

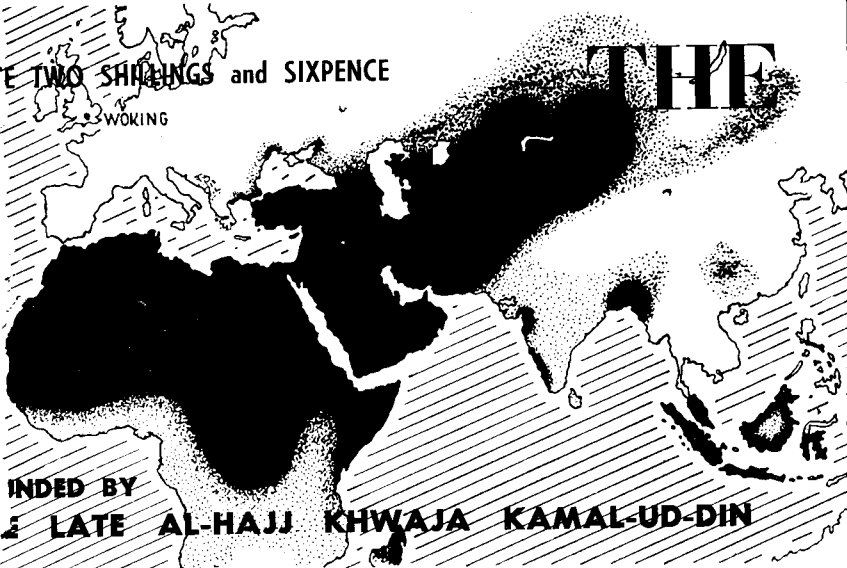
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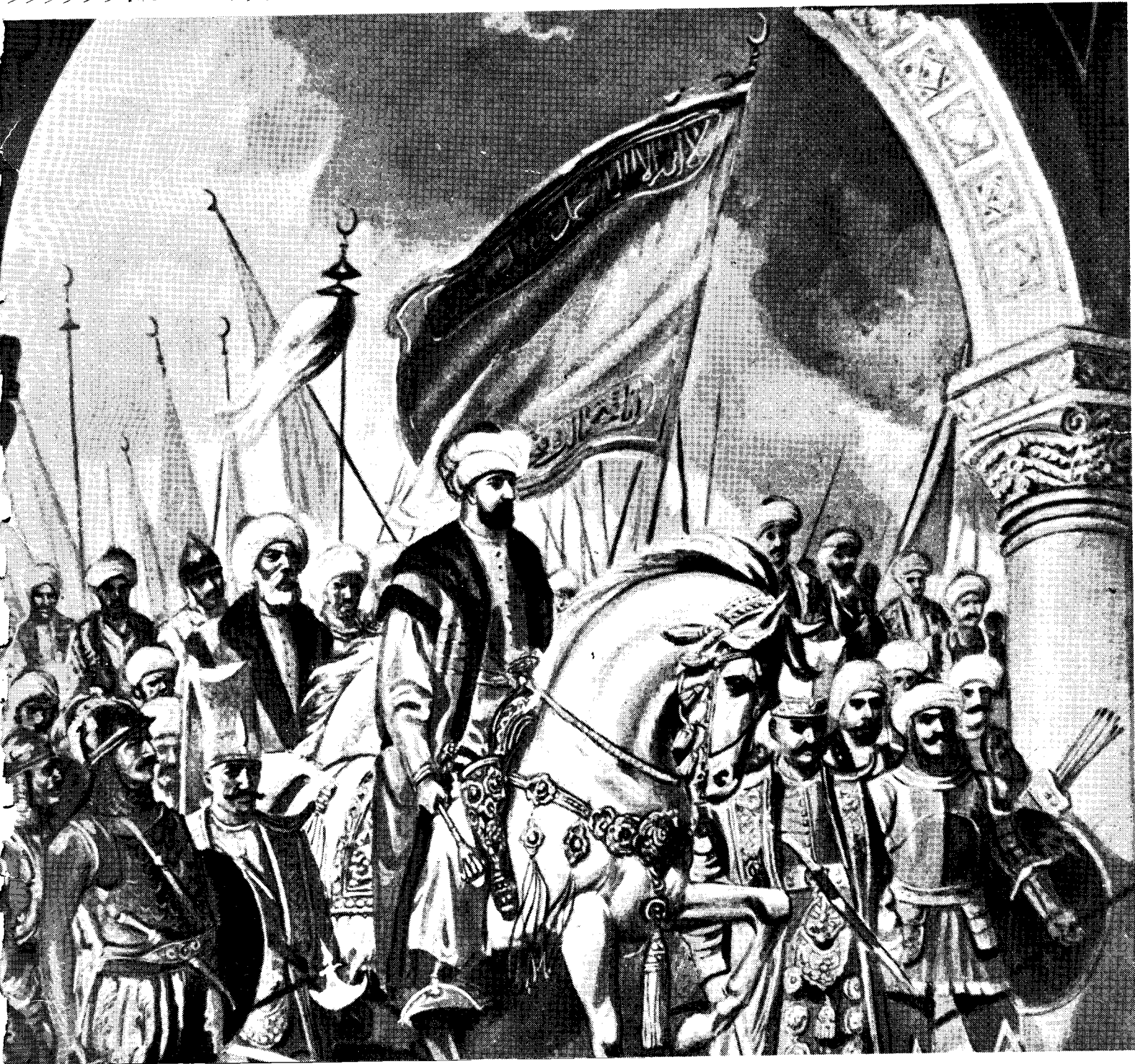
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May 1953



THE ISLAMIC REVIEW

EDITED BY
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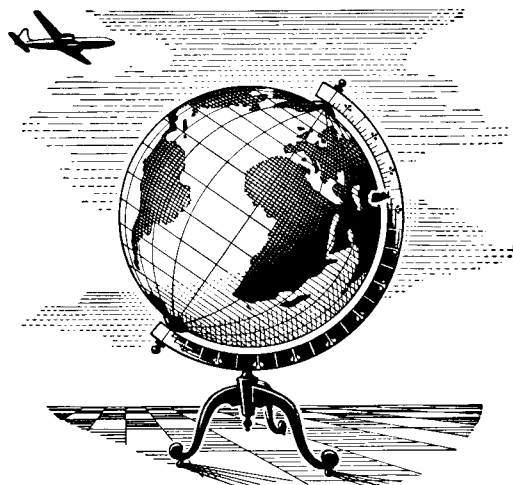
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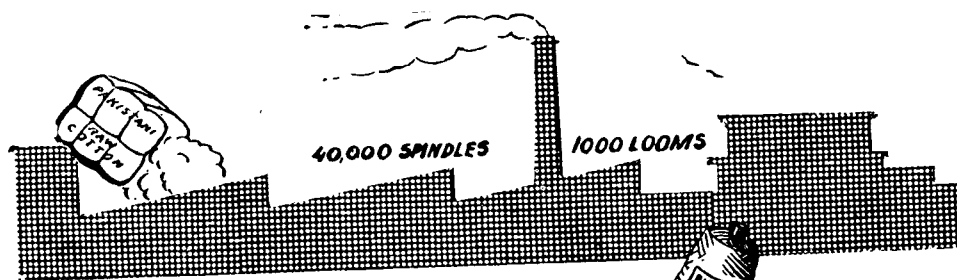
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On the unfurled flag can be read the *Kalima* in Arabic, i.e., "There is but One God; Muhammad is His Messenger", and also a verse in Arabic from the Qur'an, "Verily We have given you a clear victory".

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THE ISLAMIC REVIEW

MAY — 1953

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— THE HOLY QUR'AN 33:40

"There will be no Prophet after me"

— THE PROPHET MUHAMMAD

VOL. XLI. No. 5

MAY, 1953 C.E.

SHA'BAN—RAMADHAN, 1372 A.H.

MONARCHY IN ISLAM — A CONSPIRACY

The first quarter of the first century of Islam apart, it is safe to maintain that throughout the last fourteen centuries of their history, the Muslim peoples have been living continuously under a well-planned conspiracy directed against the very foundations of the Islamic body politic. We are of course referring to hereditary kingship and oligarchy which as a result of their being so closely associated with the Muslim peoples have come to be regarded as the hallmark of Muslim political life. What untold harm hereditary kingship has done to Islam and the Muslim peoples can hardly be assessed in these few lines. It is true that when Islam was yet very young, stray voices of protest against hereditary monarchy were raised, the most effective being that of the grandson of the Prophet Muhammad, Husain, who laid down his life in his struggle against the un-Islamic political system of hereditary monarchial rule, which was then in the process of being foisted on the Muslims. Of the first four "rightly guided" Caliphs after the Prophet Muhammad, three were assassinated by the hired underlings of those who were opposed to the essentially democratic outlook of Islam; for they saw clearly the end of their power and ambition in the way of life which men like 'Omar the Great were upholding and unfolding by introducing the Islamic democratic system of government. 'Omar the Great, like his two eminent successors, was not allowed to live to see the democratic system of government fasten its feet deep in Muslim society. We are fobbed off with being told that Lulu, for that was the name of the assassin of 'Omar, just went and killed 'Omar because he had a personal grudge against him. How such a puerile explanation about this epoch-making event, changing the destinies of Muslim peoples, could have been accepted by men and women in those days passes the understanding of the student of history. For other considerations apart, how could a slave muster courage enough to kill such an awe-inspiring man as 'Omar unless backed by the definite knowledge that there was a powerful conspiracy behind him? The truth of the matter is that 'Omar was trying to work out a political and economic system which was an eloquent commentary of the very explicit words of the Qur'an which read: "The government of Muslims is by counsel amongst themselves" (42:38). His enemies planned to nip it in the bud. As history bears it out, they made a very good job of it, so that the Islamic democratic system of government could not be resuscitated at all, and, what is worse, Islam, monarchy and despotic rule came to be regarded as synonymous terms in the popular mind. The foes of Islam threw at them superciliously the justifiable reproach that democracy was alien to Islam, while Great Britain boasted to them that her Parliament was "the mother of parliaments". Little does Europe know that the Qur'an is the only revealed religious book that has laid down for Muslims the foundations of a democratic system of government and that for a quarter of a century after the death of the Prophet Muhammad there was definitely no place for hereditary leadership in Muslim society, in which men and women were valued only for the nobility of their character. For the Qur'an says: "Verily the most honoured amongst you in the eyes of God is he who is most careful of his duties".

That these standards set by the Qur'an were far in advance of their times can be realized when we remember that Islam was surrounded by reigning dynasties both in Asia and Europe. It was thus not very difficult for the conspirators to give short shrift to the

revolutionary idea of democracy as propounded by Islam and made manifest especially in the persons of its first four Caliphs. The conspirators also saw to it that the world of Islam was lulled into a deep sleep brought about by administering to it fabricated and spurious traditions imputed to the Prophet Muhammad to bolster up their dynastic claims to rulership. An idea as to how deep this sleep was can be formed when we remember that even such eminent and pious leaders of thought and jurists of Islam as Bukhari, Abu Hanifa, Malik, etc., devoted more space to the description of the minute details of *wudhu* (ablutions) than to the equally, if not more important, political, social and economic system of Islam which it had come to establish and evolve. Nowhere does one find them registering their voices of protest against the un-Islamic monarchial rule that had by that time become the norm of life in Muslim countries. This mental degeneration, incredible to a student of the origins of political thought in Islam, is one of the poignant ironies of Muslim history that the very people who had blazed the trail of political equality should have sunk so low as to become content to remain for centuries on end slaves to dynasties and oligarchies. Some day, perhaps, the curtain of mystery surrounding the assassinations of the three "rightly guided" Caliphs, especially that of 'Omar the Great, will be lifted by Muslim scholars, so that the world will be in a position to place the blame where it belongs for committing the crime of foisting the undemocratic system of government upon the Muslim world. This task is not easy; for the evidence from the mouths of culprits is not available. The assassin of 'Omar the Great was killed on the spot by the enraged people.

But once again the world of Islam is astir. In Egypt and Iran, the two countries which between them have guided and controlled the thought, religious and political, of the Muslim world, the leaders are trying to shake off the age-old tyrannies of dynasties. The Prime Minister of Iran, Dr. Muhammad Musaddiq, said in his broadcast speech on 6th April 1953 that "in constitutional countries the sovereign's position is a position without responsibility; the monarch must reign and not rule the country". In Egypt the New Constitution Broad Lines Committee submitted its report to the Egyptian Government on 24th March 1953 in which it recommended that Egypt be a republic subject to a plebiscite.

In conclusion a few words about the political and social system that Islam envisages in view of the twofold scourge of exploitation of man by man — spiritual and physical. Spiritual bondage of man is a necessary preliminary condition to his physical exploitation. This twofold exploitation of man is embodied in the institutions of priesthood and kingship. Islam did away with both of them by abolishing priesthood and, as a corollary to it, the rule by hereditary monarchy, the mission of Islam being to give freedom to man from his spiritual slavery and the consequential physical exploitation. In talking of the significance of the Finality of Prophethood in Islam, the philosopher-poet of modern Islam, Muhammad Iqbal, in his *Reconstruction of Religious Thought in Islam*, Oxford, 1934, page 121, says: "In Islam prophecy reaches its perfection in discovering the need of its own abolition. The abolition of priesthood and hereditary kingship in Islam (italics are ours, Ed., I.R.), the constant appeal to reason and experience in the Qur'an, are all different aspects of the same idea of finality.

BY THE LIGHT OF THE QUR'ĀN AND THE HADITH

The Solid Bases of Islamic Unity

By the late SHAIKH HASAN al-BANNA

"And obey God and His Messenger and dispute not one with another, lest you get weak-hearted and your power depart; and be steadfast. Surely God is with the steadfast" (The Qur'ān, 8:46)

The nature of the faith in God of early Muslims

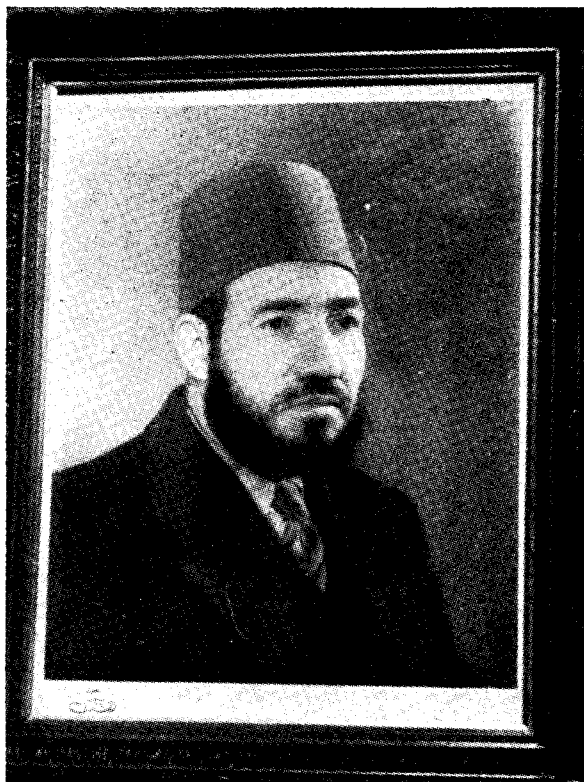
The early Muslims, whose material success is regarded both by Muslims and non-Muslims as meteoric and unparalleled, so that within a matter of a few years after the death of the Prophet Muhammad they had either conquered or brought under the influence of Islam the then known civilized world, did not achieve happiness in this world and the reward in the life to come, of which God Almighty speaks in His Book, "So God gave them the reward of the world and a good reward of the Hereafter. And God loves the doers of good (to others)" (The Qur'ān, 3:157), except through the application of two fundamental media.

The first of these was the strength of their faith in God Almighty, their wholehearted trust in Him, the drawing of their strength from Him, their reliance upon His support, their conviction in His victory, and their pride in His might, derived from this conviction. We read in the Qur'ān about them: "... And might belongs to God and His Messenger and the believers, but the hypocrites know not" (63:8). Each one of them, whenever he uttered a word, or did an action, or undertook a fight in the cause of God (*jihad*), or went to foreign lands, or resided in any territory, felt that God was with him wherever he was, seeing him, watching him, protecting him, giving him succour and sheltering him. The Qur'ān describes their state of mind in these words: "And thou art not (engaged) in any affair and thou recitest not concerning it any portion of the Qur'ān, and you do no work, but We are witness of you when you are engaged therein. And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a clear book" (10:61).

The nature of the solidarity of early Muslims

The second medium was the solidarity of their edifice and the strength of the ties that bound them together, a strength which was founded on the purity of their hearts, the freedom of their secrets from pollution, an appreciation of the true significance of loyalty, a realization of the sanctity of brotherhood, and an illumination of their hearts with the love of God that uplifts them to grasp the significance of the ideals of self-denial and of the preference of others to oneself. Observing this the Qur'ān says: "And those who made their abode in the city of Medina and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful" (59:9). This verse refers to the fact that in those days the companions of the Prophet Muhammad preferred their brethren in faith to themselves in their fortunes, kinsmen, sustenance, life and all that they possessed.

With these two principles the early Muslims achieved victory, despite the smallness and weakness of their numbers and their abstention from practices of competition with others who were richer, more affluent and more powerful. The faith and love which the early Muslims possessed were their most powerful weapons of victory. God says of this: "Muhammad is the Messenger of God, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them bowing down, prostrating themselves, seeking God's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah — and their description in the Gospel — like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. God has promised each of them as believe and do good, forgiveness and a great reward" (The Qur'ān, 48:29).



*The Founder of the Muslim Brotherhood of Egypt,
the late Shaikh Hasan al-Banna*

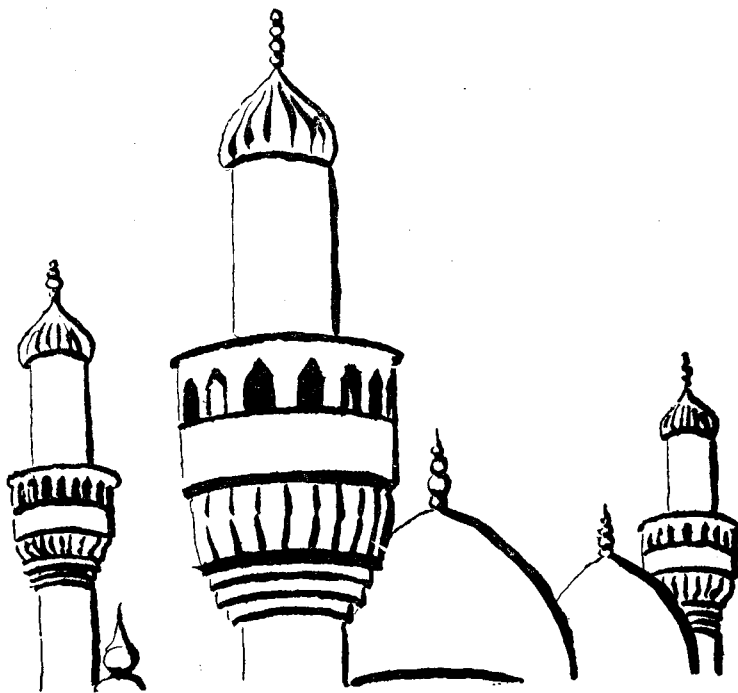
I have on many occasions said to the Brothers¹ that they will never be defeated merely because of their small numbers or because of the weakness of their methods, also that they will not be defeated because their enemies rally their forces against them. Though the people of the whole world shall gather against the Brothers, they shall never be able to attain anything against the Brothers except that which God has ordained for them. Yes, you will be defeated very badly, and you will lose everything that appertains to success and victory, only when your hearts become polluted and God does not set your deeds right, or when your solidarity becomes dis-banded and confusion creeps into your ranks. But as long as you are of a heart directed towards the Almighty and give Him obedience in every aspect that brings Him pleasure, you will never be brought low and never be made to grieve; you will be held high and God will be with you and will bless your deeds.

There is no alternative to a long, arduous and bitter struggle. And no victory can be achieved except by a complete unity, a true brotherhood and an overall feeling that binds heart to heart, joins the efforts of the one with the other, leads to a pursuit of the paths of righteousness, and rightly directs all efforts on the path of goodness. When this happens, no insurmountable

obstacle remains, and with the will of God all objectives are attained in the shortest time.

Faith and love — they make for a unity that is solid and true. And this is what Muslims need most at this time, and what Muslims should seek to attain.

¹ The Muslim Brothers — *al-Ikhwān al-Muslimūn*, an organization founded by the author in Egypt.



RAMADHAN — THE MONTH OF FASTING

By DR. M. A. RAHAT

“Fasting is practically the most powerful of all remedial measures. It enables one to get rid of toxins which may have accumulated within the body ; it purifies the blood stream and renovates the entire system. While purifying and cleansing the body, fasting, at the same time, adds to the actual vital strength of the body by removing toxic material which, through its poisoning effect, is weakening the nerves of the body and the cells of the various organs. Therefore, when one is fasting during the month of Ramadhan or otherwise, one must remember that these processes are taking place within the body during the fast, giving a rejuvenating and revitalizing effect”

Fasting in Islam

Although fasting throughout the ages has been placed upon a religious basis, yet at the same time its practice is laid down along lines that are altogether natural, as well as scientific. Islam sets forth the many advantages of fasting so that a person, whether healthy or sick, can receive physical, mental or spiritual benefits, and Islam urges its practice as a means to physical and spiritual well-being.

Islam explains in a full and scientific manner how, when and why fasting should be observed ; it explains that fasting, prayer, alms-giving, reading and explaining the Qur’án, seeking guidance to interpret and to follow the Qur’án, must be sought through a prescribed course of fasting and prayer, which must be carried out according to the teachings of the Qur’án and the Hadith.

Islam announces fasting not as a negative act of humble contrition or penance, but as a practice possessing scientific significance, and commends it to its followers because it promotes the welfare of both the body and the soul. The adherents of Islam, realizing this glorious practice, willingly and gladly undertake it in order to uplift the soul, while at the same time it improves the health and strength of their bodies.

That the body intimately influences the higher soul-powers during the month of fasting is a well-known fact. Physical renovation and purification lead to spiritual renovation and purification. One feels sublimation of the spirit while fasting, praying, reading, reflecting and pondering over the teachings of the Qur’án and the Hadith, which it is difficult to put into words. It must be experienced to be known. There is a spring to the step, a feeling of joyous release, of gladness, which fairly overwhelms one. There is, too, an exaltation of spirit, a broader

and more generous sympathy, love and understanding for all things and for all mankind, and a feeling of well-being, of contentment, and of peace with God, with one’s fellow men, with the world, and with all things which are a part of our everyday living.

