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The Islamic Review

December : 1953

Contents

| Editorial : Future of the Activities of the Muslim States at the United Nations | 5 |
| What Islam can offer to Europe | 6 |
| by Muhammad 'Ali |
| Praise be to God | 7 |
| by M. A. A'zam, F.R.S.A. |
| The Influence of Roman Law on Muslim Law | 9 |
| by the late Professor C. A. Nallino |
| The Social Aspect of Islam | 13 |
| by Dr. ‘Omar A. Farroukh |
| The Founder of Pakistan | 16 |
| by Hasan Zaman Khan |
| The Mission of Pakistan in the World of Today | 17 |
| by Arnold J. Toynbee |
| H. G. Wells on Islam | 18 |
| by Zafarul Haq Khan, B.Sc. (Hons.) (Wales) |
| The Cancer in the Body of the Arabo-Muslim World | 20 |
| The History and Account of the Massacre of the Arabs at Qasaya by the Israeli Forces | 22 |
| At the Tomb of the Prophet Muhammad | 23 |
| by General Muhammad Najeeb |
| The Background of the British Occupation of the Suez Canal and Egypt in 1882 | 24 |
| by Dr. Muhammad Mustafa Safwat |

Book Reviews:

Soviet Empire — by Sir Olaf Caroe | 28 |
The Travels of Ibn Jubayr — by R. J. C. Broadhurst | 29 |
The Prohibition of the Import of Intoxicants into Sa'udi Arabia — by the Shaikh Muhammad Bahjat al-Baitaar | 30 |
At the Threshold of Islam — by Percy Robinson | 32 |
A Muslim Talks to a Muslim — by Professor H. K. Sherwani | 33 |
Bassrah | 36 |

What Our Readers Say:

Jack R. Whodahr — England | 37 |
M. A. Faruqui — Pakistan | 38 |
Hazim Satric — England | 38 |
Wilfred Cantwell Smith — Canada | 39 |
Pen Pals | 39 |
Islam in England | 40 |
FUTURE OF THE ACTIVITIES OF THE MUSLIM STATES AT THE UNITED NATIONS

A brief review of what the Muslim States have done at the United Nations

The United Nations Day brought to mind this year its successes and failures and, above all, the way the diplomacy of the Muslim States developed the encouraging tendency to get together and to obtain increasing support from Latin America in matters of vital interest to them, such as the Tunisian and Moroccan questions. The emergence of Indonesia and Libya as independent States are the outstanding examples of the reaction of Muslim world opinion on the United Nations. Theformer would otherwise have been engaged in a long and bloody war, such as the war which in Indo-China has cost the French and American taxpayers over £1,500,000,000. The Dutch imperialists were evicted by collective action and a great Muslim State was brought into being which already enjoys a universal popularity throughout the world and is increasing in stature daily. In Libya a shameful partition and the return of Italian imperialism was prevented once more by the pressure brought to bear on both sides of the Iron Curtain by Muslim opinion. It is common knowledge that the late Mr. Ernest Bevin, then British Foreign Minister, although a friend of the Arabs, had allowed himself to become a party to a shameful barter of Tripolitania at the instance of the American-Italian electorate and the European experts of the British Foreign Office.

The Kashmir and Palestine questions are discreditting the United Nations in the Muslim world

But even so, it is with great justification when Muslims point out that big questions, such as Kashmir and the Palestine refugee problem, are either shelved or else result in endless discussions and in the passing of recommendations which, however just they may be, are never properly implemented. The recent brutal aggression of the Zionists against the village of Qibya has brought things once more to a head, and has proved to the hilt the difference between Arab and Jewish conceptions of submission to the rulings of the United Nations. According to the British Foreign Secretary, Mr. Anthony Eden, who is not likely to err through showing favouritism towards the Arabs, the frontier incidents prior to this massacre were about evenly balanced. The Jews allege that the Arabs killed a woman and two children; so they retaliated by killing 66 Arabs, and many of these unfortunate were blown up in their homes! This outrage brings to mind the action of the German military forces who shot over 300 Italian patriots in retaliation for the killing of 32 German soldiers. In this case the German commander, Field-Marshal Kesselring, was put on trial for his life. The Jews first of all claimed that the aggression was not the work of the Israeli army, as no units were absent from their post on that night, but later admitted that armed frontier guards who were not a part of the regular army had carried out this act. The fact is that on the admission of the armistice authorities, 250-300 heavily armed men took part in this raid. If the United Nations allows the Zionists to get away with this cowardly act of intimidation, it should not wonder if it would be as discredited as was the League of Nations when it failed to stop Japanese aggression in China and, above all, when it failed to apply oil and military sanctions against Italy following the Fascist attack on defenceless Abyssinia.

No Arab, no Muslim, nor any fair-minded person in the world, can deny the right of the Palestine Arabs to return to their homeland. It is high time that the United Nations enforced its decision for the return of the refugees to their homes in Jewish-occupied Palestine. Tremendous pressure is being brought to bear on the Arab States to induce them to sign a peace treaty recognizing the status quo in Palestine and to get them to betray their Palestinian brothers. But Arab Muslim opinion is wholly against any compromise.

What the Muslims achieved at the United Nations during this year

Syria achieved a noteworthy success in raising the Jordan waters diversion question and succeeded in arousing enough international pressure to force the Zionists to cease work. As a result of this the United States suspended temporarily a payment of $26,000,000 to Israel. It appears that the American Secretary of State, Mr. Dulles, is trying to resist American Jewish pressure and to re-orientate the State Department's policy in a sense slightly more favourable to Arab interests. But this remains to be seen.

The Moroccan and Tunisian questions resulted in the enlarging of the Arab bloc into an Arab-Asian bloc, which the big powers are trying to demolish. Although France is trying to buy off Syria by offering her arms, she has completely failed to do so. The visit of the French Foreign Minister, M. Bidault, to Ankara with his premier, M. Laniel, could not have been entirely divorced from the North African question, while the part that Pakistan and Iraq have been trying to play by their constructive diplomacy to persuade Britain to evacuate the Suez Canal cannot be underestimated.

In Morocco, the French Government and the colonials have acted quickly and deposed the legitimate Sultan, Sidi Muhammad Ibra Yusuf, and arrested up to 9,000 members of the Istiqlal Party. When the United Nations took up the ques-
tion in 1951, the colonial fascists and racialists saw the red light. They acted quickly before progressive French opinion and the United Nations could force France to agree to the Moroccans' legitimate demand for independence. Although the United Nations passed resolutions in favour of Moroccan and Tunisian nationalism, as was expected, did not get a two-thirds majority in the plenary or General Session of the United Nations. It is evident that the United Nations statutes will have to be amended to put into force a majority rule to secure justice in world affairs. France could not wholly ignore the wishes of the majority at the United Nations. Her guilty conscience compelled her to lift censorship in Tunisia and to release 22 deportees. The civil police have once more taken over from the military in most of Tunisia. These are small concessions. The Destourians are giving the new French Resident-General, M. Voizard, the benefit of the doubt. In this connection it is interesting to examine the respective votes in 1951 and 1953 at the United Nations on questions of interest to the Arab-Asian bloc. It shows the great progress made and how much the Muslim States have increased their power through painstaking negotiation. It is true that the Latin-American countries do not at present give wholehearted support to the Muslims, but their attitude is a great improvement on what it was two years ago.

The future tasks of the Muslim States at the United Nations

It is essential that Muslim countries such as Jordan and Malaya and Libya are admitted as members of the United Nations and not remain (in the case of Jordan and Libya) the victims of American-Soviet differences. The only way to solve this question is for a compromise whereby all nations are admitted, whether they are pro- or anti-Soviet.

The Somalis, who have been once more unjustly placed under Italian rule, should be freed and united with their brothers in an independent State. Muslim opposition to white imperialism and racialism in Kenya, Central and South Africa is an essential part of the Islamic doctrine, which is bitterly opposed to all racial, colour or class distinctions. The absurd contention that the Central African Federation is an internal British Commonwealth affair or that South Africa's racial policy cannot be discussed at the United Nations must be vigorously combated. These contentions are as ridiculous as the claim of France that Morocco and Tunisia are her internal questions and that Algeria is several provinces of France. If the big powers are allowed to get away with this sort of chicanery, the delegates will soon find that every political issue has been eliminated from the agenda and there is nothing left for them to discuss. They will have thus sealed the fate of the United Nations Charter with their own hands.

The Muslims are vitally interested in the success of the United Nations

From the above observations it becomes clear that the Muslims are vitally interested in making the United Nations a powerful operative force to counteract the selfish and interested behaviour of vested interests and imperialism. The large number of Muslim States, if they are not yet very important from a military point of view, are certainly numerically a valuable ally or a deadly enemy. Besides, the Muslim States possess large quantities of oil, rubber and essential raw materials; also, they are situated in areas of vital strategic importance. The Muslim States, conscious of their potential, are taking an active part in the United Nations Scientific and Cultural Organization and the World Food Organization, and in every other field of international activity. The Muslim States find that the high principles expressed in the published declarations of the United Nations are consistent in many ways with Islamic doctrine. The many sincere United Nations officials who are trying to do an honest job of work, uninfluenced by the countries of their origin, will find that they will receive every support from the Muslims, who are primarily interested in the cause of justice and real social democracy. The abominations of power politics, the balance of power and all the lobbying and wire-pulling is repugnant to all sincere Muslims, who realize that these compromises are merely aimed at perpetuating injustice and hypocrisy and in the preservation of outdated imperialism. The Muslims can show the West that colour prejudice is not only a barbaric but sacrilegious prejudice. It is to be hoped that in the coming year the Muslims will win fresh laurels at the United Nations and that in spite of intrigues by the imperialists collective justice will prevail.

WHAT ISLAM CAN OFFER TO EUROPE

By MUHAMMAD 'ALI

A stable human civilization can stand only on two pillars, faith in God and unity of man. The materialism which is today prevailing in Europe has pulled down both these pillars; and unless they are restored again, Europe, with all its material comforts, can never have access to true happiness of heart or to peace among the nations. And just as Islam is the only order known to this world that has been successful in establishing a world brotherhood and in welding the different nations into one nation, it is the only religion which has succeeded in keeping the spirit of man in contact with the Divine spirit, withstanding the forces of materialism. It is this faith in God that accounts for the early Muslim conquests which are unparalleled in the history of the world. So far as material resources were concerned, Persia and Rome had abundance of them while the Arabs were poor in this respect; the war machinery of the former was far more powerful; in numbers, too, the Arabs could not bear any comparison with the fighting forces of the two empires. Yet when these mighty empires came into clash with Muslim Arabia — and they were the aggressors — they were swept away like a straw before the mighty spiritual force of Islam, the Muslim's faith in God and in the justness of his cause.

Islam can thus give to Europe the two great moral forces— a living faith in God and an order based on the oneness of humanity — which can restore peace to it. Unless European society is willing to receive these two heavenly gifts from Islam, its disasters will not end.

Islam is, in the truest sense of the word, a message of peace for the whole world, the most tolerant religion which has ever been preached, but which is misrepresented as the most tyrannical and intolerant faith. Islam not only recognizes in the clearest words the Divine origin of all the great religious systems of the world, laying it down that there is not a single nation on the face of this earth to which a warner or a guide has not been sent to draw it closer to God; it goes further and requires everyone who entered the fold of Islam to believe in the prophets of all other nations, just as he believes in the prophet of Islam.  

1 "There is not a people but a warner has gone among them" (The Qur'ân, 35:24).
2 "And every nation had an apostle." (The Qur'ân, 10:47).
2 "And every people had a guide." (The Qur'ân, 13:7).
2 "And who believe in that which has been revealed to thee and that which was revealed before thee" (The Qur'ân, 2:4).

THE ISLAMIC REVIEW
PRAISE BE TO GOD!
The Significance of the Opening Chapter of the Qur’an

By M. A. A’ZAM, F.R.S.A.

The Questions the Opening chapter of the Qur’an answers

A little spark of creation — a stranger in the universe wonders about its origin, its environment and its destination. It enquires about the purpose of its existence, the fulfilment of that purpose and the way leading to it. It enquires whether its growth and development are spontaneous or induced. It tries to locate itself precisely in the configuration of the Cosmos. These questions spring eternally from every groping soul.

It will be observed that the questions are quite natural and their sequence simple and logical.

God has chosen to answer these very questions in the opening chapter of the Qur’an which, in providing their answers, states the basic facts about the universe and also indicates the correct attitude towards life. Thus, in the first three verses, the truth about “matter” is revealed in the last three verses, direction is given to “mind”. “Matter” and “mind” have thus been harmoniously blended in the primeval consideration of the universe.

It will further be noticed that no attempt has been made to argue out the basic facts of life or to justify the guiding principles. This is because reasons follow facts; they do not precede facts. Similarly, the rudimentary principle of guidance for created beings must be dictated by the Creator and not be left to experiments which can only be conducted on some accumulation of facts or a hypothesis.

It is quite obvious that the manifest world should inspire its dweller in inquiring about its origin and attributes. It is pointed out that God is responsible for all creations and for everything pertaining to them. This is no spontaneous feat of evolution, it is the handiwork of a Master Mind.

The next question now crops up: Is there anything beyond what is seen? Yes. There is more than meets the eye. The numerous planets, satellites and countless solar systems floating in space are co-existent with the earth in the world of matter. There is also the world of spirit — the esoteric world. There is life beyond death and whole vistas of continued existence.

It is further revealed that this world has not been created whimsically as a mere plaything. There is a definite purpose behind the creation which is nursed to progress and development with tenderness and care, kindness and sympathy.

It is also stated that every action must have its reaction. As you sow, so you reap. This is a warning against an aimless and wasteful life. How can a life be fruitful and find the maximum utility for itself? This will come through the worship of God, which means the acknowledgment of His supreme authority and realization of His object in creating life. This realization lies in the development and discovery of self in its highest potentialities. But this cannot be achieved except with the help of God Himself.

The created being is, therefore, directed to follow the straight path leading to the goal of self-realization. The straight path is the honest path — it is the surest and quickest, too. A straight line is the shortest distance between any two given points!

But how could a straight path be distinguished? It is the way of those who have been blessed and happy — and not of those who have been cursed and miserable.

The Opening Chapter of the Qur’an epitomizes the philosophy of life and procedure of action towards fulfillment of this purpose of life

Guarded with facts about life and the proper attitude thereto, the created being starts on his voyage through life. Like an aeroplane in flight he must be on the “beam” which marks the straight way and which only will lead to the destination. If he strays way from it he will meet danger and disaster.

Thus, the opening chapter of the Qur’an, which is looked upon as the quintessence of the whole Qur’an, is aptly called the “mother of the Qur’an” or “the opening”. It introduces the Creator to the created, establishes their relation and indicates the way to keep up the good relationship. The chapter, therefore, forms an essential part of every prayer of a Muslim, whether offered in congregation or in private, inasmuch as it
epitomizes the philosophy of life and procedure of action towards fulfilment of the purpose of life. In six simple and exquisite sentences, God has imparted the first and most important lessons of life touching on the comprehensive factors of mind and matter, conservation of matter and energy (spirit), time and space, knowledge and reverence, theory and practice.

The teachings of the first chapter — the first revealed words of God in the Qur'an — are given below in the form of a catechism. The portion of the answers not in italics is an exact and literal translation of the original Arabic verses.

**Question** — What are these and where do they come from? Such beautiful skies, the fragrant flowers, the song of the birds, the crystal waters, the vast expanse of greenness, the trees, the rich foliage, the change of seasons, the showers, the sunshine, the gale, the avalanche, the desert, the ocean, the variety and abundance of life — the quality of thoughts and feelings, love and longing, pleasure and pain — smiles and tears, sighs and sorrows — ?

**Answer** — Praise be to God, the Cherisher and Sustainer of the worlds! Everything has been created by God, Who has imbedded all created beings with their intrinsic properties of smell, colour, taste, feeling, etc. He is responsible for the origin and development of thoughts and feelings. He is the Source of all sources and Cause of all causes. He leads created beings to a state of maturity through different stages of development. He brings them from a world, unknown or invisible, to the known, visible or palpable world — from the nebular to the stable world — from the world of spirit to the physical world of the flesh.

**Question** — But what is the object of all these things? Are they made at random? Are they mere playthings to be built up and then broken to pieces and thrown away by a whimsical Creator?

**Answer** — (No, He is) (Most Gracious, Most Merciful). Life is real and earnest. Throughout the process of creation and evolution the loving Creator helps the created beings with tenderness and mercy in their realization of self towards the fulfilment of the purpose of life.

**Question** — Will there be a stock-taking of our actions, our successes and failure in this process of development and realization of a goal of life?

**Answer** — Yes, He is the Master of the Day of Judgement. Life is an eternal and a continuous process extending beyond death. All actions have their reactions. Good will be repaid by good and evil will have its repercussions. No action or thought or deed will be lost and every soul must have its share of reward or reproof for what it's "hand bath wrought".

**Question** — To what extent can we exert our free will in the determination of our course of life and the attainment of the objective thereof?

**Answer** — (In acknowledgment of the supreme authority of God and His control over every movement of thought and deed, growth and development we should turn to him and pray!)

Thee do we worship and Thine aid do we seek.

An object can move only within the orbit of its faculties with which it has been endowed by the Creator. This seemingly spontaneous movement is spontaneous when judged in isolation only. In reality, it is part of the cosmic transition and connected with the Prime Mover which is the Will of the Creator. We are completely subservient to His will which we serve, and it is with His assistance that every movement and all progress towards the goal is made.

**Question** — How can the goal be reached?

**Answer** — It can be reached by being true and righteous. The yearning of every soul should be:

(O, God)! "Show us the straight way".

**Question** — How can we know the straight way?

**Answer** — We should seek the assistance of the Creator and for guidance upon:

The way of those on whom Thou hast bestowed Thy grace, those whose (portion) is not wrath and who go not astray.

The straight path is the path of those who have been rewarded. It is the path of those who have reached their goal. It is the adopting of the good and the blessed and the shunning of the evil and the cursed. It is to follow the way of truth and to forsake the way of falsehood.

---

*A tile in the Palace of Alhambra (al-Hamra), Granada, Spain*
The influence of Roman law on Muslim law

By the late PROFESSOR C. A. NALLINO

(Translated from the Italian by Dr. M. Hamidullah, Ph.D.[Bonn], D.Litt.[Paris])

(Under the title Considerazioni sui rapporti fra diritto romano e diritto musulmano ("Some Observations on the Relations between Roman Law and Muslim Law") the late Professor C. A. Nallino (d. 1938 C.E.) had delivered a lecture in the International Congress of Roman Law, Rome, 1933. It remained unpublished until 1942, when his daughter, Professor Maria Nallino, included it in the posthumous work, entitled "Raccolta di scritti editi e inediti (Vol. pp. 85-94), of this famous Orientalist. The translation of this text is by kind permission of Miss Nallino and the Instituto per l'Oriente, Rome, Italy, who jointly hold the translation rights.)

