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The
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ing political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of *The Islamic Review*, or its publishers.

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Between Ourselves

The Cover

The cover depicts the national flags of some of the Muslim countries of the world. The flags surrounding the Ka'ba, looking at the page clockwise, are those of Pakistan, Trenagganu, Syria, Afghanistan, Kelantan, Johore, Morocco, Indonesia, the Yemen, Tunisia, Turkey, Jordan, Irak, Egypt, Zanzibar-Muscat-Kuwait, Iran and Sa'udi Arabia.

The flags are joined in unity by the significant and well-known verse of the Holy Qur'an which, in its English translation, reads: "Hold fast, all of you Muslims, to the rope of God, and do not disperse".

The Contributors

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

H. K. Sherwani, M.A.(Oxon.), an Indian Muslim, was formerly Head of the Department of History and Political Science, Osmania University, Hyderabad-Deccan, India. He has also written several books in Urdu and English. His *Studies in Muslim Political Thought and Administration*, Lahore, Pakistan, 1945, is a highly useful work.

H. E. Mahmoud, B.A., an Egyptian Muslim, holds the Academic Diploma in the History of Art from the University of London.

The Honourable Chaudhri Nazid Ahmad Khan is Minister of Industries, the Government of Pakistan, Karachi.

The Honourable Khwaja Shahabuddin is Minister for Interior, Information and Broadcasting, the Government of Pakistan, Karachi.

Dr. J. Hans, Ph.D., an Austrian student of the economic problems of Eastern countries, was a lecturer in Fuad I University, Cairo, Egypt, before the last war. He has also published monographs in German: *Geld und Gold im Asien* (1930), *Wachstumswandel im Orient* (1933), *Aus der Finanzwelt des Islams* (1938). His most recent monograph is *Zwei Jahrhunderte Maria Theresien Thaler 1751-1951*, Klagenfurt, Austria, 1950.

Ahmad Sayeg is a British Muslim of Syrian extraction.

Ahmadsarido is a Javanese Muslim.

Dr. H. Crookshank is Director, Geological Survey of Pakistan, Karachi, Pakistan.

A. B. M. Sultan al-'Alam Choudhury is Lecturer in Arabic and Persian in the University of Calcutta, India.

The Honourable Mr. Ahmad Hamza, an Egyptian Muslim, is Editor of the Arabic monthly, *Liwa al-Islam*, Cairo, Egypt. He is at present Minister of Supply in the Government of Egypt.

Abu Muhammad is the pen-name of an Algerian Muslim. He is the author of several books in Arabic and is a columnist of the Arabic weekly, *al-Basair*, Algiers, Algeria.

G. H. Neville-Bagot, an Englishman, is a student of Muslim affairs. He has often visited North Africa, where he is held in high esteem by his Arab friends.

'Abdul Rahman Hargreaves, an English Muslim, was formerly Senior Commercial Intelligence Officer, Ambassadors of Trade Association, London.

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JULY, 1951

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

"There will be no Prophet after me."

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

VOL. XXXIX, No. 7

JULY, 1951 C.E.

SHAWWAL 1370 A.H.

ISLAM AND THE SOCIOLOGICAL TRENDS OF TODAY

The Importance of Right Belief

Our generation has experienced and is experiencing many disturbing changes in political and social thought. Some startling sociological facts about the ways of life of the people of Britain have been brought to light by Mr. B. Seeböhm Rowntree and Mr. G. R. Lavers in their recently published book, *English Life and Leisure*, London, 1951. They have tried to answer the question, How do people of England and Wales spend their leisure and why do they spend it as they do? The authors have worked from statements they obtained from some 975 persons living in the principal towns of Britain. The book deals with drink, smoking, sexual promiscuity, dancing, reading habits, honesty and religion. It does not say anything on games, sports, hobbies and holidays.

The authors' studies show that sexual promiscuity is not uncommon; that immediately before the war 30% of all first-born children were conceived out of wedlock and that one bride in every six was pregnant on her wedding day. They think that since 1939 the practice may have been on the increase. "When it is realized that sexual irregularities actually resulting in the birth of children must be a small proportion of the total number of cases of illicit sexual intercourse, the facts quoted provide a measure of the magnitude of the problem." They come to the conclusion that though it is almost impossible to say whether promiscuity is more widespread than it used to be, there has, however, been a considerable change in moral standards.

They regard the problem of drink "of grave magnitude" since "a narcotic habit-forming drug" is sold for private profit. As to gambling they state that the volume of gambling is "enormous". In talking of religion they state that they "found so widespread a dislike of the ministers of religion of the Anglican and Free Churches that it can be described as anti-clericalism".

Observations as "nobody believes all the nonsense they read out in church and that the parsons just do it to earn their living" are quite common, and that the generality of people are nowadays indifferent to the irrelevancies of the churches. For "the critical functioning of intelligence" asks of the Christian dogma, "Is it true?" and of priests, "Are they necessary?"

In bringing these vivid sociological changes to the notice of our readers, it is not our intention even to suggest that it is only the British people who are experiencing them. Rather do we regard them as symptomatic of our times, especially of all those peoples and countries where the hold of religion, by which word we understand a system of some absolute standards, has become weak. Thus these changes are the measure of the general moral well-being of the world. They point out to us the trends of thought and conduct of mankind of to-day.

This is a challenge which will have to be taken up seriously by all such systems as are interested in the maintenance of absolute moral standards.

No religion is better equipped to meet this challenge than Islam, because it seeks to instil the conviction that God is a living force in the life of man. It is a fact that Muslims as a nation have a more vital faith in God than the followers of any other religion. It is this faith in God that accounts for the early Muslim conquests which are unparalleled in the history of the world. Over and above Islam is a religion that encourages "the critical functioning of intelligence". One has to read the Qur'an cursorily to find its appeal again and again to intelligence. Islam does not believe in unintelligible dogmas nor does it uphold sacredotalism — the two principal factors which have been responsible for the decline of religion as a system in the life of the man in the street.

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WHEN REMITTING MONEY OR CORRESPONDING

JULY 1951

By the Light of the Qur'an and the Hadith

The Significance of Belief in God

By al-Hajj Dr. S. M. 'ABDULLAH, M.Sc., Ph.D.

The good that results from belief in the existence of God.

Belief in God, which forms the foundation of the Islamic faith, does not mean simply faith in the existence of God. It should find expression in the real conviction that there is a God—the Creator, the Guide, the sincere Friend and the real Well-wisher of all human beings, if they submit and obey Him.

The advantages of such a faith and belief in God are three :

1. It raises the dignity of man to the highest possible position of being the Vice-Regent of God on this earth. Everything created by God is made subservient to man, and is therefore created for his service. The Qur'an puts it very beautifully in the following verses :

"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.

"And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

"And He gives you of all that you ask Him ; and if you count God's favours, you will not be able to count them ; most surely man is very unjust, very ungrateful." (14 : 32-34).

2. Such a belief results in the creation of the sublime idea of the Brotherhood of Man and thus eradicates and obliterates all man-made barriers based upon caste, colour, racial and geographical distinctions, etc. The Qur'an brings this out thus :

"All people are a single nation". (2 : 213). "And people are naught but a single nation." (10 : 19).

The Holy Qur'an does not recognize any criterion of any kind of distinction between man and man excepting the one which is based upon our righteousness, piety, and being more careful to our duties. The Qur'an says, "O you men ! surely We have created you of a male and a female, and made you tribes and families that you may know each other ; surely the most honourable of you with God is the one among you most careful of his duty ; surely God is Knowing, Aware." (49 : 13). The Hadith, that is, the saying of the Prophet Muhammad, expresses the same idea when it says "There is no precedence for an Arab over a non-Arab or for a non-Arab over an Arab, nor for the black over the white nor the white over the black except through piety and righteousness."

Without a belief in God, high morality is difficult, if not impossible to attain.

3. The third, and, to my mind the most important, advantage of faith and belief in God is the foundation for true morals and real virtues ; as true morals and real virtues can only be obtained by a sincere, vivid, and living faith and belief in a living God — God Who is not only living but also the Maintainer of life, Who is All-Knowing, All-Pervading, All-Hearing, All-Seeing, and Who knows the hidden as well as the manifest, to Whom not only all our actions and deeds are known but Who

is also aware of all our thoughts, intentions, and motives even. Such a faith in God, aided and supplemented by belief in a life after death, where life gets its fullest manifestation, can leave no loop-hole for any kind of moral degradation or immorality, such as, fraud, deception, dishonesty, selfishness, hatred, etc.

The real criterion of our belief in God is our behaviour towards our fellow-beings.

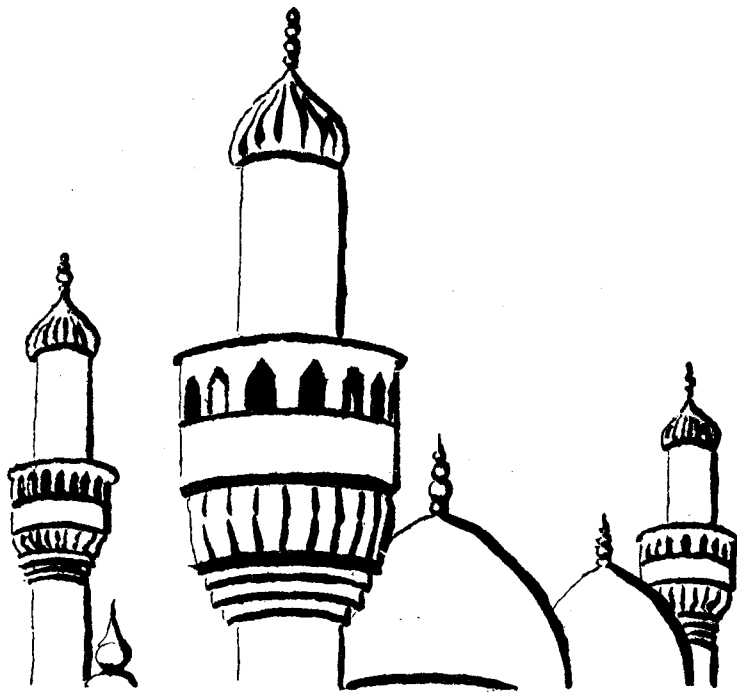
The sum total of Islam according to the Prophet himself is "Glorification of God and the highest regard for His Commandments, and sincere and true service to Humanity". Islam is a way of life ; it is an ideology to be translated into actions and judged by our conduct, our behaviour in our everyday life, our dealings with our fellow human beings. It is our relations with our friends and colleagues, our partners, co-workers, neighbours, our family members living under the same roof which form the real criterion of the depth and degree of our faith and belief in God. It is our just and equitable dealings with all human beings that really matter. We should be absolutely fair and honest in all matters and there should be no partiality of any kind shown either to the rich on account of some favour expected or harm to be afraid of, or to the poor on account of our compassion or mercy for them. Neither ties of relationship nor any recourse to love or passion, nor any other concentration of fear or favour should make us swerve a hair's breadth from truth, honesty, and justice. The Holy Qur'an brings home this truth in the following verses : "O you who believe ! be maintainers of justice, bearers of witness for God's sake, though it may be against your own selves or your parents or near relatives ; if he be rich or poor, God is most competent to deal with them both ; therefore do not follow your low desires, lest you deviate ; and if you swerve or turn aside, then surely God is aware of what you do." (4 : 135).

"O you who believe, be upright for God, bearers of witness with justice, and let not hatred of a people incite you not to act equitably ; act equitably ; that is nearer to piety, and be careful of your duty to God ; surely God is aware of what you do" (5 : 8).

The importance of Promises and Agreements in Islam.

A Muslim is taught to fulfil all his promises and agreements made, or contracts entered into. "O you who believe ! fulfil your obligations" (5 : 1) are the memorable words of the Qur'an. Furthermore, our foreign policy is to be based, not upon power politics but upon righteousness and piety and our being God-fearing ; not upon who is right but upon what is right. The following verse of the Qur'an serves as our guiding star in all such matters.

"O you who believe ! let not hatred of a people — because they hindered you from the sacred mosque — incite you to exceed the limits ; and help one another in goodness and piety, and do not help one another in sin and aggression ; and be careful of your duty to God. Surely God is severe in requiting evil." (5 : 2).



THE BASES OF ISLAMIC POLITY

By H. K. SHERWANI

"In the present context the whole of humanity seems to be divided into two warring groups. This is perhaps caused by the fact that there are no common principles which might form the basis of international relations, and any feigned equality of large States and smaller and less powerful States is merely sham and make-believe. There is no 'law' which can really keep the strong in check and give opportunities to the weak to rise, as is the case, to a certain extent, with what is called municipal law. But Islam is not wedded to any particular group of individuals; it really sets down *human* principles governing human actions taken as a whole, and envisages perfect equality of States among themselves in the same way as it envisages equality of man with man"

"The basis of Islamic polity is perfect equality between man and man, equal opportunity of service, discipline as a result of obedience to the laws of nature, a perpetual training in self-discipline, inter-human and international relations based on real equality, a system of rights and duties, and a system of common property vested in the State with the right of possession assured to the individual. Such are, in outline, the basic principles of Islamic polity, and within these bonds complete liberty has been left to different States to fill in the colours according to their environments and their peculiar conditions"

Islam not a religion in the accepted sense of the word.

At the outset it is necessary to bear in one's mind that Islam is not a "religion" either in the original (Latin) sense of the word or even in its sense in the English setting. *Religio* in Latin simply means "respect for what is sacred" and connotes merely (i) a passive acceptance of the sacerdotal aspect of some being or beings, and (ii) respect for that sacerdotal aspect. *Religio* does not necessarily connote any *action* but merely a *condition of mind*. Coming to the English word "Religion", we note that it primarily means "recognition of supernatural powers and the duty which lies on man to yield obedience to these". Here we have the old Latin sense of the word, and to it is grafted a more active sense of a duty to act according to the supposed supernatural being or beings. The stress which is laid here is on the dogmatic which is inherent in the word itself. On the other hand, while Islam no doubt means obedience, it is the active obedience to the immutable laws of nature, which have the Almighty God as their source and pivot. Stress in Islam is laid not on any supernatural entities born out of human superstition but rather on the actual laws of nature which emanate from an Omniscient and Omnipotent God. This is not a mere conjecture but is explicitly laid down in the Qur'anic verse which is so often overlooked:

"So set thou thy face
Steadily and truly to the Faith;
Establish God's handiwork according
To the pattern on which
He has made mankind:
No change (may there be),
In the Creation

By God: that is
The straight way:
But most of mankind
Understand not" (30:30).

It is the natural order of the Creation and the immutability of Divine Laws on which stress is laid. As a matter of fact even the acceptance of the Godhead and its essential Unity is not treated as a dogma, for in the Qur'an are found numerous verses in which cogent evidence of the existence of God is placed before man. We might here give the gist of one or two of these verses:

"Behold! in the creation
Of the heavens and the earth;
In the alternation
Of the Night and the Day;
In the sailing of the ships
Through the Ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which he gives therewith
To an earth that is dead;
In the beasts of all kinds
That He scatters
Through the earth;
In the change of the Winds,
And the Clouds which they
Trail, like their slaves,
Between the sky and the earth —
(Here) indeed are Signs
For a people that are wise" (2:146).

The world is suffering from two curses.

It was necessary to say this by way of an introduction ; for, while discussing the form of Islamic polity, one should not be led away by the false notion that it is by any means a dogma ; for, like all other Islamic principles, it must be able to prove its merit on the touchstone of human reason. A universal principle should in the first instance have a number of attributes in order to be acceptable in a world context. While, on the one hand, there should be a certain amount of definiteness about it, it should be such as would be amenable to the local and municipal conditions of every land. It seems that the world to-day is labouring under two curses, the curse of over-nationalism, or, what has now come to be, over-regionalism, leading to suspicion of one region by another, and the curse of warring ideologies due to an utter absence of any common factor between the different forms of Government encircling the globe. These differences in ideologies have made incursions into different States by the back door, leading to utter lack of security even in the so-called settled States. Thus in order that personal and organizational security should prevail, it is necessary that, while certain principles of human polity should be defined, they should be so elastic as to be able to embody the local and racial peculiarities of the various groups which go to form the human race, and, while they should be rational in their essence, they should also answer to the idiosyncracies of these groups.

Islamic political life cannot be separated from the Islamic way of life.

Here a digression might well be made. We are prone to divide the field of our action under various heads, such as social, economic, political, moral and religious. This is no doubt due to the increasing complexities of human life and seems but natural. But this leads to grave fallacies. By our force of habit we seem to segregate our activities in such a way that these aspects of our life are quite wrongly regarded as being entirely independent of each other. The result is that at the present day our politics, our economics, our social reform, even our ethical values and our very prayers are bereft of all reality and therefore are far from being efficacious. We may liken a human being or a human organization to a man treading on a path leading to his objective when, as a matter of course, he has to move his whole body along and it is naturally not possible for him to move only his hands or his head or his feet. In the same way when the objective is the "Right Path", i.e., salvation firstly in this world and then in the hereafter, it is not possible to departmentalize one's life and differentiate the social, the economic, the political and the so-called religious aspects, and, while laying more stress upon the one or the other, be satisfied that we are doing full duty to ourselves. It is this truth which must be borne in our minds, if we are to evaluate the condition of the Muslims in any clime and in any particular period of time. If the condition of those who profess to tread the "Right Path" is not as it should be, then only two alternatives remain ; either the path is not trodden at all or else not the whole of it is trodden, that is to say, no attempt is made to accept the whole of the Muslim pattern of life which is claimed to be based on the laws of nature, but a large part of it is rejected even by those who pretend to be obedient to it.

Thus, while it is the purpose of this article to indicate the bases of Islamic polity, it is necessary to point out that Islamic political organizations cannot be separated from what may be called the Islamic way of life, otherwise the presentation would be unreal and the canvas would be only half delineated.

The basic principle of Islam is the Unity of the Godhead, which strikes at the root of any kind of dualism in human matters.

The chief thing to be remembered is that the basic principle

of Islam, the Unity of the Godhead, not only in this small world of ours but in the whole universe, pervades right through the whole aspect of human life according to Islam. We, who are prone to think in terms of the sovereignty of the State, of unity of purpose which is sometimes termed ideology, of a unified command in war, of the centralization of the organs of government (even in the U.S.S.R.), and of the oneness of humanity, are struck by the few pithy words proving to the hilt the fact of an intelligent centre, an intelligent pivot, not merely of the State nor even of humanity, but of the whole of the universe. The Qur'an says :

"Had there been in them (the Earth and the Beyond) any deities besides God, then surely there would have been disaster" (21 : 22).

What plainer truth could have been enunciated in a few words like these ? When it is unthinkable that there should be two presidents of the same army with equal authority, two or more judges trying the same case simultaneously, each with equal authority and each with an independent jurisdiction, two or more lecturers lecturing to the same class of students in the same room at the same time, and two or more centres of the same circle, it is also unthinkable that there should be two "supreme beings" at the head of the workings of the universe, or, in a much smaller compass, of humanity ; for in such a case chaos would be the result. The Unity of the Godhead, which is the secret of man, is so germane to the whole of the Islamic system that it is definitely and precisely laid down that all human sins may be forgiven but not the sin of holding anyone as God's equal for, apart from its utter impossibility, even a thought of it is bound to minimise the importance of the Centre and end in utter chaos.

This sounds like a truism, yet it is strange that the human mind is so perverse that it should have a tendency to think otherwise. The concept of the Unity of the Godhead strikes at the root of any kind of dualism in human matters. Every man and every woman, including even those who are chosen by God to be His messengers, are all under His direct orders according to the laws of nature formulated by Himself, and are in the position of slaves vis-à-vis His Omnipotence and His Majesty. This may be said to be the very basis of the Islamic State. Even Muhammad is "none but a Messenger" (The Qur'an 3 : 15), and a Muslim repeats myriads of times in his prayers that "Muhammad is God's slave and His Messenger", which is, in fact, an article of the Muslim faith. Muhammad himself is human and has to be under Divine orders just as anybody else, so much so that at the slightest relapse he is admonished by the Almighty, as was the occasion of the revelation of Chapter 80, which begins with the significant words which ring in the ears of everyone who reads them :

"(The apostle) frowned
And turned away,
Because there came to him
A blind man.
But what could tell thee
But that perchance he might
Grow (in spiritual understanding) ?
Or that he might perceive
Admonition, and the teaching
Might profit him ?
As to him who regards
Himself as self-sufficient,
To him dost thou attend ;
Though it is no blame
To thee if he grow not
(In spiritual understanding).
But as to him who came

To thee striving earnestly,
And with fear
(In his heart),
Of him thou wast unmindful.

It is related that once the Prophet Muhammad was engaged in a conversation with a deputation of his own kith and kin, the Quraish, when a poor blind man named 'Abdullah ibn Umm Maktum came and tried to elucidate a certain point, thus interrupting the conversation. The Prophet of Islam naturally disliking this frowned at the interrupter and turned away. This was the reason for the revelation which once for all puts an impress on the perfect equality of the human species, which knows no high and low, no rich and poor. The story goes that the poor blind 'Abdullah rose to high office and finally became the Governor of the capital of the Islamic State, Medina.

Why the high standard of Islamic brotherhood has not been reached in the other world systems.

The realization of the utter powerlessness of man in the realm of nature leads automatically to the complete equality, and therefore to the sense of fraternity which Islam enjoins, and it was this equalitarian spirit which has still remained unequalled in the world systems; for, much as these concepts have been copied, it is conceded on all hands that nowhere has the high standard of Islamic brotherhood been reached. There has hardly been a Muslim country in the history of the world which has not seen the strange spectacle of manumitted slaves becoming great ministers, victorious generals, and founders of dynasties. There is absolutely no racial discrimination or privilege born of caste in Islam, and the sole condition of rising in life is to bow in obedience towards the law of nature as ordained by God. It should, at the same time, be borne in mind that this sense of equality is mellowed by a training in the utmost self-discipline — discipline from within — that is possible in human affairs. A Muslim has to undergo this training in almost every stage of his life and at almost all times of the day and night, and as a matter of fact the five "Pillars of Wisdom" are a training ground for this self-discipline. The Unity of the Godhead, the conception that, when once the principles underlying the laws of nature have been enunciated, there is no further need of a new Messenger of God, the congregational prayers entailing discipline in movements and prayers, fasting — not merely abstention from food but negation of all evil, in words and in deeds — for a whole month, the poor rate and organized help to the deserving, and, the crown of all this, the compulsory journey to a centre from all over the world, which is termed Pilgrimage to Mecca, and the strict rules of discipline during the days of the pilgrimage — all these conduce (or should conduce) towards habitual self-discipline, instances of which can be found by the myriad in the early annals of Islam.

The Principle of Justice.

The reason why so much stress is laid on justice in the Qur'an and in the early history of Islam is that true justice must have as its basis both liberty within the law as well as equality; and there are numerous verses in the Qur'an which make justice imperative on those "who have the power to command" (the *Ulu'l-Amr*). Some of these verses may well be quoted here:

"God doth command you
To render back deposits
To those to whom they are due;
And when ye judge
Between man and man,

To judge with justice" (4: 58).
"We have sent down
To thee the Book in truth,
That thou mightest judge
Between men, as guided
By God: so be not (used)
As an advocate by those
Who betray their trust" (4: 105).

"O ye who believe,
Stand up firmly
For justice, as witnesses
To God, even as against
Yourselves, or your parents,
Or your kin, and whether
It be (against) rich or poor:
For God can protect both.
Follow not the passions
(Of your hearts), lest ye
Swerve, and if ye
Distort (justice) or decline
To do justice, verily
God is well acquainted
With all that ye do" (4: 135).

It will thus be seen that, so far as justice is concerned, there is no place for the high and the low, the rich and the poor, in Islam. As a matter of fact, justice was such an important department in early Islam that the judge was almost of the same stature as the amir or *imperator*.

In the present context the whole of humanity seems to be divided into two warring groups. This is perhaps caused by the fact that there are no common principles which might form the basis of international relations, and any feigned equality of large States and smaller and less powerful States is merely sham and make-believe. There is no "law" which can really keep the strong in check and give opportunities to the weak to rise, as is the case, to a certain extent, with what is called municipal law. But Islam is not wedded to any particular group of individuals; it really sets down *human* principles governing human actions taken as a whole, and envisages perfect equality of States among themselves in the same way as it envisages equality of man with man. It is only when we correctly estimate this salient feature of Islam that we can understand what seems to be an extraordinary courage on the part of the Prophet of Islam to have invited the great potentates of Rome and Iran and the rulers of Egypt, Ethiopia and scores of others nearer home to accept the law of nature — the law of human equality and brotherhood — and come within the fold of those who were already obedient to it.

The Principle of Trust in Islam which means nothing belongs to man.

There is one other essential feature of Islamic polity which might be noted here, and that is the doctrine of Trust. Nothing belongs to man, for he possesses it but for a short space of time, while, on the other hand, everything belongs to God, who is Omnipotent and Eternal. That everything in the possession of man is held of God is found in a number of places in the Qur'an, such as:

"Say: O God,
Lord of Power (and Rule),
Thou givest Power
To whom Thou pleasest,
And Thou strippest off Power

From whom Thou pleasest :
 Thou enduest with honour
 Whom Thou pleasest,
 And Thou bringest low
 Whom Thou pleasest " (3 : 26).
 "To God belongs the heritage
 Of the heavens and the earth " (3 : 180).

"To God belongs
 The Dominion
 Of the heavens
 And the earth " (3 : 189).

Now, when possession can be given to and taken away at the pleasure of the owner, to whom the property may escheat, all that man can claim is that he is a trustee. We have a number of traditions of the Prophet Muhammad in which it is definitely laid down that every penny which a person has in this world shall be accounted for. It is only when we take full cognisance of this doctrine of Trust that we can understand the very strange phenomenon of the Apostle of Islam wearing patched clothes and eating the coarsest bread, when the whole of Arabia lay at his feet, that the second Caliph was to be found lying with his head on a pillow of stone under a palm tree unattended and unescorted outside his capital, Medina, when the Iranian envoy came to see him from distant Madain, and that the only dowry which the Prophet could provide for his daughter Fatima at the time of her marriage to 'Ali was a stone mill, a pitcher and a length of rope. Such instances could be multiplied many times, and they only prove that man, however big and however potent, is a mere trustee and not the owner of any property which he may possess. To-day the whole world is rent asunder on the very question of property ; and, if the Islamic doctrine of Trust were to be applied to the problem of economics and politics, it is difficult to imagine the extent of solace it would bring to mankind in its great affliction.

Rights and obligations.

The last thing to be noted in this connection is the question of rights and obligations. It is utterly wrong, as some have asserted, that Islam lays stress only on obligations and not on rights. What has happened in comparatively recent years is that man has revolted against the omnipotence of the human State as developed in the West and copied elsewhere, and has put forward claims against it which he considers necessary for his well-being and liberty. It is wrong and utterly untrue to say that there are no rights in Islam. What is true is that each right has an obligation as its complement and counterpart. Thus we have the rights of the children against their father and *vice versa*; the mutual rights of the wife and the husband, the right of patrimony according to law, the definite right of every man not to pay anything except the legal taxes to the State, the right of protection, the right of freedom and equality under the law, and so on. How could it be possible for a whole system of law, one of the most unique in the world, to develop without rights, responsibilities and obligations ? One need not go into the development of that law during the centuries after the death of the Prophet of Islam to know the extent of the chain of rights which go to form the Islamic polity, for the Qur'an itself is replete with them.

To sum up, the basis of Islamic polity is perfect equality between man and man, equal opportunity of service, discipline as a result of obedience to the laws of nature, a perpetual training in self-discipline, inter-human and international relations based on real equality, a system of rights and duties, and a system of common property vested in the State with the right of possession assured to the individual. Such are, in outline, the basic principles of Islamic polity, and within these bonds complete liberty has been left to different States to fill in the colours according to their environments and their peculiar conditions. The question naturally arises whether the world would not be the happier and the richer, if it accepted these principles as universal truths.

THE Umayyad DESERT PALACES¹ Their Historical Importance and Purposes

By H. E. MAHMOUD, B.A.

Umayyad palaces are the earliest civil examples of Islamic Art.

