

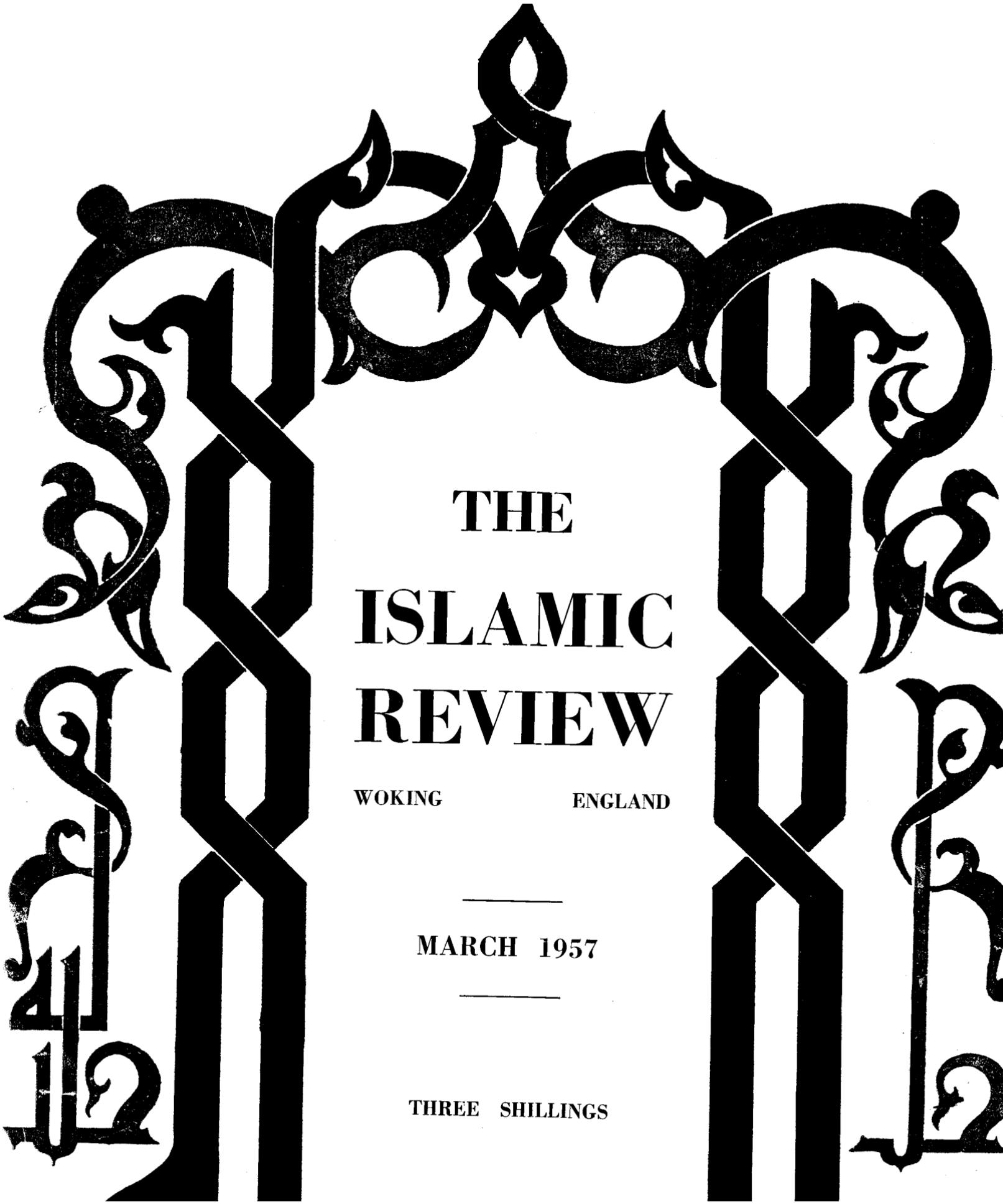
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Between Ourselves

THE COVER

The cover is the work of a young Egyptian Muslim of Pakistani extraction, Mr. Abd al-Sattar. He has the famous Arabic sentence, *Allah jalla Jalalo-hu* (God whose glory be manifest) into the decorative design, conceived in the Kufic script.

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The Islamic Review

MARCH 1957

45th YEAR OF PUBLICATION

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." — THE HOLY QUR'AN 33 : 40
"There will be no Prophet after me"

VOL. XLV No. 3

MARCH, 1957

SHA'BAAN, 1376 A.H.

Beware of a new Palestine Tragedy in Algeria!

The Muslim world and Algeria

About two years ago, when the question of the independence of Tunisia was nearing its climax, well-informed circles feared that the French Government under pressure from the French *colons* in Tunisia, who formed 8 per cent of the country's population, would try to force partition upon it. Fortunately for the Muslim world, already faced with many other problems to be solved, these apprehensions never became a reality. But it seems that its adversaries see to it that no sooner does the Muslim world clear one hurdle than they create another, so that its energies are never allowed to be wholly devoted to constructive ideas. We know that very recently its most important part, the Middle East, had to pass through a very critical and trying period matched only by its will to live honourably in the world. The truth is that the leaders of the Muslim world cannot be vigilant enough in the matter of preservation of its entity.

Of the many problems that threaten to darken the horizon of the Muslim world is the future of Algeria, which the French in the face of all logic insist on regarding as part of metropolitan France. They have been hugging this dream for such a long time that they have become incapable of understanding the absurdity of their unjustifiable claim to Algeria as part of French soil. The Algerian Muslims, in rejecting this claim, started their struggle in earnest on 1st November 1954 with a view to regaining for their country its personality. The French reacted to this revolution with violence and for a while thought that the Algerian resolution for survival could be crushed out of existence by means of force of arms. A period of more than two years has passed and the end is nowhere in sight. Thus in Algeria today loss of material property and human life is the order of the day, and the Muslim population is locked in a life and death struggle with the heavy odds of French imperialism for its survival as a self-respecting people with an individuality of its own in its own right. The situation has deteriorated so much that it was brought up for discussion at the last session of the United Nations, which passed a resolution urging the French Government to take early steps to restore order and peace in Algeria. The French delegate, in deference to the resolution,

promised that once the cease-fire was operative, the French Government would hold elections "on a common role" with the additional proviso that they would take place in the presence of the truly democratic "foreign representatives".

The hollowness of the French promise at the United Nations

The hollowness of this promise is too obvious to be taken notice of. The French, who believe in crushing the Algerian Muslim nationalism by forceful means, can hardly expect one to believe that there can be freedom of political expression in Algeria; for if such a miracle were at all possible, it should be clear to them from the outset that an Algerian majority that would approve of "the links with France", which the French would preserve at all cost, would never result. Besides, it is becoming increasingly clear to the world that the French would never succeed in putting an end to the Algerian war of independence by means of force or a promise of "links with France". The French forces, numbering in the neighbourhood of half a million, have not made the slightest difference to the Algerian people's revolution, which is being conducted by them with an indomitable courage to make known to the world their inalienable right to liberty, sovereignty and independence.

The interests of Libya, Tunisia and Morocco in Algeria

Because of the illogical and unreasonable attitude of France towards the Algerian problem, the neighbouring countries of Tunisia, Morocco and Libya find themselves in a very perturbing state of affairs; for now Algeria is the only obstacle to the establishment of peace in North Africa and the only impediment to the cultivation of fruitful relations between France on the one hand and Tunisia and Morocco on the other. Both Morocco and Tunisia are not only the neighbours of Algeria, they also have common sentimental and emotional ties, the results of their community of race and religion. This is why Mr. H. Bourguiba, the Prime Minister of Tunisia, when presenting his first Government of independent and democratic Tunisia to the National Assembly on 17th April 1956, made a special reference to the conditions in Algeria. He said:

"As a North-African nation, we are conscious of the nature of the links that bring us close to the two sister countries, Algeria and Morocco — links of brotherhood, co-operation and solidarity whether in the field of economic exchanges, mutual aid or reciprocal support in the political field.

"Shall I remind you that independent Tunisia is suffering from the cruel war imposed upon the brother people of Algeria?

"The Government declares that they shall spare no effort to help to find peaceful solutions that would give to the Algerian people their national right in order to re-establish peace in North Africa, and remove the last impediment to fully harmonious relations between the Tunisian and French peoples."

But these pronouncements seemed to produce no change in the French attitude to the Algerian problem. For it was on 22nd October 1956 that Mr. Lacoste, the French Minister-Resident in Algeria, committed the act of piracy by intercepting the plane on which the five Algerian leaders, travelling from Morocco to Tunisia, were taken prisoner by him in defiance of the dictates of international law.

A joint note issued the same night expressed the protest of the Tunisian and Moroccan Governments against the arrest of the five Algerian leaders.

The joint note ran as follows:

"Both Governments consider the act of the French authorities in Algeria as an act of characterized hostility against sovereignty of the two countries and as an attempt to hamper their efforts to restore peace in North Africa, thus jeopardizing the harmonious evolution of the relations between France and North-African countries."

The Governments of Libya and Tunisia are equally disturbed at the worsening of the trend of events in Algeria. The joint *communiqué* issued at the conclusion of a Treaty of Brotherhood and Neighbours signed on 6th January 1957 between the two countries shows the importance they attach to the solution of the Algerian problem. The *communiqué* reads:

"Regarding foreign policy the two parties have discussed problems of common concern and it appears that a fair solution to the Algerian problem is vital to maintaining security in the whole of the Arab Maghreb. The two parties are convinced that a fair solution necessarily implies the recognition of the Algerian people's right to sovereignty, independence and free

self-determination in accordance with the United Nations Charter."

Partition of Algeria

Why is it, then, that the French cannot read the writing on the wall? Do they really believe that the Algerian problem can be solved on the lines pursued by them? The answer to this question can probably be seen in the counsel of despair which is being proposed by a tiny section of the French National Assembly.

Four Radical deputies laid a project on 1st March 1957 before the Assembly for partition as the only possible political solution of the Algerian problem — and the only means of avoiding the eventual formation of an independent Algerian Republic.

They have proposed that the eastern part of Algeria from Tizi Ouzou to the Tunisian frontier, including the towns of Bone and Constantine, should be made into an autonomous Muslim Republic, for they argue that in this area there are only 180,000 Europeans, against 4,400,000 Muslims. According to them, the strip near the Moroccan frontier, which is also essentially Muslim and includes the important Islamic religious centre of Tlemcen, should become an "autonomous territory", and that the rest of the inhabited part of Northern Algeria, including the predominantly European cities of Algiers and Oran, should be completely integrated with France.

Now that Morocco and Tunisia are independent and control immigration, the French in Algeria, who form a powerful minority of 800,000 out of the country's 12,000,000 population and control the best part of its resources and have a final say in its political and economic affairs, can see that free access to Algeria will sooner or later be denied to them. One has but to recall that when the French settlers in Indo-China returned to France, it was Algeria to which the majority went to settle.

Forewarned is forearmed. The stage is being set for the enactment of another Palestine tragedy by Western diplomacy!

FLOWERS FROM THE GARDEN

(XI)

It shall not assail thee

Hast ever thought life's pleasures short?
Thy days the moments of a dream?
Did crouching sorrow seem too long
And sadness all too strong?
Cast off such thoughts, arise and know
For ever shall great gladness with thee go.
How so?
Thou art not this thy body, not yet this thy mind.
To this great truth, then, be no longer blind.
The pains that rack thy body cannot, then, harm thee.
The atom annihilation cannot, then, touch thee.
When fire cannot burn thee, nor water drown thee,
Nor the mountain crush thee, nor any cold kill thee,
Nor the raging hurricane to devastation hurl thee,
What, then, is left thee, O sweet soul, but bliss? —
To be with the Belovéd while the panorama flits

Before thee, thou in love's sweet stillness — Surely this
Is still the crowning rapture of His benefits!

WILLIAM BASHYR PICKARD.





THE NOTION OF THE *KHILAFAT* (CALIPHATE) AND ITS MODERN APPLICATION

By M. HAMIDULLAH

Diversity of, and unity in, the Muslim world

There is an all-round revival in the Muslim world of interest in its own culture. From Malaya to Morocco the same tendency is gaining momentum, forcing the politicians to take more and more into consideration the popular aspirations in this respect. In spite of the diversity, the inherent unity of Muslim peoples is so great that there is practically no difference between the constitution of the Arab Syria and that of the non-Arab Pakistan: both proclaim the decision to abide by the Qur'an and the Hadith, not only in future legislation, but even to revise all the laws actually in force in order to bring them into harmony with the requirements of Islam. Yet such constitutional provisions can affect only the "internal life" of the Muslims. Had there been only one Muslim State in the world, the problem would have been solved even by the Islamization of the internal law. The existence of the several dozens of big or small Muslim Nation States, more or less independent or aspiring to regain their freedom, creates a problem which is unaffected by the constitutional provisions just referred to. This is the question of the mutual relations of these different Muslim States, Shi'ites and Sunnites, Arabs and non-Arabs. In fact, in the melting-pot of current politics, the question of this organizational link, the *Khilafat* (Caliphate), has so far been neglected. It is no use minimizing the importance of the differences between the various Muslim elements. There are the ever-increasing millions, who yet form a minority inside the masses of their non-Muslim compatriots, living at the mercy of the non-Muslim States. There are Muslim States, with Shi'ism or Kharijism as the State religion, whose doctrines have yet to be reconciled with those of the more numerous and more populous Sunni States. No doubt the

Malayo-Indonesian Muslims are the most numerous, followed by the Pakistanis as ethnical units, yet the Arabs have their own privileged position: not only are they the custodians of the language of the Qur'an and of the Hadith, but also theirs is the most extensive homeland, roughly from Iraq to Morocco.

Islamic Ideology

The Prophet Muhammad had organized a life for his community in which there was not only a mosque, but also a fortress, a State, both being blended into one harmonious whole, in order to respond to the requirements of the complex human nature constituted both of body and soul. His practice as well as the directions he gave in this connection have come down to us, and we shall refer to them in due course.

The Prophet Muhammad had the distinction of receiving the Divine revelation. With his death, it ceased. In fact, there was no need for its continuation once it was proclaimed in the Qur'an: "This day have I perfected your *din* (both religion and politics) for you, and completed My favour unto you, and have chosen for you as *din* Islam" (5:3). The message revealed to Muhammad is preserved for posterity in the form of the Qur'an and the Hadith, and is self-sufficient for all practical purposes of life.

History of the *Khilafat*

The Muslims divide human affairs into three main categories, viz., spiritual, religious and temporal. They leave the first in "private" hands (of mystic orders, where there are no conflicts; one can own "allegiance" simultaneously

to more than one guide or "caliph"; for instance, one can be both a member of the Qadiriyyah and the Naqshbandiyyah, etc.); the other two categories were amalgamated, from the very beginning, in the hands of the head of the State, a direct result of the succession to the power exercised by the Prophet Muhammad in all its comprehensiveness. The Imam or the Caliph was the leader both in the mosque and in the citadel. This state of affairs lasted down to very recent times, when a divorce was declared, at least temporarily, between religion and politics.

Yet this is not the whole picture. Human element has played its role at every moment, and from the very beginning. The rival claims at the death of the Prophet Muhammad did not create much trouble; the unity of the command of the community was maintained. Those at the death of the third Caliph, 'Uthman (d. 656 C.E.), caused some bloodshed, and even created two independent States, yet unity was again realized very soon, thanks to the peace-loving attitude of al-Hasan. The *de facto* separation of the time of 'Abdallah Ibn al-Zubair lasted longer, yet the unity was not irretrievably lost.

With the downfall of the Umayyads (750 C.E.) the situation changed: the separation of Spain was doomed to be definite. Without taking into consideration the reality of the caliphal power under the later 'Abbasids, when provinces were fully independent of the centre, even the East could not for long boast of a unity: at a certain time there came an additional Caliph, the Fatimid of Cairo, though the 'Abbasids of Baghdad realized later the unity of the East under their *Khilafat*. When al-Musta'sim was assassinated by the Tartars there was an interregnum. The pseudo-Caliphate of the 'Abbasids of Cairo also did not last long; when the last of them died, the Ottoman Turks first had some scruples about claiming the dignity of the *Khilafat*; and when they overcame their hesitation, the Moghuls of India had rival pretensions. One after the other the dynasties of the Caliphs in Cordova, in Delhi, etc., ceded to non-Muslim invaders. As to the Turks, the one hundredth Caliph (counting from Abu Bakr), 'Abd al-Majid II, the last of the Ottomans, died a refugee in Paris, while the heir of the Cordovan Caliphs, the Sultan of Morocco, was, till 2nd March 1956, the nominal head of a French protectorate. To this pathetic story we may add the passing remark that, under the later 'Abbasids, a sort of laicization was also introduced into the body politic, and a Sultan (Buwaihid or Saljuq) ruled by the side of the Caliph. This is one aspect of the problem, the historical reality; and it is no use living in a world of dreams.

Religious teaching

We also need a clear idea of the teaching of Islam on the subject, in order to endeavour to realize it in a more or less near future.

Very many Muhaddiths have reported a saying of the Prophet to the effect that "The caliphate will last after me for thirty years, whereafter there will be only a biting kingship". In spite of this prediction, the duty of the true believer remains to continue to struggle for the establishment of as good a political order as the circumstances will permit. The case of 'Umar Ibn 'Abd al-'Aziz (717-720 C.E.) is a proof and a precedent of this interpretation.

There is another very well-known saying of the Prophet: "The Imams (Caliphs) are from among the Quraishites (Arab inhabitants of Mecca of the time of the Prophet)". I have searched in vain to find out the context of this saying, and the circumstances in which the Prophet was led to utter this

direction. Even a sceptic like Ibn Khaldun had resort only to interpretation and saying that it related to a time when the Quraishites were the best of the people and recognized as such on all hands. Often an isolated dictum does not give the real meaning behind the words; one would desire to know the context. In the absence of this, we may perhaps rightfully have recourse to the practice of the Prophet himself, which may throw some light or other on the problem. I have compiled a list of those occasions when the Prophet left his headquarters on a peaceful project like the Hajj, or even a warlike expedition, and gleaned the name of the lieutenant nominated at Medina by the Prophet himself. The result is interesting:

1. Abwaa' and Waddan, year 2 A.H. (623 C.E.), vice-gent Sa'd Ibn 'Ubadah al-Khazraji.
2. Buwaat, 2 A.H. (623 C.E.), Sa'd Ibn Mu'adh al-Ausi.
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5. Badr, 2 A.H. (623 C.E.), Abu Lubabah Ibn 'Abd al-Mundhir al-Khazraji.
6. Banu Qainuqa', 2 A.H. (623 C.E.); the same.
7. Saweeq, 2 A.H. (623 C.E.); the same.
8. Qarqarat al-Kudr, 3 A.H. (624 C.E.), Ibn Umm Maktum the Blind (Quraishite).
9. Dhu Amr, 3 A.H. (624 C.E.), 'Uthman Ibn 'Affan (Quraishite).
10. Buhraan, 3 A.H. (624 C.E.), Ibn Umm Maktum (Quraishite).
11. Uhud, 3 A.H. (624 C.E.); the same.
12. Hamraa al-Asad, 3 A.H. (624 C.E.); the same.
13. Banu al-Nadir, 3 A.H. (624 C.E.); the same.
14. Badr for the second time, 4 A.H. (625 C.E.), 'Abdallah Ibn Rawaahah al-Khazraji.
15. Dhat al-Riqaa', 5 A.H. (626 C.E.), 'Uthman Ibn 'Affan (Quraishite).
16. Dumat al-Jandal, 5 A.H. (626 C.E.), Sibaa' Ibn 'Urfutah al-Kinani.
17. Banu al-Mustaliq, 5 A.H. (626 C.E.), Zaid Ibn Harithah al-Kalbi.
18. Khandaq (Ditch), 5 A.H. (626 C.E.), Ibn Umm Maktum (Quraishite).
19. Quraizah, 5 A.H. (626 C.E.); the same.
20. 'Usfan, 6 A.H. (627 C.E.); the same.
21. Dhu Qarad, 6 A.H. (627 C.E.); the same.
22. Hudaibiyyah, 6 A.H. (627 C.E.); either the same or Abu Ruhm al-Ghifari.
23. Khaibar, 7 A.H. (628 C.E.), Sibaa' Ibn 'Urfutah al-Kinani or Numailah Ibn 'Abdallah al-Kinani.
24. Mecca (for 'Umrah pilgrimage), 7 A.H. (628 C.E.), either Abu Dharr al-Ghifari or 'Uwaif Ibn Rabi'ah al-Kinani.
25. Mecca (for conquest), 8 A.H. (629 C.E.), either Ibn

Umm Maktum the Quraishite or Abu Ruhm al-Ghifari.

26. Tabuk, 9 A.H. (630 C.E.), either Ibn Umm Maktum, Muhammad Ibn Maslamah al-Ansari, Sibaa' Ibn 'Urfutah al-Kinani, or Abu Ruhm al-Ghifari.
27. Mecca (for the Farewell Pilgrimage), 10 A.H. (631 C.E.), Ibn Umm Maktum.