In Islam there is no difference between secular and religious education. All education was brought into the religious sphere in the great days of Islam. It was the glory of Islam that it gave to other sciences the same footing which it gave to the study of the Qur’án, the Hadith and the Fiqh, i.e., a place in the mosque. Lectures on chemistry and physics, botany, medicine and astronomy were all given in the mosque equally with the lectures on the above-named subjects ; for in the great days the mosque was the university of Islam, and it deserved the name of university, since it welcomed to its precincts all the knowledge of the age from every quarter.

Fasting is not starving

The average man does not like the idea of fasting. The temptation of food is so great that, unless he is downright ill in the sense of having a bilious attack with nausea and possibly colic, he eats more food rather than less. Further, he is encouraged to eat more food ; his wife, his sister or his daughter make him tasty and tempting dishes for the specific purpose of inducing him to eat more.

Most persons are of the opinion that if they miss their food for a day they are in danger of contracting some disease as a result of the lowered resisting powers of the body thus induced ; therefore they say one must eat to keep up one’s strength. They talk glibly about the need to keep up one’s strength and, generally speaking, they give the impression that to miss a few meals is a step towards starving to death.

But in the study of the body and its needs, and of foods and their purpose, scientists have long since proved that food energy is not immediately available, that some of this is stored in and upon the body, and that this storage supply may be called upon to supply the body when needed.

The supplies stored for use when food is withheld may vary greatly. However, regardless of how thin a person may be, it is likely that he has some measure of food stored in the form of fat, usable if called upon. A person will not starve so long as there is available any of this stored energy. The time required for starvation to begin may be from three to four weeks to three months or more, depending upon the amount of stored energy and the speed with which it is used when food is withdrawn, the person living on water only, no food whatsoever, not even orange juice or any kind of fruit juice. So no one need fear taking the Fast of Ramadhan, no matter how weak, thin or emaciated he may be. Instead of being weakened by abstinence from food, it is common experience that there comes greater strength and energy.

Again, it is the general impression that fasting weakens the system. Starvation weakens, but fasting seldom does. Eating is largely a matter of habit, and the majority of people who miss a few meals develop pains and gnawing in the stomach and have the uncomfortable symptoms which they attribute to the call of nature for food. They are wrong. Force of habit gives them a feeling of hunger, but it is not real hunger. How often does a person who has missed a meal complain of what he thinks is hunger, but, if he is so situated at the moment that he cannot satisfy that feeling, he finds that after a little while the feeling passes away and that his hunger or what he takes for hunger has disappeared?

First three or four days in the month of Ramadhan are trying

When a person starts a fast, the most difficult feature about it is the breaking of the eating habit. Therefore the first three or four days of fasting are always the hardest. They are usually accompanied by craving for food, nervous disturbances, mental depression, headache, sleeplessness, etc., causing one to think it is not necessary to fast. What is experienced at such times is not true hunger. What is misinterpreted as hunger is merely "appetite", or what is better termed "habit hunger".

When one is accustomed to eating three meals a day, a certain rhythm of the digestive tract is established and a craving for food recurs at the usual time for each meal. But if nothing is eaten at this time, and if the mind is immediately diverted into other channels, it will be found that the craving for food soon wears off. The person then discovers that he has, as we say, "lost his appetite".

There would be no loss of appetite after denying the body its customary meal if there were actual need of food. On the contrary, this craving would increase every hour and ultimately become an acute pain — as it actually does in cases of starvation. We must remember that eating is the oldest and most firmly established of all habits. Therefore it is not easily broken. After the habit is broken, which usually requires two or three days, fasting becomes easier day by day.

Fasting as a remedy is fully in harmony with the philosophy of the causes of disease. Avicenna, the great Muslim physician of the eleventh century, often prescribed three weeks' fasting for his patients. He regarded fasting as a specific cure in syphilis and smallpox. At the time of the French occupation, the Arabian hospitals of Egypt were reported to be securing radical cures of syphilis by fasting.

If disease is created through the abnormal composition of blood and lymph and through the accumulation of morbid matter in the system, it stands to reason that fasting will help to eliminate from the system this waste matter and morbid accumulation.

The physiological effects of fasting

The moment the last morsel of food is digested, and the stomach is empty, a general reconstructive process begins; that is why, after two or three days, fasting becomes easier. One reason for this is that about the third or fourth day the mucous membrane of the intestines begins to eliminate morbid matter. The process of assimilation has come to a standstill. The membranous linings of the stomach and intestines, which ordinarily act as sponges for the absorption of food materials, are now throwing off effete matter from the system.

The sponge is being squeezed. This is indicated by the fetid breath and coated tongue, which reflect the foul condition of the digestive organs. These are not fit to digest or assimilate food, therefore hunger ceases. The system now has to draw for food upon its reserve stores. The waste and morbid materials are stirred up and eliminated first.

When we consider that the digestive canal is about 28 to 30 feet long, and lined all through with eliminating cellular and glandular structures, then we can better appreciate the purifying effect of a protracted fast.

Dr. Joel Shaw, M.D., explained that whenever a meal of food is omitted the body purifies itself from its disease. The point made by him is very important. He says: "The energy which is ordinarily used in the digestion and assimilation of food may be turned, when that food is withheld, into other channels and used for the purpose of cleansing the body by eliminating poisonous material from it." It requires an enormous amount of energy to digest, convert and push through 30 feet of tubing several pounds of food material, and to carry the normal and excess assimilated food elements through every blood-vessel in the body over and over again, also to provide for increased force and rapidity of heart-action.

If this energy is not utilized for that purpose it is free to be used in other directions, and in all cases of disease it is, in the main, actually used for the purpose of cure. Many people keep themselves tired and exhausted, with their reserve energy expended by using up the body's energy in continual digestive processes which are actually detrimental; and the auto-toxication (self-poisoning) which results from this excess of food also produces toxæmia or poisoning of tissue and nerve-cells throughout the body including sluggishness and laziness and an unnatural feeling of fatigue.

The degree to which the energy revives when food is withheld for some days is astonishing, and clearly shows us what a large amount of energy is actually wasted by us in the digestion and elimination of food material over and above that which we really require.

During a fast the energy which was previously utilized in the digestion of food material is now set at liberty, and may be used to cure the body, and to give the feeling which we term "energy", "vigour", "pep" because during a fast the useless and dead matter is always first eliminated, leaving the healthy tissue free to function normally.

As Dr. Dewey so tersely puts it "Take away food from the sick man's stomach and you have begun to starve not the sick man but the disease." Or as Hippocrates (the Father of Medicine) said many centuries before: "The more you nourish a diseased body the worse you make it."

Dr. Robert Bartholow, Dr. Isaac Jennings, Dr. Graham, Dr. John Cowan, Dr. Sebastian Kneipp, Dr. Emmet Densmore, Dr. E. H. Dewey, Dr. Henry Tanner, Dr. Charles E. Page, Dr. Felix Oswald, Dr. Linda Burfield Hazzard, Dr. John Tilden, Dr. Keith, Dr. Rabagliati, Dr. Augustine Levanzi, Dr. Guelpa, Dr. Henrik Stern, Dr. Lewis, Dr. W. Hill, Dr. S. Eckman, Professor F. G. Bendict, Professor Arnold Ehret, Dr. Lust, Bernarr Macfadden, the world-famous physical culturist, whose book *Fasting for Health* is outstanding, Cornaro, Bacon and

many medical doctors, scientists, physical culturists, and nature-cure doctors have written books on the subject of "Fasting", but on account of the limited space I cannot mention all their names. I have simply mentioned these few names not to amaze the reader but to impress upon him the importance of this institution.

Further effects of fasting on the body

STOMACH AND INTESTINES

These are the first to be affected by fasting. They receive a complete rest. If they have been overworked, they are strengthened by the rest they receive during the fast. Ulcers and inflammations frequently are healed. A distended or prolapsed stomach shrinks to its normal size and resumes its original position. Morbid sensibilities and appetites are overcome.

The quickest and surest way of getting rid of bacterial decomposition in the digestive tract is to fast. By so doing this tract will become practically free from bacterial organisms during the fast. The small intestine will become sterile. Often only a week of fasting is required to bring about a similar condition in the stomach. A much longer time is necessary to produce a sterile colon, though decomposition here is also greatly reduced within a short time.

The stomach is a muscle, and this muscle requires rest, like any other muscle in the body. The only way in which the stomach can get rest is to deprive it of food, and, when this is done, it at once begins to repair any injury done to it and to recuperate from the excessive work which had previously been thrown upon it.

As soon as the stomach is empty, a general reconstructive process begins, owing to the fact that the broken-down cells are replaced by healthy ones, which is nature's method of repairing the diseased or injured part of the organism. This replacement of cells means gradual replacement of tissues, replacement of tissues means that, in time, a new stomach has been created — a stomach in every sense of the word "new" — under it the stomach is enabled to digest food for long periods of time unless it, too, is abused.

SPLEEN, LIVER AND KIDNEYS

The liver and kidneys particularly derive striking benefits from the cleansing effect of the fast, though they may have added work thrown upon them during the early days of a fast. An enlarged spleen often reduces its size. Abscess of the liver has been completely and permanently cured by a fast, perhaps of no more than four weeks' duration.

Kidney affections of many forms can be and have been cured by a fast. These results are not surprising when we appreciate the fact that gradually the toxic encumbrance of the body is reduced and there is less work for the liver and less irritation to the kidneys.

THE LUNGS

Since the lungs are the great direct purifiers of the blood, they are among the first organs to feel the beneficial effects of the fast. Any congestion of the lungs is speedily removed during the early days so that a free and unobstructed passage of air is readily provided and the feeling of clearness and of ability to talk and sing, together with a greater range and depth of tone, are sometimes observed in patients undergoing a fast. Short fasts are usually sufficient to effect cures in bronchial disorders, lobar pneumonia and acute colds and influenza. Physicians are employing fasts more and more in lung disorders. Even tuberculosis of the lungs has yielded to the fast — for the reason that any abnormal degree of fermentation or putrefaction in the intestinal tract may cause or aggravate this lung affection.

Though a long fast is seldom, if ever, advisable in this condition, a short fast or a series of short fasts has proved helpful, and several hopeless cases have been reported cured.

THE SEXUAL SYSTEM

There is nothing more effectual in improving all the functions of and concerned with the sexual organism than the fast with a suitable diet following it. The fast has a definite effect upon the blood stream and the nervous system, the circulation and the glands of the body. This subject has been scientifically studied in both men and animals and it has been found that a fast renews the youth of all the cells and glands of the body, with many of the bodily functions that distinguish youth from old age being found increased after fasting.

THE BRAIN AND NERVOUS SYSTEM

These are profoundly affected by the fast. This has been repeatedly demonstrated by scientific investigation. In cases of mental and nervous disorders one must be able to see the effects of the fast to be able to appreciate them. Paralysis and semi-paralysis are frequently overcome by fasting. Neurasthenia and even insanity have also been cured by this means.

Thinking frequently becomes clearer and more facilitated as the fast progresses, so that long-continued thought is possible to a degree which previously would have entailed brain fatigue. As the blood which bathes the nervous system and the higher brain cells is gradually purified, these become capable of increased power and increased nervous energy is noted in consequence. The effects of this upon the mind are far-reaching. Inasmuch as the mind utilizes the brain for the purpose of its manifestations, it is obvious that anything which improves the condition of the brain renders possible a keener mind and a more optimistic point of view.

"Pessimism," says Max Nordan, "has a physiological basis." Dr. Alex Haig says: "I believe that as a result of a rational, natural, and proper diet, producing the best circulation in the great power-house of the human body, we shall have not only freedom from gross disease, but we shall have gradually developing conditions of mind, thought, judgment and morality which will, in the future, be as different from what they have been in the diseased and degraded past as the light of heaven is different from the darkness of a dungeon; and while there are today many things in human nature which all believers in the great and good and true can most heartily deplore, I believe that, in the future, there will be more harmony, more strength, more beauty, more unselfishness, more love — in a word, a truer and greater and more complete sanity."

Man's mental powers and special senses are benefited by fasting

All of man's mental powers are enhanced by fasting; the memory is strengthened, attention, association and the reasoning powers are improved. Love, sympathy, intuition and all the other spiritual powers are increased. The effects of fasting upon the mind impress many patients more than do the effects upon the body, even though they have received greater physical benefit. They not infrequently report with delight the wonderful ease with which they are enabled to think and with which they solve problems which before seemed impossible.

The effect of a fast upon the special senses often is surprising. Patients frequently have excessively acute sight, hearing and smell, and often are able to see, hear and smell far more acutely than they had been for years. Many who before a fast were obliged to use spectacles have found the eyes themselves and the vision clear and bright. Cases of functional blindness have yielded to fasting.

Hearing often is made acute to an unusual degree, many kinds of partial deafness having been cured or relieved by fast-

ing. This is doubtless due to the fact that the congestion of the inner ear and particularly the Eustachian tube has been removed, creating a more open inlet of air, thus equalizing the air pressure on both sides of the ear drum and allowing a freer vibration to take place. Thus catarrhal deafness, owing to the eradication of the catarrh by the fast, is often overcome by this means.

The sense of taste sometimes entirely lacking or greatly dulled is often restored by fasting. Inflammations of the bones and teeth are greatly helped by it. Fasting is the greatest blood purifier. At the beginning of a fast the most useless and toxic materials contained in the blood stream and body fluids are the first substances oxidized and eliminated. These non-assimilated food materials and wastes lock and choke the small blood vessels and congest the lymph-vessels. By the fast the body burns up these wastes.

Fasting purifies the blood stream

Fasting is practically the most powerful of all remedial measures. It enables one to get rid of toxins which may have

accumulated within the body; it purifies the blood stream and renovates the entire system. While purifying and cleansing the body, fasting, at the same time, adds to the actual vital strength of the body by removing toxic material which, through its poisoning effect, is weakening the nerves of the body and the cells of the various organs. Therefore, when one is fasting during the month of Ramadhan or otherwise, one must remember that these processes are taking place within the body during the fast, giving a rejuvenating and revitalizing effect.

To those who are sick and are not fasting during the month of Ramadhan, my advice is you should try to fast. Whether you have a local or general disease, whether acute or chronic, functional or organic, the rational treatment of disease is purification of the blood and lymph streams, thus restoring organic functioning more nearly to normal and thus restoring nerve tone. When the body is freed of its encumbrances, when organic activity is restored and nerve tone rebalanced, there exist the conditions of health; the symptoms disappear spontaneously because there is nothing left to support them.

MILITARISM IN ISLAM

By MUHAMMAD G. MAHFOUZ

When I finished my studies at the General Staff College of the Egyptian Army, I began to study the history of our great Prophet Muhammad. In this, I was at first just seeking general knowledge.

While I was reading about the Battle of Badr between the Muslims and their enemy the Quraish, I found that the Prophet Muhammad, after he had reviewed his men and had them prepared for the battle, said:

"Keep your arrows and shoot them only when your enemy is very close, and do not use swords unless he is among you."

I was astonished when I read this, because what Muhammad said is one of those military principles which I know, and which are studied by all military men the world over, as they are believed to be the basic principles of defence in modern war. The Prophet when he uttered these words meant two things:

- (1) Keeping the arrows and not shooting them unless the enemy comes very close; and,
- (2) Using swords only when the enemy is among the defenders.

The principles of defence in modern war, which were decided by experienced military men, order the defender who awaits enemy attack to follow these rules:

- (1) Do not open fire unless your enemy comes very close. This will ensure effective fire."

The bullets of the modern rifle, for example, can reach at least 1,000 yards, but we do not open fire unless the enemy is at the range of 200 yards only. This principle has the following advantages:

- (a) Effective fire is sure, and, as is said, a man is killed by every bullet;
- (b) The enemy is surprised by the sudden opening of fire in a great volume at a very short range, and he has no chance to escape the fire. If fire is opened at long ranges, he will have the chance to discover the defended positions early enough for him to make a well-prepared attack; and,
- (c) It has a very bad effect on the morale of the enemy and his ability to fight decreases.

Muhammad, therefore, intended to have a man killed by every arrow shot by the Muslims, and he also wanted those arrows

to be shot at one time and in large quantities, to ensure as many casualties as possible and to demoralize the enemy.

- (2) When firing with rifles becomes practically impossible, bayonets are to be used.



Muhammad G. Mahfouz

This is exactly what the Prophet Muhammad meant when he said: "Do not use swords unless your enemy is among you."

The Armed Forces of Egypt and Pakistan

During the month of February 1953, an Egyptian Military Mission headed by Major-General Muhammad Ibrahim visited Pakistan

Our photo shows Major-General Muhammad Ibrahim (second from left) with Rear-Admiral H. M. S. Choudhri (third from left), Commander-in-Chief of the Royal Pakistan Navy, who presented a crest of the Royal Pakistan Navy to Major-General Muhammad Ibrahim as a token of "affection and esteem of the officers and men of the Pakistan Navy for the officers and men of the Egyptian Navy". In return Major-General Muhammad Ibrahim presented him with a signed portrait of the Prime Minister of Egypt, General Muhammad Najeeb

The presentation took place on H.M.P.S. "Dilawar"



The army of Islam

The early army of Islam was formed by the Arabs who inhabited the Arabian peninsula. The nature of their country, being desert, gave them many of the characteristics and qualifications of good soldiers. When they joined Islam, they had these martial qualifications properly organized and directed. These natural qualifications were :

1. Physical fitness, based on two things :
 - (a) Light meals ; they used to have very simple meals, such as milk and dates, and they did not use spices or other sorts of condiments which we use today and which make digestion difficult. This, no doubt, made them very healthy, quite apart from their desert life in the fresh air and its good effect on their health. That was the reason they did not have doctors ; and,
 - (b) Sports. The Arab was a sportsman by nature ; he was a specialist in horse riding, as the horse was his means of communication, as also was the camel. The Arabs were very proud of their horses. Someone was once asked, "What is the best kind of money ?" He replied, "A horse, followed by a horse carrying a baby horse !" They also liked hunting, shooting arrows and sword games.

2. Bravery.

It is obvious that the Arab in his desert life had, in those days, to be a good fighter, and he used to be on the alert and ready at any time to fight to defend himself, his family and his property. The Arabs were, therefore, braver than those who lived in towns under the protection of others. Bravery was very well expressed in their poetry, and here are some examples :

"If a coward carries my weapon, he can easily face lions."

"My sword was, in the battle, the remedy for one who suffers from headache."

Astronomy.

The Arab's life in the desert was not a static one. They used

to roam looking for water sources and food for their animals, and they also had trade caravans journeying to and from other countries, especially Syria.

They had no devices to help them maintain their direction or to calculate their position, such as compasses or maps, but they relied on the stars and the moon, and they became specialists in astronomy by experience. For their continuous travels in the desert they also possessed a vast knowledge of the routes of the desert and the sources of water. They also were very well qualified to follow footprints and in their identification.

4. Keen sight and a strong sense of hearing.

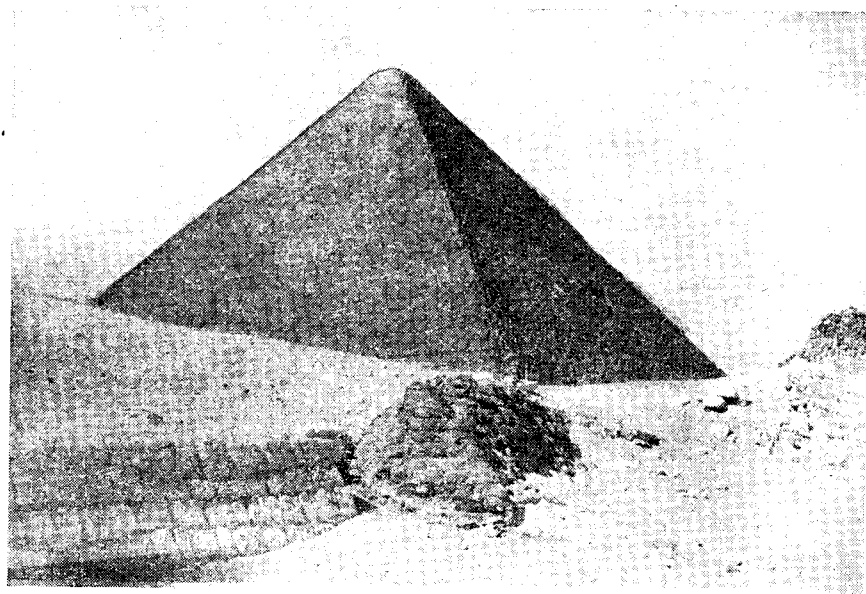
Their sight and hearing were, of course, very strong and acute. That was because they did not have to endure the strong lights and loud noises usually found in towns. That was why the Arabs were very good marksmen and hunters.

The above were some of the characteristics and qualifications the Arabs possessed by nature. When they joined Islam, they learned some other things which a good soldier must acquire, such as :

- (1) How to obey orders : "Obey God, the Prophet, and your chiefs" (The Qur'an, 4 : 59).
- (2) Seniority and discipline. Every organized group should have a leader. The Prophet Muhammad said : "Whenever three of you go out on a journey, you should appoint one as an *Amir* (leader)".
- (3) Enthusiasm and resistance in battle and not running away. Muslims were glad to sacrifice their lives in the fight for Islam. They were ordered to resist stoutly in their fighting.

In his famous book, *Leaders and Leadership*, Field-Marshal Wavell says : "The leader should be decent, a good speaker, have a family, be of good character, be easy to come near, and stand hard work, etc. . . ."

Muhammad indeed possessed more than that, and when we go deeper into our study, we shall realize that he was an ideal leader.



A view of the Great Pyramid of Cheops on the outskirts of Cairo

This pyramid has a perpendicular height of 480 ft. and a present base of 470 ft. (the former length of each side when entire being about 750 ft.). On this immense mass of stone the hand of Time seems to have hitherto made little or no impression. The Great Pyramid was constructed about 5,000 years ago

WHAT IS DHU 'L-AUTAD (the Lord of the Pegs and Stakes) of the Holy Qur'an?'

By S. MAQBOOL AHMED, B.A.

Have you seen the Pyramids of Egypt? Well, I haven't, but I hope to see them some day before I die. This veritable man-made mountain (*al-Autad*, as the mountains are called in the Qur'an), planted solidly on Egyptian soil, a little distance from Cairo, about 755 feet in length, 481 feet in its original height, and covering an area of about 13 acres, is said to have been built by Khufu of the 4th dynasty, three thousand years before Jesus Christ, and has remained one of the wonders of the world. It was observed with keenness by Herodotus, the Greek historian, in the 4th century, and by Napoleon Bonaparte in the last century, with enthusiasm. Surprisingly, it has never once been mentioned by any of the writers of Holy Writ, though they could hardly have been ignorant of its existence, living, as they did, so close to it, and though they took notice of all kinds of imaginary and mythical buildings, like the Tower of Babylon and the Garden of Eden.