On the edge of the Syrian desert stand the remains of magnificent palaces that are attributed by art historians and archaeologists to the Umayyad Caliphs. By their architecture and decorations they represent the earliest civil examples of Islamic art. The certain attributions are those of Qasr al-Hair al-sharqi and Qasr al-Hair al-gharbi in Palmyra, Khirbet al-Minya and Khirbet al-Mafjar in Palestine, Qasr Kharana, Qasr al-Tuba and Mshatta in Jordania. To these, however, are undoubtedly added al-Muwaqqar, Qasr al-abyad, Castellum at Jebel Seis and Qastal. Two other smaller palaces which can be considered as representing an early step in the development of the Umayyad palace type are Qusayr 'amra and Hammam al-Sarakh. In fact, the attribution of these palaces to the Umayyad Caliphs on account of the artistic and archaeological evidence, seems to be in harmony with historical information concerning their residence among the Bedouins and the construction of their palaces on the edge of the Syrian desert. We are told, for example, that Yazid I (680-683 C.E.) lived at Hawaareen, north-east of Damascus on the road to Palmyra ; that Marwan I (684-685 C.E.) lived with

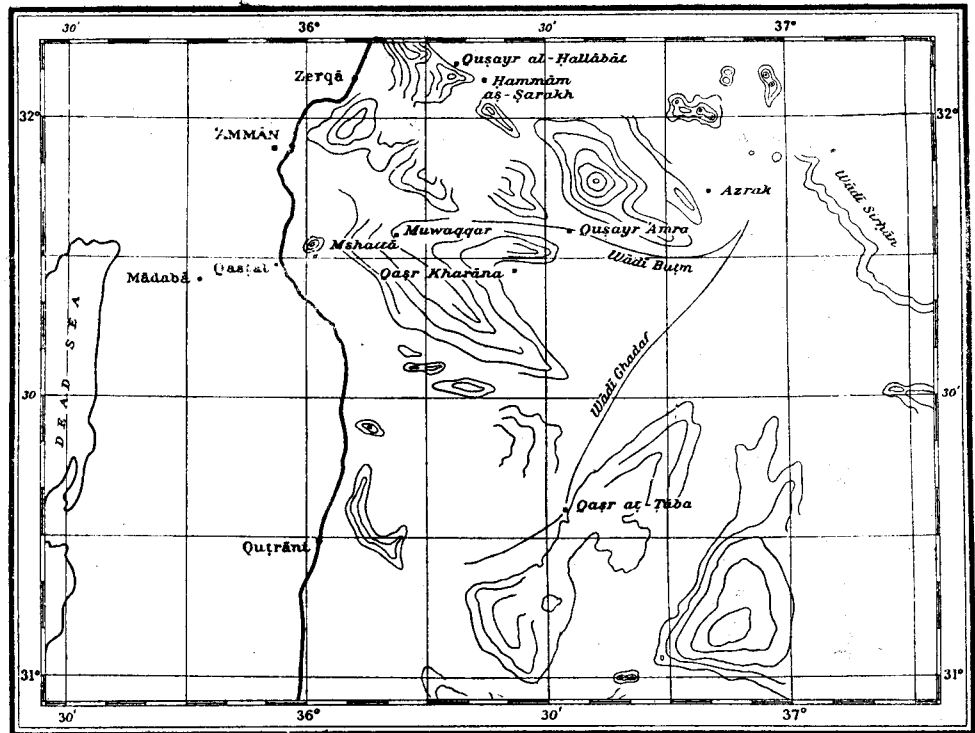
the tribe of Kalb ; that 'Abd al-Malik resided for a time of the year in the Jabiya. We are, moreover, informed that Walid I (705-715 C.E.) lived in Belqa ; that Sulayman (715-717 C.E.) held his court in Ramlah, which he had founded ; that Yazid II (720-724 C.E.) resided for some time at Muwaqqar ; that Hisham (724-743 C.E.) died at Rusafa, where he had begun to build a palace. Walid II's life was almost entirely connected with the desert. Before his Caliphate he was in the desert for 20 years. During his Caliphate he never lived in a town. He went to Azraq, 12 miles east of Qusayr 'amra, and occupied Qastal. Finally, he was murdered during his stay at Qasr al-Bakhia on the edge of the desert.

Earliest existing paintings in Islam in the smaller types of palaces of Qusayr 'amra and Hammam al-Sarakh.

Before we define the typical Umayyad desert palace, we should refer to the smaller ones, i.e., Qusayr 'amra and Hammam al-Sarakh, which may be considered, as we have mentioned above, to represent an early stage, and which later on became a part in the typical palace. Each of both palaces consists of two parts : an

¹ The Editor regrets that this article, which was received in October, 1950, could not be accommodated earlier owing to pressure on space.

A map showing the position of the Desert Monuments of the Umayyads



audience hall and a bath. The audience hall is formed by two transverse arches, which carry three tunnel-vaults. At the back of the hall is a throne recess, flanked by two retiring-rooms. A door in this hall leads into the bath. The latter consists of three rooms: the first is tunnel-vaulted, the second cross-vaulted, and the third domed. Its floor rests on piers, placed close together. The space between them served for the passage of hot air from the furnace, as in the baths of Caracalla at Rome.

Besides the pavement of the rooms of the audience hall of Qusayr 'amra with mosaic, the covering of the vaults with a coating of excellent waterproof cement and the panelling of the lower parts of the walls with slabs of marble, the walls were decorated with frescoes containing human figures and various other scenes. These pictures are actually very important, since they are the earliest existing paintings in Islam. One of these pictures, namely the so-called "picture of the enemies of Islam", helps in dating Qusayr 'amra. It contained six figures in two rows one behind the other. The names of four of the persons in Arabic and Greek are still readable. These are Kaisar and Kisra in the front row and Roderic and Negus in the back row. These figures undoubtedly represent the enemies of Islam during the Umayyad period in general and of al-Walid in particular. Thus one can attribute the picture and consequently the whole building to al-Walid's reign between 711 and 715 C.E. On the other hand, Hammam al-Sarakh is probably a little later because its arches are slightly more pointed.

The earliest figural sculpture in Islam in the larger type of palaces of Khirbet al-Mafjar, etc.

In the larger and more frequent type, the palace shows more advanced conception both in its architecture and decoration. It consists of a nearly-square central court surrounded by four blocks of buildings. It has an enclosing wall flanked by circular or semi-circular towers. It usually has a single entrance opening into an entrance hall leading to the central court. The disposition of the interior is usually symmetrical. The interior is divided into units of apartments each of which generally consists of a long central hall divided into two halves by means of an arch

and flanked by four smaller rooms. In some palaces, such as Qasr al-Hair al-gharbi, Qasr al-Tuba, the apartment has a single principal entrance, while that in the rest of the palaces has secondary doors to the lateral rooms as well.

Beside their architectural interest, these palaces are very important from the point of view of their decoration. They are richly decorated both in the interior and exterior with various materials, such as stone reliefs, stucco ornaments, mosaics and paintings. For example, the stone triangles which decorated the façade of Mshatta are world-famous on account of the beauty of their ornament. Again, the figural representations found at Khirbet al-Mafjar and Qasr al-Hair al-gharbi, which most probably date from the Caliphate of Hisham (724-743 C.E.), are the earliest figural sculpture in Islam. Moreover, the paintings of Qusayr 'amra as well as the two frescoes at Qasr al-Hair al-gharbi represent the beginning of Islamic painting and their discovery gave rise to the dispute on the prohibition of painting in Islam.

However, these palaces in both their architecture and decoration, represent the earliest stage of Islamic art. They not only show the formation of Islamic art and its development during the Umayyad period, but also refer to the relative importance of classical and Persian contributions to Umayyad art. We notice, on the whole, that the classical traditions of Syria were predominant throughout the period. Yet other influences began to appear, undoubtedly on account of the system of liturgy practised by the Umayyad Caliphs. The most apparent of the latter was Persian influence, which had been noticed, however, before Islam and which increased gradually until it dominated other influences by the time of the Abbasids. But although Islamic art borrowed much from other arts in its beginning, it had its own personality which was stamped by the characteristics of the new faith.

Some considerations as to why the Umayyad Caliphs built their palaces in the Syrian desert.

Having dealt briefly with the artistic and archaeological sides of the typical Umayyad desert palace, we have to discuss



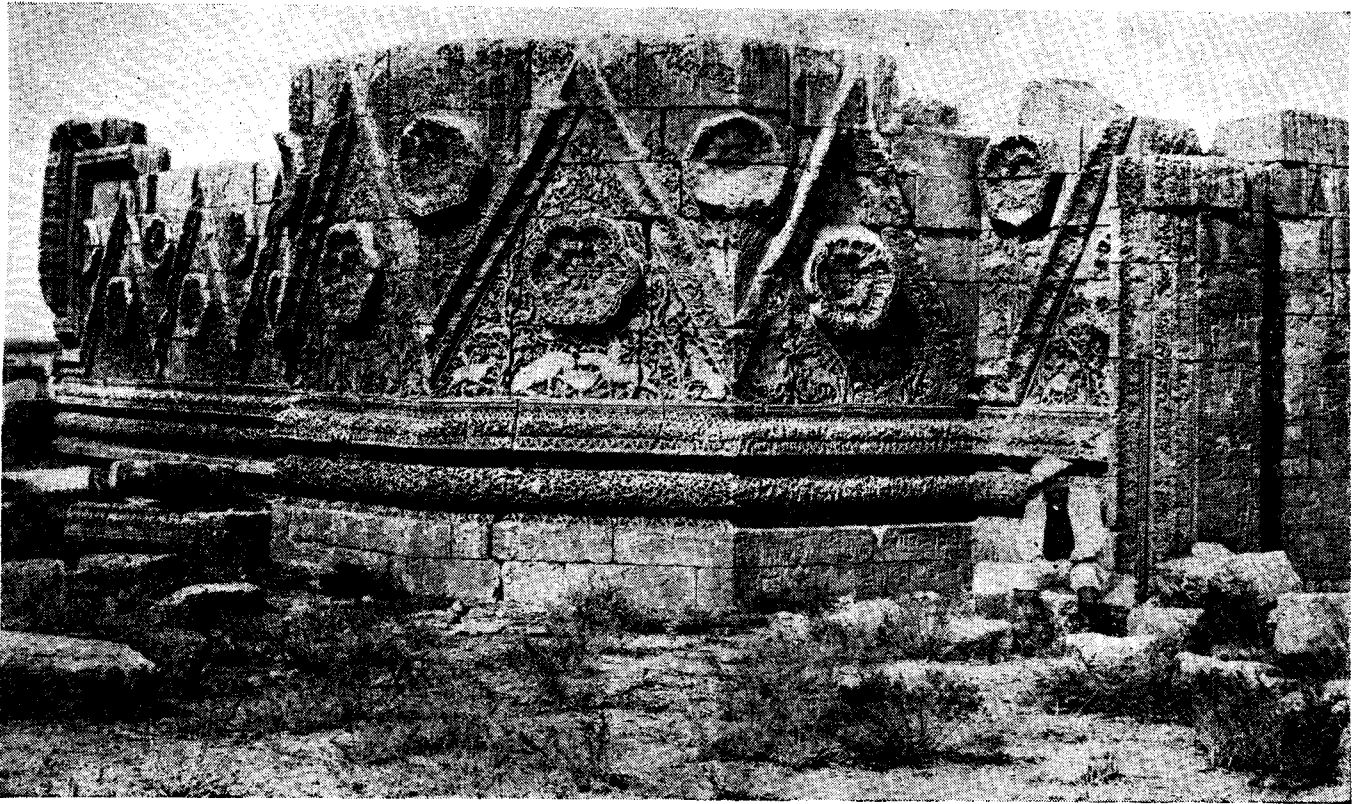
Qusayr 'amra and the Wadi Butun from the air

the circumstances which called it into being and the purposes it fulfilled. In order to explain the reason why the Umayyad Caliphs resided on the edge of the Syrian desert, where they built these magnificent and costly palaces, some writers emphasized the nomad instinct of the Umayyads, their passion for the camel and its milk, their interest in hunting and their wish to live a life of pleasure. Others refer to the general Islamic policy of *tamsir* or turning deserts into places of habitation. Recently an agricultural reason was mentioned, i.e., the Umayyad effort to increase the cultivated land.

In spite of historical and social evidence supporting the previous reasons, they should be discussed. In the first place, some of the writers seem to be rather misled by the anecdotes of *Kitab al-Aghani* — The Book of the Songs — which is always interested in the picturesque and poetical side of the matter, as its name suggests. Again, we must remember that the Umayyads were not nomad Aa'rabs but urban Arabs from Mecca, and there is certainly a great difference between the Arabs and the Aa'rabs. Mu'awiya, the first Umayyad Caliph, proved his urban character by living in Damascus to the end of his life. We can add that the fact that the Umayyad Caliphs built richly decorated palaces is against the suggestion of their nomad instinct.

The real motive behind building palaces in the desert.

However we may arrive at a more significant reason if we look at this phenomenon in the light of the predominant historical facts in the Umayyad period. We have to bear in mind the Arabic character of the Umayyad dynasty and its dependence on the Arabs, the continuous civil wars, the opposing parties, its need of the Syrian Bedouins to supply its armies, the employment of the Bedouin poets as propagandists, both to defend its cause and to call for new supporters. All these reasons, which can be summarized in the Umayyad's need of the Bedouin, forced them to establish themselves on the edge of the desert near to the Bedouin. Mu'awiya himself had, most probably, the power of the Bedouin in view when he married from them, and perhaps through his son Yazid, the son of the elegant Badawi aristocrat of the tribe of Kalb, the most powerful tribe in Syria, he was able to establish his dynasty, since we know that he had allegiance sworn to his son during his lifetime. At the death of Mu'awiya and the succession of his son Yazid I in 680 C.E., the civil wars started with the rising of Husayn ibn 'Ali, then 'Abdullah ibn al-Zubayr, and the *émigrés*, etc. In fact, since that date, the civil wars never came to an end. The Umayyad Caliphs were always fearing Muslim rebels and so they were naturally looking for soldiers among the Syrian Bedouin. As these wars were neither



A decorated portion of the southern façade of the Entrance of Mshatta. These decorations are world famous on account of the beauty of their ornament

materially nor theoretically profitable wars, the Caliphs would have had difficulty in organizing their armies unless they had established themselves near to the Bedouin. Hence they built their desert palaces from which they organized their troops, made their propaganda and came into close contact with the Bedouin and their chief. There they listened to the Bedouin poets, whom they actually used to defend them and their cause. As a matter of fact, the famous political Umayyad poets, such as the blind Abu 'l-'Abbas, al-Nabigha, al-Shaybaani, Abu Sakhr al-Hathaly, 'Adiyy ibn al-Riqa', and most important of all, al-Akhtal, were Bedouin. Thus the Umayyads were careful to gain their aim through their residence on the edge of the desert.

We can imagine the procedure the Umayyads followed in building their palaces on the edge of the desert. First of all, they chose the sites for their residence in the midst of grazing lands regularly sought by the Bedouin at certain times of the year. A preferable place was naturally that where the supporters of the Caliph were usually collected. Qasr al-Tuba, for example, is the central point of the winter camping-grounds of the Bani Sakhr. In the beginning, the palaces were most probably simple and unfortified, especially under powerful rulers like al-Walid I, who undoubtedly built Qusayr 'amra. These small abodes developed later to magnificent palaces in harmony with the great empire. The Caliphs seem to have been very keen to embellish their palaces and decorate them richly, undoubtedly in order to attract their Bedouin supporters by showing their power and richness, as these were the only supports to the Umayyad cause.

Again, the palaces were fortified to keep the Caliphs safe from the dynastic rivals and opposition parties. In most cases there was an audience hall where the Caliph used to sit in the alcove at the back and meet his visitors, especially the chiefs of the tribes, and listen to the Bedouin poets.

Finally, we have to keep in mind that as long as the Umayyad Caliphs were able to keep their prestige among the Bedouin and reside in their desert palaces for some time of the year, whence they could organize their power, seek their supporters, make their poetic propaganda and meet their Bedouin agents, they maintained their dynasty; but, once they neglected the source of their power among the Syrian Bedouins and left their desert residences, as in the case of the last Umayyad Caliphs, Yazid III (son of Walid I), and his follower Ibrahim, and the last Umayyad Caliph, Marwan II, who took up his residence at Harran in Northern Mesopotamia, the Umayyad Caliphate came to an end and with it the period of the ascendancy of the Arabs.

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A UNITED DEVELOPMENT PLAN FOR THE MUSLIM WORLD¹

By THE HONOURABLE CHAUDHRI NAZIR AHMAD KHAN

A MUSLIM WORLD MUSEUM AND AN ISLAMIC ACADEMY

"The contribution of Islam to culture is firmly established in the annals of the world. At every crucial juncture Muslim thought has pointed its guiding finger to people, searching for enlightenment and happiness. It has materially influenced human progress towards wider knowledge and a better life. Islamic civilization does not draw its strength from material force. Its inspiration comes from within, its significance as a world factor rests upon liberalism, tolerance and basic moral values — attributes which alone can lend poise and grace to a civilization"

"Apathy towards the future, absence of self-reliance, and adherence to selfish sectional or territorial interests has been the bane of Muslims all the world over. We have fallen because we have lost the undaunted spirit of enterprise and pioneering which distinguished our early predecessors. It is the resurgence of that spirit which is now needed. We must make a fresh start with a resolve to overcome all limitations and wage a Jihad (Crusade) in the cause of our economic and industrial development"

"The betterment of their masses should be the immediate objective of all Muslim countries. This can only be achieved by rapidly developing and industrializing our countries. I must warn you, however, that many of our so-called friends will look askance at anything you do to further that end and will try to mislead you by all sorts of clever arguments. Let us not be deflected from our course. Let us not deviate from the path we have chosen. Let us not permit ourselves to be overawed by economic theories of other nations. Let us stick to the simple, human, just and natural economic teachings of Islam. If we do this, nothing will stand in the way of our speedy regeneration"

Islamic Cultural Exhibition.

I consider it a great privilege to be called upon to inaugurate this unique Islamic Cultural Exhibition. The people of Pakistan fully appreciate the sentiments of their Muslim brethren from all corners of the world who have participated in this exhibition by sending valuable historical and cultural exhibits which, I am sure, all visitors will greatly admire. The *Mo'tamar-i-'Alam-i-Islami* (The World Muslim Conference) deserves the gratitude of all Muslims for being the sponsor of the first exhibition of this kind which, I hope, will have weighty cultural consequences.

The contribution of Islam to culture is firmly established in the annals of the world. At every crucial juncture Muslim thought has pointed its guiding finger to people, searching for enlightenment and happiness. It has materially influenced human progress towards wider knowledge and a better life. Islamic civilization does not draw its strength from material force. Its inspiration comes from within, its significance as a world factor rests upon liberalism, tolerance and basic moral values — attributes which alone can lend poise and grace to a civilization.

In this exhibition you will see some rare manuscripts of the Qur'an and of the Prophet Muhammad's traditions, examples of Muslim art and calligraphy, paintings by notable Muslim artists, famous books and their translations, and the original *Shahnama*. In short, you will have a glimpse of the facets of Muslim contribution to literature, religion, science and art.

Our political disintegration and our decadence have made us lose mighty empires and worldly riches. More painful, however, is the loss of so many of our cultural treasures which had been assiduously collected by our ancestors in the course of several hundred years, and which now, through our neglect and weakness, adorn the libraries and museums of other lands. How true is Iqbal's lament:

*Magar wuh 'Ilm ke Moti, Kitaben apne Aba ki,
Jo dekho un-ko Yurap men, to Dil hota hai Sipara.*

(But those pearls of knowledge, the books of our forefathers, When you see them in Europe, your heart gets lacerated into myriad parts).

Wanted — A Muslim World Museum and an Islamic Academy.

Although we have suffered grievously from indiscriminate plunder of our cultural treasures, we still possess enough that ought to be jealously guarded in the future. I suggest, therefore, that a Muslim World Museum be established in one of the centres of Islamic civilization, where we might collect and preserve such symbols of our cultural heritage. In the recent sessions of the *Mo'tamar-i-'Alam-i-Islami*, a proposal has been mooted to found, on the basis of co-operation of all Muslim countries, an Islamic Academy which would be devoted to the cause of Islamic research and learning. The Muslim World Museum of which I am thinking could well be connected with such an Islamic Academy.

Wanted — A Commonwealth of Muslim Nations.

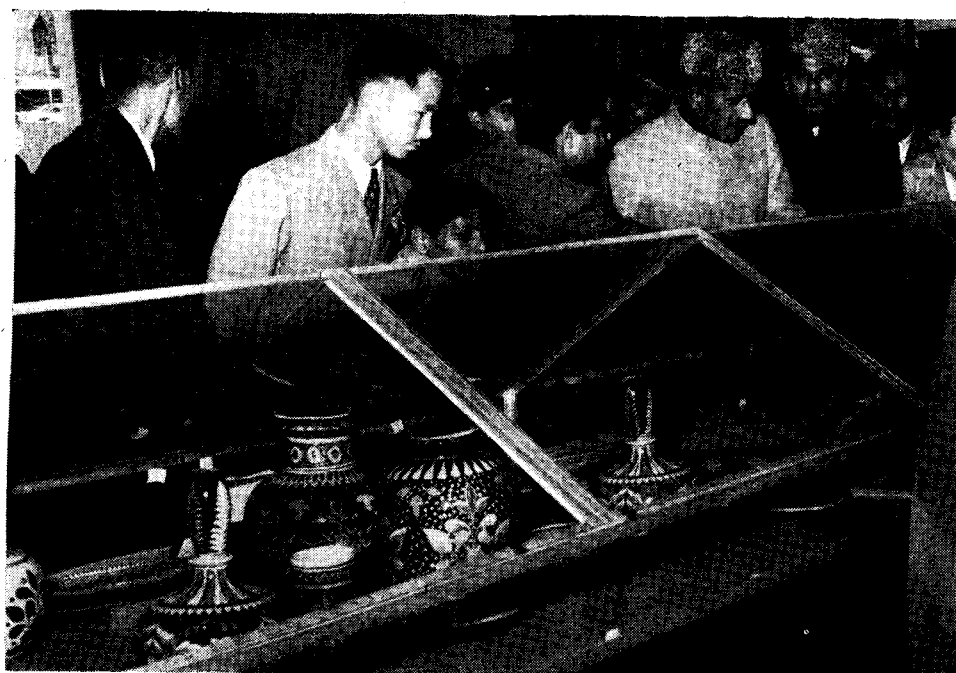
"Great stress has been rightly laid during the last three days at the *Mo'tamar's* sessions on closer co-operation and unity between all Muslims. To my mind such unity is long overdue. I have always been a firm believer in the idea of a Commonwealth of Muslim Nations. The sooner we achieve this ideal, the better it will be not only for the world of Islam but for the stability and peace of the whole world.

I should like, however, to observe that mere professions of desirability of unity will lead us nowhere; they will certainly not solve the problems of the Islamic world. What is required is the translation of our desire for unity into practical achievements, so that all Muslim countries would become parts of one integrated whole, capable of rendering active service to each other in time of need.

Our ills and their remedy.

We Muslims have suffered many ills, but the most destructive of them is our extreme backwardness, which breeds poverty and consequent lethargy and frustration. It is with this particular problem that I would like, with your indulgence, to deal at some length now.

¹ Being the text of a lecture given before the World Muslim Conference, held at Karachi, Pakistan, from 9th to 11th February, 1951.



The Honourable Chaudhri Nazir Ahmad Khan, Minister of Industries, the Government of Pakistan (fifth from left), who opened the Islamic Cultural Exhibition, sponsored by the World Muslim Conference (9th to 11th February, 1951), at Karachi, is admiring the Pakistani exhibits

It is well known that the standard of living of the masses in practically all the Muslim countries is very low, and this in spite of the fact that most of these countries are rich in mineral and agricultural resources and have a great industrial potential. Obviously, therefore, our task lies in developing all our available resources in such a way that our life becomes one of happiness, dignity and contentment. We have not achieved it so far because we did not have the will to achieve anything. Now, however, the inexorable pressure of internal and external circumstances has awakened the Muslim world from a slumber which was mostly brought on by our sheer laziness and was furthered by those who took advantage of our stupidity to exploit us for their own ends. The opiates which those people so cunningly presented to us in various attractive disguises — and which we have foolishly relished for the last century or so — have no doubt benumbed almost all our faculties and put us completely out of action. But now, at last, we have begun to shake off our lethargy. The birth during the past four years of two new, independent Muslim States — Pakistan and Indonesia — is a definite indication of this fact.

There are millions, however, of our brethren who are still denied the basic human right — the right of freedom. The political regeneration of the Muslims is a *sine qua non* of their cultural and economic regeneration; it goes, therefore, without saying that all of us must strive to secure all Muslim peoples their rights and dues.

The great lacuna in our approach to the problem of our future has been the absence of a clear-cut objective and of positive, dynamic efforts to attain to it. To my mind, the main objective before us should be to become strong and united so that we might live our own life in liberty and dignity. To this end we shall have to make a determined rapid advance in all fields — political, social, cultural, religious, economic, industrial and scientific — in short, we shall have to make an all-out effort to bring the Muslim *millat* (nation) to the forefront of the nations that really count in the world.

Owing to limited time I shall confine myself here to only one field of endeavour, namely, the development and industrialization of our backward and purely agricultural economies. Let me, however, make it clear that I consider the Muslim countries

especially fortunate in having a very sound and broad-based, though simple, economy — an agricultural economy. After all, the greatest human need is food, and whatever else the world may produce it can never do without wholesome, nutritious, natural food. Even now, the main problem before most of the highly advanced countries is how to feed their peoples. All their sweating and toil are directed at obtaining a minimum, rationed supply of eatables. In the self-sufficiency of the Muslim countries in respect of food production lies our basic economic strength; and I hope you will agree with me that this is a very good pointer to our future progress.

With the growth of our populations, however, we will have to devote a good deal of our energies to improving the methods of our agriculture, producing more and more food and increasing its nutritious value. Together with this, a more equitable system of distributing agricultural wealth is definitely called for; but I visualize no fundamental impediment in this respect because I am convinced that Islam shows us the way to such an equity.

Industrialization of Muslim countries.

Although, as I have said, the simple agricultural economy of the Muslim lands is a guarantee for their future advancement, we cannot hope to make any real progress unless we simultaneously develop our industrial potential as well. A glance at our agricultural and mineral resources will convince even a casual observer of the great possibilities lying before us. If we are able to process our diversified valuable raw materials by modern methods we will materially raise our living standard and usher in an age of peace, progress and prosperity which could well become the envy of other nations.

Apathy towards the future, absence of self-reliance, and adherence to selfish sectional or territorial interests has been the bane of Muslims all the world over. We have fallen because we have lost the undaunted spirit of enterprise and pioneering which distinguished our early predecessors. It is the resurgence of that spirit which is now needed. We must make a fresh start with a resolve to overcome all limitations and wage a *Jihad* (Crusade) in the cause of our economic and industrial development.

Eight-Point Programme for Muslim countries.

The industrial problems in all Muslim countries are essentially similar, and so it is possible to evolve a unified development plan for all of us, at least in the first phase of our advance. I suggest the following Eight-point Programme :

- (1) *Converting every cottage into a workshop.* In all our lands, organized cottage industries can play a vital rôle in overcoming unemployment, providing additional occupations to our large agricultural population, and producing many consumer goods which at present we are importing from other countries. The main problems of our cottage industries are : (a) finance, (b) supply of cheap raw materials, and (c) marketing. It would appear that co-operative organization is the only solution.
- (2) *Processing of our raw materials.* We would do well to confine ourselves in the beginning chiefly to the building of industries round our raw materials.
- (3) *Speedy exploitation of our mineral resources* should be another main item of our development campaign. Muslim countries are very rich in several basic and essential minerals and have the richest oil-fields in the world. Exploitation of these resources by ourselves should engage our immediate and serious attention.
- (4) *New economic policies.* We should mould our fiscal, taxation, import and export, and tariff policies to suit our own requirements and to foster our own industries.
- (5) *Establishment of Scientific and Industrial Research Institutes.* Scientific education and research must be fostered if industrial development is to become a reality. I would suggest an interchange of students from one Muslim country to another and also a band of highly qualified and selfless workers, who dedicate their lives to scientific and research work.
- (6) *Technical Education.* Our educational emphasis should be shifted from purely literary and academic pursuits to technical and vocational activities. We need many more artisans, skilled workmen, foremen and workshop managers.
- (7) *Patronising our home industries.* Pride in our own manufactures must be inculcated : vigorous propaganda should be carried on throughout all Muslim lands to induce our people to use their own products in preference to foreign goods.
- (8) *Exchange of economic and industrial information* between the various Muslim countries with a view to

encouraging commercial contacts and inter-Muslim preferential trade. A central organization should be established for the collection and co-ordination of commercial and industrial statistics and intelligence. I would further suggest the bringing out of a quarterly journal incorporating the above-mentioned information which will have a wide circulation throughout the Muslim world.

Lack of some essential materials is not responsible for the industrial backwardness of Muslim countries.

All this has to be done with full realization of the urgency of our problems. We must not allow ourselves to be tied down to this or that particular "ism". We must take a practical view of our needs, and even if on occasion we have to adopt unorthodox methods, we should march on.

