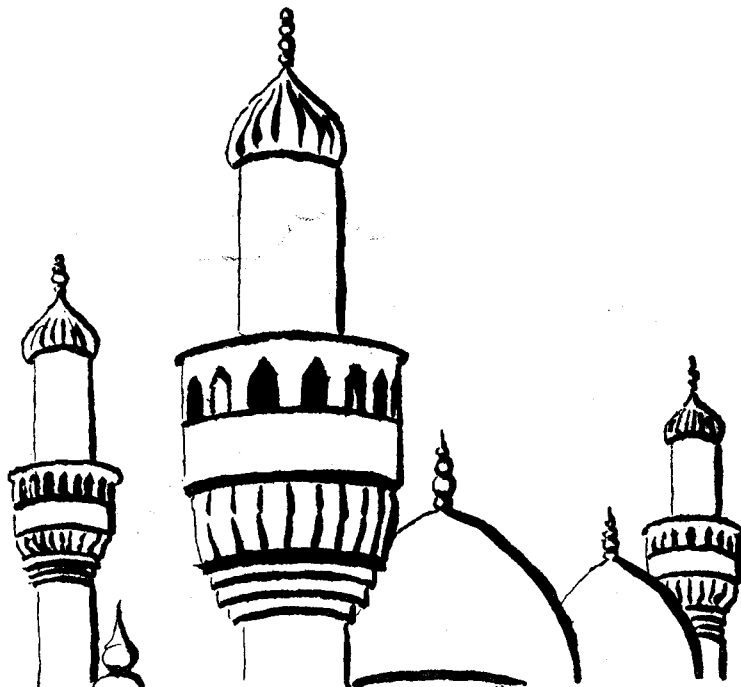
It may be noted that while other religions have generally set apart a whole day for Divine service, on which other work is not to be done, Islam has given quite a new meaning to Divine service by introducing prayer into the everyday affairs of men. A day is not here set apart for prayer, and in this sense no sabbath is known to Islam. Islam requires that a Muslim should be able to disengage himself from all worldly occupations and resort to his prayers, even when he is most busy. Hence it is also that Islam has done away with all institutions of monkery, which require a man to give up all worldly occupations for the whole of his life in order to hold communion with God. It teaches that communion with God may be held even when man is most busy with his worldly occupations, thus making possible that which was generally considered impossible before its advent.

But while Islam has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner, it has also left ample scope for the individual himself to select what portions of the Holy Qur'an he likes and to make what supplications his soul yearns for. General directions have no doubt been given, and on these the whole of the Muslim world is agreed, for these directions were necessary to secure regularity, method, and uniformity, but in addition to these, ample scope has been left for the individual to give vent to his own feelings before the great Maker of the Universe.

THE QUR'ÁN : A BOOK FROM GOD

Miraculous Beauties of the Qur'an

By the late
AL-HAJJ KHWAJA KAMAL-UD-DIN



"The Book may be man's handiwork, but if it is, its author must be a person of transcendental mental calibre, as well as a law-giver, a nation-builder, and a moralist of the loftiest ideals and one fully conversant with the various "ologies", etc., that have been discovered in modern days : geology, botany, biology, physiology, astronomy, geography, etc. This proves that the revelation of the Qur'an is from an all-Knowing Being"

"The claim of the Qur'an, that it would baffle human efforts to produce its equal, is based on absolute truth. A book completed in twenty-three years, dealing with every aspect of human life, and yet remaining free from any kind of discrepancy or even a slight variation, is in itself a miracle"

The claim of the Qur'an that it is a book from God.

Is the Qur'an a book from God?

Let us answer this question. What are the reasons the Qur'an advances to persuade and encourage the reader to accept it as a book from God? Its Revealer felt the necessity Himself, as I find at the very outset.¹ The Book, after speaking of two classes of people, firstly, those² who will benefit by it, and, secondly, those³ who will not care to receive light from its guidance, makes this very important statement. It says definitely that the world⁴

with all its resources has been created for the use and benefit of the human race. But inasmuch as they need a proper guidance in the form of a book, that Book should come from the Lord, and to prove that it contains a Message from Him it should possess a quality that will distinguish it from books written by men. It is the uniqueness of things in Nature that gives them the character of being from God. Similarly we read in ch. 2 : 23 :

"And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers, besides God, if you are truthful."

¹ And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers (or leaders) besides God if you are truthful (2:23).

² I am God, the best Knower.
This Book, there is no doubt in it, is guide to those who guard (against evil).
Those who believe in the unseen and keep up prayer and spend out of what we have given them:
"And who believe in that which has been revealed to you and that which was revealed before you, and they are sure of the hereafter."
"These are on a right course from their Lord, and these it is that shall be successful" (2:1-5).

³ Surely those who disbelieve, it being alike to them whether you warn them or do not warn them, will not believe.
God has set a seal upon their hearing, and there is a great chastisement for them.
And there are some people who say: We believe in God and the last day; and they are not all believers.
They desire to deceive God and those who believe, and they deceive only themselves and they do not perceive.
There is a disease in their hearts, so God added to their disease, and they shall have a painful chastisement because they lied.
And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.
Now surely they themselves are the mischief-makers, but they do not perceive.

And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

And when they meet those who believe, they say: We believe; and when they are alone with their devils, they say: Surely we were only mocking.

God shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction. Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, God took away their light, and left them in utter darkness — they do not see: Deaf, dumb (and) blind, so that they will not turn back.

Or like abundant rain (pouring forth) from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and God encompasses the unbelievers.

The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if God had pleased He would certainly have taken away their hearing and their sight; surely God has power over all things (6-20).

⁴ O men! serve your Lord Who created you and those before you so that you may guard (against evil).

A similar challenge is contained in ch. 10:38, and in ch. 11:13, where the doubters are invited to produce ten chapters like it, while in ch. 17:88, the whole of mankind is declared to be unable to produce a Book like the Qur'an.

The Qur'an : its diction and style.

The Sacred Book has various miraculous features about it which should be borne in mind. It has been admittedly the most successful of all sacred books in its mission. It came first to a people verging on the borders of animality and raised them from thence to the acme of civilization within the shortest period recorded in history for such a transformation. It changed the destinies of the world by bringing the greater portion of it under its healthy influence, while setting the remainder on the right path to civilization. The Book still remains a source of inspiration to the human race, inculcating the noblest of ideals — Monotheism, Universalism and Democracy. Though it gives the true solutions to all the important problems of humanity and provides for every contingency of life, yet it is wonderfully laconic. It condenses the whole of its teaching into 6,666 verses.

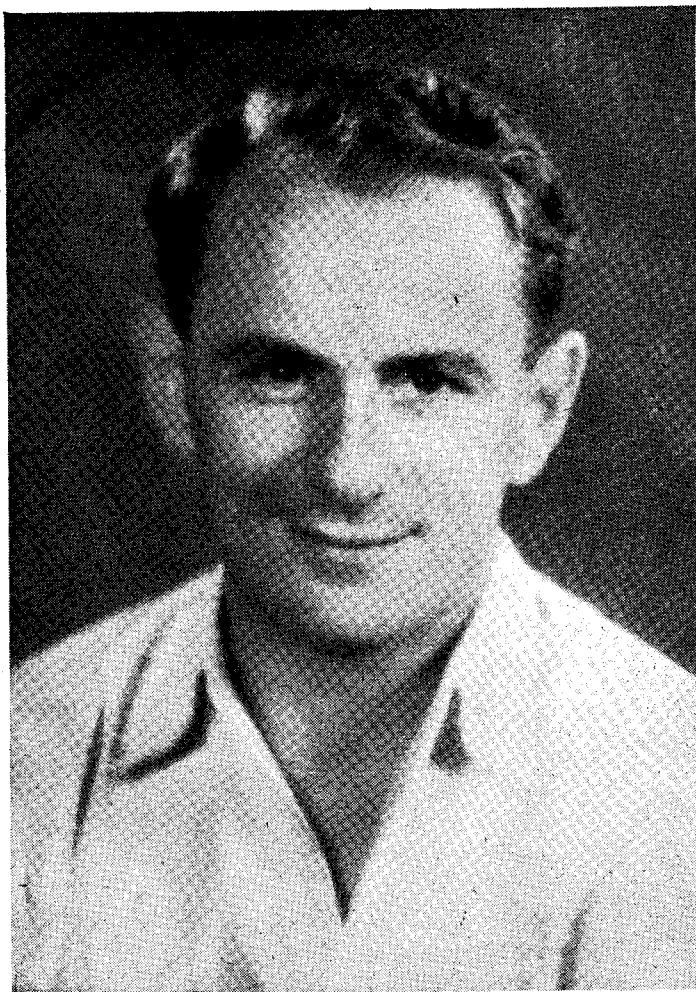
The Qur'an is a miracle for its diction and style. We can sometimes read volumes in a chapter, chapters in a verse, and in a single word perceive a veritable treasure of knowledge, yet it is no wise dogmatic. It produces logical reasons for each one of its tenets. It appeals to things in Nature for confirmation of its truths. Thus, its opening words are marvellously pregnant with sublime significance. They are as follows :

"All praise (*hamd*) is for God, the *Rabb* (The Creator and Maintainer) of the worlds."

This sentence is not only an epitome of various teachings, but it contains the purest of logic to support its assertions. It speaks of the Deity, Whom it calls the *Rabb*.

Science observed many things in Nature before it believed in the existence of the First Intelligent Cause. It saw the whole of Nature bound with the chains of laws which, though apparently conflicting in some cases, yet worked in harmony as if under a single controlling hand. Science observed Design and Evolution worked out under Intellect, Knowledge and Power. This led biology to give up its earlier aetheistical beliefs and accept God as the Mover of the whole machine ; but it is marvellous to find that the Qur'an here anticipates Science. The Book refers to the above-mentioned verities among many other things when speaking of God : but surely it is the wonder of wonders that the very meaning of the word "*Rabb*" should also cover them. The phrase "The Creator of the Worlds" is preceded by the word *al-Hamd*, which first means praise, eulogy and approbation ; and, secondly, our submission to the ways of the Creator ; for by saying "*hamd*" we express our willingness to submit to His laws, and the literal interpretation of Islam is "submission". Technically it means Obedience to the Laws of God. Thus the Quranic sentence, besides expressing our intelligent belief in the existence of the Deity, refers to our creed of life, that is to say, our religion — the religion of obedience and commandment. If God has been pleased to base His work of creation on laws, as the word "*Rabb*" denotes, our very existence and its proper evolution would command us to observe these laws. We cannot live, even for a moment, without them. Yet, even so, we do not know all the necessary laws and, therefore, Revelation must come from God to enlighten us.

Every prophet of God, as the Qur'an says, came with one and the same message. They all taught us to obey God or *Rabb*. If God is the Source of all laws, and *Rabb* promulgates the ways of creation and sustenance, we cannot remain indifferent to such laws. This is the religion of which the Qur'an speaks.



The late Edward Alcock, aged 31, an English Muslim, who was killed by the Chinese Communist bandits in Malaya on Tuesday, the 19th of December, 1950. He was an employee of the Jong Landor Estate, Tapah, Perak, Malaya

A few days before meeting his untimely end he was in England. During his short stay he visited the Shah Jehan Mosque, Woking and became a life member of the Muslim Society in Great Britain, London, by paying the sum of £25

Imam of The Shah Jehan Mosque, Woking, as usual held Salat al-Janâiz (The Funeral Service) and the Muslim Society in Great Britain adopted a resolution of condolence with the bereaved mother of the deceased

He had adopted the Muslim name of Muhammad Ibrahim bin 'Abdullah

The sentence under discussion, "All praise (or submission) is for God, the Creator of the Worlds," refers also to the nature of the religion we have to observe. Science and the Qur'an alike speak of various worlds into which we have passed from the beginning up to the present stage of sojourn, which is the final stage of our physical growth. Here we stand at the threshold of a "New Creation".⁵ It has been, up to now, the world of matter, now we enter into that of consciousness. We have found

⁵ Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be God, the best of the creators (23:14).

the means of subsistence in every sphere into which we have entered during the journey, and, in it, have become prepared for our progress in the sphere immediately following it. We naturally look to our Creator for nourishment in this world as well as for our preparation for the next, if any. We are on the mental plane now, and need intellectual food; we need knowledge of the ways of progress on the mental and spiritual planes, since they are the chief constituents of the present and the coming world; we need a revelation from God. Thus a single sentence of our words — *al-Hamdu li 'l-Labi Rabbi 'l-'Alamin* — All submission to *Rabb* of the Worlds — conveys a world of truth in it.

Here I have spoken of only one aspect of the Quranic style. I purposely avoid what the Arabic scholars have written in volumes in explaining the various other miraculous beauties of its diction and style as it is beyond the appreciation of an average reader. It needs attainment of a very high scholarly knowledge of the language itself to understand it.

Prophecies in the Qur'an.

Like everything in creation the Qur'an has baffled all human efforts to produce another book like this in matters of diction and style. But there are other proofs which show that the Book could not emanate from a human brain. Prophecies and their fulfilment, for example, have been spoken of as proof of Divine Messengership in the Book of Deuteronomy. But the prophecy should not be mere guesswork, nor couched in oracular terms of mystery. It should be made at a time and under circumstances that make its occurrence an impossibility. Such prophecies I find in the Qur'an:

(1) The Qur'an will retain its purity.

It appeared among a most illiterate people. The art of writing was then in its infancy throughout the whole world. Human memory was the only custodian of ancient history, and

⁶ Surely We have revealed the Reminder and We will most surely be its guardian (15:9).

⁷ "And soon will your Lord give you so that you shall be well pleased" (93:5).

"(All) praise is due to God who revealed the Book to His servant and did not make in it any crookedness."

"Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward."

"Staying in it for ever" (18:1-3).

"Surely We have given you abundance of good" (103:1).

⁸ "But what is the matter with those who disbelieve that they hasten on around you."

"On the right hand and on the left, in sundry parties."

"Does every man of them desire that he should be made to enter the garden of bliss?"

"By no means! Surely We have created them of what they know" (70:36-39).

"On that day they shall follow the inviter, there is no crookedness in him and the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sound" (20:103).

⁹ "He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse" (61:9).

"He it is who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and God is enough for a witness" (48:28).

"And an announcement from God and His Messenger to the people on the day of the greater pilgrimage that God and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for if you turn back, then know that you will not weaken God; and announce painful chastisement to those who disbelieve" (9:3).

¹⁰ "Soon shall the hosts be routed, and they shall turn (their) backs" (54:45).

this affected the purity of such records as there were. For this very same reason almost all Sacred Literature could not remain in its original text. The Qur'an,⁶ at this period of history, claimed that it would remain free from all corruptions; and to-day we find the prophecy fulfilled up to the hilt. It was made in the clearest and most authoritative terms, and it could only have come from One Who possessed the knowledge of coming events and had also the power to create things that would make His words a reality.

(2) Islam shall succeed.

Muhammad, though of noble extraction among the Meccans, was, immediately after his claims to prophethood, completely deserted by almost all his kith and kin. Most of his uncles and cousins became his mortal enemies, since they were the custodians of the great temple of idols. They owed their income and all honour to idolatry, while the new Prophet was raised to eradicate that form of worship from the earth. He had to work against heavy odds; not only did he meet discouragement, but also every hardship and persecution, and these of a most terrible nature. Every effort was made to put an end to his mission. He had but few followers, but they were all subjected to every kind of oppression and tyranny. They left their homes for good, as did the Prophet Muhammad, after 13 years' persecution at a juncture when the enemy decided to murder him and had besieged his house for that purpose, but he escaped. The Qur'an spoke many a time of the unique success⁷ that will come to the Prophet Muhammad during the life-time. The prophecy was repeated, especially on those occasions when the hostility of his enemies became more and more embittered. It was prophesied that the whole of Arabia would embrace Islam, and that the enemies of the Prophet would be at his feet,⁸ and that the Faith would extend to the four corners of the world with its tenets prevailing over⁹ the doctrines of all other religions. The last portion of the prophecy is in the course of its fulfilment to-day, when Monotheism, Universalism and Democracy with various other Quranic tenets vigorously preached for the first time in that Holy Book, are becoming increasingly popular.

(3) Total Defeat of the Meccans.

I have just referred to the flight of the Prophet Muhammad to Medina. He settled there, but he had hardly time to arrange his affairs in his new place of residence when he heard of his enemy's march against him. With a small band of three hundred and thirteen men, most of whom were inexperienced and under age, he left Medina. At a distance of thirty miles from that city the Muslims saw more than one thousand veteran soldiers, the flowers of Meccan bravery, marching against them. It was a disheartening scene. The Prophet Muhammad in his tent prostrated himself in prayer to the Almighty, when Abu Bakr, the first Caliph, came to him and reminded him of the prophetic words that had been revealed years before at Mecca. In fact, that very prophecy had become a household word with every Muslim before the battle took place. Abu Bakr left the tent and recited the prophetic words to every one with whom he met. It is a matter for surprise, perhaps, that the small Muslim band, though facing certain death, were in the best of spirits on this occasion. They believed that that mighty force had come to meet its own destruction in fulfilment of the prophecy.¹⁰

There is nothing in history to equal the event at Badr (624 C.E.) — the scene of the conflict. Though but a small scuffle between one thousand men on one side and some three hundred on the other, it produced far-reaching results in the history of the world, as Gibbon says: "It changed the destinies of the whole human race. Not only did it save Islam, but it enabled the Faith

to rule the world in the future." The Qur'an has spoken of it as a great witness to the truth of Islam.¹¹ It has also been mentioned clearly in the Old Testament.¹²

(4) The Final Fall of the Enemy.

I read of another prophecy in ch. 38 of the Qur'an which became revealed years before the occurrence of which it speaks. The chapter refers to the time when opposition to Islam was approaching its height; the immediate prospects of the Prophet Muhammad were of the gloomiest description. At this juncture he received the following words from the Most High: "A mighty host of the Allies shall be here put to flight." It was the fourth year of the Hegira when the enemies of the Prophet Muhammad made their last attempt to uproot Islam. Almost all the tribes of Arabia banded together and marched on Medina. The town was besieged and trenches were dug by the followers of the Prophet Muhammad to defend it. His force was insignificant in number and powerless before the mighty host which was approaching, but instead of losing heart they rejoiced greatly on account of the said prophecy. The time for its fulfilment, they thought, had arrived. The Holy Book speaks thus of the event: And when the believers saw the Allies, they said, 'This is what God and His Messenger spoke the truth'; and it served but to increase their faith. The Allies refer to the prophecy and the battle is called the Battle of the Allies. The rest was the total overthrow of the Meccans and the fulfilment of the mighty prophecy.

(5) The Defeat of the Persians by the Romans.

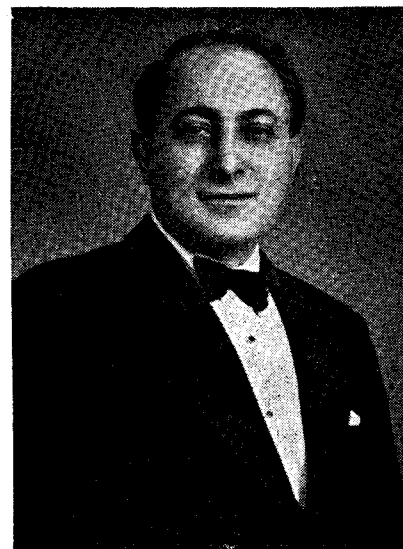
The struggle between these two nations was of long standing. It began in 602 C.E. When Chosroes the Second, of Persia, set out to avenge the death of Maurice, who had been murdered by Phocas, his armies ravaged Syria and Asia Minor, and in 608 C.E. advanced as far as Chalcedon. In 613 and 614 C.E., Damascus and Jerusalem were taken by the General Shahabraz, and the Holy Cross was carried away in triumph. Soon after, even Egypt was subdued, the Romans being able to offer but little resistance, torn as they were by internal dissensions and hard pressed by Avars and Slavs (*Encyclopaedia Britannica*, art. Chosroes II).

The Meccans rejoiced at the news of the Roman defeat, because of their ancient friendship with the Persians. But the following revelation came to the Prophet Muhammad at the very time when the news of the Roman defeat arrived: "*I am God, the Best Knower. The Romans are vanquished in a near land, and they, after being vanquished, shall overcome within a few years. God's is the command before and after; and on that day the believers shall rejoice.*"¹³

The revelation made in 616 C.E. contained two different prophecies, which I have italicized in the above quotation. One was concerned with the overthrow of the Persians by the Romans, who had become utterly powerless by that time, and the other foretold the fall and defeat of the Meccans at the hands of but a few Muslims. The time given in the text for the fulfilment of the prophecy of *bid'a*, which literally means a period from three to nine years. The prophecy became, at the time of its revelation, the subject of heated discussion between Muslims and non-Muslims at Mecca; so much so that Abu Jahl, the arch-enemy of Islam, wagered seventy camels with Abu Bakr as to the issue of the prophecy. The events foretold were at that time a sheer impossibility. They could not be a political forecast, seeing that they determined such highly improbable events with exactness and precision, especially when "the Greeks were so distressed that there appeared little likelihood of their being able to retrieve their fortune," as Palmer rightly points out, when commenting on these verses in his English translation of the Qur'an. In the

Professor Dr. Reza Mojdeh (Armenian name: Ohanian), an Armenian Irani, has joined the world Brotherhood of Islam, which does not know the unconscionable barriers of race and colour

Professor Mojdeh has travelled widely. He was a member of the International Scientific Congress at its sessions at Calcutta, India, in 1937, Amsterdam, Holland, in 1938, and Hyderabad-Deccan, India, in 1941



year following the revelation, "the Persians proceeded to lay siege to Constantinople itself," which showed the hopeless condition of the Romans at that time.

However, in 624 C.E., Heraclius advanced into northern Media. He destroyed the great fire-temple of Gondzak and routed a large Persian army. The Romans returned victorious, leaving the Persians totally defeated. It was about this time that a handful of persecuted Muslims vanquished the powerful forces of Mecca at Badr, where Abu Jahl, who had wagered against the fulfilment of the prophecy, was among the slain. A foolish critic might, perhaps, describe the revelation as a chance or coincidence, the defeat of a mighty people like the Persians and the Meccans by those of fallen state (the Romans and the Muslims); but how can he explain the synchronizing of the two events of quite different characters, especially when the happenings at Badr were a sequel to the flight of the Prophet Muhammad from Mecca? No one could have even dreamed of the flight at the time of the prophecy, and what is then to be said of its occurrence in the year 623 of the Christian Era, when the Meccans one year after it would pursue the flying Prophet Muhammad and their fall at Badr in 624 C.E., the year after the Persian defeat by the Romans? It is a most curious event in the history of the world, especially when we find that the event at Badr occurred one year after the flight, as was foretold in the prophecy of the "Burden of Arab" in the Old Testament as given in the Book of Isaiah, which clearly says that the power of Kedar — the ancestors of the Meccans — would fall just one year after the flight; and so it occurred.

(6) The Recovery of Pharaoh's drowned body.

The drowning of Pharaoh with his people in the river Nile was a well-known biblical story at the time of the revelation of the Qur'an. But the old record said that the body of Pharaoh was

¹¹ "Have you not considered those who are given a portion of the Book? They are invited to the Book of God that it might decide between them, then a part of them turn back and they withdraw" (3:22).

"And know that whatever thing you acquire in war, a fifth of it is for God and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in God and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and God has power over all things" (8:41).

¹² Book of Isaiah.

¹³ "Within a few years. God's is the command before and after; and on that day the believers shall rejoice" (30:4).

never found and the river was the grave; but the Qur'an contradicted the biblical narrative and gave a striking new version of the episode in the following words: "But We will this day deliver thee with thy body that thou mayest be a sign to those after thee." The Christian critics of the Qur'an declared this Quranic statement to be a fabrication, seeing that the Book of Exodus gave quite a different story. But the last century discovered the body of Rameses, the Pharaoh of Moses, preserved among the mummies of Egypt. The body must have been cast ashore and then embalmed by the Egyptians. No one in the world knew of it, but the Qur'an revealed it some two thousand years after the event, and I may say that the world took thirteen hundred years more to confirm the truth spoken of in the Quranic pages.

(7) The exalted position of its scribes.

The Book also said that it would see among its scribes men of very high rank. The prophecy became fulfilled even in this respect, when the Moghul Emperor of India, Aurangzeb (d. 1707 C.E.), and many other kings, wrote the Qur'an with their own hands.

(8) Scientific Predictions.

(a) By these predictions I mean the relations of certain scientific truths, that have recently been acknowledged, but were mentioned by the Qur'an at a time when no one in the world knew of them, and would have nothing to do with sciences. For example, very little was known of biology in those days, but the Qur'an, in the clearest terms, speaks of water as the producer of life.¹⁴ The Book is not a treatise on Science. It merely refers to certain phenomena in Nature for the purpose of elucidating its principle underlying Nature. Since it comes from the Omniscient Lord, it cannot, like the Book of Genesis, impart wrong knowledge.

(b) It is, moreover, a recent discovery that everything in the universe has got its mate or supplement for procreative purposes, but the Qur'an disclosed the secret in 51:49 in the clearest terms.

(c) I have spoken elsewhere of the earth and its formation, but geology has to-day confirmed, word for word, everything revealed by the Qur'an as to the earth and its several stages of growth from a fiery¹⁵ mass.

¹⁴ "Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living; will they not then believe?" (21:30).

¹⁵ "Then He directed Himself to the heaven and it is a vapour, so He said to it and to the earth; come both, willingly or unwillingly. They both said: we come willingly (41:11).

¹⁶ "And certainly We created man of an extract of clay." "Then We made him a small life-germ in a firm resting-place." "Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be God, the best of the creators" (23:12-14).

¹⁷ "God is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you."

¹⁸ "And the Sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing" (36:38).

¹⁹ "Neither is it allowance to the Sun that it should overtake the Moon, nor can the night outstrip the day; and all float on in a sphere" (36:40).

²⁰ "But nay! I call to witness the Lord of the Easts and the Wests that we are certainly able" (70:40).

²¹ "Do they not then meditate on the Qur'an? And if it were from any other than God, they would have found in it many a discrepancy" (4:82).

(d) The Qur'an speaks of the life-germ — the seminal fluid — as the essence of earthly matter. It speaks¹⁶ of the various stages through which it passes when in a woman's womb before it evolves into human shape, and the Quranic statement has been verified to-day by physiology.

(e) The art of navigation was discovered and brought to a high pitch of perfection by early Muslims. Though everyone before Islam knew well enough that the blowing of the winds did aid the course of the ship on the sea, the Qur'an disclosed a wonderful truth, so helpful to navigation that the winds might be made subservient to human will, and the mighty ocean itself would become the servant of man as soon as he acquired proper knowledge.¹⁷

(f) The world knew something of the heavens in early days, but the Qur'an increased immensely our knowledge of the subject. It inspired the early Muslims to rescue astronomy from the clutches of astrology and place it on a strictly scientific¹⁸ basis, leading to many valuable discoveries. The Qur'an not only asserted that the luminaries moved in their respective orbits, but it revealed that each orbit or sphere consisted of a sort of liquid¹⁹ matter in which it floated; this again is a recent discovery.