It will be noticed that in these twenty-seven cases, the persons of different tribes have acted in place of the Prophet in the metropolis: the Quraishites of Mecca, the Ansarites of Medina, the Ghifarites, the Kinanites, the Kalbites, etc. Incidentally, it goes against another requirement insisted upon by the political scientists of Islam, viz., the chief should not be a blind man; Ibn Umm Maktum, who was nominated so often, was a blind man. If, in the first years of the life of Medina, the duties of the acting chief of the metropolis were mainly the regular functioning of the daily services in the mosque, in later years people could and must have recourse to him for administrative purposes also. As late as the year 9 A.H. (630 C.E.) non-Quraishites were chosen by the Prophet for the purpose.

There is a well-known saying of the Caliph 'Umar: "Were Saalim (client of Abu Hudhaifah) still living, I would have had not the slightest hesitation to nominate him as my successor to the Caliphate". This learned companion of the Prophet, who used to lead the prayers at Medina before the migration of the Prophet, even in the presence of 'Umar, was not a Quraishite. In other words, 'Umar too did not consider the requirement of being from the Quraishites as necessary.

Joint rule

There is a popular belief among the Muslim masses that joint rule is not allowed in Islam; the data at our disposal disproves this.

The term used by the Arabs for the function of the supreme head is *amr* (quality of the *amir*). According to the Qur'an, the Prophet Moses prayed God: "Appoint for me a henchman from my folk, Aaron, my brother. Confirm my strength with him, and let him share my command (*amr*)" (20:29-32). Again, the Prophet addressed a missionary letter to Jaifar and 'Abd, joint rulers of 'Uman, to embrace Islam, in which case he would retain them both in the kingship. They embraced Islam, and remained in power jointly as before. The cases of joint rule in later Islam are numerous. As to theory, the name of the Indian scholar and saint Shah Waliullah Dihlawi (d. 1762 C.E.) must be a sure guarantee; he repeats in several of his writings that, if qualities required of a ruler are not found, at a given moment, in a single person, the functions could and should be divided.¹

Modern conditions

From among the Muslim States of today, over a dozen are members of the United Nations Organization, not to mention others who may join it in the near future, or which are struggling for their freedom. Of these, the ruler of Iran is *Ithna 'ashari*, of the Yemen is *Zaidi*, of Morocco is *Hasani*, not to speak of Zanjibar (*Khariji*). Again, the constitutions of some Muslim countries are rigorously laicized.

In the presence of these odds, there may further be the difficulty of fighting the whims of rival candidatures, with the resultant boycott of the defeated candidate to force him to recognize the new "khalifah".

If our arguments regarding the permissive quality of electing a non-Quraishite as Caliph, as also of having recourse to joint-rule, are considered of any value, there are possibilities of getting out of the dilemma. For instance, a High Committee of the *Khilafat* can be established, with heads of Muslim States (be they presidents of republics or hereditary rulers) as its component members, and each one of them presiding, say for one year, by rotation. This will avoid the friction of rival candidates, and may even attract rulers of different sections of Islam to come in. This will satisfy the religious view of the Muslims to have a Caliph; it will also constitute a first step towards pooling of the resources of the Muslim world for mutual benefit and easier competition with other non-Muslim *blocs* in both economical and cultural fields. Even Communist Albania and the republics of Turkestan and Caucasus may not find it impossible to collaborate with this High Committee by sending their observers (the Soviet Republics of the Muslim regions have already set up a centralized committee to entertain relations with Muslim countries outside the Soviet Union). Unless Muslims adopt some dynamic solution to their problems, the realization of the religious requirement which is the *Khilafat* (Caliphate), will be put further and further away every day. It is a Muslim requirement, and Muslims alone must see to it.

¹ For a detailed discussion see chapter "Do Shaahaan dar Iqleeme" in my Urdu monograph, *Rasul-e-Karim ki Zindagi*, or *Regne Conjoint* in *RSO*, 1953.

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ISLAM A RELIGION AND A WAY OF LIFE

By DR. 'OMAR A. FARRUKH

"So, the antagonism in the West to the Muslims, the insistence on the part of the West that the people of the Middle East should remain undeveloped because they are classed as coloured, the exploitation of the resources of the Middle East for the welfare of Western Europe and forcing Israel upon the Arabs, are some of the grievances which should be redressed if Western democracy is to close the window opened to the north wind."

Europe has made no appreciable progress in its understanding of Islam during the last two hundred years

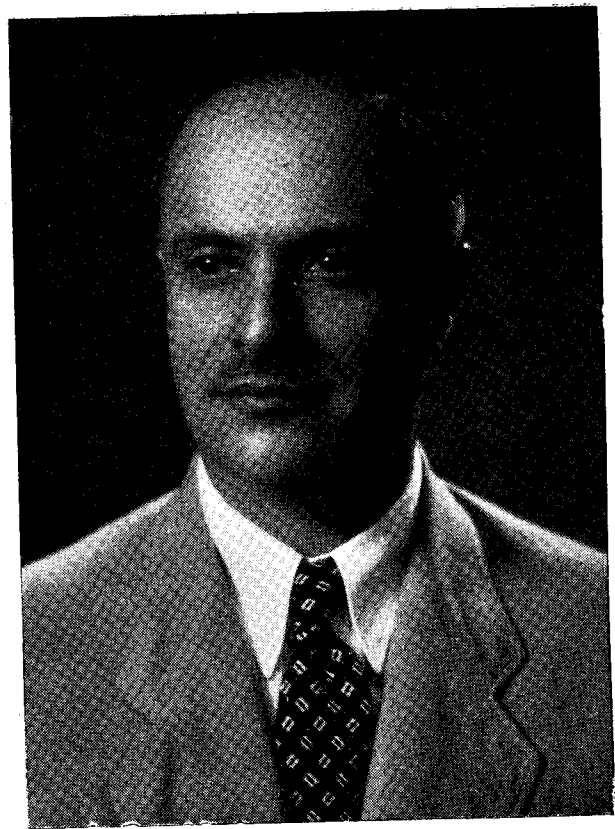
It is very strange that the West has not yet come to know Islam, in spite of the vast amount of Western literature on Islam, and particularly in spite of the close and unbroken contact, both friendly and otherwise, between the West and the Muslim world. Stranger still is it that the great interest in the West in every aspect of Islam — in its theology, in its jurisprudence, in its past as well as its present civilizations, in its history, in its scientific achievements and in its literary and artistic accomplishments — has not contributed to a better knowledge of Islam in the West, not only among the common people, but also among the educated classes and among a great number of scholars whose volumes on Islam itself have earned them fame and money. It is really unthinkable that Islam should have been better known some two hundred years ago than it is actually at present. Goethe, the German genius of poetry and thought, had sung:

"Närrisch, dass jeder in seinem Falle,
"Seine besondere Meinung preist!
"Wenn Islam Gott ergeben heisst,
"In Islam leben und sterben wir all."

("Tis foolish that everyone in his case,
"His own opinion alone does praise.
"If Islam submission to God be,
"As Muslims we all live and so die we.")

But if we take a few strides in time and come down to as late as June 1955, we find an article in *The Reader's Digest*¹ which opens with the following sentences:

"One of the strangest facts of today's world is that Islam, a religion which in many ways is almost identical with Christianity and Judaism, should be so poorly understood in Europe and America. Since there are



Dr. 'Omar A. Farrukh

350 million Moslems in the world, and since they control many strategic areas of the earth, it is essential that we understand them better."

The causes of the poor understanding of Islam by Europe

The causes of this poor knowledge of Islam in the West are so numerous and of such a diversity that they may form the basis of a special study on the subject. But I am going to discuss only two of them here: the historical cause and the intellectual cause.

If we call upon history to witness, we find that the roots of enmity between the East and the West go deep, very deep, in the human story. The enmity itself is so remote in the consciousness of mankind that the human memory fails to reconstruct its beginnings. All we know is that Europe and Asia have since time immemorial stood face to face on every possible battlefield in this world of ours. In the Middle Ages this enmity had been intensified twice: once when the Arabs made their victorious march with the banners of Islam east into the heart of Asia and west to the Atlantic on the African and European shores, and when Islam itself recruited its followers from the subjects of the Byzantine Empire in particular. The second occasion on which this enmity was again intensified was the twelfth century of the Christian era, when the Crusaders poured into the East with successive waves for two and a half centuries. On this unlucky occasion Islam and Christianity were brought into aggressive acquaintance

¹ "Islam the Misunderstood Religion," by James A. Michener (pp. 79f).

with each other. But Islam, being the victim of offensive aggression, has never forgotten the experience nor forgiven the West for the causes and results of this barbaric war.

Further, the history of the modern age is but a history of Western imperialism in the East, with all its different aspects, varying from the downright attack of the sort of the recent Suez incident to the passive penetration in the footsteps of Catholic and Protestant missionaries. We should not be surprised, therefore, if we usually try to approach each other with much hesitation and a double coat of mail.

On the cultural side, it seems that all writers on Islam in the West are students of the Old and New Testaments. On this account, they usually approach Islam with an already formed stand, namely, to prove that Islam is inferior to Christianity and that everything good in the Qur'an is borrowed from the Old Testament. Furthermore, since the minds of these writers are already formed by their previous study, and dogmatically, too, they try to apply their methods, considerations and convictions to the study of Islam. In such a case, it is quite likely that the study of Islam should experience at the hands of these scholars, leave alone writers of imperialistic interests, great injustice.

* * *

The two phenomena of the misunderstanding

Having investigated the causes of misunderstanding Islam in the West, let us consider the two phenomena of this misunderstanding itself. Westerners speak of Muslims as *Muhammedans*, which is a false appellation. Since Westerners call the followers of Brahma Brahmins, the followers of Buddha Buddhists, the followers of the Christ Christians, and the followers of Calvin Calvinists, they think that because Muhammad is the Prophet of Islam, those who embrace Islam should be called Muhammadans, a slip in analogy! Christianity, for example, is based on the doctrine that salvation is attainable only through Jesus Christ, or that Christianity is the religion of Jesus Christ, and that Christians worship Jesus Christ. None of this is true of Islam. Muhammad was a man, a prophet to be sure, and we believe that he had declared the Religion of God for the last time. He was a Muslim as we are Muslims. But he was the first Muslim in point of time and in dignity. Salvation in Islam is attainable only through the good actions of the individual himself. No other person, not even Muhammad, may help him in this way. Muhammad once addressed his daughter saying: "O Fatimah, the daughter of Muhammad, my intercession for thee before God avails naught." Therefore, we Muslims do not agree to the appellation Muhammadans, because Muhammadanism would then imply the worship of Muhammad, as Christian Christianity implies the worship of Christ.

The second phenomenon of misunderstanding is shown in discussing the question of force in Islam by Westerners. It is maintained by most Western historians that Islam gained its followers by might. Islam went forth, they assume, with the Qur'an in the one hand and the sword in the other, and that no third alternative was offered. To be sure, the heathen Arabs, in Arabia itself and at the time of Muhammad too, had to accept Islam by one means or another, and the Arabian tribes which not only refused to accept Islam but also opposed Muslims were fought until they submitted to the "Religion of God". And thus before Muhammad died in 632 C.E., the whole of Arabia was constituted into a single State with Islam as its religion. Christians and Jews, considered by Islam as "People of the Book", that is, "nations

of revealed religions", were invited to embrace Islam, but no force was used against them at all. The wars which Muhammad had waged against the Jews were of a purely political character, and they fall outside the scope of the present theme.

* * *

Islam is not a religion in the accepted sense of the word "religion"

In Western languages the word *religion* is of uncertain origin; it may also mean different things. In Arabic the word for religion is *deen*, meaning general custom and personal behaviour. The word *Islam*, literally, means "resignation" (that is to say, resignation to the Will of God). But Islam is not a religion, as we may understand from the New Testament or from the definitions accepted by Western dictionaries, a system of doctrines, a belief in a superhuman being, especially a personal God. On the contrary, Islam is a movement in which doctrine is but a narrow side. The equation of Islam has many terms; Islam is a belief, a State, a social order and a system of ethics. Young Western scholars of Islam may be surprised to know that formal belief in God, or belief in the last moment, on the deathbed, has in Islam no value. At any rate, belief in Allah (God) and in the Prophethood of Muhammad is only a beginning, and a simple beginning too.

God is not the non-Muslim God or Godhead. God of the Western languages is a person or a personified being with all the anthropomorphic attributes, though in exaggeration. When God is spoken of as One in these languages, it is meant that he is One in number. In all other respects He is only supernatural, superhuman. In Islam God is not only One in number, but He is also unlike any other being; He is unique. The Qur'an (112:1-4) reads as follows:

"Say: God is One; to Him we take refuge. He has none begotten, nor was He begotten. And none is His peer."

Muhammad was a man; he had nothing divine in him. Aside from the prophethood in the last twenty-three years of his life of sixty-three, he was like any other of his contemporaries. Certainly he was head and shoulders above them all, and had a practical genius of the first order. In his day Islam was established in the whole of Arabia, not only as a belief, but also as a strong State, a stable and healthy social order, a military organization and a system of ethics. God in the Islamic system is the ultimate cause of everything: He is the originator of the world and the creator of everything in it; He is the stimulator of all ideas and conceptions in the human mind. I do not like to enter the domain of this subject, because a fuller description would carry us into the domain of pure and unfruitful theology.

Muslims are fortunate in possessing a Holy Book unrivalled by any other. Though the youngest in point of origin, the Qur'an is a real historical document. The present text of the Qur'an is the original text as was revealed to Muhammad and always taken down by his personal scribes immediately after revelation.

Moreover, the Qur'an is not a narrative relating to Muhammad, though it contains many very important biographical notes connected with his personal life and his public career. Nor is the Qur'an a book of sermons, although it embraces a great many hints bearing on preaching and par-taking of the nature of advice. Principally Islam does not

believe in the domain of social reform or of spiritual and intellectual education, in issuing orders and prohibitions. "Thou shalt" and "Thou shalt not" have, according to Islam, no value in bettering the conditions of man. If we want to remedy an evil, we should consider first the condition which has given rise to that evil; then we must attempt to ameliorate the condition. In this way we expect that the evil would totally disappear, or, at least, it would abate. It is said that 'Umar Ibn al-Khattab (d. 644 C.E.), the second Caliph of Islam, once heard in the dead of night a woman singing her love aloud. He did not issue a decree prohibiting singing after ten o'clock because singing after that hour would disturb the neighbours. Nor did he throw the woman into jail because singing of one's love aloud was immoral. By investigation he knew that the woman was married, and that her husband was in the army of conquest. The Caliph, it is said, asked his married daughter as to how long abstinence was possible in the case of woman. The Caliph's daughter replied, "Four months". Thereupon the Caliph issued an order that a married soldier should be accompanied by his wife, if the nature of early wars allowed such an arrangement, or that he should be given leave once every four months to come back home.

* * *

The social aspect of Islam

THE CONCEPTION OF MARRIAGE IN ISLAM — THE MEANING OF DOWRY IN ISLAM

Very important in Islam is its social side, that side which constitutes the real basis of society. The corner-stone in this social edifice is marriage, which is given close attention in Islam. To begin with, marriage is essentially a natural institution. It does not owe its origin to any convention, nor does it take its source in any religious or secular institution. But there was always an attempt on the part of every religion and every State to govern marriage because it brings in its trail civil obligations and multiplies the problems of life.

In Islam marriage is a bond based on the contract of the two interested parties. The two parties must be, as in any civil transaction, adults and not minors. Islam requires only mutual oral consent and two witnesses. The Ottoman law proscribed that a marriage certificate be arranged through the religious courts, and then registered in the District Court. Failure to follow this step would not make the contract invalid, but it would involve the contracting parties in legal trouble, in case of separation or death. The bridegroom, further, must offer the bride a present. In pre-Islamic times, and since the days of Hammurabi (c. 1900 B.C.), this present was a price fixed by the girl's father and received by him before he would deliver the commodity in question. Islam made two alterations in this respect, and also gave the institution of dower a new meaning; it required the free consent of the girl, and that the present be received by her. The girl may, however, relinquish her right to the present. If marriage was forced on the girl, in any way, the legal authority must intervene in favour of separation if demanded by the girl. In Islam the dower is not the price the groom pays for the bride; it is to invest the woman with an entity and personality of her own; for the money or property given by the groom is her own property absolutely.

It is concluded from the foregoing discussion that marriage in Islam has two sides: the personal side and the legal side. By the personal side is meant that marriage becomes valid as a result of the mutual consent of the two directly interested parties. The legal side, on the other hand,

provides for the future status of the children, and the wife also, if the husband dies or if a conflict or dispute arises between the father and the mother. It should be noted here that in Islam there is no religious marriage in the sense accepted by Christianity. But Islam, as a religion, made of marriage a social institution, and it has positively enjoined marriage on all those who could afford it. Marriage is recognized by Islam as the basis of society and a means of continuance of the human race.

TEMPORARY MARRIAGES AND POLYGAMY

One of the two genuine problems which arose in connection with marriage as early as the rise of Islam was that of temporary marriages. Temporary marriage was a pre-Islamic institution. Islam did not abolish it at first because it provided a solution for the married warriors, above all, on prolonged expeditions undertaken by Muhammad against the heathen tribes of Arabia. Regarding the legal status of temporary marriage after Muhammad, there is a difference between the Shi'ite and the Sunnite schools of theology. The Shi'ites still allow the practice of temporary marriage, while the Sunnites consider the whole institution as abolished since the days of Muhammad. Their difference of opinion arises from interpreting the verse of the Qur'an which refers to this problem.

The second problem was polygamy, which was also a pre-Islamic institution. Islam could not abolish polygamy, because it was practised far and wide in every part of the world, and in Arabia itself on a large scale. Moreover, there was the perpetual problem of the increase in the number of females over the males, in a land of constant feud and continuous wars. It is argued, and rightly so, that Islam realized a great advancement when it reduced the number of wives from four hundred to four only.

Examining the restrictions on polygamy, as set by the Qur'an, we find that Islam preached monogamy. If a man cannot play fair in every respect, he is not allowed to think of another wife, except in the case of a man who desires a male heir to his name or wealth, or in the case of an incurable disease attacking the woman. But even then, certain restrictions have to be overcome in favour of the first wife. Islam, which was a religion and a social movement at the same time, did not choose to be categorical in this respect. Furthermore, polygamy for the sake of pleasure or in fits of emotion is explicitly forbidden by Islam. Only utmost necessity may justify polygamy.

However, the only difference, concerning polygamy, between the East and the West is that the West passes over the matter in silence, while Islam gives it a reasonable form and a legal sanction. Realizing that the problems of life cannot be solved by an order or a prohibition, Islam looks upon the matter from its practical side. Marriage is not a theoretical doctrine.

DIVORCE IN ISLAM

Fewer words are needed today to defend divorce than were necessary a few decades earlier. Divorce is accepted now more or less freely in the West under a variety of pretexts. But divorce is not yet organized in the West. To be organized it needs the sanction of the Church, a sanction which was denied Henry VIII in the first half of the sixteenth century. Islam decided, however, in favour of giving divorce the stamp of legality nine centuries earlier than the separation of the See of England from the Holy See of Rome.

I am fully aware of the misery sometimes caused by the lawfulness of divorce in Islam, when an ignorant or malicious

person takes advantage of the good intentions of the law. But one should be equally aware of the extreme misery which is caused in the West also as a result of the absolute prohibition of divorce in Christianity.

To return to the technical side of divorce, as laid down by Islam. The procedure which leads up to separation involves so many complications and hardships to be overcome by the husband, as well as many sacrifices to be sustained by him, before a legal divorce is effected, that a divorce in Islam becomes next to impossible. This procedure, moreover, stretches over a period of six months at least. I summarize below the principal valid grounds for divorce and the steps which ought to be taken before the husband and the wife become definitely separated.

Marriage in Islam is a civil contract imposed by religion and having in view the formation of a sound and happy family. If such an aim could not be realized, marriage would lose its *raison d'être* and separation *must* take place. In some cases the judge would interfere to effect that separation, if one of the two conflicting parties was reluctant to abide by his common sense!

The valid grounds for divorce are: prolonged absence of either party in consequence of travel, captivity or imprisonment; refusal of marital rights; failure of the husband to maintain his wife; incurable disease; leading an indecent life; impotence; sterility; cruelty; apostasy and proven adultery.

The long procedure leading up to divorce has in view two aims. First, giving divorce a legal status, since marriage calls into being various obligations between husband and wife, as well as between them and their children. Secondly, Islam tries to discourage divorce in every possible way. So a procedure stretching over a long period and involving difficulties and sacrifices will allow reason and time to co-operate in removing most of the causes of conflict between husband and wife, and restore peace and happiness in the marital home. The procedure for separation, on the other hand, should take the following course:

- (1) When ill-feeling begins to develop between husband and wife, both of them should attempt a reconciliation. They may have to sacrifice some privileges and even some rights.
- (2) If the ill-feeling develops into hatred, then each party should agree to delegate a representative, who should be one of his relatives. The two delegates will act as umpires and try to effect a reconciliation between their principles.
- (3) If a reconciliation seems impossible, the husband abstains from touching his wife for a whole month. Then he pronounces the formula of divorce, preferably before a judge and in the presence of two witnesses. The pronouncement of the formula of divorce while the wife is pregnant, or during her customary menstruation, or less than sixty days after a child had been born to her, is not valid.
- (4) After the pronouncement of divorce, the wife (not yet divorced according to Muslim law) begins her "term of waiting", which is three lunar months. During that term the wife lodges at the husband's house, or where the husband chooses a lodging for her; and he maintains her in the same manner as he had done before. But he should sever every personal relation with her: he should not see her, or even speak to her from behind a curtain. If he fails to observe these and similar restrictions, he violates the term of waiting. In this case, the two may

renew their previous matrimonial life without new procedure, a move amounting to reconciliation; otherwise the woman should commence another full term of waiting after a second pronouncement of the formula of divorce by the husband.