How puny little men contrived to build these huge structures and to carry tons of granite blocks to the height of about 500 feet without any mechanical means or device in the days when the world was young, would be incredible if the Pyramids had not still existed in our time, and it is quite incomprehensible now when we gape at them with awe and astonishment. No wonder the Qur'an uses the epithet of *Dhu 'l-Autad* for the Pharaoh, the lord of the pegs or stakes, as these pyramids, built by his ancestors, are the chief landmark of his country.

Commentators have been puzzled as to the meaning of this title given to the Pharaoh. Could it be that the Pharaoh had a number of driving pegs for his military tents or for unfortunate prisoners of war? No, nothing of the sort, but how could commentators know the ancient history of Egypt, buried in these cryptic words, dug out and brought to light only in our age?

"Hast thou not seen how thy Lord did with 'Ad—Iram of the columns, the like of which has not been created in the land? And Thamud when they hewed stone in the valley? And the Pharaoh of the stakes who were outrageous

in the land, and multiplied wickedness there and the Lord poured out upon them the scourge of torment?" (The Qur'an, 89: 6-13).

Both '*imad and autad* (literally, columns and stakes), the like of which were never built in any other land, are most impressive and expressive descriptions of the pyramids. And who were these people of 'Ad — the Iram — the makers of these columns? Why, they were the Hyksos, or shepherd kings of Egypt in the days when Abraham came to Egypt with Sarah and took the Egyptian, Hagar, as his second wife. European research has also found that they were the branch of a widely spread Arabian tribe of 'Ad that once flourished in the Yemen, and when the dispersion of the tribe took place by the bursting of the dam of Iram, one branch came to Egypt and conquered it and another branch penetrated so far into the interior of Africa that the British colony of Rhodesia still shows the old buildings and monuments left by these Sabaeen or Yemenite Arabs. It was in the time of the last king of this dynasty that Joseph was brought by the Midianites and sold in Egypt and rose to be chief in the land. He was given the title of '*Azeez*, as mentioned by the Qur'an, after the name of his king and predecessor, who bears this very name in the list of Egyptian kings of the 17th dynasty recorded by the historian Manetho, which coincides with the inscriptions on Egyptian monuments.

And do you know what other title history gives to this Pharaoh? It was Mei-Ammon, the beloved of Haman, the very Haman coupled with him in the Qur'an — *Inn Fir'aun wa Hamana wa junuduhuma kanoo khat'i'in* (The Qur'an, 28: 8). Surely the Pharaoh and Haman and their hosts were the transgressors? This, too, was not known to the writers of the Old Testament, who ought to have known it, but then who told Muhammad of the Pharaoh, of the pyramids and the Pharaoh, the protégé of Haman? Not only this, Muhammad appears to

¹ The Holy Qur'an, 38: 12.

have known much more than was ever dreamed of by the Jews. He knew, for instance, the other god of the Egyptians, Osiris, revered and conceived by them in the exact terms of Christians for Jesus Christ. He accused the Jews of imitating the Egyptians by worshipping Apis and calling Osiris the son of God. And, most

wonderful of all, he tells that this Pharaoh's body will be rescued from the water and one day shall be brought out to be gazed on by a future generation as a warning. Not until 1882, when the mummy of the Pharaoh of Moses was discovered in the ruins of Memphis, near Dar al-Bahri, could anybody accept this truth.

CHARITY IN ISLAM

By MUHAMMAD AHMAD DAHMAAN

The Institution of *Waqf* (Charitable Trust) in Islam

"O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed" (The Qur'an 22:77); and: "Say: I am only a mortal like you — it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord" (The Qur'an 18:110).

The early Muslims knew of their religious duties to God and to their brothers in humanity. They worshipped the Almighty by observing prayers and by kneeling and prostrating in obedience to Him. They also did good deeds, which they considered to consist of giving charity to the weak and the aged and relieving the pain and suffering of the destitute and the forsaken. This practice later gave rise to a social institution known as the *waqfs* (religious and charitable trusts and endowments) which fulfilled a service analogous to that known in modern times and in civilized countries as "social security". This phrase is understood to mean that those who are unable to earn their livelihood by reason of old age, sickness or infirmity, are given an allowance to maintain their subsistence at a moderate level until such time as they are able to support themselves by their earnings.

Early Muslims understood fully the purport of the Qur'an and the principles which it advocated. When they read the verse "... And do good that you may succeed" (22:77) they sought to do good deeds and also to make provisions in their lifetime for the continuation of such a practice in the future. Thus they strove to do good deeds and to ensure that such good deeds continue to operate for a long time in the future. They set aside special estates, farms and industries yielding substantial incomes so that they could be applied to humanitarian projects designed to relieve the suffering of the unfortunate members of society. They called such estates *awqaf* (sing., *waqf*). The Arabic word *waqf* implies that these estates are subject to a perpetual trust and that they cannot be sold, exchanged or dealt with in any manner that conflicts with the purpose for which they were originally devoted. This provision guards against the possibility of unscrupulous or wrongful use or exploitation of such property for personal ends. In Islamic jurisprudence careful and meticulous rules are devised to ensure that persons who were concerned with the administration of such charitable trusts possessed a high measure of faith, piety, fear of God, honesty, sincerity and devotion to the welfare of their fellows in the community. Such high stipulations ensure that the institution of *waqf* operates smoothly and efficiently and fulfils the purpose for which it was created. In this way the institution of *waqf* was destined to do good in perpetuity and that lasting good should flow from it. The Prophet Muhammad said: "When the son of Adam dies he is forgotten by his fellows, except for three things — a continuous charity, a knowledge that can be usefully utilized, and a good son that prays for him."

Caliph 'Umar (634-644 C.E.) puts into effect the principle of social security

The first in the history of Islam to put into effect the principle of social security on these lines was the Caliph 'Umar Ibn al-Khattab. The charitable trusts which he set up not only served the Muslims but benefited all the inhabitants of Arabia. It is related that when he came to Hauran in Syria he passed by a group of Christians who had lost limbs after suffering from elephantiasis, and immediately ordered that they be given charity from the *zakat* fund and that they should benefit from that fund as long as they were in need of help. It is also reported that while he was in Medina he came by a very old blind man who he discovered was one of the "People of the Book" (the Christians and Jews). So he immediately took that man with him to the Keeper of the Treasury and told the latter, "Look at this man and think of others who are like him. Charity is for the poor and the needy. And this man is one of the 'People of the Book' who is in need."

Al-Waleed Ibn 'Abd al-Malik (705-715 C.E.) completed what the Caliph 'Umar Ibn al-Khattab started. He fixed an allowance for the mutilated, the invalid and the handicapped, and bade them not to beg people for charity. He also assigned a servant to every cripple or invalid, a guide to every blind person and a home for the aged which he entrusted to the charge of Ishaq Ibn Qabisah al-Khuza'i. Al-Khuza'i is reported to have said upon taking charge of this service: "I shall, by the will of God, make these unfortunate persons more dear to their kins than if they were perfect and healthy in body."

Hospitals in early days of Islam

In the early days of Islam no one who wanted to gain admission to a hospital for treatment found any difficulty in so doing for medical treatment and nursing were given free.

An interesting episode in this connection is related by al-Zahiri. He said: "I entered Damascus in the year 831 A.H. (1428 C.E.). I was accompanied by a Persian, a man of generosity, taste and kindness, who was intending to fulfil the pilgrimage that year. When he visited al-Nuri hospital in Damascus and saw the food, treasures and diverse luxuries contained therein he was amazed and tried to find out for himself the truth about this hospital. So he pretended to be weak and ill, and secured admission to the hospital. While he was there, the chief physician at the hospital visited him regularly to enquire about his progress. When the chief physician first took his pulse and ascertained his condition he prescribed for him rich food, chicken, sweets, drinks and many kinds of good fruit. After three days the chief physician sent him a note on which was written: 'The guest does not stay for more than three days'. This tactful gesture on the part of the chief physician made a deep impression upon the Persian, who had only been malingering. It also showed the gentleness of the chief physician,

and the tact, politeness and charm with which he treated strangers. . . ."

Physicians in hospitals at that time examined needy patients free of charge and distributed all kinds of necessary medicines and drugs also free of charge to those in need. It is recorded that in the Qaymari hospital drugs and medicines were regularly distributed free of charge to needy out-patients on Mondays and Thursdays.

The Queen of Damascus, Safwat al-Muluk (d. 577 A.H.—1181 C.E.) was among notable persons who arranged for the provision of free medical services to needy persons. She owned a private laboratory for the manufacture of drugs and medicines which were distributed free to the poor and needy. She was a truly pious and philanthropic woman possessed of great learning and erudition.

Philanthropy in early Islam

Muslim philanthropists were in the habit of endowing charitable trusts with their private properties. Al-Mudza'far, the King of Arbela (Iraq) and husband of al-Sahiba, the Damascene princess and sister of Salah al-Deen al-Ayyubi, set an illustrious example to posterity by the attention and care he lavished on endowing charitable social services. Ibn Khallikan (d. 681 A.H.—1282 C.E.), who spent the early part of his life in Arbela recorded in his books what he saw and learnt of the charitable and philanthropic activities of this great king. He wrote: "The courses which he followed in doing charity were peculiar and never heard of or matched by anyone before him. Nothing in the world was dearer to his heart than the doing of charity. Every day at different places in the town he distributed tons of bread to the poor and needy. When he dismounted at his house he always found that many had gathered at his doorstep, and he admitted these people to his house and proceeded to pay to each one of them the price of a garment that would suit the season of the year, and to give him in addition some gold and one, two or three *dinars*. He also established four buildings to house the aged and the blind and filled these buildings with such handicapped persons and made them an allowance to meet their needs. He personally visited the inmates the afternoons of every Monday and Thursday and was in the habit of going to the room of each one of them to enquire of his health and comfort and to give him an extra allowance. He used to go from one inmate to another until he visited them all. He also used to joke with them and try to make them cheerful and happy. He also built a house for widows, and one for young orphans, and a third for young foundlings. In that house there were nurses to whom all foundlings were taken and breast-fed. He also used to pay periodical visits to the hospital and go to every patient and ask him about his home and family and about his condition and requirements. He also had a guest-house at which every visitor to the town, be he a *faqih* (jurist) or a poor man, stayed, for he prevented no one from entering that guest-house. Good food was provided there and sumptuous meals were served at regular intervals. When a guest was about to depart he was given an allowance suitable to his standing in life."

This is only a brief account of the philanthropic activities of this great king. It is based on fact and is historically authentic and free from exaggeration. There were other notable Muslim philanthropists who carried on similar charitable activities.

Ibn Batuta on the working of charitable trusts in Damascus

The famous traveller Ibn Batuta, who visited Damascus in the year 726 A.H., records in his book about his journeys an account of the *waqfs* (religious and charitable endowments) there. He wrote: "The variety and expenditure of religious endowments at Damascus are beyond computation. There are endowments in aid of persons who cannot undertake the pilgrimage to Mecca, out of which are paid the expenses of those who go in their stead. There are other endowments for supplying wedding gifts to girls whose families are unable to provide them, and others for the freeing of prisoners. There are endowments for travellers, out of the revenues of which they are given food, clothing, and the expenses of conveyance to their countries. Then there are endowments for the improvement and paving of the streets, because all the lanes in Damascus have pavements on either side, on which the foot passengers walk, while those who ride use the roadway in the centre. Besides these there are endowments for other charitable purposes. One day as I went along a lane in Damascus I saw a small slave who had dropped a Chinese porcelain dish, which was broken to bits. A number of people collected round him and one of them said to him, 'Gather up the pieces and take them to the custodian of endowments for utensils'. He did so, and the man went with him to the custodian, where the slave showed the broken pieces and received a sum sufficient to buy a similar dish. This is an excellent institution, for the master of the slave would have undoubtedly beaten him, or at least scolded him, for breaking the dish, and the slave would have been heartbroken and upset at the accident. This benefaction is indeed a mender of hearts — may God richly reward him whose zeal for good works rose to such heights! The people of Damascus vie with one another in building mosques, religious houses, colleges and mausoleums . . ."¹

There are many other illustrious examples of the way in which Muslims in the early days of Islam and in various parts of the Muslim world applied the words of God, "And do good that you succeed" (The Qur'an, 22:76), in a practical way towards alleviating the sufferings of humanity and towards the promotion of the welfare of the poor and needy members of the community.

The institution of *waqfs* was, since the early days of Islam and until not long ago, the main method of promoting social security in these countries. It worked well, and a great deal of good resulted from its proper administration.

God says: "And say, Work; so God will see your work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then—He will inform you of what you did" (The Qur'an, 9:105).

¹ Ibn Batuta, *Travels in Asia and Africa* (1325-1354), translated and selected by H. A. R. Gibb, London, 1929, pp. 69, 70.

A PEEP INTO THE PAST OF PAKISTAN

By SIDDIQ 'ALI KHAN

A glance at the 5,000 years of the ancient history of Pakistan

Although Pakistan is only a little over five years old, yet the territories included in it are the product of historical processes covering a long period. And Islam, which is the dominant religion in Pakistan, has, no doubt, played an important part in these processes.

It is true the presence of mankind, in what is now Pakistan, cannot be traced back beyond 5,000 years, but if the calculations of modern science are correct, we may ascribe 500,000 years as the age of the earliest man-made implements discovered within the territories which are now known as Pakistan.

These implements are mostly crudely chipped stone tools. The region which has been most carefully explored in Pakistan in regard to these matters is the Rawalpindi district in the West Punjab. In this district have been found large quantities of rough stone implements of more than one kind. These implements have been named by archaeologists as "pre-Sohan" implements bearing relation to the valley of the River Sohan where these were mostly discovered. In or around the same area, other stone

to guide us. At this stage we find these primitive people established as herdsmen and farmers. They were then living both in villages and organized townships. They had by now cattle, sheep, goats and even horses to graze around. They grew barley and other food crops.

The archaeologists tell us that the ancestors of Pakistanis 5,000 years back had sufficient food and other essential things for themselves and their families. It may even have been possible for them to produce some surplus for commerce and trade. For without commerce and trade it would never have been possible to build such townships as Mohenjo Daro and Harappa, the two brightest remains of the Indus Valley civilization.

Buddhist architecture in Pakistan

In the march of time, Mohenjo Daro and Harappa are closely followed by the ruins discovered in Taxila. Taxila is a part of a chain of old relics which are associated with the rise of Buddhist power in ancient India. The very first thing that strikes one when looking at an aerial map of the ancient city of Taxila is that its streets and lanes are as straight as in the planned cities of our own times.

This is no mean compliment to the engineering and architectural skill of the Taxila man who lived 400 years before the birth of Jesus Christ. The Buddhist rulers of India mainly directed their architectural know-how to building places of worship. These places of worship, which are known as stupas, present interesting architectural improvement over the Mohenjo Daro and Harappa period.

One of the biggest of the known stupas is Kanishka's stupa at Peshawar. This stupa was erected to commemorate the conversion of King Kanishka to Buddhism at the spot where it now stands. Today this great building is merely a heap of dust and rubble. But according to the Chinese traveller Huien Tsang, who visited India in 613 C.E., the Kanishka's stupa was built in five stages, to a total height of 550 ft., with a super-structure of twenty-five gilded copper discs. The structural form employed in building these stupas has been the forerunner of the style employed in building pagodas in later days. In the course of excavation of this stupa, the excavators found a copper alloy vessel, which has since been known as Kanishka's casket. On the top of this casket there are tiny figures around the figure of a seated Buddha. On the upper part of this disc there is a figure of a goose, and in the lower part a figure of King Kanishka. Around these figures there are inscriptions, which bear the name of Kanishka, along with the name of the smith who made the casket. Excepting the presence of this casket, the stupas, in different sizes, more or less follow the same pattern of architecture. Some of the most important and outstanding of the stupas are detailed on the following page.



A view of the township of Mohenjo Daro in the Indus Valley, Pakistan, whose remains are 5,000 years old

implements also have been discovered, which seem to be much better defined and better finished. The age of these later implements has been placed at between 200,000 to 400,000 years.

The primitive people, from the nature of the tools they used, it is easy to believe, were hunters and food gatherers, with neither cattle to graze nor fields to cultivate. By and large these hunters and food gatherers reached a period approximately 5,000 years ago whence we have, more or less, continuous history

Buddhist stupas

1. Takht-i-Bhai

Takht-i-Bhai, though not as big as the Kanishka stupa, was a huge edifice standing 500 ft. above the plain and is approached by a steep and winding path. This stupa is also situated in the Peshawar district of the North West Frontier Province of Pakistan.

2. Sabri Bahlol

About three miles from Takht-i-Bhai down on the plain, there is an old village which is known as Sahri Bahlol. This is one of the ancient towns in this part of Pakistan. Within this ancient city and from around it, archaeologists have recovered large quantities of Buddhist sculpture during the last 100 years. Relics of a number of stupas have been found in this ancient town.

3. Puskalavati

Potentially one of the most important and ancient sites of Asia is represented by a group of amazing mounds at Charsadda, a village again in the district of Peshawar, about 18 miles north-east of the city of Peshawar. This site has been identified as that of Puskalavati, which was at one time the capital of the Kingdom of Gandhara. Puskalavati has been mentioned by the traveller Huiien Tsang as occupying a very important part in the life of the people of those days. It was one of the most important commercial routes connecting Central Asia and the Indus Valley. Huiien Tsang, in his accounts, has also mentioned that it was captured by the troops of Alexander the Great. Charsadda has, during comparatively recent times, been trisected by the Swat River, which has cut its way into the mounds and has removed or damaged a considerable part of these mounds.

Brahmanic architecture in Pakistan

In the course of time the Brahmanic religion regained not only the religious loyalty of the people of ancient India, but also the Khatrias, and also regained the political and administrative control of the various kingdoms and principalities. Like the Buddhists, the Hindus also manifested their knowledge of architecture in building beautiful places of worship. As far as the limits of Pakistan are concerned, the relics of these ancient Hindu temples have developed along the Indus Valley. One of the best-known temples today is the temple of Malot in the West Punjab. The skill employed in building this temple is a combination of Indo-Roman-Buddhist architecture grafted upon the Himalayan timber tradition. The timber was used in a pyramidal form to resist heavy snow fall. It is difficult to assess now if in the fourth century C.E. snow fell in the Salt Range area (district Jhelum) or this form of architecture was merely a decorative copy of the Himalayan timber tradition.

Relics have also been found of Kallar temple in the district of Attock and those of southern Kafir Kot in the district of Dera Isma'il Khan. The usual method employed by the Hindus in building temples was that the interior of each temple was formed

by a square cellar with dimensions up to 13 ft. by an overlapping course in the corners. The square is at varying heights reduced to an octagon from which springs a usually hemispherical dome constructed of horizontal courses. The larger shrines have invariably a high vaulted porch in front of the cellar entrance. Above the cellar there rises always a high and richly decorated roof, representing a truncated cone with gracefully carved angles. The outer side-walls of the shrines show pilastered projections with a niche in the centre, probably intended for the reception of a sacred image. The decoration of the side-walls varies greatly in richness. The roof is always the most ornate portion of the structure, being covered throughout with an intricate diaper of carving in which a horse-shoe of a beehive ornament plays the



Some of the members of the Egyptian Press Delegation that visited Pakistan during February 1953 at the Tomb of the Mogul Emperor, Jehangir (1595-1627 C.E.), at Shahdara, near Lahore, Pakistan

chief part. The Buddhist influence in carving these figures is evident.

Mogul architecture

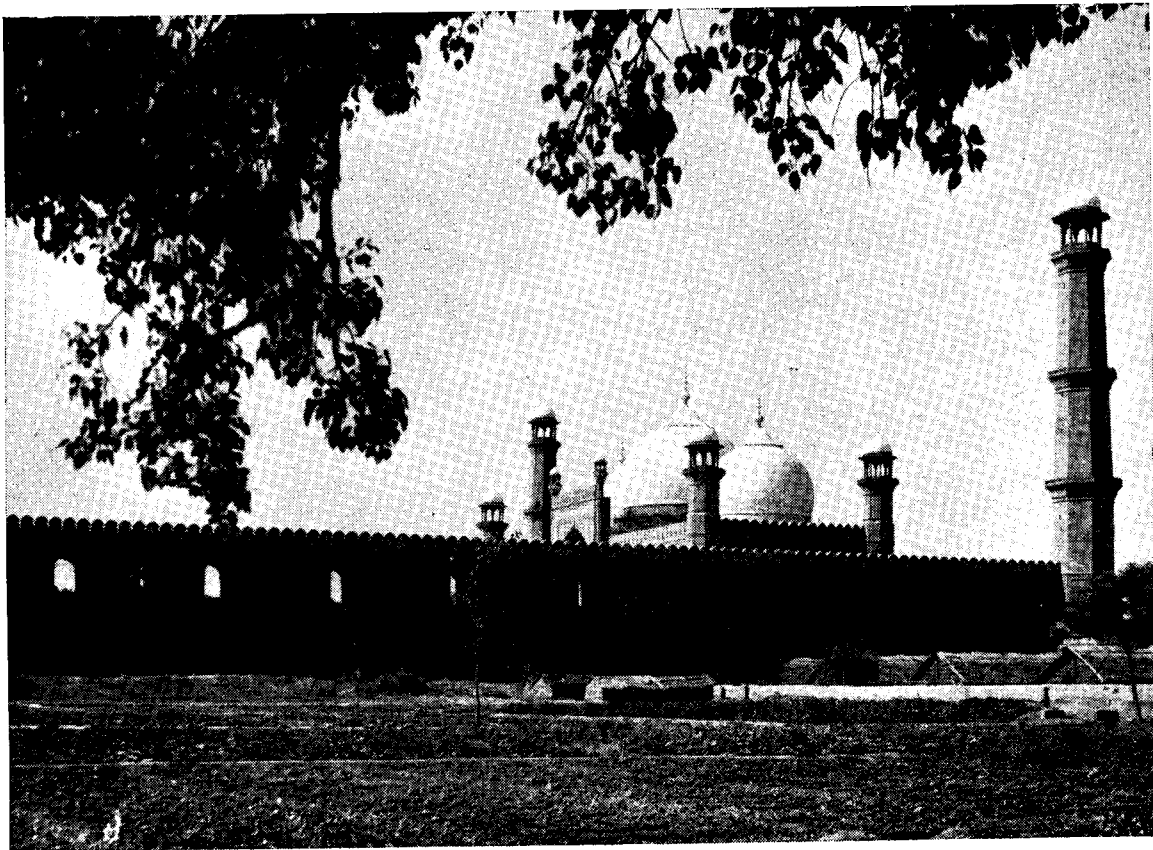
The Hindus, up to the time of the advent of Islam in India, made considerable progress in art and architecture and deployed this knowledge in erecting beautiful buildings throughout India, though mostly temples. India has been the hunting-ground of adventurers from almost the prehistoric days, but the incoming

of the Muslims in India was different from the other earlier invasions of India. The historians tell us that the early Muslims of Arabia came in contact with the Hindus of Sind. As readers are aware, simultaneously with the spread of Muslim power in Africa and Europe, the Arabs had established contacts across the Indian Ocean to far-off China. There were regular Arab trade relations with all the countries lying in between. In the beginning of the eighth century, the Ceylonese, by way of paying respect to the Caliph Waleed at Damascus, sent some presents by sea. This vessel was intercepted at the entrance to the Persian Gulf and captured by order of the Hindu ruler of Debul. Debul at that time was a flourishing port of Sind. This incident was not an isolated example of that period. In fact, it was the culmination of a series of similar incidents in the Arabian Sea in which large numbers of trading ships were captured by the men of the ruler of Debul. On this occasion, some of the people who

building gardens and irrigation canals as well. Large numbers of buildings were erected during the Mogul days and are still standing practically intact, but unfortunately except for one or two mausoleums in Sind and in the Lower Punjab, none of the buildings erected by the earlier Arabs exist, although it is generally believed that ruins of old Arab buildings may yet be discovered. Most of the remains of Mogul architecture in Pakistan are contained in the Punjab.