(g) No one knew of the roundness of the earth in pre-Islamic days, but the Qur'an clearly hints at this when it speaks of numberless Easts and Wests. No one, in those days, could imagine a thing like that, as seeing that they thought of one East and one West. Even certain religious scriptures give ridiculous explanations of the setting of the sun in the West and its rising again in the East. The present division of the hemisphere into East and the West is a man-made barrier. But as in the course of the progress of Islam it had to assume a certain political importance, the Qur'an spoke of many Easts and many Wests.²⁰ But if the earth be round, every inch of it is a new East and a new West. If, for instance, "B" is distant two hundred miles from "A" which, let us suppose, is situated to the West of "A", the sun will rise there some three minutes before it will rise at "B". Similarly, it will set at "B" three minutes after it has set at "A". If, therefore, we take places on the hemisphere two hundred miles apart as rising and setting places for the sun, there will be thousands of Easts and Wests on the earth, thus confirming the truth of the Qur'an.

The Book may be man's handiwork, but if it is, its author must be a person of transcendental mental calibre, as well as a law-giver, a nation-builder, and a moralist of the loftiest ideals and one fully conversant with the various "ologies", etc., that have been discovered in modern days: geology, botany, biology, physiology, astronomy, geography, etc. This proves that the revelation of the Qur'an is from an All-Knowing Being.

Freedom from variations.

Another feature of the Book which has always struck me as a very strong proof of its Divine origin is its freedom from variations. It makes these claims for itself.²¹ It should not be forgotten that the Book that acquired its present shape under Divine Revelation, spread over a period of twenty-three years. Though such a period is long enough to bring changes into the life of every man, yet Muhammad passed it in exceptional and varied adventurous circumstances. His life was full of vicissitudes. Beginning life as an honourable trader, he almost at once became the preacher of a new religion. He was forsaken and persecuted in every possible manner. He fled for his life, and then reappeared as a victorious soldier; he conquered his enemies in many battles

and reduced them to complete subjection. Indigence and affluence, adversity and prosperity, he experienced in their most extreme form, and the Holy Book acquired its revelation under circumstances such as these. Had it been a figment of the Prophet's mind his environment must have affected the Book in every way, but in it there is no sign of this. Again, the language of an author, as well as his diction and style, offers aspects of contrast as regards his own writing at different periods of his life. His early efforts show a certain rawness. Efficiency and ability come to him gradually, but his style is apt to dwindle in its beauty when he approaches old age. We find nothing of this kind in the Qur'an. It is a most wonderful exception to the universal rule. Even the earliest revelations contained therein are eloquent in the highest degree, and mastery of the art of writing is kept in the background. If Muhammad had contrived to keep the whole Book from beginning to end a secret, had continued unremittingly to improve it during his lifetime, and then had published it at the end of his life, one might be able to understand the unique and

unchangeable character of the Book. But the case is otherwise altogether. Every portion of it was, as it were, broadcast soon after it was revealed. Again, what we find at the beginning of the revelation gets confirmation at the end. The first chapter of the Qur'an is one of the earliest. It was described by the Prophet as the essence of the whole Book. The Qur'an says the same. But we find this truth borne out when the Qur'an became complete. Everything spoken of in the opening chapter was explained at suitable length in the course of the Book. Whatever principles of life were given in the early Meccan days of the revelation were preserved and explained later on. No new principle was ever inculcated to accommodate any unexpected change, such as often beset the life of the Prophet.

The claim of the Qur'an, that it would baffle human efforts to produce its equal, is based on absolute truth. A book completed in twenty-three years, dealing with every aspect of human life, and yet remaining free from any kind of discrepancy or even a slight variation, is in itself a miracle.

PAKISTAN AND THE COLOMBO PLAN¹

Pakistan proposes to spend £300,000,000 over the next 6 years beginning in June, 1951 on its Economic Development Plan

The Country's Resources.

There are 82 million people in Pakistan. The country is divided into Eastern and Western zones which are separated by 1,000 miles of Indian territory. Eight persons out of every ten depend upon agriculture for a living, and the most important products are rice, wheat, sugar, jute, oil-seeds, cotton and tobacco.

When Pakistan started its existence as a separate country in 1947, it was faced with very grave problems. There were seven million refugees to be taken care of, while large numbers of traders and professional men had left the country. Everywhere businesses were shut down, banking operations suspended and markets closed. Not only had a new administration to be set up, but the whole life of the nation had to be organised afresh.

There is very little industry in Pakistan, and what there is has mainly been set up in the last few years. In 1947 there were practically no textile factories, and no jute mills at all — in spite of the fact that the country was responsible for over four-fifths of the world's jute production. Since then four new cotton mills have been completed by private enterprise, and a further twelve mills will shortly be in operation. Several jute presses have been imported into East Pakistan. A cigarette factory has been set up in Karachi, a large new sugar factory has been built and a number of other industries have been started, while some older ones have been developed.

Pakistan at present produces only about 324,000 tons of coal a year, and there is very little oil in the country. On the other hand there are great resources of hydro-electric power so far largely untapped; present capacity is only 9,600 kilowatts, against a potential estimated at 5 or 6 million kilowatts.

Aims of Development.

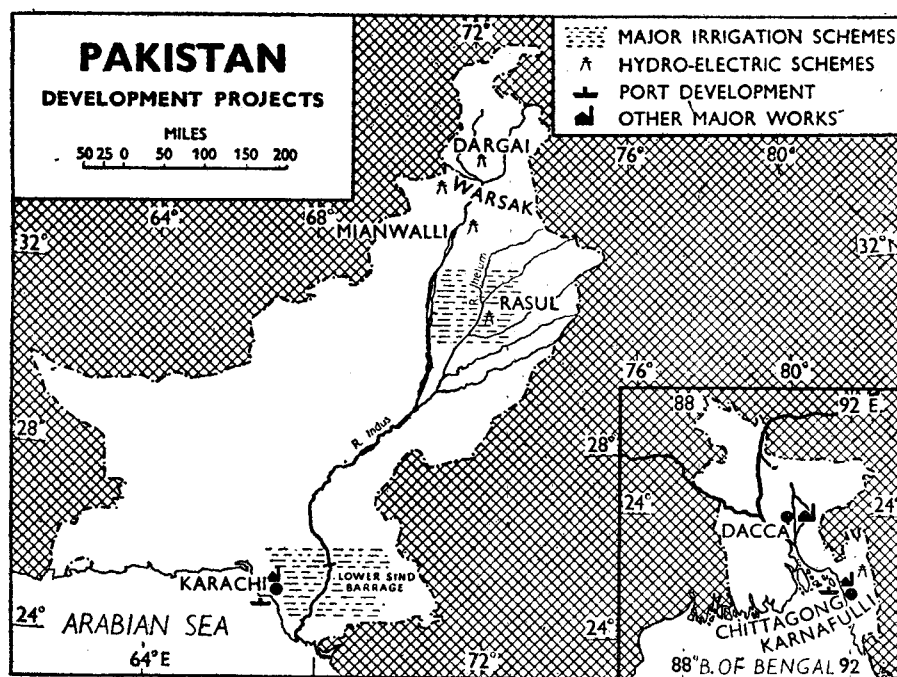
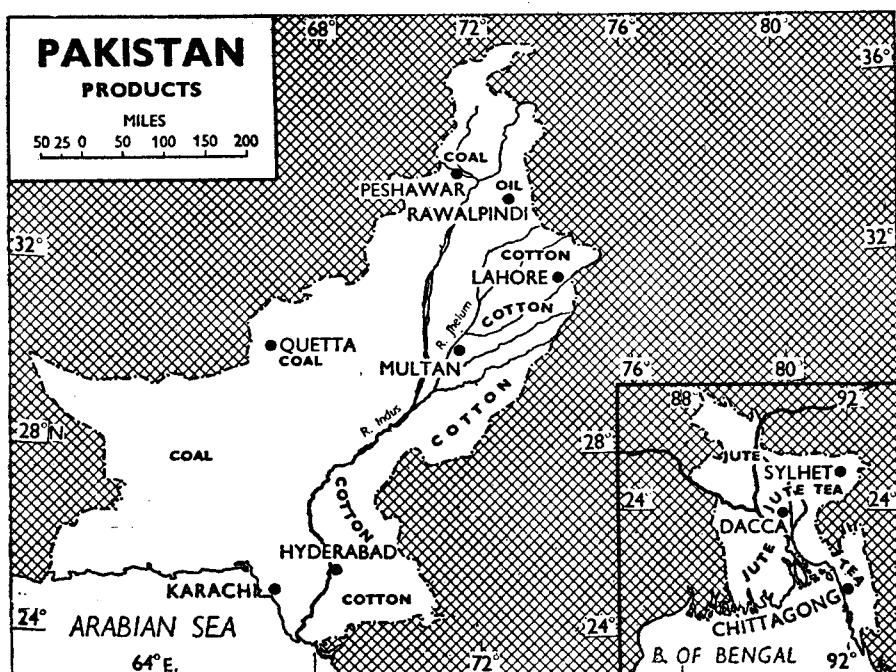
The Government of Pakistan recognise that agriculture must continue to be the main occupation of the people, and the first objective of their development programme is to increase production of food and other important crops. Agriculture gets the largest single share of the expenditure proposed—about one-third of the total. At the same time large sums are being spent on setting up new industries and providing the power to run them.

Getting more out of the land.

Roughly 100 miles from the mouth of the Indus a great barrage is being built across the river. There will be 44 spans of 60 feet each, and the water will be fed off to irrigate an area of nearly 3 million acres. Over 500 miles away, in the West Punjab, another 700,000 acres are to be irrigated by means of 1,800 tube-wells, which will be worked by electricity generated from a new hydro-electric plant at Rasul; this same project will also help in draining the water away from large areas nearby which are at present waterlogged.

These are the two largest schemes in Pakistan's programme. There are also many smaller ones for improving methods of cultivation, providing better seeds and fertilisers, and making more use of machines on the land. The objective is a rise of one-third in agricultural output by 1957, with particularly large increases in food crops produced for sale. Production of oil-seeds should be increased by 220 per cent, fruits by 90 per cent, sugar-

¹ Reproduced by kind permission of the Controller of H.M. Stationery Office, London, from their brochure *New Horizons in the East*, London, 1950.



cane by 70 per cent, vegetables by 68 per cent, cotton by 27 per cent, cereals and pulses by 17 per cent, and jute by 10 per cent.

New Industries and Power to run them.

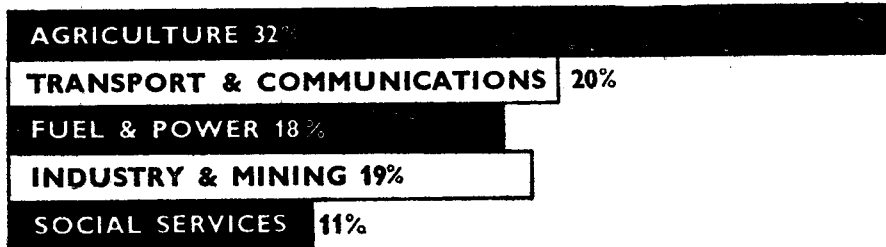
The main emphasis in the programme is placed on jute and cotton processing and the manufacture of paper ; Rs 390 million (over £40 million) is to be spent on developing these industries alone.

Six jute mills are to be built, with an annual output of 130,000 tons ; this should be enough to supply the home market and leave something over for export.

Present output of cotton goods, which is only 100 million yards a year, is to be raised to 450 million yards in the near future and to 1,350 million yards by 1957. By these means consumption can be nearly doubled, while imports will be reduced to one-quarter of their present level.

The programme provides for the building of a paper mill near Chittagong which will use local raw materials and produce 30,000 tons a year. In addition certain other smaller industries will be developed, among them sugar, pottery, glass, chemicals and fertilisers.

PAKISTAN : HOW THE MONEY WILL BE SPENT



Power for these industries will come from twelve new stations, including two big hydro-electric plants at Warsak and Karnafuli which are included in river valley development schemes. In all Rs 450 million (nearly £50 million) is to be spent on electric power over the six years, and the country's total generating capacity should be increased from 70,000 kilowatts to about 325,000. Rs 20 million, or over £2 million, will also be spent on raising coal production from the present low level of 324,000 tons a year to 3 million tons a year.

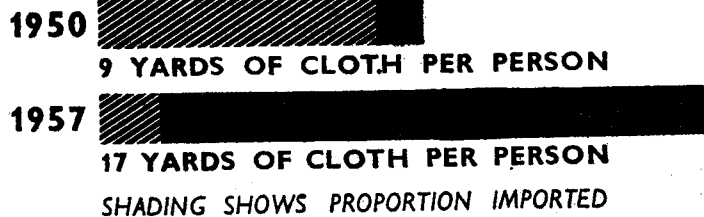
worn-out engines and rolling-stock. Telephone and telegraph services are being extended.

Education and Welfare.

In expenditure on social services high priority is being given to education. Plans for new buildings include over 4,460 primary schools, 1,456 middle schools, 400 high schools, 15 teachers' training schools and 2 training colleges. Provision is also made in the programme for setting up a number of technical institutes and research laboratories and for giving scholarships for training



INCREASED SUPPLY OF COTTON GOODS



Biggest single project in transport is the extension of the port of Chittagong in East Pakistan, which is necessary to increase the flow of jute exports. At the time of partition the port could handle only 600,000 tons of goods a year. Capacity has now been raised to 1,800,000 tons, and a further increase to 4,000,000 tons is planned. A new dry dock is to be built at Karachi. On the railways large sums are to be spent on repairing and replacing

abroad in scientific and technical subjects.

Health and medical services are to be extended by the provision of 600 new dispensaries in the villages and a further 600 mobile dispensaries. In addition 120 new hospitals are to be built. Housing plans include the development of new residential areas and townships and the building of prefabricated houses for refugees.

EGYPT TODAY

THE EGYPTIAN SOCIAL SECURITY SCHEME

The First of its kind in the Modern Muslim World

The cost is six million pounds a year.

A comprehensive social security scheme, the first of its kind in the modern Muslim world, is a new departure in Egyptian social welfare policy. The scheme is coming into force from the 1st of February, 1951.

Efforts have been made earlier to introduce social security legislation in Egypt and a social insurance plan based on contributions from workers, employers and government, prepared in co-operation with the International Labour Organization, was ready for presentation to the Egyptian Parliament in 1948. The

coverage of this plan was, however, limited to urban industrial and commercial workers. But such limitation was regarded as unjust in a country like Egypt where three-quarters of the population live in the rural districts and work in agriculture. The new scheme, therefore, covers all groups of the population irrespective of their location or occupation. A scheme based on contributions from workers and employers would not be applicable outside industry and commerce, partly for administrative reasons and partly due to the low incomes and instability of work among the majority of the rural population. The new social security scheme, therefore, does not impose any direct



*The Egyptian Minister of
Social Affairs, His Excellency
Dr. Ahmad Husain*

are relatively liberal. No deduction is made for aid from private persons and from relatives who are not legally bound to pay alimony. The aim of this rule is to maintain the old charitable traditions in Egypt which are based on the social concepts of Islam.

The annual maximum amount which may be due to a pensioner and his family amounts to £E. 30 in urban districts. The pension rates in rural areas are about three-quarters of those in urban areas. In fixing the pension rates different factors were taken into consideration, such as cost of living in different areas, the legal minimum wage and the financial obligations of the Government. It is the intention of the Government gradually to increase the pensions.

Provisions have furthermore been made for a considerable extension of the existing public assistance scheme in order that needy groups not covered by pensions may be taken care of, for instance, divorced women with children, widows under 65 years of age and partially disabled persons. It is the hope of the Government that these groups may later on be included under the Pension Scheme.

contributions but is financed exclusively through Government funds. The estimated cost of the scheme is six million Egyptian pounds a year.

A very comprehensive statistical survey of the conditions of low income families both in rural and urban areas was carried out based on a sample of towns and villages representing the whole country. An expert from the International Statistical Department in the planning and supervision of the study which was carried out by 191 experienced social workers. This study is one of the most extensive surveys ever carried out in a rural country.

Foreigners are eligible for pensions.

The scheme is characterized by a liberal attitude in regard to the treatment of foreigners who may be eligible for pensions if resident in Egypt for ten consecutive years and for public assistance with no such limitation.

The administration of the scheme is highly decentralised. The execution of the law will be in the hands of district and regional offices and only appeals will be referred to the Department of Social Security in Cairo. The law furthermore calls for the co-operation of local voluntary bodies to secure local participation in the administration as well as to develop the trend toward local self-government, which has helped so much in the success of the Rural Social Centres in Egypt.

It is of particular interest that the law not only provides for palliative measures against poverty but also more constructive services. It is the duty of the Social Security Department to instruct the social workers to give the beneficiaries individual treatment on the basis of thorough case studies in order to help them to improve their economic, cultural and health conditions. It is furthermore established in the law that the Ministry of Social Affairs has to take steps to set up institutions for rehabilitation and training of the disabled.

The scheme is intended to be a part of a comprehensive programme for further social progress in Egypt. Other parallel schemes, promoting employment and social housing, are already in hand.

The immediate and ultimate aim of the scheme.

The immediate aim of the scheme is to cover the needs of destitute families caused by the death of the bread-winner, disability and old age. It provides for pensions and allowances for:

- (a) Widows with children,
- (b) Orphans,
- (c) Totally disabled persons including the blind, and
- (d) Old people from the age of 65.

A total of about half a million persons with about a million dependants are expected to be eligible for pensions.

The benefits are paid according to fixed rates laid down by the law and will be an established right of all persons eligible under the scheme. In order to limit the coverage to people in real need, certain deductions are made in the basic pension rates for earnings from work and property, but the deduction rules

Education Schemes for the Eradication of Illiteracy

Eight Million Pounds is being spent Annually on Elementary Education

The policy of the Government of Egypt is to make education available to all. For achieving this end, it adopts the following means: eradication of illiteracy, propagation of popular culture, and providing facilities for education in all its stages, whether primary, secondary, technical or academic.

In compliance with the Constitution, education has been made compulsory for boys and girls up to the age of twelve. A recent law has also been promulgated for the eradication of illiteracy among the grown-ups aged from 12 to 45, who are to be taught the three R's. A sum of over eight million pounds

is being spent annually on elementary education, including 66% of the additional land tax levied by Provincial Councils and substantial subsidies paid by the Government to those Councils for this specific purpose.

The law also requires commercial and industrial employers to provide at their own expense provisions for the eradication of illiteracy among their workers. Such is also the case with the Government in regard to its *hors cadre* workers. The same applies also to the Ministries of War and Marine and Interior in respect of their men and N.C.O.'s.



The Egyptian Minister for Education, His Excellency Dr. Taha Husain (dark glasses), received the Honorary D.Litt. at Oxford, England, on the 10th of November, 1950. To the right of Dr. Taha Husain is the Vice-Chancellor of Oxford University, the Very Reverend J. Lowe, M.A.

Independent units are also used in the various provinces and governorates for the propagation of popular culture. These units provide scientific, vocational, social, and hygienic studies. These studies are made available for male and female grown-ups who have the desire and tendency to enlarge their knowledge. Education in these units is given free.

Free elementary, secondary and intermediate technical education.

In pursuance of the provisions of the Constitution, a major step has already been taken by the Government to generalise free elementary education. This was followed recently by making secondary and intermediate technical education free likewise. It can thus be said that education in Egypt, from infancy to boyhood, that is to say, up to the beginning of academic education has been made free to all. This is very gratifying, particularly if it is known that the exemption from fees includes examinations, school meals, books and medical treatment.

It is also worth mentioning here that Egypt has nationalised education. The Government has annexed to it all private schools. This was necessary in order to generalise exemption from fees in these schools which are run by private organisations.

To meet the heavy demand of the people for education, the Government found it necessary to expand its programme of school buildings of all sorts. The people, on their part, are contributing to this movement by building schools or contributing towards same.

To enhance this noticeable progress, Egypt has taken it upon itself to use all possible means tending to achieve the

greatest expansion possible. Numerous missions are being sent abroad: new universities are being set up; instead of one university there are now four (apart from the University of al-Azhar), which may be rightly regarded as a sound basis for the educational revival of the country.

It goes without saying that the generalisation of free education and the creation of the two universities of Muhammad 'Ali and Ibrahim the Great will increase the number of students and pupils substantially and that this increase will go up year after year until it covers the whole population. This is borne out by the fact that the budgetary appropriations allotted for education are now five times their amount in 1939. In 1939 the budget of the Ministry of Education was £E4,581,320. For 1950 it was £E22,973,356.

It is worth mentioning that in her educational policy, Egypt is following a liberal trend free of all narrow nationalism. It makes use of the services of all scientists irrespective of their nationality. On the other hand, it has now more than one thousand missions scattered in various universities all over the world. Nor does it put any obstacle in the way of foreign schools or institutions; it rather encourages them particularly in teaching European languages in their various scholastic stages.

Considering that the social life of a country depends to a great extent on its economic conditions, Egypt has been paying attention to developing its national wealth so as to cope with an ever-increasing population, increase the individual income and consequently raise the standard of living and help the individual to live a decent life.

Agriculture

Increasing the cultivable area.

One of Egypt's main interests is the reclamation of vast waste lands in the North Delta, converting the basin irrigation into perennial irrigation and the development of cultivable desert lands.

For this end the Ministry of Public Works has drawn a definite policy for controlling the Nile waters and making the utmost use of the river. At present the Ministry tries to make use of the additional reserves of water gained by the heightening of Aswan Dam and the Gabal al-Awliya Dam. And as the reserved water supplies are limited, the Ministry started directing its attention towards increasing summer water supplies by increasing stored Nile waters through several big irrigation projects which aim at continued agricultural development and at protecting the lands from high floods.

The Ministry took long strides towards executing these projects. It has actually started building the Lake Victoria Dam and preparing the plans, the documents necessary for the Wadi Alrayan, Marawi, and Tana reservoirs. By these projects the quantity of reserved water will be double the quantity now gained by the Aswan and Gabal al-Awliya Dams.

Besides, the Ministry is at present completing the Edfina barrage on the Rosetta branch which is expected to be completed during the early part of this year.

The programmes prepared by the Ministry to achieve these ends, including the Sud area canal and Lake Albert and Kiyuga reservoirs, are planned to be carried out in about 25 years, and it is estimated that they will cost over £E100,000,000. The Ministry intends to finance them through a national loan so as to absorb some of the circulating money on the market, which would in turn help in combating high cost of living and bring prices down.

Distribution of reclaimed land by the Government.

The State is following a wise social policy in distributing the reclaimed land, and thus forming a class of smallholders. The Government allotted part of her own lands to meet this purpose, and to distribute it among the landless peasants. An area of about 3,000 *feddans* (acres) was divided into 597 units of 5 *feddans* each and distributed among 597 families chosen from the most densely populated areas. Another 3,000 *feddans* were divided into 583 units in order to be distributed among an equivalent number of peasants. A special section in the *Fellah* (farmer) department has been created to look after these families offering them technical and social help, thus enabling them to live a decent and healthy life in the new settlements.

Co-operative Farm Projects.

Three years ago the State started executing the co-operative farm projects for the graduates of the agricultural institutes, offering them employment possibilities and giving them a good chance for using their modern methods of agriculture. In 1939 two estates were distributed among graduates of higher and middle agricultural schools, other distributions followed in 1944, and 1946 which amounted to 13,780 *feddans* distributed among 386 graduates.

The co-operative basis of the project is found in the fact that each group of owners form a co-operative society from the outset. The Government offers them financial help in the form of loans or grants and healthy dwellings.

Another part of the State's policy is to sell agricultural companies reclaimable land on condition that they resell it after development to smallholders, in conformity with the State's policy of building up a class of smallholders. It is beyond doubt

that such companies are in a better position financially and technically to undertake the task of reclamation than the smallholders or the poor peasants.

Improvement of production and land yield.

Beside the policy of increasing cultivable areas, the Government pays special attention to improvement of agricultural production and land yield. The technical sections at the Ministry of Agriculture undertake scientific researches directed towards the improvement of production in general. The Ministry, helped by agricultural societies, rural social centres, and agricultural colleges and schools, propagates popular agricultural education.

The Ministry of Agriculture executes its programmes of development through agricultural units each serving about 50,000 square *feddans*. The unit is responsible for all the different agricultural reforms. The unit consists of a model farm and a plant nursery to supply neighbouring gardens and farmers with saplings. It also consists of a farm for poultry rearing, sheds for cattle and horse breeding, a section for developing local agricultural industries, a veterinary unit, and other technical sections.

Besides, the unit propagates agricultural advice through printed matter, posters, newspapers, broadcasts, lectures, regional meetings, museums, exhibitions, regional competitions, model farms, and cinemas.

Growth of population necessitates industrial revival.

The population of Egypt has increased from 6,408,021 in 1882 to 19,400,448 in 1947. The density has likewise increased from 562 persons per square mile to 1,300. The cultivated land, however, has not increased correspondingly. In spite of the efforts made to increase the cultivable land, the average per person does not exceed 3/10 of an acre. There is no hope for an increase in the land to an extent that Egypt can wholly depend upon; thus it was found inevitable to turn towards industry, its development, reviving old industries and introduction of new ones. The Government has given special consideration to the question of providing ample motive power, and the Ministry of Public Works has taken serious steps towards the completion of the Aswan Dam electrification scheme. It is hoped that work will progress quickly in this respect to make up for the lost time and to safeguard the interests of the country against such hardships as were encountered during the last war when the import of fertilisers was interrupted. This electrification scheme will also make possible the production of the much-needed iron from the one found at Aswan.

In addition to this programme aiming at agricultural expansion and increased land productivity by means of improved and enlarged irrigation drainage schemes, the Government has also adopted a plan for the electrification of the whole country by installing several power stations forming an electric grid that can supply current at cheap rates for industrial and other purposes. Part of this scheme is actually being executed, namely, the construction of North Cairo and Talkha Power Stations. No doubt the acute need for these and other power stations is prominent if the natural wealth of the country is to be adequately exploited. There is abundance of petrol, iron, other minerals, hydraulic power, man-power, and other elements which will help Egypt to be industrialised.

On completing this scheme, the *fellah* (farmer) will be able to make good use of his leisure time by engaging himself in some small craft as he will have electric, light and power available in his dwelling. In that way, he will be able to increase his income, thus raising his standard of living both economically and socially.

WHEN TWO MUSLIM STATESMEN MEET . . .

The speech of the Egyptian Ambassador to Pakistan and the reply of the Governor-General of Pakistan

Pakistan and Egypt bound by common heritage.

Presenting his credentials to His Excellency the Governor-General of Pakistan, Khwaja Nazimuddin, His Excellency the Egyptian Ambassador to Pakistan, 'Abdul Wahhab 'Azzam Bey, said: "It is indeed a great honour to me that my Sovereign, His Majesty King Farouk I, has appointed me Ambassador to Pakistan — the great Islamic country — and I feel very proud of this appointment.

"Allow me to assure you of the love of my King, his Government and the people of Egypt, towards your Excellency, your Government, and the people of Pakistan, and to express the wishes of His Majesty the King, his Government, and all Egyptians, for the progress, prosperity and success of Pakistan, and also the strengthening of the ties between the two big Islamic countries in the cultural, economical, political and other fields.

"The co-operation between Egypt and Pakistan meets the teachings of our Holy Qur'an, and the Islamic brotherhood between our two countries will follow the high principles of Islam — principles of justice, fraternity, kindness and mercy. The world, which is full of hatred and enmity caused by the mastery of materialism over spiritualism, is in great need of such principles, and there is no doubt that the co-operation of Pakistan and Egypt in realizing these principles will lead not only to their prosperity and progress, but also to the prosperity and progress of humanity and will help a great deal in establishing peace in the world.