Some of our so-called friends point to the lack of certain essential industrial materials in Muslim lands. They argue that our talk of industrialization is unrealistic. I confess that I differ strongly from this view. The lack of some essential materials here and there need not deter us because we know that many nations who have to import most of their raw materials from abroad have grown rich and strong by processing them. England, for instance, does not grow any cotton, but she has been clothing a good bit of the world. Similarly, Japan has no iron ore, but has come to be one of the biggest steel-producing countries in the world. Such instances can be multiplied. I repeat, it is not the lack of some materials that keeps us industrially backward : it is the lack of a goal and lack of determination to reach that goal. We have grown too soft during the last few centuries and have been so much beaten down economically by our exploiters that we are now in the unhappy position of being dictated to by people who have their own and not our economic interests to serve.

The betterment of their masses should be the immediate objective of all Muslim countries. This can only be achieved by rapidly developing and industrializing our countries. I must warn you, however, that many of our so-called friends will look askance at anything you do to further that end and will try to mislead you by all sorts of clever arguments. Let us not be deflected from our course. Let us not deviate from the path we have chosen. Let us not permit ourselves to be overawed by economic theories of other nations. Let us stick to the simple, human, just and natural economic teachings of Islam. If we do this, nothing will stand in the way of our speedy regeneration.

A Plea for a Railway Link between the Muslim Countries of the Middle East and Pakistan¹

By THE HONOURABLE KHWAJA SHAHABUDDIN

A Picture of the Future

The place of the world of Islam in the world of to-day.

It gives me great pleasure to see to-day the leading lights of the world of Islam assembled in Karachi, the capital of Pakistan, and to have the privilege of putting my views before such a distinguished gathering.

It is not necessary to deliver a lengthy speech to discuss the aims and objects of to-day's gathering. The Holy Qur'an lays down : "All Muslims are brothers", and although it is now nearly 1,400 years since this message of brotherhood and fraternity was given to this world, it has abiding truth and is

still fresh ; more so, in the present troublous times the world is in dire need of this message. It was the result of this very sublime message that the Muslims, after reaching spiritual and material heights, taught the lesson of equality and fraternity to the world for centuries and created a society which does not recognize geographical boundaries nor distinguishes between the poor and the rich. It is my conviction that such a society alone can cure the ills of the present-day world.

¹ Being the text of a lecture delivered before the World Muslim Conference, held at Karachi, Pakistan, from 9th to 11th February, 1951.

During the last 1,400 years the world of Islam has gradually lost its former glory, but the teaching of Islam that all Muslims are brothers even to-day binds the Muslims of one country to those of the other in strongest ties. Muslims, whether they are in Pakistan or Iran, Egypt, Turkey, Arabia, Iraq, Afghanistan, or Indonesia, and whether their mother tongue is Urdu, Persian, Arabic, Turkish or any other language, meet each other unhesitatingly, in view of the unity of their purpose and a common heritage. Indeed, when one Muslim meets the other he wishes him *as-Salamu 'alaikum* (peace be with you!), thereby praying for the well-being of the other.

The world of Islam with its common problems and religious affinity cannot act as one entity because of lack of means of communication between them.

It is, therefore, but natural that such representative and distinguished personages from every nook and corner of the Islamic world should have assembled here to-day. We have many common problems which we can discuss at this meeting. We can also discuss how we Muslims can meet the danger of evil forces confronting the world. As you are aware, the world is divided at present into two *blocs*. There are the United States of America and the United Kingdom on one side while Russia and her satellites form the other *bloc*. Although both of them claim that their objective is to spread the principles of equality and justice in the world their lines are different, and since both command vast material sources, neither is prepared to listen to the other calmly and coolly. It is, therefore, feared that they may come to a clash sooner or later. In these circumstances it seems desirable that the Muslims of the world should think of coming closer and try to find a common platform.

In this connection I want to draw your attention to a very important matter. One difficulty in the way of the world Muslims coming together is the fact that there are no easy means of communication between these countries. So far as fraternal sentiments are concerned, one Muslim country vies with the other in expressing them, and these countries seem very near one another, but geographical boundaries and lack of proper communications stand in the way of fostering closer and more real ties, which is the ultimate aim and object of the teachings of Islam. It is my belief that if at this meeting we can decide upon some scheme of better communications and improved transport

facilities between these countries, it will become easier for the Muslims of different countries to come nearer one another. It will not only provide more facilities to Muslims the world over to perform the Hajj, their religious duty, but will also strengthen our cultural and commercial relations and will help in bringing about the consolidation of the Muslim world.

Improvement of communications between the Muslim countries essential for the full play of Islamic Brotherhood.

By the grace of God, after the establishment of Pakistan, we find arrayed together in the Middle East and Near East, Muslim countries of Afghanistan, Iran, Iraq, Syria, Jordan, Sa'udi Arabia, Turkey, the Lebanon, Palestine and Egypt. These countries constitute an unbroken stretch or belt and collectively comprise one-tenth area of the world. Their inhabitants form 10 per cent of the entire population of the world. But as I have pointed out just now, and as you will also realise, most of them have no communications between one another. The result is that, in spite of unity of faith and a common outlook on life, these countries do not sufficiently know each other. They do not exchange their products or industries; nor is there co-operation in educational matters. These handicaps have made the people of these countries self-centred, with the result that, instead of deriving inspiration from the lofty and all-embracing ideal of Islamic brotherhood, they think in terms of geographical units and feel more attached towards their own languages and nationalities — a narrow conception of fraternity. Thus we are forgetting the lesson of brotherhood as taught to us by Islam, which, indeed, should be our objective. The question of improvement of communications between these countries is, therefore, of the utmost importance from every point of view — religious, social and political.

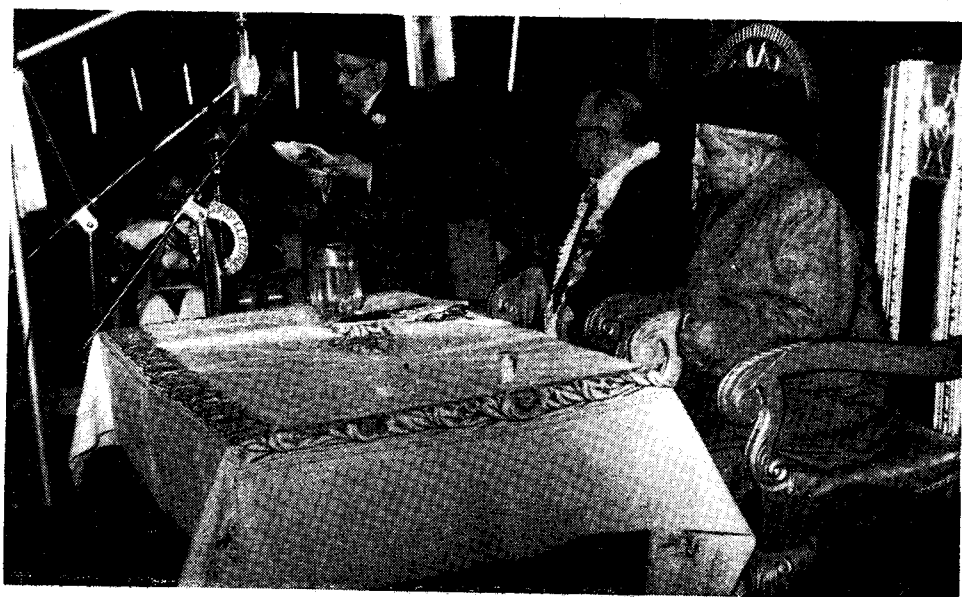
I can only pray to God to grant success to the Mo'tamar (Conference) in its deliberations. May the Muslims of the world come closer together through the efforts of the Mo'tamar.

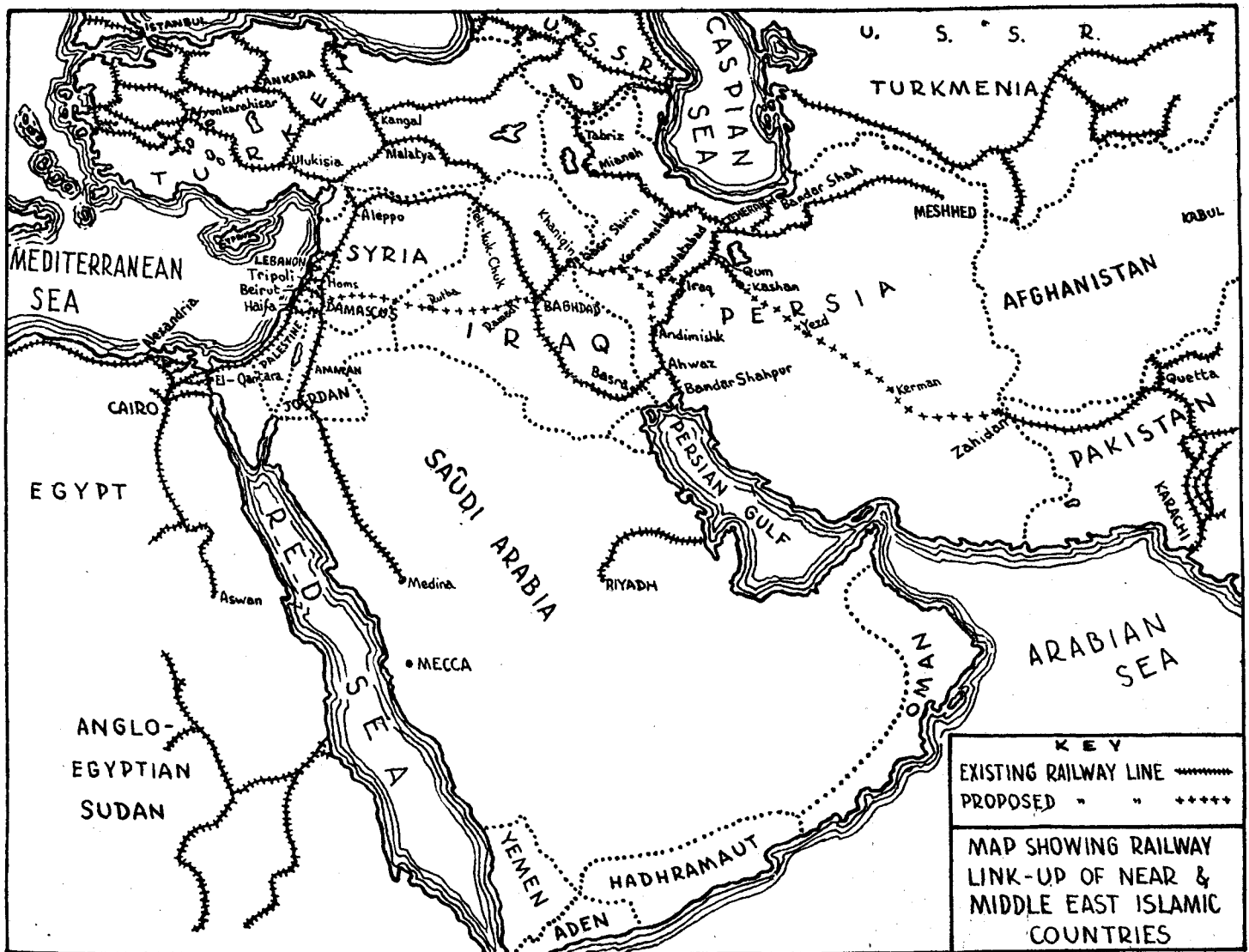
The inadequacy of the present means of communication.

Some people may consider this a difficult, if not an insoluble, problem. I would like to give you an idea of the present railway systems in these countries and also place before you my proposals.

The distance of 104 miles between Quetta in Baluchistan to Zahidan in Iran is covered by the North-Western Railway of Pakistan.

The Honourable Khwaja Shahabuddin, Minister for Interior, Information and Broadcasting, the Government of Pakistan, is addressing the World Muslim Conference, held at Karachi (9th to 11th February, 1951), on the importance of a railway link-up of the Muslim countries of Pakistan, Iran, Iraq, Syria, Turkey, Jordan and Sa'udi Arabia





The main railway system of Iran covers 900 miles from Bunder Shah in the north to Bunder Shapur in the south. Its feeder lines serve up to Meshhed in the east, Kashan in the south-east, and from Mianeh and Tabriz up to the Russian border in the north-west. Another branch runs from Ahwaz up to Shatt al-'Arab, opposite Basra.

The Iraq State Railway has three branches. The standard gauge line of 341 miles runs from Baghdad to Telt-kuk-Chuk, touching the Syrian border. There is also a metre gauge line measuring 353 miles from Baghdad to Basra. A third line runs from Baghdad to Kirkuk. Others run up to Khaniqin.

The Istanbul-Baghdad line, turning southward, runs from Aleppo on the northern border of Syria to Damascus, and extends up to Tripoli via Homs and then in the south to Haifa and Egypt.

In the Lebanon a standard gauge line runs along the coast of the Mediterranean, covering 120 miles between Beirut and Tripoli.

Jordan has only 197 miles of railway.

There is no railway at present in Sa'udi Arabia. The line constructed during World War I from Damascus to Medina via

'Amman has lost continuity and is no longer in use.

In Egypt there is a railway line which runs from Beirut, along the coast of the Mediterranean via Palestine, to el-Qantara in the Suez Canal zone, and from Port Sa'id to Alexandria on one side and Aswan on the other.

The most important of the Turkish railways is the one which connects Istanbul with Baghdad and Cairo via Aleppo.

There is no railway line in Afghanistan.

A picture of the future.

This, in brief, is the picture of the present railway systems of the Islamic countries in the Middle East. In this connection my proposals are:

Pakistan to Iran. Zahidan can be connected with Teheran. There is no railway line between Teheran and Kashan, but the construction of a line between Kashan and Yezd has been started. The Iranian Government intends to extend it up to Kerman. The distance between Yezd and Zahidan is about 500 miles. It is estimated that in the existing conditions £10,000,000 (at the rate of £20,000 per mile) will be required for the railway line.

Iran to Iraq. The railway line from Zahidan to Yezd will join up with the Teheran-Bunder Shahpur railway line at Qum.

There are two ways to link the railways of Iran and Iraq. One is the construction, along with the motor road from Iraq up to Qasri Shirin, of the Qum-Bundar Shahpur line and thence via Kermanshah up to Khaniqin on the Iraqi border. The second is the construction of a line from Andimishk, on Iran's main railway, up to Baghdad through the plains of the Euphrates and Tigris. If the first proposal is implemented, the distance between Qum and Baghdad will be reduced by 200 miles and the residents of other important towns like Daulatabad, Kermanshah, Qasri Shirin and Khaniqin will be able to benefit by the scheme. The estimated expenditure is £12,000,000. The second proposal is less expensive, but it will leave out important towns and business centres.

Iraq to Syria. Damascus is connected with Baghdad through Aleppo, but this route is very long and circuitous. If these cities are connected through a new railway line via Ramadi and Rutba, near Habaniah Lake, a distance of 600 to 700 miles will be saved. The estimated cost is £10,000,000.

Syria to Jordan. The railway line from Damascus to Medina is non-workable so far as Saudi Arabia is concerned. The portion lying in Jordan is, however, workable and in use.

In short a whole network of railways can be constructed between Pakistan in the east and Turkey and Egypt in the north-west and west respectively, if the following sections are connected :

- (1) Zahidan to Yezd, distance 500 miles, approximate expenditure £10,000,000 ;
- (2) Andimishk to Baghdad, distance 350 miles, approximate expenditure £7,000,000 ; or, Iraq-Kermanshah-Khaniqin, distance 300 miles, expenditure £10 to £12 million ;
- (3) A new railway line, covering a distance of 500 miles, between Baghdad and Damascus to reduce the distance between these two cities. Approximate expenditure £10,000,000 ; and,
- (4) Repairs to the railway line between Medina and Damascus, approximate expenditure £2,000,000.

How the new railway link will help the economy of the Muslim countries.

The expenditure on railways appears to be excessive, but experience shows that such expenditure is more than compensated in a short time in the shape of facilities to passengers

and economic and commercial progress. It is noteworthy that in Iran, due to lack of communications, the mineral resources and wealth of the country are not being fully utilized. Coal, oil, salt and sulphur deserve special mention in this connection. Pakistan requires coal and her coal requirements are increasing daily. If there are railway lines up to Kerman, Anark, Yezd, Kashan and Teheran, the coal mining industry of Iran can avail itself of the golden opportunity to meet Pakistan's ever increasing coal requirements. Besides coal, Iranian carpets, dry fruits, fur and leather can also be sent to Pakistan. After the proposed railway line from Zahidan to Kashan is completed, this area will be in a position to produce articles which may find a market in Pakistan and other countries. Iran imports tea and sugar. Pakistan can export these to Iran. There can be a market in Iran also for Pakistan's cutlery, surgical instruments, sports goods, jute products, etc.

Iraq's chief produce is dates, which yields seven-eighths of its world earnings from this commodity. Another chief product is petroleum, in which Iraq's position is seventh or eighth in the world. In view of the present shortage of shipping space and absence of an Iraqi merchant navy, Pakistan can very easily import petroleum from Iran and Iraq with the help of the railways. Another interesting item which Iraq can export to Pakistan is Arab horses. Pakistan can export to Iraq sugar, cloth and cement after the construction of the proposed railway lines.

Besides the material advantages outlined above, the construction of a railway line connecting Pakistan with Iran, Iraq, Syria, Jordan, Medina, Turkey and Egypt can be of incalculable advantage from the religious and cultural points of view. There is a natural desire among the people of these countries to come into closer contact with one another. Facilities should be provided for the exchange of students between one country and another. All this will result in the advancement of education, both spiritual and material.

In conclusion, it should not be forgotten that after the construction of railway lines between these countries, travel between Medina and Mecca will become easier and less expensive, and these facilities alone will lead to enhanced Hajj traffic which will bring more revenues to the Islamic countries, especially to the Hedjaz.

I pray to God that He may bless us with the fulfilment of these dreams of ours !

FOREIGN CAPITAL INVESTMENTS AND NATIONALIZATION IN MUSLIM COUNTRIES

By Dr. J. HANS

The fate of European capital in Muslim lands.

"A new interrogation mark is emerging: What sort of fate will be allotted to European capital investments in the struggle of Asian nations for their full financial and economic sovereignty? Pessimists in Europe and radical chauvinists in the East used to argue that the severance of the East from the financial fetters of the West would be performed by violence (repudiation of debts, expropriation without indemnity). Both the self-interest of the Eastern nations and their increasing appreciation of modern business principles, based on credit are, however, likely to point to a gradual repatriation of the European-held stocks and shares of banking institutions, railway and shipping concerns, as well as the oil, jute, rubber and tea companies."

It is not the recent Iranian-British oil dispute which gave

rise to the foregoing remarks. This paragraph is a verbatim quotation and translation from a book, *Währungswandel im Orient* (Monetary Changes in the East), published by the present writer in 1933 in Vienna, Austria. It is for the reader of this article to examine whether or not the author's prognostication made eighteen years ago was correct.

A research starting from the view expressed in 1933 may, however, throw some light on the factual and ideological backgrounds of a movement which has gained an ever-growing momentum during the post-war period, i.e., the gradual passing of the old-style Western financial interests and concerns into Islamic hands. The Iranian-British oil conflict is but one stage in this evolution.

How to eliminate foreign economic influence and how to remove foreign economic strongholds are problems which can be approached from two different angles :

- (a) Each case is considered on its own merits. It is examined whether or not a going concern could be successfully run by a national management staff and labour and financed through national channels. If the output of the company in question is wholly or partly marketed abroad, it will be borne in mind that a special sales-and-transport organization outside the country is required. The combined result of all these factors will indicate whether or not the time has come for passing the foreign company into national hands ; and,
- (b) If, however, the elimination of foreign participations in the national economy is to be carried through "on principle", there is no room for deliberations of a purely economic nature even at the risk of jeopardizing the whole economic structure of the nation, as the very existence of foreign economic strongholds is held incompatible with national security or national pride or national aspirations in general. There are foreign observers and critics who attempt to explain that xenophobia is the moving force which is ultimately dictating such "un-economic" politics. But in applying the Western yardstick of the *homo oeconomicus* — the conception of man as an economic and logical entity — to Muslims, it is overlooked that this is a purely abstract and auxiliary scientific notion of man's reaction on material influences, which cannot explain either Western or Eastern economic phenomena.

Let us revert to the factual backgrounds and deal with new-style *versus* old-style foreign participations.

There is no doubt that the task of newcomers to industrialization is much easier as compared with the problems facing those countries where old-style foreign economic and financial strongholds are established.

Features of foreign participations in Egypt, Sa'udi Arabia and Pakistan.

Egypt belongs to the latter category, while Pakistan is to be considered as a newcomer, as is also Sa'udi Arabia in respect of the oil exploitation rights conceded to an American group. A brief survey of the legal basis of foreign participations in each of these three countries is likely to disclose some interesting features.

Egyptian legislation decreed with retroactive effect in 1947 that limited liability companies were to include 40 per cent Egyptian directors, 75 per cent Egyptian employees, and 90 per cent Egyptian labour. These clauses are acting as automatic brakes stopping foreign economic preponderance and at the same time they are paving the way for the gradual Egyptianization of the bigger undertakings. The Egyptian mining law, however, goes one step further, as it provided for exploitation leases being granted only to Egyptian companies.

As distinct from Egypt, Pakistan was called upon to build up a new economic and social structure of the country after it had emerged to full sovereignty in 1947. An official declaration issued in April, 1948, clearly defined the industrial policy including the rôle of foreign capital investments. There is a specific list of industries — embracing railways, broadcasting, armaments, hydro-electric power generation — which are exclusively owned and operated by the State, leaving no room for private enterprise (neither national nor foreign). The percentage of foreign capital that may be invested in the other industrial branches varies between 50 and 70 per cent, the balance being compulsorily reserved to Pakistani capital. Oil companies operating in Pakistan must have at least 51 per cent of the shares held

by Pakistan nationals or by the Pakistan Government. These provisions are pursuing two rather contrasting goals : foreign influence is *ex lege* excluded or limited in certain essential industries, on the other hand foreign capital is given an attractive chance for the development of less essential business undertakings, whereby a new type of foreign capital investment is created.

Sa'udi Arabia's attitude towards foreign economic participation offers an interesting example of a combination between old-style and new-style concession rights. An agreement was signed on December 30, 1950, in Jeddah, between the Government and the Arabian-American Oil Company. It embraces a revision of the original concession contract of 1933 and allows the Government a total participation in the operation of up to one half the Company's net operating revenue. The Company's gross income is subject to four classes of deduction : operating expenses, exploration and development expenses, depreciation, and foreign Government taxes. The effect of the agreement may be summarized as follows : while the Government participates in the Company's profits, it does not share any losses, if they occur, as the new agreement assured the Government of a minimum in the fixed royalty and miscellaneous taxes. The revised agreement provides for continuance of a basic royalty plus 50-50 sharing of the Company's net profits. Thus the "oil" relations between the Government of Sa'udi Arabia and the Americans have been placed on a stable and fair basis. In these circumstances it was not surprising to learn from official quarters in Sa'udi Arabia that the nationalization of the Persian oil industry "will not affect the future of the Sa'udi Arabian oil-fields in the least".

Nationalization and Socialization in various Muslim countries.

The Iranian-British oil dispute is focusing international attention on "nationalization" as one of the means of assuring a true economic sovereignty in Middle Eastern countries. The process of transforming foreign capital investments into national ones has the choice between replacing foreign control and capital by Government ownership and the transfer of the assets to the sphere of the free enterprise of nationals of the country in question. In the latter case the term "repatriation" would be less confusing as compared with "nationalization", a word which has also a different meaning in the West and in the East.

The average "man in the street" in any of the Western European countries will be inclined to think of "socialization", if nationalization is being discussed. State-ownership of all the means of production is one of the cardinal points of the Marxist Socialist programme. It is chiefly this meaning of the word which has dominated the post-war wave of nationalization in European countries. Sweden, however, is an interesting exception to the general rule that Socialist Governments are pressing for nationalization, for, in spite of the fact that Sweden has had a Socialist Government in power most of the time since 1932, private enterprise has remained the outstanding factor in Sweden's economic life.

Lack of sufficient privately owned capital and not yet fully developed spirit of free enterprise are likely to figure among the principal reasons suggesting a resort to the method of nationalization in order to eliminate foreign economic influence in the sovereign Islamic States. A very cogent argument in favour of this view may be derived from the history of the economic modernization of Turkey, Iran and Afghanistan during the inter-war period. In these countries the task of stimulating industry and investment had to be assumed by the respective Governments. State-owned banks have been founded which supplied the necessary funds for the development of a national industry in accordance with the instructions issued by the Governments in their economic planning. The result of this activity was an

economic superstructure of "State capitalism", which, indeed, was something on the model of "socialization" in the Marxist term of the word. But there was and is a very important line of distinction: State capitalism in the Socialist terminology is the ultimate goal in the passing of the means of production from private into State ownership. The method adopted in Turkey, Iran and Afghanistan is a *transitory machinery*. It serves as a scaffolding pending the emerging of the new economic order. Consequently there is a trend away from Government ownership and towards the encouragement of free enterprise. It is understood that this movement was very active in Afghanistan during the past years, when the Government reduced its participations in commercial ventures retaining its shares only in the electrical and textile fields. Public opinion in Turkey is also in favour of a relaxation of the system of State planning and State capitalism and there is no doubt that some progress in this direction would have been made but for the delicate strategic position of the country.

In Egypt it was chiefly due to the pioneer work performed by the Bank Misr that the industrialization of the country was considerably widened after 1920, the foundation year of this first modern-style bank with purely Muslim management staff and capital. Thus Egypt was able to avoid the transitory application of an all-round Government planning and the emergence of State capitalism.

Gezira scheme of the Sudan.

Brief reference should be made in this connection to the Gezira scheme in the Sudan. What has happened in the Gezira area with its 25,000 cotton-growing tenant-farmers is probably the only example in the Islamic East of a nationalization scheme on socialist lines which has replaced foreign economic interests. After the expiry of the concession of the Sudan Plantations

Syndicate, a British concern, in July, 1950, the management of the Gezira scheme passed to the Sudan Government, which is also the owner of the area. In view of the fact that nationalization was applied to a big and successful agricultural experiment, no general lessons may be derived from the Gezira scheme as to the advisability or possibility of copying the experiment under different general economic conditions.

Reverting to the initial discussion of the two angles from which the elimination of foreign economic strongholds can be considered and applying the conclusions arrived at to the Iranian-British oil conflict, the results, in the eyes of a neutral and politically disinterested observer, may be summarized as follows:

Considering the recent Persian oil-nationalization law as to its economic and legal effects alone, Iran's measure seems to be an act of economic self-mutilation, and the British reaction an attitude dictated by Shylock, insisting on the concession rights which expire in 1993.

But there are major issues at stake both on the Iranian and the British side. Iran's strategic position between the two world blocs and the danger of foreign intervention is such that economic and financial prosperity due to oil royalties is to be sacrificed to political security, if there is no other way out of the dilemma. It may be remembered that Mexico was in a similar position in the 'thirties, when she decided to nationalize her oil industry. In the case of Great Britain the continuance of the flow of Persian oil is a decisive factor warranting some sort of equilibrium between "sterling" oil and "dollar oil" in the Middle East. Less sterling oil means an increase in the expenditure on dollar oil.

It is to be hoped that a fair solution of all the problems will be found and that both partners will be able to continue their "oil relations" also under a régime of a nationalized oil industry.

THE SHAH JEHAN MOSQUE

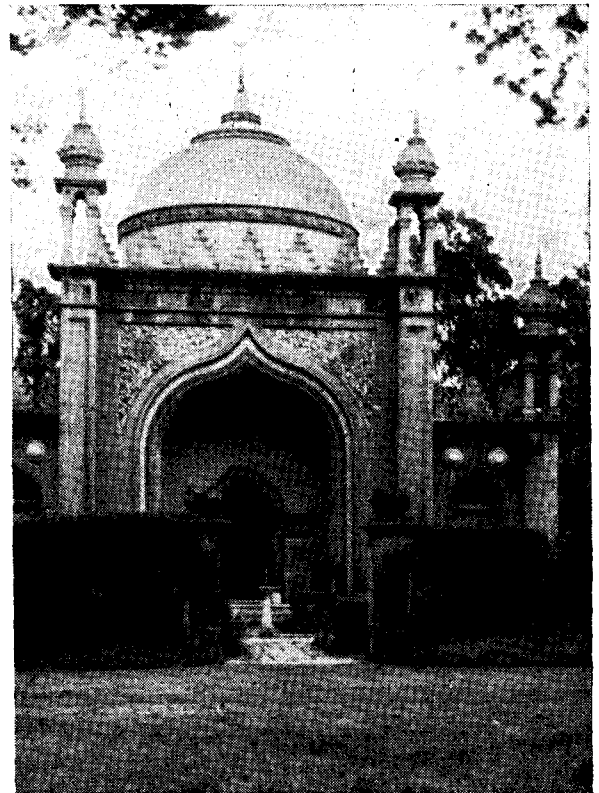
WOKING, SURREY, ENGLAND

Among the trees, it stands supreme,
 Its simple grandeur, calm, serene.
 A tiny gem, of Oriental splendour,
 But always there to serve and render,
 Like a beacon-fire, its shining light,
 Guiding the pilgrim to the path of right.