The Fort of Rohtas

One of the outstanding buildings of this period, though not of Mogul origin, is the Fort of Rohtas, built by the Emperor Sher Shah (1539-1595 C.E.). This Fort of Rohtas, built towards the middle of the sixteenth century, has a circumference of about $2\frac{1}{2}$ miles. The walls at their base are about 30 ft. thick



*The Badshahi Mosque at Lahore, Pakistan, built in 1673 C.E. by the Mogul Emperor Aurangzeb.
This mosque is the largest mosque in India and Pakistan*

escaped capture complained to Hajjaj, the then Viceroy of the Eastern Province of the Caliphate. Hajjaj sent a young general to demand redress of this loss from the King of Debul. Muhammad Ibn Qasim, for that was the name of the 18-year-old general, failing to bring about a negotiated settlement, had to lay siege to the city of Debul and conquer it in 711-12 C.E. The Islamic architecture of this period, as is seen in the buildings in Tatta in Sind, and Multan in the Punjab, demonstrate the complex nature of architecture of the day. Almost similar to the Hindus, the Muslims displayed their knowledge of architecture in erecting beautiful places of worship. In later days, when the Moguls came to rule India, and enriched the architectural wealth of it besides mosques and mausoleums, attention was given to

and 30 to 50 ft. high. There are 68 towers and 2 gateways. The walls have receptacles for musketry and cannons. In the parapets near the gateways, arrangements were made for throwing molten lead on attacking troops. The Rohtas Fort has never been considered as a very strong one. But this is one of the earliest attempts to build forts of such a tremendous size. Although the fort is practically in ruins now, some of its parts reveal magnificent building skill, particularly the gateways. One of these, known as the Sohal Gate, stands even today, about 70 ft. high. From close examination of the Rohtas Fort, it is revealed that no extensive residential buildings were ever constructed within the fortress. This is, however, partially true even in the forts of subsequent periods.

In Lahore and around it is the most rich and complete representation of Mogul architecture. Yet another kind of architectural brilliance is seen in the ruins of the walls around the Old Lahore City. This wall was built by Emperor Akbar (705-715 C.E.), and was said to have been 30 ft. high, but for reasons not fully known, this wall has completely vanished during the last 50 years, excepting a few gates, which are in ruins. Although the wall has completely vanished, such names as Kashmiri Gate, Sheranwala Gate, Yakki Gate, Delhi Gate, Akbari Gate, Mochi Gate, Lohari Gate, Mori Gate, Taksali Gate, and Masti Gate reveal the story of the one-time walled city of Lahore.

Lahore Fort

Inside this old city of Lahore are the ruins of the Lahore Fort. This, as is known today, was built in three stages. The first stage dates from the time of the Emperors, Akbar and

Diwan-i-'Am in front of the throne room which was supported by forty pillars. Diwan-i-'Am projects into the great court on a platform, and enclosed by sandstone railing and the outer row of pillars, was once connected by a marble railing, the two railings serving to separate the different grades of courtiers. But the principal contribution of Shah Jehan was the completion of the north-western quarter of the fort with the elephant gate. The exterior of the stone wall here presents a series of mosaic tile panels, which are amongst the most remarkable in Asia. Again in this phase we see the panels with human and animal forms. The subjects include court officials, a goat-and-monkey man, a cup bearer, footmen carrying candlesticks and flowers, a dragon pursuing a goat, bird and camel fights, elephant fights, a game of polo and many similar subjects. This was again contrary to the rigid Islamic custom; but it speaks of Persian influence, possibly even Persian masons and craftsmen were engaged in this work. Shah Jehan added many other features in this fort,



A view of the Shish Mahal (the Palace of Mirrors) in the Fort at Lahore, Pakistan

Jehangir. The second stage represents the work of Emperor Shah Jehan (d. 1626 C.E.) between 1631 and 1632. In the third stage the western gate of the fort, with the adjacent walls, was fitted in by Emperor Aurangzeb in 1673 C.E. The material generally used in the first stage of construction was brick-work, supplemented by red sandstone, and everywhere elaborately carved bracket construction of the Hindu tradition is in evidence. So much so, that in the construction of this phase, animal forms were also employed which were not in strict conformity with Islamic and architectural tradition. In the second stage of the construction of this fort was added a huge hall known as

some of which are Khwabgah, Diwan-i-Khas, Pearl Mosque (*Moti Masjid*).

The principal feature of the third phase during the time of Emperor Aurangzeb was the erection of the monumental gateway, which was meant to be an exit from the fort to the enclosure in front of the new mosque, which is now known as Badshahi Mosque. The workmanship employed in building this fort as a whole forms a fitting climax to a century of creative construction.

Lahore's historical buildings

Lahore is the home of many more interesting buildings

built by the Moguls. It is impossible here to mention all the buildings, but I would be failing in my task if I did not mention some of the outstanding ones. One such building is the tomb of Shaikh Musa Ahangar, about whom mention has been made in *A'in-i-Akbari*. Shaikh Musa died during the early years of Emperor Akbar's reign. The Qur'anic inscription in the interior of the tomb and the design of the building itself are consistent with a date in the second half of the sixteenth century. Externally, the walls are panelled. The panels contain four centre arches, and appear to have been plastered. The tomb is of importance as the only surviving example of pre-Shah Jehan tile work at Lahore.

The mosque of Maryam Zamani near the Masti Gate at Lahore stands today as the oldest mosque in the city founded by Maryam Zamani, mother of Emperor Jehangir. Architecturally, it is of early design; the arches of the prayer chamber have simple four-centred heads. The building has three flat domes, and the paintings in the interior of the walls are magnificent. Although these paintings date from the early seventeenth century, they have very few parallels in Pakistan, or, for that matter, in the whole of the Indo-Pakistan sub-continent. The delicacy employed in these paintings and their lively variety and harmonious golden tone are unrivalled.

It may not be an exaggeration to say that the Moguls have shown their architectural brilliance over mausoleums. Some of the finest specimens of this accomplishment are the tomb of Anarkali, the tomb of Jehangir, the tomb of Asaf Khan, the tomb of Nur Jehan, the tomb of 'Ali Mardan Khan, and the tomb of Dai Anga. It is worth noting that these tombs were not only erected over the graves of great emperors like Jehangir or empresses like Nur Jehan, or nobles like Asaf Khan, but also on such unimportant persons as Dai Anga, who nursed Shah Jehan in his infancy.

Muslim architecture in East Pakistan

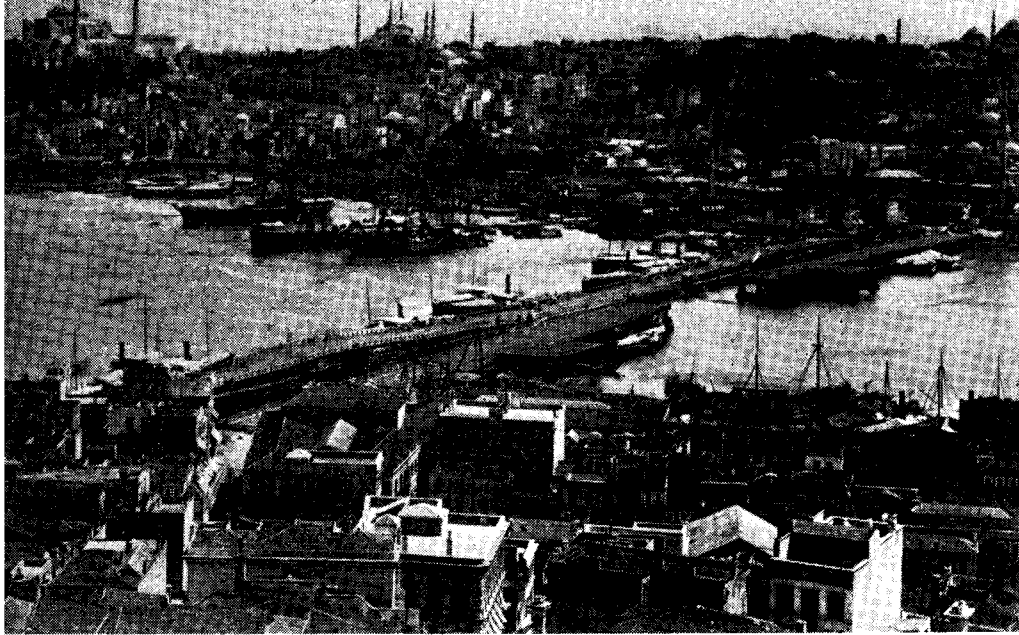
While West Pakistan contains some fine specimens of architectural relics of ancient Hindus and Muslims, the other part of Pakistan, generally known as East Pakistan, does not lag behind. In East Pakistan, remains of old buildings seem to be no older than 500 years. Some of the beautiful specimens of these relics are the graves of Ghiyasuddin A'zam Shah in the district of Dacca, the tomb of Khan-i-Jahan 'Ali in the district of Khulna, the famous Sat Gumbad Mosque, also in the same district, the mosque at Masjidkur in Khulna district, the mosque at Masjid Bari in Barisal district, the mosque of Baba Adam Shahid in the district of Dacca, the mosque at Sura in the district of Dinajpur, and the Darasbari mosque at Gour which was for a considerable time the capital of Bengal. Chhota Sona Masjid, or the Small Golden Mosque, in Gour, the mosque at Bagha in Rajshahi, the mosque at Kusumba, and Darya Saudagar's mosque in the Tippera district. The above-mentioned mosques or tombs were built exclusively during the reign of Pathan emperors of Delhi (1262-1554 C.E.) and Pathan rulers of Bengal (1202-1576 C.E.).

With the advent of the Moguls in the sixteenth century, we see another impetus to architectural development in the early East Pakistan. One of the most important buildings made during this period is the Dacca Fort, which is commonly known as the Lalbagh Fort. The construction of this fort was started in 1678 by Prince Muhammad A'zam, third son of Emperor Aurangzeb, during his viceroyalty in Dacca. The fort, however, was not completed by Muhammad A'zam as he had to leave Dacca in 1679 urgently to join his father. The other buildings are the Bara Katra and Chhota Katra on the banks of the River Buri Ganga. These Katras were supposed to be tomb of Bibi Pari was built by Sha'ista Khan, the then Viceroy of Bengal, over the grave of his daughter. There is also a beautiful mosque near the Bibi Pari's tomb. About half a mile north of the old city of Dacca there is a small mosque known as the mosque of Haji Khwaja Shahbaz's tomb. The details of innumerable other mosques, tombs and forts built during this period in and around the old city of Dacca and other districts of Bengal can hardly be given here. Suffice it to say that practically the whole of East Pakistan is studded with ruins. Unfortunately, no specimens of Hindu architecture worth mentioning is in existence in East Pakistan today, although isolated cases of beautiful stone-carved temples are known, one such being in the district of Maldah, in Northern Bengal, which was supposed to have been built between the thirteenth and fourteenth centuries by the Hindu rulers of Bengal.



A view of the Shalimar Bagh (The Garden of the Home of Bliss) at Lahore, Pakistan. Three miles east of Lahore lie these famous gardens called the Shalimar Bagh. This building is a pleasure garden, with pavilions, waterways, cascades and carefully laid out flower beds. They were built by the Mogul Emperor, Shah Jehan, in 1627 C.E.

This is, in brief, the story of the places in Pakistan in which historical processes have left deep marks. The Government of Pakistan has been preserving, and will continue to attempt to preserve, these ruins, which, due to age, are fast decaying — the ruins which tell in much clearer terms the story of the people, not only of those who built them but also of those who lived during those good old days.

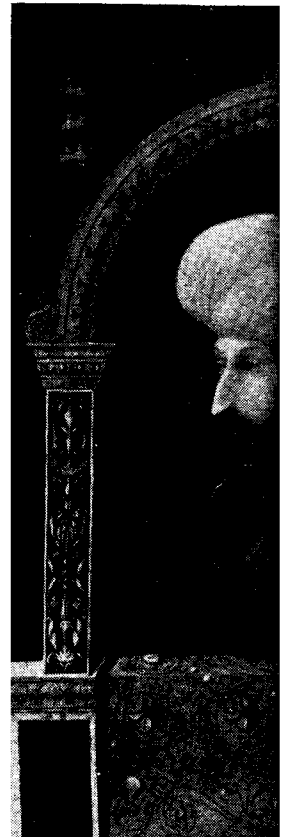


THE QUINGENTENARY CONSTANTINOPLE, TU

A view of Constantinople from Beyoglu, Pera. The strip of water is the Golden Horn, into which the Turkish fleet was transported overland. In the background can be seen the landmarks of Constantinople. The building in the extreme top left is the world-famous Cathedral of St. Sophia, while in the centre is the equally famous Sultan Ahmad's Mosque, with its six graceful and slender minarets

(Top centre) — Sultan Muhammad II (1451-1483) known in Turkey as Fatih (the Conqueror of Constantinople)

When asked by a Christian as to how he (Sultan Muhammad the Conqueror) would treat the Christians if he overcame them, the Sultan said in a truly Islamic spirit, "By the side of every mosque a church would be erected for your people to pray"

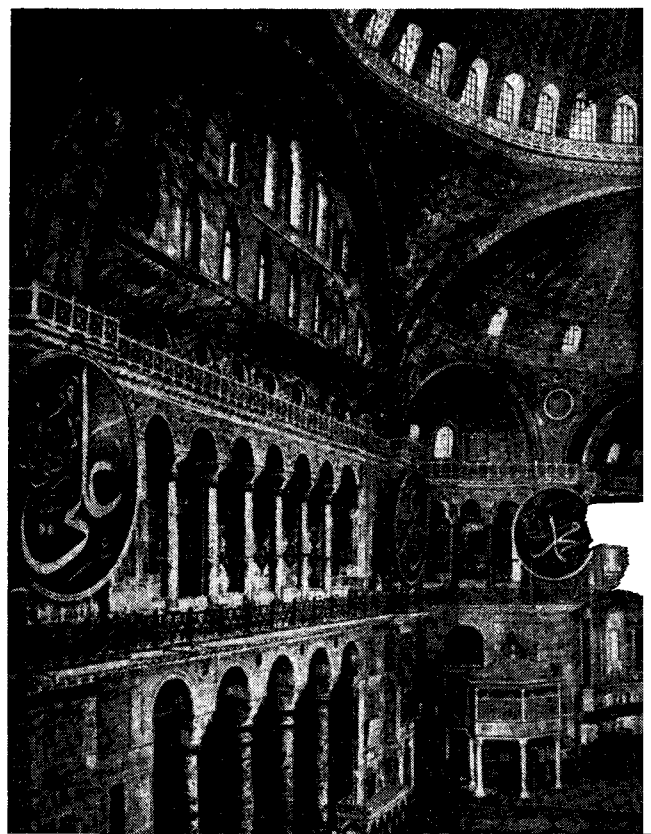


Istanbul, Turkey's "Magic City", echoed to the roar of cannon on 29th May 1953, just as it did 500 years earlier: in 1453 C.E., after one of the greatest campaigns in history, Istanbul, capital of the Byzantines, became the capital of the victorious Ottoman Turks and occupied that proud position until Kemal Ataturk, founder of the Turkish Republic in 1923, chose the Central Anatolian town of Ankara to become its capital city.

Beginning on 29th May 1953, in colourful ceremonies and celebrations arranged to last ten days that constituted one of the major attractions of the present travel season, modern Turkey relived this eventful page of its ancient history.

An imperial campaign tent once used by Sultan Mustafa II 258 years ago was set up on 29th May on the hills of Maltepe, overlooking the Sea of Marmara, on the approximate spot where Sultan Muhammad the Conqueror camped 500 years ago to pave the way for his successful siege of Istanbul's mighty array of fortified walls. The leaders of Turkey, including President Jela Bayar, gathered there as a salute of 101 guns was fired in symbolic memory of the original cannonade assault half a millennium earlier.

Attired in the magnificent traditional uniforms of the ancient Janissaries and of the Kapikulu (bodyguard of the former Sultans), army units marched through the 500-year-old breach in the 1,600-year-old walls. The parade was paced by the famous Turkish military band, the Mehter, whose drums and cymbals so inspired Western musicians in latter Ottoman days that many great composers like Mozart (piano sonata in A major) and Beethoven (finale of the 9th Symphony) introduced them into their works.



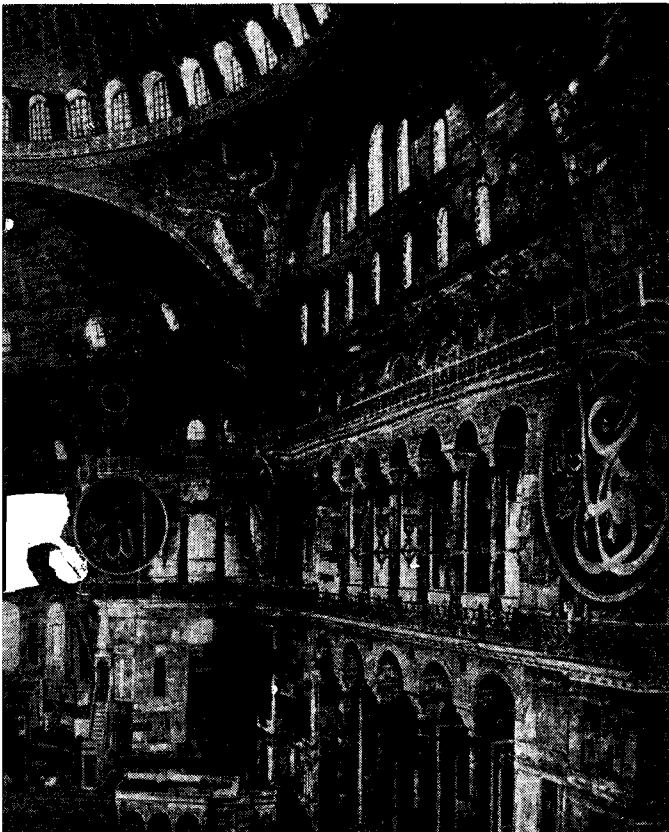
OF THE FALL OF KEY (29th MAY 1453 C.E.)



Another view of Constantinople (Galata and Pera)

(Bottom centre) — An interior view of the most splendid Cathedral, Aya Sophia, at Constantinople, built about 1,500 years ago. This church was used as a place of worship by Muslims till the founder of the modern Republic of Turkey ruled that Muslims should not use it as their place of worship. St. Sophia is now a museum whose historic and exquisite mosaics have been uncovered and restored where necessary. Directly after his entry into Constantinople, Sultan Muhammad II proclaimed a general amnesty. "Leave the Christians unmolested," he announced to his soldiers. To Sultan Muhammad II goes the credit of preserving all the Byzantine churches and cathedrals

The Qur'an enjoins on Muslims respect for non-Muslim places of worship, and also says, in clear terms, "Let there be no compulsion in matters religious"

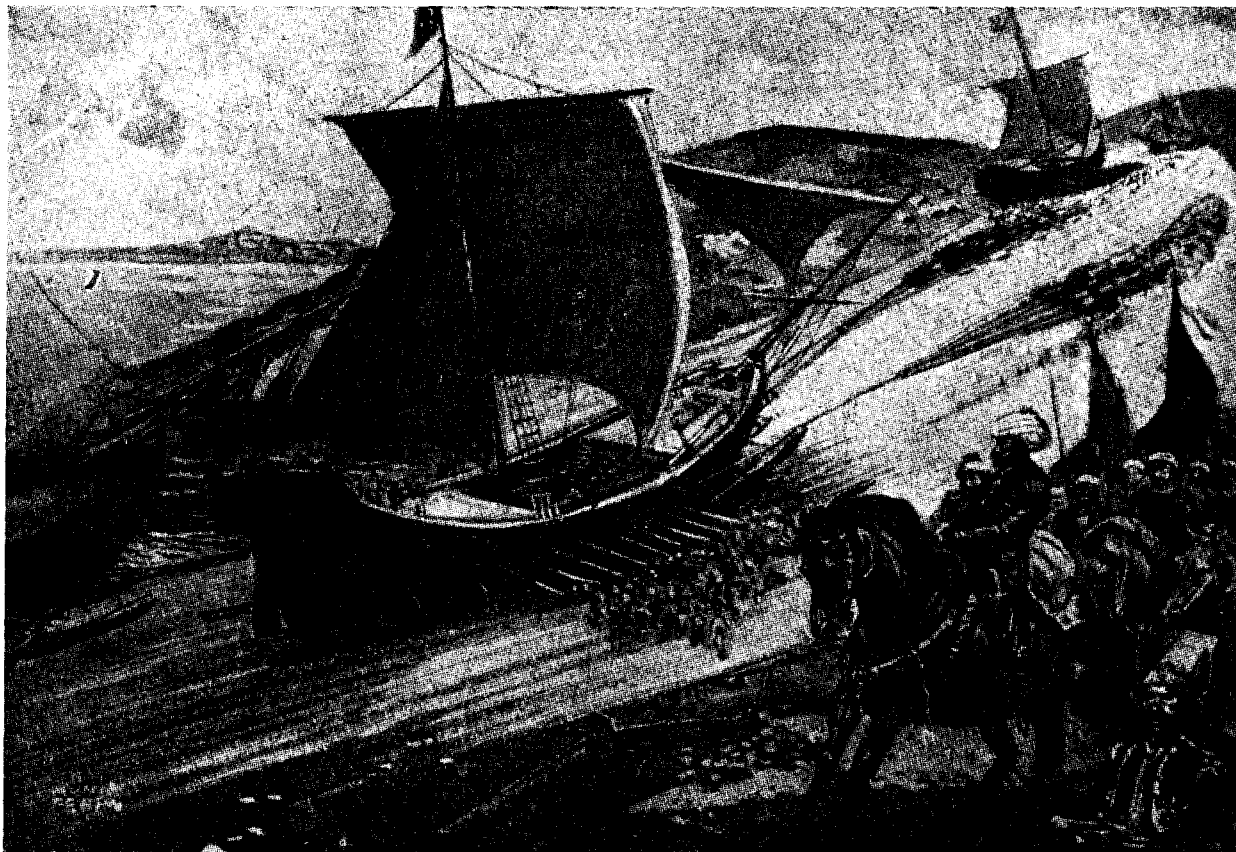


Five hundred sailors, also costumed in authentic uniforms of the period, landed from naval units anchored in the Golden Horn to join in the parade. As the two masses converged to symbolize the capture of Istanbul, five formations of Turkish Air Force planes flew over the tomb of Muhammad the Conqueror to drop on it five wreaths, one for each century that has elapsed since 1453.