"May God Almighty help our two Sister Nations to realize this aim.

"May God Almighty also help me to carry on my duties. I am sure that your Excellency's support, the help of your Government, and the friendship of the people of Pakistan will enable me to succeed in reaffirming the good relations between our two countries and in attaining our mutual aspirations."

The reply of the Governor-General of Pakistan.

His Excellency the Governor-General replied: "It is with great pleasure that I received your Excellency to-day as Ambassador Extraordinary and Plenipotentiary of His Majesty King Farouk I of Egypt to Pakistan.

"The Government and the people of Pakistan and I have great love, regard and affection for your noble King and his people, who are bound to us by the common heritage of Islam.

Pakistan and Egypt are so inter-related by their common interests in the social, cultural, economic and political fields that it is imperative for them to stand together and work in close co-operation for the realization of their common aspirations of securing peace and prosperity for the peoples of the two countries.

"In our present distracted world, I am convinced that the need for the creation of goodwill and understanding between nations of the world is greater than ever before. The relations between Pakistan and Egypt, ever since the creation of Pakistan, have remained close and cordial, and I am confident that more frequent commercial and social contacts between the peoples of the two countries will further strengthen the ties of brotherhood.

"In welcoming your Excellency to Pakistan I give expression to the joy and happiness which the people of Pakistan and I have in the presence in our midst of your Excellency as the Ambassador of a country which has been one of the most important centres of Islamic culture for centuries past. I take this opportunity to convey through your Excellency to your illustrious monarch our most sincere good wishes for his personal health and happiness and for the welfare and prosperity of the brotherly people of Egypt.

"In the end I assure your Excellency that while in Pakistan you will always receive my personal assistance and the full co-operation of my Government in the discharge of your noble mission."

After the ceremony, His Excellency the Ambassador presented to His Excellency the Governor-General a copy of the Holy Qur'an beautifully bound in morocco and printed in Egypt.

Immortal Book for Immortal Memory of Qaid-i-a'zam Muhammad 'Ali Jinnah.

His Excellency 'Abdul Wahhab 'Azzam Bey, Ambassador of Egypt in Pakistan, who ranks among the foremost writers and poets of his country, placed on the *mazar* of the Qaid-i-a'zam a copy of the Holy Qur'an bound in morocco and printed in Egypt, along with a quatrain composed by himself in Arabic, written in beautiful Naskh character and handsomely framed.

The quatrain may be translated:

"People who visit your grave shower tears and flowers on you. But the tears dry up and flowers fade: As a mark of respect for your never-dying memory I bring to you, O Qaid-i-a'zam, the Immortal Book, the Holy Qur'an."



The Egyptian Ambassador to Pakistan, His Excellency 'Abdul Wahhab 'Azzam Bey, is presenting his credentials to the Governor-General of Pakistan, His Excellency Khwaja Nazimuddin

The speech of the Egyptian Ambassador and the reply to it by the Governor-General of Pakistan, both of which are reproduced on this page, are a pointer towards regaining the lost Islamic solidarity which was and is the pride of Muslim peoples

On the first page of the Holy Qur'an is a dedication written in Arabic which reads in translation :

"This Holy Book is meant for those who recite it on the *mazar* of the founder of Pakistan, the Qaid-i-a'zam, of great and never-dying memory ; may God grant him good returns for the service he has rendered to Islam and the Muslims.

"Presented on the 29th of Muharram, 1370 A.H., by 'Abdul Wahhab 'Azzam Bey, Ambassador for Egypt in Pakistan."

After laying a wreath on the grave of the Qaid-i-a'zam, His

Excellency recited *Fatiha*, and opened the Holy Book. The verses of the Qur'an which first caught his eye were Nos. 62, 63 and 64 in Surah Yunus (Jonah). A. Yusuf 'Ali's translation of the verses is as follows :

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| "Behold, verily on the friends Of God there is no fear, Nor shall they grieve ; Those who believe And (constantly) guard Against evil ; | "For them are Glad Tidings, In the life of the Present And in the Hereafter : No Change can there be In the Words of God. This is indeed The supreme Felicity." |
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ARAB ASTRONOMERS'

By J. VERNET

Muslim Astronomers

Vasco da Gama's Pilot was a Muslim

"To close this talk, let us consider it our duty to acknowledge the originality and capacity of the Muslim mind for invention ; for it has been denied by many researchers. Is Islamic science a mere copy of Greek science ?"

"This vast labour of the Muslims permitted Western Europe to start the Renaissance race of inventions and discoveries which is still continuing"

I am going to speak about Arabian astronomy, or I had better say, Muslim astronomy, since the first phrase applies only to the authors who wrote in Arabic, while Muslim applies to every people who profess Islam, whatever might be its race and language.

Accepting this, I am going to speak about Muslim astronomy, although I must point out that most of the authors I shall mention wrote in Arabic, a thing which justifies the title of my dissertation.

When the Arabs began to conquer the world, they already possessed some knowledge of astronomy and a great deal of astral terminology, as the Arab poet 'Antara says :

"Did the poets leave anything to be imitated ?"

In Syria the Arabs came in touch with a decadent, parched civilization. Yet whatever there was of it, it clung strongly to Hellenistic traditions. One bishop of this region, de Qenserin (d. 662 C.E.), is the author of a treatise on the astrolabe in Syriac, which fortunately has been preserved down to our days. This work was presumably known to the Muslims, who set up in those days their capital in Damascus, and under the Umayyads came under a strong influence of Byzantine culture. Later on, when the Caliphate was transferred to Baghdad, the Irano-Indian culture dominated them.

Al-Fazzari Asturlabi, the first Muslim to construct an astrolabe.

It is in Baghdad that one has to look for the first roots of Muslim astronomy, which, as an independent science with its own scientists, we could regard as dating from the year 771 C.E. At this period it was that the Indian savant, Manka, visited Baghdad as a member of an embassy and was in touch with Muhammad bin Ibrahim al-Fazzari (d. 777 C.E.) and Ya'qub bin Tariq, astronomers of the ruling Caliph, al-Mansur. Thanks to the information left by al-Biruni (d. 1048 C.E.) we gather that Manka had no knowledge of Arabic, and therefore the talks had necessarily to take place with the help of an interpreter. In effect, Biruni, when referring to the tables written by the Muslim savants compiled after the interviews, says :

"Often these authors spell the Indian words badly or misshape them, and one cannot rely upon their translations".

About another matter he remarks :

"Evidently Fazzari and Ibn Tariq often heard Manka referring to his Hindu teacher that the calculation of the revolutions of the planets of which he spoke to them was that from the treatise Siddanta, and that Aryabhata computed the thousandth part of the self-same numbers. Thence Fazzari and Ibn Tariq inferred that the word Aryabhata which is the name of an Indian savant, meant the thousandth part".

Despite all this, al-Fazzari is the first great Muslim astronomer who not only dedicated himself to the theory and publishing of books on the armillary sphere, the calendar, the astrolabe, but also to the making of apparatus. This latter fact gave rise to his surname of al-Asturlabi.

From al-Fazzari onwards the use of the astrolabe is found to be in great use throughout the Islamic world from India to Morocco. It is used even to-day. The Jew Manassé, better known as Masha Allah (d. 820 C.E.), is the author of a treatise upon the use of this instrument. His work seems to have reached Spain in the time of 'Abd al-Rahman III "al-Nasir" and has served as a pattern since then, for all the treatises written in Western Europe. Masha Allah, the contemporary of Harun al-Rashid and Charlemagne, wrote his work in Arabic.

The Muslims measure the length of one degree of the meridian.

Al-Mamun (d. 833 C.E.) occupied the throne of the Caliphate. He founded two observatories, one at Chammasiyya Mount in Baghdad and the other at Qasyun Mount in Damascus. He ordered his astronomers to find out the length of one degree of the meridian. This was done by the scientists, who met in a great plain. They divided themselves into two groups. One group went in a straight line towards the North Pole till it had ascended one degree above the position that it occupied at the point of departure. The other moved in the opposite direction towards the South Pole till the North Pole was one degree lower in relation to the height observed at the point of departure. As both the groups measured the distance covered, that is to say, 56 miles by the one and 56 $\frac{2}{3}$ by the other, it was easy to calculate the size of the earth. It seems that this measure was verified many times, resulting in the adoption of the greater of the two distances, namely, 1 degree = 56 $\frac{2}{3}$ miles. Its equivalent in kilometres is somewhat uncertain, but it seems that it was not very

¹ Being the text of a lecture in Spanish given at Alcazarquivir, Spain, on March 15, 1947.

far out from reality, although Columbus, who learnt it through *Imago Mundi* of Ailly,² thought it to be smaller than what was arrived at according to the Muslim calculations. On this account he believed the eastern coast of Asia nearer to the western coast of Europe than they really are. The result of this measurement was the establishment by al-Mamun of the new official measure called "the black cubit".

The observations made during his rule produced the tables of verified calculations called the *Tabulae Probatae*, issued in 832 C.E. and ascribed mainly to Khabash al-Hasib (d. 864 C.E.).

Till the epoch of al-Mamun the Muslims had done no more than study antiquity — Greek or Indian. Many a time Byzantium paid its war indemnity or taxes in the form of manuscripts. But with this great sovereign things changed and the race of discoveries began. Khabash al-Hasib introduced in his calculations the tangent, co-tangent, second and co-secant. This meant a great improvement upon the Hellenistic process, inasmuch as the works of Ptolemy dealt only with the chords of the arcs.

Al-Khwarizmi (d. 835 C.E.), the sources of whose works are still being discussed, explains a very curious method to solve equations of the second degree.

Thabit bin Qurra (826-901 C.E.), beside Arabic, knew Syriac and Greek. It is estimated that he left 150 manuscripts in Arabic and 16 in Syriac. In astronomy we are indebted to him for the theory of apparent vibration attributed by ancient astronomers to the firmament, as stated by our Millas in contrast with Duhem, who ascribed it to the Arab, Arzachel.³ According to Thabit, the orbit of bodies in space are solid and would gravitate in the sense of an ethereal fluid capable of expansion and contraction.

Al-Battani (Albategnius).

Abu 'Abd Allah Muhammad bin Shabir Sinan al-Battani al-Harrani al-Sabi (858-929 C.E.) (al-Albategnius or Albetenius in Latin) is the most conspicuous Muslim astronomer. Nearly all his life he lived in Raqqa, on the left bank of the Euphrates. From 877 onwards he devoted himself to astronomical observation for the rest of his life.

Battani wanted to follow the path of Ptolemy. On this matter, his words are clear :

"After long years devoted to the study of astronomy and having gone deeply into it, I have realized differences among the books dealing with the motions of the luminous bodies of the heaven. I have seen errors committed by the authors in their observations and in the formulation of laws. I have remarked that the lapse of time produces alterations in the motion of the bodies, as is shown by comparing old observations with modern ones. . . . After my constant study of all these things I have tried to improve this science, by following the method described by Ptolemy in his *Almagesto*, and by following in his footsteps and precepts."

The motion of the sun was a point studied by Battani with special care. According to Ptolemy the sun moves on the ecliptic, which is a circumference. Its plane forms with the equator an angle of 23° 27'.

Battani discovered the value of this angle with great precision, but what heightens our admiration is the fact of having remarked that the apparent diameter of the sun is not constant. In other words, that sometimes — in winter — the sun appears bigger than at other times — in summer. To-day we know exactly that this difference in size subtends 1' 4" 22° of an arc. In other words, let us suppose a disc representing the sun, placed at one metre from us. To allow it to undergo a variation of 1' 4" of an arc, we should increase its diameter by three thousandths of a metre or three-tenths of a millimetre. This alone is enough to give an idea of the accurate precision attained by

this great astronomer despite the rough instruments of his time.

These observations allowed Battani to demonstrate the existence of the annual eclipse, and his observations of eclipses centuries later in 1749 served Dunthorne to ascertain the secular⁴ acceleration of the movement of the moon.

From the mathematical point of view, Battani showed on the basis of the alteration of the apparent diameter of the sun that the earth was not placed in the middle of its orbit, and therefore in winter the sun is nearer us than in summer. To define the orbit of the sun, it was not enough to know the earth-sun distance, but to be precise it required the introduction of a new element : the distance of the true position of the earth to the middle of the solar orbit. Arzachel, an astronomer of the Maghrib, explained a century later that "the bodies move in orbits which are not circular". This law precedes that of Kepler (d. 1630 C.E.).

Battani also inferred, as opposed to the statement of Ptolemy, that the solar apogee — the point of the orbit farthest from the earth — is in motion, and he calculated with great accuracy the duration of the tropical year, that is to say, the course of time that elapses between two consecutive passages of the sun at the point Aries (summer equinox).

He also expounded a very ingenious theory to determine the conditions of the visibility of the crescent moon, a point of great importance for the Jewish and Islamic calendars, which are based on the lunar month, in which the first day of the month coincides with the crescent moon.

Battani was a very clever mathematician ; he expounded for the first time the value of the co-tangent in the function of the sine and co-sine and established the fundamental formula of spheric trigonometry :

$$\cos a = \cos b \cos c + \sin b \sin c \cos A.$$

His works, very numerous, are lost except his *Kitab al-Zeej al-sabi'*, which has been subjected to numerous translations. Here are some of them :

- (1) Robertur Retinensis (d. 1143 C.E. at Pamplona). Lost.
- (2) Plato Tibertinus (beginning 13th century C.E.). This translation with notes by Regiomontano was printed in Nuremberg in 1537 and in Bologna, Italy, in 1645. This is in Latin.
- (3) Alfonso X of Castille. A direct translation into Spanish. There exists an incomplete manuscript of this in Paris.
- (4) Nallino : *Opus Astronomicum ad fidem codicis escurialensis arabice editum*. 1899-1907, v. vol. 4°.

Abul Wafa.

Another of the prominent astronomers of that time and author of some tables, *al-Zeej al-shamil*, which have reached us rearranged, was Abul Wafa (940-998 C.E.). The French historian Sedillot has ascribed to him the discovery of the lunar "variation," which consists of a difference of position of 39" in the octant. This irregularity we know to-day was discovered by Ticho de Brahe. We mention here the fact, because as a result of the publication by Sedillot of his monograph *Recherches nouvelles pour servir à l'histoire de l'astronomie chez les Arabes ; Découverte de la variation (vers l'an 975 par Abul Wafa de Bagdad)* followed a discussion in the Academy of Sciences of Paris which lasted from 1836 to 1871 with the co-operation of good orientalists and astronomers like Le Verrier, Arago, Chasles, etc. Sedillot's confusion comes from the fact that the irregularity now called "evection"⁵ was divided by the Muslims into two.

² Published at Louvain, Belgium, in 1840-3. Pierre d'Ailly (d. 1410 C.E.) was influenced by the view of the Muslims who taught that the earth was spheroid. *Imago Mundi* influenced Columbus.

³ 1029 — 1037.

⁴ Slow increase in motion of heavenly body.

⁵ The largest inequality in the motion of the moon as an effect of the solar attraction.

Other Muslim Astronomers.

Ibn Yunus (d. 1009 C.E.) was an astronomer and a poet. He is author of the Hakimi tables entitled *al-Zeej al-kabir al-hakimi*, which was begun by orders of the Fatimid al-'Aziz and finished during the reign of al-Hakim. Ibn Yunus aimed in this table at rectifying the errors committed by his predecessors, which he could carry out, thanks to the excellent material of the observatory of Mount Muqattam, near Cairo, Egypt. In spheric trigonometry he was the first to use the formula:

$$\cos a \cos b = \frac{1}{2} (\cos (a + b) + \cos (a - b))$$

We have given our attention exclusively to the study of the oriental savants before the 11th century C.E., that is to say, to the classic period of Muslim culture. Thus we have ignored those oriental savants who followed them during the coming centuries and also those of the West who were, of course, many and prominent. Those who flourished in the 11th century are in no way inferior. Ibn al-Qifti, when mentioning the invention of our great Maghribi astronomer, Arzachel, the famous *safiba*, a variety of the astrolabe, says:

"... when this thing, i.e., *safiba*, reached the savants in the Orient, they were amazed at it and unable to understand it, till God helped them. ..."

It is also a Maghribi, Muhyi al-Din, who at the beginning of the 13th century helped Nasir al-Din Tusi (d. 1274 C.E.) to organize the observatory of Maragha in the Orient, when this was being built by order of the Hulagu, the Mongol Khan who brought the Abbasid Caliphate to an end.

Vasco da Gama's pilot was a Muslim.

This splendid culture, whose common denominator was Islam, had a decisive influence on the great discoveries, for a large percentage of the first scientific works which were printed belonged to the Muslim authors. We have seen how Columbus was influenced by the standard measures of al-Mamun. More conspicuous still was the influence of Islam in the discovery of

⁶ Michel Servet, theologian and Spanish doctor (1509-1553). He spent most of his life in France.

India by the Portuguese, since the pilot who took Vasco da Gama's ships through the East Indian Sea from Melinda, East Africa, to Calicut, was a Muslim. Ferrand has now identified this pilot with 'Abd al-Maajid. In the poem "Os Lusíadas" (song VI, strophe V) it is said about him:

"No piloto, que leva, nano havia
falsidade, mas antes vai mostrando
a navegação certa; e assi caminha
Ja mais seguro, do que d'antes vinha."

To close this talk, let us consider it our duty to acknowledge the originality and capacity of the Muslim mind for invention; for it has been denied by many researchers. Is Islamic science a mere copy of Greek science? Permit me to give an answer to this question in a roundabout way, not because I am uncertain about my answer.

It is commonly accepted that no cultural phenomenon appears in history sporadically. The Greek culture which shines splendidly in the 5th and 6th centuries B.C. owes its scientific knowledge, especially astronomical, to an ancient people, the Semitic Babylonians, and for that matter, racial brothers to the Arabs. We possess hundreds of cuneiform texts about mathematics and astronomy of 2,000 years B.C. and after in which are solved problems with the help of Euclidean theorems, equations of the first and second degrees, systems of equations, and so on. The Chinese took from the Babylonians their knowledge of astronomy, as has been demonstrated by Saussure. The Greeks when Hellenizing the old world spread their knowledge to India and Spain, giving rise lately to local cultures, which the Muslims collected, synthesized and amplified.

The best evidence of this is that we should look at the Greeks and the Arabs as complementary and independent, as independent as the entire creation of trigonometry is distinct from the discovery of the pulmonary circulation of the blood ascribed to Servet.⁶

This vast labour of the Muslims permitted Western Europe to start the Renaissance race of inventions and discoveries which is still continuing.

THE SPLENDOUR THAT WAS CORDOVA

By AKHTARJAHAN NAFIS AHMAD

The Bride of Andalusia.

"Cordova," said an Arab writer, "was the Bride of Andalusia". This great city was truly without a peer in the Middle Ages. No city of the contemporary times with the exception of Baghdad could compare with it in the beauty of its architecture, the luxury and refinement of life, the learning and accomplishment and the culture of its citizens. Cordova shone radiant in its civilized glory when in that very age the Saxon ancestors of the people of Britain dwelt in poorly-built wooden shacks, with a padding of dirty straw. Their language was unformed, reading and writing being the exclusive privilege of a handful of monks.

In the shadow of the snow-covered Sierra Morena, by the banks of the placid Guadalquivir (Arabic: *al-Wadi al-kabir*), lay in all its majesty the beautiful city of Cordova, an embodiment of the highest material achievement of the Muslim civilization in Spain. It was a jewel among the cities of the world, and as the Arab historian Maqqari (d. 1632 C.E.) says in his *Nafh al-Tib*: "It was to Andalusia what the head is to the body and the chest to the lion". The banks of the Guadalquivir were adorned with marble houses, gardens, mosques and palaces, like the pearls of a necklace.

The Suburbs of the City.

Historians are divided as to its extent, but a modest estimate gives it a total area of 24 miles in length and 6 in width, inclusive of its 21 suburbs. Scott has penned a beautiful picture of the marvellous suburbs of Cordova in which he says:

"They bore romantic names suggested by their charming situations, and the admiring homage they received from the peoples, such as 'The Vale of Paradise', 'The Beautiful Valley', 'The Path of Roses', 'The Garden of Wonderers,' etc. While subject to the jurisdiction of the central municipal power, in other respects they presented the aspects of a series of independent communities, provided with every necessity and luxury required by a numerous and thriving population, such as shops, baths, inns, warehouses, markets and mosques. Two suburbs occupied the opposite bank of the river, the others encircled the Moorish capital with a girdle of dazzling white villas, interspersed with groves of palms rising amidst a wealth of tropical verdure. For miles in every direction were orange orchards, whose sweetness impregnated the air for many a league. Rivulets and fountains diffused through streets and gardens a delicious coolness. Blossoms of gaudy hue and overpowering fragrance grew in profusion along the avenues. The columns in the courtyards were entwined with roses."

The Gardens.

Indeed, Cordova was a city of gardens and palaces. A number of most exquisitely laid-out gardens were a characteristic feature of this Andalusian metropolis. There grew the rarest and most exotic trees and plants. So skilful were the gardeners that the imported species were speedily naturalized and flourished in the new environment. The pomegranate, the date-palm and the orange were brought from India, the apricot and the peach from Syria, and saffron from Kashmir. The life-giving water was supplied to the gardens by means of leaden pipes, through which it ran into numerous basins, some of gold or silver, others of inlaid brass, and to small tanks, lakes and fountains of marble.

The most famous of these gardens was Rusafah, the favourite resort of Caliph 'Abd al-Rahman I (756-788 C.E.). In this garden the scientific cultivation of botanical treasures was first attempted. The vestiges of these gardens are still giving fame to many varieties of Spanish grapes which bear witness to the high degree of scientific and artistic experiments that the Arabs displayed in the field of agriculture and farming.

Architectural Beauties : The Great Mosque.

Cordova's splendour is no more ; but the pulse of the ancient city still continues to beat gently in the great mosque, famous the world over for its size and beauty. Among the great architectural beauties of Cordova were the great Mosque and the Palace of al-Zahra. Caliph 'Abd al-Rahman I founded the great mosque in 784 C.E. ; 80,000 pieces of gold were spent on its construction. It was later on completed by Hisham, Caliph 'Abd al-Rahman's son, in 793 C.E. Each succeeding Caliph added some new beauty to the building. This mighty mosque had columns and walls plastered with gold. It had 19 arcades from east to west and 21 from north to south, where swelling congregational prayers were held. It had 21 doors for the admission of worshippers. The roof was supported by 1,293 columns. The sanctuary was paved with silver and inlaid with porphyry, jasper and splendid glass mosaic. Its fantastic arcades were adorned with gold and lapis-lazuli. The pulpit was constructed of 36,000 pieces of ivory and choice woods, many of which were studded with precious stones and fastened with gold nails. The fountains in the gigantic courtyard for ablutions (*wudu*) had constant running water. Hundreds of lanterns illuminated the mosque at night. During the month of Ramadhan a huge wax taper weighing 10 pounds burned from dusk till dawn. Ten thousand wicks of the lanterns were fed with scented oil, prepared by 300 attendants, by burning ambergris and aloes. Houses were built at the west side of the mosque where poor travellers and homeless people were hospitably entertained. This great mosque, like all other Islamic structures, shows clearly how the Arabs in all their walks of life were assimilative of the good points of the preceding civilizations. In this mosque are found a beautiful blending of the Roman architectural style with Arab art.

The Palace of al-Zahra.

At the foot of the picturesque Sierra Morena, three miles from the city, was the palace and suburbs of Madinat al-Zahra. It rose in 936 C.E. to the memory of the beautiful and beloved queen al-Zahra (The Blossom) of Caliph 'Abd al-Rahman III. It was not only that the wealth of Andalusia alone was spent on it, but pieces of stone and various kinds of material for its adornment and embellishment came from distant lands, such as Numidia, Greece, Norbonne, Terragona, Utica, Carthage and Byzantium. For its construction, 10,000 labourers and 28,000 beasts of burden were employed daily.

In the palace of al-Zahra, the Caliph received the Queen of Navarre and Sancho, and gave audience to great personages of States. Here the princes of the blood, the magnates of the realm, the heads of departments and Governors of provinces, assembled after the death of the Caliph to swear allegiance to his successor. The Hall of Audience in the palace had a circular dome supported

by columns of marble and rock-crystal inlaid with pearls and rubies. The roof had gold and silver tiles placed in alternate rows ; its walls were of translucent onyx. The graphic and geometrical spandrels and inscriptions were done in rich ornamentation. In the middle of the hall stood a movable basin of quicksilver at either side of which were eight doors ornamented with precious stones. When the sun shone through these doors the rays concentrated upon the metal basin and caused it to rotate. The quicksilver lake quivered, casting blinding flashes of light in every direction, at the same time dazzling the courtiers and ambassadors with intolerable glare and amazement.

It is a matter of regret that of these much-praised palaces nothing has outlived the ravages of time. Of the famous castle of Cordova only the foundation remains, which has recently been excavated.

The City's multi-coloured life.

The city of Cordova had a population of not less than a million, which is a staggering figure for urban concentration in medieval times. One hundred and thirteen thousand public dwellings were generally built of stone, adorned with mosaic and arabesque. The famous aqueduct and a network of canals brought water from the Sierra Morena, which was supplied in immense quantity to the gardens and suburbs of the town and furnished the inhabitants with a never-failing supply. There were in all 700 mosques and 300 public baths. The streets were solidly paved, well lighted with lamps and well guarded against thieves and pickpockets. For ten miles in the darkest night pedestrians could walk securely through the city and its environs by the light of innumerable lamps. The system of drainage and cleanliness was regulated by the municipality and bears witness to the true hygienic consciousness of the Arabs in Spain.

Great caravansarais afforded shelter to multitudes of merchants, travellers and pilgrims, who came daily to this renowned metropolis of the West. There were hundreds of inns where food, lodging and alms were distributed to needy scholars. These inns were established by the Government and were maintained from public funds.

No Beggars and no Vagrants.

The absence of mendicancy and beggary in Cordova is not only proof of the widespread prosperity of all classes of its citizens, but also of the high degree of civic sense and social consciousness, achieved by a well-organized and civilized State. The truly needy were helped both by the individual and the State. The sick were admitted to hospitals but vagrants and scoundrels met the speedy punishment they deserved.

The Markets.

In the 8th century C.E. the markets of Cordova had no rival. There are said to have been 4,300 markets. Merchants and traders from all the civilized world could be seen here. The most expensive luxuries of the table and the house could be procured in the markets. Books and manuscripts in all the prevalent languages, choicest spices and perfumes of the Orient, priceless jewels, robes of every hue and texture, woven with text and mottoes in silver and gold thread, and different kinds of wares, were among the exhibits of the market.

The rich soil of Andalusia yielded in great profusion the most delicious products of many a clime. Most necessities of life could be procured for a trifle. Luscious fruits and vegetables classed as expensive luxuries used to find a market in the busy emporium of the great city.

Commerce and Merchandise.

Trade flowed to Cordova from all the corners of the world. Five hundred mills lined the banks of the Guadalquivir and 13,000 weavers worked day and night in silk and wool. The raising of silk-worms was originally introduced by Muslims into Spain. It is to Andalusia that England and France owe the art of

tanning and embossing. Glass-ware, brass-work and exquisite pottery were manufactured at Cordova. In the 10th century the ivory carvers at Cordova produced many beautiful caskets and boxes made partly or wholly of ivory decorated with inlaid or painted ornaments. Some of these ornamental designs presented musical performances and hunting scenes. Such containers were often used as jewel cases, perfume or sweetmeat boxes. One of the finest examples of these works is a cylindrical casket made in 964 C.E. for the Caliph al-Hakam, as a gift to his wife.

