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AN EXPERT

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3
A brief analysis of the dilemma

All are agreed that the Muslim world is on the march. But whether this is for the better or for the worse is yet a moot point amongst Muslims. Whatever the ultimate result, the outside world is watching the volume and tempo of this internal revolution there closely, and even intently, as is evidenced by the specialized journals published from Rome, Paris, London and Washington. As to the Muslim countries, there are signs of resistance to this change, and its desirability and nature is being questioned. There are various reasons for this attitude. Besides the discernment of some sinister designs of the West about the "under-developed" Muslim countries, the technical assistance offered is in the first place not always an answer to a real existing need. Moreover, the Muslims are very conscious of self-esteem. They rightly cannot forget that they lack neither the intelligence nor the sincere desire for a better and richer life, nor the potentialities of the individual or the nation. The history of the Muslim world shows beyond doubt that its contribution to world civilization in the past has been very great. Therefore, there is some truth when the Muslims maintain that if they have ceased to make their contribution, it is certainly due to a large extent to hundreds of years of foreign domination and not to anything basically wrong with them. They feel that given liberation and development the handicaps that have retarded their growth will disappear. As against this, there is another powerful section of public opinion growing in Muslim countries that favours the acceptance of technical assistance from the West even at the cost of losing their identity. Between these two there is the section that would have all that is technical from the West but also would like to retain its Islamic identity. Its conviction is that if the Muslim countries wish to exist in their own right, and not as camp followers either of the West or of Communism, they will have to adjust their outlook on life to the new conditions, and to re-interpret the words of the Qur'an. This section believes in this decision here and now.

The dilemma is sapping the constructive energy of the Muslim world

It is evident from the above brief analysis that this mental turmoil is sapping the constructive energy of the Muslim world. To add to this, the ever-watchful West is trying hard to see to it that no breathing space is allowed to the Muslim world to pause to adjust itself to the requirements of the modern world. The Suez Canal dispute, the Kashmir problem, the bolstering up of the Pukhtoonstian stunt, the oil problem of Iran, the Franco-Moroccan-Algerian-Tunisian tangle, all these are constant irritants which do not allow the Muslim world to grapple vigorously with its local problems of illiteracy, poverty, pseudo-priestcraft which have grafted themselves on the body politic of Islam, and above all, landlordism, which is its basic problem. This, in a few words, is the dilemma of the Muslim world.

The remedy for the dilemma

In our opinion, the remedy is twofold. First, they must understand it once and for all that Islam is a religion whose teachings are compatible with material progress, and, secondly, that all those obstacles that militate against the wastage of Muslim energies in useless discussions on matters of secondary importance, such as useless theological discussions, be discouraged and even stopped wherever possible. The attention of the common man must be diverted to the basic problems of the community. The first desideratum in this respect is to restore to every Muslim a personality of his own with which the Qur'an endows him. This can best be given by making the Qur'an accessible to him in his mother tongue. It is true that there are translations of the Holy Qur'an in all languages, yet it is also a fact that a child is first taught to read the Qur'an in Arabic and later, if at all, in its mother tongue. If we want that a Muslim should know his obligations and privileges as a member of the Muslim community, the process will have to be reversed. At present the average Muslim hardly knows what the Qur'an has to say on many a basic problem of life. He has always to depend on hearsay and the obiter dicta of the pseudo-clergy that has grown up in the Muslim countries. The cry "Back to the Qur'an" can have no meaning if the process is not reversed. In this connection it should not be forgotten that the future of Islam does not lie with the Arabic-speaking countries, whose population is but one-sixth of the entire Muslim population which is non-Arabic speaking. The spell of sanctity attached to the Arabic language in non-Arabic-speaking countries has gained such a strong hold of the Muslim masses that Arabic words have come to be looked upon by the common Muslim as a source of blessing. This attitude has helped in no inconsiderable measure to divert the attention of the average Muslim from the import of the words of the Qur'an. Once this is understood and the spell is broken, the Muslim world will be able to seek inspiration directly from the Qur'an in exactly the same way as the early Muslims who read and understood it in their mother tongue. This analysis would be incomplete if it was not pointed out that the Hadith (the sayings of the Prophet Muhammad) have to be read in the light of the Qur'an and not the reverse. It is no exaggeration to say that many of the internal dissensions from which the Muslims of today suffer are to be traced directly to giving undue precedence to the Hadith over the Qur'an. Many an example can be quoted to illustrate this point. The division of the world of Islam into two widely opposed schools of thought of the Shi'a and the Sunni is due to the emphasis on the Hadith rather than on the Qur'an. What untold harm has been done to Muslims and the near name of Islam is now a matter of history.

THE ISLAMIC REVIEW
THE IDEOLOGICAL BANKRUPTCY OF EUROPE AND THE FUTURE PROSPECTS OF ISLAM

What Liberty, Equality and Fraternity has come to mean today

By SAYYID QUTB

"The Islamic social system, which was devised some fourteen hundred years ago, remains until this day a system that is full of life. The passage of time has certainly not detracted from its suitability to govern the affairs of man in all kinds of societies, and at all times. This system, which ruled supreme during the early days of Islam, can, if vigour and energy were applied to the purpose, be adapted for consumption in the twentieth century and for many centuries thereafter. The Islamic system is a universal social order the application of which can benefit man in all corners of the world and for all generations to come; for it is the most unique social system that man has known since the beginning of time".

Mr. Bertrand Russell on the loss of supremacy of the white man

Mr. Bertrand Russell, the famous English philosopher, says, "The age of the supremacy of the white man has ended — and the continuation of that supremacy for ever was not one of the laws of nature. I believe that the white man will never again meet with times as happy as those which were his share for the past four centuries". I am inclined to agree with the greater part of this bold prophecy by Mr. Bertrand Russell. Its truth is now being strengthened and demonstrated in the light of current political trends in the world at large and in the light of the experiences of mankind in the not so distant past. The truth of this prophecy also comes to light when we examine closely the fate of the various civilizations that have crumbled or are crumbling. It is indeed true that the age of the supremacy of the Western man has ended, for Western civilization has served its purpose and has become bankrupt. It can now offer nothing to mankind. It is impotent and cannot guide man towards new horizons or rescue him from the present malaise. And since the existence of any civilization is entirely dependent on what it can offer to mankind in the way of remedies for the social ills of humanity and in the way of the opening up of new fields of happiness and prosperity, Western civilization has depleted its stock and is doomed.

The principles of "Liberty, Equality and Fraternity" advocated by the French Revolution are not a reality today

The principles of "Liberty, Equality and Fraternity", which were advocated by the French Revolution of 1789, were the last fruits born of Western civilization. Nothing of any real value or significance in the realm of social ideals and principles has been brought forward by Western civilization since then. The principles advocated by the French Revolution served their purpose in Europe and attained the ends which they sought to attain at the time.

But these targets were in essence transitory and were designed to serve a particular period of time and a particular corner of the world. Outside this territory and this period of time, the methods and principles of the French Revolution were found ill-fitted and impotent. Today, the principles advocated by the French Revolution, good and wholesome though they are, are not a reality in France or outside France. And this has been the result of the fact that the French Revolution began and ended as a local affair relying on local methods and designed chiefly to remedy local social ills. And so it is true to say that mankind as a whole has not derived any great material benefit from the French Revolution. And social reformers in the twentieth century cannot rely on the tactics of the French Revolution to remedy the social ills of our day.

What "Liberty" means now in Europe

The term "Liberty", which was advocated by the French Revolution, implied personal liberty in every field of human activity. This conception of personal liberty held great attractions and was a thing which the individual in European society at that time craved for very much. In it the European individual saw his salvation from the dictator-like rule of the Church which strenuously governed his spiritual affairs, and from the nobility which governed the practical and everyday aspects of his life, and from the State which governed his political and legal activities. But it was not long before this conception of absolute personal liberty was discovered to be double-edged and fraught with dangers and harms to society. Personal liberty on
this scale, when wielded by a few individuals, began to harm the masses of the people and to act adversely against society as a whole. One of the early fruits of personal liberty was the emergence of capitalism and a small and powerful capitalist class. And it was this fact, more than anything else, that presented before the eyes of the masses the harsh truth about absolute liberty and made the masses realize that it was nothing but a myth, and a dangerous myth at that. Liberty meant liberty to exploit — liberty for the small and powerful capitalist class to exploit the poor and helpless majority of the people, and liberty to the man with capital to exploit the working man. Against this background of economic exploitation and misery, the hopes and aspirations pinned by the leaders of the French Revolution on the conception of liberty have had to be abandoned. The “Liberty” advocated by the French Revolution has ceased to be of any useful positive influence on human society and has long been discarded as a fruitful channel of reform. In France today the “Liberty” propagated by the French Revolution exists only in the form of the new doctrine of existentialism — a mode of life that permits and encourages man to give vent publicly and without any restriction to the basest of human instincts.