The theory that Muslim Law is derived from Roman Law is not accepted by modern Islamists

These are but some general observations of an essentially historical nature; observations of this nature only, so that a non-jurist (like myself) may be allowed to speak before an assembly of numerous and illustrious jurists such as the present one.

If I am not mistaken, the first to support the case of the substantial derivation of Muslim law from Roman law was, in 1865, Domenico Gattesci in his Manuale di diritto pubblico e privato ottomano, Alexandria, 1865, an advocate in the Mixed Court of Appeal at Alexandria, a member of the Institut d'Egypte, a person who knew neither Arabic nor Turkish, but who was nevertheless interested in legal and judicial questions concerning Egypt and the Ottoman Empire, questions on which he has written valuable books. Beginning with a priori historical reasoning, thought disputable, and seeing numerous analogies between the two systems of law— that of Justinian and Islam— he supposed that the introduction of Roman norms into Islam had been facilitated by disguising these Roman norms in the garb of apocryphal Hadiths attributed to Muhammad (the Prophet of Islam).

Since then this derivation has been supported by an infinite variety of nuances, either in clear terms or as something quite probable; and this either by non-Orientalist jurists — some of whom have gone so far as to affirm outright that Muslim law is fundamentally Roman law scarcely changed (Henri Hugues, 1880) — or by those students of Islamic questions, who in their turn have mediocre equipment in legal matters.

But in reality, nobody has considered the problem in all its great complexity. The Islamists, supporters of derivation, have limited themselves either to general affirmations (the fruit of calculations of probability rather than of profound study), or to seeking very special points, or collecting parallels — impressive sometimes, yet not convincing — between particular Muslim norms and particular Roman norms, parallels which, no doubt, offer precious material for the question, yet are far from resolving it.

At the opposite pole are some modern Muslims who, following a writing of the Bahai Persian, Abu 'l-Fadl al-Jurfadqani (translated into Arabic in the Maghaddam al-Qawwasn by Abd al-Jalil Sa'd, 1911), affirm the derivation of what the Europeans call "Roman" law from Muslim law.

In the camp of modern Islamists, the tendency seems to be towards scepticism. But these also are only general impressions.

My own reasons for not accepting the view that Roman Law has a profound influence on Muslim Law

Now, I should like to bring together the reasons for my own scepticism concerning the profound influence of Roman law (in its widest sense) on Muslim law, and to indicate some points which seem to me to have been either wholly overlooked or to have been taken into consideration too inadequately by those who have expressed their opinion concerning the relations between these two systems of law.

The Western scholar and Muslim law

1. A serious confusion is created precisely by reason of forgetting to indicate what one means by the term "Muslim law" in connection with the above-mentioned problem. This expression "Muslim law" assumes different significations among Europeans. Generally, for lack of a corresponding term in European languages and systems, one is content to render what the Muslims call Fiqh as that part of the religious law (Shar'iat) which regulates the external activity of the believer with regard to God, with regard to his own self, and with regard to his fellow beings. If, on the other hand, it implies too much, on the other hand it implies much less than what, in Western conception, is the "Law": religious practices (under which are included also such norms as to us Europeans belong to public law, such as certain parts of the system of tributes and the question of mines and minerals), law of family, of persons and successions, property law (including Waqfiya), judicial and penal law, law of war, and, also, such matters as would seem to a Westerner to be rather religious rites, e.g., oaths and vows, ordinary slaughtering of animals, slaughtering of sacrificial victims, lawful and unlawful food and drinks, ritual formalities of hunting and fishing, dress, etc. On the other hand, Fiqh excludes important parts of public law and some parts of private law, on the grounds that they have no connection with the elements furnished by the sacred texts. Such are, for instance, the doctrine of the State and its many parts of the administrative law (called al-Siyasa al-Shariyyah, i.e., regulation of public matters in a manner not contravening the Shar'iat).

Yet sometimes Muslim law means to our (Western) students something quite different from the (real) Fiqh, that is, an arbitrary extract of such parts of the Fiqh which are truly legal according to the Western conception; and, further, they add to this (selection) such matters, particularly of the public law, as are, for Muslims, either al-Siyasa al-Shariyyah or have been added to the Fiqh (and tolerated by it in a late period), such as the emphyteutive contracts (for long-term leases), whose legality has been recognized only in a very late period in connection with the big development of Waqfiya and Iqta'at (fiefs) in the Mediterranean Muslim countries.

At yet another time, especially in colonial environment, Muslim law means the law in use among Muslims of a certain region, that is, such parts of the Fiqh as have not practically fallen into desuetude, together with the local, purely customary, law having nothing to do with Islam.

Everybody can see how different will be the problem of the relations between Roman law and Muslim law, according to the one, rather than the other, of the above-mentioned three conceptions of "Muslim law".

DECEMBER 1953
Finally, it is not clear whether some of those who express their opinion on the above-mentioned relations mean to support the dependence of Muslim law on Roman law only with regard to positive norms, or also to the science of law — an opinion held in fact by some — or whether they refer only to the method of classifying the matter in the books (of law).

There existed pre-Islamic developed laws

2. Before any discussion, it will be indispensable to establish what was the condition of Arab law, or Arab laws, before Islam. If, on the one hand, this fundamental research has for the most part been lacking, on the other hand, the very necessity of such research was completely neglected by those who, excluding the laws of family, of succession, of punishments and of judiciary, compared the domain of Muslim law with an empty camp which was gradually filled up by foreign laws, in the times after Muhammad, by the influence of non-Arab peoples who were rapidly subjugated and converted to Islam.

Nevertheless the existence of pre-Islamic developed Arab laws is beyond doubt. Let us not confine our remarks to South-West Arabia, seat of a very ancient civilization (in Ma'in and Saba), which goes back to a time before the very foundation of Rome, a civilization which was endowed with stalwart organisms solidly constituted in a monarchical style, which knew the publication of contracts by means of inscriptions on stone or on bronze, and also a sovereign written legislation. In fact, in 1927 a Sabean epigraph was published which contained the decree with which Shamar Yaharish (about 280 B.C.), King of Saba and Dhu-Raidan, established the limits and norms of the law of recession in case of purchasing of animals and slaves. Let us speak also of the sedentary populations of the Hijaz at the time when Islam was to appear towards the year 600 C.E. Already for centuries property law could not but have developed among them in a notable manner: for it is sufficient to think of the grand operations of caravans and commerce of the Meccan Quraishites having a really international character, of the important service of supplying foodstuffs and escorts bound up with the annual pilgrimage to the Karbah, big-scale cultivation, works of irrigation, and diverse agricultural contracts of the oasis of Medina, Tabuk, Taima', al-Yamamah, etc. It is clear that at least the germ of a big part of the property law of Islam must have existed in this population long before Muhammad.

Undoubtedly one could think of Roman infiltrations due to contracts with Palestine and Syria; yet precisely in such a case the infiltrations could only have made their way later into Muslim law by way of the pre-Islamic Arabs and not after the grand conquests by the Arabs outside their peninsula. Further, everything would be lurking in the realm of pure conjecture, lacking a basis of facts known up to that time; nay, it would be hitting against the difficulty which would arise out of such facts themselves. It will suffice to mention here the well-known testimony of Theodoret, of the first half of the fifth century after Jesus Christ, that on the extreme confines of the Roman Empire there are populations subjugated to Rome yet to whom Roman law does not apply; Theodoret speculates among others in pampolla phala tou Ismael (“The numerous Ishmaelian, i.e., Arab, tribes”).

It remains to know whether it is possible to reconstruct — partially, at least — the pre-Islamic property law of the territories where Islam was born and developed in the lifetime of Muhammad. The answer to this question will give a totally negative result if we limit ourselves to the material offered by old Arab poetry and by the narrations of pre-Islamic times and of the first century of Hegira, rejecting the information coming from the Hadith. Modern Islamists have great confidence regarding such sources of information. This confidence may be justified regarding theological, political, moral and other matters; but it seems to me that the case should be different in the domain of law in its true sense. The number of Hadiths with legal contents is not by thousands, as is the case in the above-mentioned domains; on the contrary, it is limited; and between them one does not come across such phenomena as have been brought into relief by Snouck Hurgronje regarding other matters of one Hadith affirming white on a given question, of another affirming black, and lastly, of a third Hadith, which by means of a nuance of expression almost imperceptible, comes to establish an intermediary affirmation and reconciles the two contradictory ones. In the field of law, the different schools generally do not combat each other in disputed questions by means of differing Hadiths, but, at the most, on the basis of diverse interpretations of one and the same Hadith; such is the case, to cite a single example of Khiyar al-Majlis (i.e., permissibility of revoking a contractual sale-purchase before the parties separate), which is approved by the Shiaites, Hanbalites and Twelvethe Shi'a, but rejected by the Malikites and Hanafites, only for the difference of interpretation of the one and the same text. It is to be noted that many cases could have induced the first Muslim generations to manufacture apocryphal Hadiths in case of uncertainty and of discrepancy of opinions regarding, for instance, the institution of Wajf, with its innumerable controversies, of Riba (mortgage), and of other points of the greatest importance. On the contrary, in such matters the number of Hadiths referred to by the Muslim jurists supporting their norms is quite limited.

These and similar facts render me optimistic concerning the utilization of the Hadith for the purpose of reconstructing parts of pre-Islamic Arab law.

1 Though not necessarily correct (translator).
A large part of Muslim law was already established in the first century of the Hegira.

3. There is another fact (of which nobody seems to have taken notice so far) which works in favour of the existence of a very developed pre-Islamic Arab law. It is that a large part of Muslim law, including patrimonial law, was already established in the first century of the Hegira. If such a precocious formation had not existed, to my mind there is no other explanation for the circumstance that (with the exception of the question of Mut‘ah, or temporary marriage) the differences between the legal systems of heterodox Muslim sects (the Shi‘ahs and the Khwarizji) and the orthodox schools (the Sunnis) are not greater than those that exist between the four Sunni schools themselves. This presupposes, if I am not mistaken, that Muslim law in general was formed before the schisms due to great dogmatic divergences; and that the tradition of the existence of the Fiqh of Medina, in the generations succeeding Muhammad, merits much more confidence that it has generally been thought to do. It is also to be noted that the Shi‘ahs, having had no political power during the first and the second centuries of the Hegira, and being thus constrained to construct their legal system without the possibility of its practical application, would have been able to move more freely than the Sunnis or orthodox sects, who were obliged to take note of the practical reality of life.

If Muslim law is based on anything it could be in abstract theory be on Sassanid law. But we possess no evidence to support it.

4. Immediately after the death of Muhammad, the Arabs overwhelmed with their invasions not only the great Asiatic and African provinces of the Byzantine Empire, but also simultaneously defeated and occupied in its entirety the other great empire, Persia of the Sassanides. Theoretically, it would be logical to think also of the influence of the Sassanide law: the Persian administration furnished immediately to the Muslim administration some technical terms, such as Diwan; and the treatment that the second Caliph, Umar I (12-23 A.H.—634-644 C.E.), meted out immediately after the conquest to the regions of Babylonia and Iraq became a model for the administration of land revenue in the conquered countries, according to Muslim law; the Muslim law absorbed from Persia certain technical terms. For instance, one of the equivalents of Bā‘ al-murāabah is ḍāḥ yezābāh, da‘wa‘zābāh (in Persian, literally, "ten eleven, ten twelve"); also ribāh (advantage) as batt (discount); or Sattijah, which has no other Arabic equivalent and which means the letter of exchange; the laws of water, which are so fundamentally important for a country living exclusively by irrigation, were well known even before Islam among the Arabs; for the Sassanide Empire had constituted a buffer-State against the Bedouin incursion in quest of water and pastures all along the frontiers of Babylonia; and lastly, it is precisely in Mesopotamia and Babylonia, which was the heart of the Sassanide Empire, that the founders of two Sunnite schools of law, Hanafite and Hanbalite, had lived and taught (their doctrines), so also the founder of the Shi‘ite school during the first phase of his activity; and he is true also of those who constructed the legal systems of the different categories of the Shi‘ahs. In abstract theory, therefore, the influence of Persian (Sassanide) law is possible; yet this Sassanide law is still almost entirely unknown. For this reason, it is impossible to make any deduction for the problem which we are discussing.

Just as in the case of pre-Islamic Arab law, in the present case it would not be absurd to think of the Romano-Hellenistic infiltration into Sassanide law, and therefrom into the Islamic system. Yet it will always be a matter of conjecture, easy to make, difficult to prove.

Reasons why the analogies between particular norms of the Roman law and Muslim law are not enough to prove Muslim law is derived from the Roman law.

5. The analogies between particular norms of the Roman law (of the time of Justinian) and of Muslim law are copious, and sometimes even impressive. But we need not record here how fallacious would be the external similarity, which is not corroborated by the intrinsic elements and by historical documentation at the very occasion when one is wishing to determine the historical dependence of one law on another. In the particular case we are discussing, the collector of similarities, having the object of proving the derivation of the great part of Muslim law from Roman law, have ignored three points so fundamental to the question:

(a) They have ignored the differences between diverse schools, which are sometimes noteworthy, even when one limits oneself to the four orthodox schools, in the sense that similarities which these schools have with the Roman law regarding certain norms are to be found only in certain schools, and are not to be found, for the same norms, in the other schools of Fiqh. For this reason, it happens that the non-Arabist scholars (Daresti, Kohler) sometimes mentioned simple particularities of a single school as typical elements of Muslim law;

(b) They have omitted to bring into relief, besides the similarities, the divergences (which exist between Muslim and Roman laws) which are like a touchstone for the value of the similarities;

(c) They have overlooked the profound difference which exists between the classical European world and the Muslim world concerning the way of conceiving law and its sources. Nevertheless, it is this difference which explains how certain ideas and institutions which were deeply rooted in this Hellenistic world, which was conquered by the Arabs and which formed the principal basis of the Arabo-Islamic civilization, have not succeeded in penetrating into Muslim law (be it Fiqh or not). To cite an example, it is well known that in the Hellenistic environment the purchase-sale is a real contract, whereas the Muslim schools are unanimous in considering it a purely consensual contract; and this neither by a return to the original Roman conception or because they have always posed the problem of the distinction between real and consensual trade, but simply on the basis of a passage of the Qur`ān (4: 33), where it is ordained that commercial acts (Tijjarat) should take place in virtue of consensual contract (‘an tariqāt) (with mutual consent).

Similarly, when the Arabs occupied in the shortest possible time the most flourishing provinces of the Byzantine Empire, they found there in great vogue the institution of hypotēk, which had even passed over into the Mishnaic Jewish law under the Greek name Ipotig — yet, in spite of its importance for economic life, this institution could not succeed in penetrating into Islam except in our own time, and this by the effect of European legislation.

No less widespread in the Hellenistic world were the emphyteutic contracts (for long-term leases), but it required several centuries to persuade Muslim law (an even then not all the schools) to recognize their lawfulness, on account of the enormous extension which the Warg properties and the governmental Iqatāt (hefs) had taken.

Muslim law not based on translations of the works on Roman law, etc.

Many people have also affirmed that the dependence of Muslim law on Roman law is scientific; several scholars have even thought that there must have existed Arabic translations of the works on Roman law and even of Pandect, which the Muslims might have studied and from which they might have
taken their norms and their system. But today it is no longer customary to make such affirmations, the historical absurdity of which is definitely proved, even by the most recent researches (in 1952) with negative results, researches carried into Oriental (Hebrew, Syriac, Coptic, Arabic and Ethiopic) literatures for the purpose of finding out elements useful for a palingenesis of the Imperial (Roman) constitutions, which the regretted Bofante had imagined.

Even apart from the historical absurdity, it is strange to see that on the one hand the supporters of such ideas did not think before anything else that the similarities in the classification of particular norms under particular chapters are inevitable and necessary whatever be the law of civilized nations; and that, on the other hand, the Arab jurists, if they had worked on the models of the manuals of Roman type, would never have thought — to limit me in this case to some examples of private law only — to disperse the material regarding mines or slavery or land property in different chapters in which no European jurist would think a priori to seek it: they would not have put riba (interest) together with purchase-sale, etc. There are evident signs of an autonomous elaboration of the major part of (Muslim) law, elaboration which to my mind has depended upon the historical circumstances of the development of the juridico-social institutions of Muslims much more than upon abstract juridical theorizations.

Muslim law is not the product of a passionate interest in law, but it is the result of the study of non-religious studies

7. Among the arguments in favour of the thesis of an influence of Roman law on Muslim law, one points out sometimes the fact of the rapidity and the great development of legal studies and legal literature among the Muslims of even as early as the beginning of the second century of the Hegira: and it is inexplicable, they say, that such a phenomenon should have taken place without presupposing a model offered by the Roman legal literature.

But in reasoning thus, they have forgotten that the motive of such an amplitude and precocious florescence (of Muslim law) was not a passionate interest in law, law in its Western sense, since an innate legal spirit was lacking in the whole of the Near East at this time, as appears also from the scarce production of the Oriental Christianity. The cause of this abundant legal production (among Muslims) was in the very conception which Muhammad — and for that reason also his followers — had of law; for law (Fiqh) was considered as an integral part of religious science, and not as a profane discipline. The extremely rapid development of Fiqh is one of the aspects of the great development of religious studies, begun with the exegesis of the Qur'an, the collection and interpretation of the Hadith, etc.

Supporters of the dependence of the Muslim law on Roman law base their conclusions on unfounded hypothesis

8. The supporters of the dependence of Muslim law on Roman law, or at least of the profound action of the latter on Muslim law, had first to establish more or less clearly the problem of the way in which this dependence or this great influence would have taken place.

As far as the jurists are concerned, they have proposed the hypothesis of Arabic translations of Roman law (a hypothesis completely denied by facts) or at least of the continuation of the traditions of the famous schools of law of Alexandria and of Beyrouth, although these schools had already been closed in the century preceding the Arab conquest. Farther away from historical truth were the Islamists, since they thought of the judicial practice of the tribunals existing at the moment of the conquest, as also of the Christians and Jews converted to Islam. But before any hypothesis it would have been necessary to pro-

pose and to resolve some serious historical problems: What was the real condition of the judicial organizations in Palestine, in Syria and in Egypt, at the moment when the Arabs subjugated these countries? Were they still functioning, or rather, were they not, in many places, already abandoned to ecclesiastics regarding whom we know so well how little knowledge they had of legal matters in the Orient? And does it not result from Arab historians that almost all the Byzantine civil and judicial magistrates, who alone had a real knowledge of the science of law, had already left the country when the Arab invasion had scarcely commenced? Do we not see this in the fact that the surrender of cities took place through bishops, instead of the civil officials, who were already in flight?

I do not desire to insist too much on the fundamental importance of these questions regarding the subject discussed.