This arrangement is devised by Islam, no doubt, to allow time to work out a reconciliation between the two parties, for this state of suspension should awaken the true sense of responsibility in the couple and belittle the importance of the grounds that had led to the original conflict.

- (5) When the term of waiting is concluded, the man pays to the woman the balance of the dowry he had nominated as due to her in the marriage contract. He should also relinquish his right to all the presents he has made to her, no matter how precious they may be.
- (6) In addition, the husband should give to his divorced wife a present comparable with his own social rank. This new present has for purpose the declaration that the divorce was necessitated by factors lying outside the possible control of either party, and that the couple will not be future enemies.

THE ZAKAT

Another social institution in Islam is the *zakat*, or the poor-tax. Unlike the tithe, which went to the Church in Christendom, the *zakat* was collected by the State from the Muslims to be re-distributed among the needy classes of the Muslims themselves. The State had no right to any share of it. In general, the *zakat* is fixed at 2½ per cent of all taxable property and produce, once every year. Only small sums of money and articles of strictly personal use are exempted. Rich clothes, excessive ornaments, luxury furniture and even book collections, if not destined for the personal use of the learned owner, are subject to *zakat*.

The *zakat*, therefore, is not free alms-giving, but is an obligatory tax to which the poor have a right which they may claim. Therefore it is an attempt to stamp out poverty in the Muslim community and to strengthen the bonds of brotherhood among the Muslims. Further, it drives hoarded money into circulation. But more important than anything discussed hitherto is the way in which the *zakat* should be distributed. The *zakat* due on certain fortunes might be something enormous. On a fortune of a million dollars an amount of twenty-five thousand dollars is due to the poor. A wise Muslim in this position should look for another Muslim who was, for some reason or another, driven from the economic field. By giving him a sum amounting, say, to 10,000 dollars or more, he enables him to become re-established in his previous job, in commerce, industry or any other vocation. Even a Muslim who is neither poor nor needy, but in a difficult economic position, might be granted a share of the *zakat*. In this way the Muslim community would be gradually relieved of the charitable support of the poor and needy, year in, year out. There is still another advantage: those who were once poor or needy may themselves become, through such a wise arrangement, well-to-do and share in the future support of the fewer and fewer remaining poor and needy Muslims.

With the *zakat*, Islam had set the economic life of the community in healthy motion. In less than one century all Muslims became rich, well-to-do or self-supporting. It is reported that during the Caliphate of 'Umar II ('Umar Ibn 'Abd al-'Aziz (717-720 C.E.), only ninety years after the death of the Prophet Muhammad, a wealthy Muslim had to carry

the sum due on his fortune with him and travel about the whole empire before he could find a needy Muslim to whom the *zakat* might be paid. This may be an exaggeration, but it shows how effectively the *zakat* worked and what economic ends it served.

* * *

The concept of State in Islam

ISLAMIC STATE IS *not* THEOCRATIC

Unlike the Gospels, Islam advocated the institution of a State, without which no movement, and certainly no society, can prosper. In this State, which was *Islamic* and not *religious* or *theocratic*, Arabic was the official language. Not only did this put life into the language of the Qur'an and cause it to thrive as a language of mutual understanding and culture, while Sanskrit, Greek, Latin, Syriac and Old Testamental Hebrew had long become the concern of seminaries, but it has also conserved the cultural world of Islam after the political empire had fallen to pieces.

Westerners criticize the idea of the Islamic State as advocating a theocratic, medieval and antiquated form of government. Certainly, the Islamic State is not theocratic, the Divine Right of Kingship being Western and not Islamic. It was also Oriental, but pre-Islamic. Even the government of the Prophet Muhammad was instituted on the broadest basis of democracy — on consultation with the community at large. We read in the Qur'an (3:159): "It was by the mercy of God that thou wast lenient with them (O Muhammad!), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. . . ." Further, there is a whole chapter in the Qur'an called "The Counsel" taking its name from verse 38, which runs as follows: "And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel . . ." So, the theocratic form of government is not only foreign to Islam, but it is attacked in many verses of the Qur'an. Not only this, but kingship itself is non-Islamic and detested by the Qur'an: "Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do" (27:34).

* * *

Islamic ethics and Western ethics compared

Ethics in Islam are distinctly different from Western ethics in two points in particular. Western ethics have been fully theorized, abstracted and subjected to severe dialecticism. Muslim thinkers were more concerned with morality as a human behaviour. In the second place the West has developed a double code of conduct in which the personal behaviour and the communal behaviour are judged differently: that which is immoral within the same community might become moral in a transaction between two different communities. The excuse for this "double morality", so to speak, is the belief in the West that the standard of morality among the individuals is different from the standard of morality among the nations.

The Right Honourable Selwyn Lloyd, Secretary of State for Foreign Affairs in the British Government, broadcast on 7th November 1956 a talk entitled "The Government's Middle East Policy". This talk was published in *The Listener*, the organ of the British Broadcasting Corporation. Mr. Selwyn Lloyd said in his broadcast:

"Late on October 29, Israeli forces crossed the border and appeared to be sweeping the Egyptian Army before

them. They pushed detachments forwards towards the Suez Canal, and by the morning of October 30 we had to face the prospect not only of war spreading through the Middle East but also the probability that one of the battlegrounds would be the area of the Suez Canal. In or near the Canal at that time were many British ships, British merchant seamen, and other British subjects about their lawful occasions.

"The British and French Governments decided to take speedy action and to request both sides to stop hostilities, to withdraw ten miles from the area of the Canal, and to permit Anglo-French detachments to be stationed in Port Said, Ismailia and Suez as guarantors of peace. We wished as rapidly as possible to put a protective shield between the combatants to prevent hostilities and to try to stop the war spreading. . . . Israel accepted our request. Egypt did not.

"The measures were taken against Egypt because Egypt had refused all our requests, even to cease hostilities. . . . Therefore, military action began. A series of skilful operations were carried out by the Royal Air Force and the French Air Force, carefully planned so that human casualties were very few. The Egyptian Air Force was put out of action and the landing of our forces was able to take place without undue risk."

I do not think that Mr. Selwyn Lloyd said the truth, all the truth and nothing but the truth. The British storm had been gathering long before the Israeli forces crossed the border. I do not like to analyse the whole statement, but I quoted it so that it might be judged on the moral ground, the moral ground which takes cognizance of a code of conduct which has only one interpretation.

Perhaps someone would protest and say that Mr. Selwyn Lloyd was an individual and a political leader, and that he was not the British nation. My answer would then be that the West at large is proud of a document called the Charter of Human Rights. Article two of that Charter says: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

But we believe that the Declaration is hollow and the articles of the Charter are empty words. The actions of Western democracy are contradictory to all that has been declared: the colour discrimination in South Africa is too well known to need even mention here. The Redskins of North America are free to roam in the area reserved to them. The lot of the Negroes in the United States is also notoriously famous. The human rights are enumerated exhaustively in the golden chain of articles in the Charter, but they hardly affect the hearts of our brethren of fair skin.

In contrast with this, the genius of Islam is not that it advocated brotherhood and preached equality, as every movement has done; its genius is that it was able to translate these ideals into practical behaviour of its followers. One of the five pillars of Islam is the *Hajj*, or the pilgrimage to Mecca, which is the duty of every capable Muslim once in his life at least. Dr. Philip Hitti says in his *History of the Arabs*:

"The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to over-estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs — rich and poor, high and low — to fraternize and meet together on the common ground of faith. Of all world religions Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour and nationality — at least within the confines of its own community."

Attitude of Muslims towards Communism

Perhaps someone would like to know the attitude of Islam, or rather of Muslims, towards Communism. Islam, as a broad movement, does overlap in one point or more Communism, and other movements too; but it does not coincide with any of them, otherwise they would not have different names. If Socialism is not Communism, and if Catholicism is not Protestantism, how could Islam be Communism? Muslims, at any rate, have not yet come, outside

paved the way into the East for Moscow. The handing over of Palestine to the Jews, and the deportation of a million Arabs who live today in utter misery, has blocked the last road to any possible understanding with Western democracy. Then came the *coup de grâce* to the strained relations between the Arab world and Western democracy — the Anglo-French-Israeli attack on Egypt and a scheduled attack at a scheduled moment on Syria, the Lebanon and Jordan. And when Egypt was being barbarously stabbed in the face and in the



Before the departure of His Majesty King Su'ud for the United States of America, the four heads of the Arab States met in Cairo, Egypt, to discuss the implications of the Eisenhower Doctrine for the Middle East.

Our picture shows, from left to right, His Majesty King Husain of Jordan, His Majesty King Su'ud of Su'udi Arabia, the President of the Republic of Egypt, Lt.-Colonel Jamal 'Abd al-Nasir, and the Prime Minister of Syria, Mr. Sabri al-'Assali.

the Soviet Union, in direct contact with Communism on ideological grounds. The troubled political situation and the bitter disappointment of the Arabs, in a fair deal with Western democracy, made them turn their faces towards the East. They go in this respect by an old primitive but convincing argument of theirs: "Not out of love for Communism, but out of hate for Western democracy." Perhaps we may not be altogether right, but we are fully justified. All the harm which has been inflicted on the Muslim world in the last two centuries — leave aside the days of the Crusades — came from the Western Powers, from France and England, and lately from the United States of America. The injuries produced in Northern Africa, in Syria and Arabia, in India and Eastern Africa, are British and French made. Israel, the greatest of all these evils, is mostly American made. So, it was London and Washington which

back, an earnest note from the Soviet Union urged the United States of America to bring pressure on the United Nations Organization and to collect the votes to stop the aggressors. Happily, this was one of the instances in which might was not right.

Unfortunately for Western democracy, however, this was not done behind the Curtain, but on the front part of the stage; and all the blood thrown on the Russians in Budapest was not enough to divert the attention of the Arabs from the Suez incident. And the Soviet Union became, rightly or wrongly, an idol overnight.

Some people who visualize every issue in the form of a dilemma say: "But a Communist domination might be still worse than a Western influence". In the first place, the Arabs are not compelled to accept this challenge. A nation may be

able to conduct its affairs independent of the external political currents. A nation may also share certain ideas with different currents. In the second place, the West has always claimed everything; it has never given anything unless it was wrested in one way or another. Certainly the United States is giving out hundreds of millions of dollars. But money cannot buy everything; nor can it buy off all people. Moreover, the millions of the United States in the East are making the mountains of wealth still higher and the valleys of poverty still deeper. The United Nations Relief and Works Agency (UNRWA) is spending some thirty million dollars per year on the Palestinian refugees in the Arab world. But hundreds of the personnel, foreign and Arabs, are living luxuriously while the several hundred thousand refugees are receiving, in kind and cash, only twenty-five dollars each per year.

To Muslims of the Middle East, Western democracy is less dependable than Communism

To come to another side of the issue, the political dilemma before the Middle East; granting for the sake of argument that it is a dilemma, we find that Western democracy is less dependable than Communism. In the last number of *Middle East Forum*,² a monthly issued by the American University of Beirut, there is an article beginning with the following statement: "Out of the practically total imperialization of the Muslim world in the nineteenth and early twentieth centuries, the 20 million Muslims of Russia remain as the only major group still subjected to European control." But Western democracies are scared at present by the liberation of Muslims and other Oriental nations from the yoke of imperialism. In two late numbers of the French weekly *Paris-Match*,³ this scare has been very outstanding. The first number carried the title "Europe Face to Face with Islam"; the second number published an article which expressed astonishment that the coloured nations were becoming an appreciable majority in the United Nations.

It was totally inexplicable to the French and the British, except out of love for the brown, yellow and black races, said the writer in *Paris-Match*, that President Eisenhower should talk with Nehru for fourteen consecutive hours

while the statesmen of France and England had come ten times to Washington without being able to secure a short interview. Not even Mr. Churchill was given, during World War II, such a long interview with Mr. Roosevelt.

My view of the Eisenhower Doctrine

And as we were trying to obviate the blows coming from the European democracies we received Eisenhower's Doctrine for the Middle East. The writer is not a politician, and certainly not a statesman, to be able to study this Doctrine in the light of international affairs and obligations, but I feel that the doctrine is dangerous to us on three points:

- (1) To compete with Communism successfully, the United States tries to extend its strategic frontiers to a line touching the northern borders of our territories;
- (2) To relieve the oil reserves in the Western hemisphere and to take care of the welfare of Western Europe, oil-wells and markets in the Middle East should continue in the service of Western Europe, as of old; and,
- (3) The United States intends to intervene with the force of arms at any moment to cut us off from one half of the world, lest our economic relations with the Soviet Union should affect the welfare of Western Europe. Secondly, to protect Israel at any cost, even that of a third World War.

So, the antagonism in the West to the Muslims, the insistence on the part of the West that the people of the Middle East should remain undeveloped because they are classed as coloured, the exploitation of the resources of the Middle East for the welfare of Western Europe and forcing Israel upon the Arabs, are some of the grievances which should be redressed if Western democracy is to close the window opened to the north wind.

² For February 1957, p. 12ff.

³ No. 402 (for 22nd December 1956) and No. 403 (for 29th December

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UNIVERSAL HUMAN FELLOWSHIP AND ISLAM¹

To a Muslim there is nothing unusual in the
ideas of the fellowship of Faiths and the
fellowship of all men

By MUHAMMAD YAKUB KHAN

The concept of the universal fellowship of man which is already claiming the earnest attention of the leading minds of modern humanity is the homage that materialistic sciences and philosophy have had to pay to the verities of religion discovered by Founders of the world's revealed religions throughout the ages.

The cock-sureness of the 18th and 19th centuries science which, in its shallow and superficial knowledge and the conceit born of all little knowledge, disdainfully brushed aside the very idea of an ultra-mundane level of reality as myth and superstition, landed humanity into the most gruesome blood-baths of two World Wars. Man today stands shivering in his shoes before the creation of his own genius, the nuclear energy, and it seems as if some Higher Power is driving him to the edge of the precipice where he has either to confess that there are more things in heaven and earth than his little wisdom can comprehend, or go down the unfathomable abyss of a nuclear war which may be the end of his sciences and the deceptive civilization he has built thereon.

This last phase of conflict between the forces of light and darkness, of good and evil, of self-surrender and self-aggrandisement, has been foretold in many of the world scriptures that I know of. The Muslim scriptures, the Qur'an and the Traditions, give a vivid picture of this age of mighty achievements—the inventions of power-propelled vehicles, the broadcast dissemination of the printed word, the intermingling of men from all corners of the globe, the unearthing of the mineral resources in the bowels of the earth, and the world-wide ascendancy of the nations possessing these scientific advantages. All these great "inventions" (to use the Qur'anic expression), however, we are warned, if bereft of the spiritual values of existence, might turn out to be a mere "fuel for hell fire", unless man turns to God, and rediscovers those higher values — a broad hint at the impending threat of an all-consuming conflagration of a nuclear war.

A New Dawn

Out of the womb of this very threat, however, we are told, will dawn the new era with its emphasis on the moral and spiritual values of life—an era in which man, like the



The concept of universal human fellowship strikes roots deeper nowhere than in Muslim social life ; for it has behind it the sanction of a religious belief.

Our picture, taken at one of the 'Id gatherings at the Shah Jehan Mosque, Woking, England, typifies the brotherhood of man in Islam under the common fatherhood of God. The two young Muslims are expressing their joy by embracing each other.

prodigal son in the parable, would come back to the Father, chastened, penitent and wiser, and would take to the building of a social order rooted in the concepts of human dignity, equality and fellowship taught by all the Divinely-inspired teachers of the world.

A prophetic vision of the Prophet Muhammad describes the unfolding of this phase of civilization as the rising of the sun from the West—a very apt description, considering that the Western countries happen to be the venue of both of these aspects of modern civilization—wonders in the realm of the materialistic sciences as well as the new trends and urges towards the rediscovery and rehabilitation of the spiritual and human values. The whole of the East has all this time been, and still is, a sleeping partner in the whole of this wonderful drama. Such great humanitarian urges as the United Nations and the Fellowship of Faiths owe their very life-breath to the probings, initiative and enthusiasm of the Western peoples. It looks as if the West, which has been in

¹ Text of a lecture at the General Meeting of the World Congress of Faiths in London on 12th December 1956.

the van of the materialistic civilization of the day, is destined also to lead the spiritual renaissance of modern humanity and the building of a new social order on the foundations of the truly abiding values discovered and bequeathed by the founders of revealed religions.

If, however, the concept of universal human fellowship is to strike deep roots, it must have behind it a sanction deeper and more impelling than the one the United Nations commands or can possibly command. With the United Nations, which is itself yet tossing on the waves of doubts and uncertainties, the one-world idea is at best a device to avert another world cataclysm. As such it lacks the living, throbbing dynamism of the religious concept of the common brotherhood of man under the common Fatherhood of God, which alone can forge the unbreakable links between individual and individual, and nation and nation, capable of standing the stresses and strains of the suspicions, hates, injustices and aggressions which are born of the innate weaknesses of the flesh.

Failure of Religions

This brings us up against the sorriest of all spectacles. Religion, which is the last hope of humanity, has itself been a force for putting man asunder from man, rather than weld them into a common family under God's Fatherhood. In the immortal words of the Master, if the salt loses its taste, wherewith shall it be leavened? The fact, however, is that whereas the Churches and creeds and dogmas divide, the spirit underlying these is a force for mutual tolerance and mutual fellowship. Perhaps a parable from the poetry of the renowned Muslim mystic, Jalaluddin Rumi, would best illustrate the point. According to Rumi's parable, the great Prophet Moses came across a shepherd who, while tending his flock, accosted God, saying "O God, if I ever happen to find you I will press your feet, will give you milk to drink", and so on. Moses, considering it a gross blasphemy, so goes the parable, scolded the man for uttering such words. Thereupon came Divine revelation, reprimanding Moses for scaring away a simple soul seeking God in his own way and according to his own light. This is how Rumi puts it:

*"Tu baraaye wasl Kardan amadi;
"Nay baraaye fasl Kardan amadi".*
(*"Thou has come to unite;
"Thou has not come to divide."*)

This human understanding embodies the spirit of all religions. Love thy neighbour as thyself, the imperishable words of Jesus Christ, remain the essence of all true religion. "*Ahimsa Parma Dharma*"—non-violence is the highest religion—is a well-known teaching of the Hindu scriptures. A believer is one who wishes for fellow man what he wishes for himself—so goes a saying of the Prophet Muhammad.

To a Muslim, there is nothing unusual in the ideas of the fellowship of Faiths and the fellowship of all men. Abraham, Moses, Jesus Christ, Krishna, Buddha, Confucius, Zoroaster, he has been taught, were as much the prophets of God as Muhammad, and as much entitled to his love and esteem. In fact he has been enjoined in so many words to make "no discrimination between any of them." This is also the urge behind the great movement associated with the Younghusband House aiming at bringing followers of the various religions to a common platform. Herein lies the only vital link which can yet bring diverse sections of humanity closer together, in mutual respect and goodwill.

This is not to ignore the very real differences between the interpretations put on the concepts of God and His relationship to man by the various religions. The fact remains, however, that all are engaged in a common quest—the reality of the spiritual experience—and if scientists can exchange their conclusions in a spirit of mutual goodwill and helpfulness, why should not men of religion examine and scrutinise each other's views and findings with a dispassionate scientific objectivity?

Whatever the differences in the concepts of religion, however, all religions are agreed that the whole of mankind springs from the same Supreme Source, whether known as God, Allah, Jehova or Brahma, and that goodwill towards fellow men constitutes the highest religion. That is, anyway, what the Founders of these great religions taught. The objective of world fellowship will be brought nearer with almost a stroke of the pen, and put on the firmest possible foundations, if we succeed in recapturing something of the spirit of Moses, Jesus, Muhammad, Buddha and Krishna behind the synagogue, the church, the mosque, the pagoda and the dharamsala, which reflect religions as organised and hardened through priestcraft rather than their Founders.

Religion itself will remain a dead force unless the spiritual experience in the sense of a live personal contact with a Live, all-Seeing, all-Hearing God is extricated from underneath the dead weight of the rites and rituals, and forms and formulas with which it has been encumbered, smothering in the process its very life-breath. The tragedy of all religions cannot be better summed up than in the words of the Master: Whereas the letter killeth, the spirit giveth life. In the rediscovery of this bedrock of live spiritual experience underlying all religions lies the only path to the building of a stable world order based on universal human fellowship and social justice.