Other programmes planned for the balance of the ten-day quingentenary celebrations included: Istanbul University, also founded five centuries ago, marked its own quingentenary with an exhibition which included twenty-four elaborate works on the life and times of Sultan Muhammad alone. Istanbul Fair opened its gates to welcome the multitudes that visit it each year. Exhibits everywhere included displays of Turkish arts and crafts, augmented by exquisite examples from several foreign countries, including the United States.

National dances and folklore festivals brought to Istanbul the very best teams from every part of Turkey. A collection of dolls dressed in the fashions of 500 years ago was exhibited. Theatres and the opera put on the most successful plays and productions of their varied repertoire. "Karagoz," the Turkish shadow play, was staged by old-time masters. Music was highlighted by performances of a 500-voice Turkish choral group. and military bands scheduled many programmes. Sports included demonstrations of Turkish archery, and an ancient Turkish form of polo. International track competitions also drew large crowds.

Turkey's "Magic City" was illuminated for the duration of the festival, with displays of fireworks and amusement parks everywhere.



A Turkish artist's impression of the unparalleled overland transportation of the Turkish Fleet, consisting of 70 ships, from the Bosphorus into the Golden Horn, during the night of 21st-22nd April 1453 C.E., with Sultan Muhammad the Conqueror watching the fleet sliding downhill from Tepebashi

The Overland Transportation of Sultan Muhammad II's Fleet from the Bosphorus into the Golden Horn

By TEVFIK INCI

The Turkish navy attempts to enter the Golden Horn

The great Eastern Roman Empire in its last stage of existence endeavoured to live a little longer by paying heavy taxes to the Turks and by marrying their beautiful princesses to the Ottoman Sultans.

When Sultan Muhammad II laid siege to Constantinople on 5th April 1453, the Byzantines withdrew themselves into the city walls to defend themselves. The Golden Horn was closed by an extraordinary chain, each link being one metre in length, extending between Galata and the Seraglio Point. This was defended from the estuary by thirteen large vessels each full of warriors.

It was the considered opinion of the Turkish strategists that the capture of the city would be facilitated if the Ottoman fleet could enter the Golden Horn. Therefore Admiral Baltaoglu Suleyman Bey tried to reduce the Byzantine sea defences on 18th April 1453. As a result a tremendous battle raged between the Ottoman fleet composed of smaller vessels having lower decks and the large Byzantine vessels.

The Turkish sailors threw their ropes with hooked ends on the enemy vessels, and holding their swords between their teeth, they climbed up those ropes. Some were busy shooting their

arrows at the enemy to defend the climbing sailors ; others were engaged in hurling incendiaries on the enemy ships ; there were others who dived into the sea to open holes in the enemy ships, causing them to sink.

The Byzantines had their decks full of various types of missiles, such as rocks and barrels filled with water or limestone. These they raised by pulleys attached to ship masts and instantly lowered on to the Turkish decks. Simultaneously the enemy sailors showered the dreadful Roman Fire, known to be a very effective weapon at that time. As the Byzantine vessels were large, the enemy fleet was in an advantageous fighting position, easily defending itself against the small Ottoman ships. The large stones, the barrels containing water or lime, as they fell on the Turkish decks, smashed to pieces, creating havoc and causing heavy casualties among the Muslim sailors. Although a few Turkish soldiers who reached the top of the Christian decks were being killed by the enemy with axes or large hammers, still some of the Christian decks presented a violent scene of fighting, for a number of Muslim sailors had succeeded in getting on the Christian decks. They fought magnificently to the accompaniment of the battle cries of Muslims and Christians. But the Ottoman fleet was obliged to retreat in the small hours of the

The Turks decide to transport their fleet overland into the Golden Horn

stantially timbered. Large movable dry docks were built to carry the ships overland with the necessary accessories. When preparations were complete, the sliding sections as well as the whole length of timber road was oiled. On the 21st April 1453 the fleet at anchor along the present Topkhanah-Besiktash coastline was brought to Shiftdirek at Topkhanah by the use of capstans and pulleys, and these were all dry-docked immediately after sunset. The ships, loaded on improvised sliding docks, were pulled by hundreds of soldiers at a remarkable speed,



Sultan Muhammad II (1451-1481 C.E.) conceived the idea of conveying his fleet of seventy ships from the Bosphorus across the tongue of land into the inner harbour — the Golden Horn. The scheme of transporting ships over the hills was so fantastic that neither the Byzantines nor the Genoese gave a thought to the possibility. They knew that ships were made for water; they could neither sail nor row over the mountains. But the insuperable will of a military genius like Muhammad II knew nothing of impossibilities. His fleet did cross the hills. The miracle of miracles was worked.

following the route of Topkhan-Tepebashi-Kasimpasha (Arsenal). The overland transportation scene was unparalleled in the annals of military history.

The whole fleet travelling on land was behaving as if sailing on the sea, the ship's oars being in constant motion. The sails

and the regimental colours adorned the ship's masts, with the ship's masters shouting orders loudly. The sailors rushed enthusiastically here and there on the vessels, managing the sails according to the winds. The scene was idyllic, as from each vessel the age-old melodious sounds of the war drums and the flutes — the *nekkars* (drums) and the *nefirs* (flutes) — emanated amidst the flames of thousands of torches each carried by a soldier.

The ships, reaching the hill-top (Tepebashi), slid downhill after the sails had been pulled down. The fleet, consisting of seventy vessels, was thus transferred overland into the Golden

Horn during one night. When this extraordinary feat was accomplished, it was dawn. The whole city of Constantinople, as well as the Christian fleet in the Golden Horn, was asleep.

At sunrise a tremendous roar rising from the Muslim fleet was heard in the Golden Horn. This was the glorious Takbir, each Muslim sailor crying *Allah Akbar* (God is the Greatest). This aroused the Christians of Constantinople. The divine words of the Takbir had completely overwhelmed them. Some of the besieged thought that their city had already been captured; and in fact after the final assault on the city walls by the naval and military forces, the Imperial City did fall.

SULTAN FATIH'S' PRIVATE LIBRARY

By DR. SUHEYL UNVER

Sultan Muhammad's love of books

Why is Sultan Muhammad II, "the Conqueror" of Constantinople, great? It is not because he patronized science without taking any interest in it. On the contrary, he was himself a man of science and he patronized science because he was personally and actively taking an interest in knowledge. Sultan Muhammad's father was truly a sage and a real democrat. His mother, Huma Khatun, was a virtuous lady. Their son, Sultan Muhammad Celebi, captured Constantinople on 29th May 1453 C.E. at the youthful age of twenty-two, and gained immortality as the great *Fatih* (Governor).

According to some historians, Sultan Muhammad's intellectual abilities developed somewhat slowly. Therefore he disliked reading, and it was especially difficult for his tutors to teach him the Qur'an. His religious teachers, known in Turkey as *Khojas*, failed to develop any progress in the child Sultan Muhammad's training and resorted to the assistance of the Mulla Gurani, who intimidated Sultan Muhammad with a stick, and thus induced him to learn reading and writing. This, in my opinion, is probably untrue, because I do not believe that a person by pressure can develop faculties which are inherently not existing in himself. Sultan Muhammad II received his tutoring first from the Mulla Gurani, a great scholar, and later from the Mulla Khusrau.

Sultan Muhammad II was brought up under the surveillance of strict disciplinarians and under atavistic influences. His father, Sultan Murad II (1421-1451 C.E.), was a poet of emotional distinction, and he was famed for his patronage of science. He had a private palace library, and he collected books dedicated to him in this library. Through Sultan Murad's library a large number of books from the private library of Sultan Murad's father have reached our times. At present there is no trace of the private library of Yildirim Bayazid, but there is historical evidence that Bayazid's (1389-1402 C.E.) father, Sultan Murad I (1360-1389 C.E.) was not an illiterate monarch.

Sultan Muhammad II lived in an environment of knowledge during his childhood, and he was inspired by his royal progenitors with enthusiasm for the establishment of a private library. The nucleus of the private library of the Conqueror (*Fatih*) came into existence in Manisa, where he received his training and where he stayed as a *Wali* (Governor). When he assumed the Sultanate at the age of twenty he transferred his library from Manisa (Magnesium) to Adrianople (Edirne), which was at that time the capital of the Ottoman government. The library of Murad II was again transferred to Constantinople after the conquest, first to the Old Palace (now known as the Cinili Koshk), then to the New Palace (now known as Topkapu Sarayi). Sinan Pasha, being one of the three sons of the Mulla Khizr, the first Qadi of Istanbul, was appointed a religious tutor to *Fatih* Sultan Muhammad, who requested the assignment

of a librarian from Sinan Pasha. The Mulla Lutfi from Tokat was recommended, and assumed the librarianship. *Fatih* Sultan Muhammad II used to hold academic conferences in his private library, his young instructor, Sinan Pasha, and his librarian, Mulla Lutfi, participating. The library itself was quite a large one; those who knew the Conqueror's love of books were sending or selling books to him. Sultan Muhammad II had also a great interest in book-binding and ornamenting, and for this purpose brought calligraphers and *muzahhibs* (illuminators) from the East and from his empire to make out copies of his books, to bind and ornament them. The specimens we have now from his private library reflect great artistic beauty as to binding, script and ornamentation.

The books in the library of Sultan Muhammad

The artistic pattern followed is in the Saljuk style, and in the libraries of Istanbul today there are very fine examples of the thirteenth and fourteenth centuries. This art reached its zenith during the Ottoman rule in the fifteenth century, but declined in the following century. The fine artistic taste of Sultan Muhammad II greatly helped towards the enrichment of the cultural life of his age. The books produced during his reign are now scattered in the libraries of Istanbul and in some other provincial libraries of Turkey. I personally have seen some 150 of these, and now have a collection of specimen books with different cover ornamentations representing nearly the complete variety of styles used during his reign.

The books comprising the Conqueror's library were mostly in Arabic, but some were in Persian and a few in Turkish; the which fact shows that *Fatih* had proficiency in these languages. These books were mostly concerning various branches of science.

The cover ornamentation is greatly varied, similar to the Seljuk pattern. This pattern was imitated in Egypt and Syria, sometimes skilfully and sometimes unskilfully, during the time of Sultan Muhammad II, but in Iraq this was successfully adopted and a high degree of achievement was attained. In Asia Minor the degree of achievement in this field is further accentuated. Most examples of this were hand produced, some of them with the help of only a few tools. During the birth of the Ottoman régime and in the pre-Ottoman period, great stress was laid on variety of style in book production.

As regards the appearance of these books, the blank pages preceding the frontispiece contained the *tamalluk kitabesi*, or *ex-libris*, in one or two places. The *ex-libris* denoted Muhammad Ibn Murad, and on the opposite page the title of the book and the authorship were recorded in excellent form and style.

The title ornamentations and the *finis* space of chapters bear exquisite examples of masterly craftsmanship. Some books

¹ In Turkey, Sultan Muhammad Celebi (1451-1481) is known as *Fatih*, an Arabic word meaning the Conqueror (of Constantinople).

contain the signatures of the artists with dates, but most of them are without signatures as *muzabhibs* (illuminators) were used to working collectively.

The bound volumes of Sultan Muhammad's private library are all hand-produced. We have in our possession some unique specimens all in different styles. Most of these specimens reflect the *Rumi* or the *Khatai* style in its finest expression. In some specimens the whole cover is completely ornamented; others are partially ornamented in circular and rectilinear forms. It is a common belief that the seventeenth century specimens of ornamented bound volumes of Turkey that are to be found in modern European and Turkish museums are the finest in this field. However, in my opinion the finest examples are from the Conqueror's private library dating back to the fifteenth century.

Public libraries in Constantinople founded by Sultan Muhammad II

Sultan Muhammad the Conqueror sometimes selected books from his library through the Mulla Lutfi, his librarian, for the making of duplicate copies for distribution to other libraries in Istanbul established by the Sultan. *Fatih* had established two libraries, one in the Madraseh of St. Sophia and the other in the Zayrak Madraseh, before the establishment of the university at *Fatih* (now a borough of Istanbul). In the *Fatih* University he established eight libraries in eight colleges or faculties of the university. Catalogues of the contents of each of these libraries are now in our possession. Apart from these, the Conqueror donated books to the Madraseh of Eyup (now a borough of Istanbul) library. Including the Sultan's own private library, Istanbul had twelve libraries shortly after the conquest. The books contributed to the Semaniye Madraseh are now in the possession of the present-day *Fatih* library. One observes two different seals used on these books; one specimen bears the words "Muhammad Ibn Murad", which seal, it is assumed, was used by the Sultan when he was a prince. The second one bears the additional title of "*al-Muzaffar Daima*", and leads one to assume that this was his royal seal as Sultan. However, it is peculiar that the two seals are conspicuously absent on books in the Conqueror's private library. They appear on books given to other libraries. The palace library books contain the seal of Sultan Bayazid II (1481-1512 C.E.).

Sultan Bayazid's libraries

Sultan Bayazid II, the son of Sultan Muhammad the Conqueror, was equally fond of books. When he assumed the Sultanate he examined every single book in the palace library. The exact number of books remains unknown today, but he signed with his own hand the *zabriya* page of each book and sealed the first and last pages. The books given to him as gifts or the ones he bought bear the same marks. These books are now scattered all over the Istanbul city libraries, but are mostly to be found in the Topkapu Palace Library and the St. Sophia Library. Unfortunately, on account of the lack of proper indexing and recording, the exact number of these books is not known. However, the situation is being remedied by adopting modern methods of classification and of recording for these books. My estimate of the number of books originating from *Fatih*'s library is around ten thousand. This is quite remarkable as to quality and quantity for a library of Sultan Muhammad's period.

The quality of the craft of illuminators had lost its unique beauty during the reign of Sultan Bayazid II as compared with that of the reign of his predecessor. In fact, I found no reason to make an extensive study of the illumination styles of the period of Bayazid II, because it is my firm belief that no period compares favourably with the age of Sultan Muhammad II in the field of illuminated bound volumes. This fact is not yet recognized by international art circles.

The *tamalluk kitabesi* found on books of the Conqueror's private library proves that the Turks of his age knew Arabic well, because these were written in an excellent literary style. Remarkable titles were attributed to *Fatih* in these, such as "The regent of earth", "The king of all nations of the East" and "The greatest emperor of the Turks".

Out of some 4,500 mostly scientific and literary works, selected from a collection of 30,000 old manuscripts, each of them individually handled by me, I have been successful in tracing some 500 specimens which are purely the product of the age of the Conqueror of Constantinople. It is estimated that there are at least 250,000 manuscripts existing in our libraries, including the above-mentioned 30,000. I hope the isolated workers in this field will collaborate in future to obtain better results. At the moment ghastly mistakes are being made both by professional and by amateur Western Orientalists who are supposed to specialize in this field.

THE WINE OF LIFE

A Study in Contrasts between The Ruba'iyat of 'Omar Khayyam and The Kasidah of Richard Burton¹

By IRVING SEDAR and HAROLD J. GREENBERG

"For East is East, and West is West,
And never the twain shall meet . . ."

Rudyard Kipling.

"Burton missed the true significance of 'Omar's work when he failed to recognize that the 'wine' of the Persian poet was not wine in the ordinary sense at all, but rather the literary symbol of the poet's idea of 'divine and natural intelligence'. This is evident in Fitzgerald himself, who, after five successive versions of *The Rubaiyat*, realized 'Omar's true meaning. This is the master key which in reality unlocks the mystery of Khayyam's poetry"

Burton and Fitzgerald are symbolic of the yearning of every great man to discover each truth in life for himself

The Middle East, lying like a deserted island between the Eastern and Western worlds, was an almost unknown entity to European civilization until the nineteenth century. It was not until a few daring souls, who possessed tenacity and courage, sought out the latent knowledge and wisdom of this part of the world that the Middle East was opened to Europe and the West.

Heroic and unselfish men like Richard Francis Burton

ventured into this unknown and mysterious part of the world,

¹ Sir Richard Francis Burton, the English explorer and man of letters, was born on 19th March 1821. During his lifetime he travelled in almost every country in the world. He is best known for his translation of the monumental *Thousand and One Nights*, which, in his version, most truly captures their original spirit.

At heart, he was almost an Oriental, and his knowledge of Eastern lore was unsurpassed. Master of thirty-five languages, he was at home everywhere. Burton passed away in 1890, leaving behind a wealth of Oriental material.

which offered a tremendous and unparalleled challenge to the adventurous and philosophical mind. Burton was a man whose overpowering love of freedom, truth, and the quest for the answer to life's riddle, led him to probe the inner recesses of a new world, yet one infinitely older.

In the meantime, Edward Fitzgerald (1809-1883 C.E.), a British poet, was searching out old Middle Eastern manuscripts at the London and Oxford museums and archives. To him, Western materialistic philosophy, with its "scientific" approach and rationalist doctrines, did not offer a complete explanation to life.

Both Burton and Fitzgerald are symbolic of the yearning of every great man to discover each truth in life for himself, to contrast the validity of divergent philosophies, and to arrive at workable and valid concepts. Each of them realized the essential unity of all life and all peoples, and endeavoured to bridge the gigantic gap between the East and the West.

Fitzgerald had been an unknown poet until he translated *The Rubaiyat*, a practically unknown work even in its native country of the tenth century Persian poet-astronomer 'Omar Khayyam. Recognizing that there must be a connection between the philosophy of 'Omar and the surging, restless spirit of the Westerner, Fitzgerald rendered into superb English poetry the memorable and cosmic verses of the early Persian poet.

His translation and rendition of *The Rubaiyat* was destined to become the most famous poem of its time. The contemporary English poets of his age, such as Dante Gabriel Rossetti (1828-1882) and Algernon Charles Swinburne (1837-1909), announced their sincere approbation of this scholarly and magnificent work. Its influence began to make itself felt outside the bounds of literature, and much of the Oriental music of the late nineteenth century is traceable to it. Together with Burton's *The Arabian Nights*, it ranks as typical source material for such music as Rimsky-Korsakov's *Scheherezade* and Jacques Ibert's *Ports of Call*.

Burton tried to refute Khayyam's materialistic philosophy and cosmic idealism

Yet Burton, while marvelling at this profoundly moving rendition of 'Omar's work by his compatriot, could not entirely agree with either Fitzgerald or his Persian forbear. To 'Omar and Fitzgerald, life was a constant search for inner and outer perfection, all in line with a cosmic and divine plan of the universe. Had not 'Omar said :

"I sent my Soul through the Invisible,
Some Letter of that After-Life to spell :
And by and by my Soul returned to me,
And answered : ' I Myself am Heaven and Hell '."

Burton had traversed the Arabian desert to the forbidden cities of Mecca and Medina, in order to fathom their secrets. Alone and unrestricted, he learned the Arabic language, the Arab way of life, and even posed as a native in order to enter the sacred Muslim shrines. Wisdom was his goal, and truth his goddess. He was the first Christian to set foot within the holy Muslim city of Mecca, and was in every sense of the word the true scholar and adventurer.

Burton's travels and sojourns in Arabia left impressions destined to change the course of literature and empire. For out of these travels have emerged two of the greatest works in the English language. His translation of *The Arabian Nights* is unequalled in its passion and poetry, revealing another and more exotic manner of living. For Burton was more than an adventurer, a scholar, or an historian : he was also a great poet.

His other unique contribution, which, together with *The Arabian Nights*, forms the major portion of his literary work, is *The Kasidah*. Disguising himself behind the name of Haji Abdu El-Yezdi, Burton presented this work to the Western world. It

is at once an avowal of faith in mankind as well as an interpretation of life, and also an attempt to refute 'Omar Khayyam and Fitzgerald. In defiant answer to their cosmic idealism, Burton writes :

"There is no Heaven, there is no Hell ;
These be the dreams of baby minds ;
"While Reason sternly bids us die,
Love longs for life beyond the grave :
Our hearts, affections, hopes and fears
For life-to-be shall ever crave."

Where Fitzgerald had emphasized the ethics and morals of Nature and God, Burton asserts :

"There is no Good, there is no Bad,
These be the whims of mortal will :
What works me weal that call I 'good',
What harms and hurts I hold as 'ill'."

And to 'Omar Khayyam's promise of immortality, Burton retorts :

"Fie, fie! You visionary things . . ."
"And, oh, the Pity! Hardly conned
The lesson comes its fatal term ;
Fate bids us bundle up our books,
And bear them bodily to the worm."

One of 'Omar's most famous quatrains :

"You know, my Friends, with what a brave Carouse
I made a Second Marriage in my house ;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse "

is dismissed by Burton as follows :

"Another boasts he would divorce
Old barren Reason from his bed,
And wed the Vine-maid in her stead ;
Fools who believe a word he said."

Yet basically, Burton is unable to answer the most profound question of all. He cannot understand why we live or are on the earth at all :

"Why must we meet, why must we part,
Why must we bear this yoke of MUST,
Without our leave or asked or given,
By tyrant Fate on victim thrust ? "

Burton missed the true significance of Khayyam's ideology

Burton's highest aim was a pursuit of life according to ethical, humanist and ideal principles. His philosophy was one of practical altruism, yet based upon the transient nature of life. He suggests that the affections, the sympathies, and the "divine gift of pity" are man's highest enjoyments, and makes self-cultivation, with due regard to others, the highest objective of human life.