The concept of “equality” has failed in Europe

The term “equality”, which was one of the three main principles guiding the French Revolution, originally implied the equality of all citizens in political and legal rights. This meant that every citizen was to have equal rights in political elections and be equal before the courts of justice. The implication of the doctrine of “equality” was a thing which Europe needed very much at that time. The principle held particular attractions to the masses because they thought it would make the Church and the nobility subject to the same laws to which the masses were subjected, and would make them all truly equal in the eyes of the law. They also thought that this new conception of equality would take away from the Church and from the nobility the various privileges which they had long enjoyed in the matter of the payment of taxes towards the maintenance of the complicated machinery of the State, and they also thought that it would abolish, once for all, the strict division of the people to tightly enclosed social classes — a thing that hurt deeply the susceptibilities and sense of human dignity of the masses of the people in European society at that time. But it was not long before it was found that this principle of equality before the law could not be enforced to any great extent in a society which had long been divided into contrasting economic classes and in which there had existed for many generations two distinct classes — the class of the powerful capitalists and landowners on the one hand, and the class of the poor and dejected workers on the other. The relationship of the employer and employee created of itself a state of affairs of such a nature that it caused these theoretical rights to crumble and become void of any real or practical purport or significance in the realm of everyday life. In other words, the pressure of reality was more than these theories could withstand. And thus it was necessary, in order to give effect to this theory of equality, that there should exist safeguards and guarantees far more effective than those theoretical safeguards devised by the law at the time. Above all, there was, and will always be, need of economic safeguards operating in an economic set-up where the relationship between employer and employee rests on a basis altogether different from that which is implied in the doctrine of “Liberty” like the one advocated by the French Revolution. In short, it is true to say that the doctrine of the equality of all citizens before the law and the equality of opportunity to all citizens, which were the main targets of the French Revolution, have not been achieved, and that they cannot be achieved via the means and methods like those which were used in the French Revolution. And it is also true to say that this doctrine of “equality” has utterly failed to make any good positive impression on human society or to serve any useful purpose in bettering the lot of mankind.

The idea of “fraternity” did not function in Europe

The last of the three great principles advocated by the French Revolution was the principle of “fraternity”. The purport of this principle has never been applied in the Western world. The reason for this was that the principle of fraternity could not be successfully applied to the affairs of everyday life by purely materialistic means. For this principle to be of practical value and efficacy, it must be embedded in the hearts of the people and must rest on strong spiritual foundations. Life and humanity must be viewed in an ethical and non-materialistic light and not with the purely materialistic considerations which have predominated European thought since the days of the Romans and which have remained unaffected to any large extent by the advent of Christianity.

In Europe, the principle of “fraternity” has thus remained of purely theoretical significance since the day it was proclaimed. A lot has been said and written about human fraternity in speeches, books and newspapers; but nothing of any great importance has been done towards implementing it. It has not been applied in a practical manner. The reason for this failure to give effect to the doctrine of fraternity is a simple one: it is that true and sincere human fraternity must be universal and cannot be confined to the artificial geographical or political borders of any one state. Imperialism and the economic exploitation of one state or nation by another is alien to the spirit of the doctrine of “fraternity” — and imperialism and harsh exploitation have been the main occupations of a number of European Powers for a very long time now. True fraternity can never be a nationalistic or local affair — it must be universal and international in the fullest meanings of these words. And European countries have at no time striven towards this ideal of international and universal fraternity. And thus the principle of fraternity never became a reality or a practical proposition in Europe and it never left the realm of ethical and theoretical speculation and discussion.
Europe and America, which profess to implement the doctrine of fraternity, have given the world nothing but purely materialistic and industrial guidance. But mankind cannot live on the products of factories alone. It is in constant and ever-increasing need of ideals and spiritual and ethical guidance that can give a new impetus to man’s drive towards progress and prosperity. Civilization in Europe and America has concentrated its efforts solely on the betterment of the lot of man in the materialistic field through increased and better production in factories. In the realm of ideals and principles Europe and America have only been regurgitating the hackneyed slogans which inspired the French Revolution and which have long since lost any real significance that they may have held at that time.

Why the Marxist creed is succeeding

It was because of this failure of Western civilization to give man any food for thought that the Marxist creed has emerged. Marxism views the development of man in a purely materialistic light, but it concerns itself with a much wider field of human activity than that with which the French Revolution was concerned. It transcends national borders and offers itself as a universal and international way of life. Marxism also looks upon the individual as only an insignificant member of a very wide human society. It is categorically opposed to the principles of unlimited liberty to the individual on the scale involved in the doctrine of “existentialism” now current in France, and it is also opposed to the doctrine of “pragmatism” now current in America. The main theme of Marxism has always been the supremacy of the working class, which represents the majority in all nations. The dream of Marxism is a state of affairs where the individual and his particular whims and fancies can find no room and no opportunity, and where only the interest of the majority and, consequently, of the nation as a whole, is the main, if not the only, consideration. The aspirations of Marxism are of necessity difficult to attain, and its task is very vast and unwieldy. And although the universal application of Marxism has remained a dream, yet it has been a thought-provoking dream that has provided thinkers the world over with an ideal and an end to pursue — a thing of which they had been deprived long after the French Revolution.

Western civilization does not satisfy human nature, which is in constant need of ideals

We can thus appreciate why Communism is today finding ready acceptance in Europe even amongst those who are not destitute, hungry, or without shelter, and for whom Communism could hold immediate prospects of materialistic gain. The reason for this acceptance of Communism is that an increasing number of people is finding that Western civilization has ceased to offer man the spiritual and intellectual food and incentive for which he always craves. Human nature is such that man is in constant need of ideals which can give him strength and vigour to face the problems of his everyday life, and which can inspire him to the pursuit of higher targets. He needs these ideals also to clarify for him the position which he occupies in the ever-widening and varying structure of society. He wants some preoccupation outside his personal materialistic betterment which Western civilization has made him think is paramount. And since the civilization of Europe and America cannot offer him such ideals and can give him nothing other than increased production of goods, he has been forced to look elsewhere for spiritual leadership and for an ideal which he can strive to put into effect — and he has found this in Communism.

Communism and capitalism do not differ in the nature of the thought itself but in the method of the thought

Communism is the natural continuation of the materialistic outlook on life propounded by Western civilization. This outlook has characterized the civilization of Europe and America since Roman days, and it was intensified in the seventeenth century by the emergence of the principle of experimental science propounded by the English philosopher, Sir Francis Bacon, who refused to believe in anything save that which is demonstrated by practical experience through the senses.

The difference between the Communist way of thinking and the way of thinking now prevalent in the West is not a difference in the nature of the thought itself but in the extent and method of that thought. The materialistic outlook on life is the same in Communism and in the civilization of the West. While in America this outlook takes the form of according the individual absolute liberty to exploit and invest his wealth, in Britain such exploitation and investment is limited and restricted as a result of the nationalization of the major public utilities, and in Russia the State owns everything and the individual is deprived completely of the power to exploit or invest his private resources. The supremacy and rule of the working classes, however, has remained a dream even in Russia itself, and all that the Communists in Russia have achieved so far is the destruction of the capitalist and rich class and the transfer of the wealth of the country to the State. The working classes in Russia do not possess any real power and they do not own the wealth of the land. They are forced to work where they are directed in return for a bare sufficiency of food, shelter and clothing. But Communism continues to advocate this ambitious dream of the supremacy of the working classes, and the dream continues to attract millions of idealists the world over for the simple reason that it provides food for thought and an ambition for these millions at the time that Western civilization has nothing to offer.

Why “the haves” in America or elsewhere are Communists

Communism has some magical charm for Western peoples, although for many of them the Communist creed or dream offers no personal material gain or advantage. In the United States of America, for example, those who profess Communism are in the majority of cases well-to-do intellectual persons who do not belong to the working class. I was particularly intrigued by this phenomenon when I visited the United States not long ago. After a thorough investigation of this problem I found that in the great majority of cases American Communists did not find any economic attractions of personal betters in the Communist creed. The wages, income and standard of living of the average man in the United States of America are comparatively very high, and this is a thing that, under the nature of things, would be thought sufficient to rob Communism of any charm or attraction that it may hold for the working man; for it promises him nothing in the way of personal materialistic gain while it threatens to deprive him of quite a good deal of the privileges and advantages which he now enjoys. But with the intellectual man in America the materialistic aspect of this problem is not the only or main consideration. He is conscious of a spiritual hunger for an ideal which Western civilization cannot offer him, and this hunger drives him unconsciously towards Communism and away from Western civilization. He cannot find his ideal and dream except in Communism, and he thus looks upon Communism as an antidote to, and an escape from, the spiritual boredom and rut which has settled on the Western way of life.

When the economic situation in America deteriorates — as it has deteriorated in Europe — Communism will gain a tremendous impetus and will sweep the country without great difficulty, as has happened in Europe. The masses of the American public, who have for long been starved of spiritual ideals, will easily rally to Communism when they become starved of the necessities of life — and there will be nothing then to

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combat the practical charm which Communism holds for the masses. This is true of Europe as well. The rule of Communism is, logically, the next step after Western civilization, and it is the natural result of the lack of spiritual and intellectual ideals and dreams in Western civilization.

America and Communism

It is not an exaggeration to say that America is now walking steadily towards Communism. Its extensive rearmament programme calls for the expenditure of vast sums of money, and this investment in armaments is done at the cost of reducing the economic lot of the individual. America is now paying vast sums of money under the Marshall Plan and other programmes for the economic aid of Europe, and also under the Point Four show-down with Russia at an early date so that it can, after crushing Russia, dispense with the need for this expensive programme of re-armament which is threatening, if it continues for very long, to win the war for Communism without Russia firing a single round.