To put the whole thing in simple undogmatic terms, man has yet to learn that his greatest asset lies, not in uranium or atomic energy, but in his own soul which he seems to have mortgaged to ephemeral pleasures of the flesh, and that the truest happiness and joy lie in giving rather than grabbing, in living *with* and *for* rather than *on* others. What shall it avail man if he gains the whole world but loses his own soul?—embodies the highest wisdom today as it did 2,000 years ago. To the same effect run the words of the Prophet of Islam: "The hand that gives is better than the hand that takes." The various voluntary technical and economic aids for the uplift of the underdeveloped peoples are a recognition of this great principle of a healthy social structure.

That way lies the path to the new era of peace and human fellowship. The more our scientists and statesmen and leaders of public opinion turn for inspiration towards the path blazed by the great Founders of religions, the nearer will that era come.

PERSONAL

Ambitious Indian Muslim with twelve years' administrative experience and mental aptitude for scientific planning and development and a sound knowledge of accounts, desires to join an organization anywhere in the world in a similar capacity. Please contact Mr. Sikandarbakht Imran, Post Box 1411, Bombay I, India.

achieved by widening the scope of Government initiative in the financial policy which was carried out successfully. To illustrate this the following figures of the annual Budget are given:

1945	...	...	...	£7.5 million
1946	...	...	...	£8.7 "
1947	...	...	...	£9.4 "
1948	...	...	...	£11.4 "
1949	...	...	...	£13.9 "
1951-52	...	...	...	£21.5 "
1953-54	...	...	...	£26.8 "
1954-55	...	...	...	£35.1 "

During the same period the revenue not only kept pace with expenditure, but owing to favourable conditions and sound organization substantial surpluses were received, which were used in building up a revenue equalization reserve of £5 million and to make available for the two programmes which had been initiated about £68 million, of which up to 30th June 1956 about £49 million had been spent. There still remains an uncommitted surplus of about £10 million which, however, does not meet any substantial part of the funds needed for development in the next five years estimated at £120 million.

The figures shown above do not represent the budget of the Sudan. They refer only to the Central Budget. The total budget of the country is calculated by adding up the Central Budget, the Development Budget, the Local Government Budget, Sudan Railways Budget, the budgets of the statutory boards or corporations like the Sudan Gezira Board, the Gash Board, the Equatoria Projects Board, the White Nile Schemes Board and the Sudan Light and Power Co. Ltd. The total expenditure estimates of all these various budgets in the 1956/57 budgetary year is roughly about £58 million.

It would not be out of place if we took notice of the main features which contribute to form the background against which the objectives of such a policy were planned.

- (i) Basically the economy of the Sudan is agricultural and pastoral. Cotton is the main cash crop on which depends a large percentage of her economy.
- (ii) Local crafts are still practised on the same lines as before.
- (iii) Foreign exchange reserves have been considerably reduced since World War II by unavoidable public schemes and necessary expenditure on non-essential consumer goods and are now recovering rapidly.
- (iv) The cost of living is still high. The Government is taking up measures to meet this situation.
- (v) Private capital is not yet developed to play a great part in the national economy.
- (vi) In view of the points just outlined, the Government had to provide the necessary money for big schemes through budget surpluses and foreign loans from the financial institutions abroad.

Such has been the background of the Sudan's economy. The Sudan Government worked hard to achieve the following objectives:

- (i) The maximum rate of well-balanced and efficient economic development and expansion.
- (ii) The maintenance of adequate foreign reserves and sound equitable policies which will give confidence to lenders and investors from abroad.
- (iii) The maximum rate of expansion of social and security services consistent with the present need to

give priority to the country's major production schemes.

- (iv) Local industries, which are clearly in the national interest, should be encouraged in order to lessen too much dependence on foreign imports.
- (v) The avoidance of severe inflatory pressure and the reduction of the cost of living.

The Sudan Government policy towards foreign capital was published in a pamphlet in September 1955. It firmly accepts the right of remittance of profits to the country of origin of the capital; the principle of non-discrimination between foreign and local enterprise; the granting of facilities for the entry of necessary technicians and other foreign employees and for them to remit *bona fide* savings to their country of origin. Finally, the capital can be fully remitted to where it came from and in the event of any nationalization, fair and equitable compensation will be paid and repatriation of such payment will be allowed.

The Sudan has now been accepted for membership of the International Monetary Fund and the International Bank for Reconstruction and Development, and is considering the question of membership to the International Financial Corporation, the new affiliate of the World Bank.

Democracy for all

On 4th May 1954 a new Ministry of Local Government was created to provide and carry out the recommendations made by Dr. A. H. Marshall after the new Local Government Ordinance had been passed in 1951, under which councils were reorganized on a common basis throughout the country. It is internationally recognized that every country should sooner or later start local authorities which play a very important role in the administrative structure of the State. The need for decentralization, the necessity to adapt services to local conditions, the wish to engender a sense of political responsibility, the wish to train public representatives in the wider sphere of central government, the desire for a local body whose duty it is to watch over the general interests of the citizens — all these reasons apply to the young Republic of the Sudan. The aim of this policy is to train the ordinary citizen to get acquainted with the Government machinery through his daily experience in the local council of his locality, which represents to a certain degree the working of the enormous Central Government machinery. More executive officers for expert advice have been trained as a result of the new policy of increasing the number of councils with more authority, as a necessary adjunct to Parliament, so that a workable type of democracy is achieved.

The Sudan Ministry of Local Government, realizing the significance of local authorities, has been busy recruiting staff, in co-operation with the Ministry of the Interior, to make the Local Government a really efficient democratic experiment with all the necessary powers granted in every aspect of administration, with the exception of public security, which remains in the hands of the Central Government.

One of the best examples of the services that Local Government can give to the public is the successful housing scheme for lower income groups, which was carried out by the Khartoum Municipal Council, where several thousands of the poorer classes have been given newly well-built houses with all the necessary amenities of modern communal housing.

There has also been a gradual growth of local councils in the Southern Sudan, which is far less developed socially and economically than the North, and most of them have been a

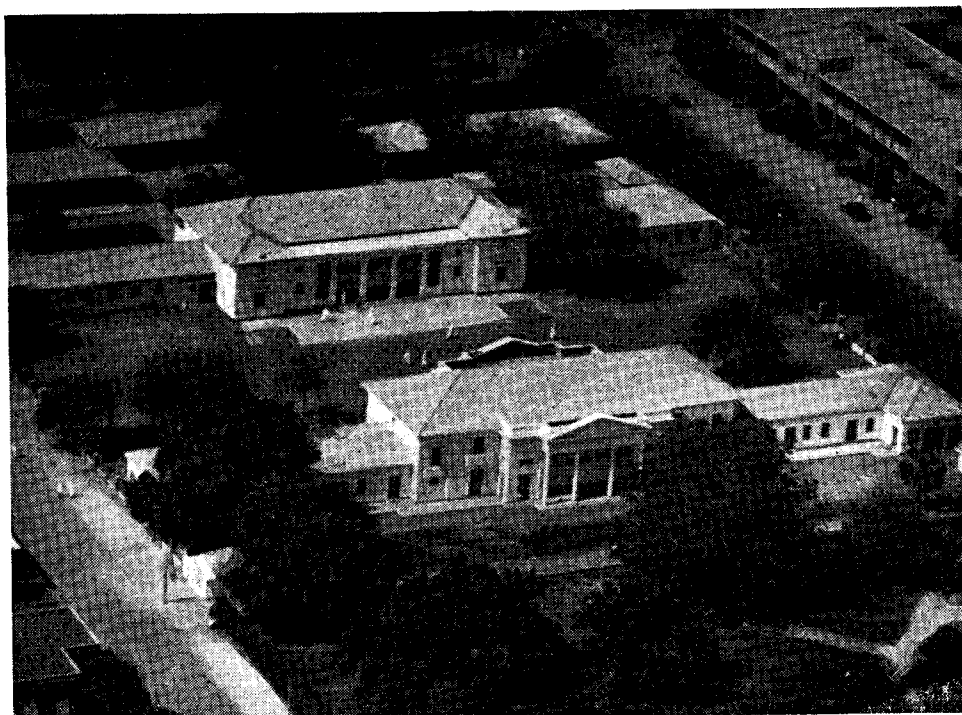
success. However, the difficulty which besets their development has nothing to do with the procedure of functioning of those councils but is mainly attributed to the inability to raise sufficient revenue to meet their obligations. It is hoped that with the increase of development schemes, financed by the Central Government in the South, the general standard of living will improve and Local Government will accordingly establish itself as a medium for the ultimate aim of real democracy and social justice.

Progress in education

It may be said that the policy of the Ministry of Education in the Sudan is generally aiming at preparing the people to carry out their duties as good citizens in a free, democratic republic, which is toiling to realize all its potentialities. The

who receive full instruction in the use of modern machinery in the workshops of the Institute.

The steady progress made by the Ministry of Education towards the promotion of education in the country is shown by the fact that there has recently been a large increase both in the number of schools and in the annual intake of students at various stages of education. In 1955 about 90 new schools were opened. In 1939 there were 60,000 students throughout the whole of the country housed in 650 schools. In 1950 there were 140,000 students in 1,500 schools, and in 1955 they had already increased to 190,000 students in 1,800 schools. The 1956 figure of attendance is 213,000 students. These results show the steady progress of education in the country, considering the humble beginning of the village Khalwa, which was the highest ambition of boys at the beginning of this century.



The Houses of Parliament of the Republic of the Sudan at Khartoum.

object of the Ministry, therefore, in the first place is to produce leaders of thought and government and specialists in the fields of the sciences and arts required in a civilized country. Secondly, it aims at creating among the people in the rural districts useful men and women who will be able to rely on themselves and achieve success in agriculture and cattle breeding. This is why we find elementary education in the Sudan is planned to suit a practical course, with a special emphasis on farming. But the policy of the Government is to expand and promote education at all its levels — elementary, intermediate, secondary and university. Side by side with these academic levels are the elementary, intermediate, secondary and post-secondary technical schools, which are of vital importance to the young and growing Sudan. Technical education is now receiving full attention from the Government at the Khartoum Technical Institute, which is now considered as the biggest Technical Institute in the Middle East, with its different departments of civil and mechanical engineering, art, carpentry, weaving, etc. Furthermore, night classes for the unskilled workers in the three towns were opened to accommodate more than 1,500 students,

The University of Khartoum, the apex of the entire educational pyramid in the country with its various faculties for both boys and girls, is the hope of the modern Sudan to build up her economy, industry and agriculture on a sound and solid basis in the coming generations.

Sudanese students are now following various University courses, both technical and academic, in the United Kingdom, the United States of America, Egypt, Germany, Czechoslovakia and some other European countries.

To sum up, I would like to point out that within the limited scope of this article, one would not expect to cover all aspects and strides made by the Sudan during the last year, but I can safely say that the long-range plan which is now being implemented by the Sudan, without aid, calls for the building of a new economy capable of dynamic growth. At the same time, far-reaching programmes have been drawn up in the fields of health, education, housing, social security and other public services. In general, the social and economic development schemes set the highest goals which are feasible for the next few years, within the limitations of the Sudan's economic, financial and manpower resources.

IRA

Art and Literature

Left—A view of the
of Fatimah, the
the eighth Imam,
at Qum, near Teheran

Right — A view
beautifully
Mihrab (the prayer
of the famous
Mosque at Isfahan

This Mosque is the
important architectural
monument in Iran
you see the
Mosque, you know
that it is one of the
of Iran, perhaps
greatest."

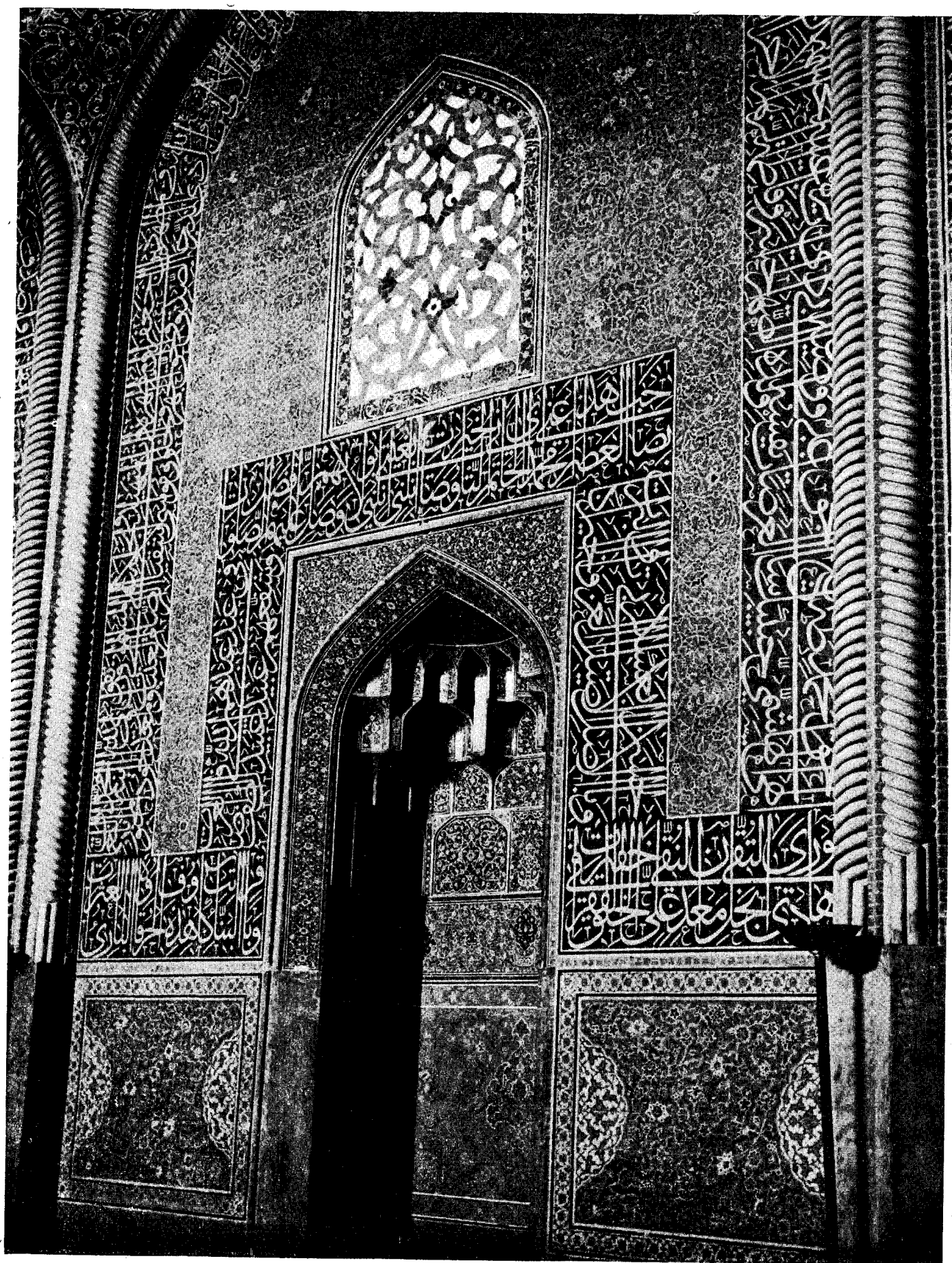
AN

Art and Literature

view of the Shrine
the sister of
nam 'Ali Reza,
near Teheran.

view of the
decorated
praying niche)
ous Lutfullah
at Isfahan.

e is the most
architectural
Iran. "When
the Lutfullah
know at once
of the wonders
perhaps the
atest."



ART AND LITERATURE OF IRAN

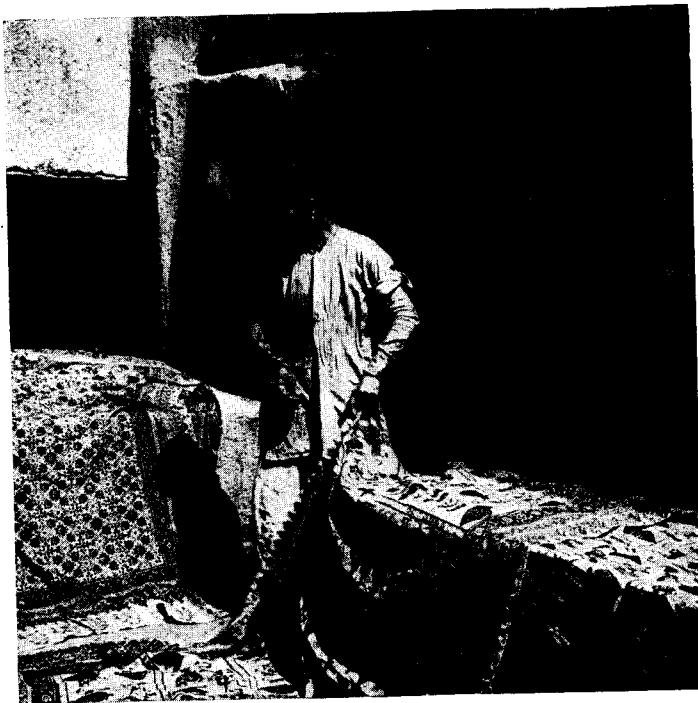
The crafts

According to the strict tenets of their religion Muslims are not allowed to make or to exhibit idols, nor may they represent either human or animal figures. In the non-Muslim eye this lends a note of starkness to all forms of Muslim art, which seems to be purely or, at least, very largely decorative and to give an overwhelming importance to decoration which, elsewhere, is only minor and incidental. Hence the arts and crafts of Islam are to a great extent confined to formal design — to the abstract line and the representation of flowers and leaves.

This is less true in Iran than in Muslim countries generally. Iranian artists have always represented the human figure whenever they thought fit, and craftsmen used design and decoration with an ingenuity and imagination that enabled them, for instance, to develop the Arabic script for decorative purposes to a greater extent than the craftsmen of other Muslim countries where the script was indigenous.

Tile-mosaics, carpets and miniature paintings are probably the most impressive manifestations of Iranian art, since they combine design and decoration to achieve a form of beauty unequalled anywhere in the world.

The ruins that still stand at Persepolis and Ctesiphon display the magnificent architectural heritage of Islam, a heritage that embraces some of the world's richest treasures of antiquity. At Persepolis are the magnificent remains of the Palace of Darius and the Hall of a Hundred Columns; and



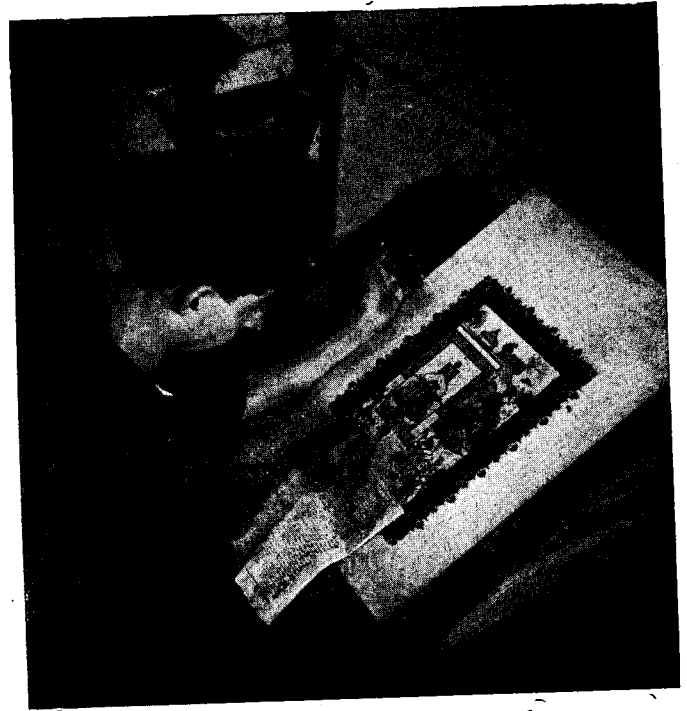
Printed fabrics are being laid out to dry

the arch of the Sasanian royal palace at Ctesiphon near Baghdad, incidentally the highest masonry arch in the world, today stands clear against the sand and the sky. The mosques in such cities as Isfahan, Mashhad and Qum testify to the continuing tradition of Iranian architecture into the Muslim era.

Only less impressive, because on a smaller scale, are the minor works of Iran — ceramics, wood inlay, calligraphy, bookbinding and illumination and metal work.