Yet on another point I must briefly invite your attention. In the diverse discussions turning on the eventual close relations between Muslim law and Roman law, or the dependences of the one on the other, two things have been presupposed in an explicit or implicit manner, and they do not correspond with reality: that the administration of justice continued in a well-ordered fashion during the first century of the Arab conquest, and that the new masters cared for this administration for the benefit of their non-Muslim subjects. On the contrary, non-intervention was a true principle which followed; it is a principle of Qur'anic origin, "as the religion so is the law". Even the hypothesis, historically unsupported, of the regular functioning of the episcopal and rabbinic tribunals — regular in the sense of the precise observance of Roman law in the case of the former — was precluded for the Arabs to take scientific advantage of it. For they lacked also common economic interests which might have occasioned a good understanding between the conquerors and the conquered in the domain of property law. For many years after the conquest the Arabs continued to play only the role of rulers: functionaries and soldiers only, and not agriculturists, traders or landlords engaged in cultivation. The crown lands were certainly granted as fiefs to military personalities, but the Arab holder of fiefs contented himself with the exaction of the yield of the Christian administrators (of his land). If the agricultural contracts were concluded and if litigations arose, both the parties were Christians, and the Muslim justice of the period of the formation of Muslim law in the first century of the Hegira did not concern itself with such litigations; if, on the other hand, Muslim tribunals were resorted to for such cases, they judged on the basis of their own (Muslim) law and not on that of the law of the Christians.

Further, it is not in the domain of law that the contribution of the new converts to Islam could have been noteworthy. During the period which has an importance for our problem, the new converts were only Mawalis (clients), legally inferior to the Arabs, and were not selected as judicial functionaries.

Under such historical conditions, it would not be surprising if the influence of Roman law should not have been noteworthy in the formation of Islamic law, except as a part of the administrative disposition.
THE SOCIAL ASPECT OF ISLAM

By Dr. 'Omar A. Faroukh

The scope of religion as understood by Islam

Islam began as a solid community from the outset, a community with an organized economy, based on a tithe, supervised by the State; and with a military defense institution, called jihad (i.e., holy war). The status of the family, moreover, was codified; the relations of Muslims to non-Muslims were sharply defined; civil and criminal laws were brought into a sort of official digest. Islam had done this because men live in society, and such regulations are indispensable to society. Religion must not govern only man's relations with God, but also his relations with his fellow men as well. Moreover, movements cannot go far with purely idealistic conceptions; a certain practical order must be laid down.

Having discovered the real factors that put life into every movement, Islam contributed much towards building up a sane community. A vivid example of the economic orientation of Islam is reflected in the deeds of Muhammad on the morrow of the migration. When the poor and persecuted Muslims emigrated, in the early days of Islam, from Mecca to Medina, Muhammad joined the Meccans to the Medinans in brotherhood: he made the wealthy among the Medinans share with their Meccan brethren their wealth, their houses and their lands.

A small number of people can fight an ideal through. But, as a rule, poor and weak people cannot uphold ideals for long. The Tradition (Hadith) relates sayings such as: "The upper hand is better than the lower hand"; "A strong Muslim is better than a weak Muslim"; "He who does not care for the interest of his Muslim brethren is no Muslim". On this basis different acts were declared religious or irreligious. There was always a social value attached to all acts regarded generally as pertaining to the domain of religion. Wine, for example, was not considered harmful because it was forbidden by religion; on the contrary, it was forbidden by religion because it was harmful. The Qur'an contains many aspects of this nature. Even the forms of worship were given in every case a social interrelation in addition to their spiritual value.

Pilgrimage, although one of the five pillars of Islam, has a social value par excellence. In reality, pilgrimage is an annual occasion for an international meeting of Muslims from all over the world, offering them the opportunity to discuss matters of general interest. A needy or a sick Muslim is not required to undertake the pilgrimage, because giving a good education to one's children and assuring a comfortable living to one's family is better, in the eyes of God, than a formal pilgrimage.

"The socializing influence," as Dr. Hitit puts it, "of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to overestimate. 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." Wrapped in two unsewn white sheets, every Muslim, during the performance of the pilgrimage, which lasts several days, feels that he is neither superior nor inferior to any other Muslim sharing with him the same performance. This feeling lives in every pilgrim through the remainder of his life. It seems to be true also that the Muslims develop this feeling, whether they go on a pilgrimage or not.

If I cannot, in view of the space at my disposal, review the whole social system of Islam, or estimate Islam as a social system, it would suffice here to treat the question of marriage, which lies at the bottom of Muslim social life, no matter to what creed, colour or caste we may belong. And also I shall touch on the zakat, or system of poor-tax, which furnishes a practical solution for many economic evils.

Marriage in Islam

Marriage is a natural institution. It does not owe its origin to any convention, nor does it take source in any religious or secular organization. Marriage was not instituted, nor even legalized by religion. But there had been always an attempt on the part of every religion, and every State as well, to govern marriage, because it brings in its trails civil obligations and does multiply the problems of life.

In Islam marriage is a bond based on the contract of the two interested parties. The two parties, as in any civil transaction, must be adults and not minors. Islam required only an oral mutual consent.

According to the Sunnite school of law, two witnesses for each party are required at the time of the contract; their signatures appear alongside the signatures of the groom and the bride. Usually a few more signatures of some prominent gentlemen attending the ceremony are added in the contract itself. According to the Shi'ite school of law, the witnesses are not necessary.

DECEMBER 1953
The groom must offer the bride a present. In pre-Islamic times, and since the days of Hammurabi, the great king and law-giver of ancient Babylon, this present was a price fixed by the girl's father and received by him to deliver the commodity in question. Sometimes the procedure was more honourable, but such was the usage prevailing in all primitive and semi-primitive communities; conditions in advanced communities were not much better.

Islam made two corrections in this respect: it required the free consent of the girl, and that the present be received by the girl herself; otherwise there could be no marriage. If marriage was forced on the girl, the legal authority must intervene in favour of separation, if demanded by the girl. The present, paid in cash or in kind, was not a fixed amount, but a minimum was required as a token in the first place, and then as a substantia
tion to account for the validity of the contract. It was always the case, however, that the groom offered a sum which made the girl feel that her future and real home would be better than her father's house.

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 directly interested parties (when the man at least is a Muslim). The legal side, on the other hand, provides for the future status of the children and the wife as well, if the husband dies, or if a conflict or dispute arises between the father and the mother. It should be remarked here that in Islam there is no religious marriage in the sense accepted by Christianity. But Islam, as a religion, made marriage a social obligation. It "positively enjoined marriage on all those who could afford it. And the well-known saying of the Prophet Muhammad, 'There is no monasticism in Islam,' expresses his attitude towards celibacy briefly but adequately. . . . Marriage is recognized by Islam as the basis of society and as a means of continuance of the human race."

Polygamy in Islam

Polygyny, popularly known as polygamy, was an early 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 imbalance in the number of males over the females in a land of constant feud and continuous wars. It was argued, and rightly so, that Islam made a great advance when it reduced the number of wives from four hundred to four.

Examining the restrictions on polygamy in Islam, we find that Islam preached monogamy. If a man cannot act fairly in every respect, he is not allowed to think of a second wife, except in the case of a man who desires a male heir to his name or wealth, or in the case of a hopeless disease. But even then certain restrictions have to be overcome in favour of the first wife. But Islam, which was a religion and a wide social movement at the same time, did not choose to be categorical in this respect. Only natural phenomena are absolute, but all moral conditions are relative, because they are ever-changing. Polygamy for the sake of pleasure or on the basis of fits of emotion is explicitly prohibited by the Qur'an and the Sayings of the Prophet Muhammad. Only the utmost necessity can justify polygamy.

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

All over the Muslim world, the majority of theologians, jurists and reformers of today take a negative attitude towards polygamy. Their argument is that in an age of enlightenment and freedom in which we actually live, and in the midst of the vast human movement which is gaining more and more ground over the world over, to condone polygamy would be an insult to human sentiment. I do not want to expound on the matter myself. I prefer here to mention the fact that Islam looked upon the institution of marriage as a complete system. Polygamy was a part of that system, but only as a remedy for some social evil which ought to be remedied. It happened to be true here also that a medicine prescribed by a physician, prepared by a pharmacist and administered under the close supervision of a hospital is preferred to a patent medicine which can be had at everyone's personal discrimination from a nearby drug-store.

Divorce and separation in Islam

To close this brief review of the social system underlying the institution of marriage, we should take into consideration the question of separation. Fewer words are needed today to defend divorce than was necessary a few decades ago. Divorce is accepted now more or less freely in the West under a variety of pretexts. Stipulations for marriage cases necessitating divorce in the West began in 1792, after the French Revolution, to find their appropriate place in the civil codes of France, England, Switzerland, Italy, Germany, and in most of the States of the United States of America. But divorce is not yet organized in the West. To be organized it needs only 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.

Justice must be done to Europe in this respect. Marriage, as such, was regarded in Europe as a social side of life, especially when we know that there is nowhere in the Gospels any reference to it.4

Even polygamy, in its different aspects, was common among the kings of Europe during medieval times. One of the laws passed by Charlemagne seems to imply that polygamy was not unknown even among the priests. In 1650, soon after the peace of Westphalia, when the population had been reduced by the Thirty Years' War, the Frankish Reichstag at Nuremberg passed a resolution that henceforth every man should be allowed to marry two women.5

Now let us see what are the conditions prevailing in the Muslim world today regarding the two problems of polygamy and divorce.

Islam allowed polygamy and separation, but only in unbearable cases and under severe restrictions. Polygamy in particular is not so rare in rural districts as it is in the cities, which is only natural, notwithstanding the effect of the climate in the Orient and the long intervals of abstention from the woman due to menstruation, pregnancy and nursing. Rural life usually requires no more than one wife; this was the case in every community and in every age since the dawn of history. At any rate, a Westerner should not think that Muslim life in the East is a page from the Thousand and One Nights (better known through the translation of Edward William Lane as the Arabian Nights: Entertainments). Free social intercourse, which can be regarded as typical of life in Europe and America, is not known in Muslim countries. If such a violation of custom was suspected in the East, even today, a separation would be the least dangerous result in the city; but in the country nothing less than the shedding of blood would satisfy the insulted partner.

Separation, on the contrary, is more common in the city, but it is not so common as in the United States of America, for example. Divorce in Islam is not easy; it involves so many difficulties and so many obligations, moral and material, th
no man would resort to it unless his matrimonial life had become absolutely impossible and a wholesome family life could no longer be restored. A discussion on these obligations and restrictions belongs, however, to the domain of law and jurisprudence.

It is quite easy to condemn polygamy and divorce on theoretical grounds. But our condemnation of them does not eliminate them from society nor does it do away with the evils which cause them. The West is not willing to recognize polygamy, although it is willingly taking care of the natural children and of the husbandless mothers. Those who lived even for a short time in Europe or in the Americas have witnessed some results of the increasingly disintegrating family life, and have realized the great concern with which the State in every Western country is facing the problems caused by this disintegration.

How the zakat tax reduces the large fortunes

Another social institution of importance in Islam is zakat, which may be rendered freely by tithe, and more correctly by alms-tax1 or poor-rate2. A still better rendering is poor-tax, since it is a tax instituted for the benefit of the poor and the needy only. Zakat, therefore, is exclusively a social institution in Islam. Unlike the tithe, which went to the Church, the zakat was collected by the State from the Muslims to be redistributed among the different classes of needy Muslims. The State had no right to any share of the zakat, although it was collected, safeguarded and distributed under the supervision of the State.

Of the five pillars of Islam, zakat is the third; it follows prayer or salat, which is the second in the order of sequence as well as importance.

Although the percentage of zakat imposed on different forms of wealth varies a little, in general it is fixed at 2½ per cent of all taxable property and produce. Only small sums of money and articles of strictly personal use are exempted. Rich clothes, ornament and luxury fittings, and even book collections — if not destined for the personal use of the learned owner — are subject to zakat.

The institution of zakat forms the basis of two great social principles. First, the poor and needy are entitled to 2½ per cent of the entire wealth of the rich individuals per year. Secondly, and this is more important, money in circulation and merchandise actually on the market evades the continuous taxation by zakat to which hoarded money and articles accumulated by avarice or by love of luxury are exposed.

Zakat, therefore, is not free alms-giving, but is an obligatory tax instituted by Islam. To this tax the poor have a right which they may claim. Of the two principles mentioned above, the first has in view the welfare of the individual; it furnishes an attempt to stamp poverty out of the Muslim community and to strengthen the bonds of brotherhood among the Muslims. The other principle has a broader view of social reform. Hoarded money loses yearly 2½ per cent of its actual bulk. Theoretically, large fortunes are thus consumed in half-a-century; practically, they may last a little longer. In twenty-seven years, one half of the hoarded wealth melts away through the yearly payment of the premiums. But if we take into consideration the additional daily expenditure of the people possessing the fortunes taxed, the melting away would accelerate, and the twenty-seven years would be more than enough to use up the whole fortune. But when, by the fear of its being consumed, wealth is driven into circulation, it serves a double aim: it stimulates the economic life of the community and it increases at the same time.

The items on which zakat funds can be spent

The classes of Muslims, which have the right to zakat, are eight in number, as enumerated in the Qur’án (9:60):

(1) The poor (those who have no income, but live solely on charity);
(2) The needy (those who have a limited income, but insufficient to support them);
(3) The free agents (those who are employed in collecting and distributing the zakat. They are not regular Government officials);
(4) The reconcilable or the weak-hearted (those who might embrace Islam, remain true to Islam or support the cause of Islam, if they were granted material help);
(5) The slaves and captives seeking ransom;
(6) The heavily indebted (if their debts were not contracted through abuse — gambling, extravagance and the like);
(7) Warriors actually taking part in expeditions for the cause of Islam; or missionaries devoting themselves to the propagation of Islam; and,
(8) Travellers cut off from home (even though they might be rich they would be given a sum sufficient to enable them to return home).

In times past, the Muslim State has collected the zakat to redistribute it among the individuals of the eight classes mentioned above. Zakat does not pertain to the revenues intended for the running of Government machinery. To run the Government, the Muslim State had other sources of revenue, such as the land-tax, the poll-tax, and a fifth of the booty of war; the other four-fifths went to the warriors themselves. But now that there is no Muslim State in the strict sense of the Middle Ages, the rich and honest among the Muslims of today calculate the zakat on their collective wealth and distribute it in the best way they see fit. It should be noted, however, that the zakat is instituted for the benefit of man. Even schools and mosques, though of religious and social value, should not be constructed or maintained with money constituting originally a part of zakat.

Still more important than anything discussed hitherto concerning zakat is the way in which it should be distributed. The zakat due on certain wealth may be something enormous. On a sum of £100,000 an amount of £2,500 is due to the poor. A wise Muslim of this standing should look for another Muslim who was, for some reason or another, driven from the economic field. By giving him a sum amounting to say £1,000 or more, he enables him to be re-established in his previous job, in commerce, industry or any other vocation. Even a Muslim who is neither poor nor needy, but in economic straits, 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, through such a wise arrangement, become well-to-do and share in future in supporting the fewer and fewer remaining poor and needy Muslims.

REFERENCES

1 History of the Arabs, London, 1940.
2 Encyclopaedia of Religions and Ethics, VIII, p. 433.
3 Encyclopaedia Britannica, XVIII, pp. 186-7.
4 Encyclopaedia of Islam, IV, p. 1202.
5 cf. The Qur’án, 2:43, 83, 110, etc.
6 In his History of the Arabs, p. 132, Dr. Hitti says: "The Islamic State . . . administered (the zakat) to . . . build mosques and defray Government expenses", which is contrary to the explicit text of the Qur’án and the opinion of all Muslim schools of law, as well as to the actual practice of the Muslims.

DECEMBER 1953
The Founder of Pakistan

(25th December 1876 – 11th September 1948)

Oh! weep for Muhammad ‘Ali Jinnah! He is dead!
For that great father weep, although our tears
Will not bring back to us that so dear head!
And thou, Sad Hour, selected from all years,
Which saw him die, arouse thy joyful peers
And let them know thy sorrow. Say: "With me
He died! Till past be in oblivion, he
Shall be a brilliant light unto Eternity."

Ye Muslims, who have striven at his feet
Creating Pakistan (for its creation he did secure),
Come, go down in Sajdah once again! unite and meet,
Though now these three-score months have past.
Did ye with eager yearning dolefully perceive
His health decreasing? When he failed in his strength
And his eyes did lustre lack, stretching his full length
He did yield the ghost, bereft of all his mortal sense.

O Pakhanis, from your pleasures flee,
Come, wail, and let your tears for him descend!
Ye Indonesians, Persians, Turks and Muslims over sea,
Come, weep for him who was so true a friend!
Ye, too, of India and Afghanistan, come, for a while suspend
All differ’nces and jealousies; and mourn for him so dear!
All ye, on whom he lavish’d so much love and care,
'Come, weep, and in your hearts your so deep sorrow bear!

Yet, cease to weep! for, sure he is not dead.
He lives a life far happier than ours;
Ay! cease to mourn! Indeed, there is no dread
That he lives not a golden life mid flow’rs;
He dwells with angels in celestial bow’rs;
And there he’s crowned by Him,
Who seeks his earthly spirit to refine
Into the brightest beams of Heaven’s own Sunny Clime.

HASAN ZAMAN KHAN.

THE ISLAMIC REVIEW
THE MISSION OF PAKISTAN
IN THE WORLD OF TODAY

By ARNOLD J. TOYNBEE

Pakistan is a child of the strife arising from the impact of Islam on Hinduism

When I look at Pakistan, I see in her a characteristic sample of the contemporary world. Pakistan is the child of encounter and strife, and the rest of the contemporary world has been moulded by the same forces.

The world as a whole is suffering today from the sudden confrontation, at close quarters, of races, civilizations, and religions that have lived in isolation from one another in the past.

Suddenly — as a result of "the annihilation of distance" by technology — we have been compelled to live together on intimate terms, before we have had time to get to know and to understand one another and to adjust our behaviour to our neighbours' behaviour. This is a dangerous situation, and it is bound to last for some time, since technology has brought us all into physical juxtaposition far more quickly than the human psyche can adapt itself to this new physical situation. The psyche has a pace of its own and, like a goat's or a mule's pace, this is a slow pace that cannot be speeded up.

Now in Pakistan I see the Modern World's situation and problem in miniature. Pakistan is a child of the strife that has arisen from the impact of Islam upon Hinduism. It is nearly a thousand years since Islam began to establish itself in India as a whole, and more than twelve hundred years since it gained its first footing in Sind and Multan.

Yet the pace of the psyche's self-adjustment is so slow that, in 1947 C.E., the Muslim community in the Indian sub-continent decided that there was still not enough common ground between Muslims and Hindus to enable the two communities to remain united under a single government; now the people of the former British Indian Empire were to be fully self-governing.