The future of Communism in Russia and other non-Muslim and Arab countries

The famous English philosopher, Mr. Bertrand Russell, holds that Communism will triumph, not only in the West but also in Asia. He says: "The Russian is the only white man who has an opportunity to spread his influence in Asia. The people of Asia hate the imperialism of the white man. At the

A railway station scene in the Union of South Africa, where racial segregation is vehemently driven to its logical conclusions.

Nazism is not dead; as a matter of fact, it never died. European outlook on life has not helped solve this age-old problem. The claim of Islam to establishing a veritable brotherhood between the black and the white has not yet been fully appreciated by the world of today. Islam offers the only social system that holds the key to the solution of the race problem.

The policy of apartheid is unthinkable in a Muslim country

Programme for the economic aid of under-developed countries. All these programmes for economic aid make heavy calls on the American Treasury. The American Treasury has been bearing this burden for a long time now, but it has recently begun to show signs of strain and weakness, and the effect of this on the American economy has been a slight but noticeable reduction in the standard of living. If this reduction in the standard of living is not checked speedily, the balance now existing between the attractions of Communism and the opposition to it will be disturbed to the benefit of Communism. It is perhaps for this reason that the United States of America is anxious to have a imperialist designs, because they have never had any experience of such imperialism, while they have been subjected to the Western man's power for long generations and they have come to hate that experience. For this reason, I do not believe that the Western Powers have any chance in Asia. But I believe that Asia may live in harmony with the Western world; while the Muslim world, including Egypt and Pakistan, may rally to the Communist camp.\footnote{Vide.}
I agree with Mr. Russell's prophecy with regard to the triumph of Communism in the West, but I disagree with him as to the chances of the success of the Communist creed in Asia, and particularly in the Muslim world, of which he mentions Pakistan and Egypt. His views on this respect spring entirely from his Western background and his Western way of thinking. In his conclusions he has ignored altogether the traditions and the life and thought of the Muslims as well as the force of the religion of Islam, which is now being speedily implemented in the political structure of the Islamic world. It is fundamentally wrong to attempt to predict from what has happened or is happening in the West the future course of events in the Islamic world which, through Islam, has an entirely different outlook on life.

It is true that Communism, because it offers the intellectual man a brilliant dream of equality and natural justice in contrast to the capitalist system of the West, has great attractions for the Western thinker. And it is true that Communism can satisfy the needs of the Western world for the immediate future. It can, for example, satisfy the immediate needs of the Chinese and Korean peoples and of other nations who have not any ideals more worthy than those of the capitalist system which Communism seeks to destroy. Such nations will be content with Communism until such time as they are rid of the grasp of imperialistic or feudalistic capitalism and until some kind of equilibrium prevails in their economic structure. But as soon as these materialistic ambitions are realized, it is certain that there will arise a need and a craving for some invigorating spiritual ideal, and when this happens these nations will feel the same hunger for idealistic dreams as is felt by the people of Europe and America today.

The same course of events will happen in Russia before very long. The reason for this is that Communism does not in reality contemplate any greater ambition than the crushing of the bourgeoisie and the supremacy of the working class. In order to attain this, Communism shuts all escapes for man from the humdrum course of materialist existence and vigorously combats the resort to religion and to contemplative thinking and spiritual planning. When Communism realizes its dream, it will automatically lose its charm and attraction and will lose its power to hold Russia itself and to lead the Western world. In order to keep man progressively and actively alert and interested the dream that he seeks to attain must be one not capable of fulfilment either speedily or mechanically. To drive man steadily and energetically on the path of progress there must always loom before his eyes an attractive dream that gives him wholesome food for thought and taxes his ingenuity and fully holds his interest. Economic affluence is not by any means all that man needs to be happy. This is proved by the fact that in America many rich and affluent members of the community who have no personal economic grievance against the existing social order are finding spiritual refuge in Communism.

Man cannot be satisfied with the ideals of Communism

Man needs, both in the Western world and in the countries dominated by Communism, a much greater ideal to pursue than Communism. He must have greater ambitions and more glittering dreams. And only if these are found can the intellectual be satisfied and content to strive onwards in his life. The hunger of the body is always very pressing and must be satisfied before everything else. But when this hunger is satisfied another hunger arises in the soul, and this hunger cannot be satisfied by a sufficiency of food, drink or clothing. The ideal that man would be content to seek to pursue must be a very great and all-embracing ideal. It must also be an ideal that is capable of developing and growing of itself to satisfy future needs. The ideal must seek to propagate social justice in its fullness and not be content merely with making one class of person superior to another. It must give a new meaning to life and a new taste to it, and it must impel man to strive for the attainment of the highest spiritual values. In short, this ideal must link man's everyday life with the life hereafter.

It is for this reason that I confidently disagree with Mr. Bertrand Russell in the conclusions he reached about the future of Communism in the Islamic world. In my opinion the Islamic world will find no better leadership than that derived from the teachings of Islam. And I believe also that even in the Western world and in the world as a whole the future is Islam's.

The Islamic social system, which was devised some fourteen hundred years ago, remains until this day a system that is full of life. The passage of time has certainly not detracted from its suitability to govern the affairs of man in all kinds of societies, and at all times. This system, which ruled supreme during the early days of Islam, can, if vigour and energy were applied to the purpose, be adapted for consumption in the twentieth century and for many centuries thereafter. The Islamic system is a universal social order the application of which can benefit man in all the corners of the world and for all generations to come; for it is the most unique social system that man has known since the beginning of time.

THE EIGHT HEAVENS OF THE QUR'AN'

By M. A. A'ZAM, M.Sc., F.R.S.A.

How my enquiry into the significance of "Eight Heavens of the Qur'an" was started

My kid brother Asad, who was barely ten years old, had first made me think seriously on the significance of the eight Heavens which will be the abode of the righteous after death as reward of their good deeds and piety in this life. The Muslim theologians have named them as follows:

1. Jannat al-Firdaus.
7. ‘Illyyeen.

Asad was impelled by an urge of self-interest and anxiety. He had the natural gift of inquisitiveness, but more than that he was worried and wanted to be sure about the particular paradise he would be allotted after death.

Our father died when Asad was just over six years. Mother often talked about him and Asad was well convinced that father was quite happy in his blissful abode in Heaven, but lately he had learnt about the number of Heavens from some elementary books on religion.

Would it be possible for us, father, mother and brothers, to live together in the same Heaven? Asad wondered and wanted to know. In fact, he was thinking of staying, after death, in the same room with me — in the same heavenly apartment. Well, it was a difficult question, and, of course, I could hardly give him an answer — far less any assurance. This problem had

1 All English renderings of the Qur'anic verses are taken from The Holy Qur'an, translation by 'Abdulla Yusuf 'Ali.
2 The original article by the author was published in Bengali in the monthly Mahamuddi, Calcutta (April 1932). Asad died soon after this article was published, as if to verify my explanation of the eight Heavens. May his soul rest in peace!

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never before occurred to my mind, and I was really puzzled. Asad interrupted my silence: "But Bhaiya, do you have any idea as to how big the heavens could be?" I recollected a verse of the Qurān wherein the heavens have been described as:

"... A Garden whose width
Is that (of the whole)
Of the heavens
And of the earth
Prepared for the righteous" (3 : 132).4

"The Heavens," I told Asad, "extend as far as the earth and the skies."

"Where would the 'hell' be accommodated, if all the space were taken up by the Heavens?" Asad enquired. This very question was put to the Prophet Muhammad by a messenger from Heraclius. I quoted his reply: "Where does the night take shelter when the day approaches?"

Unfortunately, Asad did not feel satisfied with the answer. He argued: "Well, there are twenty-four hours in a day — the periods of darkness and daylight are almost equally distributed. But if the heavens cover up all the available space and extend beyond the skies, the hell will find itself nowhere." This sounded like heresy, and I felt inclined to stop Asad in his adventure in curiosity or argument. Asad, however, went over to his next question: "Are the eight Heavens like eight separate homes or are they like eight rooms in one big apartment house? With the vast magnitude of space occupied by them, how can it be possible for one to travel from one Heaven to another? It is certainly not possible to walk such long distances — will there be any transport — how quickly could it carry the inmates of the Heavens?"

I have no doubt that in the blissful abode of Heaven all our wishes will be satisfied. Peace, love and happiness will reign supreme; grief, sorrow or pangs of separation will be unknown: "Verily for the Righteous
There will be
A fulfilment of
(The Heart's desires)" (78 : 31).

But it is difficult to conceive of the situation and explain it in familiar terms of physical factors relating to time and space. Would it be an experience for the elevated soul soaring high in the spiritual altitude? But then, why should the number of heavens be specified as eight, whereas it would have been far easier to explain if the number were seven, which according to Arabic lexicon and usage signifies plurality, as for example the seven skies; meaning, thereby, numerous celestial regions like the atmosphere, stratosphere and the ionosphere.

The mention of seven and seventy and seven hundred is frequent in the Qurān and the sayings of the Prophet Muhammad, and the Arabs used them to signify a large number and multiplicity" (cf. Lisan al-Arab).

The language of the Qurān on the description of the Heavens and non-Muslim critics

In describing the Heavens, God in the Qurān has frequently mentioned wine and water, milk and honey, silk and brocade, and paragons of beauty.