Literature

The Iranian's love of the abstract finds today, as in the past, its best form of expression in poetry. Fortunately much of this poetry can be read in translation, although it cannot be fully appreciated at second hand. The translation from

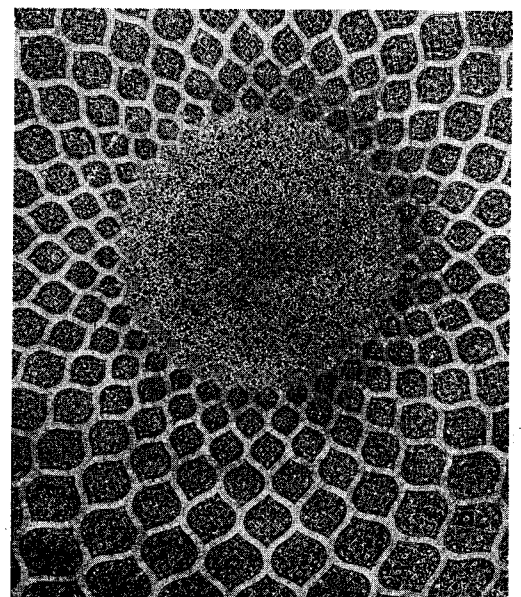
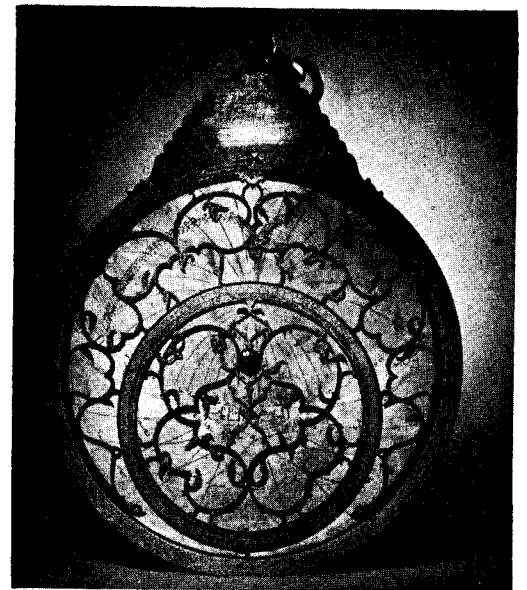


An Iranian miniaturist at work

the Persian best known in the West is Edward Fitzgerald's rendering of 'Omar Khayyam. In Iran, Khayyam was more renowned in his own day as a mathematician and an astronomer, and although his poetry is popular, he does not rank as one of the country's most eminent poets.

Poetry is a natural form of expression in Iran and the verses of the great poets of the past are familiar to all classes of people. Philosophers, mathematicians, historians and mystics have all used poetry as a medium of expression.

Among the greatest and best loved of Iran's poets are Firdousi, Jalal al-Din Rumi, Sa'di and Hafiz. Firdousi, who lived at the beginning of the eleventh century C.E., is best remembered for his *Shah Nameh*, or "Book of Kings", a collection of legends of Iran in the days before Islam, legends still related by storytellers in villages all over the country. Jalal al-Din Rumi, who died in 1273 C.E., a mystic poet who also founded the order of "whirling" dervishes, is chiefly celebrated for the *Masnavi*, a long poem on mysticism in Islam. Sa'di's best-known work is the *Gulistan*, or "Rose Garden", in which he expresses his teaching in the form of aphorisms. Hafiz, who died in 1389 C.E., leaving to posterity a collection of poems known as the *Divan*, is Iran's greatest lyric poet.



Left: The golden dome at Qum, near Teheran. Top right: Entrance to the shrine of the eighth Imam 'Ali Reza at Mashhed. Centre: The astrolabe inscribed with the name of the Shah Sultan Husain, dated 1124 A.H. (1712 C.E.). Craftsmanship of the highest order appears in the engraved designs, which are often inlaid with silver or with both silver and gold. Bottom right: The cupola of the Lutfullah Mosque.

WHAT THEY THINK OF US . . .

Muslims in Africa have increased by 36 millions during the last 20 years

The Threat to Islam!

"CROSS AND CRESCENT IN AFRICA"¹

"Islam is expanding more rapidly than Christianity in Africa. The total number of conversions to Mohammedanism is more than twice the total number of conversions to Catholicism. In the last 20 years, Moslems have increased from 44 millions to over 80 millions. It is possible to foresee that this rhythm may be accelerated in the conditions that prevail in most African countries. If this happens, in another 20 years there will be over 150 million Mohammedans in Africa.

"Reports coming from the countries on the confines of Islam confirm and give details of this spectacular increase of the Mohammedan influence in Africa."

"In Nigeria

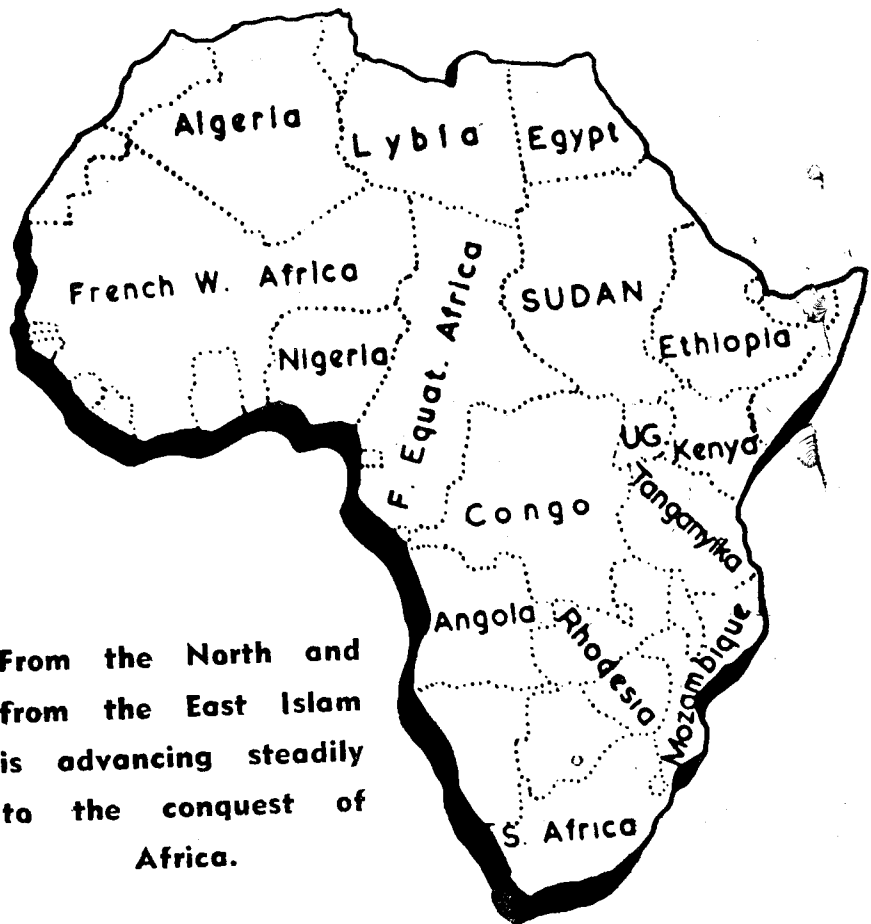
"Over 40 per cent of the population of Nigeria is Moslem. Islam entered Nigeria from the north and today in the Northern Region, the Mohammedan stronghold in the country, three quarters of the population (nearly 12 millions) are Moslems.

"Between the South, where Christian missionaries gather abundant harvest of souls, and the Moslem North there is in the region of the Bauchi Plateau a middle belt which may still be looked upon as a religious 'no man's land'. Mohammedans are working hard there to make conversions. Moslem merchants, mostly Hausa, are to be found everywhere, and wherever there is a Hausa community there you have an active cell of Islamization. The prestige of the Mohammedan chiefs of the North makes a profound impression upon pagan chiefs, many of whom imitate the Emirs and gladly become Moslem, at least externally, in order to raise their own status. Many young tribesmen do not willingly accept Emir domination; aware of the work done by the missionaries in the evolution of the southern tribes, they extend a generous welcome to them. But since the power is in the hands of the predominantly Moslem Northern People's Congress, the coming of the missionaries is looked upon with suspicion and the preacher of the Gospel has no easy task.

"Wherever there is a fairly strong group of Mohammedans, they not only build Mosques but try to establish Moslem schools and to form organizations in order to extend and perpetuate Moslem culture and religion. It is not too surprising to hear that a columnist in a local paper claimed that Nigeria should be a Moslem nation. Though the fantastic statement was quickly refuted it is a sign of Moslem ambition in Nigeria.

"In the Sudan

"The Sudan is, very much like Nigeria, clearly divided into two parts: the Moslem North and the black pagan South. For the past half century strict separation was observed between the two parts not only in political and administrative matters but in religious matters as well. The Verona Fathers, and other Catholic and Protestant missionaries, were mainly



confined to the South, whereas in the North they were only allowed to open educational establishments. Some of the Negro tribes of the South, such as the Shilluks, have proved to be another, and even stronger, barrier to the southward drive of Islam.

"However, the greater freedom of communications between the North and the South, which has been one of the first results of the new state of things in the Sudan, is un-

¹ An excerpt taken from a leaflet published by Verona Fathers Missions, 16 Dawson Place, London, W.2, on the "happy occasion of the 80th Birthday of His Holiness Pope Pious XII".

doubtedly to the advantage of Islam. As a proof of this, stands the fact that new mosques have recently been opened in various centres of the Southern Provinces. It is well known that the pagan tribesmen dislike the Arabs, but it is also clear that the greatest influence in the new Sudan comes from the Moslem North. It is to be hoped that the often repeated promises that freedom of religion will be a feature of the Republic of the Sudan will be honoured, and that the Church will be able to extend its influence to all the pagan tribes which are now more than ever ready to embrace Christianity.

"In Uganda and Tanganyika

"Mohammedans are a small minority in Uganda, concentrated in a few scattered areas. They probably number less than a quarter of a million, whereas Catholics are about 1,500,000 in a total population of 5 millions. Nevertheless, missionaries in many parts of Uganda report increases in the number of Mohammedans which give cause for alarm. Some predict that this is likely to become a serious menace to Christian missionary work in the not too distant future.

"This menace is already present in Tanganyika, where the spreading of Islam is going on with increasing rapidity. Indian and Pakistani merchants are its principal promoters. Their task is an easy one with the natives who somehow wish to escape the stigma that attaches to paganism. The chiefs that subscribe to Islam become its propagators in their own tribes: their followers, their counsellors and their sub-officials are invited to imitate them. They do so sooner or later.

"A few days' sojourn in East Africa will suffice for a foreign observer to recognize a Negro Mohammedan by his manner of dressing, his language and his attitude. The Mohammedan wears the 'Kanzu', a white cotton robe, his 'kibandiko' or white headdress and sandals on his feet. He gladly and with affectation speaks Kiswahili, a language imported from the coast by slave merchants. His faith, superficial as it may be, satisfies his religious aspirations and at the same time allows him a large measure of freedom. The Christian influence has no hold on him. This type of man is met more and more in country districts.

"The answer to the threat of Islam would seem to be to convert the remaining pagans as quickly as possible to prevent

their absorption into Mohammedanism and to strengthen the faith and the spiritual life of the Christians to prevent their defection. But the number of missionaries is too small. Annual reinforcements are extremely weak. The priests in the mission stations are becoming more and more over-worked. There are many places where new missions ought to be opened, especially in view of Mohammedan expansion, to give religious assistance to the natives who live long distances from present centres, but the opening has to be delayed indefinitely because there are so few priests.

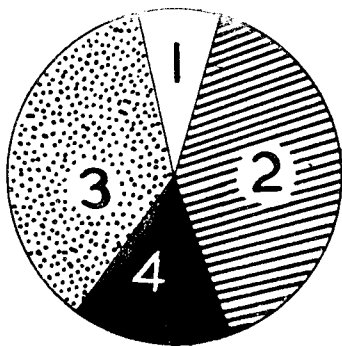
"A united Moslem campaign

"Until recently, Islam never had a missionary organization in the sense that we understand it. Every follower of Mohammed is a missionary, one might say by instinct, as much for social reasons perhaps as for zeal for God. But in 1954 long interviews took place in Mecca, during a pilgrimage, between political leaders of Egypt, Pakistan and Saudi Arabia. They decided to go into action and they established a plan for Moslem expansion throughout the African continent to counteract the action of Christian missionaries. The programme was presented under the cover of anti-Communism: Prime Minister Nasser of Egypt expressed the hope that the Western Powers would not take any measure against this missionary campaign as they would rather see Africa become Moslem than go Communist. The manoeuvre is skilful. The same person told King Seoud that Islam should be brought to all the corners of Africa because it would be a pity to leave the African masses without a revealed religion and to allow Christian missionaries to enlarge the zones where they have already taken foothold. By common accord it was decided that Egypt should establish a plan for Islamic expansion with the complete support of Saudi Arabia and the numerous communities of Indian Moslems serving as springboards.

"Our answer

"The pagan society of Africa is in process of disintegration. The clan and tribal religion and traditions are giving way to the new influence that comes from abroad. The Africans are thirsty for a new social life, and Animism as a religion is condemned. Islam exercises an extraordinary fascination on the minds of the Negroes, because it has a simple doctrine and easy moral precepts and it gives its adherents the sensation of belonging to one of the greatest religious bodies in the world.

"Will Africa, then, become a Moslem continent? The future is known only to God, but we have the power, and the responsibility too, to avert this great danger. Our answer is: more vocations, more interest, more help, and, especially during the month of March according to the desire of the Holy Father, more prayers 'for the missions on the confines of Islam'."



Main religious bodies in Africa:

1. Catholics
2. Muslims
3. Pagans
4. Others

The Battlefields of the Prophet Muhammad

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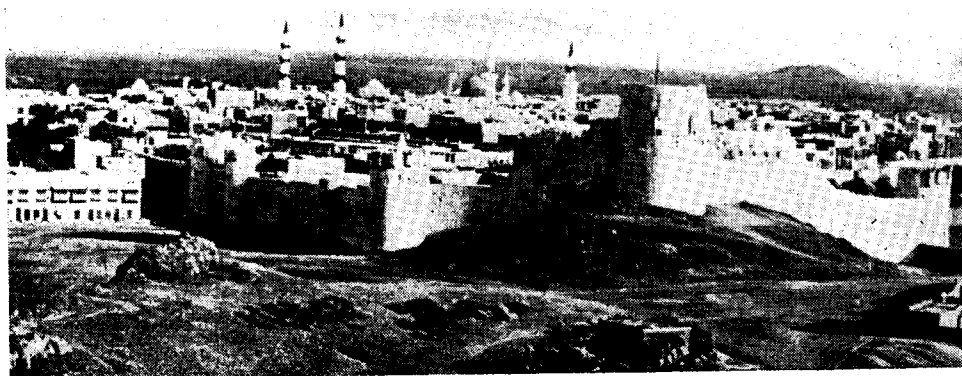
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A view of the city of Medina with the Five Minarets of the Prophet's Mosque. In the background on the right-hand side can be seen the "Green Dome" of the Mausoleum of the Prophet Muhammad which also contains the grave of the Caliph 'Umar, whose remains were laid to rest by the side of the Prophet Muhammad

THE STATE LETTERS* OF CALIPH 'UMAR (634-644 C.E.)

By Dr. Khurshid Ahmad Fariq

VIII

96. *To Sa'd Ibn Abi Waqqas.*

The letter cited by Ibn Ishaq on the theme of the invasion of Jazirah is very different from that of Sayf quoted before.** The two historians also disagree with regard to the date of the conquest, Sayf assigning it to the year 17 A.H. (638 C.E.) and Ishaq to the year 19 A.H. (640 C.E.).

"As God has made the Muslims supreme in Syria and Iraq, it is time for you now to send an army from Kufah for the conquest of Tazirah. The supreme command of the army should be given to one of the following: Khalid Ibn 'Urfutah, Hashim Ibn 'Utbah and Iyad Ibn Ghanm" (Ibn Ishaq-Tabari, 4/196).

97. *To the Byzantine Emperor.*

According to the testimony of Sayf, 'Umar had divided the Jazirah into four zones and appointed for the conquest of each a separate commander. One of them, Walid Ibn 'Uqbah, was charged with the task of securing the submission of the Arab tribes of the Jazirah (Mesopotamia) belonging to the house of Rabi'ah and Tanukh, and to make them fight under the Muslim flag. They submitted and went to war with the exception of the Christian tribe, 'Iyaad, which fled to the domains of the Byzantine Emperor. When the Caliph knew about this, he wrote, so goes the tradition of Sayf, the following threatening letter to the Emperor:

"I learn that one of the Arab tribes of our country has gone to yours. By God, you must return it, or we shall break our pact with the Christians of Dar al-Islam and send them to your country" (i.e., in numbers equal to those of the 'Iyaadis) (Sayf-Tabari, 4/198).

98. *To Walid Ibn 'Uqbah.*

When asked by Walid to accept Islam the Taghlibis of the Jazirah refused to do so; they preferred to remain

Christian and pay the *jizyah* (poll tax). Walid argued that since they were Arabs nothing but Islam could be accepted from them. This argument was based on the principle laid down by the Prophet that the Arabs of the peninsula had no choice except Islam. At the instance of the Taghlibis, Walid referred the matter to the Caliph, who wrote:

"The principle of no choice except Islam applied to the Arabs of the peninsula only. You should, therefore, allow the Taghlibis to follow their religion, but they should not in future baptize their children. Any Taghlibi who wants to accept Islam even after the imposition of the jizyah shall be allowed to do so" (Sayf-Tabari, 6/198).

99. *'Uthman Ibn Hunayf.*

'Uthman Ibn Hunayf was the survey and revenue officer of that part of the Sawad which was irrigated by the Euphrates. After completing the survey of his zone, he asked the Caliph for rates at which he should charge the revenue. 'Umar wrote:

"Realize one dirham (about ninepence) and one Qafiz"

* The seventh article in this series appeared in *The Islamic Review* for February 1957.

** See *The Islamic Review* for February 1957.

1 Under pressure from the Byzantine Emperor, 4,000 Iyaadis left for Jazirah, but an unidentified number scattered in the frontier region.

2 *Qafiz* was a measure for grain, holding twelve *Saa'*. Speaking about *Saa'*, Maqdisi says in his *Ahsan al-Ta'asim*, Leyden, 1926, p. 99, that 'Umar had fixed its weight at eight *Ratls*, which later was reduced to 5½ *Ratls* by Sa'id Ibn 'As, the Governor of Medina, and that the latter became prevalent. If we take a *Saa'* as equivalent to 8 *Ratl* (which is about 1 lb.), one *Qafiz* would give 96 lb., and if we take a *Saa'* to be equivalent to 5½ *Ratls*, one *Qafiz* would give 64 lb.

for every jarib³ of land whether cultivated or not. Every jarib of vines and vegetables should be taxed at ten and five dirhams respectively. But date-palms and other fruit-bearing trees are exempt" (Nasbu al-Rayah li Ahadith al-Hidayah, Cairo, 3/400).

100. Hurqus Ibn Zuhayr Sa'di.

'Utbah Ibn Ghazwan and his generals had conquered Maysun and the whole of the big delta which formed an important part of the province of Ahwaz (Khuzistan). Hurmuzan, a distinguished prince of the royal line, was the ruler of this province and the large district of Mihrjan-Qadhaq. Some months after the battle of Qadisiyyah, in which he had taken part, Hurmuzan launched a series of raids in the districts of Maysan and Dast-misan to dislodge the Arabs from lower Iraq. With the help of reinforcements from Basrah and Kufah, the Arab cavalry posted at strategic points in that region attacked Hurmuzan near Nahr-Tira. The prince was defeated. Manaadhir and Nahr-Tira, the two important road junctions and bridgeheads from where Hurmuzan launched his raids, fell into the hands of the Arabs along with the south-eastern parts of Ahwaz. Finding the Arabs in the very heart of his domains, the prince was forced to sue for peace, and a pact was signed. Some time later there arose a boundary dispute between him and the Arab officers stationed at key points in Ahwaz. He broke the pact and gathered a strong army of which a considerable part comprised the brave Kurds of Faris. The Arab generals in Ahwaz informed 'Utbah about the new development and asked for reinforcements. The serious news was also conveyed to 'Umar. He forthwith sent a Companion of the Prophet Muhammad, Hurqus Ibn Zuhayr,⁴ with an army to Ahwaz, ordering all commanders there to serve under him. Hurqus defeated Hurmuzan in a stern fight near Suq al-Ahwaz.⁵ The prince fled hotly chased by Arab cavalry. Ahwaz had an abundance of mosquitoes, serpents and scorpions. Probably to avoid these pests, Hurqus made his headquarters on a hillock of Ahwaz. When the Caliph knew about this and the inconvenience it caused to people in going up and down, he wrote as follows:

"I learn that you have set up your camp on a hill which is difficult of ascent, where men cannot reach but after undergoing much difficulty. I call upon you to come down to the plains and not to put a Muslim or a Mu'ahid (a person with whom a pact has been made) to the hardship of climbing up the hillock. Be vigilant in the discharge of the task entrusted to you. If you act in this way, you will prosper in this world and get divine reward in the hereafter. Neither sluggishness nor haste should mar your action, for if you are sluggish or hasty, you will be unhappy in this world and forfeit divine reward in the next" (Sayf-Tabari, 4/212).