What is its use to travellers here?
 A symbol surely of all that's dear:
 A place where they may rest and talk,
 Or in the spacious grounds may walk.
 Welcome and kindly faith is there,
 A Mosque unique, set in a garden fair.

So you who come from near and far,
 Thank Allah for this guiding star;
 Where all are welcome to rest and pray,
 Then go refreshed upon their way;
 Where faith shines bright, the call comes clear,
 And soul resolves to conquer fear.

Ahmad Sayeg



ISLAM IN INDONESIA

By AHMADSARIDO

“ At the present time, we still reap the harvest of 350 years of colonization. Only Islam has been able to maintain for us much of our indigenous culture, and we feel sure that without it, all trace of our faith and inner life would have been completely rooted out. It would have perished completely in the face of European colonization, for it would not have possessed the necessary resiliency to withstand the destructive forces which endeavoured to annihilate a culture still largely unknown to the world ”

Islam's spread in Indonesia by peaceful means.

Although the Indonesian Republic has not proclaimed itself the Government of an Islamic State, yet the world knows that the majority of Indonesians are Muslims. The method of entry of Islam into Indonesia is completely different from the manner in which it reached other lands. Indonesia has never been ruled by a Caliph or by a Muslim king. No Islamic propagandist ever visited Indonesia as the representative of a foreign Government. Islam came to this country *via* the contacts of Indonesians with Muslim merchants and others of the same faith. From the earliest times, foreigners have visited Indonesia for purposes of trade, and similarly sailors from Indonesia have taken the wares of their land to harbours in India and elsewhere to trade. In this manner, and not thanks to any premeditated plan, all these merchants eventually abandoned their animistic, Hindu or Buddhist beliefs, and embraced Islam. Thus it was that the first converts came from among the most educated and intellectual strata of the population, especially the merchants with knowledge and experience above the average of the population. They had the opportunity to travel and compare the effects of the different religions, to see the different results obtained by them, and thus to develop their own critical faculties in the matter. They were, furthermore, rich men whose lives were comparatively independent of their communities, and they were hence able to think and act as they pleased.

Thus it may seem that if Islam found the means to secure a place of honour in the hearts of the Indonesian people, it was on account of the high standard and integrity of its teachings. It entered the archipelago in quite a different way from the cults of Buddha and Brahma, which had come as a result of aggression by Indians professing these faiths who ruled the

original inhabitants of the islands and forced these beliefs upon them by using strong pressure and considerable propaganda. Their colonization lasted not for a brief spell, but for about 1,500 years! It is not, therefore, a matter for astonishment that the Indonesians to-day retain many of the beliefs of their former rulers, of Brahman and Buddhist beliefs.

Under Dutch rule the activities of Muslim propagandists were restricted.

Christianity entered the area on similar terms to the Hindu religion. The Portuguese, Dutch and English arrived, and ruled Indonesian groups. Afterwards they started to propagate their religion. Under Dutch rule, a very different importance was attached to Christianity and Islam. While Christian missionaries were given full liberty to spread their gospel, no such licence was given to Muslim propagandists, whose activities were restricted by various means, such as the following :

- (1) Once monthly Islamic teachers were obliged to hand over a list of names of teachers and pupils, subjects taught and books used. This list had to be drawn up in Roman letters, which these teachers were often unacquainted with ; and,
- (2) Muslim teachers were frequently cross-examined about their activities to such an extent that they frequently became afraid to continue their teaching.

Owing to such measures, much Islamic teaching never had a chance to develop, all the more so because the teachers usually had to instruct without any hope of salary. It can well be understood that all such obstructions proved a strong deterrent, except to the most stout-hearted and persistent.



The Agung Mosque at Palembang, Sumatra, Indonesia. It was built in 1708 and is one of the oldest mosques in Indonesia

Marco Polo, who was in Sumatra in 1295 C.E., had seen Muslim merchants there, and Ibn Battuta, the Arab globe-trotter, when he passed through Sumatra in 1345 C.E., saw a Muslim State established on its coast

There was no unity of Islamic instruction under Dutch colonization, and different districts celebrated the 'Ids in different manners.

Despite the discrimination between the Christians and the Muslims under Dutch rule, Islam made progress.

Muslims were at a disadvantage in many ways regarding their social life. While they were judged in the common courts, the cases of Christians were always tried in superior courts. While Christians received grants to bury their dead, the Muslim villagers had to find their own funds and places of burial. Christian children received a 70 per cent subsidy from the Government to assist them to pay their school fees, and other assistance reached their families from poor relief funds, etc.

Yet again, it was much easier for a Christian to earn his living and receive good employment in official quarters, where his co-religionists received most of the best posts. Such considerations help us to see under what conditions Islam gained ground here and how great were the obstacles placed in its path. To return to our original subject of its progress, we find that the following were among the causes which permitted it to spread rapidly despite adverse conditions :

- (1) *Tauhid*. The teaching of the existence and qualities of the One God, which was both clear and logical ;
- (2) Unequalled humanity. When Islam was at the gate of Indonesia, the people were divided into the Hindu castes, and all the original inhabitants of the islands had been relegated to the lowest caste. The arrival of Islam meant the liberation of these natives from the despicable abasement to which they had been subjected. Furthermore, the institutions of *zakat*, *firah* and *sadaqah* were a boon to them ; and,
- (3) Islamic culture in Indonesia erected no monuments like Borobudur, the greatest Buddhist ruins in the world, in mid-Java, and similar shrines ; for such

monuments were only a testimony to a high degree of architecture, while we have no proof that they improved the lot of the common people. World history teaches us that every pyramid or similar edifice in the world is but a silent witness to the souls sacrificed to render possible its erection. Such was the cause also with the monuments of Borobudur, Prambanan, etc. It is probable that the people were forced to work as slaves and provide the materials for such temples without payment. If this be so, then these imposing monuments are certainly not a testimony to the fortunate lot of the people under Hindu rule.

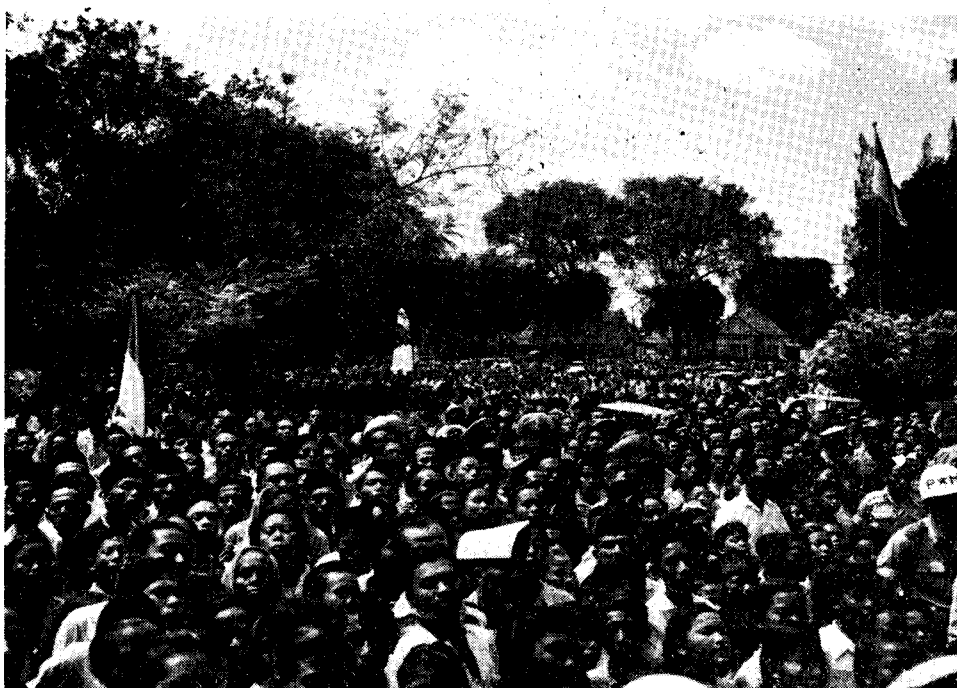
Islam's contribution to Indonesian culture.

The contribution of Islam towards Indonesian culture was as follows :

- (a) There was opposition to the feudal system of social relationships, with its exaggerated obeisances, slavish crawling, squatting and bending double when walking in the presence of superior castes. In the place of these came the practices of sitting, standing and handshakes ;
- (b) Men and women who were accustomed to go about almost naked, as persists to this day in Bali, where the people follow Hinduism, were taught to dress, and to emulate civilized races ; and,
- (c) The State laws were perfected, castes abolished, every man was given an opportunity to progress and evolve, spiritually, mentally, physically and socially. Government decrees, crime laws, and those for marriage and inheritance amongst many others, were modernized and improved so that the country became more advanced.

These are reasons why the Indonesian people love Islam. And these reasons explain its rapid success throughout the archipelago. They upset and shook the edifice of the Hindu kingdoms, and, finally, war broke out. Yet naturally the Hindu race and its

A mass meeting of Indonesian men and women in front of the National Building, situated at 56, Pegangsaan, Djakarta. It was from this building that the historic Proclamation of Independence was made by Dr. Sukarno on the 17th of August, 1945



acolytes were unable to defend themselves adequately, when confronted by a dynamic and prosperous society, united in its certainty. The Hindu empire of Majapahit crumbled, and the last trace of Hindu rule disappeared from the isle of Java in 1525.

For a few years, Indonesia was independent, colonized by none. The kingdoms had collapsed, replaced by a republic. The central Government was administered jointly by Javanese and Sumatrans. Within one hundred years, without any organized propaganda from foreign sources or from within the State, the inhabitants spontaneously declared themselves Muslims. What a pity that before the daily life could fully be organized in an

Islamic pattern, foreigners with greater strength of arms came to settle in Indonesia.

At the present time, we still reap the harvest of 350 years of colonization. Only Islam has been able to maintain for us much of our indigenous culture, and we feel sure that without it, all trace of our faith and inner life would have been completely rooted out. It would have perished completely in the face of European colonization, for it would not have possessed the necessary resiliency to withstand the destructive forces which endeavoured to annihilate a culture still largely unknown to the world.

THE HISTORY OF "THE PROPHET'S MOSQUE"¹⁾

By AHMAD HAMZA

How the site of "The Prophet's Mosque" came to be chosen.

When the Prophet Muhammad first came to Medina on his journey from Mecca, he settled for a few weeks in a suburb of Medina called Quba. There he founded a Mosque, which was the first Mosque in which the Muslims of the day were able to meet for prayers safe from the mischief of the enemies of Islam. This Mosque is the one of which God says in the Qur'an (9:108): "This is certainly a Mosque founded on piety from the very first day. It is more deserving that you should stand in it; in it are men who love that they should be purified, and God loves those who purify themselves". The remains of this Mosque have stood until this day, and Muslims continue to pay visits and offer prayers there.

When the Prophet Muhammad moved from Quba to Medina he made the journey on a camel, and he entered Medina followed by Abu Bakr al-Siddiq and surrounded and followed by the Emigrants and Supporters. Every one of these Supporters begged the Prophet to stay at his house, but the Prophet answered all these requests saying: "Leave my camel alone, it is commanded". The Prophet's camel proceeded until it reached a spot in the centre of Medina which was used as a drying-place for dates. It stopped for a few moments, but soon it resumed its march, without being goaded to do so, until it reached the vicinity of the house of Abu Ayyub al-Ansari (which was not far from the place where it had earlier stopped) and there stretched its neck on the ground and made a noise without opening its mouth. Later it rose and returned to the drying-place, where it sat down and remained stationary for a long while. The Prophet then dismounted and said: "Here we shall settle, with the will of God; God please settle me in a blessed place, for Thou art the best of hosts". The Prophet then used the house of Abu Ayyub al-Ansari as his abode, and chose the drying-place where his camel had settled as the site on which his Mosque was to be erected. So was built the Mosque of the Prophet, in which Muslims have since that day offered their prayers and to which they have come from the wide parts of the world to visit the grave of the Prophet and the graves of his two friends, Abu Bakr al-Siddiq and 'Umar.

The drying-place where this Mosque was erected belonged to two boy orphans, by name Sahl and Suhail, the sons of Raafi' bin 'Amr, who were under the guardianship of Mu'adh bin 'Afraa. When the kin of those two orphans learnt that the Prophet had desired to erect his Mosque on that site, they offered

it to him as a gift, but the Prophet declined this offer and insisted on paying for the site, and ultimately the site was bought for ten dinars, which were paid by Abu Bakr al-Siddiq.

A description of "The Prophet's Mosque".

The Muslims immediately began preparing this site for the building of the Mosque, and when they had levelled the ground, and cut the trees that were growing on it, they proceeded to erect the Mosque. The foundation was made of stone and the walls of mud. The Prophet took an active part in the actual building operation by transporting stones and clay, and all the time he was heard saying: "God, there is no good other than the good of eternity. God, give victory to the Helpers (*Ansars*) and the Emigrants (*Muhajirs*)". When the walls of this Mosque were completed, pillars of the trunks of palm-trees were placed in position, and a roof made of the boughs of palm-trees was laid on them. The Mosque measured from north to south some 35 metres, and from east to west about 30 metres — that is, its area was about 1,000 square metres. The Mosque originally faced north in the direction of Jerusalem, and its door was in the south; but after 17 months this order was changed so that the *mihrab* (niche) was placed facing the direction of Mecca, and the southern door closed, and in its place installed the sign of the Direction (*Qibla*), while a new door was opened in the north. When the Muslims completed the construction of this Mosque, the Prophet married 'Ayesha, the daughter of Abu Bakr, and built a house for her to the east of the Mosque (which is the site of *al Maqsura al-sharifa* (the Noble Enclosure). The Prophet also subsequently built additional houses for his other wives, and all these houses were later incorporated in the premises of the Mosque.

The Mosque continued in this state until the Prophet returned from the battle of Khaybar in the beginning of the year 7 A.H. — 628 C.E. The Prophet soon found that there was a pressing need to enlarge the Mosque, and so he added to it from the eastern, western and northern directions until it became square in shape, the length of its sides being about 50 metres each. The

¹ Courtesy, the Arabic monthly, *Liwa al-Islam*, Cairo, Egypt, for March, 1951.

Mosque remained in this condition during the life of the Prophet and the Caliphate of Abu Bakr al-Siddiq.

Additions to "The Prophet's Mosque".

In the year 17 A.H. — 638 C.E., during the Caliphate of 'Umar, the Mosque was renovated; the pillars of trunks of palm-trees were substituted by pillars of wood. The Mosque itself was extended on all its sides with the exception of the eastern side, in which were situated the houses of the wives of the Prophet. At this stage additional doors were opened in the Mosque.

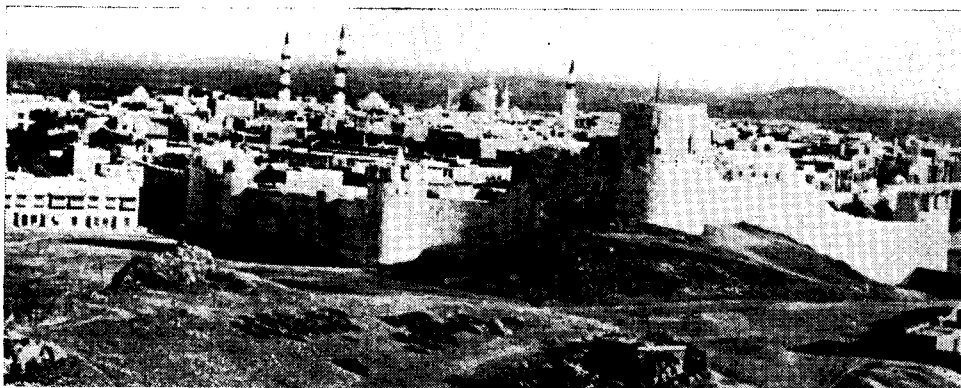
In the year 29 A.H. — 649 C.E., during the Caliphate of 'Uthman, the Mosque was once again renovated and enlarged. Extra halls were built on all the sides of the Mosque (the southern part of the Mosque remains until this day as it was during the Caliphate of 'Uthman). The old walls of the Mosque were substituted by new ones built of stone, and the old wooden pillars by pillars of engraved stone, while the old roof of boughs of palm-trees was replaced by one of teak. Further improvements,

corner of the Mosque there is a wall of yellow brass that separates a section that had once been a part of the main body of the Mosque; this is called the Noble Enclosure, and its area is about 250 square metres, and in it in the southern direction lies the grave of the Prophet, and towards the east lies the grave of Abu Bakr, and also the grave of 'Umar to the east of the grave of Abu Bakr.

The function of "The Prophet's Mosque".

This Mosque that was at first erected of mud and covered with a roof of the boughs of palm-trees and supported on trunks of palm-trees, was destined to become the source of inspiration and guidance to the Muslims of all times and of mercy to the whole world. In it the Prophet taught the Muslims about the tenets of their faith and inculcated in them the principles of brotherhood, justice and equality. In it also, he organized the plans that led to the triumph of Islam and the success of his mission. From it he started on his battles, and within its walls he

An aerial view of Medina, Saudi Arabia, which shows the five minarets of the Prophet's Mosque



additions, repairs and decorations were carried out in subsequent years, the most important of which were those carried out in the reign of Walid bin 'Abd al-Malik when the governor of Medina was the Caliph 'Umar bin 'Abd al-Azeez (88 A.H. — 700 C.E.), also during the Caliphate of al-Musta'sim bi 'l-Lah bin al-Mustansir bi 'l-Lah (655 A.H. — 1257 C.E.). A grand college building was commenced by the Ottoman Sultan 'Abd al-Majid in 1265 A.H. — 1848 C.E., and completed in 1277 A.H. — 1860 C.E., the cost of this building amounting to nearly three-quarters of a million *majidis* (the Turkish coin). The Mosque at the present day stands almost completely on the site of the building constructed by this Ottoman Sultan (the northern gate of the Mosque is now called the Majidi Gate). The Mosque now measures from north to south 116 metres, from east to west 86 metres, and its area is about 10,000 square metres. It is a towering building and its roof is composed of domes standing on arches supported by strong pillars made of granite stone — a number of which are covered by a layer of marble (there are in all some 340 pillars); it has five minarets, one in each of its four corners, and the fifth facing the Bab al-Rahmat (*The Gate of Mercy*) and called the Minaret of the Gate of Mercy, and in the centre of the Mosque towards the north is a roofless courtyard which is called *Sahn al-Haswat* (the Courtyard of the Gravel, i.e., the uncovered portion of the Mosque). In the south-eastern

sat to dispense justice to his people, to settle disputes, to answer the queries of enquirers, and to disseminate day after day amongst his friends wisdom of great magnitude.

It is because the Muslims of to-day regard this Mosque with a sense of special reverence and endearment that they have immediately responded to the call to repair some defects that have now been detected in its pillars and walls.

Sa'ad bin Musayyib and the other seven learned jurists of Medina were always sought by the Muslims in this Mosque to give pronouncements and *fatwas* on matters of faith. Malik ibn Anas also related in this Mosque the Traditions of the Prophet and the *fatwas* of his friends. Muslims from all parts of the world have always travelled to this Mosque in order to learn more about Islam. It is to be hoped that the academic activities that have existed in this Mosque in the past will be now resumed, and that the best Islamic jurists of our time would be given an opportunity of conducting classes in this Mosque.

A Muslim who is fortunate enough to visit Medina would thus be given the unique opportunity of enhancing his joy at visiting the graves of the Prophet and those of his friends by meeting the most able learned men from whose great learning and wisdom he may draw great benefit.

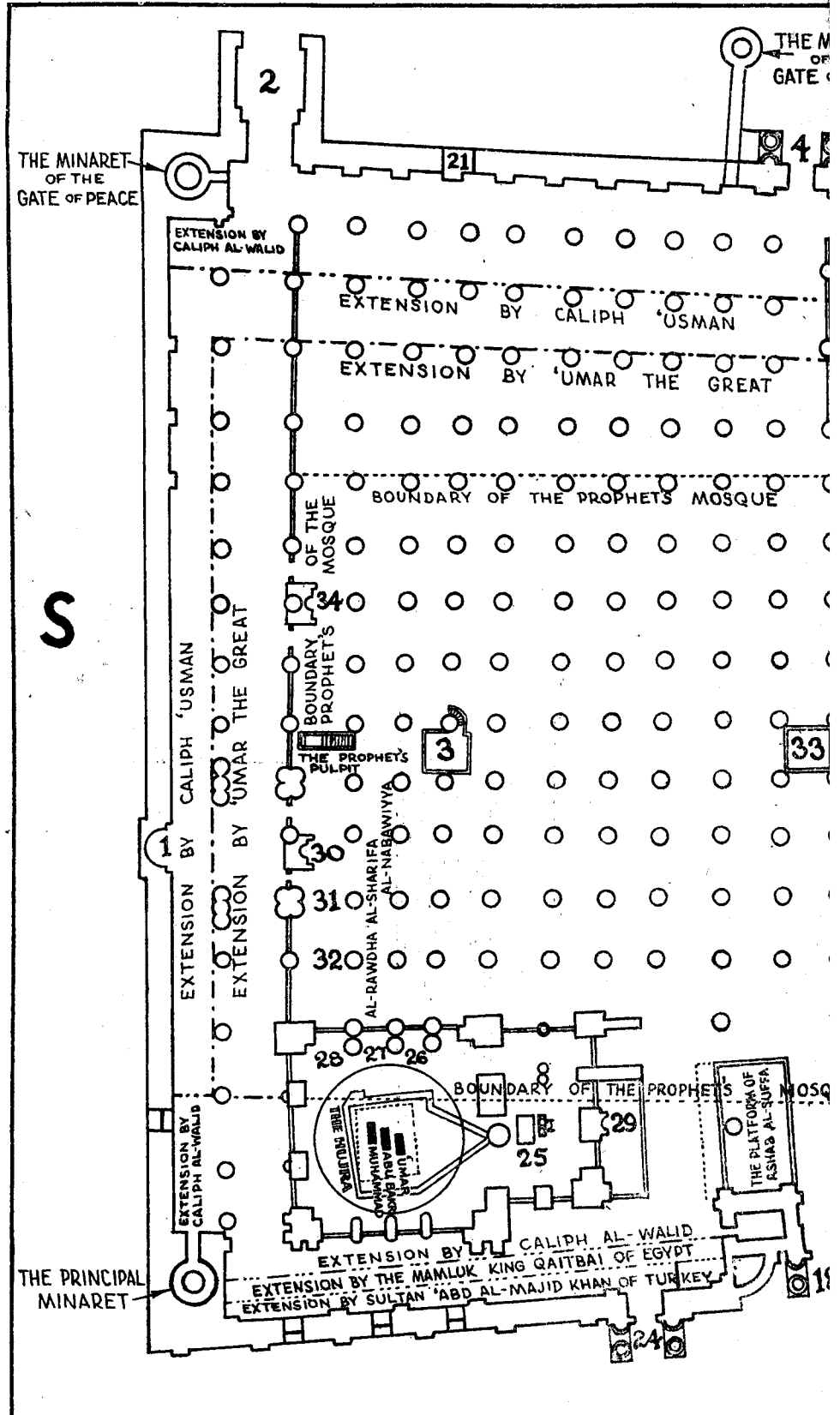
THE PROPHET

KEY TO PLAN

- 1 Niche of Caliph 'Usman.
- 2 The Gate of Peace.
- 3 and 33 Stand for the Repeater of the Takbirs.
- 4 The Gate of Mercy.
- 5, 6, 7, 8, 9 Stores.
- 10 Oil Stores.
- 11, 12, 13, 14 Library and School.
- 15 The Majidi Gate.
- 16 and 17 Electric Light.
- 18 The Women's Gate.
- 19 The Prophet's Well, now covered by a Sun Dial.
- 20 The Orchard of Fatima.
- 21 Caliph Abu Bakr's Window.
- 24 The Gate of the Angel Gabriel.
- 25 Fatima's Tomb-chamber.
- 26 The Pillar of Delegations.
- 27 The Pillar of the Guards.
- 28 The Pillar of the Bedstead.
- 29 The Niche of Mutabaijad.
- 30 The Prophet's Niche.
- 31 'Ayesha's Pillar.
- 32 Abu Bakr's Pillar.
- 34 The Sulaimani Niche. Built in the 9th century of the Hegira by the Turkish Sultan Sulaiman the Magnificent.

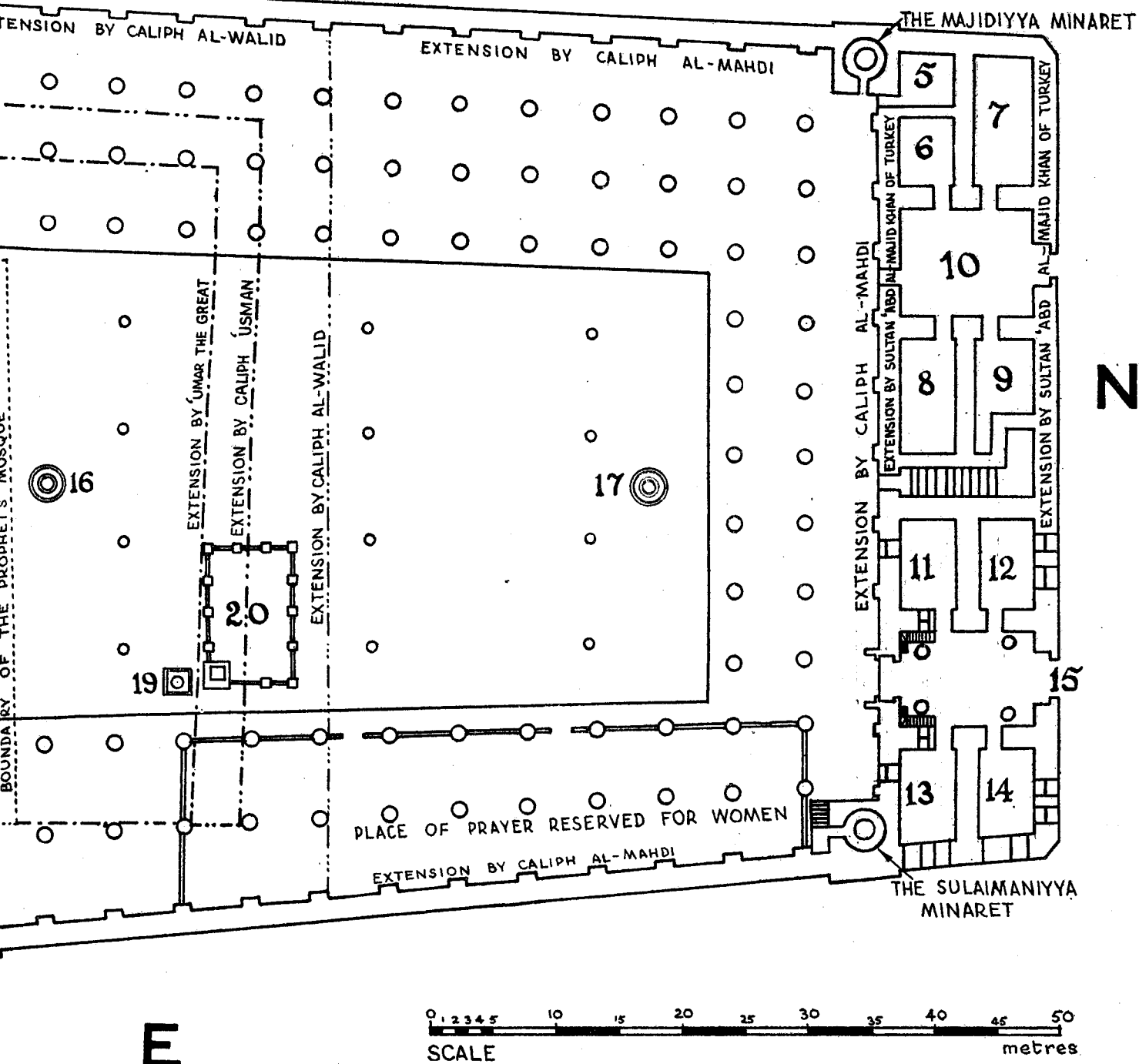
The Prophet's Mosque now measures from north to south 116 metres, from east to west 86 metres, and its area is about 10,000 square metres

The circles in the plan denote pillars, of which there are 340



RET
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GEOLOGICAL SURVEY OF PAKISTAN'S MINERAL WEALTH

By Dr. H. CROOKSHANK

Gold and gems.