The industrial and agricultural products of Muslim Spain were more than sufficient for domestic consumption. Whatever Asia and Europe could produce found its way to the bazaars of Cordova.

The University of Cordova.

The beauty, charm and elegance of the palaces and gardens of Cordova were matched by the high degree of intellectual and cultural attainments of its citizens.

The University of Cordova was the pulsating heart for the dissemination of knowledge and achievements in the field of higher education. It included among its departments astronomy, mathematics, medicine, law, theology, philosophy, history, geography and lexicography. Its enrolment ran into thousands. Students of distant European and Asiatic countries sat here at the feet of some of the most eminent teachers in the contemporary world. Its certificates and degrees opened the way to the most lucrative posts in the country.

Al-Hakam, the philosopher Caliph (d. October 1, 976 C.E.), invited professors from the East to the University and gave them handsome salaries. The famous Andalusian professor, Ibn al-Qutayyah (d. 977 C.E.), who wrote *Tarikh al-Andalus*, was not only a historian but also a grammarian, and his book on the conjugation of verbs was the first ever composed on the subject. In literature the most distinguished author was Ibn 'Abd Rabbih of Cordova, the poet laureate of 'Abd al-Rahman III. Side by side with art the sciences of botany, medicine and surgery and chemistry also reached a high degree of advancement.

Remarkable progress in the field of higher education was a distinctive feature of Muslim Spain. But the amazing zeal was also shown in the organization and dissemination of primary education which provides the foundations on which rest a people's higher cultural achievements. The learned Caliph al-Hakam founded 27 schools, where free compulsory education was given to Cordovan children. According to Scott there were 800 schools in Cordova which provided seats to all the students from the neighbouring world. Though primary education was a private concern, yet it was so widely spread that Dozy in his *Muslims in Spain* has said that nearly everyone could read and write in Andalusia. Women also benefited from this spread of education as much as men and great authorities like al-Maqqari have testified to the wide educational achievements of Andalusian women. A higher degree of literacy was characteristic of Muslim Spain, and Cordova was the inevitable centre from which education and knowledge emanated to all parts of the land.

The Libraries of Cordova.

Side by side with the great University many notable libraries flourished. The famous Royal Library of Cordova was started by Muhammad I in the 9th century, and it was enlarged by 'Abd al-Rahman III. It became the largest and the best under the Caliph al-Hakam (d. October 1, 976 C.E.). During the reign of this great Caliph there were no less than 400,000 books in the library. It had a catalogue of 44 volumes, in each one of which 20 sheets were devoted to poetical works alone. Al-Hakam, himself a great scholar, secured famous books at enormous cost from even the most distant corners of the world. For a first copy of *Aghani* by Abu 'l-Faraj Isfahani (d. 907 C.E.), he is said to have paid the author 1,000 dinars. Al-Maqqari mentions the story of a rich man of Cordova, who was prepared to bid hundreds of

dinars for a book with which he merely wanted to decorate one of the empty spaces on his bookshelves!

In Cordova, the collection of books was not merely a kingly affair, but was a passion with the general people. But this remarkable number of books in the libraries and the educational institutions of Cordova and the rest of Muslim Spain would not have been possible without an easy and ready supply of paper. Therefore, the manufacture of paper at Cordova and other cities was of the utmost importance in the dissemination of knowledge and the growth of the intellectual activity in the most cultured and advanced part of medieval Europe.

Art of Debating.

Debating is sometimes considered as a modern intellectual pastime. But the art of debating, as such, had also reached a high standard of perfection in Cordova's intellectual life. Many a time debates were held in the presence of the Sultan. For instance, the debate in which Ibn Rushd and Ibn Zuhar participated was concerned with a discussion of the relative merits of the cities of Cordova and Seville.

Talented Women.

Cultured women of Cordova give a distinctive tone to the polite society of the metropolis through their intellectual and social attainments. The residence of many of them served as rendezvous for the cultured set. Among the celebrated women of Cordova may be mentioned Umm al-Sa'd, the poetess and theologian; Hafsa bint al-Hajj al-Qurtubiyya, and Umm al-'Ula, well-versed in literature; al-'Aruzia, the grammarian; Dalah al-Mutkafi bi 'l-Lah, the critic and poetess; 'Ibdiyya, the humorist, writer and linguist; 'Ayisha bint Ahmad, the poetess and calligraphist; and the famous Walladah. The last-named was the learned daughter of the Caliph al-Mustakfi. She was as talented as beautiful. Her home in Cordova was the meeting place of the best-known wits, savants and poets of the time. Ibn Zaydun, one of the greatest poets of Cordova, has enshrined his love for the princess in some of the most beautiful verses in the Arabic language.

Music.

The musical art in Spain reached its highest form under the famous Ziryab, during the reign of 'Abd al-Rahman II (822-852 C.E.). The talented musician used to receive an emolument of 20,000 dinars from the Caliph 'Abd al-Rahman II. He knew the tunes of 10,000 songs. He introduced the wooden plectrum and added a fifth string to the lute. He opened a school of music which became the conservatory of Andalusian music. This talented musician was not only a poet but a keen student of geography and astronomy. He was a smart, polished, witty and entertaining young man, highly popular in cultured society. Ziryab became the leader of Cordovan society and the arbiter of Cordovan fashions. He introduced the vogue of having long hair trimmed low on the brow. He popularized the use of glasses in place of metal vessels. Vegetables which he liked, such as asparagus, became favourites with cultured society. He was a great force in forming the tastes of the Cordovan *élite*.

A great development in folk-songs also took place amid the literary atmosphere of Cordova, and from there spread to North Africa, the neighbouring areas of Europe and the East. Abu Bakr Ibn Quzman (d. 1160 C.E.) was one of the greatest inventors and exponents of folk-songs.

Such is a mere glimpse at the noble city. In the words of Captain R. Gordon Canning in *The Islamic Review* for July, 1950: "Cordova, where once science flourished and art bloomed, where the legacies of Greece were reverently studied and re-kindled to their former pre-eminence, is dead to contemporary culture. No longer students flock to it from the far distant parts of the world to listen to the theories and doctrines of her professors. She has no professors now . . . but Cordova stands as a link in the chain of civilization." Cordova's spirit of culture will live for ever.

INTERNATIONAL ISLAMIC ECONOMIC CONFERENCE

The Address of Welcome of the Leader of the Iran Delegation, Mr. 'Ali Asghar Hikmat, to the Members of the Second International Islamic Economic Conference at Teheran, Iran

"In Islam the economic structure is founded upon a moral ideology, for Islam has never been solely concerned with the salvation of the soul of man in the world to come, rather has it equally considered and advocated the material and worldly well-being of the Muslims"

"Our greatest enemy, however, is jealousy, suspicion, and selfishness, which, unfortunately, exist among some weaker minds among us. The Islamic world, which for 1,300 years has kept its integrity and stood like a rampart of steel from the Indian Ocean to the Atlantic Coast, now finds itself pierced at its heart, as some non-Muslim elements are establishing artificial States in its centre which are a menace to its economic integrity"

Mr. President, Excellencies, and Gentlemen,

On this occasion, when we are honoured by the presence of notable economic experts and men of action from brother nations in this Assembly, I find it my most pleasant duty to express, on behalf of the Iran Delegation, our warmest and most sincere welcome to our esteemed guests.

The Iran delegation is indeed honoured to sit around the same table with friends and colleagues from neighbour countries who have accepted our invitation and to pursue, with unity of purpose and ideal, a common aim and objective in their resolve to combat poverty and to bring about an all-round rise in the standard of living of their countrymen.

It is our firm belief that this economic collaboration will indeed lead us to prosperity and material well-being. We are confident that the distinguished Muslim economists who follow the principle of unity and who are "Men whom neither traffic nor merchandise can divert from the remembrance of God" (The Qur'an, 24 : 37), will freely discuss their ever-increasing difficulties with one another and, obeying the principle of "settling their affairs by consultation with one another" (The Qur'an, 42 : 36), will endeavour to remove such obstacles as are hampering their progress.

We know full well that good intent and determination are the only trustworthy guides towards success, and the only keys to the solution of many intricate problems. Since we are blessed with the possession of these golden means we feel that we shall certainly and definitely attain our objectives within the shortest possible time.

For the inception of this gathering we are indebted indeed to the sound judgment of our Muslim brothers from other countries, who guided us on the path which has brought us here to-day. We also owe our thanks to the wise and far-sighted statement of our brother-country, Pakistan, who took the initiative last year and brought the idea of the formation of such a gathering into the realm of practicality. To Pakistan goes the honour of being the first and the originator.

The wise words of our esteemed President, Mr. Ghulam Muhammad, still resound in our ears. He said : "The Islamic nations must become an organic whole in which each part strengthens the whole and the whole imparts life to each part."

We agreed to abide by this resolve and followed the people of Pakistan who, under the guidance of their distinguished leaders, have put their social structure upon the firm foundation adopted from the teachings of the Prophet of Islam and who have offered their hands in friendship and brotherhood to all the Muslims of the world with complete frankness and sincerity.

We now try to follow this up in all earnestness with the wise counsel and expert guidance of our other Islamic brothers from the East and West who are with us to-day.

Here I must make myself clear to all those who believe that economic questions are quite separate from religious teachings. If there be any justification for this contention in other religions of the world, such a contention is quite contrary to Islamic dogma. In Islam the economic structure is founded upon a moral ideology, for Islam has never been solely concerned with the salvation of the soul of man in the world to come, rather has it equally considered and advocated the material and worldly well-being of the Muslims.

We have our clear-cut programme of action in the words of God :

"O ye who believe,
Eat not up your property
Among yourselves in vanities
But let there be among you
Traffic and trade
By mutual good-will" (The Qur'an, 4 : 29).

In Islamic teaching is emphasised the necessity for action and endeavour towards obtaining the means of subsistence through lawful means. The Prophet says : "Live in the world in such a way as though thou wilt be alive for ever, and think of thy death as though thou wilt cease to be alive the next day". This is a sound teaching which will not fail to bring us to all the benefits of both worlds, if we but adhere to it and make it our ideal in life.

Had we Muslims followed the instruction of our Prophet, which says that "poverty brings nothing but shame to man in both worlds", and had we remembered the words of the Qur'an that "there is nothing for man but effort" (53 : 39), we should have never come to such a state of poverty as that in which we find ourselves to-day.

For a long period of time we have neglected the wise teachings of our leaders of faith, and the capitalists from other nations, taking advantage of our neglect and ignorance, have put under their mechanical dominance our vital resources and passed us in the development of modern industry. They made use of many millions of Muslim man-power and exploited them in their vast Muslim colonies. We were gradually impoverished and lost all the resources which God had given us, while they filled their coffers with the wealth obtained from the exploitation of these resources.

We have now begun our economic war against these difficulties. We are confident in our victory, for we have now realised the importance of unity and collaboration in every field.

We all possess huge natural resources of a similar nature. We have vast and extensive tracts of land, under which are hidden enormous mines of untold capacity and over which flow broad and deep rivers, which are the sinews of agriculture. God has granted us fertile lands, thick forests and rich mountains. These resources can restore to us Muslims all the wealth we have lost so far, if we put them to use with scientific methods and under close co-operation with one another, and by helping the poor countries through the means at the disposal of those more fortunate in order to build up their strength for the work which will lie before them and to gain true happiness for ourselves and our children.

No one can doubt that other nations have surpassed us in the industrial technique which is the outcome of modern civilization. It, however, must be borne in mind that modern industry requires two factors, namely, man-power and raw material, and both these factors are granted us by God in unbelievable abundance. It but needs a thorough and sincere collaboration in order that we may stand on our own feet and even gain the supremacy which is our due.

The Muslims have great aptitude for industry; the evidence of this is our fine arts and handicraft industries whose technique has been handed down to us from our fathers. The great and world-famous talent for delicate handicrafts and exquisite architecture, paintings, and gold and silver works, which had been perfected by our ancestors and which are visible in our mosques, palaces and markets in the Muslim towns from Lahore, Kabul, Isfahan, Baghdad, Istanbul, Cairo to far-away Casablanca and the Atlantic Coast, are vivid testimonies to our claims in this regard.

The skill which God has given to the fingers of Muslims can bring about a profound industrial revolution, if once these fingers tackle modern industries, for then the harshness of designs of modernism will be tempered with delicacy of taste and beauty of finish.

Modern civilization has no doubt created new forms unknown to our ancestors, nevertheless the aptitude is not lacking in us and we can by God's help try our hands in them and find a distinguished place for ourselves in the modern industrial world.

The mysteries of modern road-making, air-transport, the participation of women in social service, respect of the right of the labourer and the just use of man-power, have been experimented by others; we can also take advantage of these experiments with a view to adopting all that is useful without repeating the errors they committed and in a way which would be most suitable to our taste, customs, natural genius and moral order.

I believe that economic collaboration is the forerunner of a wider and more important co-operation in the field of art and culture; for, if this world is composed of matter and force, then economy and culture are the manifestations of these two factors with which man can attain both the spiritual and material prosperity he desires.

In Iran at present our economists, farmers, merchants and artisans and indeed the whole nation have resolved to take part in this holy war under the wise guidance and leadership of their beloved King and Shahinshah.

Our geographical situation and the lines of communication existing from ancient times, which linked the Muslims of the East and West, have given us the opportunity of putting our entire lines at the disposal of our Muslim brothers from Indonesia to North Africa, so that the Muslims can be linked together through this auspicious bridge.

The Muslim countries which possess independent and distinct cultures, such as the Arab, the Turkish or Iranian cultures, live under one general and paramount culture in so far as they are imbued with one thought and ideology. It is therefore the duty of the economic experts and learned men of the Islamic world to make full use of this supreme culture in their efforts to overcome the general poverty and economic insolvency which is threatening us to-day.

The majority of the peoples in the Muslim countries are feeling at present the severity of misery and poverty to a very high degree. Our farmers, artisans and peasants are not able to keep the wolf of hunger away from their doors. This chronic disease has penetrated deeply into our system and has rendered us helpless and incapable of work.

Other diseases have also appeared as its outcome, such as ignorance, lack of sanitation, and social injustice. We can find no other doctor to fight against these diseases except the economists. We are putting our hope in them to make their consultations and to recommend any prescription they deem fit to restore our health to us.

You, Gentlemen, are the doctors, who have gathered here to see the patient whose eyes are on you and who trusts your wisdom and skill. You have a heavy responsibility before God and man. You must think of the many million Muslims who are living at present under very hard conditions and are subject to the severest degree of poverty — skeletons of humanity with eyes without lustre — waiting to receive a loaf of bread for their subsistence.

If the outcome of these conferences be nothing but words and the exchange of papers, it is mere waste of time and you have made no answer to the millions of people who are hungry and naked and are impatiently waiting for relief and help.

Gentlemen, there are enormous and manifold difficulties in front of us. The disturbed condition of the world and the struggle which is going on between the great powers for the supremacy over the world is not unknown to you. The horrible silhouette of war is gradually making itself more and more visible.

In this dreadful strife we must think of ourselves and realize that every second is precious to us and opportunity is fleeing away from us. There may come a day when there may be no chance for us to bring our ship to safety through the stormy and turbulent waters. We may never reach the shore and be safe. We must realize that the enemies of Islam are not idle in stirring up untold troubles between us and in devising machinations for separating us from one another.

Our greatest enemy, however, is jealousy, suspicion, and selfishness, which, unfortunately, exist among some weaker minds among us. The Islamic world, which for 1,300 years has kept its integrity and stood like a rampart of steel from the Indian Ocean to the Atlantic Coast, now finds itself pierced at its heart, as some non-Muslim elements are establishing artificial States in its centre which are a menace to its economic integrity.

We must be aware of these matters and strive to stand against our enemies with the utmost prudence and wisdom.

We have a complete law in front of us, which, if obeyed, is bound to bring us to prosperity and happiness. This law is a phrase made of but few words. It is the same as that which has been adopted as the motto of the Islamic Economic Conference.

Let me repeat it to you as my last word of the Qur'an:

"And hold fast, all together, by the Rope which God stretches out to you, and be not divided among yourselves" (3: 98).



The Peace of the World

INTERNATIONAL ISLAMIC

TEHERAN

(Monday, the 2nd of October —

INTERNATIONAL ISLAMIC ECONOMIC CONFERENCE INDUSTRIES COMMITTEE'S RECOMMENDATIONS

DEVELOPMENT OF INDUSTRIES ON REGIONAL BASIS

The Industrial Development, Technical and Scientific Education, and Geological Survey Committee of the Second Conference of the International Islamic Economic Conference, held at Teheran from October 2 to October 12, 1950, with Mr. 'Abbas Khaleeli, Joint Secretary, Ministry of Industries, the Government of Pakistan, as Chairman, and representatives of Turkey, Syria, Egypt, the Jordan, Afghanistan and Iran as Members prepared a report which was adopted by the International Islamic Economic Conference.

The Committee believes that in the interest of regional development of industries it is essential to accord to the citizens of the countries of the region national treatment in all the countries of the region. "If a new spirit is to be abroad and enthusiasm generated, it is necessary that such a psychological approach should be made at this stage."

The Committee strongly felt the need for establishment of certain vital key industries on a regional basis round the raw materials available within the region. "For the success of such industries, it is essential that the products of such industries should be patronized within the region and where necessary given reasonable price preference."

The Committee has recommended that as a first step, consultations be held between the neighbouring countries in regard to specific projects under contemplation.

Stressing the need for establishing close contacts between the technicians and experts engaged in industry in various countries, the Committee has recommended that arrangements should be made for periodic visits by experts of one country to another and for the loaning of their services, for specific periods.

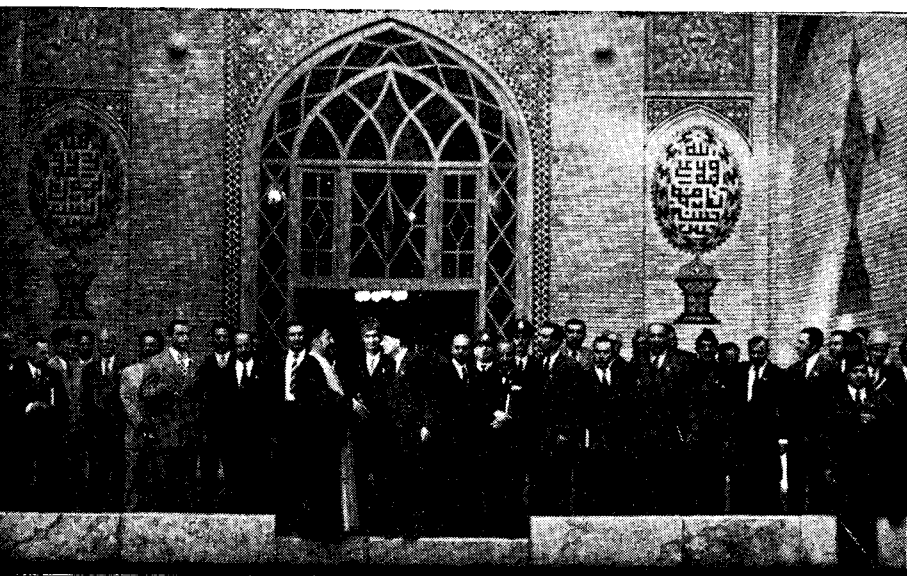
Technical Education

The Committee has recommended that the highest priority should be given to the establishment and expansion of facilities for technical and scientific education within the countries of the region. Till such time as these facilities become locally available in an adequate measure the fullest

THE THIRD INTERNATIONAL

will be held this

At the conclusion of the Conference, the Pakistan Finance Minister, Mr. Ghulam Muhammad, was elected President of the Conference.



Top left—Delegates of the nine Muslim States to the second International Islamic Economic Conference are engaged in discussion. They are listening intently to the President of the Conference, The Honourable Mr. Ghulam Muhammad, the Finance Minister of Pakistan

The picture was taken at a Reception at the Embassy of Pakistan at Teheran

Bottom left—A picture of the members of the second International Islamic Economic Conference, taken outside the famous Theological College of Teheran, called Madrasa-e-'aliya-e-Sipah Salar on the occasion of their visit to it

Islam is Gathering Momentum

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ECONOMIC CONFERENCE

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ursday, the 12th of October, 1950)

SLAMIC ECONOMIC CONFERENCE

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Minister, The Honourable Mr. Ghulam Muhammad, was
rence for the next three years.



Top right—A view of a session of the Conference at the Iranian Court of Justice, Teheran.

The tables of the various delegates are decorated with the miniature flags of their countries. At the extreme right is the delegate of Indonesia

Centre—The President of the Conference, Mr. Ghulam Muhammad, is delivering his speech at the inaugural session of the second International Islamic Economic Conference

Bottom right—The Principal of the Theological College of Teheran — Madrasa-e-'aliya-e-Sipah Salar and Mr. Ghulam Muhammad are conferring with each other



use should be made of the institutions available within the region for training the technical personnel required for manning industries at various levels. It has recommended that advantage be taken of the offer of the Iranian Government to train students specially in mining and petroleum engineering at the *Danish Kadah-e-Fanni* (the Technical College) of the Teheran University.

Emphasising the importance of high-grade technical institutions within the region, the Committee has recommended that such institutions be established to deal with specific subjects in different parts of region for the benefit of the region as a whole.

A Permanent Secretariate

The Committee has recommended the establishment of a permanent secretariate to undertake the work of

- (1) Collection, compilation of analysis and dissemination of statistics regarding social and economic matters,
- (2) Preparation of a Statistical Year Book,
- (3) Survey of economic and social conditions obtaining in various countries of region,
- (4) Research on economic problems of region,
- (5) Assistance to individual countries of region to prepare development plans,
- (6) Preparation of regional development plans with the help, where necessary, of experts specifically engaged for this purpose, and
- (7) Maintenance of registers of technical and professional men available for employment and of technical, scientific, educational and research institutes within the region.

Fine Arts

Regarding the training of designers, craftsmen and artists in the traditions of Islamic Arts with the help of modern technique, the Committee has recommended the establishment of a Regional Centre for Fine Arts at Teheran. It should have the guidance of a Committee of specialists in Islamic Fine Arts drawn from the various countries of the region.

The Committee, has, finally, recommended the establishment of National Statistics Organisations and National Planning and Development Boards, where they do not exist, charged with respective responsibilities of compiling and publishing statistics regarding economic conditions of the country, and co-ordinating national development plans and allocating priorities.



The Address of the President of the Second International Islamic Economic Conference, The Honourable Mr. Ghulam Muhammad

"Islam has resilience and it offers a solution for the infinite problems of life. Let us take stock of our fallen state and engage in a moment of retrospect. Why have we reached our present condition of decadence? Not because the teachings of Islam have become obsolete, but because we have gone far away from the way of life which Islam taught us. We have ceased to live as missionaries and crusaders against evil. We have become selfish and the love of money and ease has afflicted us. The contemptuous disregard of worldly comforts and worldly grandeur, which characterized the lives of the early caliphs, has gone out of our lives. We have become poor, not only in material things but also in spirit, in scholarship and in wisdom. But we shall rise again. The message of Islam is eternal and the decay of a few generations of its nominal followers does not and will not affect the glory of Islam"

"Do not despair, for you will arise, if you are faithful" (The Qur'an)

Islam exalts the status of man.

The humble beginning made last year in Karachi to take stock of the economic conditions of Muslims in the world, to find ways and means to stimulate economic relationship and to foster agricultural and industrial development, has, thanks to the traditional hospitality and warm-heartedness of our Islamic brethren of Iran, progressed, and the Second Session of the International Islamic Economic Conference is being held to-day in this historic town of Teheran. Iran has played a conspicuous and proud part in the shaping of Islamic culture, traditions, art and literature, and the people of Iran have for centuries been leaders of crafts which remain unrivalled in the world, that it is only fit that we should have met in this beautiful land amongst such charming and hospitable people, to carry our deliberations one stage further.

The International Islamic Economic Conference was founded last year in November and its constitution was drawn up rather hurriedly and the delegates, who returned from Karachi full of enthusiasm, did not find opportunities to carry on the work of organizing branches in their own countries. Progress in this matter has necessarily been slow, as new ideas take time to grow and economic matters need more thought, hard and practical work than mere rousing of enthusiasm amongst masses on a political plane. It is now hoped that the meeting at Teheran will carry us one stage further in framing a proper constitution, in making arrangements for the organization of branches in different countries and in galvanizing the whole organization into an active and effective instrument.

It is a commonplace to say that the characteristic feature of this age is the conflict of two ideologies — the capitalist and the communist. These two ideologies seek to define in their own separate ways the objectives of State and society. For the Muslim world the task of determining the social objective was accomplished 1,300 years ago and was, briefly, the exaltation of Man to divine perfection. It is strange that the Quranic verse: *Inna 'aradhu al-Amanata 'ala 'l-Samawat wa 'l-Ardh wa 'l-Jibal, fa abayna an yahmilnha wa asbfana minha wa hamalaha al-Insan*, should have been so little understood. The task referred to in the verse was that of achieving perfection in human existence. Islam has sought to exalt the status of Man. The conception of Man as a suffering, sinful creature seeking atonement for the Original Sin or transmigrating through countless phases of existence, culminating in annihilation, is foreign to Islam. The Muslim concept of Man is embodied in the definition of *Ashraf al-Makhlukat* — the noblest of the Creation.

The measure of our failure is that the Islamic definition of the social ideal is not even mentioned to-day by the world.

It is the tragedy of Man that having been intended to be God's vice-regent and to attain perfection, he has decayed and degenerated into what he is to-day — a hapless creature eking out a bare and precarious existence by the sweat of his brow,

helpless against famine and disease, reconciled to the drudgery of existence, only by his faith in the Hereafter. Islam did not merely set an abstract ideal — romantic and unattainable; it also chartered a practical way of life to reach the objective. It is the measure of our failure that the Islamic definition of the social ideal is not even mentioned to-day, and the world talks only of two struggling ideologies seeking domination over the souls of men.

You all know the historical circumstances which caused the decay of the fabric of Islamic society. The principal factor of this decadence was the unawareness of the social and economic changes which went on in the Western countries while the Islamic world was engaged in dynastic and theological struggles. While the Western peoples were charting voyages of discoveries and founding new empires, while industrial and social revolutions were convulsing great continents and recreating a new life and a new society, while renaissance came and art flourished and science progressed, the Muslim world dreamt still of the glorious ages gone by. Thus it has come to pass that we are in our present state. It is useless to rue our fate and yearn for the might-have-been of history. We have our heritage of woe and the question before the Muslim world to-day is to rebuild itself on modern lines based on knowledge — the common inheritance of man.

The alternative to collective farming is that cultivators should be organised into co-operative units.

It is a well-known fact which needs no stressing that the people of the East generally live in conditions which are sub-human. The standard of living is extremely low, which fact is inevitable considering the meagre national production of the countries in this area. Agriculture is the principal occupation of the people, but sufficient measures have not been taken to modernize agriculture and thus improve production. Speaking generally, the average yield per acre is, in Muslim countries, many times below the average yield per acre of similar crops in more advanced countries. Both the soil and the tiller are exhausted. In these circumstances, to expect their production would increase and the standard of life would rise is to hope for the impossible. The economy of these regions is basically agricultural. We cannot suddenly and rapidly alter the pattern of economy but we can ensure that agriculture is carried on under an efficient system. Famished tillers and hungry soil cannot bear the increasing pressure on land. While population is increasing rapidly, the average yield per acre from land is diminishing and the process of impoverishment continues.