101. To 'Utbah Ibn Ghazwan.

Having been defeated by Hurqus and pursued by his cavalry, Hurmuzan retired to his capital, Rama-Hurmuz, which lay to the east of Manaadhir in the hills of Ahwaz. This was his second defeat. He had lost a vital part of Ahwaz, his military power had been shattered, the unruly Kurds of the hills of Faris were getting restive and his remaining lands lay exposed to the Arab cavalry. He sued for peace

and an agreement was concluded in lieu of a stipulated sum, covering his remaining districts — Rama-Hurmuz, Tustar, Sus, Junday-Sabur, Bunyaan, Mihrjan-Qadhaq — in 17 A.H. (638 C.E.). This done, 'Umar asked the Governor of Basrah to send to him a delegation of ten upright commanders from amongst those who had taken part in the wars in Ahwaz. One of the members of this delegation was the famous Tamimi leader, Ahnaf Ibn Qays, whom the Caliph held in high esteem for his judgment and simplicity. He asked Ahnaf whether it was due to any injustice on the part of the Muslims that the *Dhimmis* (people to whom a pledge of protection has been given) left their hearths and homes or if it was due to some other cause. Ahnaf said the behaviour of the Muslims was well and that the emigration of the *Dhimmis* was due to other causes. It seems that the Caliph was not fully satisfied. He therefore addressed the following warning:

"Deter the Muslims from ill-treating the Dhimmis. Beware lest you be deprived of your sovereign power because of any breach of pledged word or injustice on your part and some other people be set over you. You have got this sovereign power under a promise to God to be just and honest and He has enjoined upon you to honour promises. So fulfil your undertaking to Him and act according to His wishes. If you do this, He will always help and assist you" (Sayf-Tabari, 4/211-12).

102. 'Utbah Ibn Ghazwan.

'Alaa' Ibn Hadhrami, the Governor of Bahrayn, was a man of high aspirations. Rivalry for great achievements existed between him and Sa'd Ibn Abi Waqqas. When he knew that Sa'd had achieved a splendid victory at Qadisiyyah and was advancing towards the Persian capital, Mada'in, he felt a strong desire to win himself a similar success in Persia. Faris, the southern province of Persia, and a magnificent seat of Zoroastrian culture and prosperity, attracted him most. 'Umar did not favour expeditions by sea and 'Alaa' very well knew this. He took the initiative in his own hands and landed from Bahrayn troops on the coast of Faris. After a few early victories he faced difficulties. The Persians seized his coastal bases and burnt all his boats. An engagement took place at a place called Taa'us (not identified by our geographers) resulting in heavy losses to both sides. Faced by a very superior enemy, and unable to reach their sea bases, the Arabs sought to reach Basrah by the land route. But the Persians blocked their passage, which lay in mountainous terrain. 'Alaa' was forced to apply for reinforcements. The Caliph was very angry when he knew about 'Alaa's sea expedition. He rushed couriers to 'Utbah Ibn Ghazwan with the following letter and dismissed the great general from the governorship of Bahrayn and asked him to join Sa'd Ibn Abi Waqqas as his lieutenant.

"'Alaa' Ibn Hadhrami led the Muslims by sea to invade Faris. The Persians have seized their sea bases. In doing so, 'Alaa' disobeyed me, and I don't think he meant to please God either. I fear that if they are not helped, they might be overpowered by the Persians or fall in a trap. You should raise an army at Basrah and rush to their help and bring them to Basrah before they are destroyed" (Sayf-Tabari, 4/212-13).

103. To 'Alaa' Ibn Hadhrami.

Nasikh al-Tawarikh has assigned the invasion of Faris by 'Alaa' to the year 19 A.H. (640 C.E.) (and not 17 A.H.

³ One Jarib of land normally yielded ten Qafiz of grain (Lisan al-'Arab, Cairo, 1/253).

⁴ Future leader of the Khawarij who died fighting 'Ali at Nahrawan in 38 A.H. (658 C.E.).

⁵ Capital of the Ahwaz province.

as is done by Sayf), when Abu Musa (and not 'Utbah) was the Governor of Basrah. The details of the invasion given in this book differ on several points from those given by Sayf, and one important difference is that the ships of the invaders were not burnt by the Persians as is stated by Sayf, but were swept away by a strong gale.

"God has given supreme power to rulers in order that men may obey them as disobedience brings harm and social disorder. You raised an army without my permission, made an assault on Faris and exposed the Muslims to ruin. I have asked the Governor of Basrah to send an army for your help and save you from disaster. You have ceased to be Governor and need not go back to Bahrayn; instead proceed forthwith to Sa'd Ibn Abi Waqqas. If I had known any measure more hard on you than service under Sa'd, I would certainly have adopted it" (Nasikh al-Tawarikh, 4/367).

104. Mughirah Ibn Shu'bah.

In 16 A.H. (637 C.E.), Mughirah Ibn Shu'bah succeeded 'Utbah Ibn Ghazwan, who died in an accident. During 'Utbah's governorship, i.e., between 14 and 16 A.H. (635 and 637 C.E.), Nafi', the son of the famous Arab physician Harith Ibn Kaladah, had established a breeding centre for horses on a pasture-land in the delta near Basrah. This centre served the Arab army well by its supply of horses. During one of his visits to Medina, Nafi' requested the Caliph to give him as fief the land on which his horses pastured, assuring the Caliph that the land in question neither belonged to the Dhimmis nor in any way harmed the interests of the Muslims. 'Umar wrote this recommendatory letter to the Governor of Basrah:

"From 'Umar, Commander of the Faithful, to Mughirah Ibn Shu'bah. Peace be on you. I praise God, besides whom none else is fit for worship. Abu 'Abdullah (the patronym of Nafi') has told me that during the governorship of 'Utbah he raised crops at Basrah and bred young ones of horses while no other Muslim of the colony did so. Praiseworthy is the effort of Abu 'Abdullah! Pray help him in his twin enterprise of cultivation and horse-breeding. Give him the piece of land which he is cultivating provided that it does not belong to the Dhimmis or is watered by their canals."

105. Another tradition from Walid Ibn Hisham Ibn Qadham says that the letter about the award of land was addressed to Abu Musa Ash'ari, who succeeded Mughirah Ibn Shu'bah in Muharram 17 A.H. (638 C.E.), according to Sayf Ibn 'Umar. The letter read as follows:

"Abu 'Abdullah has asked me for a piece of land on the bank of the Tigris (i.e., in the delta) for breeding horses. If it does not belong to the Dhimmis and is not watered by their canals, pray award it to him as a fief" (Futuh al-Buldan by Baladhuri, p. 359, and Kitab al-Amwal by Qasim Ibn Sallam, Cairo, p. 277).

106. Another version:

"Abu 'Abdullah has asked me for a piece of land on the bank of the Tigris on which he has been breeding horses. If the award of this land does not harm the interests of any Muslim, and if it is not held by a Dhimmi also, you may give it to him as a fief" (Kitab al-Kharaj by Yahya Ibn Adam, Cairo, 1347 A.H. (— C.E.), pp. 26 and 78).

107. Mughirah Ibn Shu'bah.

A lady known as Umm Jamil used to frequent the house of Mughirah Ibn Shu'bah while he was Governor of Basrah. Her husband had lost his life in one of the wars. Deprived

of his support, she was forced to visit the houses of the rich citizens of Basrah for aid. Mughirah was noted for his passion for women. Some reporters go as far as to say that he had amorous leanings towards Umm Jamil. Separated by a road and facing each other lay the apartments of Mughirah and Abu Bakrah, the *Maula* (protégé) of the Prophet and an influential man. He disliked the Governor and thought that the latter did not possess that moral purity which was needed for the Imam of the Muslims. One day while Mughirah was making love to his wife, who resembled Umm Jamil, a gust of wind threw open the windows of the apartments of the Governor and his opponent Abu Bakrah. The latter rose to shut the window and was shocked to see the spectacle in the room across the road. He took the woman to be Umm Jamil. He showed the scene to his three companions with whom he was talking. When Mughirah left his house to lead the congregational prayers, Abu Bakrah stood in his way and asked him to go back. Men intervened and advised Abu Bakrah not to prevent the Governor from doing his official duty and instead put his complaint before the Caliph. Abu Bakrah with the other three witnesses (of whom two were his brothers) hastened to Medina. The Caliph was stunned on hearing the news. He called Abu Musa Ash'ari, a senior Companion of the Prophet Muhammad, and said: *"I appoint you Governor of Basrah, where Satan has laid eggs. Give my letter to Mughirah and ask him to come to me without delay."* The letter read:

"Serious news has come to me. I am sending Abu Musa as Governor to replace you. Hand over your charge to him and hasten to me."

108. Another version:

"I learn that you have committed a deed so serious and so terribly shameful that I wish you had died before committing it" (Abu Kinanah Qurashi, Kanz al-'Ummal, 1/228)⁶

109. Abu Musa carried another letter addressed to the citizens of Basrah.

"I am sending Abu Musa as your Governor that he may (1) protect the wronged against the wrongdoer, that he may (2) fight your enemies with your co-operation, that he may (3) safeguard the lives and rights of the non-Muslims under your protection (Dhimmis), that he may (4) collect your revenues and disburse them to you, and that he may (5) keep your roads and highways safe" (Sayf-Tabari, 4/207, and Ibn Khaldun, History, Cairo, 2/110).

110. Sa'd Ibn Abi Waqqas.

Ever since the conquest of the Sawad and parts of Ahwaz by the Muslims, the Persian emperor Yazdajird, from his headquarters at Marv, had been sending letters and emissaries to the princes of Faris and Ahwaz urging them to gather together and oust the Arabs from their dear fatherland (17 A.H.—638 C.E.). Under the spell of this pressure, the princes of both the lands entered into a military alliance and preparations for war were set apace. News reached Hurqus, the Commander-in-Chief in Ahwaz, and his lieutenants at the frontier posts, that their vassal Hurmuzan, turning treacherous, had planned an offensive against the Muslims in concert with the princes of Faris and Ahwaz. They made haste to inform the Caliph and the Governor of Basrah, Abu Musa, about the new threat, and sought for reinforcements. The Caliph forthwith wrote two letters, one to Sa'd and the other to Abu Musa:

⁶ The most detailed description of the adultery charge against Mughirah is to be found in the *Aghani*.

"Send with all possible despatch a large army to Ahwaz under the command of Nu'man Ibn Muqarrin. The following Commanders of this army, Suwayd Ibn Muqarrin, 'Abdullah Ibn Dhi al-Sahmayn, Jarir Ibn 'Abdullah Himyari and Jarir Ibn 'Abdullah Bajali, should camp before Hurmuzan and ascertain his intentions" (i.e., how far the news about his reported intentions to break the pact and mount an offensive was correct).

111. To Abu Musa Ash'ari.

"Send a strong force to Ahwaz under the leadership of Sahl Ibn 'Adi, brother of Suhayl Ibn 'Adi, with the following as lieutenant-commanders: Bara' Ibn Malik, 'Aasim Ibn 'Amr, Majz'at Ibn Thaur, Ka'b Ibn Sur, 'Arfajah Ibn Harthamah, Hudhayfah Ibn Mihsan, 'Abd al-Rahman Ibn Sahl and Husayn Ibn Ma'bad. The supreme command of the armies of both Basrah and Kufah, also of later reinforcements, if any, is to be given to Abu Sabra Ibn Ruhm" (Sayf-Tabari, 4/215).

112. To Sa'd Ibn Abi Waqqas.

This letter is given by Shah Waliyullah Dihlavi in his *Izalat al-Khafa'*. No light is thrown on its context. It seems to be part of a longer letter:

"O Sa'd, when God loves someone, He makes men love him. So if you want to know how much you are loved by God, you should find out how much you are loved by human beings. Remember that God's favour to you will be in proportion to your efforts to please Him" (*Izalat al-Khafa'*, 2/182).

113. Another version:

"You should judge your rank in the sight of God from the rank you hold in the hearts of the people. Remember that God's favours to you will be in proportion to your favours (services) to men."

This version comes from the *Iqd al-Farid* of Ibn 'Abdi Rabbih, who states in one place that it was addressed to Abu Musa Ash'ari and in another that it was written to Sa'd Ibn Abi Waqqas (*Iqd*, Cairo, 1940, 2/312 and 1/232).

THE GHAB PROJECT OF SYRIA

By 'ABD al-BASITH al-KHATEEB

The cost and what the project means to Syria

The Ghab Project, costing £14,000,000 and providing a new way of life for 100,000 people who will ultimately live in the Ghab Valley in Central Syria, is the largest development project on which Syria is now working. It consists of reclaiming 90,000 acres (three quarters of a million dunums¹) of agricultural land from its present disease-bearing marsh-land conditions, of giving this potentially rich area a well-organized irrigation system, of building bridges and roads, to modernize its communications and of permitting its inhabitants to live as healthy and decent a life as possible. Model farms and villages encompassed by vast tracts of rich arable land producing some 400,000 tons of sugar beet, 16,000 tons of raw cotton a year, as well as wheat, barley, tobacco, rice and other important crops will replace the swamps that now bog down cultivation.

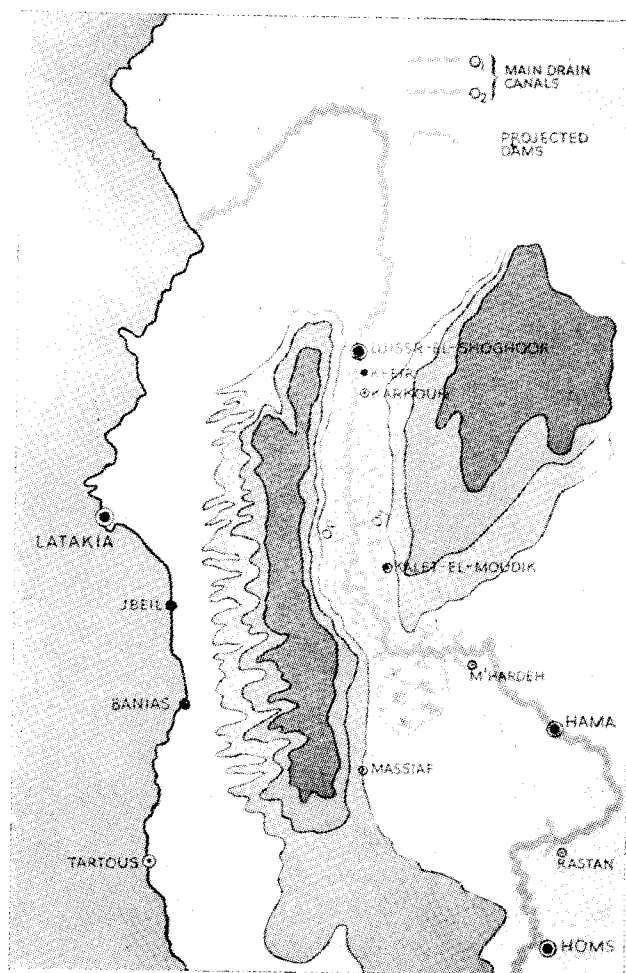
Situation of the Ghab

The Ghab falls between the three towns of Aleppo, Hama and Latakia, and is a part of land depressions and slides which extend north and south, forming the 'Amiq, the Ghab, and Beka' plains, the Jordan valley, and the Dead Sea.

The Ghab plain is bordered by the 'Alawite mountains on the west, and the Rawiyah mountains on the east. It is about 30 miles long, 6 miles wide at its centre, and covers an area of half a million dunums.

Of the Ghab plains, the project involves an area of only 33,000 dunums which are at present mainly covered by lakes and marshes, some of which dry up in summer. White maize

¹ Turkish acre of 100 ft. sq.



A map of the Ghab plain, which is about 30 miles long, 6 miles wide, and covers an area of half a million dunums (Turkish acre of 100 ft. sq.)

and recently very successful cotton crops are the major agricultural products of the area. Its natural vegetable and

animal inhabitants are plentiful, water reeds, ducks and fish, oxen, wild pigs and snakes making use of both water and land. Its human inhabitants are farmers who depend on their summer crops and buffalo milk for a livelihood, and live in round straw-thatched mud huts. For transport they use mud paths on land and canoes on water. Poor, pale, and predominantly malarial, they lead what may be described as a primitive life.

What has been done about the project so far?

Reclamation

The cause of the marshes has been found to be the following:

- (1) Hillside springs ;
- (2) Rainfall ;
- (3) Narrow water courses ;
- (4) High basalt river bed ; and,
- (5) High river banks impeding the flow of water, and causing flooding on surrounding lands.

To combat these factors, the following have been undertaken:

- (a) The deepening and widening of the river bed, and breaking of the basalt river bed.

These two items will cost 3.5 million Syrian pounds.² The work, done by a Yugoslav Company and completed last year, resulted in the reclamation of 50 thousand dunums of cultivable land.

- (b) The planning (by a Swiss Company) of the building of a dam over the Orontes ('Asi) River in the Southern Ghab to reduce the amount of water going to the lower plains of Asharina and of the Ghab, and the construction of two diversion canals for the irrigation of the lands that fall on either side of the 'Asi River, but which at present are dry and waterless.

Nearly 580 miles of secondary and tertiary canals, and the reclamation of marsh-lands will also be required to ensure that the valley is effectively drained. The total cost of the drainage and reclamation work is estimated at £4,500,000.

Dam and pool building for water storage

The estimated amount of water required for the irrigation of the Ghab area is 542 million cubic metres. The Ghab hillside springs provide 242 million cubic metres, and the remaining 300 million cubic metres will be supplied from the 'Asi River.

Two dams are already planned, one for irrigation and a second (the Mhardeh dam) for flood relief purposes. Geological and other studies have proved that these three functions (storage, irrigation and power generation) cannot be expected of the same dam.

Irrigation work

This field is divided into two:

The first is the al-Tal al-'Ala al-'Asharina area, which comprises 33 thousand dunums of land. Work on this area has been delayed until the final stages of the project, as most of it is privately owned and some arrangement has to be worked out with the landlords before work can begin.

The second is the Ghab area proper, which covers 450 thousand dunums and for which two diversion dams will be constructed on the 'Asi, one near the village of Asharina and another further north near Amoureen. There will also be about 560 kilometres of canals built for the distribution of the stored water to the surrounding lands.

Hydro-electric power

Both the agricultural industry (sugar, vegetable oils, dairy produce and fertilizer) and the industrial aspects of

the project depend largely upon the electrical power that will be made available.

The Rastam dam will provide sufficient power from the two stations planned for it, together with two other stations at Mahrdeh and the Shoghoor Bridge. The total power generated will be 80.5 million kilowatts. The cost of one kilowatt is estimated at 4 Syrian piastres.³

Fish industry

The reclamation work will dry up many lakes and pools where fish life is now prevalent. To make up for this loss, two artificial lakes have been planned: one 2,000 and another 5,000 dunums in area, to be exact duplicates, in temperature, chemical make-up, etc., of the ones being dried up. Various types of fish will be introduced into these lakes. The estimated catch is 450 tons of fish per year.

Communications

A total of 700 kilometres of roads and bridges at a cost of £3,700,000 is planned. Nine to fifteen feet wide asphalted roads will join the Ghab with the towns of Aleppo, Hama and Latakia. Six-metre wide asphalted roads will join the Ghab area villages and 9-metre wide unasphalted roads will be opened for transport of heavy machinery only.

Crops and trees

After careful study of the types of soil found in the area, of the agricultural potentialities of the place, of the labour available, of the surrounding markets, and of the general conditions now prevalent, it has been found that the planting of wheat, barley, cotton, beans and beetroot will produce the best results, and that vineyards, olive, almond and fig trees will do well, while poplar and eucalyptus trees will improve both the soil and climate, and at the same time will provide wood and fuel.

The model village

Studies are under way for the building of model villages with exemplary social, economic and health services, which, it is hoped, will result in the eventual creation of improvement of the present backward villages. In these model villages every factor, from the number of people to live in them to the types of crops to be planted and the health, education and social welfare of its inhabitants has been taken into consideration and calculated to produce the best results possible. The Ghab project will be completed by 1960, and as a result of the work now completed around 100,000 dunums are already under cultivation.

Such is the Ghab project — first and foremost aimed at solving a social problem by the creation of conditions suitable for the improvement of agricultural, industrial, economic, educational and medical requirements of the people of the country, so that the population of the area can enjoy more of the privileges bestowed on man.

A large part of the work set out in the plan has already been done, but much still remains to be accomplished, and it will not be until 1961 or later that the fruits of the whole effort will be seen.

When the Ghab Valley has been properly drained and protected from further flooding, the agricultural development of the area will begin. It is estimated that about 650,000 tons of crops will be harvested annually.

² £S.1 = 8 Syrian pounds.

³ £1 (Syrian) = 100 piastres.

AN ASPECT OF MUSLIM SOCIAL FESTIVITIES IN INDONESIA

With Muslims forming the majority of the population in Indonesia, the initiation of boys according to Islamic traditions is a thing occurring almost every day somewhere in Indonesia. The most interesting facet of this initiation is that while the Islamic laws stipulate nothing beyond simple religious and medical procedures, in Indonesia, however, the ceremony takes the form of an elaborate social event conducted with pomp and festive ceremonies that are traditionally second in importance to marriages.

Good old traditions die hard despite centuries of foreign cultural penetration. The structure and even the foundation of the Hindu-Buddhist customs and traditions still remain to clothe and attire the present-day customs and ceremonies in Indonesia. Initiation ceremonies there inevitably have not been free from those influences despite their strictly Islamic origin.