I know many people regard gold and gems as the only minerals of interest, so I will start with these. Gold has long been known in the Chitral River. During the last two seasons geologists have been gathering information about it, and they report that this metal is everywhere present in the Chitral River gravels. In rich patches, which are of small extent, the gravel yields over 20 grains of gold to the cubic yard. On the average 2 or 3 grains per cubic yard of gravel are present. The gravel occurs in very large quantities and is capable of being worked by a dredger or dragline excavator provided that the machine can deal with occasional large boulders. The report deals with only surface gravels accessible to workmen when the river is low. It does not deal with the much larger quantities of gravel below water level. Before a decision could be reached about the working of gold in Chitral it would be necessary to test these gravels in depth, a job which would require expensive equipment. The surface conditions are, however, distinctly promising, and justify hopes of better results in depth. It is quite possible that gold dredging in the Himalayas will ultimately prove an economic success.

Pakistan unfortunately contains no gem deposits. My parties working in Chitral have, however, recently sent in very fine crystals of beryl and topaz and I have also received beryls from Skardu. Gem varieties of these minerals are normally coloured, but the crystals sent from Chitral and Gilgit are almost water clear and therefore not of much value. There is, however, always a possibility that gem stones will be found in the high Himalayas because the pegatite rocks of that region often have cavities in which minerals can develop to perfection.

Lead, copper and chromite deposits.

After gold and gem stones the public interest is in the old-established metallic minerals such as lead and copper. Parties working in Swat, Chitral, Gilgit, and Fort Sandeman have brought in much information about these.

Lead deposits exist in remote areas, but, as far as we can estimate, are of trifling size, and not the sort of giant deposit required for modern industry.

Very recently archaeologists digging in a mound some thousands of years old near Quetta unearthed a good specimen of cerussite, an oxidized lead ore. What the ancient people used this ore for is difficult to say, but possibly, like the Chinese in quite recent times in Burma, they were recovering the silver which is always associated with lead ore, and throwing away the lead. The great antiquity of the lead industry in Baluchistan makes me hope that somewhere there may be big deposits of lead ore, formerly worked, but long since forgotten, which may ultimately prove valuable.

Copper is less known because it is more difficult to smelt. Parties working in the Himalayas often reported small deposits, but usually in such inaccessible areas that they had little economic interest. An exception is the copper ore north of Fort Sandeman, which would be fairly accessible.

The metallic ores not used by the ancients but developed extensively in modern times include such minerals as bauxite, chromite, manganese, antimony and uranium ores.

Very recent work in Baluchistan has led to the discovery of a thick belt of laterite which may locally yield bauxite.

Unfortunately, bauxite is one of the few minerals which cannot be recognized without the help of a chemical laboratory, and the Geological Survey of Pakistan has so far been unable to get the necessary equipment for this.

In addition to the well-known chromite deposits near Hindubagh, a number of small deposits have recently been seen north of Fort Sandeman. Manganese ore has also recently been reported in Las Bela in thin lenses. If of good quality, it probably could be worked, as the world price of this ore is very high, and the deposits are not too distant from Karachi.

Ores of antimony.

Ores of antimony are well known in Chitral. The deposits are small but probably numerous, and should be workable as this is a valuable mineral. During the war, efforts to work this mineral and smelt the ore in Bombay were made and had some success, but they were greatly handicapped by the high cost of transportation.

The Chitral antimony ore is of an unusual type containing lead, and cannot easily be concentrated mechanically, as, to get a product containing a high percentage of antimony it is necessary to smelt the ore locally. Antimony is a very volatile element and can be driven off from its ore at quite a low temperature and subsequently recovered from the furnace flue. This simple method is used in Czechoslovakia, and requires only good fuel. It should be possible in Chitral, where many pine trees killed by the winter snow could provide a fuel now largely wasted. The flue dusts would naturally not be pure antimony and would certainly require subsequent refining, but they would be much less wasteful to transport than the ore taken to Bombay during the war.

The Geological Survey of Pakistan has so far made no attempt to locate uranium ore. We have obtained two Geiger Counters, and are setting forth shortly to search for uranium ores where we think there is most hope of finding them.

Primary ores, from which uranium has been so far exclusively recovered, have only been found in workable amounts in three places in the world, the Belgian Congo, Canada and Central Europe. It is, therefore, most unlikely that such deposits occur in Pakistan. If they are present it must be in the high Himalayas, where their discovery will be difficult.

Secondary ores due to the concentration of primary uranium in rivers, lakes, estuaries and the like are much more common and more extensive. If uranium is ever to become a great source of energy, it is these secondary deposits which will yield most of this precious metal. Pakistan is just as likely to have good secondary deposits of uranium as any other country, and I hope to be able to report within a year or two that deposits of this type exist.

Lignite deposits.

I now come to non-metallic minerals like coal, oil, etc. I am going to devote the remainder of this article to the consideration of lignite, one of these minerals.

For tens, perhaps hundreds, of thousands of years, Eastern Bengal remained a vast forest-swamp, playground of elephants, rhino and spotted deer, and home of great tigers and crocodiles. Later man came and drove the wild beasts into the desolate corners which he could not use for jute or rice. But the debris of the vast primeval forest that was once Bengal still survives

as a black mud exposed along the rivers when the waters are low. This black mud is largely composed of carbon and will burn freely if properly dried. It is in fact a lignite.

Nobody bothered about it in the old days when Bengal coal was cheap and available anywhere in any amount, but now it is quite different, and the whole country is suffering from want of cheap fuel. It is too early to say whether this strange black mud can take the place of good Bengal coal, but I am hopeful that, if properly handled, it may perform many of the functions of coal.

The Geological Survey are now busy prospecting an area near Harashphur not far from Brahmanbaria. Last year they were able to show a minimum of 9 feet of lignite over a large area below a few feet of alluvial clay. This year with better equipment they have got to the bottom of the lignite and have found 15 feet to be the minimum thickness. This means that in a very accessible area there are some 200,000,000 tons of lignite. This could easily and cheaply be excavated with a dragline excavator or some such mechanical equipment designed to work under water.

What can be done with it? This will require much more investigation before an answer can be given. All we know at present is that analyses show the lignite to be of rather lower grade than similar material used in Australia and Germany. In Australia the lignite is burnt under specially designed boilers,

and provides most of the electric supply of the great city of Melbourne at an extremely low rate. The balance is used for household briquettes and is greatly regarded by the people as the poor man's fuel. Is it too much to hope that the Bengal lignite may come in time to be the source of cheap electricity throughout Bengal and that it may similarly become the poor man's fuel.

This lignite may have value as a soil improver and fertilizer too. Surface peat which is in many respects similar to the Bengal lignite is baled and exported from Ireland to America for use by horticulturists as a soil improver. The top layer of the lignite is often little changed from ordinary humus. It contains too in the dried state about 3 per cent of nitrogen. If it were available in large amounts at a cheap rate, it should make a very valuable dressing for light soils deficient in humus.

Before ending my discussion of Bengal I may mention that at the base of the lignite there appear to be valuable clays and glass sands. Owing to the difficulty of sampling, it has not yet been possible to determine their thickness or quality.

The Department is also working on the lignites near Meting in Sind. These are known only as very thin seams, but their extent is important, for if they could be proved to be present over a wide area in substantial amounts, ways and means of using them in Karachi could certainly be developed.

STATE LANGUAGE OF PAKISTAN — CLAIM OF ARABIC

By A. B. M. SULTAN al-'ALAM CHOUDHURY, M.A.

The present Pakistan State Language controversy.

The momentous decisions taken at the East Pakistan Arabic State Language Conference recently held at Dacca, if properly adhered to and translated into action, will undoubtedly put an end to the unfortunate State Language controversy which has been rampant in Pakistan ever since the partition.

If we carefully examine the problem, we find that the main point of contention is not the political and cultural aspects of the problem, but mutual suspicion and doubt. The people of East Bengal think that, if Urdu is allowed to play the rôle hitherto played by English, and if its study is regarded as the hall-mark of excellence and culture, then the people of East Bengal will be the worst sufferers, because in the public services and other affairs of the Central Government they will have no voice at all, and, moreover, they will have to sacrifice many things in their own Province also. This apprehension is not absolutely baseless. So, according to the supporters of Bengali, Urdu should be abandoned or Bengali also be raised to the status of Urdu. If this privilege is conceded to Bengali, the Sindhis, the Pathans and the Punjabis will grow equally or more vociferous and claim the recognition of their languages also; and thus, in the long run, Pakistan will become an arena of linguistic battle. But it is quite true that if Urdu is arbitrarily kept in its present place, then the people of East Bengal will fall far behind, because they will be only just starting, whereas their compatriots in Western Pakistan have already gone two hundred years ahead.

These controversies, mutual suspicions and doubts are not carrying us far; they are only pouring slow and secret poison into the vitals of the State, which has started from scratch and has to be built up on a stronger foundation. At this critical moment of history, when many problems and struggles lie ahead, it behoves us to solve the problem keeping an eye upon justice, fair play and equal opportunity for all in order to avoid clashes and controversies that may engender bitterness at a time when solidarity,

mutual co-operation and accommodation are needed more than ever. Which is the language that can serve these purposes? It is certainly Arabic — and no language other than Arabic.

Arabic the enduring monument of the common civilization and culture of all Muslims.

Pakistan, being the biggest of all Muslim States in the world, bears the greatest responsibility of promoting the cause of fraternity for which Islam stands. The basis of Islamic fraternity is not a common domicile or a common parentage; it is a common civilization and a common culture, absolutely supra-racial and supra-geographical. And Arabic is the enduring monument of that civilization and that culture. The history of Islam bears witness that the Arabic language performed a no less miraculous work than the Arabian armies. In almost all the central countries of Islam it supplanted the vernacular; to this day foreigners are in the habit of calling Syrians, Mesopotamians, Egyptians and North-Africans by the name of Arabs. The wonderful language of the desert adapted itself with incredible suppleness as an instrument for treating the most intricate theological, jurisprudential, philosophical and scientific problems, universal history, geography, ethnology, grammar and poetry with the utmost precision and grace. Even to-day there is no Muslim under the sun, from crowned head to meanest servant, who will disclaim Arabic as his own language and his own cultural heritage. Mr. Fazlur Rahman, the Education Minister of Pakistan, remarked on the 17th April, 1948, before the Egyptian journalist, Syed Salih al-'Ashmawi, that Arabic was as much a language of Pakistan as it was of Egypt. Qaid-i-a'zam Muhammad 'Ali Jinnah said on the 7th April, 1948, in reply to the addresses presented to him by the various representatives of Pathan tribes, that they were the People of One God, One Book and One Prophet, and so must be united into one nation. And probably for the achievement of this glorious end and unification of the

Muslims all over the world into one people, the Prophet of Islam (peace be upon him!) laid much stress on Arabic, saying: "I am an Arab, the Qur'an is in Arabic and the language of the inhabitants of heaven will be Arabic". If Arabic is accepted as the State language of Pakistan, it will not only assuage the bitter feelings of the people of East Bengal but will, on the other hand, unite the whole world of Islam into a solid and compact *bloc*. In almost all the provinces of undivided India, Arabic has been, more or less, studied for theological and religious purposes. So it will provide an equal opportunity for all and there will be no suspicion, no allegation and no complaint.

The structural genius of Arabic compared with Bengali and Urdu.

Arabic, though presumably the youngest of the Semitic family of languages, preserves admittedly all the intrinsic and primitive values of the Ur-Semitic or the original-Semitic language, including its vigour and masculineness. There is no language in the world excepting English and a few other European languages which can sustain any comparison with Arabic, let alone Bengali and Urdu. These two modern Indian languages, Bengali and Urdu, shine with borrowed lights, whereas Arabic shines with its own splendour, throbs with its own vitality and takes pride in its excessive, and inexhaustible, store of wealth. The epithet used for Arabic in the Holy Qur'an is *Lisanun 'Arabiyyun mubin*, i.e., clear Arabic tongue. Apart from the inherent and natural richness of the language, the Qur'an and Islam raised it to the position of one of the principal languages of the world under the influence of historical circumstances. Now let us enumerate, from a linguistic and philological viewpoint, the advantages which Arabic may pertinently claim over Bengali and Urdu:

- (1) Richness of vocabulary. Regarding this Nöldeke, a universally admitted German authority on Semitic philology, says: "We should be all the more disposed to admire the richness of the ancient Arabic vocabulary when we remember how simple are the conditions of life amongst the Arabs, how painfully monotonous their country, and consequently, how limited the range of their ideas must be. . . . The vocabulary is surprisingly rich and the Arabic dictionary will always remain the principal resource for the elucidation of obscure expressions in all the other Semitic tongues. . . . The wanton development of the broken plurals, and sometimes of the verbal nouns, must be regarded as an excess of wealth."
- (2) Inflexion. In linguistic science the word "Inflexion" is very arbitrary. But it is strictly limited to signify the possession of inner flexion of roots and stems. Taking into account the fundamental and predominant character of language structure, it belongs to only one family of languages, the Semitic, where most of the work of grammatical distinction is done by internal change of vowel. Of all the cognate languages of this family, Arabic is the most highly inflective. Its innumerable forms of verbal nouns and derivatives have made the language wonderfully flexible. Transference of a word from one form to another conveys a new meaning. A single word may at least be transferred into thirty forms each time producing a new meaning keeping harmony with the original sense and without impairing or merging the original triliteral root. So Arabic does not face much difficulty, like other languages, in coining new words adapted to circumstances. This is why the number of foreign words in Arabic is very small. In connection with the wonderful capacity of the language, Alfred Guillaume, now

Professor of Oriental Languages in the University of London, says: "Arabic is fitted to express relations with more conciseness than the Aryan languages, because of the extraordinary flexibility of the verb and noun. Thus, the ideas, break, shatter, try to break, cause to break, allow to be broken, break one another, ask someone to break, pretend to break, are among many variations of the fundamental verbal theme which can, or could, be expressed by vowel changes and consonantal augments without the aid of the supplementary verbs and pronouns which we have to employ in English. The noun, too, has an appropriate form for many diverse things, such as the time and place of an action, bodily defects, diseases, instruments, colours, trades, and so on. None of these forms is fortuitous, but is predetermined by the structural genius of the Arabic language" (*The Legacy of Islam*, Preface, vi, vii).

As regards scientific, mathematical, medicinal, legal, geographical and other technical terms, more than half are ready-made, and of the remaining half also, at least half has been coined. So the task of Arabic in this respect is greatly minimized.

Is Arabic unsuited for the interpretation of modern life?

It is often alleged that Arabic, being a classical language, is unsuited for the interpretation of modern life, modern environments, modern experiences and modern trends of human progress. Let us examine this proposition. Ever since the French invasion of Egypt, Egypt in particular and other Arabic-speaking countries in general have come in touch with the culture of the West. This provided an opportunity for the West and East to come together and understand one another's mentality and helped in bringing about a corresponding change in Arabic life and literature. One of the most remarkable effects of this cultural impact is the progress of Arabic journalism. The great efforts of Muhammad 'Ali Pasha, al-Bakli Pasha, Ibrahim al-Dasuki, Bisharah Taklah, The Shaikh 'Ali Yusuf, Sayyid Jamal al-Din Afghani and The Shaikh Muhammad 'Abduh in this direction have borne fruit, and as a result Arabic journalism occupies an enviable position to-day. "If there were printed four or five thousand newspapers in 1914, they have now increased to forty or fifty thousand approximately. Similarly, their circulation has widened so far that more than fifty thousand papers and magazines are sent every week outside Egyptian territories" (*Islamic Culture*, Hyderabad-Deccan, India, for July, 1941).

The progress of journalism has brought modern scientific, literary and political movements throughout the world and has correspondingly led to an upheaval in the political, social and literary conceptions of Arab society. "The science and culture of Europe have been rendered accessible in translations and adaptations, of which the complete list would form a volume in itself. Thus an Arab may read in his own language the tragedies of Racine, the comedies of Molière, the fables of La Fontaine, *Paul et Virginie*, *The Talisman*, *Monte Cristo* (not to mention scores of minor romances, and even the *Iliad* of Homer. Parallel to this imitative activity, we find a vigorous and growing movement away from the literary models of the past" (*A Literary History of the Arabs*, London, 1917, by R. A. Nicholson). The new Egyptian University, the film companies and the Ministry of Education are striving hard to revive, renovate and raise the standard of Arabic literature. The efforts of the Egyptian Government in this field have been crowned by the establishment of a Royal Philological Academy in 1932. The aims involved in the establishment of the Academy are:

- (1) to preserve the main characteristics of the Arabic language while making it capable of expressing subjects of art or science, so as to satisfy the needs of our day;

- (2) To turn foreign and spoken idioms into proper Arabicized forms, if Arabic equivalents are not found after making an exhaustive enquiry into them; and,
- (3) to compile and publish glossaries of terms of science, art, literature, etc., to prepare later an extensive dictionary comprising all the words along with their different shades of meaning and history of their development, and to make scientific research into the dialects of modern Arabic spoken in the illiterate quarters of Egypt and Arab countries.

This academy consists of eleven sub-committees which deal with the formulation of principles of grammar and modern dialect and the terms of mathematics, physics, chemistry, biology, medicine, sociology, philosophy, literature, fine arts, etc. (*Islamic Culture*, Hyderabad-Deccan, India, for July, 1941).

So we find that Arabic is not a dead classical language, but, on the other hand, it ranks among the most progressive and living languages of the world, and promises enormous possibilities.

Urdu, Bengali and Arabic compared.

Bengali, no doubt, is one of the finest and richest provincial languages and represents a very rich literature. Its poets, writers and thinkers have raised its status before the cultural world and made its influence felt. But, in spite of its richness in ideas and thoughts, culture and refinement, it has hitherto failed to cross the barriers of Bengal owing to its weakness in structure and adaptability. The position of Urdu, as regards structure and adaptability, is a little better than Bengali, because its gaps can easily be filled up, and its requirements met by Arabic and Persian. Owing to this advantage it occupies a greater area of jurisdiction. But if Arabic and Persian words are taken away from Urdu, it will stand as an empty form, devoid of life and energy. The comparative position of Urdu, Bengali and Arabic may be summed up in this way: as regards structure Urdu has a better claim, as regards literature and culture Bengali and Urdu have an equal claim, but as regards everything Arabic has the strongest claim.

Now this question may pertinently be asked: "If Arabic is accepted as the State language of Pakistan, what will be the future of Bengali and Urdu, which have been bred and brought up in the soil and have mixed with the blood of the people?" In recommending Arabic to be the State language of Pakistan our intention is not to strangle Bengali and Urdu to death. They should receive more care than before; all possible means should be facilitated for their improvement, development and culture; they should dominate their respective circles of influence without any impediment or interference. Bengali should be the language of the Eastern part of Pakistan, where it reigns supreme now, and Urdu of Western Pakistan, where it has found asylum after being driven away from its homeland, and where it is being nursed with the utmost care and affection. But Arabic should be the language of Pakistan as a whole, serving as a unifying factor and as a common ground for both parts of Pakistan to come together and understand one another's mentality.

A popular objection to the adoption of Arabic as the State language of Pakistan.

One very popular objection raised against Arabic is that it is very difficult to master and its grammar is extremely intricate. The allegation is no doubt partly true. But what is it due to? It is mainly due to the defective system of teaching and the apathy of the teachers and the taught in the subject. In *madrasas* (schools), Arabic has been studied not as a culture but only as a vehicle for studying grammar, theology and some obsolete works on Greek science and logic. And the students of schools and colleges, excepting a few, have studied it only to secure marginal pass marks, cramming notes and answers of possible

questions in the belief that the examiners, being their co-religionists, will give them the necessary pass marks without examining the papers. The interesting letters and applications that sometimes appear in their answer papers bear ample testimony to this. I hope every right-thinking man will bear with me, when I say that a language with such a defective system of teaching, cultivated with such a narrow outlook and vision, can prove anything but interesting in an advanced and post-classical world. So the present system and syllabuses of Arabic teaching require thorough overhaul and re-orientation. If the Pakistan Government declares Arabic to be the State and principal language of Pakistan, and make a long-term plan, say of 15 years, to teach it in all grades of schools and colleges on modern lines and on a wider scale, within five years we shall find students writing, speaking and dreaming in Arabic, just as they have so far done in English.

Will the minorities suffer if Arabic became the State language of Pakistan?

Now another question may arise: What will be the condition of the minorities in Pakistan and what will be the nature of their culture if Arabic, a language quite alien to them, is forced upon them? The answer thereto is that Arabic is not going to be introduced overnight; there must remain a period of 15 years for paving the ground for its introduction. So within this gap the majorities and the minorities will enjoy an equal opportunity for learning and studying the language and contributing their shares towards its development. There is no reason for any apprehension that the culture of the minorities will suffer if Arabic is introduced. Ever since the beginning of British rule in India, down to this period, they have cultivated and studied English with keen interest, but have not ceased to be what they were or what they are. Under the impact of English education they have advanced much, politically and socially, without breaking with their cultural past. The same will be the result with the introduction of Arabic also. To-day, all the Arabic-speaking countries in the world have a considerable number of minorities, non-Muslims, within their fold, all taking pride in the Arabic language and the Arabic culture. The contribution of the minorities towards the progress and development of modern Arabic culture is not less than that of the Muslims. The great names of Butrus Bustani, Nasif Yaziji, Eli Smith, Jurji Zaidan and others will for ever be remembered in the history of modern Arabic literature. Fifty per cent of the text-books for primary and secondary schools of the Arabic world are supplied by Christian authors. Forty per cent of the daily and weekly newspapers and periodicals are run by Christians, who are a minority. *Al-Abram*, Cairo, the largest daily newspaper of the Arabian world, often called the "Times of the Arabian World", is run by Christians. In spite of all this, the Christians have not ceased to be Christians. Even the Jews, who are always at loggerheads with the Arabs, have not been able to dispense with Arabic. So we do not find any cause for fear of the minorities in accepting Arabic as the State language of Pakistan.

Here I have put the claim of Arabic as the State language of Pakistan, not only as a compromise between the over-enthusiastic exponents of Bengali and Urdu, but also in consideration of the various advantageous factors that Arabic may put forward in support of its claim. I do not think that I have put forward all the claims of Arabic. Hereby, I only appeal to the good sense of the right-thinking men in Pakistan and of those who are at the helm of State affairs to think over the matter dispassionately, keeping eyes upon all practical advantages, and above all, upon the disruption which is going to be created by the present unfortunate language controversy, in the rank and file of Pakistan.

THE MIDDLE EASTERN COUNTRIES ISRAEL AND THE WESTERN NATIONS

By ABU MUHAMMAD

THE PROBLEM OF MOROCCO

The Arab world is moving fast towards unity.

One of our most cherished hopes has recently been realised. A pact has been concluded between the various nationalist political parties in Morocco, who have now united together in a solid alliance in the face of the menace of imperialism.

This news brings joy to our hearts. In conveying it to the Arab and Islamic world which has shown so much sympathy and distress, we would like to make a special mention of the part played by Sayyid Mahmoud Abu 'l-Fath, a member of the Egyptian Senate and owner of the famous Egyptian journal, *al-Misri*, and Sayyid Abu Raqiq, the delegate of the Arab League, in bringing about this pact, the conclusion of which owes a great deal to their tireless efforts.

The Holy Qur'an says: "Do not hate a thing, for it may turn out to be to your advantage". The irresponsible attitude of the French Residency at Rabat in refusing the admission to Morocco of the five Egyptian journalists who sought to visit the country for the purpose of investigating the situation there on behalf of their journals, was a factor that led directly to the conclusion of this pact. The Moroccan leaders, denied contact with these journalists, representatives of the Egyptian press, proceeded to Tangiers to meet them. In this way, they were afforded an opportunity of meeting each other.

In the course of many receptions and other celebrations the Moroccan leaders, Sayyid 'Allal al-Fassi (leader of the Istiqlal Party), Sayyid Ahmad bin Souda (Representative of the Moroccan Independence Party, who succeeded in escaping to Tangiers after the French authorities had prevented the leader of his party, Sayyid Muhammad bin Hasan al-Wazzani, from doing so), the Sheikh Muhammad Makki al-Nasiri (leader of the Moroccan United Party), and Sayyid 'Abd al-Khaliq Torres (leader of Spanish Morocco's Reformist Party), met and exchanged views. It was soon felt by everyone that there existed no cardinal or material difference between the policies and objectives of these political leaders, and that the need was urgent for them to unite together in a pact that would set up a united and formidable nationalist front. This unique opportunity was taken by the representatives of the Egyptian press, who called the Moroccan leaders to a joint meeting. In this meeting, they encountered no difficulty in convincing these already convinced leaders of the necessity to unite together and co-ordinate their efforts. And so the Moroccan leaders signed this great and historic pact, which does not differ in its outline and principles from the protocol issued by the Moroccan Independence Party on the occasion of the commemoration of the declaration of the ill-fated Protectorate over Morocco.

In an atmosphere of extreme conviviality and jubilation, the pact was signed by these leaders on behalf of their respective parties. They all took a solemn oath on the Holy Qur'an to abide by the terms of this pact, and to strive zealously and in collaboration with each other, in Morocco and outside, towards the realization of justice for the people of Morocco.

May we hope that we shall shortly be able to bring the happy news of the setting up of similar united nationalist fronts in Algeria and in Tunisia, and, ultimately, of the setting up of a joint front in the whole of Arab North Africa, that will help to relieve this part of the Arab and Islamic world from the heavy shackles of imperialism.

The Arab League and the arrogance of France.

The Arab States have presented the French Foreign Ministry with protests against the harsh policy adopted by the French authorities in their dealings with the Sultan of Morocco and with leading Moroccan personalities, as well as against the employment of various devices of pressure, coercion and threat to induce the Sultan to agree to the passing of measures of which he had disapproved very strongly.

The Arab League decided that every member State should individually lodge such protest with the French Government, and request a reply thereon. The League also decided that in the event of the French Government refusing to make a reply or of such reply being found unconvincing or unsatisfactory, and if the League found that the cause of the complaint had not been removed and justice had not been done, the League would meet again and decide on the next move to be taken with a view to bringing this problem to the notice of international political circles.

Ahmad Tharwat Bey, the Egyptian Ambassador in Paris, was the first to lodge such protest on behalf of his Government. The reply he received from the representative of the French Ministry of Foreign Affairs (the French Foreign Minister was away in Washington at the time) was to the effect that the French Government objected to any "interference" in the affairs of Morocco, which it considered as something entirely domestic and of no concern or interest to anyone other than France herself and those countries that were bound with her by treaties of protection, or which had been annexed to her by right of conquest or long occupation.

The French reply to the protests of the other Arab States, when these are sent according to the plan formulated by the Arab League, is expected to be on similar lines.

This kind of reply is the product of insane arrogance, and clearly indicates that the imperialist system has grown weary and lost its mental balance. It will have the effect of widening the rift between France and the whole Arab world, as well as all the Muslims of the world. It may even drive a bigger wedge between the Arabs and Muslims on the one hand and all the Democracies on the other.

The Arab world is consolidating its ranks and increasing in strength and might every day. On the ruins of the mistakes and bitter experiences of the past, a new and formidable structure is going up. The Arab world now looks upon itself as an indivisible unit, and considers the problems of any one member State as the concern and responsibility of the whole of its members. This is an obvious fact that cannot be denied or disregarded except by those who are abjectly blind to realities. Only one imperialist system in existence in the world to-day remains so blindly misguided. May the Almighty relieve us and humanity of its menace!

Moroccan problem of the duty of the Arab League.

The happenings in Palestine should not divert us from the problem of Morocco, for the problem of Morocco is threatened with fresh complications. Imperialism there is preparing to strike a powerful and determined blow by means of which it attempts to confront the world with a *fait accompli*. It is attempting to strike a blow at the very heart of the Arabs.

The French had thought that the gravity of the situation had disappeared with the signing by the Sultan of Morocco of the Protocol of the 25th February last by which the Sultan had succeeded in averting at the eleventh hour the implementation of the imperialist plot. But many things have happened since. There was a wave of arrests and detentions in Morocco that created a violent reaction on the part of the people of Morocco and the entire Arab and Islamic worlds. This made the French realise that the crisis had not in fact ended, and that the plot which they had hatched had turned out to their disadvantage. Then came the declaration made by the Sultan of Morocco to Dr. Mahmoud 'Azmi, the representative of an Egyptian Arabic daily, in which the Sultan made a public accusation against the disgraceful conduct of the French authorities in Morocco in committing various acts of coercion, violence and terror for the purpose of obtaining his signature to the ill-fated Protocol. Later came the signing of the pact by the leaders of the nationalist political parties in Morocco, which set up a united front against imperialism. Finally, the members of the Arab League proceeded to lodge protests with the French Ministry of Foreign Affairs against the happenings in Morocco, in a way that demonstrated clearly the harmony and solidarity existing between all the Arab States with regard to the problem of Morocco.