"(Here is) a Parable
Of the Garden which
The righteous are promised:
In it are rivers
Of water incorruptible;
Rivers of Milk
Of which the taste
Never changes; rivers
Of wine, a joy
To those who drink;
And rivers of honey pure and clear. In it
There are for them
All kinds of fruits;
And Grace from their Lord (47 : 15).
In the Gardens of Felicity
Facing each other
On Thrones (of dignity):
Round will be passed
To them a Cup
From a clear-flowing fountain;
Crystal-white, of a taste
Delicious to those
Who drink (thereof),
Free from headiness;
Nor will they suffer
Intoxication therefrom.
And besides them will be
Chaste women, restraining
Their glances, with big eyes
(Of wonder and beauty)
As if they were
(Delicate) eggs closely guarded" (37 : 43-49).

The spiritual significance of Muslim paradise is apparent from many a verse of the Qurān

These references have often elicited bitter criticisms and a Muslim's paradise has often been identified as sensual and grossly materialistic. A little deeper study of Islamic theolology will convince the reader that the mention of the material objects of happiness, purity, sweetness and beauty are definitely symbolic and they only furnish a nucleus for human imagination. Man can interpret the unseen and unknown objects only in terms of familiar things around him. So the Prophet of God defined Heaven as something that "the eye hath not seen, nor the ear hath heard." There is hardly any difference of opinion among scholars of Islamic philosophy that love of God, which is truly accomplished in the perfect realization of self is the summit and summum bonum of heavenly bliss:

"But these of Faith
Are overflowing
In their love for God" (2 : 165).

The highest Felicity in heaven is described to be in the nearness to God, in the Good Pleasure of God.

"Fair in the eyes of men
Is the love of things they cover;
Women and sons;
Heaped-up hoards of gold and silver;
Horses branded (for blood and excellence);
And wealth of cattle
And well-tilled land.
Such are the possessions
Of this world's life;
But nearness to God
Is the best of the goals;
Say: Shall I give you
Glad tidings of things
Far better than these?
For the righteous are Gardens
In nearness to their Lord,
With rivers flowing beneath;
Therein is their eternal home;
With companions pure and holy;
And the Good Pleasure of God" (3 : 14-15).

3 An endearing term of addressing a brother in Urdu.
4 This and similar other quotations in this article refer to the relevant chapters and verses of the Qurān.
Again,
"O thou soul!
In (complete) rest and satisfaction!
Come back thou
To thy Lord!
Well-pleased (thyself)
And well-pleasing
Unto Him!"
Enter thou, then,
Among my Devotees,
Yea, enter thou
My heaven!" (89 : 27-30).

A famous Muslim poet has said:
Where is the heaven and where is the hell?
Who says they are far away? —
It is within one's own self that the
Heaven and the hell lies.
It is within him that the angel
Or the demon doth dwell.
The prayers of a Muslim lady saint, Rabia (died the middle
of fourth century C.E.), have been very significant, as they bring
out the plain truth that the material concept of the Heaven has
never been taken very seriously by the Muslim saints and
theosophists.

"O my Lord," Rabia used to pray, "if the
reward of the Heaven inspire me to seek thy pleasure,
let your Heaven be ever out of my reach, and if the
fear of the hell-fire terrorizes me into seeking Thy
favour, let me be doomed to that fiery fate."
But love of God must also find expression in
the love of His creation, which should be interpreted
in the day-to-day life of a true Muslim. According
to a saying of the Prophet Muhammad, of which
authenticity is undisputed:
"You can never enter the paradise before
you have faith, and you can never have faith
before you have loved one another."
Again, human love on earth has found perfec-
tion in a mother's love for her child. The Prophet
of Islam has declared quite significantly that
"Paradise lies at the feet of mothers."

Why does the Qur'an talk of Eight Heavens?
The spiritual significance of the Muslim
paradise is not, therefore, far to seek. But why this
division into eight? This problem now raised before
my mind's eye a thick mist of mystery. Could the
number be chosen just at random? I was groping
for light.
We fall into "eight pieces" when we are in
the happiest mood and we "shed eight and eight
tears" in our bitterest grief. We feel utterly helpless
when we find all the "eight channels closed". Eight
rubaiyat make up all the hours in a day and "eight thunders"
spell all the fury of natural forces of
destruction. There are also other phrases in common
usage where the number eight points to a degree of
stage of fullness and perfection. But this may be
quite accidental. Is there any scientific basis for
eight being a number of special significance denoting
perfection as distinct from "seven" which means
multitude?

The rule of eight in the constitution and structure
of the atom
The Russian scientist, Dmitri Ivanovitch
Mendelejeff, in his famous Periodic Classification,
arranged the elements in the ascending order of their
atomic weights. It was found that every eighth
element was a repetition of the first in its physical
and chemical properties which assumed a more active
character, like the octave in music. The same
element, as it were, passes through the different stages
of perfection and finds itself back in a more vigorous and
reactive form in the eighth stage.

"The eight elements starting from a given one is a kind of
repetition of first like the eighth note in music" — Newlands in
Chemical News, London (1863). This journal is now defunct.
The following 14 elements are arranged as in the Mendelejeff's Periodic Table:

(The number before an element is its atomic number, that after it, its atomic weight.)

3 L (Lithium)  6.9  11 Na (Sodium)  23.0
4 Be (Beryllium)  9.0  12 Mg (Magnesium)  24.3
5 B (Boron)  10.8  13 Al (Aluminium)  27.0
6 C (Carbon)  12.0  14 Si (Silicon)  28.3
7 N (Nitrogen)  14.0  15 P (Phosphorus)  31.0
8 O (Oxygen)  16.0  16 S ( Sulphur)  32.0
9 F (Fluorine)  19.0  17 Cl (Chlorine)  35.5

In conformity with the rule of eight, lithium and sodium, carbon and silicon, fluorine and chlorine, have almost similar properties.

The role of eight is, however, infinitely more important in the constitution and structure of the atom which according to the modern accepted theory of matter, is made of protons (positive electric charges) and electrons (negative electric charges). The protons form the nucleus of the atom and the electrons revolve round them in one or more orbits (shells or rings). The number of electrons in the outer shell or belt determines the properties of the particular atom.

"The forces, which one atom exerts on another will depend mainly on the outer belt of the more mobile electrons. The outer belt is also responsible for certain optical properties such as refractivity and dispersive power, and such physical phenomena as surface tension, cohesion, intrinsic pressure, viscosity, ionising power, in fact, by far the most important properties of the atom." (J. B. Cohen, *Organic Chemistry*).

If the number of electrons in the outer shell happens to be eight as in the case of argon, the atom becomes inactive, or in other words, it becomes self-satisfied and has practically no affinity for any other atom. Argon, is, therefore, called an inert element.

"When the number reaches eight the ring becomes stable and the electrons no longer mobile" (Cohen, *Organic Chemistry*).

If, on the other hand, the number of electrons on the outer shell is less than eight as in the case of sodium and chlorine, the tendency of the atom will be to unite with other complementary atoms so as to complete the number eight in the outer shell of the combined atoms. A stable compound is thus formed. Sodium has one electron on its outer shell and chlorine has seven. So the two develop a great affinity for each other resulting in the formation of NaCl i.e. sodium chloride or common salt.

The number of electrons on the outer shell can never be more than eight and in further agreement with the existence of a maximum of eight electrons in the outer shell, positive rays analysis has shown that eight is the greatest positive charge yet observed on any atom. The valency or combining capacity of an element is also limited to eight and has never been exceeded.

"The mysterious number eight" — the scientists say (Cohen in his *Organic Chemistry*, Vol. I, page 109, and Sir George Thomson, the distinguished physicist and a winner of the Nobel Prize, in his *The Atom*, pp 131, has also mentioned) that "The number eight has played a very important part in chemical theory." As has already been mentioned this configuration and behaviour of the atom bears striking resemblance to the structure of the musical note.

The seven colours of the spectrum — violet, indigo, blue, green, yellow, orange, red also pass into the region of eight — the region of the invisible infra-red and ultra-violet rays.

Time is in constant flight perhaps because the seven days of the week in their restless hankering, rush as it were, to meet the eighth day — the Day of Judgment wherein they will find fulfilment and rest.

A conclusion based on an analogy of "eight" in the physical and chemical world

In describing the Heavens God in the Qur'an has frequently mentioned of wine and water, milk and honey, silk and brocade, and paragons of beauty. These references have often elicited bitter criticisms and a Muslim's paradise has often been identified as sensual and grossly materialistic. A little deeper study of Islamic theology will convince the reader that the mention of the material objects of happiness, purity, sweetness and beauty are definitely symbolic and they only furnish a nucleus for human imagination. There is hardly any difference of opinion among scholars of Islamic philosophy that the realization and love of God is the summit and *sumnum bonum* of heavenly bliss.

Eight signifies the different stages of perfection as in the case of the octave in music. Mendelejeff's Periodic Classification of elements has shown that every eighth element was a repetition of the first in its chemical and physical properties which assumed a more active character in the eighth stage. The electronic structure of the atom also points out the fact that there can exist a maximum of eight electrons only on the outer shell of the atom; and eight is the greatest positive charge yet observed on any atom as positive rays analysis has established. The valency or combining capacity of an element is also limited to eight and has never been exceeded. All chemical reactions that occur in the formation of matter and its metamorphosis, thus, appear to depend on the race of the atom towards fulfilment of the perfect number of eight electrons on the outer shell. "The mysterious number eight" scientists therefore say:

"Man will pass through the different stages of spiritual perfection and find complete peace and satiation in the eight heavens to which God has called those who believe!"