It is now more than sixty years since *The Rubaiyat* and *The Kasidah* saw the light of day. And yet it is already apparent that *The Rubaiyat* stands the test of time better. It might even be said that Burton missed the true significance of 'Omar's work when he failed to recognize that the "wine" of the Persian poet was not wine in the ordinary sense at all, but rather the literary symbol of the poet's idea of "divine and natural intelligence". This is evident in Fitzgerald himself, who, after five successive versions of *The Rubaiyat*, realized 'Omar's true meaning. This is the master key which in reality unlocks the mystery of Khayyam's poetry.

Burton's own work, which is actually his spiritual will and testament, is full of the pessimism and fatalism born of modern science. Added to the Arabic ideas of predestination are the newer Western concepts of Darwinism and the scientific approach. Burton, in the last analysis, cannot explain life, yet does present an efficient working plan for modern living in a scientific age. He does not accept God or Nature, yet believes in the highest ethical standards of existence.

Yet with a sweep of his pen, 'Omar answers him :
 "The worldly Hope men set their Hearts upon
 Turns Ashes, or it prospers, and anon :
 Like Snow upon the Desert's Dusty Face,
 Lighting a little Hour or Two — is gone !"

In other words, all the ethical, moral and scientific principles come to naught unless they are backed up by something true and eternal. Life and civilizations come and go, yet what is there to show for them ? Just as the controversy between 'Omar and Burton inevitably results in the acknowledged superiority of the former, so have the true interpreters of life

according to the eternal standards remained unchallenged. In Greece, Plato supersedes Democritus ; in Rome, Virgil surpasses Caesar ; in America, Emerson soars beyond Dewey, Mencken and Bertrand Russell and the entire school of purely humanist or empirical philosophy.

For Emerson possessed not only these qualities of ethical and moral idealism, but explained the relation of man to the cosmos. Emerson, Virgil and Plato, just as 'Omar Khayyam and Edward Fitzgerald, recognized the essential unity of life. They all had the absolute conviction that Truth was one, and that although times and civilizations changed, God, Nature and Truth remained constant.

The Moroccan Question and its Recent Developments

Origins of the Nationalist Movement

By G. NEVILLE-BAGOT

"This tragic Moroccan situation is further evidence that French colonialism has become a dangerous element of international friction, disorder and instability. Unlike Great Britain, Italy and the Netherlands, France, by refusing to adjust her colonial policy to the new political trends of post-war society, and by resisting the emergence of national aspiration in North Africa, has only succeeded in contradicting the moral leadership of the Western democracies"

European Powers and Morocco during the nineteenth century

Morocco has been occupied by the Arabs since the seventh century C.E., and has been subsequently ruled by a number of dynasties, the most famous among which were the Murabeteen, the Muwahhadeen, Banu Marin, and the present 'Alawia dynasty, which has been ruling Morocco since the eighteenth century.

With the rise of European imperialism in the nineteenth century many a Western country has hankered after this rich land and managed, through political pressure and military intervention, to gain various economic and political concessions.

To stem foreign infiltration, Sultan al-Hasan entered into negotiations in 1880 with thirteen European countries. The Madrid Treaty was signed, and instead of limiting the protection accorded by Spain and France to certain Moorish subjects, the possibility of registering "protected" Moors in foreign consulates was extended from the towns to the country and foreigners acquired property rights.

The country fell, in consequence, an easy prey to European speculators, the treasury was emptied and chaos ruled supreme.

The rival imperial powers felt the necessity of a compromise and an *entente cordiale* was signed by the French and the British in 1904. As a result of this agreement and in return for France "disinteresting" herself from Egypt, Great Britain gave up her projects of intervention in Moroccan affairs.

On 3rd October 1904 a treaty was signed between Spain and France. Both declared that they were firm partisans of the integrity of Morocco. Spain recognized France's special rights as already stipulated in the Franco-British Treaty. On the other hand, France recognized Spain's special rights in the northern coastal district of Morocco.

In 1905 came Germany's intervention, and an armed clash between these two rival powers became imminent. As a result an international conference, proposed by the Moroccan Government, was held.

This conference, known as the Algeiras Conference, began in January 1906, and its terms accepted by the Sultan on 18th June 1906. It stipulated :

- (1) The independence of Morocco ;
- (2) A policy of "open door" ; and,
- (3) That Morocco should introduce a number of

administrative and financial reforms which were laid down at Algeiras.

French occupation and the birth of the Moroccan struggle for independence

On 19th March 1907 France, with astonishing disregard of the stipulations of this Treaty, occupied Oujda (near the Algerian border) and Casablanca (on the west coast).

The Sultan, helpless in the face of these evil events, was dethroned by the wrathful people and replaced by his brother, Sultan 'Abd al-Hafid. The new Sultan introduced a number of far-reaching constitutional, military and social reforms. French and Spanish interference continued, however, and soon developed into open warfare. The French occupied the country and imposed a treaty subordinating the Moroccans to French rule.

France was now in full control of the executive, judicial and legislative powers. The country's products and economic potentialities were in the hands of French monopolies.

In the light of recent developments, Article III of the Treaty merits special attention. It provides that :

"The Government of the French Republic pledges itself constantly to support His Sherifian Majesty against all danger which threatens his person or his throne or which might endanger the tranquillity of his domains. The same support will be given to the Heir to the Throne and his successors."

Even this Article was violated whenever it suited the French colonial policy.

The Sultan, unable to fulfil the national demands within the framework of this newly-imposed régime, abdicated in 1912. The Moroccans rose up in arms. The Moroccan army fought desperately from 1912 to 1934. Emir 'Abd al-Karim headed a gallant liberation movement. He did not surrender until 1926.

Organized political resistance began, however, when the French attempted to partition the country and cut off the Atlas mountains, which are mainly inhabited by Berbers, from the rest of the mainland. Moroccans of all classes and races were up in revolt. There were demonstrations and riots everywhere. But France, quite convinced that the best way to rule was to divide and rule, threw all the leaders of the movement into jail.



The Sultan of Morocco (left) with the late Mr. Franklin Roosevelt, a former President of the United States of America, and the Prime Minister of Great Britain, Mr. Winston Churchill

The picture was taken during the Casablanca Conference in January 1943 when the Sultan of Morocco was the guest of Mr. Roosevelt at a dinner

A newspaper for political propaganda was, however, created. Out of this movement arose the Committee of Moroccan Action, which comprised representatives from all over the country. The Action struggled for freedom of publication and association.

After intense propaganda work, both clandestine and open, the Action submitted in 1934 a memorandum to the French authorities demanding the recognition of fundamental freedoms and the introduction of a number of necessary reforms. A congress which was held in November 1936 at Casablanca proved the universal support these demands enjoyed. So that when the authorities banned the congress the country boiled over with turmoil during the month of November.

The French Resident-General, General Noguès, was now determined to suppress the Action, and instituted a number of accusations against its leaders, and issued a proclamation on 18th March 1937 dissolving the Action for "reasons of public security and because it impaired the authority of the Sultan and the traditions of Islam". What a pretext, a French general claiming to be more Muslim than the Sultan himself!

The birth of the Moroccan Independence Party (the Istiqlal) and its struggle against French imperialism

The Moroccan Independence Party (Istiqlal) was established soon after, and in October 1937 held a national congress at Rabat which took a unanimous decision "protesting against the French persecutions and suppression of public liberties", denying the accusation made against the leaders of the Action and declaring that no negotiations were to be entered into with the French authorities until all national claims were granted.

The leader of the new party, Mr. 'Allal Fasi, was thereupon arrested and the headquarters of the party raided. More riots and more arrests ensued and the leader of the party was deported to Equatorial Africa.

World War II brought new hopes which were kindled by the cordial interview that took place between the Sultan and President Roosevelt. Morocco willingly gave every possible help and means at its disposal to the Allied war effort. Some 275,000 North Africans fought on the side of the Allied Forces and more than 65,000 died on the battlefield.

In 1944 the Nationalists found the moment opportune for claiming anew their national rights, whereupon all the political parties joined in issuing in January 1944 a manifesto demanding the independence and unity of Morocco, participation in the Peace Conference, and the establishment of a constitutional system.

French rancour knew no bounds; mass arrests took place, and for six months the country was subjected to a reign of terror. Moroccan nationalists were killed, persecuted, deported or thrown into jail. Their homes were raided and pillaged. Ministers and officials who sympathised with the movement were removed from their posts.

The Nationalist movement, far from subsiding, gained momentum and was further strengthened by the establishment in Cairo of the "Maghreb" Liberation Committee under the leadership of Emir 'Abd al-Karim. Moreover, the Political Committee of the Arab League took the decision in August 1950 that "the Arab countries are to endeavour to put an end to the injustices to which the people of North Africa were subjected".

The origins of the present crisis

The origin of the present crisis goes back to the Sultan's visit to France in October 1950.

In the course of his negotiations¹ with the French Government, the Sultan asked for the revision of the political relations between France and Morocco. The French Government proposed reforms within the framework of the protectorate régime.

The popular demonstrations which greeted the Sultan on his return to Morocco constituted a "plebiscite" against the protectorate and for national independence.

The French administration, however, was not only opposed to the abrogation of the protectorate régime, but opposed all the proposed reforms.

Speaking of his negotiations with the French Government, the Sultan stated that an entirely new basis must be established for defining relations between France and Morocco.

On the other hand, the French Resident-General, General Juin, on his return to Morocco, declared: "I am back to stay."

Thus an insoluble antagonism set up between the Moroccan people and its sovereign — partisans of the abolition of the protectorate régime — on the one hand, and the French administration, with General Juin at its head, on the other.

It was under these political and psychological conditions that the Moroccan Consultative Assembly met in November 1950.

At the meeting of the Assembly, the elected Moroccan representatives criticized the financial, economic and social management of the protectorate. They exposed the policy of discrimination as practised by the French administration, supported by official figures. As an illustration it was pointed out that 95 per cent of the taxes were being paid by Moroccans as against only 5 per cent by the Europeans, while 95 per cent of expenditure was spent on Europeans, and only 5 per cent on the Moroccans. They declared that it was the régime of the protectorate which was responsible for this discrimination.

It was then that the French Resident-General started a violent campaign against the Moroccan members and demanded that all criticism of the protectorate be silenced.

General Juin forbade the proposer of the Public Works Budget to proceed with his report, and ordered his expulsion from the Consultative Assembly. As a protest against this arbitrary measure, the elected members (11 out of 75) of the Council walked out; the remaining "appointed" members listened to the speeches but took no part in the debates.

On the following day the French Press in Morocco intensified its attacks against the Sultan and the Nationalists, and demanded measures of repression against them. In order to show their disapproval of these attacks, the Moroccans boycotted the receptions given by the French Resident-General on the occasion of the New Year.

The Sultan refuses the demands of the French authorities in Morocco who try to intimidate him

Continuing their manoeuvres against the Sultan and the Nationalists, the French authorities invoked the help of Thami al-Galawi, the Pasha of Marakesh, who was raised up as defender and leader of an Opposition against the Nationalists. Meanwhile a Moroccan official *communiqué*, dated 5th January 1952, announced that al-Galawi had been dismissed from the Sultan's palace for his oppressive administration and his lack of respect for his own sovereign. The 'Ulamas stigmatised the behaviour of al-Galawi as improper and renewed their confidence in, and their attachment and loyalty to, the Sultan.

¹ An analysis of the documents exchanged between the Moroccan and French Governments:

- (1) His Majesty the Sultan's memorandum of October 1950;
- (2) The reply of the French Government of 31st October 1950;
- (3) His Majesty the Sultan's memorandum of 1st November, 1950;
- (4) Memorandum of His Majesty the Sultan of 14th March 1952;
- (5) Reply of the French Government of 17th September 1952; and,
- (6) Reply of His Majesty the Sultan of 3rd October 1952.

On 26th January 1951, the eve of his departure for Washington, General Juin visited the Sultan and demanded that he should condemn the Nationalists. His tone was pregnant with threats to the Sultan. The Sultan refused to accept the demands of General Juin. This ultimatum produced profound concern in Morocco as well as in other countries. In France even the official Press criticized General Juin in strong terms.

The conflict between the Sultan and the General seemed to be over. On 12th February 1951, on his return from America, General Juin, however, renewed his demands. The Sultan again refused. Suddenly, on 21st February, the French Residency at Rabat announced that the negotiations had broken down, as the Sultan had refused to condemn the Nationalists. A spokesman for the French administration then announced that the Sultan must submit or abdicate.

On 11th February, Mr. Kingsbury Smith, European manager of the International News Service, reporting on General Juin's threats, said that the showdown came when General Juin asked the Sultan to dissolve the Nationalist movement in Morocco. When the Sultan refused to turn his back on his people and accept the comfortable position of a colonial stooge, General Juin, according to Mr. Smith, told him: "You know I have the power to remove you?"

This was followed by a further suppression of all human fundamental rights, by mass arrests. Armed guards surrounded the Sultan's palace. This aggressive attempt to intimidate the Sultan and his people was thwarted, however, forty-eight hours later when the French were forced to lift the guard because of a seething widespread threat of revolt by the Moroccan people.

Along with these illegal and provocative acts, General Juin on Wednesday 28th February ordered the arrest of all the members of the Executive Committee of the Istiqlal Party. Some 5,200 Nationalists were apprehended by the French *gendarmérie*, thus bringing the number of Nationalists arbitrarily jailed during

REPUTED INCENSE STICKS



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that period to about 35,000. These arrests were effected all over the country, where a state of emergency was proclaimed and where troops, alerted for further action, were at the time camping outside the cities of Rabat, Fez, Salé, Marakesh, Oujda, etc. Most of the headquarters of the Nationalists were closed, their furniture sacked and their occupants molested by troops and police.

In a secret communication to a leading Nationalist, the Sultan denied that he had endorsed the reported declaration condemning the Nationalist movement which he said was drafted and issued by the French Residency on his behalf. His Majesty further declared that he did not give his approval to the French "reforms" as alleged by the French Press.

The United States of America and North Africa

The repercussions of these incidents in other Arab and Muslim countries were far-reaching. In Cairo the former Secretary-General of the Arab League, Mr. 'Abd al-Rahman

A great speech in favour of enlightened Muslim democracy

His Majesty Sidi Muhammad, Sultan of Morocco, delivered a great speech from the Throne on the 18th November 1952, to commemorate the 25th anniversary of his accession. The magnificent and eloquent expression of the principles of an enlightened democratic Islam in this speech has most probably never been made by any other Muslim monarch in modern times. Sidi Muhammad, who, since his meeting with President Roosevelt and Mr. Winston Churchill in 1942-43, has broken away from the tutelage of his French oppressors, gave a maximum of support to the Moroccan Nationalist cause. In his speech from the Throne delivered from his palace on the outskirts of Rabat, he made an impassioned appeal for the freedom and modernization of his country, pointing out that only under an Islamic democracy could the horrors of materialism, such as civil war, be avoided through the improvement of the standard of living of the fellaheen and the working classes.

Sidi Muhammad vigorously defended the thesis that democracy and Islam were compatible with each other, and he



This picture was taken in 1946 at Rabat, Morocco, at the home of the Shaikh al-Islam Muhammad Ibn al-'Arabi al-'Alawi to commemorate the return of the Nationalist leader of Morocco, Mr. 'Allal al-Fasi (front row, fourth from the left), from Gabon, French Equatorial Africa, where he was kept in exile by the French from 1937 to 1946

Mr. al-Fasi is now residing at Cairo, Egypt. He, like other leaders of the Istiqlal Party, is not allowed to enter Morocco by the French authorities

'Azzam, on behalf of the Arab Governments, told the American Ambassador at Cairo, Mr. Jefferson Cafferty, that the Arab countries were "concerned over General Juin's threats against the Sultan and the importance of the Moroccan question in relation to the entire Arab world".

It is of interest to note that leading American newspapers and certain Congressmen, especially Mr. Lawrence Smith, declared that the French Government would never have been able to carry on unchallenged its present policy against thirty million Algerians, Tunisians and Moroccans, were it not for the unconditional military and financial assistance the United States generously had been giving to France for the past five years and for the *laissez-faire* attitude of the United Nations with regard to the tragic North African situation which was, in effect, furthering the cause and interests of Communism.

This tragic Moroccan situation is further evidence that French colonialism has become a dangerous element of international friction, disorder and instability. Unlike Great Britain, Italy and the Netherlands, France, by refusing to adjust her colonial policy to the new political trends of post-war society, and by resisting the emergence of national aspiration in North Africa, has only succeeded in contradicting the moral leadership of the Western democracies.

showed that democracy formed an integral part of the Islamic doctrine. Thanks to God, he said, there existed an ideal link between the Sultan and his people. He stressed the need for the development of compulsory education, secondary education, technical education, and the need to send students abroad.

Sidi Muhammad mentioned that he had set an example in his own children; his eldest son, the Crown Prince, Moulay Hasan, had recently received a Diploma of Higher Studies in Public Law, and his daughter, Princess Lalla 'A'isha, had passed the first part of the *baccalaureat* (Higher School Certificate).

He promised to support the famous Muslim university of Qarawiyyin, and Ibn Yusuf and the Meknès and Tangiers Muslim institutes, and to increase free schools through the funds of the *babous* (charitable trusts). (Over 250,000 Muslims are being educated in Qur'anic schools as against 130,000 in French-controlled State schools.)

The Sultan gave an account of his attempts at negotiations with the French between 1950 and 1952, and of his failure. He made a strong appeal for the modernization of his country and the further development of its vast potential economic resources, and emphasized the need for trade unions and the application of real justice.

Repercussions of the speech on the outside world

It was a mature speech of a great and experienced political and religious leader, and his references to constitutional monarchy showed that Sidi Muhammad had clearly been studying the constitutional monarchy in Britain.

Clearly if Morocco were an independent State it would greatly prosper under the rule of an enlightened ruler who is as near to Lord Bolingbroke's *Patriot King* as any king could be, and he, as a sincere Muslim, remembers the dictum as expressed by Lord Bolingbroke: "Kings must remember that they are men, men that they are kings".

The Arab-Asiatic leaders acclaimed this speech as an assertion that "Morocco was once more demanding the right to exercise her sovereignty and autonomy" (*al-Istiqlal*, Rabat, for



The Sultan of Morocco has set an example in his own children by giving them modern education

Our picture shows the Crown Prince of Morocco, Moulay Hasan, who recently received a Diploma of Higher Studies in Public Law

22nd November 1952). Mr. Ahmad Bukhari, Pakistan's Permanent Delegate at the United Nations, demanded that the Sultan's speech be widely circulated. Mr. Ahmad Farag, ex-Minister of Foreign Affairs of Egypt, said the Sultan's speech stressed the need for Moroccan autonomy and the full exercise of her sovereignty. Mr. 'Abd al-Khalek Hassouna, the new Secretary of the Arab League, showed that after this speech the Arab-Asian *bloc's* support of Moroccan independence could no longer be dismissed as demagoguery.

Those people who falsely accuse the Muslims of North Africa of xenophobia would do well to meditate on the wise and moderate statement of Sidi Muhammad: "Our desire to free Moroccan sovereignty is not incompatible with Franco-Moroccan friendship."

Morocco's case before the United Nations

The brutal attempt by General Juin to intimidate the Sultan by the use of Berber horsemen who invaded Rabat on the orders of the French administrators and retired in a flash

when their masters so ordered it, rebounded ultimately against the French, for the tremendous publicity aroused the world protest which prepared the way for discussion of the Moroccan and ultimately the Tunisian question at the United Nations. The Sultan never forgave the French for forcing him to break off relations with his personal *entourage* or Cabinet.

The interventions of the popular Wafdist Foreign Minister, Dr. Muhammad Salah al-Din, the Pakistan Foreign Minister, Chaudhary Zafrullah Khan, and Dr. Jamali, of Iraq, were bitter condemnations of French rule. The former experienced French Foreign Minister, Robert Schuman, managed temporarily to stall off an unfavourable vote in the United Nations, but a year later, i.e., in 1952, the United Nations accepted a Latin-American motion which was an admission of the United Nations' right to intervene in what M. Schuman maintained were purely French administrative affairs.

The appalling French repression in Tunisia has strengthened the relations between the Moroccans and Tunisians, which had been somewhat strained previously owing to the Neo-Destourians in Tunisia attempting to negotiate for internal autonomy.

Moroccan leaders propagate their cause in the outside world

In March 1952 the Sultan of Morocco proposed to the French that the state of siege should be raised, that the Moroccans should be allowed to form freely their own trade unions instead of being forced to join the French Communist-dominated trade union movement. He also proposed that a provisional Moroccan Government should be set up to negotiate a new or modified relationship with France. The French reply to this note was an assertion of France's right to co-sovereignty and French participation in Moroccan municipal elections. (A similar assertion in December 1951 led to the break-off of Franco-Tunisian relations.) The Moroccan Nationalist leader, Mr. 'Allal al-Fasi, carried out extensive propaganda tours of the Muslim world and also visited Scandinavia, while other political leaders, al-Hajj Ahmad Balafraj and Muhammad al-Ghazzawi, a prominent Moroccan business man, went to New York during the Moroccan debates in the United Nations. During 1952 there was a great growth of Moroccan trade union activity. The Sultan in his anniversary speech laid special stress upon this point.

A final showdown between the Istiqlal Party and the French authorities came as a result of Moroccan strikes. The French police arrested hundreds of Moroccan syndicalists who were holding a meeting in Casablanca and brutally beat them up. As a result the Istiqlal Party and its papers have been suppressed by the French authorities, and there have been mass arrests.

Here things stand at the present moment, but it is clear that the French, far from benefiting from their mistakes in the past in Morocco and in Tunisia, are doing everything possible to try and drive the Moroccans into the hands of the French Communist Party, with whom it accuses them quite falsely of co-operating in Morocco.

The British Government has systematically supported France against the interests of the North African Nationalists. The United States is vacillating. The American trade unions have given great support to Moroccan and American business men by forcing the discussion of their economic interests by the Court of the Hague, and succeeded in showing up the flimsy basis of the French protectorate. A further effort is, however, needed before Morocco can achieve full independence.

The Political Scene in the World of Islam

Asian-African Bloc, Morocco, Tunisia and Palestine

By ABU MUHAMMAD

Asian and African States form themselves into a bloc to support the cause of freedom as against the imperialist Western Powers

The people of the West regard number "13" as an unlucky number. Now, the diplomats of imperialist countries in the Western world have justification for regarding number "13" as an especially unlucky number. To them this number will in future spell relentless opposition and hostility directed against imperialism, and seeking to undo the evil wrought by it.