This is — no doubt in crude and over-simplified terms — a true account, I believe, of the feeling that brought Pakistan into existence as a state. Now that Pakistan is a going concern, what is she going to live for and to work for?

The Mission of Pakistan

Pakistan by its example has a mission to perform in teaching the world how to transcend physical linguistic differences and friendly relations between the majority communities and the minority communities of a country.

One thing that Pakistan obviously does stand for already is the transcending of physical and linguistic differences by a common religion. If, in Pakistan, political allegiance were to be decided on lines of race or language, Pakistan would immediately fall to pieces. Fortunately, a common adherence to Islam has proved itself a stronger spiritual force among Pakistani Muslims than differences which otherwise might have been disruptive.

A common adherence to Islam is manifestly a force that binds a majority of the people of Pakistan together; but now I am going to venture on to more controversial ground. I should say that it would be a calamity if Pakistan were ever to become a Muslim state in an exclusive and intolerant way, for then Islam might become a far more disruptive force than the racial and linguistic differences which Islam at present overrides.

For one thing, Pakistani Islam is not unitary; the Shi'a and the Ahmadiyyah, as well as the Sunni, are represented in it, and for this reason, so it seems to me, Pakistan could never be identified, as some Islamic countries can be, with some particular Islamic sect. And then Pakistan contains numerous and valuable minorities — particularly a Hindu minority and a Sikh one. The majority community and the several minority communities in Pakistan have the task of living together as fellow citizens and, more than that, as friends. In so far as they succeed in achieving this, they will be doing a piece of pioneer spiritual work, not only for themselves, but for the world as a whole.

Moreover, Pakistan cannot live without good relations, not only between her own citizens, but between herself and her neighbours. While there is a Hindu and a Sikh minority in Pakistan, there is also a Muslim minority in the Indian Union. If all goes well, these minorities across the frontier should be, not hostages, but ambassadors and interpreters, helping Pakistan and the Indian Union to live as good neighbours. Pakistan and the Indian Union are tied to one another by unalterable facts of geography; for nothing can alter the fact that the Indian Union has portions of Pakistan on both sides of her, while, conversely, Eastern Pakistan is separated from the Indus Valley by the whole breadth of the Indian Union.

Pakistan and her Muslim neighbours

Pakistan is, of course, also closely bound up with the Islamic countries immediately to the west of her. On her frontier with Afghanistan, the British bequeathed to Pakistan the unsolved problem of the Pathan highlanders. This problem — which is perhaps, at bottom, not a military but an economic one — is a common concern of Pakistan and Afghanistan. The highlanders along this frontier are, I suppose, today in much the same stage of social development as the Scottish highlanders were, in let us say, 1753. At that date the Scottish highlanders were on the eve of a rapid social transformation. Perhaps the same destiny is awaiting the Pathan highlanders now.

When I look at the present political map of Pakistan and her neighbours, I am reminded of older political maps of the

1 Courtesy, the Editor, The Pakistan Quarterly, August, 1953.
same region. Pakistan and Afghanistan, between them, cover much the same area as the Kushan Empire in the first and second centuries of the Christian Era and as the Bactrian Greek Empire in the second century B.C. A land-locked country astride the Hindu Kush finds its easiest outlet to the sea at the mouth of the River Indus. I should say that Karachi has a great future as a port with a vast economic hinterland, besides her future as the political capital of a country of 80,000,000 inhabitants whose population is still rapidly increasing.

**Population problem**

Perhaps this population problem will be the most serious one that Pakistan will have to grapple with in the next chapter of her history. The pressure of population is, I suppose, already acute in Eastern Pakistan, and even in West Pakistan the future possibilities of water-conservation and irrigation are not unlimited. This, too, is a problem that is common to the whole world, and we have no hope of solving it without world-wide co-operation.

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**Industrialization of Pakistan is moving apace**

Our picture shows motor-car spare parts being manufactured

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**What They Say About Us . . .**

**H. G. WELLS ON ISLAM**

By ZAFARUL HAQ KHAN, B.Sc.(Hons.) (Wales)

One does not agree with everything that the late Mr. H. G. Wells (d. 1946) has said in his *Outline of History*. There has been misrepresentation by him about the Prophet of Islam. He was biased in his views as the sources from which he derived his information were the writings of Christian missionaries. He did not have access to the original Arabic sources or he would not have committed this mistake.

When I was a student in England from 1920 to 1926 I had correspondence with him on this subject. I received a reply from him that "Nothing short of my conversion to Islam will satisfy you, necessarily I offend you, as I offend the Holy Roman Church". Yet he has said some good things, quite justly, about the religion of Islam. There is a saying of Jesus Christ that a tree is to be judged by the fruit it bears. By the religion of Islam can be judged the personality of the Prophet of Islam. Among other things, Mr. H. G. Wells makes the following observations on Islam and the Prophet Muhammad in his *Outline of History*.

"Can a man who has no good qualities hold a friend? Because those who knew Muhammad best believed in him most. Khadija for all her days believed in him. Abu Bekr is a better witness, and he never wavered in his devotion. Abu Bekr believed in the Prophet, and it is very hard for anyone who reads the history of these times not to believe in Abu Bekr. Ali, again, risked his life for the Prophet in his darkest days. . . ."

"His love for little Ibrahim, the son of Mary the Egyptian, and his passionate grief when the child died, reinstated him in the fellowship of all those who have known love and loss. He smoothed the earth over the little grave with his own hands. 'This eases the afflicted heart,' he said. 'Though it neither profits nor injures the dead, yet it is a comfort to the living.' . . ."

"There can be no denying that Islam possesses many fine and noble attributes. . . ."

"A year before his death, at the end of the tenth year of the Hegira, Muhammad made his last pilgrimage from Medina to Mecca. He made then a great sermon to his people of which the tradition is as follows. There are, of course, disputes as to the authenticity of the words, but there can be no dispute that the world of Islam, a world still of three hundred million people, receives them to this day at its rule of life, and to a great extent observes it. The reader will note that the first paragraph sweeps away all plunder and blood feuds among the followers of Islam."
The last makes the believing Negro the equal of the Caliph . . .
they established in the world a great tradition of dignified fair
dealing, they breathe a spirit of generosity, and they are human
and workable. They created a society more free from widespread
cruelty and social oppression than any society had ever been in
the world before.

"Ye people, hearken to my words; for I know not
whether, after this year, I shall ever be amongst you here
again. Your lives and property are sacred and inviolable
amongst one another until the end of time.

"The Lord hath ordained to every man the share of
his inheritance; a testament is not lawful to the prejudice
of heirs . . .

"Whoever claimeth falsely another for his father, or
another for his master, the curse of God and the angels
and of all mankind shall rest upon him.

"Ye people, Ye have rights demandable of your
wives, and they have rights demandable of you. Upon them
it is incumbent not to violate their conjugal faith nor
commit any act of open impropriety . . . clothe them and
feed them suitably. And treat your women well. And ye
have verily taken them on the security of God, and have
made their persons lawful unto you by the words of God.

"And your slaves, see that ye feed them with such
food as ye eat yourselves, and clothe them with the stuff
ye wear.

"Ye people, hearken to my speech and comprehend
the same. Know that every Muslim is the brother of every
other Muslim. All of you are on the same equality.

"This insistence upon kindness and consideration in the
daily life is one of the main virtues of Islam, but it is not the
only one. Equally important is the uncompromising mono-
theism, void of any Jewish exclusiveness, which is sustained
by the Koran. Islam from the outset was fairly proof against
the theological elaborations that have perplexed and divided
Christianity and smothered the spirit of Jesus. And its third
source of strength has been in the meticulous prescription of
methods of prayer and worship, and its clear statement of the
limited and conventional significance of the importance ascribed
to Mecca. All sacrifice was barred to the faithful; no loophole
was left for the sacrificial priest of the old dispensation to come
back into the new faith. It was not simply a new faith, a purely
prophetic religion, as the religion of Jesus was in the time of
Jesus, or the religion of Gautama in the lifetime of Gautama,
but it was so stated as to remain so. Islam to this day has
learned doctors, teachers and preachers; but it has no priests.

"It was full of the spirit of kindliness, generosity and
brotherhood; it was a simple and understandable religion; it
was instinct with the chivalrous sentiment of the desert; and it
made its appeal straight to the commonest instincts in the com-
position of ordinary men. Against it were pitted Judaism,
which had made a racial board of God; Christianity, talking
and preaching endlessly now of theologies, doctrines and heresies;
no ordinary man could make head or tail of; and Mazailism, the
cult of the Zoroastrian Magi, who had inspired the crucifixion
of Mani . . . what appealed to them was that this God, Allah, be
it preached, was by the test of the conscience in their hearts a God
of righteousness, and that the honest acceptance of his doctrine
and method opened the door wide in a world of uncertainty,
treachery and intolerable divisions, to a great and increasing
brotherhood of trustworthy men on earth, and to a paradise not
of perpetual exercises in praise and worship, in which saints,
priests and anointed kings were still to have the upper places,
but of equal fellowship and simple and understandable delights
such as their souls craved for. Without any ambiguous
symbolism, without any darkening of altars or chanting of

priests, Muhammad had brought home those attractive doctrines
to the hearts of mankind.

"Abu Bekr was a man without doubts, his beliefs cut down
to acts cleanly as a sharp knife cuts . . . Abu Bekr, with that
faith which moves mountains, set himself simply and calmly to
organize the subjugation of the whole world to Allah — with
little armies of 3,000 or 4,000 Arabs — according to those
letters the Prophet had written from Medina in 628 to all the
monarchs of the world.

"And the attempt came near to succeeding. Had there
been in Islam a score of men, younger men, to carry on his work,
of Abu Bekr’s quality, it would certainly have succeeded. It
came near to succeeding because Arabia was now a centre of
faith and will, and because nowhere else in the world until China
was reached, unless it was upon the steps of Russia or
Turkestan, was there another community of free-spirited men
with any power of belief in their rulers and leaders.”

Wells was not a man of action. There is a story, possibly
apocryphal, about him. He visited Lenin in Moscow and sat
for an hour telling Lenin what to do about Russia. Then Lenin
asked very mildly: “Mr. Wells, what have you done in life?”

1 This figure is incorrect. An Atlas of Islamic History by H. W.
Hazard, Princeton, U.S.A., 1951, puts the figure at 365,000,000.
(Ed. I.R.)

BOOKS

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CORRECTION

Mr. K. M. Yusuf, M.A., whose article on “Muslim Contributions to Bengali Vocabulary” appeared in The Islamic Review in October 1953, is an Indian Muslim and not a
Pakistani as mentioned in “Between Ourselves.”—Editor.
The Cancer in the Body of the United States of America

The Massacre of Qibya, Jordan, that is — How Israel was planted in the United Nations

Two of the sixty-six massacred by Israeli Military Detachments

The British Mandate of Palestine ended at midnight, and the United Nations Council proclaimed a Jewish State of Israel. On the 29th November, 1947, creating the State of Israel, the Arab States and the Jewish State ceded their territories to the United Nations, with a very complex arrangement. The Arab States showed no signs of attrition, despite the material help from the United States of America, Great Britain, and the Arab States, forcing them to sign four armistices and evict them from their homes.

Since then, although the United Nations has called upon Israel to take active steps in this direction. The result is that 10,429 square miles comprise Israel, and there are about 1,000,000 homes for no fault.
the Arabo-Muslim World

...cked even the Protagonists of Israel, Great Britain and France

Heart of the Arab World

14th May, 1948 when the Jewish National Council approved the draft of the Arab States of Palestine to occupy it. Hostilities ensued. It is a matter of interest to note here that the United States of America and the United Nations had decided upon the partition of the State of Palestine and Israel. This decision was eventually approved by the Western Powers in 1949. But the Jews continued to receive all the benefit of the partition. The Jews continued to receive all the benefit of the partition. Accordingly the Western Powers - brought to bear heavy pressure on the United Nations in January, 1949. The Jews, who had been awarded by the United Nations in September, continued to stay in occupation of those areas.

A map passed more resolutions, for instance, the effect to its decisions, it has taken no further action. The area of Israel is estimated at 8,050 square miles of Palestine, the remainder being occupied by refugees who have been driven from their homes of their own!

Two of some forty buildings destroyed by Israeli Military Detachments

DECEMBER 1953
The History and Account of the Massacre of the Arabs at Qibya by the Israeli forces on 14th October, 1953

On 13th October 1953, a United Nations observer, accompanied by an Israeli police dog handler and bloodhound, took up the track of a party who had allegedly attacked a Jewish settlement early that morning; and with the co-operation of the Jordan authorities crossed the demarcation line, and followed the trail to the vicinity of the Jordan village of Rantis, where the scent was lost. Although facilities for following up such trails have been repeatedly offered by Jordan, this was the first time Israel was able to take advantage of them; and it looked as if Jordan-Israel co-operation to control frontier incidents had entered on a new and most satisfactory stage.

Intensive Jordan police investigations were immediately set on foot; but the Israeli army was not prepared to let the affair proceed in so humdrum a manner.

Wanton Destruction by Israeli Military Detachments

At 7.30 p.m. on 14th October 1953, two Arabs, watchmen in an olive grove near Qibya, were surprised by an Israeli force who seized them and tied them up. One, however, succeeded in escaping and warned the people of Qibya. As a result, when, following an artillery barrage, the infantry attack on Qibya developed, the Israeli troops were engaged by the National Guard and the police, amounting in all to under forty men. The Israelis employed exactly the same tactics as in their attack on Wadi Fukin on 11th August 1953: surrounding the village on three sides, they maintained small arms, machine-gun and mortar fire until, around midnight, the defenders' ammunition was exhausted. They then advanced into the village, and parties moved through it systematically killing all civilians found in houses. All the bodies recovered from the wreckage were those of civilians, and nearly all had gunshot or grenade wounds. As each house was dealt with, engineers blew it up. Sten guns, tommy guns, hand grenades and incendiaries, as well as high explosives, were all employed.

Quantities of unused explosives were found lying where the attackers had dropped them: many items bore Israel Army markings in Hebrew.

An Arab Legion section of nine men from the neighbouring village of Budrus counter-attacked, but were unable to make any headway against the very superior numbers of the Israeli force.

By about 3 o'clock the work was finished, and the attackers withdrew under cover of their artillery, which then shelled the nearest villages of Shuqba (which is four kilometres inside Jordan) and Budrus (which lies two kilometres to the south-west of Qibya). This lasted for over an hour, during which time 43 rounds of 3 inch mortar ammunition fell in Budrus.

“The Night of Horror” at Qibya

In reporting to the Security Council on 27th October 1953 on the tense situation existing between Israel and her Arab neighbours, especially in Jerusalem and along the Jordan border, Major-General Bennike, the United Nations chief-of-staff in Palestine, gave details of the long train of murders, raids and reprisals across the Jordan frontier. He said that the situation was dangerous and should be closely watched. His description of the “night of horror” at Qibya on 14th October, as established by United Nations observers next day, fully confirmed that it was the work of an Israeli military detachment and not of civilians as persistently stated in Tel Aviv. He endorsed the report of Commander Hutchinson, of the United States Navy, acting chairman of the mixed armistice commission, who estimated that the raid was carried out by some 300 trained soldiers armed with 81 mm. and 2 inch mortars and bangalore torpedoes to blast a way through the protective screen of barbed wire, high explosive demolition bombs, and other weapons belonging to the normal equipment of the Israel Army.

United Nations observers deduced from bullet-riddled bodies near doorways and multiple hits on the doors of demolished houses that the inhabitants had been forced to remain inside until their homes were blown up over them.

The massacre at Qibya resulted in the deaths of some 66 Arabs and the destruction of some 40 buildings.
AT THE TOMB OF THE

PROPHET MUHAMMAD

By the President of the Egyptian Republic,
General Muhammad Najeeb

"Nothing will save us from the whirlpool towards which we are heading unless we understand that we could not
better our countries and at the same time pursue our own personal interests. We must forget our own selves; then
and only then shall we succeed in constructing our countries, which at present are in danger of being carved or dis-
integrated by the actions of the imperialists, by remissness and by vice."

When I had the good fortune to visit the Holy Places, I
was profoundly moved when I prostrated myself before the tomb
of the Prophet. I humbly thought of our past glories and com-
pared them with the situation we are now faced with. I asked
myself, "Why are we treated with such scant consideration that
we have become the target of the ambitious, of the powerful, and
of those who claim to be so?" I very quickly found an answer
to my question: the evil that is amongst us is due to our
deviation from duty, our divisions and our egoism; we are
indifferent to the fate of those who surround us and who live
amongst us; each of us wishes to devour the other, to usurp
his rights, to treat him with contempt instead of dignity, and to
refuse to allow him to occupy his proper place on earth.

Then I asked myself, "Why has the Almighty made the
Ka'bah the cynosure of all the Muslims of the world?" I
immediately got the reply: "Because He wished in His wis-
dom to assign to us a single aim, and the unity of objectives is
the real basis of success."

As I reclined before the Prophet's tomb, I also thought of
the present-day religious laxity which has turned us away from
the precepts and the teachings of our religion. I can assert this,
that this laxity constitutes one of the principal causes of our
collapse and our setbacks, and of the obstacles that impede our
progress. I looked back from the present state of affairs to the
time when we were still sitting on our benches at school. In
those days we used to recite the Qur'an before entering the
classroom and again on leaving it. The power of these prayers
exercised on our minds a force which nothing could equal.
What is the position today? Most of the young Muslims do
not know a single verse of the Qur'an by heart and they have
not drunk deep of the purity of its divine origin, with the result
that their faith is shaken at the slightest shock.

Then I thought of all the trials which the Prophet endured,
of the persecutions to which he was subjected even by those
nearest to him, and of the patience and the faith with which he
overcame them all. I derived from all these examples the
spiritual support which we so badly need.

Presently I remembered that tolerant and noble humility
which was the great virtue of the Prophet, who, in spite of the
glory which surrounded him, was in fact so humble that he
refused to recognize the prestige which he enjoyed. He bore
with an admirable patience the arrogance of his detractors and the
belittlement of the envious. As I remembered these noble
examples from the life of the Prophet Muhammad, I implored
the Almighty to save me from these two implacable enemies,
intoxication by success and pride; also to make me more careful
of the rights of others and to be lenient in my own rights.
I vowed to myself to meet the Almighty on the Day of Judg-
ment without the need of my having to account for a rightful
demand which had not been acceded to, nor for an act of injustice
which had not been fully rectified, nor of an appeal for help
which I had left unanswered.

While visiting the tombs of the two faithful friends of the
Prophet, Abu Bakr al-Siddiq and 'Umar al-Faruq, I thought of
the struggle which they had to wage, and how the former, out
of respect for Islam, condemned the repentant and hesitant
renegades, while the latter so successfully administered real
justice that he was able to sleep with absolute security at the
roadside. In these holy surroundings I prayed to the Almighty to
help Egypt become imbued with this faith and to enjoy security.