"O, you who believe, enter into the abode of perfect peace". Yes, it is the eternal abode of Peace, Happiness, Youth, Beauty, Fullness, Satiation, Love and Light.
THE BATTLEFIELDS OF THE PROPHET MUHAMMAD

Military Intelligence in the time of the Prophet Muhammad

By DR. M. HAMIDULLAH, Ph.D. (Bonn), D.Litt. (Paris)

Preliminary remarks

The rapidity of conquests and relative non-existence of bloodshed in the campaigns of the time of the Prophet of Islam are equaled in history only by the intensity of these conquests and the transformation of the mentality of the conquered. He began his political career with parts of a small city-State, Medina, surrounded by anarchy and incessant feuds in the whole length and breadth of the Arabian peninsula. A decade had not passed before this township of Medina became the metropolis of an empire as big as Europe excluding Russia proper. And peace was the order of the day in these million square miles.

His intelligence service was in no small measure responsible for this miracle. He overwhelmed the enemy with superior strategy and took them unawares while he himself possessed all the essential information required of an enemy. The subject does not seem to have been touched before. Therefore it is not possible to trace how he established this network of intelligence service, espionage and counter-espionage at this stage. I shall try to glean facts and show how it worked.

The Islamic State founded and run by the Prophet Muhammad was definitely inaugurated a month before the Hegira era, when the third Pact of 'Aqabah was concluded, during the pilgrimage season at Mina, between the Prophet and six dozen Medina Muslims, including two women, who all swore him allegiance to obey him willingly ('fil-mukhab wa'al-manabah), to defend him against the black and red (the whole of humanity), and to protect him and his Meccan companions even as their own kin and kin if they migrated to their town, Medina. This social contract, founding a political society, was immediately implemented, and swarms of Meccan Muslims emigrated to their new refuge. Three months had not passed on the Pact of 'Aqabah when the non-Muslim Meccans hatched a conspiracy to assassinate their co-citizen, the Prophet of Islam. This was a declaration of war on their part. Here begins our story.

Intelligence work at the time of the migration

In the tribalistic society of the city-State of Mecca, the assassin, when single-handed, endangered his whole tribe to the wrath of the tribe to whom the assassinated person belonged. Inter-tribal military alliances had further augmented in Mecca the security of individual tribes. The Qurashite non-Muslims of Mecca therefore decided that the work of assassination should be entrusted to a whole band of people each one of whom belonged to a different tribe. The idea was that the clan of the Prophet Muhammad together with all their allies should thus still find themselves outnumbered by their enemies, and should content themselves with blood-money in preference to a demand of extradition and even vicarious punishment of the most prominent member of the clan of the assassin if there was a chance of enforcing such a demand. The conspiracy was effective but crude. Apparently its very nature divulged the secret in advance, and the Prophet Muhammad came to know of it in good time, and managed to escape.

There was no more security in the city of Mecca, and he was only waiting the exodus of his co-citizen Muslims to Medina before he himself did the same. There is a nobility of character in this decision. Had he left immediately after the Pact, the remaining Muslims would have been victimized. Meccans were no better than rulers of modern ultra-civilized secular States. The continuous departure of Meccan Muslims to Medina was daily increasing the risk for his own safety, yet he preferred that to a cowardly flight. Practically all able-bodied Muslims had already left, and the plan of assassination decided the Prophet Muhammad to do what he had to do sooner or later.

He took another risk: he asked his adopted son, 'Ali (d. 656 C.E.), to sleep in his stead during the night, so as not to arouse the suspicions of the assassins who waited outside, and incidentally made another noble gesture by entrusting 'Ali with all the deposits the Meccans, in spite of their hostility, had placed in his safe and trustworthy coffers, so that 'Ali returned them to the rightful owners after the departure of the Prophet Muhammad.

It appears that he got news of the conspiracy at mid-day, went immediately to his friend and lifelong companion Abu Bakr (d. 634 C.E.), arranged with him details of quitting the city, hiding in the cave of Thawr, outside the city, hiring a guide, waiting four days until the agitation subsided, and then setting out for Medina by an unfrequented route. Then he returned home, and remained there until late at night, which being in the last days of the lunar month, was pitch dark. He left his house, and by-passed the siege, and reached Thawr as pre-arranged.

It is also related that the news of actually besieging the house was conveyed to him by a lady, Ruqayaq Bint Saify Bint 'Abd al-Muttalib, apparently an elderly relative of the Prophet Muhammad (Ibn Sa'd, 8:33).

As we are not dealing with history, which is well known, we shall content ourselves with only facts of intelligence work in this as well as later incidents. Abu Bakr's son came next night to the cave, gave them news of all that had passed in the city during the day, and did this for all the four days of stay, passing the night in the cave, leaving it at dawn and spending the day in Mecca until late at night. A daughter of Abu Bakr used to bring provisions and other necessities.

We leave our espionage of the Meccans, frustrated by the Prophet Muhammad.

Intelligence work during the Battle of Badr

"Abbas, an uncle of the Prophet Muhammad, did not emigrate but remained in Mecca. As a big banker and commercial magnate, he had wide relations in many places, including the towns of Ta'if and Medina. He constantly used to write to the Prophet and inform him of the developments in Mecca. This will explain the following extract of Ibn Sa'd, which says: "When the caravan of the Qurash left for Syria, the Prophet Muhammad left Medina to stop it, as he had received intelligence from Mecca regarding the movements of the caravan" (Ibn Sa'd, Urdu translation, II:6). Again (II:9): "He left Medina and went as far as Dhu 'l-Ushairah, on the road to the port of Yanbu", but it was too late and the caravan had already left. . . . The Prophet Muhammad sent two spies, Talhah Ibn Ubaid Allah and Sa'id Ibn Zaid, to follow in the wake of the caravan up to Syria, where it had gone, remain there, and inform him when it was on the return journey. They did so, but when they returned to Medina they found that the Prophet Muhammad had
got news from other sources of the arrival of the caravan and had already left the city."

The Prophet Muhammad had dashed, not northwards towards Syria, wherefrom the caravan was coming, but southwards to Badr, in the direction of Mecca, to which the caravan was destined. Obviously this was a surer way of catching the caravan in time. Moreover a mountain pass, which was available at Badr, was preferable to open plains to harass the enemy.

When the Prophet Muhammad left for Badr, he sent in advance two spies, Basbas and 'Adiy, to find out where the enemy was (Idem).

En route, he did all he could to get correct news about the enemy (Tabari, p. 1502). It appears that he sometimes left his detachment and himself wandered in the passes. Once he encountered an old man, and asked him where the caravan was. He said he knew that, but that he would not tell unless his interlocutor (i.e., the Prophet) also told who he was and where he came from. The Prophet promised, and the talkative Beduin said that, according to his information, the caravan was sighted on such and such a date at such and such a place, and, if the

will be arriving; I shall serve them and with what I earn I shall repay my debt." This was enough, and the spies returned to inform the Prophet Muhammad that the enemy had not yet passed through Badr. The strategy was fixed accordingly.

The caravan had got news that on its outward journey to Syria the Prophet Muhammad had planned to stop it. So it was not unprepared for an ambush. Before entering the mountainous valleys of Badr, the leader stopped at the turn called al-Hunain (Sha'miy in his Sirah, in loco), and set out alone for Badr. The leader, Abu Sufyan, knew the place and the people well. He came to Badr and asked if there was any news. The talkative Beduins said that nothing strange had happened, only two camel riders had come there a little while ago for watering. Abu Sufyan followed their track and discovered some dung. He took one ball, broke it open, and found inside a date stone. He shouted, "By God, local camels do not graze on this; these are surely from the oasis of Medina, the spies of Muhammad." He hurried back to the caravan, gave up the route passing through Badr, continued on the sea-shore, and accomplished two nights’ journey at a stretch, thus escaping probable mishap. He moreover despatched an urgent emissary to Mecca asking for military intervention and help (Ibn Hisam, p. 437).

After the escape of the caravan, the Prophet Muhammad returned to the township of Badr, in order to contract alliance with local tribes for the future. Soon he learnt that the Qurayshite army was coming to Badr. He decided to oppose it. One of his detachments captured two Meccan army men. They had come for watering purposes. When they were brought in the presence of the Prophet, he asked them. Officer present asked who they were? They said they were water carriers of the Qurayshite army. The officers said, "No, you lie, you belong to the caravan of Abu Sufyan," and administered third-degree methods. Whenever they beat them, the enemy said they belonged to Abu Sufyan, and when asked peacefully they repeated that they belonged to the army. When the Prophet Muhammad had finished his prayers, he attended personally, and told his companions that the circumstances did not warrant continued presence of the caravan with all its merchandise in the close neighbourhood after so many days’ journey in order to send water carriers to Badr. Then he asked the prisoners about the number of the army. They said: "They did not tell us." The Prophet said, "How many camels do they slaughter daily for consumption?" They said, "One day ten and one day nine alternatively." The Prophet Muhammad inferred they numbered between 900 and 1,000; in fact they were 950 (Ibn Sa'd, II : 14).