The ceremony is preferably held before puberty. In Indonesia different places have their own ways of performing the ceremonies, depending upon the strength and rigidity of the various elements of the Hindu-Buddhist or purely native culture that still pervade the life and the social customs of the different regions. Consequently the Javanese ways of executing the ceremony of initiation are very different from those in Kalimantan (Borneo), Sumatra and Sulawesi (Celebes). Apparently where the people received Islamic teachings historically much earlier, a greater part of the ceremonies have given way to Islamic, or rather Semetic, traditions. Likewise stronger hues of Hindu-Buddhist traditions are conspicuous in places where Islamic influence is of more recent date.

The initiation of a Muslim child usually takes place between the ages of 7 and 12, the age between 7 to 10 being the most common. In many places group initiation is a common occurrence, the parents of a certain village getting together to pool not only expenditure, but largely to make the ceremony a social event for the entire village.

The health of the children is an important factor in deciding the time for the ceremony. Apart from this, the month is then set for the event to take place. Usually Muharram, the first Islamic month, or Sha'aban, the month preceding the month of fasting, is commonly preferred. The fixing of the day or date is another feature that calls forth the wisdom and sane advice of the family elders, who are then summoned to give their views. After much discussion and deliberation, weighing and pondering over the reasons and wherefores, finally the date and day agreed upon by this respectable court of village elders is accepted with good faith by the parents.

In towns, however, where the people are not so bound to these old traditions, many parts of the ceremony are discarded.

Thus the town Muslims usually choose the day or date most convenient to their friends and relatives, Friday or even Sunday being the usual day.

A week before the day, verbal invitations are made; usually the parents themselves have to visit the elders to make these invitations, the elders closest to the family being visited first, whilst the younger people receive their invitations from other members of the family, who visit every house.

Meanwhile, at home much preparation has to be made. A colourful dais must be made for the child to sit before the audience for the blessing. Flowers, food, music and other paraphernalia that are deemed necessary for the ceremony must be found and assembled.

A day or two before the ceremony, the house is alive with hectic activity until late at night. Colourful bunting decorates the house, an arch of young coconut leaves,



Happiest moment of their childhood is depicted in this picture of two Indonesian children whose friends have come to wish them good luck being feasted to cakes, cookies and drinks by their elders

branches and flowers form the gateway to the compound and perhaps a long shed is also erected to shelter the guests.

The choice of music varies according to the temperament of the village; perhaps an Arab type of orchestra, the Gambus band, or a Rabana in which the gongs, drums,

cymbals and tambourines beat in alternate rhythm with religious songs of praise and exaltations of God and Muhammad, or they use the Ronggeng, sometimes called the Djoget, the popular folk dances and songs, played with modern instruments. In towns, however, a modern type of orchestra is usually called in to provide entertainment with popular modernized folk songs and contemporary compositions. Sometimes a "pentjak", the Indonesian art of self-defence, is performed in dances to the beating of drums and gongs.

The ceremonial procedures

The main feature of the day usually opens at 10 o'clock in the morning with lengthy religious recitals in exaltation of God and the Prophet Muhammad. The standard book used on this occasion is the Arabic book erroneously called the *Barzanji*. This is actually the name of the Egyptian author who wrote the biography of the Prophet Muhammad in songs and poetry. These religious recitals take nearly two hours to finish. While all this opening ceremony is going on, the boy, fully attired in the best clothes the family can afford, usually in the best community dress, sits quietly on the dais before the audience. If the boy has learned the reading of the Qur'an it is at the conclusion of these mass recitals that he is given a chance to demonstrate his ability.

Religious recitals having finished, the *selamantan* (ceremony) then immediately follows. This ceremony, asking for blessing, is in reality of Hindu origin. A beautifully inlaid silver or copper tray carrying an open young coconut, small plates containing rice dyed yellow with saffron, puffed rice, flowers of various colours, betel leaves and a kind of aromatic leaf called pandan is brought. The elder of the family, grandfather for example, then steps forward, takes each ingredient on the tray and throws them over the child, reciting and invoking God to bless the child while doing so. He finalizes this part of the ceremony by dipping the pandan leaves in the coconut water and shaking the dripping water over the child. He may at this moment place a little present of money in the tray provided before the child or may lace a gold chain around the child's neck. While the child returns the blessing by putting up both his hands exactly like the traditional Indian greeting, the grandfather then clasps and kisses the child. The ceremony is continued with others repeating the same procedure.

The entire afternoon is then devoted to feasting the guests, the men in one place and women in another, over several sessions. The evening is entirely given to entertainment and merriment with music or *wayang*, a kind of village opera, playing until late at night. Most of this music, especially the ronggeng or the rabana, have dance accompaniments at certain parts, in which the people join in; others have their own trained singing group.

In some places, for example in Djakarta, the afternoon is given to public procession with the boy to be initiated mounted in full dress on a horse.

The procession is usually led by a group of clowns demonstrating their acrobatic skill on single bicycle wheels, walking on stilts and somersaulting as they move. Some grotesque effigies also form the centre of attraction. Behind the horse which carries the child moves a band of rabana beating their drums, gongs and cymbals in alternate rhythm with Arabic songs sung by accompanying singers. Indeed, this procession is an affair by itself, highlighting the day.

In Lombok, an island to the east of Java, group initiations are more preferred; specially decorated wooden sedan chairs are used to carry the children to be initiated in the procession instead of the horse.

While the children to be initiated take the lead, other children of the relatives and neighbours are also carried in



An Indonesian boy attired in luxurious and richly embroidered dress of West Sumatra on the occasion of his Islamic initiation ceremonies.

the procession, with music and songs. It is this part of the ceremony that is greatly looked forward to by the children.

The initiation itself seldom takes place on the same day. All the ceremony and entertainment described above are nothing more than the traditional formalities in the ceremony and a social event of some importance. The initiation itself is usually done on a relatively quiet day, the next day, or it may even be postponed to some later convenient time.

THE MUSLIMS OF CHINA TODAY

THE HUI PEOPLE'S ACADEMY

By LI SHU

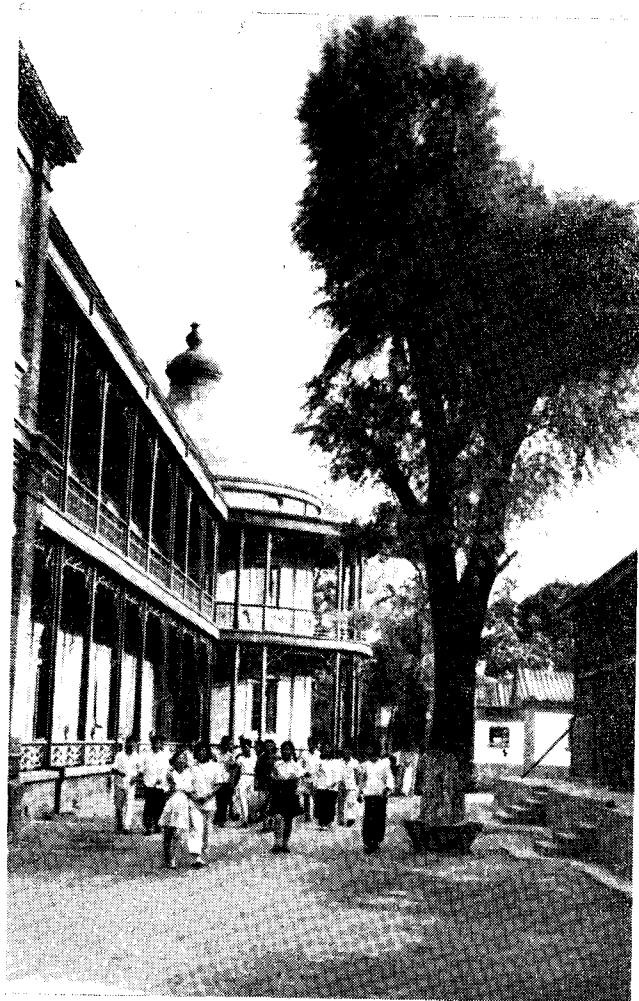
The Huis are one of the bigger national minorities in China. Like several other minority peoples in China, the Huis are the followers of Islam. The Hui People's Academy in Peking, which I helped to organize in 1949 and of which I am Vice-Principal, is the highest educational institution among more than a thousand Hui schools of different grades in various parts of China. With 1,647 students, it has a middle school, a teachers' training department and a department of Arabic studies, which include the study of the Holy Qur'an and other Islamic religious texts.

A fact from my own life will help make clear what a change this represents from the past. Shortly after the liberation, I ran into an old schoolmate. He was astonished to learn of my post in the Academy. Under the Kuomintang, like many others, I had been obliged to hide my nationality and religion. To reveal them would have badly damaged my chances of attending school or finding work, so I had abstained from all meat, posing as a vegetarian and concealing my origin.

Due to poverty and oppression in those days, most of the Hui youth had had little or no chance of receiving any education. The People's Government, immediately on its establishment, opened all educational institutions to them, making provision for them to observe their religious customs in every case. One reason for having the Hui People's Academy, to which the Government allots twice the amount of funds given to regular middle schools of comparable size, is that Hui families generally found it impossible to pay the high fees charged under the Kuomintang. Therefore the standard for admission was made lower than that for ordinary State schools, though the studies are the same. All students get free tuition and lodging, and there are various grades of subsidy which cover board, textbooks and clothing for those who cannot afford to pay. The proportion of the students receiving grants of this kind is almost twice that in the ordinary schools.

Setting up the Academy

The Academy arose from an amalgamation of three previously-existing educational establishments which had been founded earlier by the Hui people — a teacher's training school and two middle schools. One middle school had its own building. The other, and the teachers' training school, were constantly moving from one rented house to



A view of the Hui People's Academy in Peking, China

another. Although all three had been set up exclusively for the sons and daughters of Hui people, they were gradually forced by lack of applicants who could pay the fees (and in one case by Kuomintang orders) to accept a majority of non-Huis. The liberation found them on the verge of ruin.

The Ministry of Education of the People's Government took over the schools and brought them under a single roof in what had been one of the middle schools.

When I first came to the place in 1949, a scene of desolation greeted my eyes. Placards such as "This building is dangerous" and "Do not come near here" were posted all around the square courtyard. The wall at the back of the grounds had been demolished and pedestrians and vehicles were using the eastern side of the playing field as a thoroughfare to the next street. There was almost no teaching equipment and the students numbered only 500.

Present condition

Today 99 per cent of the Academy's 1,647 students are of Hui nationality, a third of them women and girls. The old buildings have been fully repaired and, with grants from the Ministry of Education, new classrooms and laboratories, an

auditorium, a library and dormitories amounting to 89,300 square feet of floor space have been added. The Academy has recently bought additional chemistry and

students may attend religious services in a nearby mosque. During fasts, homework and physical exercises are reduced so as not to jeopardize their health.

How students are chosen

The students come from all parts of the country. Entrance examinations for the middle school and teachers' training course take place in Peking every year. Those who join the Arabic language class must have studied Arabic for at least three years and have a middle school education. For this department, entrance examinations are held locally in areas where the Hui people live.

Most of the students are children of pedlars or small business men. In the past, schooling was impossible or very difficult for them. These students, and others like them, are tremendously moved by the care the Government has shown for them. They are determined to learn and to help others learn, and many voluntarily spend their holidays teaching peasants and workers in spare-time schools in their home towns.

Help after graduation

Besides the care they receive during their school years, the Government provides employment for them on completion of their studies. The middle school and teachers' training department train a large number of students. Some of them go on to further studies in senior middle schools, colleges and universities. The rest are assigned to work in factories, rural areas, primary schools or Government offices.



The Chinese Imam, Nur Muhammad Yang Teh-liang, who is 62, is delivering a sermon in the oldest mosque of Peking.

physics apparatus; the number of microscopes has increased from one to twenty-one.

The Department of Arabic came into existence in 1952. Its students are mainly Mullahs from mosques in various parts of China. The Arabic language studies include grammar, reading, writing, translation and religious subjects. Besides social and natural sciences, this department also offers a course on the history and way of life of the Hui people and the Government's policy with regard to nationalities, which will help all students to become able workers among the people. The first group of Arabic language students graduated in 1955; they will then go back to their mosques or to work in the Hui autonomous regions.

The middle school and teachers' training department follow the same curriculum as ordinary State schools, with the addition of subjects related to the nationality question. A primary school is attached to the Academy for teaching practice.

In extra-curricula activities the students have done very well at music (the school orchestra has a first-rate selection of Chinese and other musical instruments), arts and crafts, and dancing.

There are good facilities for athletics. In the 1954 Peking Student Sports, our students broke eight municipal records in track and field events. They also set one North China regional record (in the women's relay race).

Traditional Hui customs and habits are fully observed. Holidays are given on Islamic festivals such as Shakar Bairam, or 'Id al-Fitr, and Qurban Bairam, or 'Id al-Adha. Each Friday, classes are suspended for half the day so that



A view of a hospital in the Muslim quarter of Peking. The hospital has 40 beds in it and is well equipped, complete with an operating theatre, laboratory and X-ray. The hospital was specially built for the Muslims of Peking by the Chinese People's Government.

FATIMA AL-FAYYUMIYA¹

By Dr. S. A. KHULUSI

Napoleon's successes at the battle of Ambaba, erroneously known in history as the battle of the Pyramids, was followed by the annihilation of his fleet, the revolt of Cairo and his retreat from Acre.

The news from France filled the young general with alarm; so, he had at last to abandon his dream of establishing an Alexandrian Empire in the East and sail for France, leaving behind him General Kleber in charge of the newly-conquered country. Like his predecessor, Kleber was inclined to excesses. And like him, he was particularly fond of women. Just as Napoleon fell in love with Zainab al-Bakriyya, Kleber fell for another Egyptian girl, Fatima al-Fayyumiya by name.

Before Kleber came to know of her ravishing beauty two men had already fallen in love with her, Hasan al-Sawwaf, whom she detested because he was spying for the French, and was the cause of her father's murder, and Marwan al-Charkasi, whom she loved truly and agreed to marry. But just after their engagement an unpleasant incident took place.

Failing to secure her for himself, Hasan al-Sawwaf decided to procure her for Kleber. He approached the latter with the idea, describing to him her irresistible beauty. Kleber agreed to send a few French soldiers to seize the girl and bring her along to him.

The following day Hasan left with ten soldiers for Shubra, Cairo, where Fatima lived, and lay in wait for her. She was not long in coming out on her way to the market, when the soldiers fell on her and carried her to the general.

"Leave her alone," shouted Kleber, seeing the girl utterly terrified. "A clever hunter should not terrify the antelope he wants to seize." Then turning to the girl, he added: "Why is your heart grieved and your lips quivering? Be of good cheer. We have prepared an excellently furnished apartment for you in the palace. So go and lie down on the soft couch till the morning. And tomorrow . . ."

"Tomorrow," interrupted Zainab, who was extremely vexed, "what have you decided to do? I don't know the room you're telling me about, but I have heard of it a good deal, for often its walls re-echoed the sighs of wretched women who fell into your trap."

"What do you mean?"

"You know very well what I mean, you black-hearted man. You shall find me most unyielding. I am determined not to go home with a spot on my name."

"Do you mean then you are going to commit suicide?"

"That is my business!"

"You are boastful and presumptuous. Hasan, lead her to the usual place. We shall see to it tomorrow."

* * *

The poor captive woke up from her disturbed and most uncomfortable sleep shortly before dawn and started thinking of a way to escape, but there was not one. She looked around and saw the walls adorned with all sorts of weapons, of which an Arab dagger studded with precious stones particularly claimed her attention.

"Here is what I want," she muttered as she seized the deadly weapon. Unsheathing it, she started contemplating its sharp edge wherein desperate people had always found a means of freedom from captivity and torture. A brilliant idea

then flashed across her mind, so she expelled the thought of suicide and hid the dagger under her clothes.

At daybreak the treacherous spy came in and told her to follow him to the general's room. She obeyed silently.

Kleber was waiting for her. His thick lustful lips were revealing a tactful smile. He hurried to the door, made a sign of welcome to her and offered her a seat beside him. It was no long before he started the conversation, saying: "The French proverb says, 'Nights inspire one with good counsel'. What counsel did last night give you?"

"You shall see," replied the disdainful Fatima.

"Anger adds charm to your beauty," said Kleber.

"I am going to defend this beauty."

"And what if I force you . . .?"

"I shall resist as much as I can, and you must know that I have behind me mighty men who will take revenge."

"I know the sort of men you mean, I have experienced them in the revolt of Cairo, just as they experienced the might of this sword," replied Kleber, pointing to his sword lying on the couch. Then he started caressing the locks of Fatima, but the girl jumped up and screamed in a deep voice not unlike that of a wounded lion.

"You cannot quench the thirst of your sword with our blood any more," she said, while like a flash of lightning she drew her dagger and stabbed him in a way she considered fatal, but the general received the stab in his arm. His blood gushed forth on to his blue uniform. Swiftly he seized the girl's arm with his other hand . . . the dagger fell to the floor!

Kleber called his spy and ordered the girl to be fettered.

"Lock her in her room, and do not let anything that happened just now be made public."

While she was being seized and taken away, beautiful Fatima turned to him and uttered her prophetic words: "If women missed you, men shall not!"

An Egyptian servant who knew her family saw her come out of the general's room. He soon recognized her and conveyed the news to her fiancé, Marwan al-Charkasi, who was searching for her everywhere.

Through this servant, Fatima was able to contact her beloved. Eventually all three drew up a plan to save the girl from the clutches of her bloodthirsty captive.

It was just ten days after this dramatic incident that General Kleber fell under the dagger of Sulaiman al-Halabi, a student from al-Azhar. In consequence chaos spread in the general's palace. This gave Marwan the golden opportunity of saving his beloved. Hasan al-Sawwaf, however, had news of what had happened in good time. So he followed the fugitives. On seeing him, Fatima screamed, "Here is the cause of all our troubles! He has come asking for the punishment he deserves."

Hardly had she uttered these words when Marwan jumped upon him and seized him by the neck violently until he throttled him, leaving his corpse on a heap of dung; after which the two lovers galloped on horseback at full speed singing:

"The most pleasant of all pleasant things are those:

"To kill one's enemies,

"To ride proudly on horseback,

"To have a messenger bringing the news of a lover's rendezvous

"And a lover coming without an appointment!"

¹ The theme of this story is derived from a story by the Egyptian writer Habib Jamati.

ISLAM IN ENGLAND

WOKING MUSLIM MISSION & LITERARY TRUST

Lectures and talks

Mr. R. A. Jairazbhoy gave a talk on Saturday 5th January 1957 at 18 Eccleston Square, London, S.W.1, on "Reflections on Islamic Architecture", with Mr. K. Farooki, a Pakistani Muslim student of London University, in the chair. His talk was illustrated by beautiful coloured slides. Mr. R. A. Jairazbhoy, who is a Pakistani, has spent about seven years in the study of Islamic architecture, therefore his knowledge about the subject was profound and impressive. His slides depicted the architecture of buildings of various countries ranging from the United States to India.

On Saturday 19th January 1957, the Maulana Muhammad Yakub Khan, Imam of the Shah Jehan Mosque, Woking, gave a talk at 18 Eccleston Square, London, S.W.1, on "Islam and Christianity are Coming Closer Together". The subject of the talk was inspired by a recent publication, *The Call From the Minaret*, by Kenneth Cragg, Editor of *The Muslim World*, New York, U.S.A. In his book, the author has made an attempt to explain Christian beliefs in Islamic terms. The Maulana said that this was a happy sign; for such an attitude would solve the differences between these two religions and help to bring an alliance between them which was greatly needed in this present crisis-stricken world. The talk was thought-provoking and inspiring. It was even suggested by a member of the audience that it should be published in the form of a booklet. Mr. A. A. Haidari, a Persian Muslim scholar and Lecturer in Persian at London University, was in the chair.

There was a very interesting meeting held on Saturday 2nd February 1957 at 18 Eccleston Square, London, S.W.1. Instead of having the usual form of a lecture followed by questions, there was a panel consisting of the Maulana Muhammad Yakub Khan, Imam of the Shah Jehan Mosque, Woking, Mr. Kemal Farooki, author of *Islamic Constitution*, Mr. Husain Rofé, a British Muslim much respected for his knowledge of Oriental languages and his wide travelling experience of Muslim countries. Mr. David Cowan, M.A., Lecturer in Arabic at London University, had also consented to sit on the panel, but unfortunately due to an indisposition was unable to come.

The following questions were put to the panel, and the views of the members of the panel were very interesting and illuminating:

1. Muslims very often use the expression "Islam is a complete code of life". Don't you think this expression has done a lot of harm to the Muslims, as it has made Muslims think that they have got everything they need and therefore, they need not endeavour to achieve anything?

2. What is the conception of sin in Islam?

3. Are temporary marriages allowed in Islam? Do you agree with this view? If not, what reasons have you got to refute this idea?