I took my thoughts back to the memorable day on which
the Prophet emigrated with his friend pursued by his opponents
when Abu Bakr al-Siddiq, fearing only for the life of the
Prophet, thought neither of saving himself nor his relatives nor
his sons, but only of saving Muhammad and the mission for
which he stood. I implored the Almighty to breathe into our
souls the same spirit of sacrifice and devotion.

And whilst I recalled these memories in my mind, I told

DECEMBER 1953

23
myself that we possessed a considerable heritage of noble characteristics, of ideals, dignity and generosity of the spirit of sacrifice and other virtues which Islam had inculcated into our ancestors and which we had lost or were in the process of losing.

This glorious heritage has not been lost through a lack of intelligence on our part nor by a lack of numbers. It has been lost or is going to be lost by reason of the feebleness of our faith and by our serious transgression of the laws of the Almighty which come from above. Nothing will save us from the whirlpool towards which we are heading unless we understand that we could not better our countries and at the same time pursue our own personal interests. We must forget our own selves; then and only then shall we succeed in constructing our countries, which at present are in danger of being carved or disintegrated by the actions of the imperialists, by remissness and by vice.

**THE BACKGROUND OF THE BRITISH OCCUPATION OF THE SUEZ CANAL AND EGYPT IN 1882**

By DR. MUHAMMAD MUSTAFA SAFWAT

(British relations with Egypt first assumed importance in 1800, when the British Government, anxious to see Egypt free from French domination, helped the forces of the Sultan of Turkey to drive the French troops out of the country. This action was followed in 1807 by the landing of a British force in Alexandria. The financial chaos which characterized Egypt in those days reached a climax in 1876, when the ruler of Egypt, the Khedive Ismail, suspended the payment of the treasury bills, which was the direct result of his personal extravagance and his huge public works undertakings — the building of roads, bridges, lighthouses and harbours. The Khedive was also extending his dominions southward. In order to provide funds for these military adventures he sold to Great Britain 177,000 shares in the Suez Canal Company for £4,000,000. The condition of Egyptian finances, loaded as it was by heavy loans, got hopelessly involved. The Public Debt at that time amounted to ££97,948,930. This financial chaos led to the intervention of the foreign Western Powers. A dual French and English Financial Control was the result. Egypt's finances were placed under European management, with the appointment of an Englishman, Sir C. Rivers Wilson, as Minister of Finance. The growing of foreign influence, the dependence of the Khedive for the maintenance of his authority on European Powers, the non-payment of salaries for a number of months to the officers and men of the army, and the nationalist aspirations towards autonomy, brought about the national revolt in 1881 under the leadership of an Egyptian of humble origin, Ahmad Urabi, who had risen to the rank of colonel in the Egyptian Army. Urabi demanded from the Khedive the establishment of an Egyptian Parliament, the dismissal of Riyad Pasha's cabinet and the formation of an army of 18,000. 'Urabi had thus become a national figure and the virtual ruler of Egypt. This was neither in the interests of the British and French, nor the Khedive. Britain, in fulfillment of her promise to the Khedive to protect his authority, landed her troops in Alexandriad and ultimately crushed the nationalist military revolt led by Urabi. Cairo was occupied by the British. Urabi was tried and banished to Ceylon, and the autocratic rule of the Muhammad Ali dynasty was given a fresh lease of life to last till 1952, when it was finally brought to an end by General Muhammad Naguib.—Ed., IR.)

The British stand at the conference called by the European Powers on 'Urabi's revolt in Egypt

In the latter part of June 1882 the Great Powers held a Conference in Istanbul. The object of this Conference was to consider the Egyptian "problem" which, in the view of the Great Powers, had assumed grave importance as a result of the revolt of 'Urabi Pasha and his assumption of complete control over the Egyptian Army and Government.

The delegates of the Great Powers began their Conference by expressing their deep anxiety over the situation in Egypt and by deprecating the course which events had taken there. They considered it necessary that the revolt in Egypt and the persons who had taken part in it should be firmly dealt with. Later in this Conference the delegates declared that it would not be permissible for any of the participating Powers to obtain any rights or privileges in Egypt which were not shared with the other Powers. The delegates also put on record that the Egyptian question was of international significance and that for this reason no one of the Great Powers should endeavour independently and without the consent and cooperation of the other Great Powers to decide the fate of Egypt.

Britain, as well as France, Germany, Russia, Austria, Hungary and Italy, took part in this Conference. But the British Government had declared at the outset that it did not consider itself bound by any resolutions adopted by the Conference which might conflict with British interests in Egypt.

And so, while this Conference debated the Egyptian question, the British Government was busy adding to the strength of the British Navy in the Mediterranean. Britain watched events in Egypt with more than keen interest, and she sent instructions to Admiral Seymour, the Commander of British naval units anchored off Alexandria, to seize the first opportunity to execute the British plan. Admiral Seymour was also instructed to keep a close watch on the activities of the Egyptian armed forces in the vicinity of Alexandria, and was told to regard as a hostile act directed against Britain any large-scale massing of Egyptian troops in that area or the setting up of strategic fortifications or the doing of anything that would hinder the access to Alexandria. If any such thing happened, Admiral Seymour had orders to request the Egyptian authorities to hand over to him within twenty-four hours the control of all the coastal fortifications in Alexandria. He was ordered to shell the town and proceed to occupy it, if his request was not complied with.

The British occupy Alexandria and the Suez Canal

The British Government was not altogether very secretive about its plan. It had given some hints of it to the delegates of the Great Powers at Istanbul. The British held the view that there must be an early end to the 'Urabi régime in Egypt and that the movement must be quelled before the month of August 1882, and before the 'Urabis had time to consolidate their strength and establish a firm hold on Egypt. The British Govern-

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1 Adapted by courtesy of the Editor of the Arabic weekly, al-Kitab, Cairo, Egypt, for July 1953, from the article in Arabic entitled "Kayfa idatila 'l-Injiz Qamat al-Suwer".
ment invited the French Government to co-operate with the British forces in the occupation of Alexandria in the event of the refusal of the Egyptians to surrender the town. But the French Government at that time was chary of embarking upon such a military venture without the prior consent of the National Assembly. Meanwhile, Admiral Seymour, who nursed great personal ambitions, had systematically accentuated the fears of the British Government by sending exaggerated reports about the fortifications around Alexandria. And so, early in July 1882, Britain sent a protest to the Egyptian authorities and soon afterwards the British Navy began to shell Alexandria. There was a bitter and heroic struggle on the part of the Egyptians, who were ultimately forced to surrender. The Egyptian Army withdrew from Alexandria and set up a strong military base at Kafr al-Dawwar. From this base they intended to conduct their struggle against the aggression of Britain.

The occupation of Alexandria by British troops did not, however, bring a solution of the Egyptian problem, nor did it entail control of the remaining part of Egypt. The British Government was conscious of this fact, although the British Ambassador in Rome had voiced a different view on this subject when, in order to allay anxiety over the British move, he said that "the European Powers ought to be grateful for these happy circumstances, and ought to thank the British Government for taking these wise steps to strengthen the position of Europe in the Near East".

The British Government knew well that the solution of the Egyptian problem lay primarily in seizing control of the Suez Canal, from which access could be gained to the remaining parts of Egypt. Britain had at one time objected to the opening of the Suez Canal, but no sooner had the Canal been opened than it was found that Britain was the greatest beneficiary from the project because it facilitated the access of her navy and merchant ships to the outlying parts of her Empire. And when the British Government later purchased the shares of the Khedive in the Suez Canal Company, it came to regard the Suez Canal as an important British concern.

With the occupation of Alexandria by British troops, the question of safeguarding the Suez Canal for Britain became one of the main worries of the British Government. British emissaries were sent to the Great Powers to express apprehension over the possible fate of the Suez Canal and to ask the governments of the Great Powers to co-operate with Britain in safeguarding the Canal from possible interference on the part of the Egyptians. Mr. Gladstone, the British Prime Minister, feared that the 'Uzbis might demolish and close the Canal for maritime traffic. Admiral Hoskins, who commanded British naval units off Port Sa'id, reported to London that the situation in the Suez Canal Zone was "very serious" and called for steady and firm action — and that such "steady and firm action" was the occupation of the Canal Zone by British forces. Mr. Gladstone and his Government were too well aware of the danger to believe these reports and to act according to their tenor, especially in view of the fact that the material strength and striking power of the 'Uzbis, as well as their morale, had not been lessened or shaken to any large extent by the loss of Alexandria — indeed, the 'Uzbis had consolidated their ranks in order to defend the remaining parts of Egypt.

The Italian and French governments do not agree with the British in their designs about the Suez Canal

Britain was in earnest in its endeavour to rouse the consciousness of the Great Powers who had an interest in the Suez Canal. The Italian Government, which was amongst the first to be approached by the British Government in this regard, did not give the British the support which they desired; for although the Italian Government had a material stake in the
approach be made to the Conference of the Great Powers (which was still in session in Istanbul) proposing the appointment of Britain and France as the “protectors” of the Suez Canal. The French Cabinet was very anxious to join hands with the British in Egypt, especially after the occupation of Alexandria, and generally to join hands with Britain in all the affairs of the Mediterranean. But the great majority of deputies in the National Assembly held a different view, and would not approve of any military intervention on the part of France in the affairs of the Nile Valley. M. Clemenceau, a prominent deputy, expressed emphatically the general feeling in the Assembly in a speech he made on 19th July 1882, in which he commended the French Government for having refrained from participating with the British in the shelling of Alexandria and in the other military adventures of the British against Egypt.

The British Government then considered sending a note to the Sultan of Turkey — who was also the sovereign of Egypt — warning him that unless he acceded within twenty-four hours to the desire of the Great Powers for the suppression of the 'Urabi movement, the British Government would have no alternative but to take such measures as it deemed fit to safeguard its interests in Egypt. The Governments of the other Great Powers were informed of the British Government’s resolve to take active measures to protect the Suez Canal. The other Great Powers, and particularly Italy, saw that the diplomatic manoeuvres of Britain were not really aimed at getting the Ottoman Government to take effective measures to ease the situation in Egypt. In the Italian Government’s view, the sending of such a note to the Sultan of Turkey was only likely to aggravate the situation and to have serious repercussions, for the simple reason that Britain was dictating to the Sultan on the course he should follow in a territory which had long been recognized as falling under his exclusive sovereignty. And so, as a result of the fears and suspicions expressed by the Great Powers, Britain eventually abandoned the idea of sending this note.

The British act alone

The British Government, however, did not forsake its desire to strike in Egypt. Military reinforcements were sent to Cyprus and to Malta in preparation for the adventure in Egypt. The Italian Government continued to advise the British Government to be patient, and the French remained hesitant and undecided about participation with the British. The French wanted to know the exact ramifications of the British invitation to participate in the “safeguarding of the Suez Canal”. Would it mean that France would simply have to provide troops for the occupation of some strategic points along the Canal, or would it rather imply the participation of French forces in a large-scale military operation aimed at the occupation of the whole of Egypt?

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The hesitancy of the French Government in this regard did not, however, damp the zeal of the British in canvassing support for the imposition of a British mandate over Egypt. And the British Government remained adamant, despite the fact that Bismarck, the German Chancellor, who had great influence in European diplomatic circles, had refused to endorse the British view.

After some delay, the French Government defined clearly the form which its intervention in Egypt might take: it would be concerned solely with the safeguarding of the Suez Canal; but if Britain should send troops to stem the 'Urabi revolt, France would not raise any objections. To the British this was not altogether satisfactory, and so a new approach was made by the British Foreign Minister, who outlined to the French Government a proposal for the sharing of control over the Suez Canal between Britain and France. He proposed that the French should control the upper part of the Canal Zone (between Ismailiah and Port Sa'id) while the British control the remaining part; and that French troops should occupy Port Sa'id and Kámmara while the British occupy Ismailiah and Suez. The French Government sought the approval of the National Assembly for this new proposal, but the Assembly was firmly against it and showed this by a vote of 416 against 75.

M. Clemenceau warned the French Cabinet against committing France to any military operations outside Europe and he emphasized the need for France to maintain her full strength in Europe and not to dissipate it overseas. He also felt that such an extensive military adventure in Egypt was suicidal for France in view of the gathering clouds and mounting tension in the political atmosphere on the European continent. At the same time, the Revenge Party in the French Assembly — a political party which exists to this day — vociferously declared that it would be an unforgivable sin for the French Government to embark on any war that was not aimed at regaining for France the provinces of Alsace and Lorraine.

The British and Italian Governments

The British now turned to Italy to induce her Government to co-operate in a military campaign to occupy the interior of Egypt. The British Ambassador in Rome harangued the Italian Foreign Minister with the British point of view. He also pointed out that the belated agreement by the Ottoman Government to take part in the Conference of the Great Powers and to send troops to Egypt did not affect the British Government’s determination to go ahead with its military preparations and with the carrying out of the plan it had formulated. But the relentless efforts of the British Ambassador in Rome and the British Foreign Minister in London in his meetings with the Italian Ambassador were of no avail. The Italian Foreign Minister expressed in unequivocal terms that his Government was not convinced of the wisdom of the British point of view and was not willing to discuss the Egyptian question in two places at the same time.

In the Italian Government’s view, the proper place for the discussion of the Egyptian question was the Conference of the Great Powers which was being held in Istanbul and where the delegates of the Great Powers were earnestly seeking a solution for it. The Italian Government was in favour of solving the Egyptian question only by joint action on the part of all the Great Powers, and not by independent action on the part of Britain and Italy alone. Further, the Italian Government did not feel justified in interfering militarily in the affairs of a country that was merely seeking to achieve its legitimate national aspirations.

The British Ambassador in Rome thus found that his efforts at enticing the Italian Government to participate with Britain in the Egyptian adventure had failed abysmally. Commenting
on this he said that "the Italian Government ought not to forget the offer made to it by the British Government, and ought not in the future accuse the British Government of following a selfish policy". The British Ambassador added that Britain was not in need of the co-operation of any other Power in protecting the Suez Canal and in putting an end to the revolt of the Egyptian Army.

The British Foreign Minister, far from remonstrating with the Italian Government over its policy with regard to the Egyptian question, was openly jubilant. In his view, the British Government had done all that was required of it when it showed its courtesy to the Italian Government by inviting it to take part in the Egyptian campaign. Later, the British Foreign Minister flatly rejected a proposal by the Italian Government for the setting up of an international naval force to safeguard the Suez Canal without actually occupying any part of the Canal Zone. The Italian Government's attitude with regard to the Egyptian question can be understood more clearly if we remember that Italy at that time had close relations with Central European Powers (Germany, Austria and Hungary), and that these Powers did not favour any independent action by one or more of the Great Powers in interfering in the domestic affairs of Egypt or in occupying the Suez Canal. Germany, for instance, considered the safeguarding of the Suez Canal a matter entirely within the jurisdiction of the Ottoman Government. These Central European Powers also held the view that if the Conference of the Great Powers were to find it necessary to take steps for the safeguarding of the Suez Canal, then such steps ought to be taken jointly by all the Great Powers, and without occupying any part of Egyptian soil. They also held the view that the duties and privileges of the Great Powers in this regard should be equal.

The British occupy the Suez and Egypt for the third time

The British Government was not happy at this move, although it did not openly express any serious opposition to it. The reason for this was that Britain was not then keen on incurring the condemnation or displeasure of the other Great Powers. But it went ahead quietly with its plans. The British Prime Minister authorized the Commander of the British naval units at Port Said to occupy any part of the Suez Canal which he deemed "necessary for safeguarding British interests", and he also instructed him to take all steps to deprive 'Urabi Pasha of the use of the railway between Suez and Isma'ilia. The British Government at the same time refused to enter into negotiations with the Suez Canal Company over the political aspects of the Canal question. The Chairman of the Suez Canal Company, Vicomte de Lesseps, who had protested strongly against the military intervention of the British Government in the affairs of the Suez Canal, and who had maintained that the Suez Canal Company was a neutral organization, caused some embarrassment to the British Government, which instructed the British members of the Company's board to reject the idea of the neutrality of the Suez Canal and to contend that the Company's board had no right to protest against the activities of the British Government in the Suez Canal Zone.

Meanwhile, the delegates of the Great Powers were still deliberating in Istanbul, and they passed a resolution calling upon the Ottoman Government to co-operate with the British Government in restoring peace and tranquillity in Egypt. At its sixteenth session, the Conference adjourned. Negotiations continued between the British and the Ottoman Governments about the form which their co-operation in settling the Egyptian question should take. The Ottoman Government made it a condition of such co-operation that British troops on Egyptian soil should be confined to Alexandria and should eventually leave Egyptian soil within three months. The British Government, on the other
hand, insisted that Ottoman troops in Egypt should not exceed 5,000 men and should not undertake any movement without the prior approval of the Commander of the British forces. The negotiations continued until 26th August 1882, when the British delegate wrote to the British Foreign Minister saying that there was no prospect of reaching an agreement. They were later resumed when the Austrian Government expressed its earnest desire that the British Government should make a real effort to co-operate with the Ottoman Government in finding a solution to the Suez Canal problem. But their progress was very slow and they finally broke down when the British forces suddenly attacked and occupied the Suez Canal and began to advance on the Eastern part of Egypt.

It is interesting to note that while the last negotiations between the British and Ottoman Governments were taking place, the British Government appointed General Wellesley as Commander of the British expedition to the Canal Zone, and issued orders to Admiral Seymour, Commander of the British naval unit in Alexandria, to co-operate with the army in the Egyptian campaign — a campaign which was aimed not only at "safeguarding" the Suez Canal but also at quelling the Egyptian national movement.

The forces of 'Urabi Pasha fought gallantly near Cassassin, to the west of the Suez Canal. But the Canal eventually fell to the British in the battle of al-Tal al-Kabeer.

And with the fall of the Suez Canal Zone heralded the third British occupation of Egypt.

**BOOK REVIEWS**


No subject is more bitterly debated in the Muslim world than that of the treatment of the peoples of Soviet Central Asia by the Bolshevik régime. Supporters of Russian Communism and fellow travellers (such as the French Algerian ex-general of the gendarmerie, Tubert) are full of uncritical praise, while, on the other hand, the non-communist Muslim refugees from the Soviets prefer to remain in exile and publish magazines full of violent diatribes against their Soviet rulers. Recently two essays of outstanding importance have been published in France, in journals of two learned societies, in which the authors try neither to condemn nor to condone the treatment of the Muslims by the Russian Communists, or Stalinists, as Sir Olaf Caroe and their enemies call them. They have collected all the available material and presented it as comprehensive a way as possible. These French writings, "Les peuples musulmans de l’U.S.S.R. et les Soviets, by A. Benngensen in the French quarterly *L’Afrique et Asie*, Paris, Nos. 20-24, and "Essai sur l’Islam en U.S.S.R.**, by Vincent Monteil in the *Revue des Etudes Islamiques*, Paris, Vol. 20, 1952, provide a tremendous amount of material which can be used by the would-be objective critic in reviewing all books dealing with Soviet Asia. It should be noted that these writers are too honest to make either sweeping condemnation or to indulge in effusive and exaggerated praise. They fully realize that their profound studies are incomplete owing to the extreme difficulty in obtaining conclusive or accurate documentation. Nevertheless, it is interesting to note that Mr. Bennigensen has pointed out that the Soviet Press has curtailed its criticisms of Islam and that in spite of the atheistic activities of the Communist movement, Islam is spreading amongst the Asiatic youth, but the Soviet rulers seem to prefer the Russian Orthodox Church for racial rather than religious reasons.