Intelligence work at other expeditions and at the Battle of Uhud

In the expedition of Qarqarat al-Kadhir, the Prophet Muhammad captured some shepherds of the enemy and asked them of the whereabouts of the tribe (Idem, 2 : 56).

In the expedition of Ghatfan, Muslim detachments found in Dhu l-Qasas a person from the tribe of Tha‘labah. They brought him before the Prophet. He was called Jabbaar. He told the Prophet about the enemy . . . and embraced Islam (Idem, p. 42).

The Muslim victory at Badr was both unexpected and unpalatable to the Jewish capitalists at Medina. Kalb Ibn al-Asraf, a chief of the Banu al-Nadir, Jews, travelled therefore expressly to Mecca, instigated the Meccans to prepare for revenge, and assured his full support. The intelligence came to the Prophet Muhammad, and he sent a small detachment who succeeded in assassinating the chief in his own castle and nipping the evil in the bud (Ibn Kathir in his History, IV : 6).

When the Meccans prepared for the revenge of the defeat of Badr, and assembled men and material, including allies,
"Abbas, the uncle of the Prophet Muhammad, wrote of all these things from Mecca to the Prophet Muhammad in Medina, and thus he was not taken unawares (Ibn Ishaq, 6. 45).

When it was thought that the enemy must be in the neighbourhood of Medina, the Prophet Muhammad sent two spies to trace them. They brought news that the Meccans had already arrived, by-passed Medina, had gone further north and camped at al-Arid, north-east of Mount Uhud, and that their camels were seen grazing there. The Prophet Muhammad despatched another spy, al-Hubab Ibn al-Mundhir, who entered the enemy camp and brought details of their exact number (Ibid, p. 46).

"News was received by the Prophet Muhammad that Sufyan Ibn Khalid al-Hudhali, whose tribe lived in and around 'Urainah, was raising volunteers against the integrity of the State of Islam..." Action was accordingly taken (Ibid, p. 64).

"A trader came to Medina with merchandise. He stated that people of the tribes of Anmar and Thalabah were banding themselves against the Muslims..." Accordingly the Prophet left on the expedition of Dhahr al-Riq'a (Ibid, p. 78).

The chieftains of the strong tribe of the Banu al-Mustaliq were al-Harath Ibn Ditar; and he called upon his people as well as those over whom he had influence to assemble for an attack on Medina. They responded to the call and began preparations. When the rumour reached the Prophet Muhammad, he despatched Buraidah Ibn al-Husaiib al-Aslamiy, who was a Muslim yet belonged to the same enemy tribe, to go and find out the truth. On his return, he brought news of all that was required, and action was taken accordingly with a big victory as a result (Ibid, p. 81).

**Intelligence work at the Battle of Khandaq**

The Prophet Muhammad got news that in Dumat al-Jandal, junction of caravan routes from Mecca and Medina to Syria and Mesopotamia, there was a strong band who harassed caravans coming to Medina, and that they intended to attack Medina itself (Ibid, p. 80; Ibn Ishaq, p. 668). The Prophet set out for that place with a strong force but returned midway to Medina (Ibn Ishaq, p. 668). It seems that the Muslim agent in Mecca had sent word that the Meccans were planning to lay siege to Medina, and that they had assembled thousands of their confederates. The report must have been expressly redirected from Medina to the camp of the Prophet. Another explanation of this hasty return is that since some of the Quaraishite confederates came from the Ghatafan and Fazara tribes, who lived in a country through which the Prophet Muhammad was then passing, and perhaps he got news of the imminent attack there and immediately returned to Medina. He had barely time enough to dig the famous ditch around the city before the confederates arrived and besieged the metropolis of Islam.

The ditch was patrolled on the Muslim side night and day by a relay system. Once two Muslim detachments, coming from opposite directions, encountered each other during the night, and it was the use of the watchword which caused them to recognize each other. Yet already some blood was shed, and the matter was reported to the Prophet Muhammad for necessary action (Ibn Sadi, II: 41).

The unexpected prolongation of the siege exhausted food and fodder of the confederates. They tried to procure supplies from the Jews. Huyayr Ibn Akhtab complied with the request and sent two camel loads of barley, date fruits and husk. It all fell into the hands of a Muslim patrolling party (Sha'miy in his Sira, in loco).

When the confederates despaired of taking Medina by assault, they began to move the Jewish tribes in Medina to revolt and attack the Muslims from inside. Slowly but surely they were persuaded to do this. When the suspicions of the Muslims were roused, the Prophet sent special officers and instructed them that if they found any truth in the rumour of treachery, not to divulge it; they should tell the Muslims a pre-arranged phrase reassuring them. The secret emissaries found the situation much worse than the Muslims had suspected (Ibn Ishaq, p. 685; Tabari, in loco).

Now the Prophet Muhammad resorted to sowing suspicions and dissensions among the confederates. A newly-converted Muslim was trusted with the delicate task. He first went to the Quaraishite Jews in Medina and told them, "It is not so sure that the Meccans will succeed cent per cent, and if they retire to their homes, you cannot single-handed defend yourselves against Muhammad. So make sure of the extermination of Muslims, and do not take sides with the Meccans unless you are assured of their bona fides. In my opinion it is wiser to ask for hostages from them before you take up arms against the Muslims." They found it a good idea. The same agent then went to the camp of the confederates, the Quaraish and the Ghatafan, and suggested..."
Muhammad had said (cf. for this last fact, Ibn Hajar, Isbab, No. 3074, Ma’sud al-Nammam). In the meantime the Jewish emissaries had arrived in the camp of the confederates and demanded hostages as a pledge that they would not desert the Jews at any cost. The propaganda had made good effect. The confederates refused to hand over hostages, and on the contrary demanded of the Jews the sacrifice of fighting on the sacred Sabbath day. Thus the Muslim objective was fully achieved (Ibn Hisham, Tabari, Ibn Sa’d, etc., in loco).

The Quraishites tried to break through the Muslim lines by assault two or three times but failed, and dared not repeat the attempt by frontal attack. Still they continued to send patrols during the night to see if the Muslims could be taken in some way unawares. For over ten days the Muslims were besieged day and night (Ibn Sa’d, 2:90).

During the last hours of the siege, it was a night of terrific wind and cold. The Prophet Muhammad despatched a special scout to go alone to the enemy camp, several miles away, and report. He found that in utter disgust the Quraishites were returning to Mecca, and fearing that Muslim pursuit he appointed Khalid Ibn al-Walid and ‘Ikrimah Ibn Abu Jahl, with 200 horsemen, to serve for rear-guard action. The scout, Hudhayfah Ibn al-Yaman, saw all this, and on returning related it to the Prophet Muhammad (Ibid., pp. 90-91).

Intelligence work in other minor expeditions and also that of Hudabiyyah

‘Akashah Ibn Mihsan was sent on a punitive expedition. The enemy got news and fled with all its men and beasts. The commander despatched Shuja’ Ibn Wahab as a scout, who, finding camel traces, followed them. Soon he came across a member of the enemy people, whom he overwhelmed, and on promise of safety found out where the herds were. The Muslim detachment captured 200 camels, and let the enemy prisoners free in thankfulness (Ibid., p. 111).

Zaid Ibn Harithah’s punitive expedition against Banu Sulaim: a woman was captured who revealed where his people were. Apart from prisoners, booty of camels and sheep were found (Ibid., p. 113).

‘Aliy’s punitive expedition against Fadak: an enemy person was arrested in the locality of al-Hamaj. On assurance of his personal safety, he revealed where his people were. Thus 500 camels and 2,000 sheep and goats were captured (Ibid., p. 117).

A detachment had successfully returned from an errand and every member claimed having himself killed the enemy chief. The Prophet Muhammad examined the sword-blades of them all, and discovering traces of digested food on the point of one of them declared that the owner of that sword had killed the enemy chief (Ibid., p. 120).

When starting for the Pilgrimage to Mecca during the expedition of al-Hudabiyyah in the year 6 A.H.—627 C.E., the Prophet despatched a scout in advance. The intelligence of the enemy was brought to him while he was still on the march to Mecca. It appeared that the Quraishites had got news of the expedition, were determined to oppose it, and had requisitioned the services of their allies, the tribes of Ahabish. The Prophet Muhammad called a meeting of his council, and discussed whether it would not be expedient to attack the habitations of these ignorant allies of the Quraishites; for it would not only be easy but would also serve as a good lesson to others intending to render similar sort of service to the enemies of Islam. Finally the Prophet Muhammad endorsed the opinion of Abu Bakr, and continued on the peaceful religious expedition of pilgrimage (Ibn Kathir, History, 4:173, on the authority of Bukhariy). And he travelled thereafter by a less common route in order to keep his own movements from the Quraishites (Ibid., p. 165).

Intelligence work in the war of Khairbar

While marching on Khairbar, the Prophet Muhammad learnt that the Ghatafanids had gone to the help of their allies of Khairbar. The Prophet diverted his route as if his target was Ghatafan and not Khairbar, and spread news to the effect. The Ghatafanids returned to their undefended families and property, and never moved out during the campaign of Khairbar (Ibn Hisham, pp. 757-758; Tabari, pp. 1575-1576).

The subordinate passage of a fortress in Khairbar was learned of by the Prophet Muhammad from an enemy person, which helped in its easy conquest (Shamiy, Sirah, § Hisn al-Zubair).