The Moroccan problem has now moved on to a new plane. France has refused to consider the memoranda of protest sent her by the Arab States on the pretext that the affairs of Morocco are purely domestic French matters with which the "foreigner" should not interfere.

The Sultan of Morocco has now regained his mastery of the situation. His opposition to the imperialist authorities in his country has again become marked and strong, and the political parties of Morocco have gathered round him, this time united. Through all this, the unanimous will of the Moroccan people for real freedom and complete independence has become known to the entire world.

The French, however, are equally determined to deny the Sultan and his people their absolute right to freedom and independence. They are firmly resolved on continuing to pursue a policy of tyranny and exploitation in order to maintain and strengthen their domination and hold on to the country; and they are striving to annihilate the idea of national liberation. General Juin has been to Paris to press his Government to adopt firmer measures. He is also seeking support for his policy from General Eisenhower, the Supreme Commander of the military forces of the Atlantic Pact countries.

The imperialists realise that if they fail to win this round of the struggle, they stand to lose forever the whole of Arab North Africa.

This is the problem which must be tackled speedily by the Arab League, and resolved by the entire freedom-loving world before the imperialists start on another terrific adventure that may prove catastrophic.

It has been my belief, and this has been strengthened further by recent developments, that the problem of Arab North Africa will not be solved save on an international level and through international organizations. Arab North Africa will find amongst the free world many friends and supporters in its complaint against imperialism. But first of all the Arabs of North Africa would have to consolidate their ranks, and their leaders and political parties would have to unite together in spirit and form. Let them at this most momentous hour demonstrate to the Arab and Islamic worlds, as well as to the rest of the freedom-loving world, that they are one solid mass opposing the one enemy — imperialism — and striving to one end — freedom. Victory must come.

THE PALESTINE PROBLEM AND THE RECENT JEWISH MANOEUVRES AND THE ARAB STATES' REACTION

The plight of the Arab refugees.

An important matter which the Arab League will have to consider is the sad and complicated problem of Palestine. This chronic problem is the concern of the Arabs as a whole, for until a just and satisfactory solution is reached, there will be no rest for the Arabs nor any peace in the Near East. This seems a distant hope.

The Palestine problem has been dormant of late. The Jews were allowed to work undisturbed in the land which they secured by the strength of the arms of the United Nations of America and the Soviet Union, and whose path in it was smoothed by the capital flowing from the New World. They have been protected by the authority of the United Nations Organization after they have violently and repeatedly violated its resolutions and commands, and confronted it with *faits accomplis*. While the Jews work and prosper the masses of the Arab refugees continue to wander without hope and to perish in great numbers. The world continues to confess its inability to tackle this problem or to prevent its tragic consequences. Boundaries have been created around the Jewish State by the force of Jewish arms, contrary to every principle of justice and reason and in defiance of every resolution of the United Nations Organization. The Arabs in face of this clamoured for justice; but the conscience of the world is deaf to their cries and hears nothing but the clatter of arms. The injustice remains, and the agony of the Arabs persists. All that the Arabs have been able to do was to set up a stringent blockade around this alien and hostile Jewish State, a State which foreign powers desire should be strong and stable, while the Arabs want to destroy and annihilate.

American Jewry and Israel.

This economic blockade has had its desired effect. An economic crisis has developed in Israel and assumed serious proportions, with the result that Israel's currency was devalued, its exports diminished to a very great extent, and its whole economic structure threatened with collapse. With bankruptcy looming ahead, desperate cries for help by the Jews of Israel directed to their brethren in the United States of America and other parts of the world became loud and persistent.

But American Jewry, despite the efforts of Mr. Morgenthau, did not this time hasten to put their hands into their pockets. Many strong campaigns were launched in the United States of America to induce American Jewry to donate in some form or other to the Jews in Israel, but the lack of enthusiastic response to these efforts was obvious and marked. American Jewry now replied to the Jews of Israel: "We have done our duty, and have spent a great deal of money to instal you in the country and to equip you. We have induced the majority of the countries of the world to recognize your international status and have succeeded in making your status respected and enforced by international law. You cannot remain forever a burden on our shoulders — this is something which neither the Bible nor the Talmud decree. It is up to you now to struggle and establish yourselves. Our rôle has finished and yours has now begun..."

What were the Jews to do in this situation, and how did they get out of this dilemma?

They soon found an easy way out. They would attack the Arabs on some fronts. When the Arabs react and fight back, they would cry out loud and declare that they were in danger of an all-out invasion by the Arabs threatening to destroy their new State and annihilate the fruits of their endeavours. Their propaganda will use this material and soon ensure that the desired hands would be stretched out for help, and that money



The two Muslim statesmen, the Egyptian Ambassador in Pakistan, 'Abd al-Wahhab 'Azzam Bey (right), and the Honourable Chaudhri Muhammad Zafrullah Khan, Foreign Minister of Pakistan, are exchanging views

will flow. In this way the Jews of Israel will receive some measure of economic security and stability for a time.

This is one of the objects behind the recent Jewish move in attacking in the demilitarized zone near Lake Hulah in the north of Palestine. When they were met with stiff counter-action by Syrian troops, the Jews resorted to the bombing of some defenceless Arab villages in that zone.

The designed aggression of the Jews.

In these circumstances they clamoured that they were the victims of aggression on the part of Syria! This was also one of the purposes of a similar attack made by a group of armed Jews on some Arab shepherds near Latrun not long ago, when the Jews alleged that they had been attacked by armed Arab shepherds.

Through their press and by means of the weapons of extensive propaganda at their disposal in the United States of America and elsewhere, the Jews clamoured that they were in serious danger. They said that their only salvation in the circumstances was for them to have further financial contributions from world Jewry, which would enable them to resist the aggression of the Arabs!

The mean deception practised by the Jews of Israel did in fact succeed. Contributions began to pour in and substantial sums of money were collected in the United States of America. This having been achieved, it becomes of no interest to the Jews that the Security Council of the United Nations Organization should meet urgently to consider the complaints of Syria and Israel and order both parties to cease fire. Their real object was to get more money from world Jewry — and this they achieved. Now they start preparing another façade directed towards the same purpose — and the Arabs are bound to be the sheep to be sacrificed!

There is yet another reason for the attack made by the Jews on the demilitarized zone bordering Syria. It is that the Jews now find that the land they occupy has become too small to accommodate them or to provide them with sufficient means of

subsistence. The policy of limitless immigration on which they have embarked, and by which they had also intended to shut the door finally in the face of the return of the Arab refugees by installing Jews from all parts of the world in their place has now, ironically enough, turned against their own purposes. Tens of thousands of those Jewish immigrants, who had been admitted to Israel without regard to the economic need and capacity of the country, have become a heavy burden on the Jewish administration. They are all being housed, fed and clothed by the authorities in Israel, and the country has become something of a large hostel for the aged and infirm.

Will Israel be able to exist for ever on charity? Will it be possible for Israel's economy to prosper in such circumstances? The population of Israel has risen very suddenly to a million and a quarter, and it must be realized that these are mainly consumers to whom only a few of the means of production are open and who have not the slightest opportunity of trading advantageously with their neighbours.

Though the Jewish aggression in the demilitarized zone succeeded in one of its objects — that of bringing in more money to the Jews in Israel — it failed in securing for the Jews any additional land. The Arabs were alert this time to the Jewish designs. The Jewish attempts at cutting woods and reclaiming marshes in the demilitarized zone, as if that area belonged to them, has had to be abandoned in face of the effective opposition of the Syrians.

The Arabs, however, will remain conscious of the hazards of the future. They are preparing themselves for the day when the Jews will find themselves strong enough to encroach on the territories of any of the neighbouring Arab countries, on devious pretexts. They realize that the Jews are waiting anxiously to find any loop-hole and to prey immediately on any weakness shown. The Arabs have fully learnt the bitter lesson which they have been taught by the events of the not so distant past.

Contrary to the expectations of the Jews, the Syrians, who have been plunged into political strife through the intermeddling of foreigners in East and West, stood united in the face of Jewish

aggression. They left aside all their political differences and came out in support of the Government which had recently been formed by Khalid al-'Azm. Likewise, the Egyptian Army made preparations on its front and awaited the first signal for action. The Iraqi Parliament declared its unanimous support for Syria in the event of her being attacked by the Jews, and pledged the help of the Iraqi Army on a full scale. The Lebanon also declared that it regarded the danger with which Syria was faced as a danger to herself, and that she joined cause with Syria.

The Arab League will have to take a very firm stand on the possibility of further aggression by the Jews. This is the only opportunity for the Arab League to demonstrate to the outside world its real strength and unity. It should say the word which the outside world will regard seriously because it is backed with unity and strength. The outside world knows the secrets of our affairs, and if we are strong in our morale, strong in our solidarity and strong in our arms, we shall be respected by all, and our banner, which has flown low at times, will be lifted high.

TURKEY, THE WESTERN DEMOCRACIES, AND THE ARAB STATES

Let us examine the circumstances in which imperialism has chosen to adopt this attitude towards the Arab States with regard to the question of Morocco. The French reply to Arab protests and their curt behaviour in the face of such a demonstration of Arab unity comes at a time when the eyes of the whole world have almost converged on the Arab world, and at a time when the most important problem worrying the two great opposing factions in the world to-day is how to rally the Arab world to their respective camps and include it amongst their allies or in the region of defence or attack.

The Arab world has a strategic position of vital significance, in view of its geographical location between the Atlantic and Indian oceans. In addition, it possesses the largest wealth of petroleum oil, and has at its disposal a manpower of some ten million.

These men, if properly equipped, could turn their land into a rich paradise yielding substantial benefit to the whole of humanity, and could, if armed, go into battle in defence of the doctrines of freedom and independence and help in bringing about victory to the party on whose side they are. But they will side only with those who have been loyal to them and who gave them support in their struggle towards the achievement of their full rights.

The United States of America, despite its military and economic alliance with France, is striving anxiously to gain the favour of the Arabs, so as to include them finally in the so-called "Democratic" camp, in opposition to the Soviet Union and its allies. One of the resolutions adopted by the conference of the diplomatic representatives of the United States of America in the Middle East, which was held at Istanbul in the latter part of last February, was that Turkey should carry out a campaign of "brotherly" canvassing amongst the Arab States, in order to destroy the barriers that stood between the Arabs and the great democracies, and heal, as far as that was possible, some of the grievous wounds inflicted on the Arabs by the democracies; so that in the end the Arabs as a whole would be made to declare their allegiance to the side opposed to Communism.

It was decided at the time that Turkey's Foreign Minister, M. Fuad Kopürlü, should pay an official visit to Cairo, in order to negotiate with the Egyptian Government and make contact with other Arab political circles, in an attempt to create the favourable current for the course to be pursued by Arab policy of which Turkey has become an integral part.

'Azzam Pasha's proposed visit to Turkey.

But the plan was later modified, in a way that was advantageous to the Arabs as well as honourable to the Arab League. The events that took place in Morocco and the deep and violent reaction they caused in the whole Arab and Muslim worlds, and the adoption by the Arab League of the problem of Morocco and its avowal to press for a just solution, caused the originators of this aforesaid plan to change course for the time being. They now perceived that such efforts should at first be directed on the plane of the Arabs and their problems as a whole, rather than on the plane of individual Arab States. The visit of M. Fuad Kopürlü was, therefore, postponed, and instead, the Turkish Foreign Ministry extended an invitation to 'Abd al-Rahman 'Azzam Pasha, the Secretary-General of the Arab League, to visit Ankara in order to negotiate with the Turkish Government on behalf of the Arabs as a whole. During 'Azzam Pasha's stay in Ankara, the Turkish Government will propound to him its (American) views on the question of the defence of the Near and Middle East. These are to the effect that the Arabs should undertake a substantial part in this question of defence, in view of the fact that their countries are the subject of the discussion and the ones mainly concerned in the matter. At the same time, 'Azzam Pasha will have the opportunity to convey to the Turkish Government the viewpoint of the Arab people as a whole. He will also be able to discuss the Arab problems and grievances which have not as yet been solved and to point out the real cause of the discord existing between the Arabs and the democracies, i.e., the problem of the occupation of Morocco by the French, the presence of British troops in the Suez Canal zone, the unity of the Nile Valley, the problems of the oil of the Arab world generally and of Iraq, and the problem of Palestine. It would be inconceivable that the Arabs as a whole or that any one Arab State would consider forming an alliance or pact amongst whose members are countries that have usurped their (the Arabs') right, trod on their dignity, and persisted in endeavouring to wound their pride and disband their ranks.

The 'Azzam-Kopürlü discussions will undoubtedly lead in some measure to the clarification of the political atmosphere in the Arab East, irrespective of whether their result will be positive or negative. We entertain no doubt or suspicion that Turkey, being as it is the front line facing the Soviet Union, and therefore primarily anxious to find beyond its frontiers a nation that would faithfully give aid and support by supplying men and materials in the event of attack or defence, will be convinced with the views propounded by 'Azzam Pasha, and that it will be amongst the most ardent supporters of these views in order, on the one hand, to uphold justice, and, on the other, to achieve its own objects.

In this way the Arab problems emerge from their purely Arab sphere. Amongst these problems — and perhaps the most important of them — is the problem of Arab North Africa. They will now come before international organizations that include amongst their members some of the greater States, like Pakistan and Turkey. It means that these problems will now go before the whole world, as a world problem, and will cease to be considered as a domestic nationalist problem as heretofore.

The United States of America and the Arab States.

The United States of America did not stand with its hands behind its back during this period. Its activities in the various Arab capitals at the present moment have assumed extraordinary proportions. American statesmen have come to Egypt in singles and multiples to woo the Arabs. They made remarkably friendly declarations — directed towards securing their own objectives — formulated many political and economic plans on a large scale, and made extensive and numerous promises.

Mr. McGhee, the representative of the United States of America in the Near and Middle East, visited Egypt as the guest of the Egyptian Government. He entered into many discussions and consultations, contacted many political circles, listened to the views of various political organizations, and finally declared that he was convinced of many of the views and principles advanced to him and promised to work towards the realization of the hopes of the Arabs.

Soon after that, Mr. Trygve Lie, the Secretary-General of the United Nations Organization, visited Cairo as the guest of the Arab League. The United Nations Organization is at the moment engaged in a struggle in Korea, and it is probable that before long it will be leading half the people of this world in an all-out war against the other half. Mr. Trygve Lie's visit is only complementary to that of Mr. McGhee, and both are intended to pave the way for the forthcoming visit of 'Azzam Pasha to Ankara. While Mr. McGhee negotiates with Egypt and the Arabs on behalf of the United States of America. Mr. Trygve Lie negotiates on behalf of the United Nations Organization, and M. Fuad Koprürlü negotiates in the name of the Islamic brotherhood and by reason of the community of interests and the mutuality of defence. It all amounts to one thing: a practical bargain with the Arabs to entice them to depart from their rôle of neutrality and to join cause with the democracies willingly and in a resolute and irrevocable manner. As allies, they will be supplied with the necessary armaments, and would start preparations for the great day.

At Cairo and at Ankara, the Arabs will put forward a long list of conditions, and would insist that these should be met before they determine on their motive. Muhammad Saleh al-Deen Bey, the Egyptian Foreign Minister, will make this point of view known at Cairo, while 'Azzam Pasha will do the same at Ankara. May we hope that the Arabs will succeed in playing well with the excellent cards now in their hands. We are very near indeed to success.

THE ARAB LEAGUE

The members of the Arab League met in Cairo on the 28th of April, 1951, to study the present political situation and to decide on the policy to be adopted in the circumstances with the object of protecting the interests of the Arabs, preserving their rights and enhancing their prestige.

The League has to tackle problems of exceptional importance, and to adopt firm resolutions. It has now to consider means of speedily implementing these policies in a collective and successful manner.

But the League has, in addition to this, two purely domestic matters — its budget and resources, and the appointment of a new Secretary-General; besides two Arab nationalist matters — Morocco, and the chronic problem of Palestine in its last phase.

The budget of the Arab League.

The question of the budget of the League is of importance to the member countries and of particular concern to the League's Financial Committee. The League had earlier decided on the amount of the contribution to be made by each of the member States, in proportion to their respective status and economic ability. Since then, the League has grown in importance and in its sphere of activity, and has become officially represented in the United Nations Organization. All this necessitates additional expenditure on a scale which is more than the League can meet

with its present budget. Propaganda at the present time is one of the most important and effective weapons, but Arab propaganda in the different parts of the world remains feeble and lukewarm. If the Arab League were to fulfil its duties and conduct its affairs in an appropriate fashion as well as be able to make propaganda for the important Arab causes which are awaiting solution, it is imperative that the financial resources of the League should be extended, and that every member State should be asked to contribute more. The Arab States should not fail to realise that their League has a special function to fulfil in the cultural and educational field, in accordance with its agreed constitution. Up to the present, the League has produced nothing in this regard, except perhaps some half-hearted and minor measures. This has been due to the difficult phase through which it has passed, as well as to the lack of financial resources.

May we hope that the members of the Arab League will now show a marked desire to strengthen "the sinews of war and peace" — money. The tasks to be fulfilled are many and the field for productive work is spacious and fertile. The Arabs as a whole — those who have already attained their independence as well as those who are awaiting it — have many great hurdles to surmount with patience and perseverance before they reach the summit and attain their ambitions.

The choice of Secretary-General of the Arab League.

The status of the Secretary-General of the Arab League is of great and evident importance to the Arabs as a whole. His office is a very high one and represents the nerve-centre of activity in the League. He is the medium for the introduction of measures and reforms, and the channel for the enforcement of the decisions adopted by the League. He is the person through whom the Arabs meet the outside world and who is their real representative and mouthpiece in all their problems and grievances with the outside world. It is therefore imperative that the Secretary-General should be a most powerful and dominating personality, of the highest reputation, resourcefulness and talent, and possessed of the qualities of courage, resoluteness, sacrifice, honesty, loyalty and patience.

The burdens of the office of Secretary-General have been shouldered, since the foundation of the Arab League, by its present Secretary-General, 'Abd al-Rahman 'Azzam Pasha. His original term of office, which ended a long time ago, has lately been renewed for one year ending in May, 1951. During his period of office, 'Azzam Pasha had gained many supporters. They give him due credit for the good work he has rendered during his exceptionally difficult term of office. They realise that the League has had to deal with many knotty problems since its foundation, and that it has succeeded during the short period in which it has been in existence in gathering the ranks of the Arab States, some of whom at the time had just been liberated and others who were and continue to suffer the presence of foreign troops or foreign military bases in their countries. These supporters, including the author, appreciate that it is idle to expect the Arab League to be supremely strong and effective from its earliest stages and be in a position to impose its will universally and dictate its own terms. 'Azzam Pasha's supporters advocate his retention in office, at least for another year, to enable him to continue to tackle the problems which are now under consideration by international organizations, and to give him a breathing space during which he can implement some of the views and programmes which he has lately been too busy to consider.

'Azzam Pasha also faces a powerful group of opposers and critics. They criticize his excessive making of speeches and statements, and his lack of firmness and resoluteness in tackling certain

problems and situations. They accuse him of slackness in enforcing resolutions of the League or bringing pressure to bear upon the defaulting States for this purpose, and they criticize his failure to set the Arab League on the plane appropriate to its dignity and importance. Finally, they argue that his trial period has now ended, and that this is an opportune moment for installing a new leader in this key office, in view of the fact that the Arab League has now entered on a new status of international life. They want a new Secretary-General who will be able to draw the morals from the mistakes of the past that will help him to face the hazards and surprises which abound in political life.

We believe that the majority of the Arab people would prefer that 'Azzam Pasha be allowed to continue to hold the reins of this difficult office of Secretary-General. The wide and extensive experience he has gained during the difficult phases he went through during his term of office will ensure that he will now be able to achieve victory and success in the shortest possible time. However, if the majority of the Arab League should decide to appoint someone else to this office and to relieve 'Azzam Pasha of the very heavy and tiring burden which he has carried for many years, we hope that the person selected will be one of the strongest personalities in the Arab world to-day. In the present serious world situation, and at this crucial hour in the history of the Arabs, the Arab League should be a powerful and effective force whose voice is heard and respected and who will be in a position to stretch a helping hand if need be. The personality of the Secretary-General has much to do in attaining this hope.

IRAN HAS SHOWN THE EAST THE WAY TO INDEPENDENCE

Great Britain has been very active trying to induce the Government of Iran to desist from its policy to nationalise the country's oil industry. Iran seeks to remove the hold of the foreigners on this national and very immense wealth of oil. God desires such wealth to be a source of prosperity and happiness to the nation in whose land He has embedded it. But, through the ineptitude of the rulers of Iran in the past and the lack of alertness on the part of the Iranian people, the presence of petroleum oil in Iran has become something of a shackle and a source of distress and mischief. It threatens — and at one time succeeded — to overthrow the independence of the country and its national sovereignty.

The courageous step taken by the Government of Iran in deciding on nationalization has been made possible by the solidarity of the various political parties and the identity of their views on this important national issue. The Iranian *Majlis* (Lower House) unanimously decided on the nationalization of the oil industry and the Senate (Upper House) unanimously approved this measure. Not one voice has been heard in opposition to this policy. It is in this manner that nations can achieve the impossible — in uniting and marching undaunted on the path leading to freedom, absolute independence and happiness.

What has been the result of the intrigue of Great Britain and its threat to use force to protect the Anglo-Iranian Oil Company, in which she is the main shareholder and which is a device in the hands of British economic imperialism and domination?

The result has been that the implementation of the policy of nationalization passed from the hands of the Iranian "moderates" to those of the "extremists". M. Husain 'Ala, who

sought the solution of the dispute by negotiation with the Anglo-Iranian Oil Company and those behind it, was forced to resign as a consequence of these British threats.

The Government was entrusted to the leader of the real nationalist opposition, Dr. Muhammad Musaddeq, who was the first to call for the absolute nationalization of the oil industry. This has finally frustrated the hopes of the British imperialists. The whole Western world has come to know that the people of the East will, when united, become beyond the reach of any imperialist intrigue or menace.

THE 1936 ANGLO-EGYPTIAN TREATY

No one will blame the Egyptian Government, in the present circumstances, over its firm and resolute attitude regarding the 1936 Anglo-Egyptian Treaty. This Treaty has become obsolete and very much outdated by recent world developments. The Egyptian Government has fully considered the true implications of the present international situation, and has realized that a group of materialist exploiters are anxious to lead the world to a horrible catastrophe. These exploiters are seeking to drive the nations of the world to a massacre and to utilise distant countries as a theatre for their disastrous enterprise. At one time we, the Arabs, were in the habit of following behind such people. We served their policies and objects and helped to implement their wishes. Our countries then were made theatres of war, and our people consumed by its fire as an offering on the altar of these vicious schemes. But God has now removed from over our eyes the curtain that blinded us from perceiving the truth, and we have become a nation fully aware of its true position and conscious of where its interests lie and of the path it should pursue. No more shall we be led like helpless sheep to a war which has nothing to do with us. Such ambitions shall never be attained by the powerful despots again.

The British Government is at the moment studying the final reply of the Egyptian Government to the recent British note dealing with the question of the abolition of the 1936 Treaty. The Egyptian Government has stated very clearly that it will not, under any circumstances whatsoever, agree to the retention of British troops on her soil for the purpose of safeguarding the Suez Canal; for it considers that the Canal does not require any such protection. Egypt will not accept any new military alliance, for it has no desire to participate in any new war unless and until it finds that its own safety is endangered thereby. She would not require British troops to help in her defence, until the danger becomes really serious. Egypt would agree to the Sudan being given complete internal autonomy and a free constitution that would fulfil the hopes and ambitions of the Sudanese, provided that the Sudan is united with Egypt under the Egyptian Crown on a basis of complete equality with Egypt. Egypt does not wish to see the natural unity of the Nile Valley frustrated by imperialist policy.

Egypt is very serious in its attitude towards this problem, and is strongly and relentlessly pressing its demands. If Great Britain were to apply reason and common sense to the study of this problem, in the realistic and fruitful manner applied in the cases of India, Pakistan and Burma, it will arrive at the proper solution that will meet with the Egyptian nation's approval, and preserve the traditional friendship between the two countries. If the dispute is not solved peacefully and amicably, Egypt will no doubt revoke the 1936 Treaty and consider it null and void. Great Britain may do what it pleases after that!

ISRAELI AGGRESSION AND THE ARAB STATES

By G. H. NEVILLE-BAGOT

How the border incident developed.

After 20 months of comparative peace in the Middle East, hostilities, or rather, border incidents, between Israel and Syria broke out in April last through the persistence of the Israelis in carrying out a scheme to drain Lake Hula, which is situated in the demilitarized territory which was in Syrian occupation.

In October-November, 1950, the Syrians had agreed that an Israeli water survey team should enter the demilitarized zone so that a dam south of Lake Hula could be repaired. But the Israelis, overstepping the terms of this agreement, started on February 12-13 to straighten the Jordan without the knowledge of the Chairman of the Mixed Armistice Commission. This brought in its train the serious border incidents. The dispute having been referred to the Security Council resulted in an agreement of cease-fire on May 8, 1951. And on May 18, 1951, the Security Council passed by 10 votes to nil, the Soviet Union abstaining, a resolution sponsored by the United Kingdom, Turkey, the United States of America and France, calling for all work to cease on the Lake Hula draining project and for the return of the dispossessed tenant farmers. On this occasion Sir Gladwyn Jebb, the British delegate, suggested that if the Mixed Armistice Commission should fail to settle the dispute the Israelis should bring up the matter again in the Security Council. Besides, both parties were warned that they must attend all meetings called by the Mixed Armistice Commission, the Israelis during the period involved having shown at times a reluctance to attend, whereas the Syrians had attended all meetings and also shown an appreciation of the difficult position and at times dangerous work carried out by United Nations observers.

When on May 24, 1951, the Israeli Government announced a 24-hour stoppage of work on the draining project and the final ending of all work on the seven acres which is the land owned by 30-50 Arabs, the Syrian reaction to this was that the Israelis were trying to sabotage the decision of the Security Council. The Israeli decision is obviously unacceptable to Syria, if the United Nations decision is at all to be respected.

United Nations observers report on Israeli aggression.

Five complaints by Syria and three by Israel were taken into consideration by the Security Council when it met on April 17, 1951. They dealt with fighting in districts stretching from Lake Hula in the north to al-Hamma south-east of Lake Tiberias. According to the accounts published in the *United Nations Bulletin* in its issue for May, 1951, the major incident concerned a patrol of Israeli policemen, seven of whom were killed in a clash with a Syrian post at al-Hamma. The chief of the Syrian police stated that he had met the Israeli police party near the Syrian outpost and warned them not to attempt to enter al-Hamma: "The Israeli policemen nevertheless proceeded toward al-Hamma, and fire was opened on them by the local Arab police. He denied that the Syrian outpost had opened fire" (vide *United Nations Bulletin* for May, 1951). United Nations observers interviewed one of the surviving Israeli policemen who confirmed the Syrian statement that the Israelis had been warned not to try to enter al-Hamma but that on receiving by radio orders from their superiors, informed the Syrian police officer that they had orders to occupy al-Hamma. He stated that Bren fire was opened on their two trucks, coming from the direction of the police station in al-Hamma, and that the trucks turned round to withdraw but were fired on from all directions.

On April 6, 1951, the Syrian Government complained that four Israeli heavy bombers had bombed and four Israeli fighters

had machine-gunned al-Hamma village and the outpost of al-Hadid for one hour. United Nations observers saw evidence of nine bomb explosions and strafing in the vicinity of Bab al-Hadid, an outpost one kilometre from al-Hamma, there being five bomb craters on Syrian territory and a vehicle bearing the red crescent insignia had been set on fire. According to these observers the local population was in such an excited condition that the local police chief was not prepared to guarantee their safety. They also noticed that a concrete building near Khoury farm in the central sector had been blown up and almost all the Arab houses between the farm and the village of Ghanname had been burnt down, and that three observers had been stopped by Israelis and threatened with death near the village of Baqqara.

Near the village of al-Hamma, the United Nations observers found five bomb craters and a 250-pound bomb, and traces of 200 rounds of machine gun bullets were also found near the police station. According to the findings of these observers, fifteen bombs had fallen on the eastern part of the village, where two women had been killed and six wounded. Besides they found that most of the population had left and there were no Syrian troops in the demilitarized zone.