During the seventh session of the United Nations Organization, Asian and African States — Pakistan, India, Afghanistan, Iran, Indonesia, Eritrea, Egypt, Syria, the Lebanon, Iraq, Jordan, Sa'udi Arabia, and the Yemen — gathered together under the leadership of the Arab League to form a new political bloc dedicated to oppose imperialism and to support the cause of freedom for the oppressed people of the world. This bloc showed remarkable solidarity in its endeavours, so much so that it would not be an exaggeration to say that it was the only active force in recent times that caused something of a re-orientation in colonial policies and brought a new hope of salvation to colonized peoples.

The struggle of the Arab nationalists of North Africa was the main factor which brought about this unity between the thirteen States. Brought harmoniously and solidly together by a strong desire to secure justice in the United Nations for oppressed peoples, these thirteen States, by their united action, have emerged into the troubled world of today as a strong bloc possessed of powerful weapons and prestige and likely to make its voice heard and respected in international circles. This new political bloc is also giving a new hope to peace lovers the world over. The reason for this is the belief that it can play an effective role as a buffer between the two embittered enemies in the world today — namely, the Communists and the Western Democracies — and seek to soothe their anger at each other and bring about an understanding that would delay the ominous day of World War III — if not banish it altogether. The people of the thirteen countries forming this new bloc are also assured that this bloc will secure for them a position of neutrality vis-à-vis two belligerent forces in the world today, who would not be able to violate or to disregard their desire for neutrality. And it will not, we all hope, be very long before this alliance will begin to yield fruit and undermine the structure of imperialist régimes in many parts of the world.

The Asian-African bloc takes up the Tunisian and Moroccan complaints

The first achievement of this bloc was the presentation of the Tunisian and Moroccan complaints to the United Nations and the ventilation of the claims of the oppressed peoples of North Africa against France. From this campaign France did not emerge altogether proud or untarnished, and the Asian and African countries gained what can justly be regarded as a victory. The justice of the cause advocated by this new bloc overcame the traditional reactionary policies advocated by the imperialists, and the result was that the United Nations declared in no uncertain terms that it had a right, as a supreme international body, to adjudicate upon the complaint made by the Arab nationalists of North Africa as well as to adjudicate upon any complaint that might be made by colonized or oppressed peoples in any part of the world. On the Arab nationalists' com-

plaint against France, the United Nations passed a resolution strongly recommending both parties to endeavour to reach an amicable settlement of their dispute. In this respect, the United Nations impressed upon the parties that they should be guided in reaching a settlement by the principles of the United Nations Charter and the Charter of Human Rights which recognize the fundamental right of every nation to ultimate self-government and freedom from foreign rule.

France's threats and bombastic intimidation to the United Nations that she would withdraw her delegation if the United Nations "intervened" in the complaint of the Arabs of North Africa came to nothing. Nor did Great Britain's vociferous support of France, a "fellow imperialist", in favour of the view that the United Nations had no competence to deal with the North African nationalists' complaint against France prevent the majority of the members of the United Nations from recording their vote for the nationalists. In other words, the United Nations supported the view advocated by the new bloc and recognized its sanity and expediency for the preservation of world order and for promoting international justice. We are bound to hear more of this new bloc, which is fast becoming the champion of freedom for the oppressed peoples of the world.

Racial segregation in South Africa and the Asian-African bloc

Another victory scored by this new bloc concerned the problem of racial segregation in South Africa. Its victory in this respect was in no way less far-reaching or significant than the one it achieved in the complaint of the Arab nationalists of North Africa against France. It convinced the majority of the members of the United Nations of the urgent need for action to abolish the harsh and unjust racial segregation laws promulgated in the Union of South Africa. The ugly policy of *apartheid*, in which Dr. Malan's Government persists, has concentrated all power, political and economic, in the hands of the small European minority. The non-European inhabitants of the country, who form the greater majority of the population, are devoid of any political power and are entirely at the mercy of their European oppressors. The United Nations showed salutary determination and integrity by condemning the policy of racial segregation and supporting the cause of the non-European inhabitants of the Union of South Africa. Here again the United Nations was not intimidated by the threats made by the delegate of the Union of South Africa, who said that his Government might withdraw from the United Nations if this body persisted in "interfering" in what he considered was the "domestic affairs" of his Government. Nor was the United Nations convinced by the arguments made by powerful imperialist powers in support of the South African delegate's point of view. Not only did the United Nations record its condemnation of the policy of *apartheid*, but it took some practical steps towards seeking to undo the evil of *apartheid*. It ordered the setting up of a committee to investigate the whole problem of *apartheid* and to recommend practical measures to alleviate its evils. If this committee should fail to achieve any success with the South African Government, the United Nations is likely to take a decisive stand in the matter and intervene in a direct manner likely to prove very unpleasant and irritating to the South African Government.

This new *bloc* proceeded from one victory to another in the arena of the United Nations. Around it gathered on various occasions other members of the United Nations to support the cause of liberty and justice. The additional power gathered around this core of fighters for justice gave the new *bloc* greater momentum and striking force.

The Asian-African bloc and Palestine

Another battle which this new *bloc* waged in the United Nations concerned the problem of Palestine. It may be recalled that the Security Council and the General Assembly of the United Nations had passed many resolutions before and since the cessation of hostilities in Palestine which have remained unheeded and unfulfilled by Israel. Amongst the most important of these resolutions is the one calling upon the Zionists to allow the Palestine Arab refugees to return to their homes and retrieve their property and to compensate adequately those who did not wish to return. Another resolution is the one for the internationalization of the city of Jerusalem and for placing it under United Nations' control. All this was part of the United Nations' resolution for the partition of Palestine which was passed in 1947. The Zionists have grossly ignored this resolution. They now hold by force much more territory than was originally allotted to them by the resolution for partition. They have expelled about one million Arabs from their homes and they continue to refuse to readmit these refugees to the land of their fathers or to compensate them for the property which they had to leave behind when they fled from Zionist terror. Jews from all parts of the world are flowing in a steady stream to Israel to occupy the land that had belonged to the Arabs for wellnigh thirteen centuries. By this action, the Zionists are seeking to present the world with a *fait accompli* by contending that there will be no room in the country for any Arab refugees.

The Arabs hold the view that the Zionists have been encouraged in their effrontery to the United Nations by the fact that the United Nations has done little to force them to heed its commands. The Arabs, in an effort to safeguard their interests, have been forced to adopt some negative measures to clip the wings of the Zionists. They have resorted to an economic blockade of Israel. This blockade, although not complete or altogether tight, has nevertheless disrupted Israel's economy and thrown her into a very dangerous economic plight. Israel began to send cries for succour to the United States of America, its beloved patron, and to world Jewry. There was little response to this call for help, as both the United States of America and world Jewry have grown tired of fattening Israel at their expense. The reply that Israel received was that it was high time she came to some understanding and amicable settlement with her neighbours that could be the key to her people's economic recovery and prosperity.

The Asian-African bloc thwarts the pro-Zionist efforts of the United Nations Palestine Conciliation Commission

It was here that another cleverly disguised plot against the Arabs was discovered by this new political *bloc* and promptly exposed and combated. The Palestine Conciliation Commission, which was set up by the United Nations to seek a settlement of the Palestine dispute between the Arabs and the Jews, passed by a majority a resolution calling upon the Arab States and Israel to meet at a round table to discuss a final settlement of the Palestine dispute. The Commission rejected a motion by the Arabs to the effect that such discussions should be confined to the carrying out by Israel of the previous resolutions passed by the United Nations Assembly and the Security Council. This Commission thus acquiesced in Israel's violation of the resolutions passed earlier by the Assembly and the Security Council and proceeded to regard them as dead letters in every

practical sense. The negotiations which it now sponsored should, it said, be based on the "realities of the present situation". This, of course, is tantamount to conceding everything to the Zionists and to denying the Arabs the rights which they base upon the earlier resolutions of the United Nations Assembly and the Security Council.

The combined efforts of the thirteen Asian and African States which form this new *bloc* have succeeded in thwarting the new design of the Palestine Conciliation Commission. The battle which they waged in the United Nations Assembly on behalf of the Arabs of Palestine succeeded in getting a majority of votes in favour of the Arab view. But the Palestine problem was not brought nearer solution by this move. All that has happened is that those rights of the Arabs which are based upon the past resolutions of the United Nations remain on the book. They continue for the time being to be valid, although only theoretically so.

The Asian-African bloc meets in Cairo at the invitation of General Najeib and supports the cause of North Africa, hoping that France will help solve the problem of North African independence

At the conclusion of the Seventh Session of the United Nations in January 1953, the Egyptian Prime Minister, General Muhammad Najeib, invited this new political *bloc* to hold a conference in Cairo. This was its first formal meeting as a political *bloc*. It was held in collaboration with the Political Committee of the Arab League, and its primary purpose was to discuss the latest developments in the problem of North Africa. The conference concluded with a resolution calling upon the Governments of the countries taking part to send the French Government a note in protest against the policy of oppression which she is pursuing against the Arab peoples of North Africa, as well as to send a memorandum to the United Nations Assembly on the same subject. The protest read as follows: "The Arab and Asian *bloc* declares its great sympathy with the people of North Africa in their struggle for their legitimate national aspirations. It also expresses its deep grief at the sad incidents which took place recently in Tunisia and Morocco and which resulted in heavy loss of life and property on the part of Tunisians and Moroccans. The *bloc* expresses the hope that France will make serious endeavours to solve the problems of Tunisia and Morocco as well as the problems of the peoples of North Africa generally, in the light of the principles embodied in the United Nations Charter. It hopes that this will be achieved in a manner that will establish a basis of cordial co-operation between France and the members of this *bloc*, who may find it impossible to maintain friendly harmony with France if the present state of unrest persists in North Africa."

The last paragraph of this note can only be interpreted as a somewhat thinly veiled warning to France that the members of the *bloc* may cease diplomatic relations with her if she continues to trifle with the national aspirations of the peoples of North Africa.

The future programme of the Asian-African bloc

It was agreed at this conference that another conference should be held if the situation in North Africa deteriorated, or did not show reasonable improvement. At this forthcoming conference the members of the *bloc* will be represented by the heads of their respective governments. A resolution passed at this conference called upon the members of the *bloc* to persist in their endeavours to seize every opportunity to invoke the intervention of the United Nations for the purpose of securing justice for the Arabs of North Africa. The members of this *bloc* also vowed that they would be the guardians of the interests of

the oppressed peoples of North Africa and that they would maintain a constant vigil on developments there.

The first official conference of this new Asian and African bloc can only be regarded as an unqualified success. Its bold and outspoken resolutions inspired new hopes of salvation not only in North Africa but in many parts of the world where colonialism remains strong. The imperialists have taken serious cognizance of the activities of this new bloc which promises to be a major source of annoyance to them. There is also hope that the ranks of this new bloc will swell by the rallying of other States to the cause which it champions. If it can gather sufficient strength, this new bloc can reasonably hope to take up a position of neutrality between the Communist bloc and the Western bloc. It may also succeed in averting any major clash between these two great world powers. If that cannot be achieved, then this bloc can at least hope to save the peoples of the countries that form it from the plunder of a war in which they have no real stake.

The "Rose Marie" Law Case at Aden

Early in January this year the Iranian oil problem once again came to the forefront of world affairs. Two events brought this about. One took place outside Iran and the other inside Iran. The first event was the judgment given by the British Court at Aden recognizing the claim made by the Anglo-Iranian Oil Company to the cargo of oil carried by the tanker "Rose Marie". The oil had been purchased from the Iranian National Oil Company in the usual manner. The Anglo-Iranian Oil Company, however, maintained that in law it was the real owner of the oil carried in this ship, since the oil nationalization laws passed by the Iranian Government were, it said, invalid in the eyes of international law. What the Anglo-Iranian Oil Company in fact contended before the Aden Court was that the transaction between the Iranian National Oil Company and the Italian firm which purchased the oil carried in the "Rose Marie" was a transaction for the sale of "stolen property", and that in the circumstances the Iranian National Oil Company could not give to the Italian purchasers in this case any legal title to the oil in question. The Anglo-Iranian Oil Company therefore sought from the Aden Court an order for the return to it of this oil cargo. The Aden Court gave judgment for the Anglo-Iranian Oil Company.

This judgment by the Aden Court naturally dismayed the Iranian Government and people. Since the nationalization of the oil industry in Iran, many foreign sources are reported to have approached the Iranian Government with offers to purchase oil. The attitude of the British Government towards such offers to Iran is naturally hostile. Great Britain has declared that she will regard all attempts to take Iranian oil as culpable and that she will resort to all means at her disposal to thwart such efforts. That means that the British navy may be used to intercept and arrest ships carrying oil purchased from the Iranian National Oil Company. Such a threat, which Great Britain is well capable of putting into effect, is likely to deter many prospective buyers of Iranian oil, except the diehard and determined. It is reported in this respect that the British navy exercised some coercion over the "Rose Marie" in inducing her to call at Aden, and that the British navy, which is acting as a watchdog over British interests in Iranian oil, may have instructions to treat ships engaged in the transport of oil purchased from the Iranian Oil Company as pirate ships that can be arrested and taken to British ports.

Amongst firms that were reported to have offered to purchase oil from the Iranian National Oil Company were a few American ones. Many other firms the world over were reported to have made attractive offers for the purchase and transport of Iranian oil. But most of these are now deterred by the judgment

of the Aden Court. They are loath to cross swords with the British Government and the British navy, and to invite consequences which, in the present intransigent mood of the British Government, are likely to be serious and unpleasant.

Oil is of little use to Iran and her people if it is to stay for ever on Iranian soil. It must be sold for money which Iran's



Dr. Muhammad Musaddiq, who has exhibited valiant determination and withstood pressure brought to bear upon him by Great Britain and the United States in the matter of the Iranian oil dispute

treasury now needs very badly. Iran is undergoing a grave economic plight. Her progressive Government has made far-reaching plans for economic and social reform, but there is no money in her treasury to carry out at present any of these badly-needed measures. Iranian oil is badly needed by the world and many firms would be only too glad to purchase Iranian oil. But they cannot reasonably be expected to contemplate such purchases if they are to be attended with grave hazards of confiscation such as the British Government seriously promises to bring about.

Dr. Musaddiq, in spite of his health and age, as expected, does not bend in face of the blockade created by the British Government

What will Dr. Musaddiq, the valiant Prime Minister of Iran and the leader of her people, do to emerge from this dilemma? Will he bend to economic and political expediency

and sacrifice his principles about Iran's right to her oil, which principles he, and the people of Iran, have for long held sacrosanct? The temptation to shelve these principles is indeed great. But judging by the record of Dr. Musaddiq, he is likely to prove immune to these temptations. It is expected that he will stand firmly and adamantly by his principles in this regard. But Dr. Musaddiq can do nothing single-handed. He must have the solid support not only of his colleagues in the Iranian Government but also of the Iranian people, if he is successfully to manoeuvre the Iranian ship out of the turbulent gale which now besets it. Dr. Musaddiq is ageing, although still active and vigilant. His health is not all that is to be desired. On his shoulders lies a very complicated and embarrassing problem that calls for skill and acumen of the highest order as well as for great courage and foresight. If he ever senses that there is disunity and intrigue behind him his zeal will wane and he will not be able to give of his best in the service of Iran and her people. So far he has exhibited truly valiant determination and withstood pressure and evaded alluring bait cast before him by Great Britain and the United States of America. He must have the wholehearted confidence of the Iranian people as a whole if he is to be able to maintain his commendable struggle on their behalf.

Iran must support Dr. Musaddiq

The disturbing event which took place in Iran recently, and which caused anxiety to the friends and well-wishers of Iran and her people, was the resignation of Mr. Husain Makki, the Iranian expert on oil, who was the right-hand man of Dr. Musaddiq since the beginning of the struggle for the nationalization of the oil industry.

The resignation of Mr. Makki, coming as it did at a time when the Iranian Government was facing an aggravated situation in both the domestic and foreign fields, indicates ominously that there is a rift in the ranks of the Nationalist Front from which Dr. Musaddiq and his Government get most of their support in the Majlis. The withdrawal from the Government of such an able supporter of Dr. Musaddiq can only weaken Dr. Musaddiq's hand in the foreign field. It may reduce the trust by foreign Powers in the stability of his Government and in the mandate which he professes to have from the Iranian people. On neither score is it likely to advance the cause of Iran or help in the solution of her grave problems. It was reported, however, that the resignation of Mr. Makki had no direct relation with the activities of Dr. Musaddiq in solving the oil problem. Mr. Makki, it was said, had resigned solely in protest against the attitude of Dr. Musaddiq towards the *Majlis* (the Lower House of the Iranian Parliament) and that it came as the direct result of Dr. Musaddiq's request to the Majlis to give him wide powers to act on his own initiative without reference to the Majlis. Dr. Musaddiq was reported to have approached the Majlis with this important request for dictatorial powers without having first consulted his colleagues in the Cabinet in the usual constitutional manner. Mr. Makki did not approve of the grant of such powers to Dr. Musaddiq and was anxious to maintain the usual relationship between the Government and the Majlis, whereby the Majlis is consulted before any very important decision is taken by the Government. His view was that if at any time the Government should lose its support in the Majlis — a thing which could not be discovered if the Majlis were not consulted periodically — it should resign from office.

Mr. Makki's resignation was couched in strong and reproachful terms against Dr. Musaddiq. He compared Dr. Musaddiq to Hitler, and in reply to Dr. Musaddiq's argument that the powers he asked for were needed in the present emergency and that he only sought these powers in good faith and wanted to use them for the good of the nation, Mr. Makki

said that "Hitler was also full of good intentions — but that did not prevent him from bringing disaster upon Germany".

It is a sad business. This wound must be healed before long if the cause of Iran is to be served in the proper manner. In the meantime, it may be appropriate to consider the factors which compelled Dr. Musaddiq to ask the Majlis for these powers to act on his own initiative.

Dr. Musaddiq and the Majlis

Dr. Musaddiq's position *vis-à-vis* the Majlis is, to say the least, somewhat peculiar. The sympathies of the Majlis have changed abruptly in the past. Not long ago it had caused Dr. Musaddiq to resign, and elected Mr. Gavam al-Sultanah as Prime Minister and Mr. Imami, the well-known reactionary, as Speaker. Since then, the Majlis has shown what can be described only as appeasement and tolerance to Dr. Musaddiq and his Government. The Opposition in the Majlis is very strong and menacing. This Opposition cannot, with honesty, be termed reactionary; but it is not one that can be trusted to go the whole hog with Dr. Musaddiq. It does not support his policy of adamant opposition to Great Britain and it certainly would be happier if Dr. Musaddiq were to exercise more moderation and seek to solve the oil dispute through a compromise that could bring immediate rewards to the strained economy of Iran. Opposition against Dr. Musaddiq in the Majlis is directed in two ways. One is predictable and the other unpredictable. Open and predictable opposition comes from a group of members who almost regularly boycott the meetings of the Majlis and leave the responsibility to the other members. Sometimes, by failing to attend the sessions of the Majlis, these members leave it with no quorum able constitutionally to transact business. The other kind of opposition comes from members who oscillate between absenting themselves from the Majlis on important occasions, attending and giving support to Dr. Musaddiq, and springing surprises on him by withdrawing earlier promises of support.

It is thus understandable that, faced with such a situation, Dr. Musaddiq should have insisted on being given power to act without reference to the Majlis for as long as the present state of emergency in Iran lasted. He has had to contend with such an opposition in the Majlis for a long time; and the Senate has given him similar trouble. In addition to all this, an irresponsible section of the population has recently got into the habit of staging unruly demonstrations on the slightest provocation. An attempt was thus being made by some politicians to impose on the responsible Government the will of the irresponsible man in the street. Such a thing always leads to catastrophe. An example of such a state of affairs occurred a few weeks ago. While Dr. Musaddiq was having discussions on the oil problem with representatives of the United States Government and American commercial interests, unruly mobs demonstrated in Teheran and expressed hostility to the Americans and attacked American property in the city.

Dr. Musaddiq is determined to put an end to this kind of rule by the mob. He recognizes — and responsible opinion in the Iranian nation cannot fail to agree with him — that such a state of affairs will only enhance the prowess and intransigence of the enemies of Iran.

The present internal political tension in Iran can be eased only by one of the following two methods — either by the closing of the breach between the members of the National Front, who might then be in a position to give support to Dr. Musaddiq, on which he can rely and consequently plan; or by the Majlis giving absolute powers to Dr. Musaddiq for the duration of the emergency. The first alternative is the more pleasant and secure. The second is somewhat repugnant to democratic people. Wide powers should never be wielded by one person unless the

emergency is grave and unless there is no other alternative to saving the nation in time of anxiety and distress. And it is because the situation in Iran is so grave and also because the rules of democracy are of their nature cumbersome to the

champions of speedy and far reaching reform, that the case for Dr. Musaddiq's request for these absolute powers is made out. Dr. Musaddiq can be trusted to be both wise and benevolent in the exercise of such powers.

ISLAM IN ENGLAND

Lecture at the Rotary Club of Bognor Regis (Sussex)

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, Surrey, England, delivered a lecture on "Pakistan and Islam" to members of the Rotary Club at Bognor Regis, Sussex, on Monday 16th March 1953, at their lunch-hour meeting. There were about forty members present who represented various trades, professions and walks of life. Two Christian religious ministers, one from Littlehampton (Sussex) and the other from Bognor, representing the Christian faith, were present. The speaker in his talk dealt with the various aspects, development and future of Pakistan. The lecture was followed by a friendly discussion in the form of questions and answers. While thanking the speaker, Rotarian A. W. Frost made the following remark: "A State like Pakistan, which is founded on a religion, and especially the religion of Islam, as depicted by the learned speaker, should never go wrong."

The Imam had previously visited Mr. Asghar Ali, a Pakistani friend, at the convalescent home in Littlehampton, and returned to Woking on Monday evening.

Literary Institute, Egham, Surrey, England

Mr. S. M. Tufail and Mr. S. Alami gave short talks on Pakistan and Egypt respectively to a gathering of about a hundred boys and girls on 24th March 1953 at the Literary Institute, Egham, Surrey. Mr. H. A. Taylor showed two films on Canada and the United States of America. After the meeting the audience moved on to the Egham Youth Club for tea and discussion. The meeting was arranged by Mr. Martin Rowntree and Miss E. A. Kirkham, Probation Officers for Egham, 12 London Street, Chertsey, Surrey.