Sir Olaf bases his conclusions on his own experiences amongst the Muslims of the Indian sub-continent. He is clearly a great admirer of peoples of Turkish origin, and the great value of *Soviet Empire* lies in the emphasis this book gives to this side of the question; for there is very little discussion of Islam or the spiritual life of the Soviet Muslims. He does, however, point out that it was only after they had become Muslims that the Turks rose to power. He considers that "the spiritual impact of Islam on the Turks owes nothing to the rigidity of doctrine", and also that "the life of the tent and the pantheistic worship of Shamanistic ancestors "infused with the mysticism of such men as Saint Ahmed of the XIIth century" produced "an intimate sense of inspiration". The author shows his confidence in these Asiatic Muslims, for in his opinion "no amount of indoctrination in materialism will exorcize from the hearts of men and women a spirit which far transcends any doctrine." No greater tribute can be paid to a people than this statement.

In the preface mention is made of Professor Togan, of Istanbul University, whose great work, *Bug̨unku Türk̨el Türkîli* (Turkish Today), is liberally quoted. Professor Ahmed Zeki Veldi Togan is a Bashkir or Bashkurd who took an active part with the Bolsheviks, but in 1920 he emigrated, as he had come in the Bashkirtia autonomous movement. He was in touch with Enver Pasha, came in contact with Lenin and Stalin, but soon fell out with them. Stalin tried to stir him up against Trotsky. He placed his troops under the Soviet. His troops collaborated up against the Russian Bolsheviks in Bashkirtia, whom he considered to be imperialist and nationalist and opposed to Lenin's "voluntary union of nations — a union which would permit of no oppression of one nation to another" and based "on voluntary consent".

Our author pays a great deal of attention to the Soviet attack on Asian historians and writers and the activities of the Asiatic Muslim prisoners of war, who provided the Germans with an army of 18,000. Sir Olaf tells us about a well-known emigré Muslim writer, Mustafa Chokai, who had organized an independent republic at Kokand (Uzbekistan) in 1917-1918, and persuaded the Germans to organize these units. He founded the *Millî Türkîstân Birliği* (The Unity of Turkistan Movement) consisting of Uzbeks, Kazaks, Turkmen and Kirghiz and Tadiks (the latter on the grounds that they were bilingual). Rosenberg and Himmler apparently supported to some extent a Muslim separatist movement to disintegrate the U.S.S.R., but Hitler maintained an attitude of German racial superiority. Chokai died of typhus, but his successor, Kayum Khan, an Uzbek, carried on, and 50,000 Muslims were killed in fighting against the Soviets. These troops had their own Imams trained at Dresden and Gottingen. The Dresden school, with which the Mufti of Jerusalem, Haj al-Amine al-Husani, was associated, was "influenced apparently by its orthodox Sunni advisers", and "seems to have flatly announced that Shiism does not really exist". The Gottingen school seems to have catered for the Shiites. There was a great demand for religious instruction, "including the youngest men". This seems to confirm Mr. Bennigensen's contention that there is a considerable growth of appreciation for Islam amongst the Soviet Muslim youth.

The Soviet historian, Pokrovsky, was one of those responsible for the liberal Bolshevik declaration of 1917 in the first edition of *The Great Soviet Encyclopaedia*. In this book he denounced all acts of Tsarist Russian imperialism and praised the national liberation movements in Muslim Central Asia and
elsewhere. On 27th August 1937 a decree was issued denouncing
Pokrovsky’s ideas maintaining that Tsarist imperialism, though it had undermined Asiatic feudalism and led through
capitalism to socialism — once the Tsarist régime had been re-
placed by Bolshevism — was a lesser evil than feudal nationalism.
The dogma of the “Lesser Evil” condemned nationalistic epics
and writings such as the Kablund-hatir and the Uzbek Alpamish,
the latter because it is not a people’s epic but extols the Khans.
The Korkut Ato or Dede Korkut epics were equally condemned,
and in Kazakhstan the national handbook of music was attacked
for propagating feudal nationalism. The Kazak laureate,
Jambule (1846-1945), led the literary attacks on these bourgeois-
feudal nationalistic tendencies.

Sir Olaf Caroe carefully picks out all the flaws in the
Soviet’s vast irrigation and development schemes in Central
Asia. He shows the difficulties of irrigating flat sun-baked sur-
faces and the danger from saltpetre, also the difficulty of using
the same water for irrigation as well as navigation, a claim
frequently met with in the Soviet press. He praises the irriga-
tion skill of some of the former rulers whose canals should be
better utilized by the Soviet engineers. He shows that there has
been very little building of railways since Tsarist times and praises
the tremendous development of railways in this area during
the Tsarist régime.

During the rapid enforced period of collectivization there
was a great drop in the livestock, and according to Soviet
statistics the Kazak population dropped between 1926-1939
from 3,968,000 to 3,099,000. In Kazakhstan the percentage
of Russians has risen under Soviet rule from 35 per cent in 1926
to 49 per cent in 1950. The Muslims appear to be rapidly
becoming a minority in Central Asia.

The book contains most interesting accounts of the Muslims
who resisted Russian imperialism, such as the leader of the 1898
revolt in Farghana (in Kirghizia), the village priest, Dukchi
Ishan. In 1916 the Merdikar revolt took place against an order
mobilizing the tribesmen. One of the leaders of this revolt was
the Kipchak, Abdur Ghaflar, who revived the spirit of resistance
of the Kazak Khan, Kine Sari, who from 1837 to 1846 had
resisted the Russians. This revolt was ruthlessly suppressed by the
Russian General, Kuropatkin; thousands were massacred. In
assessing the implementation of the inherited harsh policy of
Tsarism, the tremendous difficulties which faced the Soviet
régime in its earliest days, such as the havoc caused by foreign
and anti-Soviet forces of intervention, should be taken into con-
sideration. The latest indications are that the Malenkov régime
is increasing consumer goods and slackening the control of the
political police, while there is every political reason for the
Soviets to improve and develop their relations with the Muslim
world.

The opening chapters on the Mongols and other former
conquerors of this area are extremely well-documented, and the
maps and statistics are very helpful. It is a pity, however, that
a chapter has not been devoted to the attitude of the Soviet
authorities towards the activities of the Soviet Muslim leaders
from the amount of published material available. There is a
ten-page bibliography including a long list of Russian publica-
tions and a comprehensive account of the Changhatai literature,
the Kazak poet, Abay (1845-1906), Chokan Velikan (1857-
1865), Ismail Gaspirali, the Kazak poet, Maghjan Jumabay, and
the Uzbek, Abdul Hamid Sulaiman Cholpan.

Sir Olaf Caroe has produced a stimulating, readable and
serious study at a most opportune time, and all Muslims should
carefully study this book.

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THE TRAVELS OF IBN JUBAYR. Translated by
R. J. C. Broadhurst. Jonathan Cape Ltd., 50 Bedford Square,
London, W.C.1. Price 42/-: 364 pages, with glossary, notes,
maps and indices.

Ibn Jubayr was born in Valencia in 1145 C.E., a Spanish
Muslim. He embarked on a pilgrimage to Mecca in 1183,
ostensibly to purify himself from the sin of drinking wine,
which, as Secretary to the Governor of Granada, he had been
unable to avoid in the latter’s company. He travelled by sea,
a most hazardous undertaking in his day, in a Christian vessel
from Ceuta to Alexandria in Egypt, and from thence by way of
Cairo and the Red Sea to Mecca. After visiting the Holy Places,
he turned back by way of Iraq, Mosul, Aleppo and Damascus to
Acre and Tyre, where he took ship, waiting for the seasonal east
winds, from Sicily, and after enduring shipwreck off the coast of
Messina, by another vessel he reached his own country, where he
thanked God fervently for his safe arrival after an absence of
two years, three and a half months.

It was his good fortune to become acquainted with the
Orient under the secure régime of Salaluddin (Saladin) while
it was still in an era of efflorescence, and he has related a striking
story of his adventurous experiences in a skilful style that does
not suffer from the vagaries of the professional without belying
at any point his education as a faqih. With the same love he
portrayed the flourishing civilization he found in Sicily under the
reign of William “the Good”, the Norman, and while cursing
the Christians he paradoxically praises them for many unbiased
works of charity shared by Muslims, but he takes a special
delight in stressing again and again that Sicily was still pre-
dominantly Muslim. He reached his home in 1185, and four
years later set out on another pilgrimage and a further two years
in the Orient. A third attempt was defeated when at 73 years
of age death overtook him at Alexandria. This is the book that
is for the first time in English, translated by Mr. Broadhurst,
a task to which he has devoted much careful research and
scholarship. With a fine knowledge of Arabic and the Arabs,
the translator has most successfully interpreted the thoughts
and ways of the devout Muslim pilgrim, and his rendering of this
beautiful narrative holds the reader’s fascinated attention.
Several times, in the course of reading the book, and observing the
meticulous descriptions of scenes and happenings, and of
archaeological details, I have mentally compared Ibn Jubayr with
the masterly author of Arabia Deserta. They would have been
kindred spirits in their fidelity to detail. I fear, however, that
Mr. Broadhurst slips upon page 21 in describing Michele Amari,
the historian, as a Frenchman. Amari, author of Storia dei
Massalumani nel Sicilia, was a Sicilian born in Palermo. This
author, who performed his work in Rome, is commemorated
by a plaque which the Italian Government has placed on his
former residence in Via Condotti.

I am not sure to what inaccuracies of Amari Mr. Broad-
hurst alludes, but while in Sicily I obtained a copy of Amari’s
works from the Biblioteca in Enna and in visiting the historic
Muslim places to which he referred and described, I was struck
by their felicity with what I saw on the spot. Perhaps, however,
Mr. Broadhurst has not read the celebrated Storia dei Massalumani,
or visited the lovely island that has been so closely linked with
Islamic history that many of its place-names retain their Muslim
form today. Apart from this comment, I have nothing but
praise for this book and admiration for the capable manner in
which it has been translated. It will be a gold mine of informa-
tion for Islamic scholarship, and for the ordinary reader of
unflagging interest by reason of the quaint stories and legends it
contains. From the way Ibn Jubayr, after the recitation of some
of these, comments dryly that “Only God can know the truth
of this matter,” it is safe to conclude that the ancient traveller
was not easily duped by spurious tales. He was wise, observant,
learned and pious.
The Prohibition of the Import of Intoxicants into Sa‘udi Arabia

A Comment by the Shaikh Muhammad Bahjat al-Baitaar

The Qur’an and the Traditions of the Prophet Muhammad on the consumption of intoxicants

The Royal Decree (No. 79) which was issued at the beginning of 1372 A.H., and in which His Majesty King ‘Abd al-Azeez al-Sa‘ud prohibited the import of intoxicating liquor into Sa‘udi Arabia, has given great satisfaction and joy to many Muslims the world over. It was indeed fitting that Sa‘udi Arabia — the country on which Islam dawned for the first time, and where Mecca and Medina, the most sacred places in Islam, are situate — should give a salutary lead to the Muslim countries in the realm of enforcing the teachings and doctrines of Islam. There is no doubt at all that the King of Sa‘udi Arabia has earned the thanks of all Muslims by his bold and uncompromising action in banning the entry of intoxicating liquor into his country, despite great opposition from domestic and foreign factions to this move.

The Qur’an and the Sunna (Practice of the Prophet Muhammad) are quite clear and unambiguous on the matter of the prohibition of the consumption, handling, or use by a Muslim of intoxicating liquor. So comprehensive is the ban against intoxicating liquor that the Shar‘a of Islam forbids the Muslim from being connected, however indirectly, in the production or sale of intoxicating liquor, and it also enjoins him to abstain from assisting another to produce intoxicating liquor or to give that other person any facility for this purpose.

Al-Tirmidzi (d. 892 C.E.), the famous Muslim collector of the Sayings of the Prophet, reports of ‘Abd Allah Malik ibn ‘Abd Gabriel visited the Prophet Muhammad and said to him, “O Muhammad, God has cursed intoxicating liquor, and the one who presses it, and the one for whom it is pressed, and the one who carries it, and the one for whom it is carried, and the one who drinks it, and the one who sells it, and the one to whom it is sold, and the one who gives it to others to drink, and anyone who aids or assists in its production.” In another report of the same incident it is also said that the angel Gabriel included in the class of persons who are cursed by God for this purpose “those who take for themselves the price of intoxicating liquor”. A similar Saying of the Prophet Muhammad is reported on the authority of ‘Abd Allah ibn ‘Abbas which says, “The one who withholds grapes during the harvest season so that he can sell them to a Jew or a Christian or to anyone who would use the grapes for the production of wine, would be entering hell with his eyes open.” The last part of the Saying means that such offender will be entering hell wilfully and with the knowledge that he had fully merited such a terrible end by his actions. This Saying of the Prophet Muhammad is also reported by al-Baihaqi on the authority of al-Hafiz Ibn Hajar, who includes amongst this class of cursed persons the person who gives the grapes to “anyone who knows how to use them for the purpose of producing wine.”

Comments upon the Sayings of the Prophet Muhammad on the use of intoxicants

The first Saying of the Prophet Muhammad reported above is quite clear in establishing that intoxicating liquor is cursed. It also shows that nine classes of persons are cursed in this regard, including all persons who assist in the production of intoxicating liquor or who knowingly allow such production. This Saying of the Prophet Muhammad also lends authority to the view with regard to the prohibition of the sale or production of grape juice by anyone who knows that it may be utilized for the production of intoxicating liquor; and it also enforces the view that all acts lending aid, however indirectly, to the ultimate production of intoxicating liquor, is equally prohibited.

The second Saying of the Prophet Muhammad is reported by Bura‘a‘ and is also emphatic in prohibiting the sale of grapes to anyone who uses them for the production of intoxicating liquor. It also confirms that heavy penalties attach to such an offence. The fact that not only the person who withholds grapes for the purpose of using them for the production of wine, but also the person who knowingly parts with grapes to a person who may utilize them for the purpose of producing wine is equally cursed denotes that knowledge and intention are important factors and also that passive assistance given to others in the matter of the production of intoxicating liquor is equally reprehensible.

Ibn Batta has reported on the authority of Muhammad Ibn Seereen that an agent who administered land belonging to Ibn Abi Waqqas once reported to him that the grapes produced by some vines in the field were not suitable for eating or for being made into raisins, and that the only use that could be made of that crop was to sell it to someone who uses it for the production of wine. Ibn Abi Waqqas then said, “Cursed be I if I ever sell wine!” The provision with regard to the prohibition of anything that helps in the commission of any prohibited act is well established in the Shar‘a of Islam. The Shar‘a, for example, prohibits the sale of arms and ammunition during a civil revolution or their sale to persons who are engaged in

3 Courtesy, the Editor, Majallat al-Hajj, Mecca, Sa‘udi Arabia, for March 1953.

THE ISLAMIC REVIEW
activities against the State or against the law — like traitors or highwaymen. The sale of aniseed to persons who may use it for the production of intoxicating liquor is also prohibited, and so is the sale or hire of a slave girl for singing.²

The Qur'ān on intoxicants

God says, “O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof, while you would not take it yourselves unless you connive at it. And know that God is Self-sufficient, Praiseworthy” (The Qur'ān, 2 : 267). This means that the Muslims are enjoined to spend on their dependants, including children and wives, and that they should give zakat (alms) from what they earn, and also give to the poor from the things that the land yields. The Muslim is also enjoined upon to spend in charity in this way from the good things which he possesses. God forbids the Muslim from spending on others only the bad things, when He says, “And aim not at the bad to spend thereof”. A Muslim must give of the good things he possesses if he is to be really charitable. God also says, “You cannot attain to righteousness unless you spend out of what you love. And what you spend God surely knows it” (The Qur'ān, 3 : 91).

God also says, “The devil threatens you with poverty and enjoins you to be niggardly, and God promises you forgiveness from Himself and abundance. And God is Ample-giving, Knowing” (The Qur'ān, 2 : 268). This means that the devil induces some people to think that they will become poor and needy, if they spend in charity of the good things which they possess; and that the devil also endeavours to induce man to commit evil acts such as withholding grapes from people who wish to eat them, so that these grapes may be used for the production of wine.

"O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (divining by) arrows are only an uncleanliness, the devil’s work; so shun it that you may succeed. The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of God and from prayer. Will you then keep back? “ (The Qur'ān, 5 : 90, 91).

"O you who believe, respond to God and His Messenger, when He calls you to that which gives life. And know that God comes in between a man and his heart, and that to Him you will be gathered. And guard yourselves against an affliction which may not smite those of you exclusively who are unjust; and know that God is severe in requirint.” (The Qur'ān, 8 : 24, 25).

The non-Muslim world on the Sa'ūdī Arabian decree of prohibition

The decree prohibiting the import of intoxicating liquor into Sa'ūdī Arabia has provoked widespread interest in many parts of the world. It has been reported by the Press and radio in many countries, mostly in a favourable and commending spirit.

The International Bureau against Alcoholism, at Lausanne, Switzerland, sent a letter to the Royal Diwan in Mecca, expressing its great pleasure at the passing of the decree. We reproduce hereunder part of the text of his letter:

"The International Bureau against Alcoholism has great pleasure in congratulating the Government of Sa'ūdī Arabia on the decision it has recently taken with regard to the prohibition of the import of intoxicating liquor. Our organization, which is engaged in combating the consumption of intoxicating liquor in various parts of the world, derives great satisfaction from the attitude taken by the Sa'ūdī Arabian Government in tackling this important problem. We are happy to offer you our assistance that you may need in this respect and will place at your disposal all the documents relevant to this matter."

Another significant reaction to the decree came from the League for Health and Life (Ligue Vie et Sante) in Berne. It wrote to the Royal Sa'ūdī Arabian Diwan, saying:⁴

"The League for Health and Life, which was founded a few months ago, and which has about 3,000 members, champions and disseminates doctrines similar to those which you profess. We are firmly convinced that alcohol and tobacco are nothing but poison injurious to man’s bodily and spiritual health and well-being. And, as you are well aware, these harmful things are the source of grave social evils in our Western countries. In our struggle against the evils of alcohol and tobacco, we have to contend with many powerful and hidden forces like the manufacturers of intoxicating liquor and tobacco; and very often we find that our Governments are associated with these enterprises. It is a disgrace to Western civilization, as well as one of its curses, that there should still be a flourishing trade in alcohol and opium long after these things have been proved to be harmful. We pay the price for all this in the form of disease, crime and degradation.