On the conquest of Khairbar, the Prophet Muhammad demanded the custodian of the municipal treasury to hand over the balance. When he was told that there was nothing left, he let the custodian go, warning him that he would forfeit his life if it was found out later on that he had lied. Subsequently he learnt from a Jew that the custodian visited a ruin from time to time in a suspicious manner. On searching the place, the treasury was recovered, the custodian beheaded, and the informant rewarded (Ibn Hisham, p. 763).

Intelligence work at the conquest of Mecca, the campaign of Illunain and Ta’if

The Meccans had violated the truce. The Prophet made huge preparations. A Medinite Muslim wrote a letter to some of his friends and trustees in Mecca, saying that the Prophet Muhammad was making immense preparations for an expedition, and maybe he intended to attack Mecca. The Prophet got news, despatched ‘Aliy to overtake a woman who had left Medina in a suspicious manner, quite alone, on a camel. ‘Aliy soon overtook her and ordered her to hand over the message. She denied possessing one. She at last was told that she would be stripped of her clothes, whereupon she took a letter out of her chignon of hair, which was duly brought before the Prophet (Ibn Hisham, etc.).

The Prophet received advice that the Hawazinex were planning to raid Islamic territory. He was in Mecca. Therefrom he sent a special intelligence officer, who spent several days among the enemy and brought necessary information (Shibli in his Sirat, II:552).

During the campaign of Hawazin, an enemy spy entered the Muslim camp, overheard and saw many things, and then tried to escape. The Prophet Muhammad noticed the suspicious behaviour, asked people to pursue him, and having captured him, ordered him to be beheaded (Bukhariy, 56:173; Muslim, and the Mihibat, in loco).

General

The Prophet Muhammad had agents in Mecca, Najid, Khairbar and Awdas (country of Hawazin) who used to write to him secretly. This refers to the time before they were conquered by Muslim armies (Al-Kattaniy, al-Tarbiy al-Idariyab, 1:362-363).

During the expedition of Qutbah, one of the enemy was captured, and on being asked to give information he pretended to be dumb. He was kept under observation. Soon he raised a cry of alarm to warn his tribesmen. He was immediately beheaded (Ibn Sa’d, II:206).

In order to ensure secrecy of his movements, the Prophet always used apparently misleading movements, such as marching for some days in a wrong direction and then converging towards the object. In Tabuk there was fear of encountering the Byzantine emperor, which was not an easy affair. So in this one expedition alone people were told in advance of the objective (Ibn Sa’d, II:322). The expedition of Tabuk was undertaken on learning
from Nabatean caravans coming to Medina that Heraclius intended to invade Muslim territory (Shibli in his Sirat, 1:563).

A few words about the legal aspect of military intelligence

We have considered so far only espionage in war time. It can as well be resorted to in peace time.

It is a right of belligerency to inflict death on the enemy. So there is no difficulty in punishing enemy spies, when caught, with death. It rests with the commanding officer to decide whether an enemy spy should be given the supreme penalty or some lesser one, or even set him free on promise of better behaviour in the future. In order to extract information, captured spies have sometimes been tortured, and nobody yet seems prepared to forego that right. Nobody is equally prepared yet to forego resorting to intelligence service or espionage in one's own favour in spite of the risk to one's employees if caught.

Regarding spies in time of peace, Muslim jurists say that there is no difference between men and women in this connection, both being liable to exactly the same treatment. They, however, insist that a minor should on no account be given the supreme punishment of death. There is a section of classical jurists who theorize that espionage being less reprehensible than infidelity, a spy should not be punished with death; for Islam tolerates non-Muslims as resident aliens and protected subjects with complete equality before law along with Muslims. If there is an international agreement that spies should not be punished with death, there will be no difficulty for Islamic States to adhere to such a pact.

There can, however, be no two opinions that a person suspected of espionage should be given a fair trial and all the opportunity to defend himself. Exigencies of war may require summary trials, yet Islamic sense of justice would never allow anybody to be punished without legal procedure and fair trial.

Naval warfare in the time of the Prophet Muhammad

There is not much to relate on the Islamic navy in the time of the Prophet, yet sea warfare and marine expeditions are not entirely lacking. We shall, however, exclude from the discussion civil voyages, such as the arrival of the Ash'arites, from the Yemen to Jaar, en route to Medina in boats, or the adventures of Tamim al-Daariry.

The first reference dates from the year 7 A.H. (628 C.E.). In his History of Damascus, Ibn 'Asakir (Ed. 1951, vol. I, p. 394) relates the following incident in connection with the Battle of Mu'tah: “A companion of the Prophet, originally of the tribe of Ash'ar, says that the Prophet sent him on a mission in which he embarked on a boat and reached the region of Ailah (modern Aqabah). He learnt there of the arrival of Zayd Ibn Haaribah and his army in Balqaa, and their encounter with the Byzantine forces and their allies from among the Arab tribes. He hurried to the place where the battle was raging, and he and his companions took part in the battle on the side of the Muslim army, and fought a bitter fight”. (The rest of the narration is of no interest here.) However, this story shows that the Prophet Muhammad had sent, by way of sea, an auxiliary force to help the army sent to Mu'tah by land.

The other incident is mentioned by Ibn Sa'd (1/2, p. 118) and others, and according to Maqrizi, Imad, 1:445, this relates to the year 9 A.H. (630 C.E.). We learn that the Prophet sent a detachment of 500 strong under the Mudhijjite, 'Alqamah Ibn Majazzat, in the month of Rabi' al-Akhir, to the sea coast near Mecca. The people of the port of Shu'aybah had sighted some Negroes (pirates) in a number of boats. 'Alqamah and his party reached an island...thereupon the Negroes fled, and the Muslim army returned.

To conclude, it may be mentioned that the Qur'an (30:41) refers to sea warfare and the calamities brought about upon it by man; and this is related in the 35th chapter entitled Ram (Byzantines). The reference to piracy (18:80) is regarding pre-Islamic times, and other references to the sea in the Qur'an are too numerous to mention here. There are numerous references in the Hadith also to sea warfare of Muslims, particularly as to predictions of the Prophet Muhammad regarding times to come. These do not directly concern us here.

THE ETHICS OF ISLAM

By DR. A. Z. ABUSHADY

A Muslim must believe in all the Prophets of God — Moses, Jesus, etc.

Islam, which may well be regarded as a revised and a joint edition of both Judaism and Christianity, and in cordial agreement with their fundamental principles, through the practical rationalism of its Teacher or Prophet Muhammad — this Islam could not have survived the test of nearly fourteen centuries and attracted three hundred million followers without a sound ethical basis. In fact, this ethical basis or background of Islam has been a source of inspiration to the whole Arab world, culturally and otherwise, despite differences of creed. The explanation is logical and simple, inasmuch as Muhammad has been regarded as an outstanding Arab reformer or a hero, as depicted by Carlyle.

Many non-Muslims are liable to forget that, to be a true Muslim, one has to believe, not only in Jesus Christ and Moses but equally in all the prophets. They are liable to forget also that all leading religions emanated from the East and that Orientals, despite differences amongst them, are imbued with the same spirit of broad appreciation for the fundamental ethics of their religions.

The Five Fundamentals of the Ethics of Islam

And what are the fundamental ethics of Islam?

The first fundamental of Islamic ethics is the belief in the

universality of God, not only as the embodiment of the universe but as the Divine Father of mankind. Islam calls upon its followers to uplift themselves to a plane of worthiness, to be the image of God in his sublime qualities and an "inculcation of an absolute resignation to His will", as emphasized by Edwin Arnold.

The second fundamental is a belief in the universal equality of mankind, irrespective of social status, colour and creed. In other words, it believes in democracy and the brotherhood of man.

The third fundamental is the prohibition of aggressive war. War in self-defence alone is permissible. Campaigns for political liberation and for the emancipation from the bondage of infidelity are permitted, but never a coercive religious war.

The fourth fundamental comprises the delicate qualities of mercy, compassion, humility, piety and service.

The fifth fundamental, the last but not the least, is the glorification of womanhood to an unprecedented degree in human history.

I am quite aware that various writings to the contrary have frequently appeared, but they cannot stand impartial examination. Scientific fundamentalists, taking the Holy Qur'an and the Hadith as their basis, purify Islam from the blemishes of the dark ages,

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imposed upon it by the self-appointed clergy and Imams who are not part of the institution of Islam. Let us take some examples illustrating the foregoing fundamentals.

The status of women in Islam is epitomized in the saying of the Prophet Muhammad “Paradise lies under the feet of mothers”

I propose to start with the status of women in Islam. Just before the advent of Islam, women in Arabia (and as a matter of fact all over the world) were denied many of their natural rights, if not even persecuted. Islam did away with all that bigotry and prejudice and afforded women the most liberal protection they have ever known. Even in civilized pre-Islamic Persia, men were permitted to have as many wives and mistresses as they wished, whereas in heathen Arabia women were regarded as mere property to be inherited by the son from his father and to be bequeathed or sold as desired. Worse still was their killing of their female infants through poverty or fear of shame. Neither the Jews nor the Eastern Roman Empire nor other contemporary civilized peoples cared at all about the rights of women or afforded them the simplest of decent treatment. With the advent of Islam women were made directly or indirectly of equal rights to men, not only economically, but socially, politically and otherwise. In inheritance the woman is guaranteed half the rights of man, but she is considered to become better off as a wife since she would be pooling the family budget and sharing her husband’s money. Even modern European countries had not recognized any reasonable rights for their women before the nineteenth century. They failed for centuries to realize that personal gifts and qualifications alone decide any particular woman’s specialization and vocation. Sex alone is neither a qualification nor a disqualification.