Statement of Syrian case before the Security Council.

Speaking at the Security Council meeting on April 17, 1951, the Syrian delegate Faris al-Khoury Bey gave six reasons for Syria's opposition to the execution of the Israeli scheme while making it clear that this opposition was not of a negative nature :

- (1) The military advantage Israel would gain from the removal of a natural barrier between the two States during the period of the armistice until the conclusion of a final peace ;
- (2) The refugee problem aggravated by thousands of new refugees who would have to be absorbed by Syria and the Arab countries ;
- (3) The deepening of the bed of the River Jordan would render impossible the irrigation of Arab lands which were watered by the flow of water in canals flowing off the River Jordan ;
- (4) As signatory of the Armistice, the Syrian Government could not permit the carrying out of the enterprise on such a scale inside the demilitarized zone without being first consulted ;
- (5) When the area had been drained and equipped with military posts on the Israeli side, Syria would have to indulge in new military expenditure to meet the new situation ; and,
- (6) Most of the territory concerned had been under Syrian occupation and Syria would insist on its inclusion in Syrian territory when a peace agreement should be drawn up. Faris Bey asked how Syria could be asked to accept a situation whereby Syria was asked to allow a foreign company — the Palestine Land Development Company — to enter territory claimed by Syria for the purpose of undertaking a great project without her consent.

Faris Bey emphasized the fact that all the demilitarized zones had been ceded by Syria in order to supply neutral zones but that these zones still constituted Syrian territory and that the drainage scheme would remove a national defensive obstacle between the two armies and would result in altering the *status quo* in Israel's favour. Faris Bey also pointed out that the Israeli police and members of the Israeli delegation had flagrantly defied

the Chairman of the Mixed Armistice Commission, to be matched by the expropriation of Arab lands and the expulsion of the landowners.

The Israeli case.

Speaking in defence of his government, the Israeli delegate, Abbas Eban, stated that Arab landowners held only seven acres of the 25,000 acres concerned in the dispute. He recalled that in 1934 the Palestine Land Development Company had paid \$1,000,000 for land which had only cost \$25,000 before the First World War, adding that on March 24, 1938, the High Commissioner's Office had confirmed the purchase of the land which was recognized by International Law. He also pointed out that it was decided that of this 14,500 acres would be placed under cultivation and the whole 25,000 acres would be freed from malaria. He said that work had started in October, 1950, and was resumed in March, 1951, with the consent of the Chairman of the Mixed Armistice Commission. The Israeli delegate tried to maintain that the real dispute was centred around Ein Gev and al-Hamma, and not Lake Hula. He pleaded in favour of Israel's action: "To hold these water sources is to clutch Israel at its throat".

What Israeli aggression has done and what the Arabs should do.

The meeting of the Arab League in Damascus produced concrete signs of a united Arab support for Syria and the prompt action of Iraq in sending air support did much to disprove hostile reports to the effect that the whole series of incidents had been staged by Colonel Shishakly in order to enhance the prestige of

the Syrian army at the expense of the civilian administration.

In the face of the rapidly increasing Israeli population (80,000 in 1914, now 1,500,000; to which must be added 35,000 immigrants each month) and the aggressive and expansionist attitude of its officials, the Arab States need a maximum amount of unity and technical improvement. In the recent Franco-British talks, the French claim that the French Foreign Office received British assurances that Britain would not attempt to change the *status quo* in Syria by furthering the Fertile Crescent project. But some effective unity, federal or centralized, must be worked out between Syria, Iraq, Jordan and the Lebanon with Egyptian consent and Sa'udi Arabian active support. The Israeli Government has received over \$300,000,000 in subscriptions during the past three years from the United States of America, and is negotiating a \$500,000,000 loan, the consequences of which will inevitably increase Israel's armed strength.

For the Syrians there can obviously be no final recognition of an Israeli State. Palestine was artificially partitioned off from Syria by the British and French after the First World War. The forceful expulsion of the Arabs from Palestine can in no way justify recognition of Israeli conquests. Israelis would like to trade with the Arab countries, and once they obtained Arab recognition their expansion would be a mere question of time.

This Israeli action, which was specifically condemned by the Security Council, has done much to unify the Arab opposition and to stimulate British, French and United States into taking action. Only the Soviet Union maintained a negative neutrality. The first round of the Hula Marshes dispute has unquestionably gone in Syria's favour.

ISLAM IN ENGLAND

THE WOKING MUSLIM MISSION

The Shah Jehan Mosque, Woking.

The work of the Woking Muslim Mission and Literary Trust and that of the Shah Jehan Mosque continued normally with a heavy correspondence which increases day by day. With the approaching summer months the number of visitors and guests has increased considerably. During the month of June, 1951, over one hundred guests were entertained to lunch and many more to afternoon tea.

The influx of visitors has enabled the Imam to start informal socio-religious meetings on Sundays after the noon prayers. The points raised by the Imam are afterwards discussed by questions from the visitors and answers by the Imam. These informal meetings are proving most useful and form another addition to the activities of the Woking Muslim Mission at the Shah Jehan Mosque.

Pakistani Air Trainees.

After the Easter recess the lectures at the R.A.F. Camps at Halton and Cranwell were resumed by *Khan Bahadur* Ghulam Rabbani Khan with full vigour. The Pakistani Air Trainees at these camps have gained a lot from this religious instruction and some of them have even found the courage to present Islam to their non-Muslim friends and colleagues inside and outside of the camp. Special mention may be made of Sgt. Dilshad of Halton.

Lectures.

Dr. S. M. 'Abdullah was asked by the Cambridge University Pakistan Association to deliver an address on the 18th of April,

1951, to members and their friends on the subject of "Pakistan and its rôle in the Modern World". After the lecture questions relating to the Kashmir problem, relationships between Pakistan, India and Afghanistan were discussed at some length, which resulted in the enlightenment of many members of the audience on these vital problems.

Speaking about the rôle of Pakistan in the modern world, the Imam laid special emphasis upon the need for harmonious development of the physical and material and moral and spiritual values of life. He said that Pakistan was an ideological State and fitted in very well with the ideological age in which we were living; for the vacuum created by the one-sided material development of humanity was filled in by the spiritual and moral foundation of Pakistan.

Mr. 'Abdul Majid, M.A., Editor of *The Islamic Review*, spoke at a joint meeting of the World Congress of Faiths and the Chelsea Branch of the United Nations Association held on April 24, 1951, at the Monkey Club, London, S.W.1, on how Islam viewed the problem of peace and understanding between the various nations. The speaker pointed out that Islam rejected the division of the life of man into the worldly and the religious. He opined, therefore, that unless the life was viewed as a whole and unless the problems of the world were regarded as fundamentally moral, peace would always elude our grasp.

Mr. Ungku 'Abdul 'Aziz, the ex-Prime Minister of Johore State, who died in London, was buried at the Brookwood Cemetery according to Muslim rites, the funeral prayers being led by the Imam of the Shah Jehan Mosque on the 2nd May, 1951, when many prominent persons, including His Highness the Sultan of Johore and his wife, took part in the prayers.

His Highness the Sultan of Kedah at the Shah Jehan Mosque, Woking.

Besides the visitors from all parts of the world, the Imam of the Shah Jehan Mosque welcomed His Highness the Sultan of Kedah along with some of the members of his staff, on Friday, the 20th of April, 1951, when His Highness joined the Friday Prayers. His Highness had tea with the Imam and other members of the congregation after the Prayers, and was very much delighted to have seen the Mosque and to have met the Imam as well as the other members of the universal brotherhood of Islam. His Highness the Sultan is an old friend and admirer of the work of the Woking Muslim Mission. His visit to the Mosque was a source of great joy and happiness to the Muslim community of Woking.

His Highness the Sultan of Kedah visited the Shah Jehan Mosque for the second time on the 6th May, 1951, when a reception in his honour arranged by the Imam of the Shah Jehan Mosque was attended by about 40 friends of various nationalities, including eminent English Muslims. The guests were entertained to lunch by the Imam.

Sounding of the Call to Prayers ceremony to a newly-born baby.

An interesting ceremony which took place at the London Prayer House was that of the naming of a Muslim Nigerian baby on Saturday, the 21st of April, 1951, when the Imam sounded the Azan (*call to Prayers*) to the newly-born baby, followed by an explanation of the significance of this act to the audience. The Imam said that it had nothing to do with baptism, nor had it any connection with Confirmation as known to Christians, the underlying idea in the ceremony being to impress upon the subconscious mind of the newly-born child the idea of the Unity of the Godhead. The Imam pointed out that according to Islam every child, whether born of Christian, Jew or Muslim parents, was born sinless, and did not stand in need of any kind of baptism, etc.

On Saturday, the 21st of April, the Imam also solemnized the marriage of a Pakistani couple, Mr. Mazhar al-Haque Khan and Miss Yazdani.

New members of the World Brotherhood of Islam.

The following persons have joined the universal brotherhood of Islam :

Miss Margaret M. Hilder, Chiswick, London, England ;
Capt. W. H. B. Postle, Gresford, North Wales ;
Mr. Frank Johnson, Gainsborough, England ;
Mr. A. J. Zeehandelaar, Indonesia, at present living in England ;
Miss Eileen Glane, London, W.11 ;
Miss Phyllis K. Mostert, Northampton, England ;
Mrs. J. B. Irving Lowyer, Philadelphia, U.S.A. ;
Mrs. Yola Benton Wayer, Philadelphia, U.S.A. ;
Mrs. Pearlle Mayer Dean, Philadelphia, U.S.A. ; and,
Mrs. Elizabeth James Litfoot, Philadelphia, U.S.A.

Holland Mission.

In addition to his normal duties as Imam of the Shah Jehan Mosque, Woking, Dr. S. M. 'Abdullah has supervised the work of two other Muslim Missions on the Continent — the Berlin Muslim Mission in Germany and the Holland Mission, which is maintained by the Sh. Mian Mohammed Trust. This of course makes heavy calls on his time. Both the Missions are doing very useful and valuable work under the able guidance of Mr. Muhammad Amam H. Hobohm and Mr. 'Abd al-Rahman Koppe respectively.

Our readers will remember that the Imam sent a letter of protest to the Editor, *Everybody's Weekly*, London, in which had appeared a very offensive article. The Editor, *Everybody's Weekly*, on the protest of the Imam, published the following note in its issue of the 14th April, 1951 :

"Concerning a Short Story.

"An imaginative fantasy concerning talking animals was published in our issue of February 17th last. We are informed that this story has offended those of our readers who are of the Muslim faith, and we take this opportunity of expressing our regret that, quite unintentionally, we should have given pain to the adherents of the religion of Islam."

The Divorce Law of England and the Imam.

Our readers are perhaps aware that Mrs. Eirene White, a member of the British Parliament, introduced the "Matrimonial Causes Bill". As this move was a drift towards the Islamic law of divorce, the Imam took the opportunity of writing to Mrs. White on the matter from the Islamic point of view and also sent her some useful and valuable literature, including the authentic book, Maulana Muhammad Ali's *The Religion of Islam*.



Four members of the Iraqi Press Delegation who were on a visit to Great Britain as the guests of the British Government visited the Shah Jehan Mosque on Friday, the 13th of April, 1951, when they joined the small Muslim community in the congregational prayers led by Dr. S. M. 'Abdullah

Our picture shows (from left, second row) Mr. 'Abd al-'Aziz Barakaat, Editor, al-Bareed, Basrah ; Mr. 'Abd al-Majid al-Windawi, Editor, Sada al-Ahaali, Baghdad ; Mr. Faysal Hassoon, Editor, Liwa al-Istiqlal, Baghdad ; and Mr. Ja'far al-Khaleeli, Editor, al-Hatif, Baghdad, with some Pakistani and English Muslim friends

The representatives of the World Muslim Conference, Karachi, Pakistan, Mr. Sa'id Ramadhan, and Mr. Ikramullah Khan (second from right, fourth from right, first row respectively), visited the Shah Jehan Mosque, Woking, England, on Sunday, the 20th of May, 1951

Mr. Ramadhan and Mr. Ikramullah Khan had been deputed by the World Muslim Conference to visit Morocco and report on the actual state of affairs there. The French authorities refused them entry into Morocco

Our picture shows the Imam of the Shah Jehan Mosque and Khan Bahadur Ghulam Rabbani Khan standing to the right of Mr. Ikramullah Khan and Mr. Sa'id Ramadhan respectively



House of Commons,
London, S.W.1.
4th April, 1951.

Dear Mr. 'Abdullah,

Thank you very much for your kindness in writing to me about my Matrimonial Causes Bill and also for sending me the two booklets which describe the Islamic point of view. I have not yet had time to do more than glance at them but I am extremely interested in what you say in your letter and shall be happy to study the matter further.

I wonder whether you are thinking of making any representations to the Royal Commission when it is set up? I think it might be useful for them to have some account of the philosophy and practice of Islam.

With renewed thanks,

Yours sincerely,

Mrs. EIRENE WHITE.

Pakistan Society, London.

Recently an organization by the name of Pakistan Society was brought into existence in the United Kingdom with the idea of fostering friendship and mutual understanding between Pakistan, the United Kingdom, and the other members of the Commonwealth. The Society has the Governor-General of Pakistan as its patron and the High Commissioner for Pakistan in the United Kingdom as its President. The election of the office bearers for the 1951-2 session resulted in the election of Sir Frederick Bourne, the ex-Governor of Bengal in pre-partition India, as Chairman, and Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, as Deputy Chairman, Sir Victor Turner as Treasurer, and Mr. Nasim Ahmad, representative of *Dawn*, of Karachi, India, in the United Kingdom, as Honorary Secretary.

The Iraqi Press Delegation at the Shah Jehan Mosque, Woking.

The members of the Iraqi Press Delegation on an official visit to the United Kingdom during April, 1951, came to see the Shah Jehan Mosque, Woking, on Friday, the 13th of April, 1951. The members of the Delegation (Mr. Ja'far Khaleeli, Editor of *al-Hatuf*, Baghdad, Mr. Faysal Hassoon, Editor of *Liwa al-Istiqlal*, Baghdad, Mr. 'Abd al-Majid Windawi, Editor of *Sada al-Abaali*, Baghdad, and Mr. 'Aziz Barakaat, Editor of *al-Bareed*, Basrah), accompanied by Mr. C. J. Burgess, Information Officer, British Vice-Consulate, Mosul, and Mr. Fidler, of the Central Information Office, London, were received by Dr. S. M. 'Abdullah,

the Imam of the Shah Jehan Mosque, and Mr. 'Abdul Majid, M.A., Editor of *The Islamic Review*, and were entertained to lunch before the Friday Prayers.

MUSLIM SOCIETY IN GREAT BRITAIN, LONDON

Mrs. de Yorke at home.

On Saturday, the 24th March, 1951, Mr. and Mrs. Isma'il de Yorke were at home to the members of the Muslim Society in Great Britain at 18, Eccleston Square, London, S.W.1. After tea, the guests heard a lucid talk on modern social services in Egypt delivered by Mr. Sa'd al-Din, of the Egyptian Education Bureau in London. The talk was illustrated by two films and was of great interest.

Mrs. 'Abdullah at home.

On Saturday, the 28th April, 1951, Dr. and Mrs. S. M. 'Abdullah gave an "at home" at 18, Eccleston Square, London, S.W., when the speaker was Dr. Ishaak Kamil, of Pakistan, who spoke on "Why do we Pray?" Dr. Kamil dealt with this important question from various viewpoints. The host, Dr. 'Abdullah, followed up with a short supplementary discourse on the same subject.

The meeting was thrown open to questions and comments which brought very pointed observations on the institution of prayer from Dr. Nazim Siddiqi, of the Pakistan Archaeological Department. Dr. Siddiqi said that prayer, if it had a purpose in view, assumed importance and content. According to him, the real thing in prayer was to know the purpose and aim.

The Iqbal Society of London.

On Iqbal Day, the Iqbal Society of London held a reception at the Islamic Cultural Centre, London, N.W.8. Some of the works of Pakistan's great national poet were movingly read by members of the British Broadcasting Corporation and others. Among the speakers were Mr. Jawed Iqbal, the great poet's son, and Mr. Salman 'Ali, Press Attaché of Pakistan in London.

The Iranian Ambassador, who had promised to take the chair, was prevented from doing so by illness. In his absence his



The Imam of the Shah Jehan Mosque, Woking, England, Dr. S. M. 'Abdullah (sixth from left, back row), sounded the Call to Prayers (Azan) in the ears of the baby daughter of Mr. and Mrs. 'Abdu Gusau (the mother, third from left seated in a chair, and the father, third from left, front row), at the London Prayer House. Mr. and Mrs. Gusau are Northern Nigerian Muslims

The Imam after the ceremony pointed out that according to Islam all children were born sinless, because Islam rejected categorically the illogical dogma of "Original Sin", adding that the wording of the Azan was a pure and simple proclamation of the verity — the Unity of the Godhead, the pivotal principle of the teachings of Islam

speech was read by the Press Attaché at the Iranian Embassy, Mr. Hamzawi.

THE LONDON MOSQUE

Religions' Founders Day Celebrations in London.

How much the man in the street desires to have harmonious relations with the followers of different religions in the present-day world was remarkably exhibited by the presence of a large number of the followers of various religious dispensations at the Religions' Founders Day celebrations organized by the London

Mosque at the Caxton Hall, London, on the 28th of April, 1951.

His Excellency Dr. Subandrio, the Ambassador of Indonesia, was introduced to the audience as the Chairman of the meeting by Mr. Zahur Ahmad Bajwa, Imam of the London Mosque, who explained the aims and objects of the meeting. Mr. Bajwa delved into the dismal condition of the world to-day and our need for harmony among different peoples. The Chairman, supporting the Imam in all what he had said, called upon Dr. Chi, a seasoned orator, who spoke on Confucianism. He dwelt on the different philosophies, saying that the Chinese being very uninquisitive did not bother about the origin or the final destination of mankind.

His Highness the Sultan of Kedah, Malaya, paid a visit to the Shah Jehan Mosque, Woking, England, on Sunday, the 6th of May, 1951, where an informal reception had been arranged by the Imam of the Shah Jehan Mosque, Woking, in his honour

The picture shows His Highness taking leave of the Imam



They simply knew that they lived and had therefore to mould their lives for their betterment. He was followed by the Buddhist speaker, who related the life story of Buddha with a special stress on the high origin of the Prince Buddha and his ultimate abnegation. He also explained the simple teaching of his Prophet, explaining that Buddha never made it incumbent on any to follow but merely laid the principles before the world with an option to follow or to reject as anybody chose.

Next came the Reverend C. H. Robertson, Assistant Head of Religious Broadcasting, the British Broadcasting Corporation, who gave a very fine discourse in which he pictured the lovely picture of Jesus Christ before the minds of the audience.

Mr. Robertson was followed by General Nazir Ahmad, M.B.E., who dealt with such points in the life of the Prophet of

Islam and in the teachings contained in the Holy Qur'an as are deemed controversial. He said that by doing so he might be able to contribute his quota towards the religious harmony aimed at by the conveners of the meeting. The gallant gentleman pointed out that the sword was taken in hand by the Muslims in defence only when they had been tortured for quite a long time. He made mention of the status of women granted them by Islam and claimed that no other religion had done for them as much as Islam had. How motherhood was extolled by the Prophet was shown by the Pakistan General by citing a saying of the Prophet Muhammad which runs thus: "Paradise lies under the feet of the mothers". The General at the close of his speech made mention of the greatest ill of our time, the distribution of wealth and very briefly hinted at the way Islam dealt with this vexed problem.

The Islamic Review Trade Section

"It has been decided to institute this new "Trade Section" of *The Islamic Review* as a permanent feature in all subsequent issues for the benefit of those interested in all aspects of Anglo-Islamic Commerce in particular. The policy of this new feature will be to present articles and data of all kinds — mainly of an informative nature — bearing on the many facets of all matters connected with

commercial relations between Great Britain in particular and other countries in general and Muslim States. The feature is designed to be practical and helpful, and will also include an "Enquiry Dept." evolved with a view to giving British and European manufacturers and Muslim importers — for the most part — practical aid in their actual trade negotiations in relation to suitable trading introductions.

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Each correspondent will be given a Box No., and all such data received will of course be held in strict confidence.

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Finally, Mr. Hargreaves invites all readers with trade problems to address such matters to him, when he will do his utmost to render practical aid and assistance.

PROSPECTIVE PAKISTAN

By 'ABDUL RAHMAN HARGREAVES

The importance of Pakistan as a market for British goods.

When the late Qaid-i-a'zam Muhammad 'Ali Jinnah uttered the now time-honoured phrase: "Pakistan has come to stay!", he knew he was uttering a statement of fact: that the gallant band who helped him to establish Pakistan as a separate Islamic State would honour his memory by carrying this great new nation on to further triumphs. There is much indeed that one could say about this land of Pakistan, and its people, but since we are here concerned with commercial subjects, it is better that the facts speak for themselves.

Upon partition from former British India, British business interests and economic "experts" loudly asserted in the main

that "Pakistan can never become a stable economic entity in less than 20 years!". This was in 1947. Since then there have been some hasty revisions of opinion. These same "experts" have been obliged to adopt the strategem of transferring to the opposite school of thought! Here are some of the reasons why. Bear in mind that Pakistan came into being in August, 1947 — with no material assets, precious little foreign aid of any kind, and with only pencils, paper and the Five Pillars of Islam with which to work! In April of this year Pakistan's fourth surplus budget and with liberal provision for the substantial tax-reliefs, was a refreshing contrast in a world where deficit budgets and heavy taxations are the order of the day. This year's budget is a proof of the inherent strength of the country's economy.

This is surely the best possible testimony of attainment by a nation having fought all possible overwhelming odds — including an awful lot of foreign obstructionism — coming out completely on top with flying colours. Thus it would seem, Pakistan has, indeed, "... come to stay !".

It is extremely unfortunate that there is still a great deal of misconception about Anglo-Pakistan trade as such. More than that, one daily encounters complete ignorance here on the part of manufacturers and others regarding Pakistan as a market. Even without great knowledge of the subject, it should surely be to some extent obvious that a new nation of 82,000,000 people — predominantly agricultural, and in dire need of all possible consumer and capital goods, should naturally be a more than worthwhile market! One has of course to appreciate that the morning light of this subject is still but dawning on many here; some of whom still seem to think Pakistan and India are still one!! In some instances further confusion is caused by some of the "Representatives" of British firms in Pakistan (some of whose names are celebrated in the sphere of international commerce).

The Germans, the Japanese, the Italians, even the Russians, have been much quicker on the up-take. They have been doing business, are still doing it, where many of Pakistan's Commonwealth brethren are wondering if, in fact, it can be done! There are of course many problems peculiar to trade with Pakistan, but all these are eschewed in the main by the fact that Pakistan, given the chance, prefers to deal with the United Kingdom. After all, the commercial language of Pakistan is English. Pakistan is a very important member of the British Commonwealth of Nations. For a basic insight into even the most elementary aspects of Anglo-Pakistan commercial prospects one can do no better than to read, carefully, *Report of the British Industrial Mission to Pakistan, 1950* (H.M.S.O., Price 7/-).

The need of an Anglo-Pakistan Chamber of Commerce.

It is most unfortunate that, for reasons already given, there is no "Anglo-Pakistan Chamber of Commerce", nor even a journal devoted solely to this subject. But the prospects in Pakistan — even despite all the problems of our own industrial economy — are so great as to make it possible still to do a great deal even without these otherwise most valuable amenities. The main pointers to trade with Pakistan are:

- (1) Direct, on-the-spot (demonstrative) salesmanship;
- (2) As precise as possible knowledge of the scope and extent of the market and not based on hearsay!
- (3) Deliveries per schedule — and fewer excuses for them;
- (4) Knowledge of the specialised advertising in the territories;
- (5) Knowledge of the geography of the land in relation to the location of its principal ports (i.e., Karachi and Chittagong are 1,000 miles apart!), and inland transport, etc.; and,
- (6) The great mistake to assume that Pakistan is a sort of "Commonwealth Charity Bazaar" — it isn't.

Handy Items of Hardware.

A firm in the United Kingdom is producing a series of hardware lines which do full justice to British workmanship and durability, combining as they do utility with economy. The trade name of this range is "BURMOS", and covers everything from blowlamps to bowl-heaters, the latter an attachment for pressure stoves immediately converting them into portable radiators without the need of screws — all completed in one minute! In

addition to a fine range of pressure stoves of all kinds, "Burmos" is the name to be found on:

Blowlamps — fuelled by paraffin, kerosene, petrol or gasoline, made in various styles for all requirements.

Stoves — wickless, odourless, operated on coal or bottle-gas. Attached is a thermometer ensuring regulated heat; the stove is designed to avoid direct flame, thus ensuring "all-round" heat radiation. The stove can also be operated by a special "Gas Burner" also manufactured by "Burmos".

One-Hand Pressure Sprayer — operated by a single-handed simple thumb movement ejecting a powerful spray, and does not require continual pumping. Can be used with water, lubricant, disinfectant, paraffin, etc. Highly suitable for gardening, motoring, household requirements, poultry keeping, and in hotels, cinemas, etc.

Gas-Rings/Gas-Pokers — the gas-rings are made of aluminium, thus allowing for lightness as well as easy cleaning, etc. The poker is of robust workmanship, with a bakelite handle which is heatproof.

PAN-ISLAMIC TRADE MISCELLANY

Egypt.

Egypt's foreign trade for 1950 is estimated at £385,000,000. Exports were valued at £173,000,000 and imports at £212,000,000. Britain was the chief exporter, sending goods to the value of £41,000,000, and importing from Egypt £38,000,000 worth of goods. During 1950 Egypt exported cotton worth £150,000,000, onions to the value of £2,000,000, rice to the value of £7,000,000, and cotton-seed oil worth £500,000. Egyptian exports to Russia were valued at £9,000,000 and Russian exports to Egypt reached a total of £5,000,000.

Iraq.

After a 30-day survey of studied projects, approval was accorded regarding the economic soundness of the ventures by the International Bank of Reconstruction and Development, costing some £5,000,000. Included in this figure is foreign currency to allow of the import of apparatus and equipment, with which to carry out Iraq's contemporary development plans. It will be noted that Iraq has had great success in the past with development plans — mostly of an irrigational nature, such as the great Habbaniyah Lake Project, which, by the way, is nearing completion.

Persia.

In a six-point programme presented to the Majlis by the former Prime Minister, Husain A'la, increased production in the fields of agriculture and mining is aimed at. There would, however, appear to be some risk of this being impeded by the present "Oil War" in progress. "Persian Army Transport Corps" have recently been tendering for a large number of pedal cycles.

Indonesia.

Plans are under scrutiny by the Indonesian Government to purchase some two million dollars' worth of agricultural tools and implements. Sea fishing gear will also be required to the amount of one million dollars. An "Industrialization Commission" is to be set up under the Chairmanship of the Honourable Dr. Khouw Bian Tie, who is Indonesia's Ministry of Trade and Industry Adviser. The industrialization target envisaged takes the whole of Indonesia into account and is contemplated on a long-term basis.

BOOK REVIEWS

ISLAM: BELIEF AND PRACTICES, by A. S. Tritton, M.A., D.Litt., Hutchinson, London, 1951. 200 pages. Price 17/6.

To-day the world is no longer the vast place that it was even thirty years ago. International news agencies, the radio, the cinema, not to speak of international politics, have left hardly a part or a people of the world unknown to the rest of humanity. This, it might be thought, would lead to tolerance and ultimate peace, but it can only do so if true and unbiased reports are made concerning the various people.

Religion is still one of the governing factors in the world, and in publishing a series in their University Library on World Religions, the publishers have certainly taken a step in the right direction. However, it is a great pity that in choosing an author for the work in this series on Islam they did not choose one less biased against the Muslim religion than Professor Tritton. A Muslim reading this book can only feel deep distress, and a non-Muslim genuinely wishing to learn about Islam would be grievously misled. It is true that the honest seeker after truth may ask himself how it is that this apparently superficial religion, thought up by the Prophet Muhammad, has survived in such great strength. This may lead him to seek further and to read serious literature on Islam, or a translation of the Qur'an by a Muslim, which will show him that Islam is not the man-made, materialistic religion spread by the sword which the author of *Islam: Beliefs and Practices* would seem to wish his readers to believe.