4. Muslims collected the *jizyah* from their non-Muslim subjects. The amount of the *jizya* was more than the *zakat*, i.e., what the Muslims paid. The reason given is that the non-Muslims did not have a share in the defence and administration of the government. By having different rules for non-Muslims, don't you think the Muslims went against the Islamic principle of equality of all men?

5. Do you agree with Communism as an ideology? If not, why?

6. Why don't the fabulously rich in the Middle East get together and ameliorate the sufferings of the Palestinian refugees?

7. May some light be thrown on the application of the Mosaic law to modern society?

8. In the modern world religion is regarded as a personal affair. How can this be reconciled with such laws as operate on drinking alcohol?

9. As a result of the principles of inheritance, land which can be economically worked with machines by one man becomes unprofitable as a result of dividing it amongst the children of the deceased. This has got to be done where the deceased leaves no other property of substantial value to enable his children to obtain a living until they are able to earn for themselves. Can this law be changed, bearing in mind the Qur'anic verse which reads, "And whoever judges not by what God has revealed those are the transgressors" (6:47)?

10. Don't you think that one of the causes of the downfall of the Muslims is the fetish worship of the Arabic language?

11. Is a world government of the Muslims possible? If so, how soon?

Mr. Syed A. Rafique, a Pakistani solicitor in London, very capably presided over the function.

THE SHAH JEHAN MOSQUE, WOKING

Princess Abida Sultan at the Shah Jehan Mosque, Woking

Princess Abida Sultan, Pakistan's Ambassador to Brazil, visited the Shah Jehan Mosque, Woking, on Sunday 27th January 1957. The Princess, who was on her way to Brazil, is the great grand-daughter of the late Her Highness Begum Shah Jehan, whose munificence made it possible for the Mosque at Woking to be built.

Welcoming the distinguished guest, the Imam underlined that whereas the Indian State of Bhopal, over which the great

grandmother, the Begum Shah Jehan, ruled, had been wiped off the map of India, her name, associated as it was with this first mosque in the British Isles, had come to be known throughout the world.

Drawing the moral that the things of the spirit carried the only real abiding values, the Imam called attention to this symbolic significance of the Mosque and added that it was a reminder to the present materialistic civilization that if it wanted to survive the threats of modern destructive

weapons, it must rediscover the spiritual foundations given to humanity by the great teachers like Moses, Jesus and Muhammad.

The Indonesian Ambassador at the Shah Jehan Mosque, Woking

On Sunday 17th February 1957, Dr. Sonario, the Indonesian Ambassador, paid a visit to the Mosque. The Ambassador had lunch with the Imam and afterwards attended the afternoon prayers in the Mosque, when the Imam gave his weekly talk after the prayers.

The Imam at the Cambridge Muslim Society

The Imam of the Shah Jehan Mosque, Woking, was invited by the Cambridge University Muslim Society to give a talk on "What is Islam: Its Role in the Modern World?" on Monday 28th January 1957. About seventy undergraduates, most of whom were English students, listened to the Imam for an hour and parried him with questions for an hour and a half. Professor Stratton also attended the meeting.

The Imam, commencing his talk, said, "To understand what Islam is, we must understand what it is not. That would make matters easier." He went on to say that in Islam there is no escapism, no running away from life, no ritualism, no monasticism, no asceticism, and no priesthood. He explained that Islam placed emphasis on good actions, making man the architect of his destiny.

Major Farmer

On Friday 8th February 1957 Major J. W. B. Farmer, an English Muslim and Chairman of the Muslim Society in Great Britain, gave a talk on "What Islam Means to Me" to the Muslim Society of the Cambridge University. We hope to publish the text of his talk in the next issue of *The Islamic Review*.

The Imam at the World Congress of Faiths

Under the auspices of the World Congress of Faiths, the Imam of the Shah Jehan Mosque, the Maulana Muhammad Yakub Khan, participated in an inter-religious service held at the Memorial Unitarian Church, Cambridge, on Sunday 10th February 1957.

The Imam at London University

The Maulana Muhammad Yakub Khan addressed a very well attended meeting of the Students' Union at the Educational Institute, London University, on Tuesday 29th January 1957. Representatives of Christianity, Buddhism and Sikhism also addressed the audience, besides the Imam. Each speaker was required to give a brief explanation of his respective faith in fifteen minutes. Undoubtedly, Islam, presented by the capable speaker, appeared to be the most simple and well-reasoned religion. He said that Islam stood for the observance of the law and did not countenance the belief that happiness could be sought by running away from the sufferings and tribulations of this life. Bearing in mind the fact that he was addressing prospective teachers, the Imam said that they as teachers would understand Islam's approach to the problems of life better; for they knew that in order to bring out the best in the child, a rigorous discipline and not running away, as in Buddhism or Christianity, was essential. He said that by facing hardships and suffering we developed our inner self.

Friday Prayers in London

The Maulana Muhammad Yahya Butt has been regularly conducting Friday prayers at the High Commission for Pakistan, 35 Lowndes Square, London, S.W.1. The sermon starts at 1.30 p.m.

The Imam at the Zionist Society for International Affairs

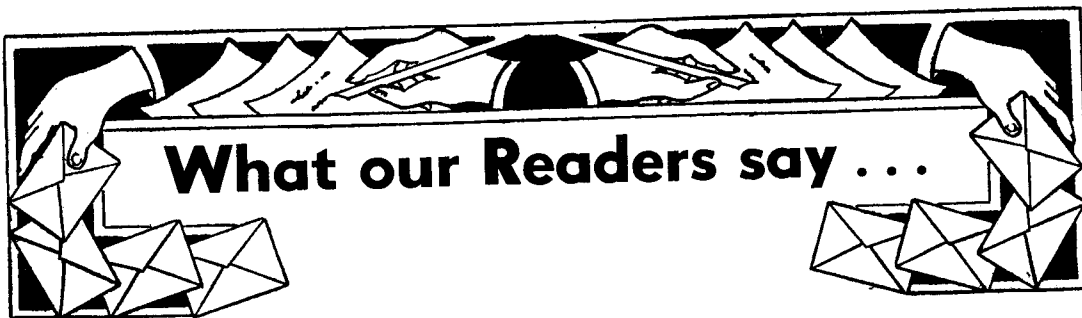
The Imam of the Shah Jehan Mosque, Woking, gave a talk on "Pakistan and its Attitude to the Middle East" to the Zionist Society for International Affairs at 77 Russell Street, London, W.C.1. After the talk the Imam was asked how peace could be established in the Middle East. The Imam replied that if Israel could somehow impress upon the neighbouring Arab States that she was not a tool of Anglo-French imperialism and tried to identify herself with the people of that area, there was no reason why peace could not reign in that area.

The University of London Islamic Society

Muslim students of London University have banded themselves into The London University Muslim Society. The Society met on 9th February 1957, when various prominent Muslims spoke. Amongst those who addressed the Society were His Excellency Mr. M. Ikramullah, the High Commissioner for Pakistan, and Professor Tritton, Professor Emeritus of Arabic in the University of London.

PEN PAL

Mr. Haroon Mahmood Mia, 43 Market Street, Johannesburg, South Africa. Aged 20, wants pen-pals in England and Egypt. Interested in soccer and body-building. Please write by air-mail.



A USEFUL SUGGESTION

36 Twenty-sixth Street,
Rangoon, Burma.

Dear Sir,

Every time I obtain a copy of *The Islamic Review* I feel surprised and pleased to know that Muslims are spread far and wide in the world. To know that there are Muslims in Finland or in any remote part of the world makes one reflect that the gospel of the Prophet Muhammad could be furthered also by individuals, if they employed one of the many means of modern communications. I am sure there are many men and women who would like to know for curiosity or for further evaluation more about the religion of Islam. Probably they have seen a stray spark on a facet of Islam in a book or by a rare personal communication or by travel to countries where Islam is represented. Unfortunately, not all of us can travel or obtain good and convincing literature to bring the world of Islam to our doorsteps. Therefore, in my opinion, *The Islamic Review* would do a great service by permanently allocating the last page to the publication of names and addresses of Islamic associations of the world. Those desirous of seeking knowledge about Muslims will find this information useful. Some of the far-flung organizations and individuals may receive literature, establish pen-friendship and guidance from benevolent persons. Your organ, in my opinion, can thus be instrumental in the further dissemination of the precepts of Islam.

I trust my request is constructive.

Yours faithfully,

SULAIMAN A. TIMOL.

* * *

THE PILGRIMAGE TO MECCA FROM ENGLAND

Richmond Manse,
Victoria Street,
Tarporely, England.
25th January 1957.

Dear Sir,

I am collecting material for an article on the Annual Pilgrimage to Mecca, which I believe takes place this year between the 5th and 11th July.

Would you please be so kind as to let me know the following facts:

Does each pilgrim make his own arrangements for getting to Mecca himself, or do the clergy, as in the case of the Roman Catholic pilgrims to Lourdes, make the arrangements?

When does a pilgrim have to set out from this country (by ship or by air) to reach the starting point?

Knowing the tension between this country and the Egyptian authorities, would English or British pilgrims visiting Mecca be given a welcome in Egypt whilst passing through? Knowing that Muslims belong to a Brotherhood, would political differences be forgotten while the Pilgrimage takes place?

I write to you because I am anxious that my article shall be correct in every detail. I have some notes, given to me by the Dean of Canterbury, on Russian Muslims who flew there last year. I also recall seeing something about friction being set up by American Muslims against those from the Soviet Union. That is why I asked my question in the foregoing paragraph.

Yours very sincerely,

BRUCE N. F. BRIGHT.

* * *

MUSLIMS AND COMMUNISM

8½ Jalan Bt. Pinang,
Alor Star, Kedah,
Malaya.

Dear Sir,

Dr. Nabih Faris, in his article entitled "The Islamic Community and Communism" (in *The Islamic Review* for June 1956), sets forth a particular view on the subject. I would like to deal at some length with the various points he has raised.

It is not hard to see that the Muslims today are obviously attracted to Communism, but it is indeed difficult to agree with the learned writer that Islam is no guarantee against the spread of Communist doctrines among Muslims. What, to my mind, is actually happening today throughout the Islamic world is that the Muslims are slowly "deserting" the so-called Western Democracy for some other ideology. This new ideology takes the form of Communism where the countries concerned have not yet the time to realize the richness and beauty of their own ideology — Islam. Indonesia, which is Communistically inclined, sufficiently illustrates the point. Standing in contrast is Pakistan, which is now an Islamic Republic.

Now the reasons for this singular development can, in my opinion, be classified into two groups: first, disappointment with the Western world, and second, the appeal of Communism to Islam.

Communism is of course atheistic, theoretically, and Islam is deadly opposed to atheism. But is the Communist system really the only atheistic system in existence today? Consider the Western civilization with all its paraphernalia: its almost animal-like individual freedom, its merciless machines and bombs, its indulgence in wine and women. The Western people smugly hide behind the veil of Christianity, but are their actions consistent with the teachings of Jesus? The Communists on the other hand proclaim that they are atheists (and they have a reason for it, which we cannot recount here), and yet it is they who work hard to build up a new generation of people! Again, was it not the atheistic Russians who voted against the Partition of Israel in 1947? And was it not the Christian Democratic West that voted for it? Again, was it not the atheistic Krushchev who recently made the proposal to ban hydrogen bomb tests, and was it

not the Christian Democratic West who rejected it? Who then is the hypocrite, the mortal foe, the devil?

The traditional imperialism of the West and its memories, briskly touched upon by Dr. Faris, need hardly be mentioned as another very important factor which is driving the Muslims away from the Western bloc.

In dealing with the second group of reasons the writer devotes several paragraphs to the similar metaphysical aspects of Islam and Communism. I do not think these are of immediate interest to the poverty-stricken Muslims. Nor are they the strong points of Communism. Rather the appeal of Communism to Muslims lies in its approach towards economic and social problems: the collective approach and not the individual. This is nearer the Islamic spirit, and although the Communistic method is hardly commendable, this approach nevertheless is an alternative second-best to repugnant capitalism.

The writer also advances another reason as being a factor exposing the Muslims to the danger of Communism, and that

is the Islamic concept of life itself. "Islam . . . does not draw a clear line between . . . the spiritual and the temporal" and as such "it has become extremely difficult for the common people not to obliterate the one when they over-emphasize the other". I do not understand this argument. How can one separate the body from the soul or the soul from the body? And I might say in passing that it is due to this concept of "render unto Caesar the things of Caesar's and unto God the things of God's" that has made a hypocrite of Western civilization, that has enabled Western politicians to authorize hydrogen bomb tests in one breath and talk of Christian love in the next!

Time belongs to God entirely. It is time that brought Communism into the world. Could it be anything but yet another phase in the inevitable progress of mankind towards Islam? There is no cause to be impressed by such Western line of thought as is evident in the article by Dr. Faris.

Yours sincerely,

KASSIM BIN AHMAD.



KUWAIT WAS MY HOME. By Zahra Freeth. George Allen & Unwin Ltd., London, 1956. Price 18/-. Pp. 160.

It is difficult to describe one's home more vividly than Zahra Freeth's portrait of Kuwait. The title suggests Kuwait was a home to her. As one goes through the book one is convinced that there could not be a more appropriate title.

She spent some years of her childhood with her father in Kuwait when he was appointed Political Agent in Kuwait in 1929. She lived in Kuwait at an age when the mind is most impressionable, and therefore has been successful in condensing within 160 pages the history of Kuwait from its earliest known period up to modern times. But not for a moment does she let you feel that you are reading past events. The whole book is enlivened with a description of life in Kuwait and surrounding areas. She tells you almost everything about the place — Kuwaiti townfolk, Badawin tribes, fishermen, pearl-hunters, banquets, ceremonial war-dances, locusts, hawking expeditions and the habits and customs of the people. She combines with the trivial details of desert life — the lizard and the fox — the more important aspects of life there, i.e., the growing oil industry and the family feuds in the ruling classes. While giving a picture of the development of the oil industry in Kuwait she gives the reader a glimpse of the struggle between Britain and America to acquire control of the oil-fields. This perhaps helps one to understand some aspects of the present Middle East problem.

Her success in writing this book so beautifully is first due to her father, who seems to have been very friendly with the people there, and secondly, being a woman, she had the advantage of knowing both men and women and therefore is able to give a complete picture of life in Kuwait.

Her remarks about the Badawin are very interesting. She says: "Nowhere is fatalism more manifest than in the attitude of the badawin towards sickness and death. I have myself visited a badawin family, unaware that a beloved child had died the previous day, and have been received with

smiling courtesy, which betrayed no hint of grief. . . . On such an occasion, if, in natural concern, one presses for details of the circumstances of the tragedy, one's questions are politely discouraged. 'God took him; praise be to God,' they will say, and dismiss the matter."

Although she is happy at the progress of Kuwait she longs to be in the surroundings of her childhood; for she truly expresses herself in the concluding chapter by saying: "To those who knew and loved the old Kuwait it is easy to feel nostalgic for the things that are gone. But the Kuwaities themselves, with the exception perhaps of a few of the older men, are looking forward and not back."

The above extracts show conclusively that Zahra Freeth's book is extremely helpful for one who is interested to read a very near-to-life description of Kuwait.

* * *

MOROCCAN DRAMA, 1900-1955. By Rom Landau. Robert Hale, Ltd., London, 1956. 430 pages. Price 25/-.

Mr. Landau's evolution as a sympathiser of the cause of Morocco and in particular as an admirer of the Sultan, Sidi Muhammad Ibn Yusuf, is known to our readers through reviews of his recent books. Muslims, who will no doubt always be grateful to him for his support during the difficult years in Morocco, will find this book very useful because it carries a large number of quotations from leading French supporters of Moroccan independence. However, the claim by the publishers that Mr. Landau has written "... the only authoritative history of twentieth century Morocco" is something of an exaggeration.

Mr. Landau's style is not easy to follow and some of the translations from the French are cumbersome. Also, his appreciation of Islam is not always in accordance with the accepted ideas of Muslims. In a previous review of one of

his books it was pointed out that although Sultans may come and go, the struggle of the Moroccan people would continue until it had achieved final independence, and that the real struggle was between the Istiqlal Party, backed by the trade unions, and the French. Perhaps the most interesting feature in this struggle was the way in which the Istiqlal Party built up the popularity of the little-known and hitherto non-political Sultan in the eyes of the Moroccan masses to such an extent that at the present time the Sultan dominates the political scene and the Istiqlal Party, which deserves the real credit for Moroccan independence in controlling the Government, is working under a Premier who only came forward against the French during the past three years. The major factor in Moroccan politics today is the relationship between the Sultan, backed by the Crown Prince, and the Istiqlal Party, backed by the trade unions.

The Istiqlal Party, as is well known, successfully conducted the terrorist campaign against the French in 1953-55; it also organized the Liberation Army which successfully operated from its base at Nador in what was formerly the so-called Spanish Zone of Morocco. The Istiqlal also has given great support to the Algerian National Liberation Front. The recent act of piracy whereby the Algerian leaders were kidnapped when the French pilot of the Sherifan (Moroccan) plane was induced to land in Algiers instead of Tunis, is likely to provoke Morocco to take up this flagrant breach of international law by the French Government to the International Court of Justice at the Hague. This incident has already forced the Sultan to dismiss his moderate ministers belonging to the Democratic Party of Independence and to replace them chiefly by members of the Istiqlal Party. It will be remembered that these moderates took an equivocal line during the years 1947-1951 and that Mr. Wazzani and

Mr. Nasiri only adopted an extreme line after 'Azzam Pasha, the then leader of the Arab League, had intervened and caused them to merge in a committee with the real nationalists of the Istiqlal and Reformist Party (Abdul Khallek Turrais and the Bennuna brothers of Tetuan).

For us the brilliant leaders of the Istiqlal Party, 'Allal al-Fasi, the talented Foreign Minister, al-Hajj Ahmad Belafradj, Muhammad Lyazidi, the successful industrialist, Muhammad Lazhawi (Head of the Moroccan Home Office), Mr. A. Bouabid, the clever Minister of Economy, and the dynamic party organizer and Head of the Assembly, Mr. Madhi Ben Barka, are the real people to watch. Also are Mr. Duwiri, the leading engineer, Mr. Bouazza, the trade union leader, Mr. A. Bargash, the journalist, Mr. Ahmad 'Alawi 'Abdullah Ibrahim, Mr. A. Turrais, now Ambassador to Egypt, the Bennuna brothers, Mr. Guennoun and Yusufi, all these are experienced politicians of tried ability. Mr. Hasan Wazzani, one of the most talented Moroccan politicians, has sacrificed his great talents for his opportunism and egoism.

In his book Mr. Landau correctly assesses the extremism of the people which endeared them to the terrorist campaign, and thus strengthened the Istiqlal Party, but he goes out of his way to find some redeeming qualities in the infamous Thami al-Glawi, the late Pasha of Marrakesh, who after a reign of the vilest tyranny prostrated himself at the feet of the Sultan, whom he had recently caused to be deposed and flown to Corsica clad in his pyjamas. Also, Mr. Landau persists, in spite of protests, in calling the Moroccans "natives", a derogatory term which even the French do not now apply.

But with all its obvious shortcomings, *Moroccan Drama 1900-1955* is a useful addition to the writings on contemporary Morocco.

HAVE YOU PAID YOUR ZAKAT?

Zakat One of the Five Pillars of Islam

Islam makes it incumbent on a Muslim to spend part of his earnings in charity.

The idea underlying the institution of *Zakat* is, primarily, the purification of the individual, which the word literally means.

Like the pruning of plants by a gardener, which is conducive to making its growth all the more luxuriant, *Zakat* also brings the donor, in the long run, greater abundance of wealth in the Divine scheme of things.

The Qur'an repeatedly enjoins *Zakat*, bracketing this virtue with saying prayers:

"Those who believe in God, and keep up prayer, and spend benevolently out of what We have given them . . . these are on the right path with their Lord, and these it is that shall attain the highest good" (2:3-5).

"Surely, those who believe and do good deeds, and keep up prayers and pay *Zakat*, shall have their reward from their Lord, and no fear or grief shall befall them" (2:277).

The importance of *Zakat* was underlined by every prophet mentioned in the Qur'an. This is how Jesus Christ is spoken of as extolling this virtue:

"And He (God) has enjoined on me prayer and *Zakat* so long as I live" (19:31).

The Prophet Muhammad enjoined charity even over and above *Zakat*, saying:

"In one's wealth there is a due (charity) besides *Zakat*."

To underline this he recited the Qur'anic verse (2:177):

"It is not righteousness that you turn your faces (in prayer) towards the East and the West" (Tirmidhi and *The Mishkat*, 6:6).

The rate at which *Zakat* has to be assessed is 2½ per cent on all the wealth (capital as well as profit) which has been in one's possession for a year.

According to the Qur'an (9:60), *Zakat* money can be spent, among other good causes, on the advancement of the truth of Islam in the hearts of non-Muslims.

The Woking Muslim Mission has been fulfilling this function for about half a century.

This is to invite your attention that if you believe in the good cause which this Mission is serving — that of disseminating the light of Faith which is the greatest need of the modern age — you should help it with your *Zakat* money.

The Imam,
The Shah Jehan Mosque,
Woking, Surrey, England.

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