This increasing poverty will continue until measures are taken to modernize agriculture. The use of fertilizers and improved seeds, better irrigation and mechanical devices, will effect a revolution in agricultural yields and in the national income. It is however, manifest that very little can be done in this direction by the tillers of the land themselves. Their resources are limited and there is hardly any formation of savings. There



*The President of the International Islamic Economic Conference,
The Honourable Mr. Ghulam Muhammad*

is a great future for the organization of cultivators into co-operative units which could be given advances of seed, manure and the use of tractors by large Government Agencies specially set up for the purposes. This is the only practical and sensible alternative to collective farming which is open to backward countries and their Governments and without which no economic regeneration of backward areas is possible. It is hoped that governments in Muslim countries will give consideration to this suggestion. Other countries have benefited considerably by such measures, and in Pakistan it is proposed to set up an Agriculture Finance Corporation to finance such projects. In some countries the laws of tenancy are hard and archaic, and there is insecurity of occupancy. I do not wish to dilate on the subject of landlords.

Advice to Muslim Landlords.

While Islam permits private ownership of land and recognizes tenancy, there are definite and specific injunctions about the rights of tenants. Without drastic changes in land-tenure systems, which secures to the tillers of the soil proper status, security and enjoyment of the fruits of their labour, no land-reform is possible. Large numbers of people in Muslim countries are employed in agriculture, and any measures for economic reorganization which ignore them and their interests will not be of much effect. The Governments of Muslim countries and the landlords should see the writing on the wall and take

heed, as, in the long run, their interests, security and prosperity depend on the security and contentment of the tenants.

Let us view the matter not from altruistic and religious standpoints, but from that of self-interest. It would manifestly be short-sighted and unwise to jeopardize the interests of future generations of landowners themselves by fostering hostility amongst their tenants and calling upon themselves the accumulated revenge of many ages. The Law of Nemesis is inexorable and when retribution overtakes a whole people, the destinies of nations are subverted. History offers us many examples of cataclysmic changes and in our own times we have seen the turmoils of people in the pangs of revolutions. What people do not achieve by social evolutions, Nature extorts by violent changes.

From the workaday point of view, it is obvious that in its present state agriculture is a hazardous occupation. No effort is made to overcome the natural shortcomings of soil by scientific methods. In countries with backward economies most of the initiative has to come from Governments. The construction of an irrigation system and the establishment of tractor centres which will make available to the poor cultivator the use of tractors on a co-operative basis, requires capital not within the reach of private investment and, even in well-developed countries, projects of these kinds have been financed by Governments. In this connection the lines adopted by Israel, which are based on the solutions tested in Scandinavian and other advanced countries, would merit detailed study by Governments, and it is suggested that technical officers may be deputed to study the working of these systems, with a view to the adoption of similar methods in their countries with suitable changes to suit each area.

The attitude of the Mid-East countries to international help not commendable.

The neglect of ages is discernable not only in agriculture but in every section of the national life of our countries. In the social services, in industries and commerce, and above all in technical knowledge, we are in a pitiable condition. Our decadence has reached that extreme state at which one loses even the awareness of decay. So bereft are we of the consciousness of our needs that even the few opportunities that are offered to us to improve our conditions are not seized. There is a general feeling that the assistance given by the United Nations and its specialized agencies to Eastern countries generally and to the Mid-East countries particularly has been very meagre, especially in its relationship to the aid given to some other countries. It is usually averred on behalf of the United Nations that the demands for technical assistance made by the backward countries are inadequately presented. However that may be, it is a fact that the Mid-Eastern countries have shown very little interest in the non-political and social work of the United Nations. The question of establishing an Economic Commission for the Middle East has often been mooted, but without evoking much enthusiasm in the countries themselves. A conference on technical assistance held some months back in Lake Success was not even attended by several of these countries. It is unfair to the peoples of these lands that their Governments should fail to avail themselves of the international help to which they are entitled. In accepting aid from the United Nations no country puts itself under obligation to anyone. The procurement of technical assistance is one of the primary needs of Asian countries, and is even more scarce than finance. It was therefore extremely painful to me to be informed that several Muslim countries declined the invitation to attend the Technical Assistance Conference.

I must take this opportunity of addressing a word to the specialized agencies of the United Nations. The main purpose of that organization should be to assist the under-developed and

backward countries. Unfortunately the needs of the countries have not been adequately appreciated. We all know that the United Nations had at its disposal very limited funds for giving technical assistance, but with the introduction of the extended schemes of technical aid and enlargement of its resources for this purpose, the United Nations should pay greater heed to the needs of the backward countries. The initiative is theirs and not of the backward areas, where administration is perhaps not as well advanced as desirable. The greater the need, the greater should be the effort, the desire and the willingness to help.

Integration, on economic basis, of the resources of Muslim countries is essential in the world of to-day.

As regards the question of an Economic Commission for the Middle East, our own endeavours have been equally inadequate. Such Commissions for Latin America and the Far East have been of immense help to the countries in those areas—at least for carrying out economic surveys and focusing attention on the more pressing economic needs. I am aware of the political difficulties which beset this question, but no one expects those political questions to be resolved in the very near future. No purpose will therefore be served by deferring a decision in the matter indefinitely, as in the meantime the entire subject of the economic development of the area remains undecided. It has become usual for people to talk wishfully and loosely of industrialization and development. Many who do so are unaware of the difficulties of planned economy. The first step towards economic development is economic survey, which alone can bring out the problems which will be encountered at various stages of development. No country in the Middle East has any statistics either of industrial potential or national produce or national income. In fact, it is doubtful if in some of these countries there are available even any reliable statistics of population, professions, education, agriculture, etc. Our first task is to press and assist the Governments to organize a detailed and analytical economic survey. These are large tasks and technically trained men for such work are scarce. It would be wasteful for each country to set up a separate organization for this purpose, and it would be both economical and illustrative of the co-operative spirit inspiring the Islamic Economic Conference, if this work was undertaken jointly for all the countries in this zone. A Central Organization should work under the *aegis* of this Conference, and an approach should be made by the Conference to the United Nations for assistance on behalf of the member countries. In fact this Conference will then be able to function as the Economic Commission for Islamic countries: not in competition with the United Nations and other national and international agencies, which are prepared to help the backward countries, but in co-operation with them, drawing on their experience and greater knowledge and availing itself of their help. This will also be a solution of the political difficulty, which has so far prevented many Mid-East countries to be enthusiastic on the question of setting up an Economic Commission for the Middle East. The other advantages of this course are also obvious. A group of nations acting in concert can be more effectual in the Councils of the World than individual small countries. A group like ours can plan together and undertake many a project of common interest which few of us can do separately. None of the Muslim countries, by their resources and areas, are sufficiently large to aim at becoming industrially and economically as powerful as necessary in the competitive world of to-day. Some integration on an economic basis, based on mutual advantage, is essential. It should be the task of this Association to examine the matter in detail and to indicate on what lines this further progress is feasible after taking the realities of the situation into consideration.

Autarchy is outdated.

The mention of planning brings me to a very important question. It is no doubt satisfying to one's pride to evolve a self-sufficient national economy, but the age of autarchy is past, and there is a growing interdependence in the economies of the countries of the world. Many of us may like to plan our future development on the basis of self-sufficiency, but our resources are so limited and the technical knowledge and manpower at our disposal so insufficient, that there is little hope of success in such designs. All of us are principally the growers of basic commodities and our fortunes depend on the prices of our products in the world's markets, and we should find ways of usefully co-operating in this matter. Such co-operation could be even more effective and fruitful in the field of industries. Considering our limited means it would be uneconomical for any country to dissipate its resources on a variety of industries. The establishment of industries depends on a multitude of factors, the most important ones being the availability of raw products, markets and technical skill. A scheme of joint industrial planning on a zonal basis, where possible, would enable the whole zone to have an integral programme of industrial development. The danger of launching a programme of industrialization without a solid economic base has been vividly demonstrated by a recent experience in Syria. During the war certain textile and glass factories were set up, but there was not enough purchasing power in the country on which these industries could flourish, nor were there foreign markets available for the products. You will perhaps yourselves recall other instances of industrial ventures which failed, not because they were intrinsically unsound, but because they did not take account of various economic factors.

The need for a Joint Planning Commission.

A joint planning commission, assisted by a commission for fact finding and economic survey, would plan scientifically, taking into consideration the various potentials of the area. The commissions will determine the purchasing power of the peoples, the basic requirements, fix targets of production and decide the question of the location of various units of industry in various areas. While one country may specialize in the manufacture of steel because it has iron and coal, another may concentrate on cotton textiles, and a third may develop another important industry. This will not only be advantageous from the point of view of specialization, but will also enable the country concerned to have an economical unit of production, instead of an uneconomically small one, and thus obtain the benefits of large-scale production. The purpose of this suggestion is to achieve increased economic integration and co-operation amongst the Muslim countries, instead of their going adrift on an uncharted sea of speculative industrialization and perhaps foundering on the rocks of inexperience and uneconomical production.

A report of the Near East Regional Meeting, held in the Lebanon under the auspices of the Food and Agricultural Organization, pointed out that "too frequently there seems to be a tendency to strike for national self-sufficiency without due regard to production costs or to the mutual benefits that may be derived from increased trade. Unless the special conditions of the country require otherwise, all Governments should consider carefully the matter of co-operative advantage and efficiency in production before embarking on programmes for the introduction of rapid expansion of those products which are ill-adapted to the conditions of their respective countries."

Muslim countries can rise only by joint planning and integrated development.

In these days of specialization and mass production, it is not possible for small countries to develop industrially on the basis of autarchy. Nor is self-sufficiency a covetable objective, as

trade must be made as multilateral as possible, so that the total of the world's commerce may rise and bring benefit to the peoples of the world. But it is essential for countries with unbalanced economies to supplement the National Product by the establishment of some suitable industry as in that way alone can National Income rise. For the Muslim countries there is only one way — namely, joint planning and integrated development. My own country is as backward industrially as almost any other in Asia, and therefore there cannot be even the semblance of suspicion that I am inspired by a consideration of selfish nationalism in advocating the cause of co-operative economy amongst the Muslim nations. We are too small units and the markets supplied by one country may not be sufficiently large for many of the industrial products of large-scale industry. I can think of no other way in which these countries can develop in the face of world competition and in view of their own poverty and backwardness.

Gentlemen, I have just come from a Conference where the development plans of many Eastern countries were discussed. During the recent few weeks I have been engaged on the formulation of a six-year plan of development for my own country, and I can assure you that economic development is a very arduous task, which requires the mobilization of the entire resources of a country — physical, financial and human. At present the National Income of most of the countries hardly meets the cost of the barest human requirements, and to raise it by a small percentage an expenditure of several hundred million pounds sterling is required by the countries. Even if finances were available there would be the difficulties of obtaining equipment, technical personnel, and administrators. Mr. George C. McGhee, Assistant Secretary of State, the United States of America, in an admirable address which he delivered before Harvard University in August last, has brought out very cogently the factors which stand in the way of economic development in the Near East. Study of this document should be of some help to delegates, and copies will be supplied to delegates by the Secretariat of the Conference. It is easy to talk of raising the standard of living, but as the Clapp Report stated: "Higher living standards cannot be bestowed by one upon another like a gift. An imposed economy does not come in a neat package sold or given away in the market place. The highly developed nations of the world did not make their way by wishing. . . . Many pooled their energies and resources. . . . Help to those who have the will to help themselves, should be the primary policy, guiding and restraining the desire of the more developed areas of the world, so as to help the less developed lands." Before I pass on to another subject I must quote once again from this report. "Each country of the Middle East will, sooner (or too late!), learn that the resources of its neighbours have an important and frequently determining influence upon the economic growth of each individual country. And, where physical resources, especially water, are not abundant to start with, the interdependence of the countries of a geographic region is an elementary fact which cannot be evaded indefinitely."

The Islamic Economic Conference should be given the status of an official or semi-official body.

Gentleman, it is about a year since this Conference was established, and it is legitimate to presume that it has advanced from the formative and contemplative stages to the constructive stage. I have, therefore, submitted for your consideration some practical propositions. The time has come when this Conference should take in hand real constructive work. I have, therefore, suggested that it should prepare itself to undertake, with the collaboration and help of the United Nations and its specialized agencies, the task of an economic survey of the area, compilation

of basic economic data, and all the other functions of an Economic Commission. The Conference should establish the closest liaison with the United Nations Agencies and try to obtain for its members the fuller benefits of the expanded technical assistance scheme of the United Nations, and also any other assistance that is available from the well-developed countries. There has been a tendency in some of our countries to be chary of accepting monetary or technical aid from the United Nations. I submit that this attitude is not correct. Muslim countries should make greater use of the facilities offered by the World Bank and International Organizations, which are beginning to take greater interest in the economic development of Asiatic countries. The United Nations neither belongs to nor represents any single country or group. It is a world organization and represents all humanity and, therefore, there is no humiliation involved in accepting help from it.

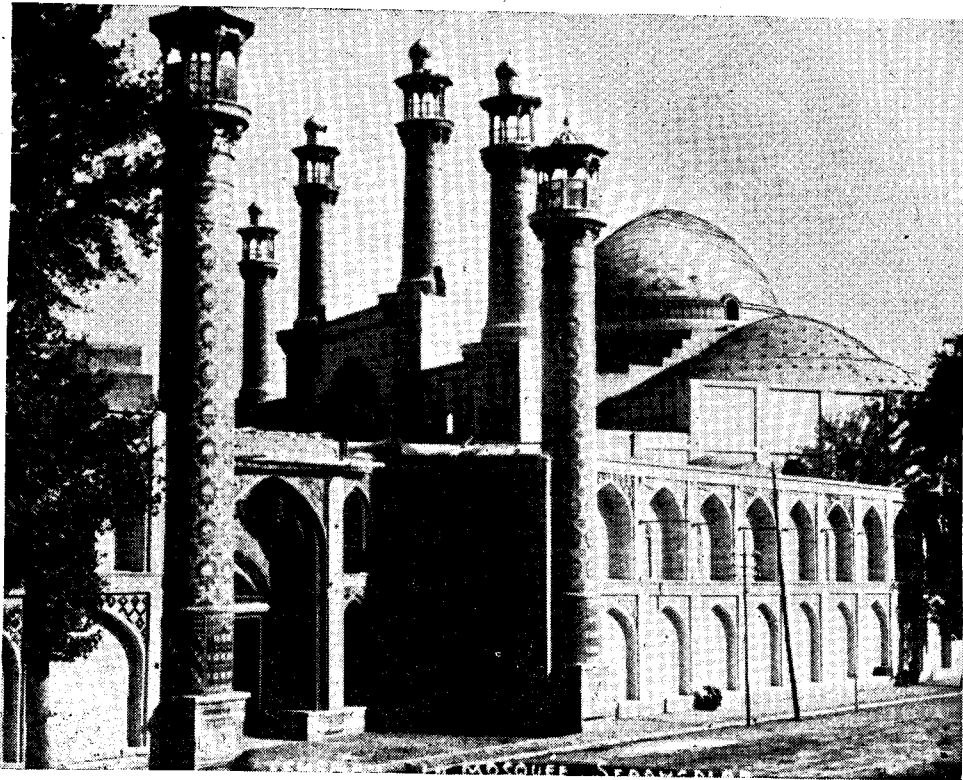
If the Conference is to develop its functions and responsibilities, a certain change will have to be made in its constitution. Originally it was intended to be a non-official organization. We are not yet so highly advanced that an organization like this should be sustained by private effort. Moreover, an entirely unofficial body has the disadvantage of not being able to deal with several Governments and International Organizations quite so effectively as an official or semi-official body could.

If the International Islamic Economic Association is to occupy the place which I visualize for it, we have to endow it with at least semi-official status. This change in its character will necessitate its being maintained by contributions from the Governments of the participating countries. It is suggested that a small committee should go into the entire question and submit a report to the Conference during its present session.

A College of Economics and a Central Institute of Agriculture for all Muslim countries.

In my inaugural address to the Economic Conference last year in Karachi, I hinted at the need for establishing a College of Economics for all Muslim countries where their advanced students and officials could study the economics of modern planning with a view to providing trained economists who could assist their Governments and countries in preparing plans and formulating policies. It may be possible to obtain some eminent professors from the United States of America and other advanced countries under the Four-point Aid Scheme. Some funds have already been offered by His Highness the Aga Khan for this college and he has promised further support. I suggest that the Conference should appoint a committee to go into the question of the organization to be set up, the location of the college and its scope of work.

I hope you will forgive me for referring to two important factors which must largely influence the execution of any plans for economic development and regulate the pace of progress. I refer to training in Muslim countries and abroad of as large a number of our people in technology, science, economics and business administration as possible. Muslim countries are very short of technical personnel and of persons acquainted with the intricacies of management of large-scale industries and business. We are also short of bankers. All these deficiencies must be rectified, if we are to march ahead with our plans and if real progress is to be made by the people themselves. I would also give a prominent place in this list to people trained in various branches of agriculture, agricultural research, the application of modern methods of agriculture, and the use of modern agricultural machines and implements. One possibility can be the setting up of a Central Institute for Agriculture and training in mechanization of agriculture for all Muslim countries, to be maintained collectively by the countries. At present various



A view of the famous Sipah Salar Mosque at Teheran, Iran. Its dome is of exquisite beauty and fine decorative workmanship. The Persian mosques are noted for their slender and tall minarets

countries have institutions for agricultural education and the Conference should collect the particulars of all technical institutions and the facilities available in them. We could then determine how far these facilities should be supplemented, and also persuade Governments to arrange for an exchange of facilities between the Muslim countries.

Let us not delay the inevitable change.

It is essential for economic development that the administrations of countries should be tuned up and brought up to date. It is a difficult task and there are practical difficulties, but unless there is growth of free institutions which inspire confidence, neither industry nor investment will advance. Our countries should take stock of the situation so as to align themselves with modern conditions as quickly as possible. One great danger is implicit in the lack of confidence amongst people in some of the arbitrary methods followed in some countries. The continuance of medieval conditions will not let us go far and, unless we are content to rot in the mire of primitive conditions and give up hope of economic and social progress, we must resolve to change our ways of life. The change is inevitable — let us not delay it.

A very important question that should be considered by this Conference is the one relating to its own organization. I have made some suggestions earlier in my address and the Conference may appoint a committee to go into this.

The state of the Muslim world indeed makes a gloomy picture. Clouds of poverty and suffering darken the sky. Exhaustion and despair are rampant. One irresistibly recalls the lines of Shelley :

“Alas ; I have nor hope nor health,
Nor peace within nor calm around,
Nor that content, surpassing wealth,
The sage in meditation found,
And walked with inward glory crowned —
Nor famed, nor power, nor love, nor leisure.
Others I see whom these surround —
Smiling they live, and call life pleasure ;
To me that cup has been dealt in another measure.”

But we are Muslims ; and hope in the Divine is a part of our religion.

There is a message of hope in the Qur’án :

La tabinu wa la tabzanu wa antum al-a’launa in kuntum Mominin (Do not despair, for you will arise, if you are faithful).

Islam has resilience and it offers a solution for the infinite problems of life. Let us take stock of our fallen state and engage in a moment of retrospect. Why have we reached our present condition of decadence ? Not because the teachings of Islam have become obsolete, but because we have gone far away from the way of life which Islam taught us. We have ceased to live as missionaries and crusaders against evil. We have become selfish and the love of money and ease has afflicted us. The contemptuous disregard of worldly comforts and worldly grandeur, which characterized the lives of the early caliphs, has gone out of our lives. We have become poor, not only in material things but also in spirit, in scholarship and in wisdom.

But we shall rise again. The message of Islam is eternal and the decay of a few generations of its nominal followers does not and will not affect the glory of Islam.

THE PEARL OF THE PERSIAN GULF

By HAMED BELGRAVE

The islands of Bahrain are one of the smallest Muslim States in the Middle East. Situated in the Persian Gulf in the bay between the oil-bearing district of Sa'udi Arabia and the Qatar peninsula, they are ruled by His Highness Sheikh Sulaiman al-Khalifa, who succeeded his father in 1942. About 120,000 people live in the Bahrain islands, the majority of whom are Arabs, but there are also a large number of Pakistani, British, Indian and Persian merchants, and also a large community of Britishers and a few Americans in the employ of the Oil Company.

Geography and General Description.

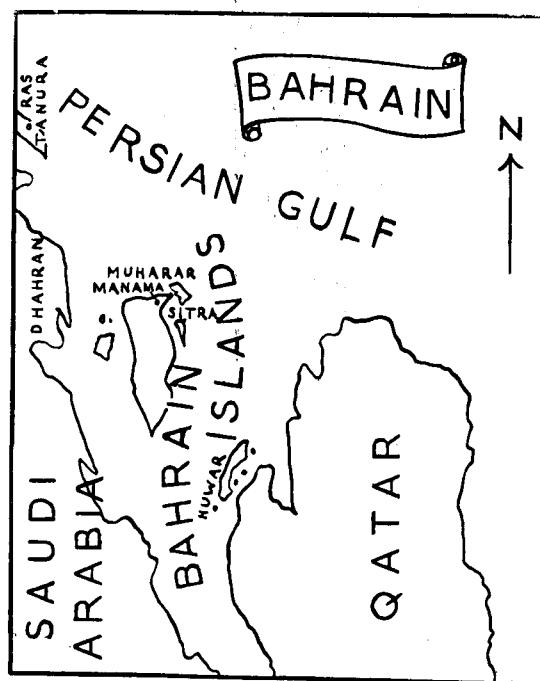
There are many islands in the group which compose the State of Bahrain, the largest of which is Bahrain itself, formerly called Awal, which gives its name to the whole group, Muharaq, Sitra, Umm al-Nasaan and Huwar. The capital of the State, Manama, stretches along two miles of the north-east coast of Bahrain island. If you approach Manama from the sea, the first distinctive sign you notice is the tall multi-coloured minaret which marks the Mesjid al-Jumu'a of Manama. On approaching closer to the land, the Manama seafront discloses itself, with its many modern buildings, Government and other offices, shops and hospitals. Most of these buildings have been constructed during the past fifteen years, previous to that many of the present sites were under the sea, and have been reclaimed. The shopping centre of Manama is entered through a high arch, connecting two blocks of Government offices, surmounted on the north by the coat-of-arms of His Highness the Ruler and on the south by a large clock. Manama Municipality was founded in 1919, and a Municipal Council was established. The Municipality is responsible for the upkeep of roads within the Municipal area, sanitary arrangements and other municipal duties. In Manama are situated the Government Departments, offices of many foreign firms and the residence of His Britannic Majesty's Political Agent, the British Government's Representative in Bahrain. Launches ply between Bahrain and Sa'udi Arabia and Qatar, and from the latter places many visitors come to Manama each day for shopping, and a change from the neighbouring deserts! Also on Bahrain island is Awali, the residential camp of the Oil Company, the oil refinery, and about one hundred villages and small towns. The whole of the northern part of Bahrain island is covered with date gardens and other cultivations, and dotted among them are a number of lakes and springs, very popular with the townspeople in the summer evenings, for not only are they pleasant for bathing in, but are surrounded by the flowers of the pink and white oleander and many other blossoms. A few miles south of Manama is Belad al-qadim, the ancient capital of Bahrain, but now mostly in ruins; in the town there is an old mosque containing a very interesting Kufic inscription. The villagers of Bahrain have a number of local industries, including weaving, pottery making and lime burning. The island of Muharaq, to the north-east of Bahrain, is connected to Manama by a two-mile causeway. On the island is a town of the same name, which stands in sharp contrast to Manama; its shady streets and large white houses are typical of the Arab towns of the Persian Gulf, its buildings are large, built around courtyards, and although telephone and electric wires and traffic signs have rather spoilt the effect, the town is much more picturesque than the bustling and busy Manama; many of the buildings are decorated with arabesques, of the same pattern that once decorated the Great Mosque at Samara. One of the town's

industries is launch building. Also on Muharaq island is the little town of Hedd, headquarters of the pearling industry.

On Sitra is the Oil Company tank farm and drum plant, from where oil is pumped from the refinery to the waiting tankers at the end of the loading jetty, who take it to Asia, India and Africa.

History.

Bahrain is covered with what is possibly the greatest graveyard in the world; in an area of about five by fifteen miles there are about 30,000 tumuli, ranging in height from a few inches to fifty feet, some containing one grave and some more. The origin of these graves is still doubtful, some experts saying they are Phoenician tombs, but others deny this, and there is still dispute as to whether the Phoenicians originated in or near Bahrain or not, and as to whether these graves are of their making. Coming to more modern times, it is said that Bahrain accepted Islam together with the coast between present-day Kuwait and Qatar, which was then known as Bahrain, the islands being called Awal, about the year 622 C.E. The islands remained under the rule of the Khalifs, except for a short spell when they became independent, till the time of the Zinj Revolt, when the islands came under the domination of the Negro ruler, and after his death they again reverted to the rule of the Khalif. When the Carmathians overran Eastern Arabia, Bahrain came under their rule, and after their fall Bahrain regained its independence, and although the rulers were changed by force a number of times, the islands remained independent till early in the 13th century, when they were captured by the Sheikh of Hormuz. A period of fighting then followed, during which Bahrain changed hands with bewildering frequency, finally being captured by a Portuguese expedition from Hormuz in 1521. Bahrain remained



Bahrain and its neighbours



An aerial view of port of Manama, Bahrain

under the Portuguese till early in the 17th century, but the Bahrani did not submit to the tyrannical rule of the Portuguese without protest, and there were a number of risings against them, the last one, with the help of the Persians, resulting in the defeat and expulsion of the Portuguese, but the Bahrani had only exchanged one overlord for another, for after defeating the Portuguese the Persians remained as rulers in Bahrain. The only remaining evidence of the former Portuguese domination of Bahrain is the ruins of their fort on the northern shores of the island and a few iron cannons scattered about the island!

Bahrain remained under the Persians for a number of years, and Governors were appointed by the Shah, the majority of whom were disliked by the people of Bahrain, but about 1715 C.E. Bahrain was attacked and captured by the Sultan of 'Oman; the Persians took it back, it was again captured from them, and then the Persians took it back. In 1782 C.E. Sheikh Ahmed al-Khalifa, who had been living at Zubara in Qatar, where the Khalifas had built up a State, was attacked by the Persian Governor of Bahrain; he defeated him and followed up his victory by landing on Bahrain, freed the islands from Persian domination and set up Government. Since then the descendants of Sheikh Ahmed have ruled Bahrain, except for short periods when the Wahhabis and 'Omanis captured the islands. Bahrain is in treaty relations with the British Government.

The Administration.

The State is administered by the Government of Bahrain, which is divided into a number of Departments, the most important being those of Education, Public Health, Public Works, Public Security, and Food Control and Customs. The Government Departments are mostly financed from the revenue accruing from the customs dues and oil royalty. The Budget for 1950 allowed 22 per cent for Education, 25 per cent for Public Works, 13 per cent for Public Health and 13 per cent for Public

Security of the total expenditure. The Administration in its present form originated in 1926, but the first modern school was founded in 1919 by the Minister of Education, His Excellency Sheikh 'Abdulla al-Khalifa, and since then the educational system has steadily improved.