Let us examine a few sections of the book. On page 13 the author writes: "According to tradition, Muhammad was called in the Jewish scripture 'Prophet of strife and war'; he himself is made to say, 'I was sent with the sword; what is good is with the sword and in the sword'" — and this in spite of the fact that Islam in reality only allows fighting in self-defence, in defence of the oppressed and in defence of freedom conscience. Only a little further on, on page 15, Professor Tritton writes: "The method of revelation is imagined as mechanical." He goes on: "The earliest communications were in rhymed prose, it might be called free verse, though that would scandalize believers. There can be little doubt that this was in imitation of the pagan soothsayers and diviners, for the Arabs had learnt to expect messages from the unseen to have this form." Further on the author writes about the sections of the Qur'an: "the earliest show a vigorous imagination and considerable mastery of language and sound". About later sections he writes: "The subject matter is laws, comments on public events, statements of policy, rebukes to those who did not see eye to eye with the Prophet, Pews especially, and references to his domestic troubles".

The book throughout abounds with statements in this vein, and quotations derogatory to Islam may be made from every chapter. The examples given, however, will suffice to illustrate the author's attitude towards the Muslim religion and towards the Muslims.

Were it not for this attitude and for the fact that Professor Tritton seems to have compiled a list of disjointed anecdotes of customs among Muslims in various parts of the world, the book might be of considerable interest, for it is obvious that during his long years of association with Muslims the author has observed much. However, he seems to have observed mostly the superstitious distortions of Islam practised by ignorant Muslims and, because of his apparent attitude towards Islam, he would not seem to have delved deeper into the real teachings of Islam but would appear to have accepted the superficial as the truth. In this he is not entirely to blame, as the Muslims

themselves do much to mislead the observer. Indeed, this book may be of great service to Muslims as it may help them to realize their shortcomings and may induce them to make a study of the real sources of Islam, namely, the Qur'an and the Hadith.

To give the would-be reader some idea of the ground Professor Tritton covers in the 176 pages of the book (exclusive of the glossary), it will suffice to set down the heads of chapters. They are: Muhammad and the Koran; Pillars of Islam; Hadith and Sunna; Beliefs; Law; Sects, Mysticism; State; Social Life and Popular Ideas; Modern Movements, and Conclusion. What a comprehensive mass of matter, and what scope for interesting information. However, as stated above, the author has confined himself to furnishing the reader with snippets of old tales and superstitions. In all fairness to Professor Tritton it must be said that he does admit of some good among the Muslims. For example, on page 137, writing of slavery, he says: "Like all old civilizations, Islam takes slavery for granted. English readers must be told to forget all about Uncle Tom's Cabin and the ideas associated with it . . . there was no exploitation of slave labour on a large scale. Religion enjoined men to treat their slaves kindly and to give them the same clothes and food as the masters used. It was a pious act to set free a slave." On page 123 the author writes: "The conviction that God is, and is the ruler of the world, gives confidence and dignity to life." Again, on page 174, he writes: "Islam has not forgotten the charity to the poor inculcated by Muhammad. . . . Respect for learning is real and the career of the scholar is open to all. . . ." A few lines further on he continues: "By gathering the scum from sensational newspapers it would be possible to draw a lurid picture of morals, or lack of them, in Muslim lands, but it would be unjust. Muslims tell you that few men have more than one wife; missionaries contradict this."

It may be said in conclusion that the book will come as a disappointment to those who fondly believed that the old anti-Muslim propaganda so often heard was dead. Professor Tritton's book shows that it is not. From this Muslims should draw a lesson. Unfortunately, much of what the author has written about the Muslims themselves is based upon what he has seen. Islam teaches that there is no compulsion in religion, so that anyone is free to believe or not to believe in the religion of Islam, but there is an ever-present duty on the Muslims themselves to show to non-Muslim observers by their conduct what the true teachings and principles of Islam really are. Let the Muslims not be discouraged by this book! Let them accept it as a challenge!

It is rather surprising to read that Professor Tritton thinks that Musailama (not Musailima) is the diminutive of Muslim (vide page 9). Musailama is the diminutive of Maslama.

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CONVERSION AND THE POLL TAX IN EARLY ISLAM, by Daniel C. Dennet, Jr., Harvard University Press, Cambridge, U.S.A.; Geoffrey Cumberlege, London, 1950. Price \$2.50, pp. 136.

It is extremely rare, in fact, once in decades, that somebody in the West studies Islamic subjects with sympathy and comprehension. The book under review, by the late Dr. Dennet, whose untimely death — he was born in 1910 — we have to deplore, is one such. The title is a bit misleading, for it deals more with the revenue system of early Islam than the *Jizyah*.

The subject of revenue in early Islam requires not only the knowledge of Arabic sources at first hand, but also of Greek and Latin (for the study of conditions at the time of the Muslim conquest in what were formerly the Byzantine provinces), and Persian or Pehlavi sources (for the Iranian provinces), not to speak of modern learned languages like German, French, Russian, etc., which contain useful studies on the subject. In the absence of such a polyhistor, the best thing would be to work in collaboration. Nevertheless our author has done his best in spite of certain deficiencies in his armoury. The main point in his favour is that he has used his knowledge of Arabic to good use, and has not relied on hearsay evidence of even such well-known Arabists like Wellhausen and Carl Becker.

If we admit that in the time of the Orthodox Caliphate particularly, and to some extent even later, religious fervour, to the exclusion of worldly gain, was the *leitmotif* of State policy, we cannot reproach the proselytising tendencies in taxes, on cultivated land as well as imports and the like. In her city-state days, Venice used to levy on foreigners double the customs duties levied on her citizens. In our own days the so-called "Imperial preference" of the Britishers, as also other discriminations against foreigners, are swallowed as something not only normal but even legitimate. All this is for purely material interests. If some other community does not worship money but attaches greater importance to the spiritual well-being of the fellow human beings, why should it not be considered as legitimate?

In the time of the Prophet and his successors, the Caliphs, what had happened was not that heavier taxes were levied upon non-Muslims, but only that Muslims were given some relief! Far from imposing fresh taxes on the non-Muslim population of conquered countries, the Islamic State abolished several of the former vexatious duties. Even the much-maligned *Jizyah* was not innovated but simply retained (both in Iranian and Byzantine territories), with this exception, that henceforward all those who embraced Islam got exempted from this tax. As far as the land revenue is concerned, conditions could not be uniform: lands submitting voluntarily and lands capitulating after a contest of arms, cannot obviously receive equal treatment. There were other problems: conditions previous to Islamic occupation differed in different regions, Arabia, Syria, Egypt, Iraq, Iran, Turkistan, etc.; the exact significance of old technical terms which have long fallen into disuse; in case of terms having more than one significance, the ascertaining of the correct sense in each passage; there being abundance of sources, and consequently at times their differences, the question of their context and chronological arrangement of the narrations in different sources; these and many other problems cannot naturally be solved by one monograph.

The work under review is direct, and a successful, challenge to the theories of Wellhausen (*Das arabische Reich und sein Sturz*), Carl Becker and Leone Caetani, among others, who all maintain that the downfall of the Umayyid Caliphate was due to taxation tyranny and economic maladministration. Wellhausen had led the way and others followed him blindly. As our author shows (p. 125 ff.), Wellhausen (1) translated a passage wrongly, and evolved a whole system on false assump-

tions, (2) although the case was particular, relating to a certain place at a certain epoch, he generalized it, and (3) in order to substantiate his preconceived notions, rejected all that went against him in the original sources, declaring that almost all Muslim narrations are tendentious. (The last part of the sentence hails from Carl Becker, cited by Dennet on p. 4. One will wonder whether these learned critics are themselves angels and without any anti-Islamic tendency!)

Dr. Dennet has done well by treating every region separately, the chapters being surveys of main problems, the Swad, Mesopotamia, Syria, Egypt and Khurasan. He rightly deplores the method of his forerunners (pp. 8-11) that they first present a hypothesis, then cite their evidence, and finally, dismiss as spurious all evidence in Islamic sources which contradict this hypothesis. They go so far as to accept part of a sentence in a work and reject the rest. Obviously any and everything can be "proved" in this way with the greatest ease. It goes to the credit of Dr. Dennet to show that even this ingenious method has not been successful. For instance (p. 9): "On the one hand, Wellhausen and Becker cite the loss of revenue to the Arabs by conversion as the sole explanation of the legislation of al-Hajjaj and 'Umar II; on the other hand, they cite the intolerably mounting burden of individual taxation in each fixed-tribute community to explain the political unrest occurring throughout the community. Now either the Arabs were heavy losers or the separate communities were the losers, but logically both could not be losers. . . ."

He further shows (p. 34) that "the error made by Wellhausen and Caetani is the assumption that this was the *only* kind of settlement made" (namely the stipulation that yearly a certain sum of money had to be paid as tax); that old Christian writers on Islamic history, even of contemporary events, do not fail to lie (p. 78); that (p. 69) the pre-Islamic "tax structure of Byzantine Egypt was complex and cumbersome, unjust in its incidence, inefficient in its method, divided in its authority, and overwhelmed by red tape in its operation," and that the Arab conquerors reformed all these deficiencies; and that revenue settlements were regularly effected by censuses of men and even of trees, taken from time to time, beginning with the time of the Caliph 'Umar I (p. 61, etc.).

Dr. Dennet has brought to light how non-Muslim functionaries of the Islamic State abused their authority (pp. 124-126), viz., in regions where the local population had treaty relations with the conquerors in order to pay a fixed sum annually, which was unchangeable. The Christian, Jewish and Parsi officials, in charge of collecting and handing over the tax, had authority over the entire population of the local peasantry, Muslim as well as non-Muslim; and these officials had been responsible for the fact that once in a certain place "80,000 unbelievers were getting off scot-free and 30,000 Muslims were paying their poll taxes (*Jizyah*) unjustly".

Dr. Dennet has found another self-contradiction in the hypotheses of Wellhausen, which shows the remarkable insight of our author in the current of events. According to Wellhausen, the downfall of the Umayyids was due to their unscrupulous taxation, especially on land; and according to the same author, Khurasan, from where the Abbaside revolt and rebellion against the Umayyids began, was the best governed and most contented of the provinces, for it was under the governorship of Nasr ibn Sayyar, that most just and magnanimous administrator who had won the hearts of all the non-Arabs (cf., p. 128). He governed there for ten years before the revolt began.

It will amuse our readers to know the opinions and "tendencies" of another great Orientalist, Hartmann (p. 21), who thinks that "Umar deliberately or through misunderstanding quoted scripture falsely"—as though Hartmann himself understood the Qur'an better than the Caliph 'Umar!

The author has died, otherwise we would have asked him to take note of two points, untouched by him now, in a future edition :

1. He is positive that a large number of people left their lands and migrated to cities, "in order to escape taxes," which were heavy. Now, it is a commonplace that with each succeeding generation the population increases: the father leaves, say, two children, and these two children leave, say, four children; and the piece of land sufficient for the grandfather can certainly not support the four grandchildren with their families. It is not the heaviness of the tax, but simply the larger number of mouths that eat the product of that piece of land that forces some of them to leave the ancestral land and try their luck elsewhere. This population problem has been entirely neglected so far by Western authors in explaining the emigration of rural populations to towns in early Islamic centuries.

2. He should explain, on the basis of facts, the material difference between the tithe (levied on Muslims) and the revenue tax (*kharaj*) levied generally on non-Muslims. It is easy to say that there was discrimination. But unless we know how much the *Kharaj* amounted to in product, or how much the tithe meant in money, it is unjust to say that Muslim peasants were better off, particularly when we know that these Muslims had to pay the surplus-property tax (*zakat*), also from which the non-Muslims were entirely exempt. In one place the author seems to think that the ratio of *Kharaj* and *Jizyah* on non-Muslim peasants was 50 : 50. This requires clear proof to substantiate.

Our author has been particularly fortunate in studying the papyrus, contemporary to events in question, discovered in Egypt, dealing with official taxation documents (p. 75, 115, etc.), and I am tempted to quote him verbatim: "The papyri substantiate so many of the statements of the Arab historians and jurists that we are warranted in placing greater faith in the historical sources than has been the practice in the past".

There are a few misprints, though of no importance. On p. 18, he says that the Prophet Muhammad made an agreement with the people of Tabuk. This does not seem to be correct. The Prophet halted in Tabuk and sent several detachments, with the result that people of not only Adruh and Maqna, which he cites, but also of Jarba', Ailah and Dumat 'al-Jandal, solicited for treaties of friendship and protection. On the same page, Abu 'Ubad is to read Abu 'Ubaidah. Or on p. 20 he certainly means *Medina* when, by a slip of the pen, he writes *Mecca*.

The book is to remain a reference work for long, and we are afraid it will provoke much hostile criticism among the die-hards of Western learning.

This book is so good that it should be translated into Arabic, Urdu, Persian and Indonesian.

THE ORIGINS OF THE NEW TESTAMENT, by Alfred Loisy, translated by Dr. L. P. Jacks. George Allen & Unwin, Ltd., London, 1951, pp. 330. Price 18/-.

The writings of the French scholar, Mr. Loisy, have a special interest for a Muslim. In his *The Origins of the New Testament* Mr. Loisy puts before us such facts as show a great harmony between his conclusions and those of the Qur'an concerning the Bible. *The Origins of the New Testament* is an explanatory complement to his previous study published in 1933 under the title of *La Naissance du Christianisme* — The Birth of the Christian Religion. His masterly handling of the subject and its examination in the searchlight of history may offend the long-established orthodox Christian traditions which exclude the New Testament from control by scientific and historical research. However, this unbiased, free and learned criticism is helpful in arriving at the right conclusions regarding the basic values of the fundamental beliefs of the Christian faith. By cogent arguments he explodes the theory of the supernatural quality in the Bible. Mr. Loisy

says there are two kinds of supernatural. "The one which we shall designate as magical is found existing in all religions and mythologies as well as in fairy tales. In this kind of supernatural the Jewish and Christian scriptures have their full share both in this content and in the orthodox tradition which interprets them. The books themselves made not the slightest claim to the divine origin attributed to them by the theologians but are in fact made up in the human manner of tradition and teaching... of a collection of moral precepts such as we find among all nations; of a group of myths, clearly recognised as such to account for the origin of the world and mankind, all of which has undergone an age-long process of glossing and amalgamation is clearly due to human initiative and not even to be thought of as proceeding from God's initiative in any part or stage of it."

"To this notion of divine authorship, so artificial and fragile, the church committed her future and compromised it in so doing. Persuaded that her sacred books were filled with truth for all time she has not hesitated to oppose them to the scientific movement of our age. We know what has come of that. Everyone heard of Galileo's adventure and knew what it meant. Meanwhile the church continues to equivocate, even in the affair of Galileo, which nevertheless is transparently clear. She is still convinced and would have it believed that her sacred books contain nothing contrary to truth about the order of universe... Can she really believe that by a subterfuge of this kind, which amounts to charging the Scriptures with ignorance, she is really safeguarding their divine authority?"

Regarding the Old Testament the author says: "And yet it is the almost unanimous verdict of critics that the oldest sources from which the compilation is derived go no further back than the time of the Israelite Monarchy while the bulk of cultural legislation contained in it is later than the Babylonian Captivity. Not a page, one might even say not a line can be traced to him whom the tradition of Israel and of the Christian Church regards as the founder of Jewish religion..."

"The question assumes a more difficult aspect if that be possible when we turn to the books of the New Testament. Here all the writings have human authors who either name themselves or are expressly indicated by tradition. Everyone knows that the church recognised and retained four Gospels respectively attributed to the Apostle Matthew, to Mark (reputed as a disciple of Peter), to Luke who was a disciple of Paul, and to the Apostle John. Now it is morally certain and admitted by the majority even of moderate critics, that these attributions are to say the least, approximative, the books not having been written all at one time by single hands, nor given their present Canonical form from the beginning. Many, moreover, are of the opinion that not one of the Gospels is the work of the apostolic person whose name it bears and that the Apostle John had nothing to do with the writing of the Gospel attributed to him."

The author has marshalled strong arguments to prove that their contents, no less than their presumed authenticity, are too replete with difficulties and contradictions for the apologists to reconcile.

"What we now proceed to gather up is not a heap of certitudes but a sheaf of hypothesis which we endeavour to bind together, according to their degree of probability or verisimilitude, in order that we may reconstruct the history of which we directly see the outcome only. The outcome is that, towards the end of the second century, there existed a collection of writings called the New Testament in use among the congregation of the Church called Catholic... Nor was the New Testament collection identically the same as in all churches of the Mediterranean world..."

"As to the origins of the New Testament writing to their collection, they are, as we have seen, very imperfectly documented. Only by faith can the four gospels... be accepted as apostolic

and integrally authentic. The verdict of criticism is otherwise."

Regarding the date of the writing of Gospel the author says, "It follows that, if we date the first writing of the Gospel at approximately 135, the last working over of its catechesis may certainly be placed at 150 and 160, that is to say, at the time when we have good grounds for supposing that the negotiation took place between the chief Christian Churches with a view to fixing the canon of authorised Gospels as a defence against the dangers of the oncoming gnostic tide. It is generally known or ought to be, that the first author of a New Testament was none other than the heretic Marcion."

Stories of the miraculous birth of Jesus Christ as narrated by the Gospels materially differ and to contradict the very idea of a miracle. "Two genealogies confront us, the first in Matthew (1, 1-17), comes down from Abraham to Jesus, the second in Luke (iii, 23-28) goes up from Jesus to Adam (as to the latter we have only to think for a moment on the degree of impossibility involved, in a genealogy of any individual belonging to the human race, which takes its departure from the origin of that race itself. For that reason alone the basic idea of such a list of ancestors belongs unquestionably to the realm of magic). In the generations covered by both lists they disagree, and will never agree in spite of all the forced and ridiculous conjectures of their interpreters. Moreover — and this is the chief point to

be noted — it is clear to all who open their eyes that they were invented to show that Jesus was descended from David through Joseph, the last name on the first list. This, their original aim, is completely upset by the introduction of the idea of the Virgin Conception at a later stage in the development of the story. . . . Luke contradicts Matthew and declares that the home of Joseph and Mary was not Nazareth but Bethlehem where the miraculous conception took place.

"... Supernaturalism of the same type, a mixture of magic and mythology, colours the main body of the Gospel narrative to a lesser degree, but it is far from being absent. Moreover, it is clear from the outset that the account of the public career of Jesus, from his Baptism by John to his death and entry into immortal life, through having certain resemblance in all the four Gospels is understood by the fourth, or to its principal features in a sense quite different from that given to it by the first three."

The author has ably commented on the differences of the Gospels even on the main points of birth, death, resurrection, etc., of Jesus which are worth consideration. It is a valuable research work on the subject and the author has dealt with the various points as an honest critic in a masterly way. Muslim students of the Qur'an will find this book very interesting and useful.

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.)

OURSELVES AND SOME OF OUR READERS

3, Am Magnitor,
Braunschweig,
Germany.

18th March, 1951.

Dear Sir,

I take the opportunity to express my heartiest congratulations on your success in bringing out such a beautiful and informative journal. I am sure it is doing much to promote spiritual and cultural unity among Muslims throughout the world, and, with the help of God, it will prove to be very useful in the cause of Islam!

Yours very sincerely, VALENTIN LLOYD KOERNER.

* * *

Reed Hall,
Streatham Drive,
Exeter, England.
22nd May, 1951.

Dear Sir,

Assalamo 'Alaikum

May I convey my admiration and gratitude for you and all those who help in editing *The Islamic Review*.

I thoroughly enjoy reading it, and I shall be glad to be continuously one of its members. I enclose in this letter my subscription for the coming twelve months, and I repeat that I am much obliged to you and admire your great efforts.

Yours sincerely, A. A. KHALAFALLAH.

* * *

Malay Literary League,
6, Lorong Bukit China,
Mallacca, Malaya.

Dear Sir,

15th May, 1951.

Assalamo 'Alaikum!

Your present of January and February issues of *The Islamic Review* has reached us. Both the issues have come to the attention

of many people who visited our library. Nearly everybody who has gone through the articles in them expressed his pleasure in having known a lot of things about Islam in other parts of the world.

We direct the attention of those who appreciate this magazine to your agents at Kuala Lumpur and Bukit Mertajam P.W.

God taught us through the Holy Qur'an what can be gained through reading. Knowing that this magazine is producing good literature dealing with our faith, we pray that it will be widely read and appreciated.

Yours faithfully,

JAMIL SULONG,
Hon. Secretary.

* * *

Rua dos Anjos, 13, 5E,
Lisbon,
Portugal.

22nd February, 1951.

Dear Sir,

In continuation of my letter of the 7th inst., I received a letter from the President of the Geographical Society expressing his great interest in *The Islamic Review* and thanking me for having contributed with this precious journal to the Library.

Also the British Press Attaché was pleased to receive *The Islamic Review*, which "he found of great interest". He adds: "As I think you know, I am enormously interested in Islamic culture, and in my own book on Spanish architecture I think I have given it its due place in the formation, during the Middle Ages, of much that has gone to the making of our modern civilization. . . ."

I have also sent copies of *The Islamic Review* for January and February to the Ministers of Egypt and Turkey in Madrid.

Yours sincerely, T. A. KATCHI.

A REQUEST FROM IRAN TO MUSLIMS

Islamic Propaganda Centre,
P.O. Box 153,
Teheran, Iran.
26th May, 1951.

Dear Brother-in-Islam,

Assalamo 'Alaikum

As you know there are several instructions of the Prophet Muhammad and Muslims laid down in the Holy Qur'an for consultation (*Shura*). Consultation is one of the principles of immense importance which the Prophet did always advise Muslims to use in their affairs.

For the past nine years the Islamic Propaganda Centre, which has been carrying on a movement for the propagation of Islam throughout the world and for the proclamation of its divine truths, in their pure and pristine simplicity and freed from superstition, has achieved remarkable success in its aims, as is revealed by its various publications.

Having thus far carried into effect its plan for the proclamation of the Muslim faith on this globe with unflinching resolve, the Centre is now seeking the assistance, support and good counsel from Muslims everywhere, so that with the co-operation of 400,000,000 Muslims of the world, the Centre may be able to invite the two billion human beings now inhabiting this globe to know and embrace the pure and clean religion of Islam.

The Centre requests all the Muslims of the world irrespective of their station in life, office, or social standing, to express their views regarding the best method of propagating the religion of Islam and send them to the above address of the Centre. Those who respond are requested to indicate their full name and address.

It will interest you to know that it was some time ago that we decided to consult Muslims, especially the newcomers to Islam, on the problem of propagating Islam throughout the world and to prepare a collection of their views for our guidance. We have already approached through a circular letter, "Universal Muslim Consultative Chain," Muslims of different nationalities and of various countries. Very much to our happiness, several active Muslims throughout the world have replied to our voice by sending us their interesting views. We will publish this collection very soon.

As it is necessary that all the Muslims should know about this wish of ours, we would like you to print this letter of ours in *The Islamic Review* for their co-operation.

SECRETARY.

* * *
KHILAFAT IN ISLAM

48, King's Road,
Walton-on-Thames,
Surrey.

Dear Sir,

20th May, 1951.

Assalamo 'Alaikum !

I find myself heartily in agreement with Mr. Naci Sonerman's ideas. The Islamic countries should immediately adopt his proposals.

The journal Mr. Sonerman mentions should be published in the language of every Muslim country. The mother journal can be published in the most popular language, and translated by the various countries.

I would also like to suggest that the Islamic countries adopt the system of exchanging students. This will greatly facilitate the exchange of ideas. Let us also set up an institution equivalent to the Y.M.C.A.

It is only through complete unity among the Islamic nations that the Muslims can hope to regain their lost greatness. We are the followers of the greatest of all religions. Let us prove ourselves worthy of this distinction.

Yours sincerely, IQBAL SHOAIB.

A CALL FROM THE GOLD COAST

Ga Ithadud Islamiyyat,
Literary Trusts Association,
Gold Coast, W.A.
P.O. Box 847, Accra,
12th February, 1951.

Dear Sir,

I have the greatest pleasure in forwarding to you the proposed organization of Muslims in this country to the end envisaged in the few lines below.

Yours in Islam, YUNUS,
General Secretary.

The Ga Ithadud Islamiyyat

The Ga Ithadud Islamiyyat is a mission founded by the aborigines Muslims of the Ga State on the Gold Coast. It started as the International Muslim Society, and later on became known as the Aborigines Muslim Association.

Fired by the grand awakening of the Islamic countries of the world, it has addressed itself to the task of propagating Islam. With that end in view, it has undertaken organizational activities on a scale unprecedented at least in West Africa.

The Mission primarily charges itself with the task of propagating the religion of Islam and the establishment of schools from primary, secondary and to a University College in addition to other institutions, as an orphanage for both males and females.

For the purpose of giving life to its educational ideals intended as a contribution to the progress of a new nation, the Mission believes that the Gold Coast Muslim should be present in every sphere of national activity both in contributing to the national welfare and equally, unmistakably, demand a just share of its rights in relation to public affairs.

For that matter the Mission has proposed the following for immediate consideration, whilst among its own membership it has actually formed some of these bodies already for the realization of progress in matters religious, cultural, educational, social, economic and political.

The Ga Ithadud Islamiyyat is at present functioning with the Ga State with the two primary aims of propagating Islam and spreading education within the State and the Gold Coast.

The Mission is a non-political body, but as a matter of making use of the fact of its history considering the different names that it has taken on certain periods of its life it believes in fostering different movements amongst Muslims. These movements shall be independent of themselves, the Mission only co-operating with any body Islamic or otherwise in matters of education and religion.

Politically, the Mission encourages amongst its members youth organizations, or in short, Muslim Associations, in every State of the Gold Coast, towards the realization of a national organization amongst aboriginal Muslims known as the Federation of Aborigines Muslim Associations, as the backbone of a National Muslim Congress.

The National Muslim Congress. It shall be a countrywide movement enrolling as members all Muslims resident in the Gold Coast. It will be begun from district and regional movements to the National Congress. In the interest of the Muslims of the Gold Coast it shall give birth to the National Muslim Party, which will give political life to Islam in the Gold Coast.

West African Muslim League. The National Muslim Congress is willing to undertake the formation of a West African Muslim League of all Muslims in West Africa, or co-operate with any body of Muslims in West Africa to that end. The West African Muslim League shall identify itself with all issues affecting Muslims in West Africa and will help towards the formation of such sub-continental bodies until it succeeds in the formation of the Pan-African Islamic Union.

Pan-African Islamic Union. The Union shall address itself to the task of co-ordinating the activities of all Islamic organizations that shall subscribe to this idea in all matters religious, economic, social, cultural and political, for the purpose of giving a new and vigorous life, based on the principles of the Qur'an, to Muslims in Africa and in the interest of world peace.

World Islamic Union. The Pan-African Islamic Union shall also subscribe to the proposed World Islamic Union (*vide The Islamic Review*) in accordance with its aims and objects in the furtherance of Islam and world peace.

The above are the outlines of the structure of Islam for the mutual benefit of Muslims and non-Muslims which the Ga Ithadud Islamyyat envisages in vital aspects of human life.

The Mission therefore appeals to all men who are willing to support their cause to make whatever contribution they can as a means of raising the "Crescent" over Africa and the world in its full splendour.

The Mission respectfully asks Muslims the world over who are willing to become its trustees for the purpose of raising funds in their respective countries to communicate with the General Secretary, Ga Ithadud Islamyyat and Literary Trust Association, P.O. Box 847, Accra, Gold Coast, West Africa.

Furthermore, the Mission wishes all Islamic organizations that subscribe to its ideas to communicate with its Secretary on vital aspects of the plan envisaged above; more particularly it is our earnest wish that the Islamic World Press will give the widest possible publicity to the Islamic world in general, and the Mission will also be grateful for newspapers (magazines, journals, etc.) sent *gratis* to the above address for the use of its Association in furtherance of its objects.

In due course the Ga Muslim Association, the non-sectarian political vanguard of Muslims in the Ga State which has dedicated itself, God willing, to see this great task of Islamic organization accomplished, will issue its programme for the information of all interested after due and joint consideration.

INCREASE IN SUBSCRIPTION RATE

Owing to the general rise in the cost of production of *The Islamic Review* the Management has been compelled to effect an increase in its Annual Subscription Rate from 20/- to 25/- per annum (single copies from 2/- to 2/6). Subscribers may please take notice that from the issue for July, 1951, the subscription will be received at the rate of 25/- per annum. This increase does not affect those subscriptions that have already been received. These will run their normal course until their date of expiry.

We trust our subscribers and agents will continue to give us their co-operation and support.

MANAGER.

A REQUEST TO OUR READERS

Please mention the Reference Number printed on the wrapper of the copies received by you when corresponding with us. Your kind co-operation in this will save us great inconvenience.

WANTED — SPARE COPIES OF SEPTEMBER, 1949, and FEBRUARY, 1951

Friends who have no use for these copies may please send them to the Manager, *The Islamic Review*, Woking, England, who would be pleased to buy them at the normal price.

MANAGER.

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