"We therefore hope that you will remain resolute in your decision to prohibit trade in intoxicating liquor in your country. It is a happy nation indeed that does not experience the evils of alcohol, tobacco, opium or the like, and Europeans living in your country will benefit very much when they find they have no alternative but to free themselves of the habit of drinking intoxicating liquor. If Christians were to enforce strictly the real teachings of their religion, they would abstain from the consumption of anything that takes such a heavy toll of the physical, intellectual and spiritual faculties of man. The example given by the Muslims is worthy of note.

"The League for Health and Life also adheres to vegetarian practices, since it considers that sumptuous overeating is in some way conducive to the consumption of intoxicating liquor. Its members also abstain from eating pork, which we believe is unclean and harmful to the human body. We thus see the eye to eye with you on the dogmatic aspect of this matter.

"Finally, we ask the Almighty to support you in your reign and to bestow upon you power and wisdom in all that you do in the service of your people.”

The United Kingdom Band of Hope, London, S.W.1, wrote to the King of Sa'ūdī Arabia, saying:⁵

"We hope your Majesty will permit us to say that we have heard with pleasure of the ban which your Majesty has imposed on the sale and import of all kinds of intoxicating liquor into your country. We wish to offer your Majesty our sincere and humble congratulations on taking such a step that can lead to nothing but the progress, happiness and prosperity of your people.

"The United Kingdom Band of Hope, London, is the oldest organization in the world to urge complete prohibition to young persons. We have some 230,000 members in Great Britain.”

These letters testify eloquently to the wisdom which inspired the prohibition of the import of intoxicating liquor into Sa'ūdī Arabia.

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³ This is a translation from the Arabic text which appeared in the Arabic daily, al-Bilaq ad-Sa'ūdiyyah, Mecca, Sa'ūdī Arabia, on 21st April 1953. We regret that, as we were unable to obtain the original text of this letter, there may be some slight variations in the terminology used in the above text and the original text, which would be the inevitable result of re-translation.—Ed., I.R.
⁴ Ibid.
⁵ Ibid.
My embrace of Islam I feel to be the logical issue from protracted enquiry and investigation of religion over several decades and, in its range, covering substantially all that is known and set forth by accredited writers upon that vast subject from Socrates to John Wesley, on the one hand, and from Celsus to Voltaire upon the other.

In the far-off days of fifty years ago, I took the Qur‘án almost “in my stride” among the other religious books I assimilated, “little thinking I should return thereto as to the one and only source of spiritual comfort and peace which a Beneficent Creator, in His love for humanity, has caused to be disseminated over the face of the earth as the sole surviving Book wherein we may conclusively learn of His will toward man and His relation to His creature upon the earth, whereby, also, His favour may be bestowed upon mankind, or such as may be persuaded to submit to His ordinances as set forth therein.

It must be admitted that any so-called “Holy Book” which has been in existence for centuries and which still remains an accepted criterion of all that can be known as to the will of God and, which, apart from all aspects of the world of nature around us, does not of course declare the actual words from the mouth of the Deity, although visibly bearing witness to His Creation — such a Book must be in possession of two unimpeachable qualifications, viz.,

1. Authoritative revelation of God’s will toward man;
2. Perfect and incorruptible purity, and completely possessed of the identical text as originally delivered and so, quite free from corruption by the hand of man, over the centuries which have elapsed since the “Divine Giving”.

When tried at the stern tribunal of history, one has sorrowfully to admit that the several scriptures termed “Holy” by their various devotees, although originally given by the Almighty through accredited men we term “prophets”, one and all, apart from the Qur‘án, have suffered ensuing corruption by means of editorial hands, principally of priests who have tampered with and have so altered the original text as to render these scriptures largely worthless to sincere men and women of today who seek spiritual guidance and help. The Bible, perhaps, has suffered worst of all in this respect.

In the Qur‘án, the first and most powerful witness to its continued purity and authority for us today is the beautiful method employed by the Almighty author to ensure its inimitable continuance in that state.

The Qur‘án, then, originally delivered by Divine means to a perfectly or completely illiterate man, ensures its claims to Divine authorship and preservation intact, as such, by the exquisitely simple means or method of recitative retention in the human mind from generation to generation ad infinitum. Again, in the sequel to its original delivery by the Prophet Muhammad (peace be on his soul!), we find the most ferocious fearless, arrogant and bloodthirsty of races, the sons of Ishmael, bowing themselves before it, and with faces in the very dust itself! "Tamed!" Completely tamed, before the Holy Words of God — the Merciful, the Beneficent!

After this came the unequalled rise to power, prestige and polish of these erstwhile Bedouins of the Desert and their attain-
A Muslim Talks to a Muslim

Islam Stands for Brotherhood Within and Humanism Without

By Professor H. K. SHERWANI

(The following is the text of a letter written in reply to a communication from a Pakistani friend in which he made certain enquiries about the ways and means which might be adopted in order to strengthen the internal unity of Muslims the world over as well as to define their relations with their neighbours.—Ed., I.R.)

The “Home Front” and the “Foreign Front”

The points you have raised in your note are the ones which arise in the minds of all who choose to think in terms of Islam. As you quite rightly say, our “home front” is weak; and may I say, this weakness has its reactions on which I might call the “foreign front” of the Muslim world, in which I include relations with non-Muslim peoples as well as with Muslims spread over different countries of the world. I am a mere student of politics and not a politician, and have taken no part in active politics for the last thirty-three years. So you will please understand that I have nothing tangible to say with regard to the foreign policy to be pursued by Muslim and non-Muslim States. But en passant I might be allowed to say that, as far as possible, Eastern countries in general and lands inhabited by Muslims in particular should not tie themselves to the apron-strings of any bloc, Eastern or Western, but should chalk out a middle path. Of course, if (God forbid!) a third world war should come about, it might be very difficult to keep ourselves away from the chaos; but even then, we should try to evolve a joint policy and as far as possible adopt a middle course. The main difficulty as regards foreign policy would be that each country with its resurgent and, may I say, un-Islamic nationalism has its own neighbours and its own foreign problems, and it would be very difficult indeed for it to ignore such relationships as may be forced upon it. Even in the heyday of Muslim power in the eighth and ninth centuries C.E. the policies of the Eastern and the Western Caliphate vis-à-vis their opposite numbers in Europe can counter to each other. So, unless the seemingly impossible happens and all Muslim countries, which, as you say, extend from Indonesia to Morocco, join hands in a vast united Muslim republic, it is not possible to have a united foreign policy at all. Such a state of affairs is, to my mind, unthinkable from a practical point of view.

On the other hand, much can be done and should be done with regard to what you call the “home front”, which connotates, I suppose, our moral and material uplift. Islam differs from other faiths in that it is not a sacrament nor a “religion” in the original etymological sense of the term, but is a “way of life” and is claimed to be as ancient as man himself. Now, just as we cannot walk on a road leading to our objective with only half of our body, so we cannot walk the natural way of Islam by merely fulfilling the formal duties attached to that way. It is a strange phenomenon that, while the formal precepts of the Qur’an and the formal example of the Messenger of God may be followed by many Muslims in a general way, their lives in no way accord with the practice enjoined by the Qur’an and the Hadith. If the lives of Muslims the world over were to be in accord with these precepts, they would tend to near uniformity in spite of the geographical and other influences which might help to mould their character. Thus a definite bond of union, a hablu ‘l-ma‘ani, would be created which would go a long way towards bringing various Muslim countries together in more ways than one. What is happening nowadays is that Muslims in different parts of the world are becoming more and more agnostic or at least apathetic to the moral values attached to Islam, and are even doubtful if any such moral values exist at all. Muslim countries of the East have ceased to be Islamic, with the result that they are aimlessly swaying from one ideal to another but never gripping any of them. Thus, for instance, while the whole Islamic concept is essentially international and cosmopolitan, Muslims of all climes are becoming more and more wedded to nationalism of a fairly virulent type. Again, while Islam is based on the belief in the twin doctrine of God and the Messengership of Muhammad, scores of thousands of “Muslims” have in effect ceased to believe in the utility of the Divine Element and the universality of the dictates of Islam as taught by the Prophet Muhammad. Thus the very basis of the Islamic way of life with its centripetal tendencies is undermined.

What I understand by Islam in action

This brings us now to what may be called Islam in action. You have no doubt aware that two things are essential for one

1 A phrase in The Qur’an meaning “The Strong Rope” denoting the unity of Muslims.
to be a true Muslim, Iman, or belief in the Divine Source coupled with the Messengership of the Prophet, and ‘Amal Saleeb, which might be translated as "good actions" and defined as the way of life as laid down in the Qur'an and in the words and actions of the Messenger of Islam. Time and again it has been laid down that it is only those who believe and perform good acts who will prosper. God promises prosperity only to those who fulfil these two conditions. Now just consider the state of affairs at the present day. Frankly speaking, as has been hinted above, the Muslims have unfortunately ceased to believe implicitly in the very doctrine of the Godhead and the Messengership. Most of them are "Muslim" only for sentimental reasons, and some of them, if they had not been cowards, would have proclaimed that they were not Muslims at all. As far as the Islamic way of life is concerned, the average "Muslim" hardly ever gives a second thought to the essential aspect of Islam, which I call "Islam in Action". We are driven sometimes against our will (which is not very strong as it has no moral basis) towards the glitter of ultra-material civilization, which has taken a more definite shape in the hands of the Russian Communists. It is often said that a Muslim can never be a Communist at heart; but a condition precedent to this is that he should know what the Islamic way of life is and should at least try to act up to it. To an average Muslim, the Islamic way of life is a mere theory, an impossible ideal, and he is left to choose between this theory and any other which may be brought to him. To be quite candid, the Muslim world today is divided between the so-called Western and the Communist ideals, and in his economy there does not seem to be a place for the Islamic ideal at all, whatever it may mean. He does not show his awareness that the present-day materialism was originally a reaction against monasticism and the other worldly traditions of the Europe of the papacy, and that it has no connection whatever with what Islam teaches. It is a tragedy that while Islam tried to bring to the world a moderating and therefore a "natural" form of life, little heed is paid to that ideal even by those who choose to call themselves Muslims. Among the great faiths of the world it is only Islam which has taught mankind to pray that God may grant us the greatest good possible in this life as well as in the Hereafter. Nothing can be more conducive to our downfall than that we should ignore the one or the other.

As has been said previously, Islam lays down clearly that neither mere belief nor what a person may consider good actions can do much good. To a superficial observer mere belief seems unnecessary; a person’s actions reach a certain standard of goodness; but if we look at things from a closer viewpoint, we notice that belief in the source of good conduct is as necessary as good conduct itself, for, without it, standards will go on changing with the likes and dislikes of a person or race as the case may be. It is, in fact, only the belief that the source of a certain type of action and its sanction are correct and unassailable that will lead to a uniformity of that action, and this will tend to centralism and universalism and finally to humanism. A mere "Muslim" name does not connote anything at all. I know of a convert to Christianity who has retained his name, "Muhammad Husain," even after his conversion, although he has ceased to have any faith in the Qur'an or the Traditions of the Prophet Muhammad. We are also aware of the so-called "Muslim" names being borne by Syrians and Egyptian Christians, while, on the other hand, there are millions of Chinese and Burmans and even Malayans and Indonesians whose surnames do not betray their Islamic way of life at all.

Action, not a mere belief, that counts

So it is action and not a mere name that counts. What is absolutely necessary for Muslims, if they wish to keep their heads erect in the present set-up of the world, is to live a life according to the principles enunciated by the Qur'an while at the same time helping to interpret the present way of life according to the dictates of Islam. If a Muslim is to be judged according to his actions and not his words he has, in a large majority of cases, ceased to be a Muslim, while, as a matter of fact, the vast majority of Muslims are unaware of what Islamic standards are. It is a strange phenomenon indeed that the persuasion which claims to be at one with the laws of nature should have been so perverted at the hands of its followers that it is generally considered safer to be apologetic about it. On the other hand, the Qur'an is regarded more like a talisman, like a book in the leaves and binding of which there is barakah (blessing) and that is all, absolutely no heed being paid to the actual contents of the book. This is what is repeatedly referred to in the Qur'an itself when it says that it is meant for "those who think", for "those who ponder" and for "those who understand". This relegation of the Qur'an to the lumber room is the root cause of all the calamities under which the Muslims are labouring today. It is the precepts contained in the book, not merely the volume, which is required for the resurrection of the Muslims as the people sent by God "to ordain what is good and to forbid what is not". If we were to act according to the dictates of God to the best of our ability and were to keep before us the model set by His Messenger, we should become world leaders once more and at the same time should bring the world in general and the world of Islam in particular palpably nearer to each of its component parts than was ever the case during the last millennium. Obviously, there can be no brotherly feeling between those whose ideals are lofty and actions according to the Islamic standards, and those who have no confidence in them and are at best content to pay some kind of formal lip-service to them. It is as patent as broad daylight that it is the qualities

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Mere belief not enough

I have no doubt that there are some who have devoted their lives to piety and who are strict in the performance of their formal devotions. But, if we were to analyse this behaviour, we should find that such persons are faithful only to one aspect of Islam, that is belief, and Almighty God may be kind to them in the Hereafter. But it is equally clear that the worldly aspect of life is also a kind of prayer with us. The whole life of the Messenger of God is a lesson for us and the apparent duality of his life is a model, which we must attempt to follow if we are to raise our heads once again in this world. As is known, the duality in Muhammad’s life was only apparent; for it is clearly laid down in the Qur’an that even the so-called worldly aspect of the Prophet’s life was also a form of prayer; and we must bear in mind that every step we may take leading to the moral or material resurrection of the Muslims in the modern set-up of the world would be an act pleasing to God.

This is, in barest outline, the programme which we should chalk out for our “home front”. After taking into consideration the exigencies of race, climate and political environments, the Muslim communities of the world should rise higher and act upon the natural — and therefore human — principles of moral and material progress as enjoined in the Qur’an and the Traditions. If a uniform system of such rules is followed it is bound to bring the different elements of humanity more closely together than would any mechanical or political method, and it would draw the four corners of the world together in a way nothing has been able to do for centuries. The Muslim communities should be made to understand that there is a minimum of conduct which they must accept and adopt if they are to progress and if they are again to lead the world forward. Difficulties arise when we sit down to define this minimum with the fullest consideration of the circumstances in which we are living. For during the last thousand years there have been many accretions, and what was basic has been relegated, while what was of a later growth has been taken as essential. Then again, while one set of Muslims consider some of these additions essential, another set regards them no less than anathema, and mutual recriminations ensue. It would indeed be a great achieve-

ment if world-Muslim opinion were to be brought to focus on the most essential moral values and material conduct which might be regarded as the minimum for all Muslims and agreement reached that there would be no recriminations in future for any matter which is not included in that minimum.

What we should do — a suggestion

Of course, this is easier said than done; for the state of mutual antipathy which has been going on almost since the death of the Prophet of Islam cannot be deleted in a day. But present conditions are auspicious for an attempt to be made in that direction. On the economic side, the Muslims have nearly touched bedrock, and they are groping for a better state of affairs which they have come to feel cannot have its source in the West; on the political side, the un-Islamic institution of monarchy has at last been discredited and has given place to some kind of democracy in practically all the countries of the world; on the social side, we are coming back to the Islamic ideal of a classless society. In a word, our abject position in the world at large is opening our eyes to the way which must be followed to bring our peoples into line, while the calumny which faces us has made us desist from the futility of quarrelling over such subjects as, for instance, the succession after the demise of the Prophet of Islam. In these circumstances what is needed is that representative Muslims from all the Muslim communities, large and small, should sit together and arrive at a line of complete agreement as to our future conduct in religious, social and economic spheres. I suggest that a comparatively small World-Muslim Committee should be formed consisting of a number of representatives from each country with a considerable Muslim population, half to represent those versed in Islamic lore but with a “modern” bent of mind, and half to consist of laymen with definite Islamic trends. The meetings of this committee should preferably be held in one of the Arabic-speaking countries. It should have absolutely nothing to do with politics as the word is taken to mean today, and its sole purpose should be the minimum required for achieving a healthy moral and material way of life for the Muslims. If it were to deal with political matters, its activities would lead to undesirable bickering and nothing would result from its deliberations.

Islam stands for brotherhood within and humanism without; and, if the ideal is to be kept up in its living form, then every effort should be made to retrieve the position which has been lost.

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**Some of the SAYINGS OF ALI**

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DECEMBER 1953

35
The strategic and commercial importance of Basrah yesterday and tomorrow

If you look at the map of Iraq you will see how the Tigris flows from the north, and the Euphrates from the west, to join in the south-east above the port of Basrah. They flow right across the country and converge to form the waterway that runs out into the Persian Gulf, and is known as the Shatt al-‘Arab. Basrah, the port of the kingdom of Iraq, is on the banks of the Shatt al-‘Arab, in a low-lying, well-watered region of date-palms. Basrah, at the southern-most extremity of the country, is Iraq’s outlet and inlet on the sea. The ports of any land are always interesting and different. Their importance ensures them a place in the geography books. But Basrah, being the only port in this large country, and moreover being such an ancient and fascinating place in itself, is more than usually colourful and cosmopolitan in a manner that no Liverpool or Marseilles can compete with; for Basrah was in ancient times the bridge between the distant empire of China and the Roman, Byzantium and most of all Islamic, empires of the West and the Near East. It was to and from Basrah that Sindbad the Sailor came and went, and it was here that early European merchant adventurers could begin to feel themselves already in touch with the remote luxuries and wonders of the mysterious lands of India and China.

Basrah came into being when the Sasanid Empire collapsed in the seventh century C.E. before the swords of Arabs, filled with the spirit of the new faith of Islam. Basrah was therefore one of the great new Arab cities to be built after the old cities...
of a former civilization had started to fade away. The Arabs came to found a new empire to inaugurate a new civilization. Their dominion spread as far west as Spain and, for a short time, it spread as far to the east as the borders of China, and, while its spiritual centre remained in the cities where the Prophet had lived and worked, the holy cities of Mecca and Medina, the temporal heart of this great empire began to beat in the part of Iraq bounded by the oldest cities of Islam outside Arabia proper, the cities of Kufa, Wasit, Basrah and finally the great capital of imperial Islam, Baghdad itself. Basrah, thus, numbers among the first Arab cities to be built after the rise of Islam; its commercial history goes to the seventh century. It remains Iraq's gate to the sea, and as such occupies a place of special importance in the developments of the present day and the recent past. In the last thirty years its port facilities have increased enormously, and it has also become a centre on the international air routes between Europe, the Indies, and the Far East.