The progress of Bahrain has not been forced upon the people by their Government, but has been the wish of the people, and has resulted in Bahrain being the most progressive and modern State in the Persian Gulf.

Industries.

The Bahrain islands are the centre of the oldest industry of the Persian Gulf, pearl fishing, and each year for hundreds of years boats have gone out from Bahrain to gather the jewels of the sea, and in the shops and markets of Bahrain are sold some of the most beautiful pearls in the world. In past days as many as two thousand boats would go out to the pearl banks, but the great slump of the 20's had its repercussions in Bahrain, the bottom dropped out of the pearl market, the pearling industry shrank to a fraction of its former importance, and as many of the people of Bahrain depended in some way upon the industry and the money it brought into Bahrain, a shortage of money and employment followed in Bahrain. Then another of nature's gifts, oil, was discovered in Bahrain which would bring wealth to the people. A company, the Bahrain Petroleum Company, registered in Canada, was formed. This company absorbed many former pearl divers. Furthermore, in 1933 the first oil royalties were paid, and although small at first, they soon equalled and then exceeded the revenue from the custom's dues. With this money the Bahrain Government was able to increase greatly and improve its social services for the Bahrain people. In 1948 and 1949, however, the custom's revenue again exceeded the oil royalties, owing to the large increase in trade into and through Bahrain.

MEMORANDUM TO THE GENERAL ASSEMBLY OF THE UNITED NATIONS (FIFTH SESSION) AT LAKE SUCCESS, NEW YORK

"Are you (Somalis) so foolish as to believe that we Italians will leave Somaliland after ten years?"

16, Bushey Avenue,
Yonkers, New York.
9th November, 1950.

Mr. Trygve Lie,
Secretary-General,
The United Nations,
Lake Success, New York.

Sir,

As the lawful representatives of the Somali Youth League and the Hamar Youth Club, representing the overwhelming majority of the Somali people, we respectfully submit the enclosed memorandum regarding the Trust Territory of Somaliland. We kindly request you to submit the same to the Chairman of the Fourth Committee of the United Nations General Assembly.

Respectfully,

ISMA'IL HASSAN.

'ABDULLAH 'ISSA.

Somali Delegation,
16, Bushey Avenue,
Yonkers, New York.
9th November, 1950.

The Chairman,
The Fourth Committee,
U.N. General Assembly (Fifth Session),
Lake Success, New York.

Sir,

Against the clearly expressed wishes and welfare of the overwhelming majority of our people, the General Assembly of the United Nations during the last session approved the unjust imperialist claims of Italy for restoration of her oppressive rule in Somaliland. By so doing the Assembly not only disregarded the wishes and welfare of the Somali people, but also violated the fundamental principle embodied in the United Nations Charter: namely, "the right of self-determination".

Once re-established in Somaliland, the first thing the Italian administration did was to put into effect an organized persecution against those political organizations which opposed strongly the restoration of Italian control into Somaliland. The Somali Youth League — a well-organized nationalist movement — and its members and sympathisers were the major victims of brutal acts of vengeance. Other victims include those politically-minded Somalis who also advocate national independence for their Fatherland.

The Somali Youth League is the largest and most influential political party in the country. Together with the Hamar Youth Club, this patriotic movement advocates the unification and the complete independence of Somaliland. The Four Powers Commission of Investigation (France, Union of Soviet Socialist Republics, United Kingdom and the United States of America) which visited Somaliland early in 1948 recognized that the Somali Youth League is the only real and active political party in the country. The purpose of the Commission was to ascertain the wishes of the inhabitants in our country and to report to the

Council of Foreign Ministers of the Four Great Powers. We quote hereunder excerpts from the general conclusions of the Four Powers Commission report, p. 121 of the English text:

"In spite of this lack of maturity, in the last five years a nationalist movement led by the Somali Youth League has rapidly spread through the country, embracing most of the urban classes wherever located, and through the influence of the Chiefs and Elders, almost all the tribes except those in the Sab Confederacy and a few others. This movement is well organized, possesses relatively competent leadership, and may well be the major force in Somali politics for some time to come."

In December, 1947 — just a few days before the visit of the Four Powers Commission in Somaliland — the Italians organized a party called "Conferenza della Somalia". They finance this cabal and run it through corrupt Somali stooges. Almost all the parties adhering to the so-called Conferenza della Somalia exist only on paper. This Italian-organized Conferenza has no popular support and no influence whatsoever because the Somalis know very well its evil origin and purpose.

The standing of our organization in relation to that of other parties in Somaliland is quite clearly indicated in the following passages, quoting again from the same page of the report of the Four Powers Commission of Investigation:

"The other political parties have developed in opposition to the Somali Youth League and, with one exception, are of recent growth. Their influence is slight."

Only because it is the leader of an outstanding political movement advocating the unification and the complete independence of Somaliland, has the Somali Youth League become the main target of these Italian political persecutions. The Italians lost no time in banning the League branches in Upper Juba and other provinces in the country. Many League members were killed, while many more were wounded (several of them seriously) as a result of these Italian-organized anti-League riots. Branch heads together with members of local committees and influential League members were arrested, convicted or deported. Material damage — both to the League and its members — is enormous.

The methods used to suppress the League branches in Somaliland are identical to those used during the rise of Fascism in Italy in the early 1920's. You may recall that in those days organized gangs of Fascist *camicie nere* (blackshirts) were used to suppress political opponents in general and in particular the leaders of trade unions. The birth of Fascism took place at a time when labour movements in Italy were strong enough to give grave concern to Mussolini. Apprehensive lest a strong labour movement in Italy might hinder his dreams of establishing an absolute totalitarian régime, the late Dictator suppressed — through his gangs of *camicie nere* — the movement and its leaders. As a result of this drastic action of the "Duce", the great socialist leader Mateotti and many other labour leaders lost their lives. Thousands of other labour leaders fled the country to save their skins, while thousands more were arrested, convicted or exiled.

The only difference between the method used by the Fascists in Italy and the one used to suppress political opponents in Somaliland is that in the latter case the provisional Italian administration has employed organized gangs composed of professional delinquents in the place of Mussolini's *camicie nere*. It is easy for the Italians to organise, through their stooges of the Conferenza, gangs of ex-convicts and professional delinquents for the main purpose of assassinating the leaders of national movements in Somaliland. Should the United Nations decide to investigate this criminal conspiracy, Italians will certainly maintain that they have had nothing to do with it since the trouble has taken place between groups of the indigenous population. By establishing this alibi, the administration evidently intends to disclaim its responsibility.

Another purpose of the organized gangs is to cause just enough trouble to give justification for the intervention of the administration's *carabinieri* (police) to shoot, arrest, convict or deport the members of the Somali Youth League. In April, 1950, just a few days after the restoration of the Italian administration in Somaliland, gangs of delinquents suddenly attacked the League branches in Baidoa, Lugh, Bardera, Bur Hacaba, and other centres in the Upper Juba province. Because of the unexpected attack, the League members suffered heavy casualties. In each instance the Italian authority deliberately delayed for several hours any attempt to intervene and stop these framed riots. Then the *carabinieri* came only to shoot, arrest, convict, or deport the victims of the organized mob. So the way was cleared for the delinquents to destroy the League branches, loot the property of the arrested League members, set fire to their houses and ill-treat their families (old men, women and children).

In almost all the other provinces of the Territory, the provisional Italian administration resorted to similar methods to suppress the Somali Youth League. League members in the Lower Juba and the Benadir provinces have suffered most. Organized delinquent gangs have been encouraged to operate throughout the Territory in order to suppress the administration's political opponents. As a consequence, normal travel has become dangerous in several areas of the Territory. The mob of delinquents attacks openly those of our members travelling in the interior. The travel of League members in the Upper Juba province has been completely stopped.

In addition, the provisional Italian administration has instigated and is continuing to instigate — through corrupt and ignorant elements — fighting among the tribes in Somaliland. The main aim of this policy of "divide and rule" is to create enmity and hatred among the Somali tribes and thus divert the rapidly growing national consciousness of our people. Since the restoration of the Italian rule — in April of this year — serious tribal fightings have taken place in many places of the Territory. With the excuse of restoring "peace and order", tank-led Italian troops are sent to the scene of the fighting only to open fire on the people; arrest and convict them; and inflict on them heavy fines. On their arrival, these Italian troops often machine-gun the people and their cattle alike.

In June of this year, the most serious tribal fighting took place in the province of Mudugh. Over 500 persons were killed in this fighting alone. Thousands more were wounded, while property damage was very high. In many provinces tribal disputes are still unsettled. In several of these — particularly in Mudugh province where the tension is extremely high — renewal of the tribal outbreaks is considered very likely.

One of the principal aims of the Somali Youth League is to solve the tribal disputes through mediation, conciliation and other means of peaceful settlement. As soon as a quarrel arises between two or more tribes, the League forms a goodwill mission composed of religious Sheikhs, Akils and influential persons from each of the contending tribes and from neutral Somali tribes.

These goodwill missions are generally formed in the province where the disturbances took place but, if necessary, missions from other provinces are sent there. The conciliation efforts of the Somali Youth League have been very successful. Because of these efforts, many potential tribal conflicts which might have cost the Somali people thousands of lives and heavy property loss were averted. Many others could have been averted had it not been for the arbitrary interference of the then British Military administration in Somaliland. During the years of its rule, this temporary administration followed the traditional colonial policy of "divide and rule".

Some weeks before the serious tribal outbreaks in Mudugh province took place, members of the local committees of the Somali Youth League informed the local Italian authority of their intention to make the usual efforts of reconciliation among the contending tribes so that the dispute between them could be solved peacefully. The Italian authority rejected this suggestion. By doing so, the administration made impossible any efforts to prevent the useless bloodshed of our people and considerable damage to their property. With this policy of "kill your brother" the administration intends to massacre our people, destroy their property and thus place under perpetual Italian subjugation and slavery the impoverished Somali people.

In the Italian-instigated tribal outbreaks, those who lost their lives are Somalis; so are the wounded and the injured. Those who lost property are Somalis. Those receiving heavy fines are Somalis; so are the arrested and the convicted. Thousands of impoverished Somalis are compelled to abandon their homeland. Moreover, the ill-feeling and hatred created by the organized outbreaks will cause further serious tribal disturbances, and so the vicious joke will repeat itself again and again. That is exactly what the Italians desire. So far, the provisional Italian administration's policy of "divide and rule" has succeeded.

On January 11, 1948 — while the Four Powers Commission of Investigation was in Somaliland — some pro-Italian elements armed with hand-grenades, rifles and pistols together with daggers, spears, bows and arrows, and other home-made arms, openly attacked the head office of the Somali Youth League in Mogadishu, the capital. As a result of this surprise attack, Somalis of both sides and some Italians were killed, while others were wounded. Some leaders of the Italian-organized Conferenza della Somalia together with some Italians were arrested by the then British Military administration in Somaliland. The administration took such an action after it was demonstrated that the arrested persons were entirely responsible for the unprovoked attack on the League headquarters which in turn caused the incident.

As soon as their rule was restored in Somaliland, the Italians lost no time in taking vindictive action against members of the Somali Youth League. Since April of this year, many members of the League have been victims of these spiteful measures. These actions will undoubtedly continue for some time to come. The new rulers of Somaliland state openly that they will avenge those Italians who lost their lives during the incident of January, 1948 — the same incident for which they were responsible. Privately and publicly, many Italians ask the Somalis the now notorious question: "Do you really consider that we Italians can ever forget that fateful day of January 11, 1948?"

In addition, the administration is furiously engaged in a desperate effort to eradicate nationalism in Somaliland. In fact, many Italians admit frankly that ten years is more than enough for them to suppress those considered nationalists and dissidents. Often, these Italians ask the Somalis this provocative question: "Are you so foolish as to believe that we Italians will leave Somaliland after ten years?"

In our previous memoranda we pointed out that almost all the members of the Italian administration re-established in

Somaliland are former rulers of the Territory and other African colonies under the Fascist régime. Regardless of the terms of a United Nations trusteeship agreement, these officials of the Ministero Africa Italiana (Ministry for Colonial Affairs) will never change their Fascist mentality of yesterday. Certainly, they will continue to administer the Territory as before since that is the basic policy of the Fascist organized Ministero Africa Italiana. Under the New Italy of today, this Ministry is still active within the cabinet of Premier De Gasperi. The former colonial rulers — particularly Dr. Benardelli, Signors Copasso, Comelli, Chapron, Ducati, Soleri and all those who previously held high position in the administration of the former colony of Somaliland — are chiefly responsible for what has happened and is still happening in our country.

Partly because of the vindictive actions carried out by the Italians since their return to our country, partly because of the Government's policy of "divide and rule" which has already caused numerous tribal outbreaks, and partly because of the organized persecutions against the administration's political opponents directed to suppress nationalism in the territory, Somaliland is to-day a land in which terror, chaos and general unrest reign. The presence in the territory of administrators skilled and experienced in subjugating colonial peoples, namely the former Fascist rulers of the Ministero Africa Italiana, is the principal cause of the unhappy events and the tyranny which have taken place in Somaliland since the restoration of the oppressive Italian régime. The mere fact of re-appointing these former Fascist rulers is impressive evidence that the intentions of the New Italy are far from the academic provisions set forth in the United Nations Draft Trusteeship Agreement for the Territory.

The provisional Italian administration has already violated the provisions of the Draft Trusteeship Agreement and the Annex attached thereto. By re-introducing the Fascist law and the Fascist *codice penale* (penal code), the administration has completely ignored the judiciary provisions of the Agreement. This law and the penal code are carried out by the powerful *Residenti* (District Commissioners) and the *Commissariati* (Provincial Commissioners) together with the notorious *carabinieri*. The *Residenti* and the *Commissariati* who run the District and the Provisional Courts, respectively, act also as Chief Executive and Chief Judiciary and have unlimited powers.

Since the restoration of the Italian rule in our country, the Somali Youth League has submitted to the provisional Italian

administration several protests against the latter's oppressive policy and misrule of the Territory. Copies of these protests were submitted to the United Nations Advisory Council on the Trust Territory of Somaliland. On September 4, 1950, the League submitted a letter to the Council. With this letter, the League once again pointed out the provisional Italian administration's misgovernment in general, and in particular its repeated violations of the provisions of the Draft Trusteeship Agreement for the Territory. Since April of this year, the Advisory Council has received from various sources of the population, including both political parties and individuals, numerous similar protests together with petitions requesting effective United Nations protection of our people against calculated Italian persecutions for political reasons. But, as we have already pointed out in our previous memoranda, the Council so far lacks real powers.

To support the allegations just outlined, we submit the following documents :

- (i) the report from the special correspondent of the weekly *New Times and Ethiopia News* of London published in that paper's September 20, 1950, issue ;
- (ii) an article appearing in the London weekly *New Statesmen and Nation* and reproduced in the October 14, 1950, issue, of the N.T. & E.N. ; and,
- (iii) an article published in the *Indian at Home and Overseas* of London and reproduced in the N.T. & E.N.

After the proper study of this memorandum and the documents attached thereto, we hope that the members of the Fourth Committee will give a careful consideration to this serious matter. Accordingly, we demand that the Committee — while debating on the Draft Trusteeship Agreement for Somaliland submitted by the Trusteeship Council — study ways and means to set up effective machinery for the implementation of the terms set forth in the said Agreement. Further, we demand the deletion of the last phrase appearing in Article 20 of the Draft which reads as follows : " subject only to the requirements of public order ".

Respectfully,

'ABDULLAH 'ISSA
(Chief Delegate),

ISMA'IL HASSAN,
Representatives of the Somali
Youth League and the Hamar
Youth Club.

MODERN ARABIC LITERATURE IN IRAQ

(PART ONE)

By DR. S. A. KHULUSI, Ph.D.

Before 1917 and after.

Modern Arabic literature in Iraq is the outcome of journalism. By that I mean a poet or a writer begins his literary career by writing for the daily papers, then when he has written enough to fill a book, he puts those fragments together and publishes them in book form. Prior to the advent of journalism in the Middle East things were different. A writer would fill manuscripts which were published during his lifetime or after his death. Hence books written in the 18th and 19th centuries are more coherent and have a greater outlook of homogeneity and continuity, whereas those of the 20th century are, on the whole, of a fragmentary nature.

Journalism, which is responsible for both the merits and defects of to-day's literature in Iraq, made its rudimentary appear-

ance in 1830 when Dawud Pasha, the learned Governor of Baghdad, ordered the publication of a daily paper that was distributed among his officers and the dignitaries of Baghdad. Hitherto, however, we have not been able to trace any copies of this paper. The earliest paper we can trace is that of *al-Zawra*, issued in 1869 at the time of Iraq's benevolent governor, Midhat Pasha. Several papers were issued afterwards, until we come to the time of the British occupation in 1917, when *al-'Arab* appeared. This was published at the instance of Miss Gertrude Bell. Razzuq Ghannam was appointed Editor. The paper was primarily the organ of the British authorities in Baghdad. Later Razzuq Ghannam issued another paper which he styled *al-'Iraq*. With the advent of the National Government, Razzuq ceased to be the mouthpiece of the occupation forces, though his paper retained a strong vein of pro-British tendency.

Razzuq's importance lies in the fact that he trained two men who later became Iraq's prominent journalists: Tawfiq al-Sim'ani (born 1902) and Raphael Butti. They both worked as editors under his direction and guidance. Tawfiq al-Sim'ani, breaking with *al-Iraq*, issued his own paper, *al-'Ahd*, and, when this was suspended by the Government, he replaced it by *Sada al-'Ahd*, both of which were the organs of General Nuri al-Sa'id Pasha's party, al-'Ahd.

Tawfiq's colleague, and later his bitter antagonist, Raphael Butti, issued in 1929 his *al-Bilad* (The Country). It became the organ of General Yasin Pasha al-Hashimi's party, al-Ikha al-Watani (National Brotherhood), which was opposed to al-'Ahd. Now, whilst al-'Ahd represented, to a certain extent, pro-British views and was more realistic, al-Ikha al-Watani represented the people and their national aspirations, and was strongly anti-British.

After *al-Bilad*, Raphael issued his next paper, *al-Ikha al-Watani*, both of which were staunch supporters of the Nationalist views as were understood by its leaders, Yasin Pasha al-Hashimi, Rashid 'Ali al-Gailani and Muhammad Zaki.

It was not long before a third group was thrown into prominence, which became well-known for its socialist views. This constituted al-Ahali (The People's Party).

From a literary point of view only the last two parties are of importance; for the papers of both groups opened their pages to literature which was mainly political, in the form of anti-Government and anti-British articles and poems employing all means of eloquence and rhetoric to win the affection of the people and throw the arguments of the Opposition into prominence.

Political-literary writers — Raphael Butti and Fahmi al-Mudarris.

Of the political-literary writers of the day, one may mention Raphael Butti himself, and the veteran writer Fahmi al-Mudarris (1873-1944). Now, Fahmi's style is a bit heavy going, decked with quotations from Arabic poetry and verses from the Qur'an. They have pro-Turkish, or rather pro-Ottoman, leanings. He, for instance, idolizes 'Abd al-Hamid in spite of the fact that he was a despot, for the simple reason that he was strongly religious and that he supported Pan-Islamism, a principle put forward to him for the first time in the history of Islam by the great reformer Jamal al-Din al-Afghani. It was very brave of Fahmi to speak in this tone at a time when Iraq was burning with nationalism and the anti-Turkish feeling was still strong.

Fahmi's sentences are simple, direct and forceful, but his subjects are more or less stereotyped; if you get the gist of a few of them, you are sure to guess the rest. His main drawback is that he repeats himself, he repeats his ideas and even his poetical and Quranic quotations. When you read him for the first time you admire him greatly, but after a time he becomes monotonous. Fahmi criticized King Feisal I in his private meetings for no other reason than the fact that he stood together with his father and brothers by "the Allies against the Turks".

His articles were later collected and published in two fat volumes under the convenient title of *Maqalat fi 'l-Siyasa wa 'l-Ijtima'* (Articles on Politics and Sociology).

He was also a writer in Turkish. I am told that he had left a manuscript in Turkish (in two volumes) on sociological and literary subjects.

Fahmi, on the whole, had a successful career. At the time of the Ottoman Turks, he was manager of the Government press in Baghdad and Rhodes; then he became editor of the official Baghdad Gazette known as *al-Zawra*. He attained membership on the Educational Council, then he was appointed professor in

the University of Istanbul. After his return to Iraq, he became Chief Chamberlain to H.M. King Feisal I (1921), then Dean of *Jami'at Al al-Bait* (Al al-Bait University) from 1924 to 1930, which was established by King Feisal I, and was originally intended to be the nucleus of the long-cherished University of Baghdad, but unfortunately the scheme failed and the so-called University had to close down.

In 1935, when al-Ikha al-Watani came to power under Yasin Pasha, Fahmi was appointed Director-General of Education, but only for seventeen days, after which he resigned because he could not agree with the nationalist educational methods of Sati' al-Husri or the American system of Dr. Fadhl al-Jamali.

Ibrahim Salih Shukur.

Another man who makes as important a figure as Fahmi al-Mudarris in modern political literature is Ibrahim Salih Shukur (d. 1945). His style is more original and has a greater zest. Ibrahim wrote in that style which is much admired by the Iraqis, namely, that which led its possessor to prison! And to prison he went; yes, our bold, audacious, outspoken writer did visit the prison of Baghdad! Ibrahim was a born writer, but less concentrated than Fahmi. He had many distractions. Above all, he was always dissatisfied. I remember visiting him in his office once. He looked at me and said: "Do not think I am free now; I am still in a prison. They have only changed its name. It is a more courteous one, but still it is a prison, because the whole society in which I am living is imprisoned".

To be honest, I thought at the moment that the man was too pessimistic, too rebellious and too unruly to admit any progress in the country. His whole appearance, with his jet black beard and dishevelled hair struck me as a piece of rock that had been roughly chiselled. He was of medium height and well built. The most impressive of his features were his eyes. They were large, deep, and penetrating. His voice was the typical Baghdadi voice, kindly but slightly sharp at intervals. And like other Baghdadis, he was fond of gesticulation. His sentences had a kind of drawl peculiar to him.

Among other sensational papers he edited were *al-Nash'ah* (The Younger Generation), *al-Zaman* (The Times), and *al-Mustaqbal* (The Future). His papers were short-lived. In fact, one of them lived only one day. That was *al-Zaman*. Its copies disappeared in the early hours of the morning. Towards noon people were prepared to pay fantastically high prices to obtain it. They could not. It was all because of its sensational articles on Muzahim Bey al-Pachachi (b. 1891). Now, Muzahim took an active part in the Arab National Movement. He toured Europe and gave talks in many European towns. Everybody thought at the time that he was going to be the expected leader of Iraq — another Sa'd Zaghul Pasha. Everybody thought that, except Ibrahim Salih Shukur. He thought differently. He did not have much admiration for him. So he wrote his sensational leader, *Hafnatu Turab 'ala Marqad al-Pachachi Muzahim al-Amin* (A Handful of Soil on the Grave of Muzahim al-Amin al-Pachachi).

This article, together with another written in the same vein by his friend, Mr. Shabib, led them both to prison.

That he was anti-British there is not the slightest doubt. He assisted Rashid 'Ali al-Gailani and his colleagues to pass through Khanaqin on their way to Persia after the failure of the Revolt of 1941. Shukur was then the *Qaimmaqam* (Assistant Governor) of the little frontier town.

Three years later, he died of consumption, thus paying the price of overstraining his whole system that was no longer capable of bearing the burden of long years of harrowing agitation. His last words were: "Here am I dying, but neither as a martyr nor as a hero".

Ibrahim has not left collected works. His writings are scattered throughout daily papers and periodicals. They await a painstaking editor to collect them in book form.

He had a great admiration for Amin Nakhla, the Syrian writer. In his death agonies, he very much wished to know what he was going to write about him after his death. The elegy which was written by Amin, shortly after Ibrahim's death, was certainly very touching. It was just the sort of thing that would have pleased the revolutionary writer. He concluded it with the following painful words with which we may aptly conclude our account of Ibrahim:

"Now that Ibrahim has passed away to the other world, I am wondering which is the more pleasant of the two worlds to be in!"

Ibrahim Hilmi al-'Umar.

In another category than that of both Fahmi al-Mudarris and Ibrahim Salih Shukur is Ibrahim Hilmi al-'Umar (1895-1941), who was a Jekyll and Hyde writer. He had the ability (not unlike that of al-Jahidh, the humorous Arab writer of the 9th century) of writing two articles, for and against a subject, under different pen-names. He certainly had a dual personality. One could always recognize his articles as he had a style of his own.

Al-'Umar began his career as a journalist. He issued his paper, *al-Nabdhah* (The Revival) in 1913, making it the organ of al-'Ahd Party. Later he issued *al-Hayat* magazine, and *Lisan al-'Arab* (The Arab Tongue), *al-Mufid* (The Benefactor), *al-'Amal* (The Hope), and *Nida al-Sha'b* (The Call of the Nation). Being a nationalist by nature, he participated in the Arab National Movement. In consequence, he was imprisoned and deported on more than one occasion.

In 1927, however, he entered the Government service. Four years later he was put in charge of the Press Bureau, the Ministry of Home Affairs, Baghdad. In 1935, he became Acting Director of Propaganda and Publication. During the Revolt of Rashid 'Ali al-Gailani in 1941 (just a few months before his death), he was removed from his office as Superintendent of the Press, as he was suspected of duplicity. After the failure of the 28-days revolt he was restored to office by the Government of Jamil Bey al-Midfa'i, who became Prime Minister after the escape of Rashid 'Ali. Ibrahim Hilmi al-'Umar's most famous article is his sensational *Suq al-Nukhasa fi Geneve* (The Slave Market in Geneva), in which he described the League of Nations in the most sarcastic terms.

Muzahim al-Pachachi.

Two of Iraq's former Prime Ministers introduced the aristocratic element into journalism. These were Muzahim al-Pachachi and Hikmat Sulaiman. Educated at the law colleges of Baghdad and Constantinople, Muzahim published *al-Nabdhah* newspaper. He was one of the active Iraqi nationalists. He was employed by the Great Feisal in various administrative and political capacities.

Early in his political career, Muzahim was elected member of the Iraqi Constituent Assembly (1924). Having become a deputy to the first Iraqi Parliament, he was appointed in the same year Minister of Communications and Works, which office he held till 1925. In 1927, he was chosen by Feisal to be a Diplomatic Agent in London. Having occupied the portfolios of Economics and Communications, and later that of Home Affairs in the first cabinet of General Nuri Pasha al-Sa'id, he was appointed Permanent Delegate to the League of Nations, and Envoy Extraordinary and Minister Plenipotentiary to Italy.

His diplomatic career did not keep him away from his literary pursuits. As a writer, his style is characterized by

strength of character. Hence, his statements are forceful and fiery.

Hikmat Sulaiman.

As for Hikmat Sulaiman, he is the brother of the celebrated Mahmood Shawkar Pasha, who was one of those who brought about the downfall of Sultan 'Abd al-Hamid in 1908, and later became the Prime Minister of the Ottoman Empire. Born in 1889, Hikmat was educated at the University of Constantinople. He filled many important positions in the Iraq Government. He was Minister of Education, Minister of the Interior and President of the Chamber of Deputies.