Other activities at the Shah Jehan Mosque

The work of the propagation of Islam in England is confined not only to lectures, but various other methods are also employed for this purpose, such as correspondence, the dissemination of Islamic literature, visiting the sick, helping the needy, and inviting persons interested in Islam to the Shah Jehan Mosque. The last-mentioned item often forms an important part of the activities of the Woking Muslim Mission and Literary Trust, and very often results in creating some good socio-religious relationships, even with the Christian friends. Mrs. M. 'Abdullah, the wife of the Imam, deserves the deepest appreciation and gratitude for her selfless work and devotion to this arduous task of entertainment, and looking after the guests. The following letter from a Christian lady will show the nature of the services rendered by this kind of work:

120 Sutherland Avenue,
Maida Vale, London, W.9.

Dear Friend,

23rd March 1953.

I want to write just a few lines to thank you very much for your great kindness and hospitality to Mr. Khan and myself, and for allowing me admittance when you were at worship. I certainly have a great respect and admiration for such devotion to our God. It helped me a great deal to pour out my heart in prayer and it gladdens me to know that young people are being taught to love Him too.

Will you please accept the enclosed trifling amount towards the work? I expect you have a fund for charitable purposes.

Again thanking you warmly and assuring you that all whom I met in such happy fellowship will have an interest in my prayers. I, unfortunately, live in a Godless atmosphere, but God answers prayer, and my belief and hope is to win many for Him.

Yours in His service, EDITH LARGE.

Saturday gatherings and Friday Prayers at 18 Eccleston Square, Victoria, London, S.W.1

On Saturday afternoons at 5 p.m. meetings are regularly held at 18 Eccleston Square, Victoria, London, S.W.1, the London office of *The Islamic Review*. Mr. Abdul Majid, Editor of *The Islamic Review*, generally gives a talk about Islam, or starts a discussion about some social and religious problem. These meetings have been carried on for the past fifteen years. Those who feel interested are cordially welcome.

Friday prayers at the above-mentioned address are held at 1.15 p.m. Muslim students and visitors from abroad will find it helpful to remain in touch with Muslims living in the United Kingdom.

Pakistan's High Commissioner, Mr. M. A. H. Ispahani, addresses the London Branch of the United Nations Association

"We are now endeavouring to promulgate a constitution befitting a modern democratic State — the constitution which in the widest sense will be in accord with the fundamental and broad principles of Islamic fraternity, equality and democracy," said His Excellency Mr. A. H. Ispahani, Pakistan High Commissioner in Great Britain, on 11th March 1953, while addressing a meeting of the London Branch of the United Nations Association.

He observed that in the opinion of many people there was much room for improvement and amendment in the recent Basic Principles Committee's report to the Constituent Assembly.

Stating there had been much speculation in and outside Pakistan on some aspects of the report, Mr. Ispahani said: "There has been fear in some quarters that Pakistan is moving towards theocracy, and handing over power to mullahs or priests. I can without hesitation say that there is no room for theocracy in Islam, which also abhors and prohibits priestcraft. The Prophet Muhammad's mission was social order and not ordained priesthood, and his message was the message of peace. Islam and its idealism have taught democracy. The Prophet denounced priesthood in the strongest possible terms."

Mr. Ispahani added: "The Qur'an contains all the revealed purposes of the laws of Islam. This religion of evolution has full authority from the Qur'an to move with the needs of time. There is therefore no need of priests to interpret these laws.

"It is the duty of the chosen and democratically elected representatives of the people to adjust the natural laws of Islam according to the psychology and human wants of the people. This the leaders of Pakistan have had in mind throughout the history of our movement.

"I can say that the collective wisdom of our people will evolve the constitution which will be sustained and guided by the eternal principles of democracy, freedom, equality and social justice. It will be a constitution which whilst taking the nation forward will be consonant with the principles of Islam. The needs of the modern times are in conformity with Islam. Any kind of priestly influence is foreign to it and it will be resisted by good Muslims."

Three Pakistani students meet the Duke of Edinburgh

Three Pakistanis were among students from a number of countries who met the Duke of Edinburgh on 3rd March 1953. The occasion was a visit by the Duke to the Alliance Club in London to meet the needs of students from overseas who come to complete their studies at British universities.

The three Pakistani students who met the Duke were Malik Chowdhury from Mymensingh (East Pakistan), who is studying at the London Polytechnic, Abu Bakr, who is at Lincoln's Inn, and Kamal Ahmad from Lahore, who is at King's College, London.

The month of fasting for the year 1953

"O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil.

"(Fasting is) for a certain number of days; but whoever among you is sick, or on a journey (he shall fast) a (like) number of other days, and those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously it is better for him; and that you fast is better for you if you know" (The Qur'an, 2: 183, 4).

The Prophet Muhammad is reported to have said: "He who does not give up uttering falsehood and acting according to it, God has no need of his giving up his food and his drink" (Al-Bukhari 30: 8).

This year Ramadhan, the month of fasting, begins on Friday 15th May 1953, and ends on Sunday 13th June 1953 (both days inclusive). The dawn with which the fast begins is about one-and-a-half hours before sunrise. It is true that in higher latitudes such as England the duration of the fast extends to about eighteen hours or more, but the cold climate of these countries mitigates its hardship, which is much more trying in the tropical regions, where the duration may be only of about twelve hours. The time of sunrise and sunset can be ascertained every day from any local daily newspaper. The 'Id Festival ('Id al-fitr) will be celebrated at the Shah Jehan Mosque, Woking, on Tuesday 14th June 1953.

WOKING MUSLIM MISSION AND LITERARY TRUST

"Modern Psychology Invalidates Christian Dogmas" — Debate at the University College of South Wales and Monmouthshire, Cardiff, Wales

"Modern psychologists do not agree among themselves as yet," said Mr. S. M. Tufail, M.A., at a meeting of the Students' Union Debating Society, 51 Park Place, Cardiff, held at 6 p.m. on 13th March 1953, "but their attacks are directed not only against Christian dogmas but against religion itself. For instance,

when Sigmund Freud says that religion is a 'universal obsessional neurosis of humanity', as a Muslim I could not agree with him. The subject before us, therefore, is a very complicated and delicate one. It is too early to judge what modern psychology has proved or disproved in the domain of religion. But it has in some ways thrown light on certain religious beliefs and dogmas which require our consideration."

Mr. Tufail was speaking for the motion in the debate, which ran as follows: "In the opinion of this house modern psychology invalidates Christian dogmas". Mr. Hassan Nizamud Din Ansari, an Indian Muslim, President of the Students' Union Debating Society, was in the chair.

"In the doctrine of the Atonement," Mr. Tufail continued, "we have an example of the religious treatment of the scapegoat theme and of vicarious punishment (in religious spheres we talk of sacrifice rather than of punishment). By throwing the blame on others and escaping punishment oneself one feels redeemed from guilt and the consequential punishment. Christians regard themselves safe and guilt free because of the death of Jesus Christ on the Cross. This is the influence of pagan traditions and practices, their ceremonies and sacrifices. Philpott rightly suggested that Christianity was in some important respects 'a return to a pre-Mosaic order, to a sort of *neo-totemism* in which there was both a slaying of the god and an eating of him (the Last Supper) — only now the slain divinity represented the son rather than the father".¹

Mr. Tufail went on: "From ordinary standards of logic and ethics, how could a morally imperfect human being achieve salvation or get redemption by the sacrifice of a morally perfect being? To a modern psychologist the clue of such a belief lies in the ambivalent attitude towards God, 'who in turn represents our parents and our super-ego'."

The speaker continued: "From the psychological point of view, Christianity has failed to solve the practical problems of man by its too great emphasis on otherworldliness, tolerance and forgiveness. It does not provide a healthy outlet for individuals who are aggressive and extrovert by nature. It has also failed to guide properly the religious emotions of humanity."

Mr. Tufail also analysed the Son-God theory and said: "Jesus' behaviour and utterances before and at the time of crucifixion ('Take away this cup from me,'² 'My soul is exceeding sorrowful unto death,'³ 'His sweat was as it were great drops of blood,'⁴ 'My God, my God, why hast thou forsaken me'⁵) show that he was first of all and after all a human being and not the Son of God."

Mr. B. Vittle, a student of the College, strongly opposed Mr. Tufail on the views he had expressed. "Jesus Christ," he said, "was divine and human, being both. When he said 'Take away this cup' it was the human being in him, but the succeeding remarks, 'Not what I will but what Thou wilt,' showed that he obeyed his father."

Mr. Vittle also emphasized that modern psychology dealt with the human mind, but Jesus Christ was above that; therefore it was futile to analyse his utterances from the standards of human knowledge.

Mr. S. Baker (a Jew by nationality and religion) was the next speaker for the motion. Sin, he explained, was a disease, a complex which could be cured by psychological methods. Modern psychology had at least freed the human mind from the conception of hereditary sin.

Mr. Gwyn Lewis, the second speaker on the opposite side, told the house that Jesus Christ was an historical personality and Christianity was the greatest civilizing factor throughout the ages.

The Chairman then invited speakers from the floor, and a few very good speeches were made for and against the motion.

¹ *Man, Morals and Society*, by J. C. Flugel, Duckworth, 3 Henrietta Street, London, W.C.2, 1945, pp. 237-274.

² Mark 14: 36.

³ Mark 14: 34.

⁴ Luke 22: 44.

⁵ Matthew 27: 46.

Messrs. Pat Collins and Tony Berkeley, Cliff Thomas and Alan Chetwynd spoke for and against the motion respectively. Mr. Arnold Rouse gave his own views on the subject.

This interesting meeting was wound up at the end by the speeches of Messrs. B. Vittle and S. M. Tufail. Mr. Tufail in his concluding remarks emphasized that as a Muslim, he believed that Jesus Christ was a true prophet and messenger of God; he was a prophet like Abraham, Noah, Moses and Muhammad. Jesus, in his view, was not responsible for the present-day Church dogmas, which were of a later growth and the result of the contact of Christianity with Greek paganism. Jesus Christ did nothing throughout his ministry which other prophets did not or could not accomplish. It was therefore quite befitting if he was regarded only as a prophet of God and nothing else.

The proposition was put to the house for votes and was defeated by 47 to 14. There were 28 abstentions. Credit for the success of such a programme goes to the President, Mr. Hasan N. Ansari, the Secretary, Mr. D. Keith Smith, and the Assistant Secretary, Miss Eileen Jarman (now Secretary for next term) of the Students' Union Debating Society.

THE MUSLIM SOCIETY IN GREAT BRITAIN "Iraq Today"

On 17th January 1953 the Muslim Society in Great Britain opened its programme for 1953 with an "At Home" held at Regent's Lodge, 146 Park Road, London, N.W.8. Lt.-Colonel 'Abdullah Baines-Hewitt was the host, and the speaker was Mr. Edib Sulaiman, First Secretary of the Iraqi Embassy in London.

After tea, which was served by some Pakistani ladies who had kindly volunteered to assist, especially Miss Razia Khan, the guests moved to the lecture hall, where proceedings were opened by Dr. S. M. 'Abdullah, B.Sc., Ph.D., the Imam of the Shah Jehan Mosque, Woking, and Honorary Secretary of the Muslim Society in Great Britain, by a recitation from the Qur'an. Mr. Isma'il de Yorke, President of the Society, then introduced the speaker, who treated the audience to a very interesting and well-prepared talk on "Iraq Today". Mr. Edib Sulaiman covered such subjects as geographical position, administration of law and education, but dwelt with particular detail on the date industry, which is Iraq's main source of export. In conclusion the speaker distributed samples of Iraqi dates, books on Iraq and maps. This was greatly appreciated by the audience.

BOOK REVIEWS

THE MIND AL-QUR'AN BUILDS, by Professor Dr. Syed Abdul Latif. Price not given. Can be had from the author, 470 Agapura, Hyderabad-Deccan, India.

The author of this valuable book, *The Mind al-Qur'an Builds*, is well known in the world of literature and that of Islam. He is at present the President of the Academy of Islamic Studies, Hyderabad-Deccan, and is the author of a number of books. His present work is, I suppose, his masterpiece. He has very ably dealt with important subjects such as the unity of God, the unity of man, the relationship between faith and action — prayer and work, the role of man in this universe, the life after death. The whole work is annotated with quotations from the Qur'an, the Hadith, and from the writings of Muslim mystics, saints and scholars like Jalal-ud-Din Rumi, Imam al-Ghazali, Abdul Qadir Jilani. The book also discusses problems such as Islam in Turkey and some other Muslim States. The last chapter, under the heading "The Task Ahead", deals with the re-orientation of the Muslims and the readjustments of our present-day world. To give a few examples of his approach to these problems, let me quote a few passages from this book.

Talking about belief and unbelief, the author writes:

"A *kafir* (unbeliever) in reality is one who disregards the unity of God by his thought and action and thereby becomes a force for disunity among men, which in the Qur'anic concept is a denial in practice of the divine unity" (p. 14).

Discussing the question of prayer and work, he quotes a medieval saint who said:

"Pray as though nothing were to be done by work; work as though nothing were to be gained by prayer" (p. 20).

As to the contribution of the Qur'an to the problem of the Universal Declaration of Human Rights, the author says:

"To the student of the Qur'an, not one word, in the preamble or in the objectives of the Charter, and not a single article in the text of the Universal Declaration of Human Rights will seem unfamiliar. Under a creed which placed man next to God, and brushes aside all distinctions of race, colour and birth, and calls upon all mankind to live together as a family of God, or as a 'fold, every member of which shall be a shepherd or keeper unto every other

and be accountable for its welfare', the Universal Declaration of Human Rights must follow as a basic corollary, or an extension of the Qur'an programme" (pp. 82-83).

Dealing with the intricate and delicate question of the relationship between God and man, we observe:

"God also has a hand in the production. The very forces of nature which man presses to his service are clear signs of divine co-operation. God is thus a co-worker with man; in fact, the prime worker" (p. 98).

Finally, in order to bring home to the mind of his reader the great need of the true and balanced co-ordination of the material life with the spiritual life, the author states:

"There is no doubt that if the Islamic world and the world of Western democracies come close together, the gain will be reciprocal. Indeed, Professor Gibb asserts that 'for the fullest development of its own cultural and *economic life* Islam cannot do without the co-operation of European society; for the fullest development of its cultural life, particularly of its *spiritual life*, Europe cannot do without the forces and capacities which lie within the Islamic society'. But will the Western democracies prepare the ground for the type of co-operation envisaged here?" (p. 102).

The author must be congratulated, however, for this inspiring book which every Muslim home and library should possess.

S. M. A.

* * *

ISLAMIC CONSTITUTION, by Kemal A. Faruki. Published by Khokhropar Gateway Publications, c/o Thomas & Thomas, 24 Fort Mansions, Frere Road, Karachi 3, Pakistan, 1952. 146 pages. Price Rs. 4/8/-.

In this age of widespread and deep transition it is but natural that there should be a host of ideas on what constitutes the crucial issue at stake. To a great section of humanity decisive and positive affirmation exists in Islam.

But Islamic ideas must be logically and coherently expressed in terms appropriate to different spheres of inquiry and the requirements of this era. The *Islamic Constitution* has attempted to do exactly this in the sphere of constitution-making.

The book is divided into fourteen chapters, and throws a flood of light on problems such as the Islamic momentum of Pakistan, nature of the contemporary world, traditional and radical Muslim responses, the Parliamentary agency of the Vice-Regents, differing loyalties and the law, etc. Appendices, glossary and index contain much of the information which has enhanced the value of the book. The author's approach towards problems of divorce, *Zakat*, apostasy, treachery, declaring Muslims *kufirs* (unbelievers), is rational and truly Islamic.

A few quotations will not be out of place here.

"*Zakat*, by helping to encourage the idea that wealth must not be hoarded, is of personal value in destroying any idol worship of material things" (p. 50).

"It can hardly be considered equal justice if a non-Muslim is permitted to become a Muslim but the reverse is not permitted" (p. 122).

"The Islamic attitude of mind towards problems of apostasy and treachery may be summarized by stating that while a Muslim may deplore a Muslim's apostasy from Islam to another religion, the matter is between God and the apostasizing individual, and being an act against God, it will be punished by God on the Day of Judgment. Treachery, on the other hand, is an act against society, and should, therefore, be punished by society" (p. 123).

The mosque, unfortunately in our time, in many Muslim countries has become a symbol of ignorance and backwardness, but in Mr. Faruki's opinion :

"Around a mosque should be built scientific laboratories, museums, libraries, maternity clinics, crèches, sports clubs, dispensaries, co-operative stores, lecture halls, petrol pumps, co-operative banks, and all the other items which are part of an individual's life" (p. 113).

The book is in many ways an original work, yet linked with the spirit of Islam, and one can turn to it for much saner advice on many problems with which the Muslim world is faced today.

* * *

RELIGION IN AN AFRICAN CITY, by Geoffrey Parrinder, D.D., Lecturer at University College, Ibadan. Oxford University Press, Amen House, Warwick Square, London. 1953. Price 15/-.

It is remarkable that Mr. Parrinder has been able to produce such a detailed account of the religious beliefs and habits of the

peoples of Ibadan, Nigeria, the largest African township on the continent, within the compass of so small a work.

The book is a special study in "culture contact", on which much stress has been laid in recent years. It is neither a record of ancient beliefs as unaffected by modern civilization nor a description of the gradual evangelization of missionaries, but a study of the present-day conditions and the effects of trade and imperialism and the meeting of several cultures in Ibadan.

It is to the lasting credit of the author that he has accomplished this fact without forfeiting anything in style or scholarship. A serious work, the book is by no means heavy reading, and it must commend itself to a thoughtful public who seek knowledge without effort in these days of "headaches" and "problems". The production of the book is both timely and meritorious. The author considers primitive pagan religions as well as the spread of Islam and Christianity in Ibadan. Beliefs and practices of the chief denominations and of the separatist sects have also been discussed. Islam and Christianity in this city are faced with problems which bear the mark of local and pagan traditions, such as worship of tombs and saints. The practice of polygamy among Africans is a source of constant worry to Christian missionaries.

In Ibadan, two great world missionary religions, Islam and Christianity, confront each other. Ibadan used to be a great pagan city, but Islam now claims half the population.

"In some places Islam has conquered ground from the Church. The first fervour of missionary zeal having passed, Christians have gone over to the defensive" (p. 187).

What will be the result of this struggle between these two religions?

"There are those who think Islam may eventually conquer the whole country. Others rely largely on the educational efforts of the Church to extend its own sway much further" (p. 188).

"Religion must become indigenous if it is to take hold of the affections of the people," writes Mr. Parrinder, and herein lies a great lesson for the missionary organizations in Islam and Christianity.

"The language of religion must be the language of every day, not merely Arabic, English or Latin. The officers must be from the country itself, not simply Hausa imams or even only English bishops. Yet the religion must preserve strong links with its other branches outside the country, to prevent stagnation and corruption by pagan practices" (p. 188).

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.)

VOICE FROM AUSTRALIA

260 Port Hacking Road,
Dobans Bay,
via Caringlish,
N.S.W.,
Australia.

Dear Sir,

I find it a little difficult to begin this letter; it is rather odd to write on such an intimate and personal subject to a complete stranger; however, I feel that you may be able to help me. First allow me to explain something of myself.

I am a young married woman, my age being 25 years, and I lead the ordinary average life of a suburban housewife. My interest in Islam goes back to high school days, when becoming discontented with, and rebellious against, Christian teachings, I began to look for a faith which embodied my ideals, one in which I did not have to pretend to accept things I did not really believe. Although I was christened in the Church of England, and attended various Protestant churches until I left school, I was greatly influenced by my father, who as a free-thinking man himself taught me to reason things out, and not to accept them just because they had become a custom. He taught me to believe absolutely in the power of prayer and in the one Universal God of all men. With this background, you will under-

stand how quickly and how irresistibly I was drawn to Islam, when I began to search for something more satisfying than Christianity. Since my eighteenth birthday I have regarded myself as a Muslim and have tried to live as close to the teachings of the Prophet as is possible in this country.

Lately, however, I have begun to feel more and more the necessity of contact with other people of my own faith, and finding this address in a library book (*Charms of Islam*), I decided to write.

I would like to ask some questions concerning Islam, if you could spare the time to answer them.

Firstly, do Muslims, born and bred in the faith, accept as one of themselves people such as I who came to Islam in their own way? Or do they regard them in the same rather contemptuous way in which born Roman Catholics regard converts?¹

Secondly, am I correct in regarding myself as a Muslim?² I realize that there is much that I do not know about the faith, but I can't help feeling that Islam in its present form must also be Islam in its most simple form.

I would like to say one thing more, and that is it never ceases to amaze me how the reading of the Qur'an and the repetition of the opening chapter in prayer brings me instantly in touch with God. No matter how far from spiritual things I feel, the moment I kneel and begin to recite those simple words, a feeling of nearness to the great Creator comes over me. I suppose it is simply because I believe those words so sincerely.

Yours faithfully,

JEAN M. THEW (Mrs.).

* * *

THE SEVENTH CENTENARY OF RUMI KEPT BY THE MUSLIM COMMUNITY OF PARIS

4 Rue du Tournon,
Paris 6e,
France.

3rd March 1953.

Dear Brother-in-Islam,

The Muslim Community of Paris observed the occasion of the Seventh Centenary of Jalal al-Din Rumi which fell on the 5th Jumad al-akhira (20th February 1953) with befitting solemnity and circumstance at Musée Guimet, Paris. The meeting was extremely well attended.

Mr. Najmuddin Bammate (Afghan), Mr. Fathi Ulkü (Turk), Mr. 'Aly Mazaheri (Iranian), Professor L. Massignon and Professor H. Massé (French) delivered impressive speeches. Mr. Bammate dealt in general terms with the life of Rumi, whereas Mr. Ulkü spoke on "Rumi in Turkish Tradition". Mr. Mazaheri's subject was "The Thought of Rumi in the Evolution

of Mysticism". Professor Massé dealt with "Rumi as seen by French Writers". Further, a few verses from *The Mathnawi*, with their translation in French, were also recited. A gramophone record of the flute was also played. It will be recalled that the "flute" has a special association with *The Mathnawi* of Rumi, which opens with a mention of the flute. The programme culminated in the excellent recitation of the well-known verses of the Qur'an, "God is the Light of the heavens and the earth," by a Lebanese scholar.

The occasion gained in importance by an exhibition at which some photos of Konia, Turkey and MSS. of *The Mathnawi* were on view.

It is interesting to record that in Rome the Seventh Centenary of Rumi was also celebrated on the 21st February 1953. The French and Swiss Broadcasting Services broadcast the proceedings of the seventh centenary over their respective systems.

Yours, etc.,

M. HAMIDULLAH.

¹ Islam does not make any distinction between born Muslims and converts. Ed., I.R.

² Yes, but we should always pray to God for more knowledge and try to live up to it. Ed., I.R.

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Manager,

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