In olden days the country behind Basrah looked through to the further East. When the Suez Canal was opened Basrah began to receive much of the trade that had formerly passed from Europe overland to the Near East, and so began an inlet for the goods of Europe and an outlet for exports to the West. It became, with the increasing development of communications in the nineteenth century, a keypoint in the traffic on the Tigris and, a little later, the cherished goal of the great German railway scheme that was to link Berlin with Istanbul and Baghdad. But it was the First World War that suddenly and dramatically brought Basrah to the forefront of world news and led to its rapid expansion into a port with wharves something in the region of 5,000 feet long, and dockyard facilities and warehouses extending over an area of 2,000 acres.

The oil-field at Basrah

During the First World War, Basrah became the base for a great expeditionary force, and all its harbour installations were re-planned and enlarged. This development did not cease after the war. In 1922 a big dredging scheme was undertaken, and by 1920 ocean-going liners could go alongside without any difficulty. Before 1914 the average tonnage of shipping entering the port was less than 400,000 tons. By 1936 it had reached the 5,000,000 mark, and has since exceeded this by many thousands. The port fulfils the requirements of a big modern harbour: electric cranes, berths served by the railway, tugs, pilot vessels, dredgers, and so on. During World War II Basrah again became strategically a place of the first importance. Again expansion and developments were hurriedly completed. In the Aid to Russia programme, once the Persian route came into operation, Basrah played a vital role. The fleets and armies of the Eastern theatre of the war were largely supplied with oil through the port itself or from Abadan, lower down the Shatt al-'Arab, whither tankers could only come because of the extensive dredging of the outer bar of the port of Basrah that had previously been undertaken by the Iraq Government, and thanks to the continuous work of Iraqi dredger fleets.

But Basrah is not only an important sea-port and transit centre. Besides what passes over its jetty from the hinterland and from abroad, Basrah itself is the greatest date-growing centre in Iraq, and also the centre of an important oil-field. Early this year a new oil refinery was opened at Zubair, a few miles away from the port and from Fao, with its special jetty for the loading of oil. This oil-field is one of considerable richness, and future production will doubtless justify the prognostication that Basrah lies within the area of one of the biggest oil-fields in the world. As the oil now being found in the district is of a very light variety easier to refine than the general run of oils, the contribution which Basrah can make to the great oil wealth of Iraq is almost incalculable. Thus will Basrah not only be contributing to the country's budget in its capacity of being the port of Iraq, but also one of Iraq's principal oil centres, producing a variety of oil that experts regard as superior to that produced elsewhere in the country.

Dates of Basrah are unequalled

Apart from oil there are the dates. A group of date-palms are depicted in the centre of the coat-of-arms of the new kingdom of Iraq. And this is as it should be, since nowhere else in the world do dates grow so plentiful and of such a high quality as they do in this country. When that hot, wet wind blows up from the Persian Gulf, that wind called the Sharqi, the clusters of dates begin to ripen. Seven million of Iraq's thirty million date palms are situated on the banks of the Shatt al-'Arab in the vicinity of Basrah, where numerous canals leading off from the main waterway give the trees the root moisture they need and where the succulent and nutritious fruit ripens in the long hot season. By August the dates are appearing in the bazaars. P acking and processing begins, according to the most modern hygienic methods, and ships that have often been lying at the head of the Persian Gulf for several weeks waiting for the fruit set sail with their cargoes of fresh dates to reach the European market as soon as possible. When the date season ends Basrah enters upon its pleasant, chilly winter period.

But spring and winter are the best times to visit this exciting old city, with its tall ships, rising out of stretches of silvery water, bordered by dense, vividly green symmetrical forests of palms, its quaint canals lined with old houses, its modern boulevards, its great airfield and the airport hotel. Such a conglomeration of ancient and modern, beautiful old sailing craft gliding past modern steamers, romantic old merchant princes' palaces next to buildings of ferro-concrete; a city in parts like Venice, with delicate bridges spanning backwaters; in parts like any other great seaport town with a friendly, progressive population of industrious people.

WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

THE VALUE OF PERSONAL CONTACT AND ISLAM

41 Church Lane,
Gorforth,
Newcastle-on-Tyne.
10th October 1953.

Dear Sir,

I wish to become a Muslim. I am a Christian and have reached this decision after a long and careful deliberation. Before I write any more I must introduce myself. I am a married man with two children, thirty-seven years of age and a civil servant by profession. I was a member of the army during the late war, serving some five years in the Middle East and Far East. It was there that I first came in contact with the teachings of the Prophet Muhammad. Since my return home I have obtained whenever possible, books (which I have closely studied) on this subject, and yet I feel there is something lacking. Will you help me, please?

The reason I write to you is that during my travels in the army I passed through Woking by rail and saw a signboard.
bearing the inscription "What is Islam? Write to or call at
the Mosque, Woking. Literature free." So it is to you I now
turn. A few miles distant from here there is a Mosque but it
is for Arabic speaking people only. I have not any knowledge
now of Arabic and do not feel too sure of my welcome there.

Perhaps you could put me in touch with a person or persons
to whom I could look for guidance and teachings who live in
this area, as my chances of journeying to Woking seem very
remote at the present time.

Trusting that I shall hear from you in the near future.
Yours sincerely,

JACK R. WHODAHR

* * *

A TYPICAL INSTANCE OF WESTERN WRITERS' FLIPPANCY IN DEALING WITH THE PROPHET
MUHAMMAD

The Editor,
"Coronet",
29 Gulbarg Colony,
488 Madison Avenue,
New York 22 (N.Y.), U.S.A.
15th October 1953.

My children and I are regular readers of your magazine,
"Coronet". In your issue for August 1953 there is an article
"IBN-SAUD — KING OF OIL" by JOEL CARMichael. It
is a pity that Mr. Carmichael has spoilt an otherwise interesting
story by going out of his way to attack the character of the
Prophet Muhammad who is held in great esteem by millions of
Muslims. Yours is an international magazine and is read by
thousands of Muslim readers all over the world. Why must
you allow their feelings to be hurt so gratuitously, especially
when the slur cast is absolutely uncalled for and undeserved?
Your magazine is liable to lose many of its admirers and
readers thereby. Mr. Carmichael writes — "But Muhammad,
though he never had much time for the third of his reputed
three weaknesses — Women, Perfumes and Food, was especially
addicted to the first." An unbiased student of Islamic history
knows that the Prophet Muhammad was a man who seldom, if
ever indulged in any feasts. In fact, his food was of the simplest
— dates, camel or goat milk, bread and some meat occasionally.
What is wrong with that? I ask you and Mr. Carmichael?
Muslims are expected to say their congregational prayers five
times a day in a mosque. The poor and the rich all stand
shoulder to shoulder. If ablution, clean clothes and the use of
a little scent or perfume, if available, is not enjoined, one can
well imagine as to the unpleasant smell that would prevail in
such a congregation. Is there anything objectionable in this?

Now I come to the main charge about fondness for women.
A student of history knows that Muhammad first married at
the age of twenty-five, a widow forty years old, and spent over
fifteen years in perfect marital bliss with her. After her death,
when he was past forty years of age, when a man's youth is on
the decline, he married a second time. The mantle of Prophet-
hood had fallen on his shoulders. He had to preach his faith,
win friends and converts and seek alliances to resist his enemies.
In those days family ties counted for a lot. So he contracted
several other matrimonial ties but with widows belonging to
various tribes. Some of these ladies were past middle age and
possessed children from their former husbands. A powerful,
licentious man would have acted quite differently.

Open the Bible and you will find that many a prophet had
more than one wife. If anybody implies that those prophets of
yore including Muhammad had illicit relations with other
women as well, then he is worse than a liar.

I feel you, Mr. Editor, and through you, Mr. Carmichael,
owe us Muslims an unqualified apology. This is not the way to
spread Peace on Earth and goodwill towards men. Liberty of
the Press is no synonym for licence of the Press.

Yours faithfully,

M. A. FARUQL

* * *

"RIGHTS OF WOMEN IN THE LAW OF ISLAM"
1st November 1953.

Dear Sir,

Assalama 'Alaikum!

The conversation between an Egyptian scholar and a
Moroccan on the "Rights of Women in Islam", published in
The Islamic Review for November 1953 has made me go through
the dictates of the Qur'an for a satisfactory answer to the ever-
question of the permissibility of polygamy in Islam.

The conclusion that the law of Islam places the permission
or otherwise under the control of the ruling authority to serve
the interest of social requirements seems to appeal to logic and
common sense. In this connection I believe it would interest
your readers to know that this was the approach to the institution
of polygamy by my Muslim compatriots in Bosnia, Yugoslavia,
before the present godless Tito régime came into existence.

Before World War II, although the personal status of Muslims in Bosnia was governed by the Shari'ah, cases of
polygamy were so rare that they did not warrant serious con-
sideration. The entire structure of the life of my community
was organized within the framework of Islamic law, which was
administered by men well qualified and trained in it. For
instance, Bosnia, in her capital, Sarajevo, had an Islamic academy
at which were trained the future judges and dispensers of
Islamic law under the supervision of scholars of great reputa-
tion. The syllabus of the course covered a large field and a
variety of subjects. Particular emphasis was laid on the study of
contemporary laws with a view to appraising the efficacy of
Islamic laws — a fact so important to understand the true sig-
nificance of the Shari'ah. The Law of Islam was recognized by
the State. The result was that in my country the place of the
fanatic "Mullahs" of the Pakistan and Iran type was occupied
by broad-minded scholars with a vast knowledge of con-
temporary laws. This ensured for Shari'ah a place that it had
lost in other Muslim countries due to ignorance and environ-
mental impacts. Matters relating to marriage and divorce were
taken out of the unskilled hands of fanatic Mullahs. Women
were thus delivered from the shameful shackles of inferiority
which the male sex had forced upon them through the ages in
other Muslim countries. This is the story of a small Muslim
community of Bosnia, Yugoslavia, numbering about 2,000,000
with an overwhelming Christian majority of about 13,000,000.
If Islamic laws have survived the rigours of experimentation
and have proved efficacious in fulfilling the needs of a com-
munity in Yugoslavia, I cannot see why they cannot fulfil the
needs of Muslims in all Muslim countries. It may be mentioned
in passing that the present Communist régime in Yugoslavia
has abolished the Shari'ah law, the great tradition of Muslims
which had survived five centuries.

A word about the learned in Islam, usually designated
derogatorily as Mullahs in Persian and Urdu, and 'Ulamas in
Arabic. The Mullahs and 'Ulamas who as a class rendered
yeoman service to the cause of Islam must now be relieved of
the heavy task of administering Islamic laws. They are tradition
bound and narrow minded; they have done enough harm to
themselves and to us by closing the "door of Ijihad" —
exercise of judgment. We are living in a supersonic era. If
we Muslims wish to keep Islam as a living organism, we can—

THE ISLAMIC REVIEW
not ignore the modern inventions and industrial revolution. Therefore the solution evidently lies, as it did in my country, in the control of the personal status of Muslims by the Governments of all Muslim countries. Time has long past when an individual could take unto himself more than one wife whether or not it was in the interest of his community.

Yours sincerely,

HAZIM SATRIC

* * *

ISLAMICS IN CANADA
Institute of Islamic Studies,
McGill University,
Montreal, Canada.

Dear Sir,

The object of this Institute of Islamic Studies is to bring together Muslim and Western thinkers in a co-operative endeavour towards understanding of present-day developments in Islam.

McGill University's new Institute of Islamic Studies (opened in 1952) gives special emphasis to Islam as a religion and to present-day developments in the Muslim world. It is concerned also to discover and explore possible avenues of mutual understanding between Islam and Christianity.

The Institute's attempt to understand and to interpret Islam is carried on as an essentially co-operative enterprise undertaken by Muslims and Westerners jointly. For this purpose, Muslim scholars and students are being invited from the Islamic world, to participate in both teaching and research. The aim is to strive for a synthesis between a disciplined, scientific knowledge of Islam, its institutions, formulations and history, and a sympathetic understanding of its meaning. McGill University offers in this connection the degree of M.A. in Islamic Studies, and the Ph.D. in the usual disciplines. The Institute has announced as its first major research project, being undertaken over the five-year period 1952-1957:

An endeavour to study and appreciate Islam as a contemporary and living force. To investigate and interpret how it is involved in the way Muslim communities are developing now; and how it inter-relates, in each major area, with economic, political, and other social and intellectual factors.

Visiting Muslim scholars are to represent in turn various disciplines — history, sociology, law, theology, literature, etc. — and as great a variety as feasible of the chief geographic areas, from the Arab world to Indonesia. The attempt is not only to present the Islamic heritage from the past, but more especially to relate it to present-day conditions and ideas. Through lectures, seminars, and writing the Institute aims at understanding and explaining Islam in the context of today's world; and at interpreting the classical forms of the past in terms meaningful and illuminating to those educated in the cultural way of Western modernity.

From those interested in joining in the above Research Project, applications are invited for the following (available to Muslims and Westerners in approximately equal numbers):

1. Admission to the Institute in candidacy for the master's degree in Islamic Studies, or for other higher degrees (information on request). All work in the Institute is at the post-graduate level.

2. Graduate Fellowships. $1,250 per annum. Awarded by competition on the basis of merit.

3. Research Assistantships. Open to scholars and advanced students (normal prerequisite: Ph.D. degree or its equivalent). In the case of Muslims coming to McGill from the Islamic world, two-way travel expenses between the Orient and Montreal may be provided, in addition to stipends.

4. A very limited amount of bursary aid, allotted on the basis of financial need.

Students have access, in other departments and facilities of the university, to courses in comparative religion, the philosophy of religion, and the general philosophy, history, and culture of Western civilization.

In the case of beginning students wishing to take advantage of the opportunities offered, previous training in Oriental studies is not a prerequisite, providing the candidate holds a good honours degree in the humanities or social sciences and has demonstrated an intelligent interest in international affairs and inter-cultural matters. Those interested are invited to write to me.

Yours faithfully,

WILFRED CANTWELL SMITH
Professor of Comparative Religion,
Director of the Institute.

PEN PALS

A number of readers of The Islamic Review wish to have pen-pals of either sex from different countries. Their names, addresses and interests are printed below.

Ebrahim Bhabha (Baboo), Box 4, Kinross, East Transvaal, South Africa.

* * *

Mr. Muhammad Muhammad Akhoon, c/o Islamic Association, Rangoon, Burma. (Aged 34 years, university student. Young Burmese Muslim wishes to correspond with boys and girls between 16 and 25. Interests: Stamp collecting, photos, books, correspondence. All letters answered.)

The World Young Muslim Pen Friend Association, P.O. Box No. 113, Tehran, Iran. The object of this association is to bring young Muslims into closer relation with one another. Those interested may write to the founder of the association, Mr. Muhammad Dair at the above address. Miss Bibi Amera Ali, c/o Mr. M. E. Ali, Post Box No. 6, Georgetown, British Guiana, S. America. (Aged 16. Interests: Correspondence, pictorial magazines, exchanging view cards.)

Mr. Muhammad Aslam, c/o Suleman Stores, Fatima Jinnah Road, Quetta, W. Pakistan. (Aged 17). Interests: Stamp collecting, views cards and magazines.)

Mr. Mohiuddin Ahmed, c/o Majid Colony, P.O. Matharia, D. Barial, East Bengal, Pakistan. (Aged 14 years. Interests: Stamp collecting, sports and reading crime novels.)

DECEMBER 1953
ISLAM IN ENGLAND

THE WOKING MUSLIM MISSION & LITERARY TRUST
Meetings at 18 Eccleston Square, Victoria, London, S.W.1

"I have been asked by several non-Muslims," said Miss Jeanette D. Salma Hill while speaking at a meeting held at 18 Eccleston Square on Saturday 17th October 1953, "why, if I believe in the existence of Jesus Christ and that He also preached God's message, why did I then turn from Christianity to Islam? One answer is that I could not believe in the conception of 'Holy Trinity'. I could not believe in the Resurrection. I could not even feel sure that Christ died on the cross for the sins of humanity. However, it seems that one has to believe these things if one is a Christian. Again, on reading the Bible I could not discover the original message sent by God through Jesus Christ. So many stories and legends have been wound around his life in an attempt to prove his relationship with God that the only success achieved has been the almost complete loss of his original teachings."

Her Excellency Hurustiati Subandrio, of the Embassy of the Republic of Indonesia, presided over the meeting. In her presidential remarks before the talk Madame Subandrio appreciated the holding of such weekly lectures and discussions, which had been of great value to her and all those who had attended them.

On Saturday 24th October 1953, Maulana Abdul Majid, Editor of The Islamic Review, described the events taking place in the Muslim world.

On Saturday 31st October 1953, Mr. S. M. Tufail commenced the discussion on the conception of God-hood in Islam.

"I am an Atheist" was the subject on which Mr. H. Cutner, author of A Short History of Sex Worship, Jesus — God, Man or Myth? etc., spoke on 7th November 1953 at 5 p.m. Maulana Abdul Majid presided over the meeting. The talk was followed by a very heated discussion which had to be cut short by the President. After the discussion a documentary film of the 'Id Festival at Woking was shown by Mr. Saeed Chipperfield.

THE SHAH JEHAN MOSQUE, WOKING, SURREY
Meetings are held every Sunday at 3.30 p.m. at the Shah Jehan Mosque, Woking.

Mr. S. M. Tufail gave talks on the following subjects on three occasions:

1. The Origin and Growth of Mystic Movement in Islam.
2. Ibn Maskwaila's Contribution to Ethics.
3. Agnosticism Analysed.

On Sunday 1st November, Mr. Bashir Ahmad Khan spoke on "Conception of Morality in International Relations".

On Sunday 8th November 1953, Maulana Abdul Haq Vidyarthi spoke on the "Prophecies about the advent of the Prophet Muhammad in Hindu scriptures".

Forthcoming lectures and discussions at 18 Eccleston Square, Victoria, London, S.W.1


Saturday 12th December 1953, at 4.30 p.m. "Queries." Question-master Miss J. D. Salma Hill. Bring your questions and discuss them with your friends at our meeting.

Saturday 19th December 1953, at 4.30 p.m. "What is Happening in the Muslim World?" Monthly review by Maulana Abdul Majid, Editor, The Islamic Review.

Saturday 26th December 1953, at 4.30 p.m. Lessons from the Qur'an.

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The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust, of The Shah Jehan Mosque, Woking, Surrey, England, and of Azeez Manzil, Brandreth Road, Lahore, Pakistan, is published monthly. In conformity with the objects of its publishers The Islamic Review is a cultural, non-political journal which takes no stand on the political policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with those problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of The Islamic Review, or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned to their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

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40
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Printed by A. A. Verage of Basingstoke, England, and Published by the Woking Muslim Mission and Literary Trust, Woking, England. REGD. L3016