Apart from his publication of *al-Bayan* newspaper, Hikmat's importance in modern Arabic literature lies in the fact that he formed a special group of his own to which he attracted the great literary figure Ma'ruf al-Rusafi, and later the al-Ahali group.

This group of Hikmat Sulaiman, in which was included all those who had pro-Ottoman views and were imbued with Pan-Islamism, used to meet privately in Hikmat Sulaiman's house at al-Sulaikh, a quarter of Baghdad. In a few years it incorporated many important members of the fighting forces which eventually brought about the *coup d'état* of 1936 under the leadership of General Bekir Sidqi Pasha, thus ousting Yasin Pasha al-Hashimi, the Prime Minister and leader of the National Brotherhood. Hikmat, succeeding him as Prime Minister, brought to his Cabinet socialist elements like Kamil al-Chadirchi, who represented the Ahali group, and the late Ja'far Chalabi Abu 'l-Timman, who represented the Muslim Socialists. The *coup d'état* threw several poets and writers into prominence.

There was, in consequence, a fresh torrent of nationalism, tinged with socialism. Both Rusafi and Jawahiri figured prominently in this phase, though the latter was after a while disappointed, and satirized the régime in a poem, in which he said:

"Graves have moved, and people whom we thought long dead

Have torn their winding sheets and come to life again!"

alluding to the return of the old corrupted methods which were made an excuse for carrying out the *coup d'état*.

The Ahali group was likewise discontented, and their representatives resigned from the Cabinet; but they still remained active both in the political and literary fields. Their organ was *al-Ahali*, and later on *Sawt al-Ahali*. They displayed a humanitarian tendency. To them, it was of equal importance to celebrate (by issuing special numbers of their paper) the birthday of the German poet Goethe, and the victory of Saladin at Hattin.

'Abd al-Fattah Ibrahim.

The ideologist and philosopher of the Party was the American-educated 'Abd al-Fattah Ibrahim, who wrote *Muqad-dimatun fi 'l-Ijtima'* (An Introduction to Sociology), and published earlier his *magnum opus*, *'ala Tariq al-Hind* (On the Way to India). The book appeared anonymously, but it was clear from the style that the writer was none other than 'Abd al-Fattah Ibrahim.

This interesting work, which caused a sensation at the time of its publication, is, as far as its method of treatment and style go, typical of 'Abd al-Fattah. It is restrained, free from flamboyancy and the use of lexicographic words. He is certainly the opposite of those Iraqi writers (like the columnist Sa'di Khalil) who would constantly refer to a dictionary so as to ascertain the purity and beauty of the word they are using. In fact, I can quote 'Abd al-Fattah Ibrahim as saying: "I never needed an Arabic dictionary for writing my articles in my life". According to some, however, 'Abd al-Fattah's style is so restrained as to be dry, heavy going, uninteresting and even obtrusive.

It would not be fair to pin him down to a highfaluting style, as the man is a thinker rather than a prose writer.

'Abd al-Qadîr Isma'îl.

Of other Ahali writers, due mention must be made of 'Abd al-Qadîr Isma'îl, one of the founders and important elements in the group. After a brief triumph in 1936 when he became a member of Parliament, he was stripped of his Iraqi passport and thrown out of the country. I believe he is now living in Syria as a Stateless citizen.

Dhannun Ayyub.

An offshoot of the Ahali is the group founded by Dhannun Ayyub, the Iraqi novelist. While carrying on the duties of teaching as a secondary school lecturer in Baghdad, Dhannun founded his socialist monthly, *al-Majalla* (The Magazine), round which gathered a number of young men. Though a purely literary periodical, it has, nevertheless, nourished the socialist aspect of literature.

Dhannun Ayyub believes that all arts, and particularly literature, should be made subservient to social needs, thus looking with suspicion at the principle of "Art for Art's Sake". His novels and short stories speak solely of the ills of the society, the complaints of the lower classes. His masterpiece is his novel *al-Dûktor Ibrahim* (Dr. Ibrahim), which is a satire of an influential personality in the Iraq Ministry of Education who constantly persecuted Dhannun.

Of his other short story collections, the best are his *Sadiqi* (My Friend), *Burj Babel* (The Tower of Babel), *al-Kadibun* (The Proletariat), and *Hummayat* (Diseases).

Although less restrained than that of 'Abd al-Fattah Ibrahim, Dhannun's style is perfected to a mathematical precision. At times one desires him to be more cheerful, and his subjects less gruesome, but perhaps it is neither fair nor logical to ask a person to be something other than what he is. Because the man is a mathematician, and mathematics with all its varied branches is what he lectures on, it has influenced his style to a great extent. His short stories are of special interest, though at times tend to be essays owing to lack of a good plot, which is, according to Aristotle, an unforgivable sin.

Of the Dhannun Ayyub group the chief writers are 'Abd al-Malik 'Abd al-Latif Nuri, who has practised story writing, and Salim Taha al-Tikriti, the sometime Editor of *al-Ra'y al-'Am* of Muhammad Mahdi al-Jawahiri. Salim Taha's main field of interest is biography. His work *A'lam al-Adab al-Gharbi* (Great Figures of Western Literature), is the first of its kind that appeared in Iraq. He had also rendered into Arabic literary passages from English.

Ja'far al-Khalîlî.

If al Ikha, and later on its offshoot al-Muthanna group, was well known for its nationalistic literature, and the Ahali with its offshoot of the Dhannun Ayyub group became well famed for its socialist literature, the Hatif group, founded by the Iraqi novelist Ja'far al-Khalîlî in Najaf, was a purely literary one.

Born in Najaf, Ja'far al-Khalîlî, a modern and enlightened Muslim, edited the weeklies *al-Ra'i* (The Shepherd), *al-Fajr al-sadiq* (The True Dawn), in 1930, and later, *al-Hatîf*.

The office which he built for himself in Najaf developed into a kind of important literary centre. His literary weekly was mainly devoted to short stories. Suffice it to say that its leaders on the whole were either short stories or serialized fictions, written by the editor himself.

The present writer joined this group in 1940 and published upward of sixty short stories, in addition to other critical and biographical essays, and poems translated from English.

Al-Hatîf was so much in favour of raising the standard of



Ja'far al-Khalîlî, editor of the Arabic daily al-Hatîf, Baghdad, is one of the leading novelists of Iraq. Mr. Khalîlî has done more than any other journalist to promote the progress of short story writing in Iraq. One of the methods he has adopted is to issue an annual, comprising short stories, original or translated, by writers from all over the Middle East

short story writing that it issued annual numbers that comprised original and translated stories.

Ja'far himself is one of the leading novelists of Iraq. His masterpiece, which awaits an able translator, is his fiction, *fi Qura al-Jinn* (In the Villages of the Demons). It is a clever satire of the Iraqi society as represented in Najaf. The plot is about a man who visits a well-organized country of the Jinn. But he finds to his great surprise that he is lacking in many of the virtues of the inhabitants of that Eutopian State. The Jinn authorities feel dissatisfied with his upbringing, so, they impose on him many ordeals, such as transforming him into an ant to learn diligence, into a dog to learn faithfulness, and into a bee to learn discipline. Throughout those phases of transformation, the writer relates all the mishaps and adventures that encountered our Najafi friend, whose inquisitiveness brought all this upon him. "But how did he get there?" the reader might ask. It was only through the help of another Najafi who had preceded him to that blessed land. Most fascinating is perhaps to read the correspondence of the two friends, and their negotiations before the transference of the Shaikh to the "Ideal Land". Perhaps of even greater interest is the description of the various rare presents that the Najafi gentleman received from his friend, such as a magical pair of glasses. With the help of those, he was able to see the hidden treasures of the rich beggars. Thus the Najafi was able to unearth many treasures, enriching himself tremendously.

In addition to *Qura al-Jinn*, which was serialized in *al-Hatîf* before it was published in book form, Ja'far had issued other interesting collections of short stories, such as *al-Dha'i* (The Forlorn), *'indama kuntu Qadhiyan* (When I was a Judge) — an account of a number of cases which the author tried in his capacity as a judge of a religious court — and *Hadi:h al-Quwwah* (A Discourse on Power).

Although Khalîlî has recently transferred *al-Hatîf* from Najaf to Baghdad, transforming it from a literary weekly into



'Abd al-Majid Lutfi is an outstanding short story writer and a poet of no mean standing. He is a man of liberal views, high ideals and progressive thoughts. He is a great supporter of al-Hatif and a staunch friend of its editor, Mr. Ja'far al-Khalili

a political daily, he still devotes the Monday issue to subjects of literary interest.

Ja'far's style is unobtrusive, lucid with casual use of colloquialism. Though not coloured with socialist principles, it portrays the Iraqi society with all its shortcomings.

Together with that of Dhannun Ayyub, Ja'far's literature will, in fifty years' time, be of historical as well as literary interest. In fact, his mild use of modern Iraqi colloquialism will help future researchers to understand the kind of spoken idiom that was used in Iraq in the first half of the 20th century.

'Abd al-Majid Lutfi.

A staunch supporter of *al-Hatif*, at least in its old literary form, and a regular contributor to it, is one of Iraq's remarkable literary figures, 'Abd al-Majid Lutfi. Lutfi is a poet, essayist and short story writer — and prolific at that!

There was a time when one could hardly open an Arabic paper or periodical without seeing a literary contribution from the pen of Mr. Lutfi. In fact, when a few years back a Syrian daily put the question: "Who is the most prolific contributor to the Arab press?" the bulk of the readers answered it was 'Abd al-Majid Lutfi!

During the war he won one of the literary prizes of the British Broadcasting Corporation for his most charming and elegant poem "Jabal Tariq" (Gibraltar), of which I have been tempted to translate the following verses:

"Mighty and proud, it crouches in the sea!
With a smile of sarcasm, it carries the memory of the past
ages.
In the solid rocks and the high summits,
You read glory in a few lines.
O historical mountain, how often have you been satiated
with blood,
The blood of brave men, who filled darkness with brilliant
light.
They advanced riding the rough seas

And the black clouds that were moving with determination.
They passed away, relating to the world stories of grandeur
Cutting across blazing fires and traversing deep seas.
O Mountain, if Tariq has passed away,
Traces of glory are still in the harbours.

"Thou hast continued to grow in might with time,
Thou who art rising in the beautiful blue sky!
Thou wert a citadel for days of strife,
Numerous armies perishing outside thy walls.
How many remnants of troops have been lost
After days of straining hardship!
And lo, behold, thy glory is still talked about and broadcast
Full of might and brilliant triumph."¹

Mr. Lutfi started as a keen follower of the Syro-American school of writers, especially Gibran Khalil Gibran, whom he later elegized in a memorable piece of literature.

It was this fondness of the new school (which incidentally affected his verse as well as prose) that gave Lutfi's writings a Western flavour. Although not conversant with any European language to the extent of appreciating its literature in the original text, Mr. Lutfi has a good grasp of English and French literature, through the medium of Arabic and Turkish. His knowledge of the latter is profound. In fact he had composed a number of elegant verses in that language.

Lutfi's earliest work, *Asda al-Zaman* (The Echoes of Time), is a conglomeration of prose and verse. Although the younger generation received it with enthusiasm as something new, the conservative school met it with bitter criticism. They required some time to understand the need of modern time for an invigorating style, a style that is a cross between Eastern and Western ones. Perhaps the change that 'Abd al-Majid Lutfi brought about was too early to be received with general approval. Nevertheless, he could not wait. He sprang it upon them, demanding either to accept it or to produce something better; for Iraq could no longer wait without a special prose style of her own. She could no longer remain as a parasite devouring what Egyptian and Syrian writers produced. The challenge was certainly a bold one, but reasonable!

The answer to this was a number of articles in a heavy going and sometimes forceful style, decked with classical verses.

Whatever his critics may say, 'Abd al-Majid Lutfi stands to this day as the leader of one of the modern Iraqi school of writers. It is an absolute contrast with the conservative school which included such writers as Fahmi al-Mudarris, Ibrahim Salih Shukur and to some extent Raphael Butri.

The essential elements of 'Abd al-Majid's style are his original turns of phrase, his ability to group words together, especially nouns and adjectives, in a delightful way peculiar to him. At times, it becomes poignant, with a tendency to dramatization. His sentences are by no means the usual simple sentences that are joined by *and*'s. They are, on the whole, full of suspense and periodic, that is to say, the sense is not complete until the whole grammatical structure reaches a period. They are fairly long, with a moderate number of subordinate clauses. Briefly, Lutfi's style is compact as opposed to the common loose style of other writers, that consists mainly of short, simple sentences. His is the rhythmical prose style which reaches at various intervals a poetical pitch. In fact many of his sentences can be scanned poetically and found to be in accord with certain poetical feet. But, at times one notices that Mr. Lutfi is using a word in a slightly different sense from what a dictionary would allow him to do. Maybe this is a forgivable sin, as it will help the Arabic words to widen in conception, and grow in sense. Yet, it might give the untrained critic the impression that he is not using the *mot exact*. On occasions, he would even break the grammatical rules. By that I do not mean that he commits grave grammatical mistakes, but like any other

¹ *Al-Mustami' al-'Arabi* (The Arabic Listener), Vol. V, No. 11, September 7, 1944, p. 9.

great original writer deliberately dispenses with grammar where beauty of style necessitates it. I remember he once was so kind as to ask me to read through one of his novels, which I did, pointing out to him some linguistic errors. He looked at me with a broad smile on his face and said: "I know them, but do you honestly think that the style would sound more beautiful if you introduced the changes you are suggesting?" "Frankly no," I said, and admitted that beauty was something, and linguistic perfection was something else.

"Yes, my friend," he replied pointing to his story, "it is imperfect but beautiful!"

In addition to short stories, 'Abd al-Majid writes what we might term pseudo-short stories, which are peculiar to him. The beauty of this *genre* of literature lies not so much in the plot, which is either imperfectly developed or non-existent, but in the literary presentation, which can be cleverly handled only by a man like Lutfi. He has at least written upward of one hundred of this type of story.

Apart from *Asda al-Zaman*, he has published two other works, *Qalb Umm* (A Mother's Heart), which is a novel, and *Khatimat Musiqar* (The Fate of a Musician), which is a play.

This last work marks, in my opinion, the climax of his literary genius. It is the story of a musician who was not successful in his married life. Yet he wanted to be faithful to his wife, kind to his children. His faithfulness and kindness only resulted in lowering the standard of his art, because the artistic inspirations were lacking in the *milieu* in which he lived. Then all of a sudden he found himself possessed of new feelings for, and falling in love with, the young lady whom he was tutoring. Now, she was of the type that sought glory, pride and fame. So, she made him a means to her own craving for publicity, climbing

over his shoulders to reach important artistic centres and to meet famous artistes. She eventually agreed to marry him, provided that he divorced his wife and freed himself from the necessity to support his children — which he did!

Yes, he divorced his wife, his faithful wife, while his eldest son was dying; then he tried to live a luxurious life with his new wife, in the vain thought of securing for himself immortality as an artiste. But after ten years, his conscience woke up, and he felt the torturing agonies of repentance, for he fully realized that the woman had consented to be his wife only for the sake of the art she adored. She managed to tear him away from his wife and children. And after all, she proved herself to be a selfish whimsical woman who soon got tired of him and began to look for other friends, other *rendezvous*, other clandestine relations!

In a grand moment of self-realization, the artiste stood face to face with his unfaithful, ungrateful wife, and made his determination clear. Leaving the luxurious house, he hurried back to his divorced wife, who was now living with one of her daughters, married to a rich man of social standing.

They met, but only at the death-bed! And in spite of his cruelty to her, she had remained faithful to him and spoke well of him, whenever the occasion arose.

In her last moments, she forgave him, because she regarded him as the pride of music, the pride of her country, and the pride of her grandchildren.

His last years, following her death, were full of repentance and remorse. But his musical attainments reached their height, only at the expense of his health, that began to decline, leading him to his slow death.

(To be continued)

A GLANCE AT THE WORLD OF ISLAM

England

LECTURES

The Shah Jehan Mosque, Woking.

Dr. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, addressed the All Nations Social Club, London, W.1. on Friday, 4th January, 1951. He spoke on Islam, and practices of a Muslim, emphasising the salient features of Islam, such as, the unity of the Godhead, belief in all the religious scriptures and Prophets of the world.

As usual, thought-provoking and intelligent questions connected with the significance of hell and heaven in Islam, the institution of polygamy in Islam, the questions relating to life after death, and that of re-incarnation, etc., were discussed.

The speech was much appreciated by the audience of about 130 persons consisting of 10 different nationalities, including Muslims from the various parts of the Muslim world. After the lecture a member of the audience expressed the desire of visiting the Shah Jehan Mosque at Woking, accompanied by a party.

Dr. S. M. 'Abdullah also addressed the members of the Rotary Club, Guildford, Surrey, on the 8th of January, 1951. About 100 Rotarians attended the function to listen to the speech on "Islam in the West". The learned Imam described the activities of the Mosque in Berlin, as well as the history and the work of the Shah Jehan Mosque, the Woking Muslim Mission.

The talk of the Imam received a great tribute from the Secretary of the Club. One of the members got up to say that when he heard that Dr. 'Abdullah was going to speak that afternoon, he thought that he was going to distribute Abdullah's cigarettes, but after having heard the lecture, he was glad to say that the speaker distributed wisdom and knowledge, which was

very badly needed, as most of the members of the Club were not acquainted with those facts and figures.

The Tadworth Adult School arranged a series of lectures on Islam during the month of December, 1950. The first of this series was delivered by Dr. S. M. 'Abdullah, on Friday, the 8th January, 1951, on the "Life and Character of Muhammad", the second on the 14th December, 1950 by Mr. Isma'il de Yorke, President of the Muslim Society in Great Britain, on "The Beliefs and Duties of a Muslim," and the third, on Friday, the 22nd December, 1950, by Mr. Muhammad Ishaq on "A Muslim Family." All these lectures were very well attended and followed by a lively and interesting discussion.

Pakistani Air Cadets.

Lectures at Cranwell and Halton R.A.F. Camps which started after the Christmas recess, make a heavy call on *Khan Bahadur* Ghulam Rabbani Khan who is mainly in charge of them. In his work he is assisted by Imam of the Shah Jehan Mosque, and Mr. Hazim Satric, a Bosnian Muslim, from Jugoslavia, who is also a member of the Woking Muslim Mission staff. The term that began on January 9, 1951 started with eight weekly lectures at both the camps, besides the Friday prayers.

A new Member of the Universal Brotherhood of Islam.

It will interest our readers to know that Mr. L. Orve Evans of 5 Davies St., W.1., an American student of economics in London, has joined the Universal Brotherhood of Islam.

Visitors.

The following are some of the prominent visitors who called on the Imam:

Mr. S. M. Mohsin, Caius College, Cambridge; Mr. Rashid Ahmad, Queen's College, Oxford; Mr. Kamal Hajjain, a Turkish Muslim; Mr. Na'im-ud-din, Superintendent of Police, Pakistan;

Mr. Sinbel, R.E.A.F., Egypt, with Mrs. Sinbel; Mr. Hussain Mahmoud, Baghdad, Iraq; Mr. Muhammad Amir Ahmad Bhawany, Karachi, Pakistan; Mr. L. Orve Evans, an American Muslim; Mr. 'Abdul Shakoor 'Aziz of Pakistan; Mr. 'Aziz Hatami, journalist, Teheran, Persia.

A large mixed party of the All Nations Social Club Ltd., London, came to visit the Shah Jehan Mosque on the 14th of January, 1951. Dr. S. M. 'Abdullah, in receiving the guests, explained the fundamental principles of Islam and the institution of the Mosque and its religious, social, and cultural use. The party were entertained to tea, which enabled the visitors to ask various questions about Islam.

More than 30 persons, members of the Workers' Educational Association (the Woking and Chertsey Branches), paid a visit to the Shah Jehan Mosque, Woking, when *Khan Bahadur* Ghulam Rabbani Khan, B.A., LL.B., gave a short talk on the history of the Shah Jehan Mosque and the fundamentals of Islam.

KASHMIR, SUEZ AND THE SUDAN AND THE MUSLIM COMMUNITY OF LONDON

The Muslim Community assembled at the East London Mosque, London, E.1., sent the following telegram to the Commonwealth Prime Ministers' Conference in London on the 5th of January, 1951:

"After Jum'u Prayers in London led by the Egyptian

Senator Jalal Husein Bey of Cairo, the congregation, consisting of Muslims from various parts of the world, unanimously resolved to bring it to the notice of Commonwealth Prime Ministers that world Muslims would never compromise on Kashmir, Suez and the Sudan, and emphatically demanded justice and equity."

Egypt

Al-Azhar University.

A total of 3,289 students entered al-Azhar University at Cairo last year, an increase of 1,211 over that of the last year. The high enrolment figure is considered rather surprising, for it was believed that the new education programme might have diverted some potential al-Azhar students to secular institutions. The total number of students at al-Azhar is 18,959.

The Egyptian Ministry of Communications has drawn up several ambitious development schemes which, if executed, would mark a turning point in Egypt's national life, benefiting both commerce and industry.

Total cost of these schemes is estimated at \$280,000,000, to be obtained outside the ordinary budget, a large part from the Post Office revenue and the remainder from an internal loan.

Egypt now possesses 4,000 miles of macadamized roads. It is proposed to raise this figure to 10,000.

A special pipe-line would be constructed from Suez to Cairo



The Foreign Minister of the Republic of Indonesia, His Excellency Dr. Muhammad Rubm (third from left), paid an informal visit to the Shah Jehan Mosque, Woking, during his brief stay as State guest of Great Britain in London on Saturday, the 2nd of December, 1950. He was accompanied by His Excellency The Indonesian Ambassador (third from right, front row) and Madame Subandrio (third from left)

The distinguished guests acquainted themselves with the work of the Woking Muslim Mission and stayed to lunch with the Imam and the staff of the Woking Muslim Mission

At a Press Conference in London, Dr. Rubm said that he saw no harm in a Union of Muslim countries and that Indonesia would be willing to join such a Union, provided it did not militate against other nations



The Muslim Society in Great Britain, London, held a Reception at the Caxton Hall, London, S.W.1., in honour of the Birthday of the Prophet Muhammad on Friday, the 22nd of December, 1950, which was followed by a lecture on "Muhammad — an example in adversity," by an English Muslim, Mr. David Cowan, M.A. (second from left), under the Chairmanship of His Excellency Dr. Subandrio, the Indonesian Ambassador to the Court of St. James's

Our picture shows His Excellency the Indonesian Ambassador opening the meeting with his presidential remarks

to assist in improving traffic on the Cairo-Suez road by releasing many trains and trucks now used in the transport of oil and gasoline.

A plan to build a subway linking two ends of Cairo, relieving ground traffic in one of the most congested centre sections, is under consideration. The subway would handle both passenger and goods traffic.

Pakistan

Sugar Production in Pakistan.

Khwaja Nazimuddin, the Governor-General of Pakistan, opened on December 19, 1950, the Premier Sugar Mills at Mardan — Pakistan's biggest sugar factory, with a production capacity of 50,000 tons a year.

Pakistan's annual requirements of sugar have been estimated at 250,000 tons, which at prevailing prices is worth 25 crores of rupees (Rs. 9.27 = £1). With the new mill the capacity of the North-West Frontier Province had been increased to 60,000 tons. East Pakistan is already producing 4,000 tons. There is scope for the establishment of more sugar mills in Pakistan.

The Pakistani Government has given permission for the establishment of a sugar mill in Bahawalpur State, West Pakistan, and the question of establishing another mill in that area of the Punjab is under consideration.

The Pakistan Government, in order to place at the disposal of the land cultivators and advantages which science is in a position to afford, has sanctioned a scheme costing 10 lakhs of rupees for scientific and development research on cane in the North-West Frontier Province. The new factory will shortly also begin production of 10,000 gallons a day of powder alcohol.

Exploration for Oil in Pakistan.

Satisfactory progress has been made with the development

of the new Balkhesar oil-field in the Punjab. The production last year averaged 86,643 barrels per month as against 68,605 barrels in the preceding year.

Search for oil during the last year mainly continued on the Lakhra drill site in Sind, which, however, has not so far been successful.

The Maribugti area in Baluchistan is considered to be the most promising oil-bearing tract in West Pakistan.

Novel Typewriter for Urdu Script.

A new Urdu typewriter manufactured in the United States of America, might revolutionize Urdu typewriting as well as Urdu script, and will afford greater facilities for the dissemination of knowledge in Urdu on modern scientific lines.

The novelty of the typewriter is in its keyboard, a prototype of which was prepared in the Education Division of the Ministry of Commerce and Education, Government of Pakistan.

The keyboard, submitted to an American firm for experimentation, has 44 keys — only two more than the keys on an ordinary English typewriter — bearing both Urdu and English numerals, all punctuation signs and arithmetical abbreviations and signs, besides the letters of the Urdu alphabet.

Columbia University and Pakistan.

The Government of Pakistan contributed \$25,000 as its share for the establishment of the Near and Middle East Institute. This institute is organized by the Columbia University of New York on the lines of the existing East Asian Institute and Russian Institute. Both of these institutions are run by the School of International Affairs of the Columbia University.

The Institute has a centre of Pakistani studies and research under the supervision of Columbia University.

Besides Pakistan, the other members of the Institute are Greece, Turkey, Iran, Afghanistan and the Middle East countries.

The object is to promote knowledge and understanding of these countries by research, teaching and publications with emphasis on contemporary problems and to train professional people — such as engineers, business men, economists, linguists, journalists, social science teachers, anthropologists, etc., for their work in the Near and Middle East before they embark on their prospective fields of service.

Palestine

Palestine Arab Refugees.

Approximately one million Arab refugees, driven from their homes in Palestine in 1948, to-day constitute one of the gravest problems in the Near East.

The refugees, who are now facing a third winter of poverty and exile, have been entirely dependent on the charity of others for more than two years. Their hardy constitutions helped them resist disease and pestilence during the first year of their new life, but prolonged pressure and under-nourishment have finally sapped their vitality and various diseases have begun to break out among them.

Confidence in an early return home kept the refugees' spirits high for a time, but as the weeks and months and even years rolled by and repatriation was still denied them, confidence and hope gradually gave way to frustration and despair.

The sum total of all this is that now a million souls, without home and country, are facing another winter in overcrowded tent camps or caves, with very low vitality and even lower morale.

Moved by the pitiful condition of the refugees, the United Nations General Assembly voted in 1948 to create a relief fund of \$32,000,000. In 1941 an additional fund of \$54,000,000 was authorized. The United States has generously contributed one-half of these sums.

In a report to the General Assembly dated November 4, 1949, Secretary-General Trygve Lie said:

"The overall cost of the United Nations Relief for Palestinian Refugees portion of the combined ration at no time exceeded \$1,400,000 a month."

This means that each refugee was allowed less than \$1.50 worth of food a month. It is estimated that contributions from other sources amounted to 50 cents per person a month. This brings the total aid given the refugees to \$2.00 a month per person. It is not difficult to imagine the condition of a people living on so small a pittance.

Not only the refugees' rations have been inadequate, but the problem of shelter remains serious. The United Nations relief agency has provided thousands of tents, but tents cannot take the place of a home. Last February a severe snow storm blew down thousands of tents, leaving thousands of children terrified and exposed to snow and cold.

Perhaps the children, who constitute about one-half the total number of refugees and who cannot understand why they cannot go home, are the worst victims of this unprecedented human tragedy. Many of these were orphaned in the Palestine fighting or became separated from one or both parents.

In the Gaza strip alone, there are 65,000 children of school age. Splendid efforts have been made by the Quakers to organize schools for them, using native teachers. But the education facilities offered the refugee children, here as elsewhere, remain woefully inadequate.

Stunted in body and denied normal home life and an education, those of the children who survive the ordeal will doubtless present a grave problem to the next generation if not soon rescued.

Dorothy Thompson in her talk in the British Broadcasting Corporation Home Service on the "Refugee Problem of Palestine" said: "I doubt whether in either Britain or America many people are aware of the magnitude of this problem. Palestinian refugees number over eighty per cent of the original Arab population of all Palestine. In Jordan, they constitute a third of the total population; in Lebanon they are one-tenth; in the so-called Gaza strip, there are 200,000 refugees imposed on a native population of only some 80,000, and since these natives have also been deprived of their lands and markets, the grotesque situation has arisen that the refugees, who are, at least, kept alive — though hardly living — on United Nations rations, are actually better off than the indigenous population who, to a large extent, live on and off the refugees. Actually, one in every forty inhabitants of the entire Arab world is, to-day, a displaced person. Herded into tent camps, and idle because the States where they are living are unwilling or — as in the case of Jordan — utterly unable to absorb them, they are made centres for anti-Western and Communist agitation, especially as, according to United Nations resolutions which have never been revised, they have a legal right to return to their homes in Israel, or to be fully compensated for the loss of their property, jobs and work. So far, and after two years and more, nothing whatever has been done by the United Nations to implement or modify these resolutions, and this has led to an almost universal contempt for the United Nations in the Arab world" (*The Listener*, London, for December, 1910).

The 18th of November, 1950, in Rabat, Morocco

The 18th of November is the date of the Accession to the Throne by His Sherifian Majesty Sultan Muhammad V

All over Morocco jubulations are held to commemorate this date; for His Majesty is the rallying point of all hopes of the Moroccan Muslims for liberation from the thralldom of France

The picture shows His Majesty entertaining his guests — the principal French Government dignitaries. On the table laden with food, intoxicants have no place. Only mint tea and almond milk and other refreshing drinks are served. On the left and right of His Majesty the Sultan are his two sons



Iran

Pakistan-Iran Cultural Unity.

Pakistan's Ambassador in Iran, speaking in Persian at a reception held in his honour by the Pakistan-Iran Cultural Association, Lahore, Pakistan, on November 22, 1950, said that Pakistanis should learn modern Persian in larger numbers if they wanted to further cement the friendly relations at present existing between Iran and Pakistan. The Ambassador also pointed out that the prejudice against Urdu prevalent in Iran before the advent of Pakistan, when it used to be considered as a language of the slaves, had now vanished, and a larger number of Iranians were coming forward to learn Urdu.

The Ambassador appreciated the "good work" being done by the various Pakistan-Iran Cultural Associations in Pakistan and said that a similar organization had also been set up in Teheran which was doing very useful work. This Association in Teheran was doing a lot to popularize Urdu. He expressed the hope that with the creation of the Chair for Urdu in the Terehan University it would become more popular.

Russia

The work of the Soviet Institute of Oriental Studies.

The Institute of Oriental Studies of the U.S.S.R. Academy of Sciences, established in 1950, is devoting much attention to problems of the economy and culture in the non-Soviet East.

A volume on the history of the Mongolian People's Republic from ancient to modern times has been sent to the press. This work, which is the first of its kind in the history of scientific literature, is the result of research expeditions carried out jointly by scientists from the Mongolian People's Republic and the U.S.S.R.

A monograph on "India Since the Second World War", and another on "The Agrarian Question in Japan", are valuable contributions to science.

The Institute is doing a great deal of work on compiling dictionaries. Work has finished on Afghan-Russian, Hindi-Russian, Urdu-Russian and Chinese-Russian dictionaries.



The wife of the Prime Minister of Pakistan, Begum L'ayat 'Ali Khan, is making a speech at a meeting held at the Gul-i Ra'na Club, Karachi, Pakistan, to celebrate the birth-anniversary of the Founder of Pakistan, the late Qaid-i-a'zam Muhammad 'Ali Jinnah, on the 25th of December, 1950

The Begum is among the seven distinguished women of the world who have been awarded the American distinction, the Women of Achievement Medallion of 1950, in recognition of the services rendered to the cause of womanhood of Pakistan

Addressing the All-Pakistan Women's Association in Karachi on November 23, 1950, The Begum said:

"It is impossible for any government to undertake social welfare work alone without any help from private organizations. In America and other countries where the percentage of education amongst peoples is pretty high, the social welfare work is being done by public bodies who do not consider anything beneath their notice. It is high time for us in Pakistan to understand that we have to do everything to build our nation. Freedom has brought many responsibilities on us".

"Our religion is Islam which lays down rules of conduct up to the smallest detail for its followers. Islam has granted much more rights to women than any other religion in the world. It is for us to follow the precepts of our religion. It is only then that we shall be free in the correct sense of the word and shall make progress. The women in Pakistan are in no way less in courage and spirit of service than the women of other countries. This is a fact which we have proved at the time when our nation was passing through the critical hour. Our ceaseless and selfless services will ever stand as a monument to the courage and fortitude of the womenfolk in this country."

Syria

Increase in the production of cotton.

The prospects of an increase in the production of cotton in Syria are exceedingly favourable. Though for the current year, 1950-51, the production is only 72,000 tons, it is believed that as a result of the measures recently undertaken by the Government this production will in five years surpass that of Egypt by 10 per cent. This probable increase is explained by the fact that the surface area available for cotton cultivation will be increased by 10,664,000 dounoums (1 dounoum = 1,000 square metres).

Among the measures undertaken to increase the production of cotton the following are the most important :

- (1) The creation of a special department of the Ministry of National Economy entirely devoted to cotton. This department is to be entrusted with the task of supplying the producers with selected seed from abroad, with the appropriate machinery, with a supply of trained workers and with a competent marketing organization.
- (2) The utilization of the experiences gained by Egypt in cotton cultivation. In this connection Syrian agricultural specialists are visiting Egypt to study such questions as the proper selection of seed, the use of machinery, the choice of soils, etc.

Foreign markets have already shown an interest in Syrian cotton. Thus, for instance, Belgium and Germany have indicated their desire to become purchasers. The recent visit to Aleppo of the director of the Bank Crédit Foncier d'Algérie et de Tunisie, who was accompanied by the Commercial Counsellor of the French Legation, is also attributed to the same cause.

In order to cope with the increasing demand for cotton, an important branch of the Bank Misr-Syria-Lebanon was recently opened in Aleppo.

The increasing activity of the port of Latakia.

As the result of the greater facilities offered by the Syrian authorities for the use of this port in comparison with the other ports of the Middle East, Latakia is showing increasing activity. This is strikingly illustrated by the tonnage handled during the first ten months of this year, during which period 100,000 tons of goods were imported and 125,000 tons were exported.

It is proposed to make this port into a free zone. This will allow the hinterland to establish business relations with the outside world. In order to cope with the increasing activity, measures have been taken to modernise its installations and to improve its organization and management. For this purpose the sum of £5,400,000 has been set aside. When the installation works are finished, the port will have warehouses capable of dealing with 50,000 tons of merchandise.

Social life.

In connection with the article 22 of the new Constitution, a Bill has been submitted for examination to the Council of Ministers. The aim of this Bill is to stop the appropriation by the big landlords of the domanial lands which the Government intends to distribute among the peasants.

In this respect it is interesting to mention the generous initiative of a rich landowner, Mr. Hussein al-Ibeche. He distributed among 206 families of the village of al-Hijaneh 20,000 dounoums of the cultivable soil. Moreover, he promised to concede 10,000 dounoums to the peasants of the village of al-Beitarié. The news of this generous act became quickly known among the peasants who are demanding the more equitable distribution of the lands.

The settlement of the nomads has recently made considerable progress in Syria. At the request of the numerous chiefs of the powerful tribe of Rouallah, the Ministry of Agriculture put at

their disposal some of the domanial lands. These former nomads now enjoy all the benefits of sedentary life.

According to a recent decree special institutions for orphans have been created in which children of both sexes will receive for a period of five years a free professional education.

A model centre was created last year at Damascus for the protection of children and young mothers. This centre is intended to show the way for the development of other associations for the protection of children and young mothers.

Cultural life.

A group of the students of both sexes of the University of the Panjab, Pakistan, recently visited Syria as the guests of the Ministry of Education of Syria. During their stay in Syria they visited the historical sites as well as the most important industrial centres. This visit cannot fail to strengthen the ties between Syria and Pakistan, especially as the Syrian Government has just appointed a Cultural Attaché to the Syrian Legation in Karachi. Furthermore, the Syrian Government is about to organise in Karachi and in the more important cities of Pakistan an exhibition of Syrian books.

In this respect it is interesting to mention the interview with Mr. 'Ali Akbar, Dean of the Arab University of Sind, which was published recently in the paper *al-'Alam* of Damascus. Mr. 'Ali Akbar declared that 450 students were learning Arabic in his university and that Arabic had become an obligatory language in the universities of Pakistan. He also pointed out that the majority of the Pakistani people approved of the idea of making Arabic the official language of Pakistan instead of English.

Tunisia

New Reforms.

The programme of reforms announced in August, 1950, by the French Government was designed to promote a wider recruiting for the administrative services from Tunisian nationals, to allow the local populations a greater voice in local government, and to increase the number and authority of the Tunisian members of the Cabinet. On this basis, the Nationalist Neo-Destourians, led by M. Habib Bourguiba, agreed to co-operate with the French administration, and the Secretary of the party, Salah Ben Youssef, entered the present Chenik Government as Minister of Justice.

The reforms were considered inadequate by Tunisian opinion, and relations between the French Residency and the Palace deteriorated to such an extent that M. Perillier, the French Resident-General, called a stop to discussions. The French Government then sent M. Perillier back to Tunis with new proposals. These are threefold: The first provides for the distribution of higher Civil Service appointments on an equal basis between Tunisians and Frenchmen. Two-thirds of the Civil servants in the intermediate grades will be Tunisians, as will three-quarters of the minor appointments.

The chairmanship of the Council of Ministers will be held by the Prime Minister, and not by the Resident-General as hitherto, save where budgetary matters are discussed or when a conflict arises between the Tunisian and French sections of the Assembly or Grand Council. The Commander-in-Chief of French forces in Tunisia would lose his seat on the Council of Ministers, thus equalizing the numbers of Tunisian and French members. Finally, decrees of the Cabinet would no longer need the signature of the French Secretary-General, who heads the Administration, but only of the Resident-General. The same would apply to orders issued by individual Ministers on political matters.

M. Bourguiba has declared himself thoroughly dissatisfied with the new reforms and threatened to withdraw his support from the Government if an attempt were not made to give the

Tunisian Cabinet undivided authority, as a first step. He proposed that a round-table conference be called to review the whole programme of reform.

Turkey

Analysis of Turkish Agriculture.

Turkey is planning a comprehensive agricultural census to answer many questions of vital importance to its general economy. The significance of the forthcoming census lies in the fact that three-quarters of the Turkish people are engaged in agriculture, with such products as tobacco, cotton, fruits and nuts representing the major part of Turkey's exports.

Following on the heels of the general population census held in Turkey on October 22, 1950, the agricultural census will provide up-to-date information on acreage under cultivation, potential acreage, types of crops, livestock, number of agricultural workers, etc. This is deemed necessary to Turkey's plans to revitalize its agriculture.

Turkish Malaria Experts Plan New Campaign.

The fight against malaria headed the list of major problems to which the Turkish Ministry of Health and Social Welfare attach primary importance.

Twelve experts from the four regions of Turkey most directly concerned with anti-malaria activities met recently in Ankara to review the satisfactory results achieved in 1950 and to study the improved techniques developed throughout the world.

Particular attention was paid to measures suitable for areas where rice and allied crops make the drainage of swamp-land impracticable.

Land Distribution Sets New Record.

A record number of families in Turkey's rural areas now own their own land, thanks to the Government's exceptionally successful programme of distributing farms to landless peasants.

The President of the Republic, Jela Bayar, who has taken a personal interest in the matter, visited one of the distribution areas recently and presented the deeds to the land in person. Deeply impressed by the work already accomplished, the President spontaneously made a gift of his own fountain pen to one of the local officials in recognition of the latter's untiring efforts to speed up the distribution.

The total acreage distributed since the plan was originated amounts to 1,361,184 acres to the 4th of December, 1950. Of this 684,944 acres were distributed during the latter part of 1950. Another 650,000 acres have been earmarked for final allocation within the next few months. In addition, 340,077 acres have been distributed for use as communal grazing fields, etc.

Recitation of *al-Maulid al-nabawi* for the Turkish soldiers who fell in Korea.

On Sunday, December 10, 1950, a recitation of the *al-Maulid al-nabawi*¹ took place in Suleymaniye Mosque at Istanbul, Turkey, under the auspices of the Monuments Society of Turkey. Mr. Ahmed Hamdi Akseki, the President of the Religious Affairs of the Republic of Turkey, Major-General Sukru Kanatli, Assistant Inspector to the First Army, the Ambassadors of the various Muslim countries, the Deputy-Governor of Istanbul, and the officers and ratings of the "Tipu Sultan", of the Pakistan Navy, were present in this gathering.

The recitation, which lasted for three and a half hours, was transmitted by both Radio Ankara and Radio Istanbul. Some 70,000 Muslims listened to the inspiring recitation with rapt emotion within and without the mosque through the loud-speakers.

Between the two minarets of the mosque the star and the crescent on a crimson background fluttered, and the interior of

the mosque was decorated with large Turkish flags. The following immortal verses from the poet Mehmed 'Akif Ersoy were prominently displayed near the *mimbar* (pulpit):

"O demir cemberi sungunle kirip parcaladin
Sanki ruhunla beraber gezer ecrami adin
Ey sehit oglu sehit, isteme bizden makber
Sana agusunu acmis duruyor Peygamber."

("You have broken that iron ring with your bayonet
Your name soars to Heavens together with your spirit,
O *shahid*,² the son of a *shahid*, do not ask for a grave
from us,

The Prophet opens his arms for you to embrace.")

Before the commencement of the recitation of the *Maulid*, the President of the Religious Affairs addressed the congregation from the pulpit.

"The war which is raging in Korea is not an ordinary event," said the President. "The struggle is between what is right and what is wrong. This is a struggle between the *Ahl Kitab* (The People of the Book) and the *Ahl Kufr* (The Disbelievers). The world history is full of such events, and especially our history is saturated with the greatest heroism and sacrifice for the sake of God and His Prophet." Mr. Akseki in this instance gave an excellent example from the life of the Prophet Muhammad when he said: "Our Prophet struggled against all sorts of superstitions, first in Mecca for 13 years, and later in Medina for 10 years" Mr. Akseki gave other examples also from the lives of noteworthy leaders in the history of Islam.

In indicating the importance of a life which is filled with honour and decency, and the utter uselessness of a life which is deprived of these virtues, Mr. Akseki said: "The honourable existence of our nation is on account of her high regard for these merits, and for this reason she has never been subjected to slavery in her history. Now I gave praise to God that the heroic spirit in our nation is not dead, and that we still recognise the ranks of *shahid* (martyr) and *ghazi* (one who fights in the cause of God) as the highest ranks bestowed by God on mortals. We must endeavour more than ever to keep this spirit alive, because our world thrives on this our spirit, and the Hereafter depends on this our world. *Shahids* never die, they pass on to a higher life. All their sins are forgiven by God."

Finally he quoted a hadith, explaining the splendid rank of the *shahid*. The Prophet Muhammad once said: "I wish I was killed in a battle for the sake of God, and then resurrected to be killed again in a battle for the sake of God, and then resurrected to be killed again in a battle for the sake of God".

The Yemen

The Yemen is emerging from its seclusion. An exchange of diplomatic representatives with Britain and the United States of America has been agreed upon.

The Yemen has asked for technical assistance from the United Nations and aid from the United States under the Point Four Scheme. The Government has already purchased a powerful radio transmitter, which is to be used on medium waves for educating and instructing the Yemeni people and on short waves for broadcasting to other Arab States. A printing press has been bought to produce text-books for a campaign against illiteracy, and plant for weaving woollen and cotton goods. A hospital is being built at Ta'ez, and 70 young Yemenites are studying medicine and technical processes in Egypt.

¹ *al-Maulid al-nabawi* by Sulaiman Calabi is written in Turkish and is read on commemorative occasions, as, for instance, the fortieth day after the death of a deceased Muslim or on his death anniversary, or to commemorate some noble cause in the defence of which the sons of the soil lay down their lives.

² Literary "martyr".

BOOK REVIEW

RUSSIA AND THE WEST IN IRAN, 1918-1948. A study in Big-Power rivalry by George Lenczowski, Cornell University Press, Ithaca, New York, 1949. XV plus 38 pp. Price \$4.50.

In the preface the author clearly defines his task as "to acquaint the reader with Big-Power rivalry in Iran between 1918 and 1948". From this point of view not only does he succeed in giving us a comprehensive history of the evolution of this problem in the period in question, but has achieved something more. Indeed, not only does he utilize almost all available sources on the problem but at the same time shares with us the results of his own experience of the country where he stayed in the capacity of the official in the Polish Legation in Teheran. He knows the country well, is a good observer and is able to summarize in a few clear sentences the rôle of different local factors. For all these reasons his book is not only a mere compilation of the documentary sources but has a great quality of giving us a vivid picture of the country and of certain outstanding figures, some of whom he certainly knows personally. This latter aspect of the book is elaborated in a very discreet and impersonal way: he never speaks in the first person and it is only by chance that one knows that he spent some years in Iran.

As the problem examined by Mr. Lenczowski is of great interest for the Muslim world we shall try to summarize the main lines of his book in order to see what conclusions could be drawn from it.

The main part of the book is preceded by a short historical introduction in which the author describes the rivalry between Russia and Great Britain in Iran before the 1914-1918 war. Facing the growing German imperialism, these two powers concluded in 1907 an agreement according to which Iran was divided into two spheres of influence: Russian in the North and British in the South. This agreement provoked a sharp discontent among the progressive Iranian elements which with the help of Great Britain obtained in 1906, as the result of a bloodless revolution, from the Shah the introduction of a constitution. So "the Democrats now turned against Great Britain and allied themselves with the new power emerging in the Middle East, Imperial Germany". Thus we see that already before the 1914-1918 war the main lines of Iran's foreign policy had emerged — the attempt to find in a third great power the support necessary to achieve the political as well as the economic independence of the country.

After the 1917 revolution Russia "repudiated all Tsarist privileges that were contrary to the sovereignty of Iran". This was confirmed by the treaty of February 1921 between the two countries. It did not mean at all that Soviet Russia resigned all interference in the Iranian internal affairs; on the contrary, as a matter of fact, she tried very often to do it by all possible means and especially through the Iranian Communist Party and its fellow travellers. It is nevertheless certain that during the civil war in Russia and in the period immediately subsequent, Russia's influence in Iran was weakened, and it was not difficult for the Iranian government to cope with it.

Under such circumstances, and with the defeat of Germany in 1918, Great Britain found itself without competitor in Iran, and did not fail to take advantage of the fact. On August 9, 1919, an Anglo-Iranian Treaty was concluded giving to Great Britain such substantial privileges that Mr. Lenczowski calls it "a thinly disguised instrument for a protectorate". But Iranian public opinion was "deeply dissatisfied with the treaty. The Majlis never ratified it", and in the spring of 1921, after the seizure of power by Reza Khan, the new Iranian government officially repudiated it.

During the period of the following twenty years the Iranian foreign policy pursued the same lines which were practised before 1918. That is to say, it opposed successfully on the one hand all Russia's attempts at interference in its internal affairs, and tried on the other hand to weaken, no less successfully, the British influence. Iran at the same time found the support in Germany, which was only too willing to give it. This explains that on the eve of the Russian-German war of 1941 the German influence was predominant in Iran.

The events in Iran following the outbreak of the war between Russia and Germany in 1941 are still fresh in our memory and there is no need to reproduce them here. It suffices to say that the collapse of the Reza Shah Pahlevi régime in 1941 resulted in the weakening of the central power as the country found itself without strong leadership. Fortunately the democratic tendencies began to prevail and after the return in 1943 of Sayyid Zia al-Din from exile they took an organised form. Sayyid Zia al-Din was able to group around him all the best elements and especially the religious circles. It is worth reproducing here the most important items concerning the contribution provided by the Iranian religious circles to the political stabilization of the country.

"First of all, Mohammed Sadr, an elder statesman and a former mullah, was appointed Minister of Justice on the Soheily cabinet in 1943, and from that time continued to play an important rôle in succeeding cabinets throughout the war. In September, 1943, Sadr was appointed administrator of the great Sepah Salar Mosque in Teheran, while retaining his ministerial functions. At the same time a Theological Faculty was inaugurated in the same mosque, and it was given the status of a department of Teheran University. . . .

"The next step was taken in December of the same year when, by Government decree, a Council of Ten on Religious Studies was formed. . . .

"Throughout this period the Shi'a dignitaries maintained a lively contact with the Government. In 1943 a famous doctor of Shi'ite theology, Hâji Aga Hosein Qumi, arrived in Teheran from Iraq, where he lived in exile, being *persona non grata* under the old régime. He was received enthusiastically by all the population, including the Prime Minister, who visited him personally. The representatives of the 'Ulemas were often received by the Shah. . . .

"In 1942 a Society for Propagation of Islam was founded with branches in all the cities of Iran. Between 1942 and 1944 alone the Society published eleven large volumes of religious works totalling 60,000 copies. Its press organ was *Nur-i-Danesh* (The Light of Knowledge), a richly illustrated periodical. Under the auspices of the Society a new weekly entitled *Islam* began to appear in March, 1944. Following this trend, in May, 1945, the daily paper *Vazife* inaugurated special weekly editions exclusively devoted to the religious Muslim matters. . . .

The efforts initiated by Seyyid Zia al-Din towards national unity achieved their purpose. In the second half of 1945, as the result of rivalry between Russia and Great Britain, Iran found itself facing a grave international crisis. In this crisis the Iranian people showed a national unity as well as political maturity, both of which helped them to overcome their difficulties and to preserve the integrity of the country. To achieve this Iran was obliged to find the support of a third great power, this time of America.

From all we have said above it appears that though Iran still continues to be the object of rivalry between two great

powers, it tries more and more successfully to rely on its own strength to solve its political problems. From this point of view one must regret that the author speaks rather incidentally about this political evolution of Iran. From his conclusions one might understand that the future of Iran depended entirely on America.

But he admits that at the beginning of the crisis of 1945-1946 America had not only no definite policy in Iran but frankly had no policy at all. ~~We shall be~~ We shall be interested to hear Mr. Lenczowski's further ideas on the political future of Iran independent of the support of a great power.

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 ISLAMIC REVIEW AND THE PUBLIC LIBRARIES

Legislative and Public Library,
Charlottetown,
Prince Edward Island,
Canada.

Dear Mr. 'Abdullah, 23rd November, 1950.

We were very pleased to receive a copy of *The Islamic Review*, which arrived to-day with your letter enclosed.

We shall be very happy to accept your kind gift of one year's subscription to this magazine. I know it will be both useful and instructive and it will be enjoyed by many of our patrons. It is rather a strange coincidence but this morning a request came to us and we were able to find the material in your magazine.

Yours sincerely,

JEAN C. GILL,
Librarian.

* * *

McGill University,
Montreal, 2,
Canada.

My dear Mr. 'Abdullah, 25th November, 1950.

Thank you very much indeed for your letter and for the first copy of *The Islamic Review*, which reached my desk this morning. At the moment I have had opportunity to do no more than glance through its pages, but it looks very interesting indeed and I shall look forward to reading some of the articles before I turn it over to the Redpath Library in order that it may be available to all members of the University.

May I, on behalf of the University, express to you our appreciation of your kindness in making a free gift to McGill of a year's subscription to this magazine.

Cordially yours,

F. CYRIL JAMES,
Principal and Vice-Chancellor.

* * *

Rollins College,
Winter Park,
Florida.

Dear Sir, 29th November, 1950.

We are pleased to acknowledge the receipt of your publication *The Islamic Review*, and are especially happy to be on your mailing list. We shall be happy also to call it to the attention of the college faculty and make it available in the public reading rooms.

Although our library has considerable material on Muslim countries, most of this material is naturally presented through the eyes of foreign visitors. Your publication in presenting Muslim countries as your staff knows them should provide material very welcome indeed.

Sincerely yours,

H. A. TOLLEFSON,
Librarian.

The Coronation Library,
30, Louis Pasteur Street,
Port Louis, Mauritius.
8th December, 1950.

Dear Brother in Islam,

I heartily thank you for your free gift of one year's subscription of *The Islamic Review* to our Library.

I found your beautiful monthly very interesting, with instructive articles on our glorious religion, Islam, and Muslim countries.

The *Review* has been placed in the Reading Room of the Library and the visitors, who are all young people — Muslim, Christian and Hindu — belonging to the working class, are much attracted by the magazine.

Our humble library was founded by the Muslim young men of the working class, and unlike the rich Muslims, we are always keenly interested in the happenings of the Muslim countries and in the propagation of our ideal religion, Islam.

We know that the Working Muslim Mission has been doing great service in this direction some years, not only in England but also in other parts of Europe.

If it is possible please send the Library free Islamic literature, if any, which will be very useful not only to the non-Muslims but also the Muslim youths who are becoming indifferent to their Islamic teachings in these days.

Yours fraternally, M. M. HARIFF,
Secretary.

* * *

THE ISLAMIC REVIEW IN SWAHILI

P.O. Box 799,
Dar-Es-Salaam,

19th November, 1950.

Dear Sir,

Assalamu 'Alaikum

In *The Islamic Review* for October, 1950, Dr. M. P. Drahman, suggests that an Indonesian Romanized edition of *The Islamic Review* be also edited. But, Sir, as a Muslim in East Africa, I cannot bear to see that my African brothers, through temptation of money, books and clothes should be converted Christians, while the fault lies with us who do not supply them with the necessary literature in Swahili, either in Arabic or English.

I therefore request you to fill this need, as illiteracy which still hovers over millions of Africans, especially ignorance in matters religious, would result in their being converted to adherents of other religions with a supply of cheap and almost free literature in Swahili transliterated in Roman characters and on being given few honours.

Indonesia, according to my convictions, has no such rival in religion and as Mr. P. H. Rofé stated in his well written article on "Indonesia Merdeka". Most of the people there have educational facilities.

Moreover, the article on "A page for our Youths" should, if possible be published in each issue, as it has not only emotional appeal to the youthful blood, but contains suggestions that no school or teacher can pour into the hasty, hearty and innocent nature of the youths.

Your Brother in Islam, M. G. PARDHAN.

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BERNARD LEWIS

*Professor of the History of the Near and Middle East,
University of London*

After looking at the origins and early history of the Arabs, the book describes the career of Muhammad and the rise of Islam, followed by the expansion of the Arabs and the creation of the great medieval Arab Empire. The stages in the growth of Arab civilization are traced, and a special chapter is devoted to the activities of the Arabs in Europe. After a brief survey of the period of decline, the book concludes with a short account of the Arab renaissance and the genesis of modern Arab nationalism.
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*H.M. Minister (afterwards Ambassador) to Persia
1939-46*

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WHAT IS ISLAM?

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

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

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

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

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

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

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

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

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

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

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

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

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

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

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

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

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

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

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