The Prophet Muhammad, who significantly said, “Paradise is under the feet of mothers,” set by all his sayings and deeds the finest example of conduct towards womanhood. He abolished polygamy by introducing the most rigid restrictions, and in addition to this enactment had for himself but one wife, and only permitted additional matrimonial contracts for humanitarian reasons, calculated to establish lofty traditions and to abolish sectarian chauvinism and bigotry. This was deemed his duty as the founder of a faith and a just leader. Previous prophets such as Moses and David practised polygamy. The licence which he permitted to women in every field of learning and activity gave them the highest status in the nation, which status they never abused.

Unrestricted compulsory education is a specific obligation for every Muslim, male or female. Equal opportunities for social and economic responsibilities are allowed, except where the woman is unable to earn her own living, when automatically the man becomes responsible for her upkeep and welfare.

The Muslim woman is her own master in the choice of her own husband and in laying down the terms of the marriage contract, including divorce conditions and procedure, divorce being reasonably restricted in Islam. Above all considerations, she derives her rights from her human status. She is a human being, a component part of the human society, a fully eligible partner, and as such has the complete rights of a respectable citizen, whether they be economic, social, political or otherwise. Translated into modern language, women as taxpayers have equal rights with men in the organization and management of their country. No serious objections could be raised except by the reactionaries who cling to medieval notions, though insulting to their own mothers, sisters, wives and daughters. Such men exist in all countries and belong to all religions. If they happen to predominate at present in the Muslim world, this is surely because the Muslim world has hardly revived yet from the savage blows of foreign invasions, particularly of the Tartars, and of foreign domination and colonization. Where the influence of such regression is not felt as in the Maldives Islands, we find this young Muslim Republic in the Pacific thriving through the predominant influence of women. Both the President of the Maldives Senate and the Speaker of its House of Representatives are women. In Turkey, a predominantly Muslim country, women are similarly fully qualified citizens. No barriers of sex, religion, sect or party enter into the constitution or the running of a genuine Muslim State. Only a self-appointed hierarchy, contrary to the spirit of Islam, is capable of inventing such discriminations and undermining national citizenship, and not only for Muslim women.

The meaning of the Muslim belief in the universality of God and the universal equality of man

The belief in the universality of God bestows on Muslims something akin to a mystic faith. It imbues them with a spirit of love and compassion for the human race, as much as it inspires them with a poetic and philosophic feeling towards the Universe. Consequently, Muslims believe in preaching their faith of brotherhood and love; but Islam specifies conviction, not coercion, in doing so. They believe in creating a human commonwealth, a universal kingdom for God where his sublime commands prevail.

In the same spirit, the belief in the universal equality of mankind means a belief in the tryst form of democracy, which is the outcome of rationalism. This rationalism is again and again emphasized in the Qur’an as alone befitting the human mind. Thus the Qur’an, as the Muslim gospel, is regarded by its believers as “suitable to all times and all peoples; to all stages of civilization and to all individuals highly civilized and less highly civilized. This is especially so with regard to morality.”

Some sayings of the Prophet emphasizing the importance of mercy, justice, etc.

Whether in the Qur’an or in the Hadith (the Sayings of Muhammad), scores of verses and utterances shine with the most sublime sentiments of mercy, justice, fidelity and the like — qualities of enduring value which are the backbone of Islamic morality. For instance, we glean from the Prophet Muhammad: “Modesty and chastity are parts of faith.”

“...He is not strong and powerful, who throweth people down; but he is strong who withholdeth himself from anger.”

1 Philosophy of the Qur’-an, by al-Hafiz Ghulam Sarwar, published by Sh. Muhammad Ashraf, Lahore, Pakistan.
"Humility and courtesy are acts of piety."
"Every good act is charity."
"The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured."
"All actions are judged by the motives prompting them."
"Riches are not from abundance of worldly goods, but from a contented mind."
"The most excellent Jihad (Holy War) is that for the conquest of self."
"The grave is the first stage of journey into eternity."
"Whoever loveth to meet God, God loveth to meet him."

These are but a few of the proverbial sayings of Muhammad which typically illustrate the ethics of Islam.

Whatever the faith of any cultured person might be, it would be highly desirable for the sake of enlightenment to familiarize himself or herself with the ethics of a people who religiously constitute such a large section of the world population and who, directly or indirectly, an important part in world peace and stability. Such knowledge is in the domain of general culture, which Islam has always upheld, and not in the domain of religious belief, which Islam, as such, has never forced upon any people.

In the course of history some wrong deeds have been committed in the name of Islam, just as some wrong deeds have been committed in the names of Christianity, Judaism and other great religions, but no discerning scholar and no educated person in general could fail to realize the difference between facts and fancies and to appreciate that the ethics of all great religions stand on one platform.

In Commemoration of the Fall of Constantinople . . .

HOW THE CONSTRUCTION OF RUMELI HISAR WAS ACCOMPLISHED BY SULTAN MUHAMMAD II, THE CONQUEROR OF CONSTANTINOPLE

By MUHAMMAD RASHID

One of the primary causes that led to the capture of Constantinople by Fatih Sultan Muhammad II on 24th May 1453 C.E. was the construction of Rumeli Hisar (the Roumelian ramparts on the Bosphorus). This edifice, being a masterpiece of Turkish architectural genius and a splendid representation of perseverance, was built by Sultan Muhammad II. It had great political and military significance apart from its architectural and constructional importance.

The Muslim monarchs preceding Muhammad II endeavoured to capture the metropolis of the Eastern Roman Empire on several occasions by setting sieges against the city, but soon found out that by siege alone it could not be captured. Considering the necessity of other means, Yildirim Bayazid, taking advantage of the Ottoman territorial expansion, built a castle on the Asiatic shore of the Bosphorus, previously known as the Cuzelce Hisar but now called the Anatoli Hisar, in order to cut the sea communications to the Byzantine metropolis. While this relatively smaller rampart had some strategic advantage in the Turkish military preparations against the Byzantines, it was not altogether sufficient for the purpose. The real success would have been accomplished by building well-equipped coastal ramparts that could easily control the Bosphorus.

The father of Sultan Muhammad, Sultan Murad II, who laid the last unsuccessful siege against Constantinople, advised his son to build a coastal castle on the European shore of the Bosphorus before any attempt to capture this city. When Murad II died in February 1452, his son soon prepared an army within the short period of one month in Adrianople (Edrine). The Ottoman arsenal in Gallipoli was ordered to build a fleet for laying a naval blockade against Constantinople. In the meantime immediate plans were made to construct a large citadel on the European shore of the Bosphorus.

Sultan Muhammad II, to achieve this purpose, sent messengers everywhere in his territories to bring masons, carpenters and other labourers numbering some 5,000 to the proposed site of construction. The building of the Rumeli Hisar was initiated under his own personal supervision. His Grand Vizir, Khalil Pasha, and Vizirs Zaganos and Saruja Pashas, were also supervising the works. Each of these dignitaries was responsible for the accomplishment of a certain section of the Hisar. The project and drawings of this formidable building were made by Muslihuddin Aga, Fatih’s architect and engineen.

The building operations for the Rumeli Hisar, or the "Bogazkesen", as it was named by the Sultan, gave serious doubts as to the intentions of the Turks to the Byzantine Emperor which caused him to send a delegation to the Ottoman Sultan. The Emperor Constantine instructed his delegates to convey the following message: "The ownership of the coastal region where building operations are in progress belongs to me, the Byzantine Emperor. The coastal region is ceded to the Venetian Government, which means by these building operations the rights of ownership of both governments are being violated."

However, the young ruler was not in the least impressed by this message. He sent the following reply: "I must remind you that this region is mine, and I can do whatever I like in my territories and will not allow any interference."

The Byzantine Emperor, receiving the Sultan’s final word, concluded that nothing further could be done to stop him; the Emperor even refrained from retaliating when a ship proceeding to Constantinople was intercepted and sunk by the Turkish guns. On another occasion he sent a supply of food to the labourers on the Rumeli Hisar construction, which was definite proof that the Emperor feared Muhammad II a great deal.

Rumeli Hisar consisted of three large towers connected to each other by fortified walls. The supervision of the coastal section was carried out by the Grand Vizir Pasha Khalil, and the two towers on the hillside by Zaganos Pasha and Saruja Pasha. The construction began in March 1452, shortly after Muhammad II’s accession to the throne, and was complete in August 1452, taking about four months. It was sufficiently fortified with guns. The architect, Muslihuddin Aga, prepared his project in such a way that when it was complete it represented the signature “Muhammad”, each rampart signifying a letter in Arabic to read his name.

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19
Natural Beauty
A view from Azad
Kashmir, Western Pakistan

INFORMATION

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<th>Area (Square miles)</th>
<th>Population</th>
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<td>East Pakistan</td>
<td>54,501</td>
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<tr>
<td>Total</td>
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Agriculture (Acres)

| Estimated area of Pakistan | 123,025,000 |
| Area under cultivation     | 56,869,000  |
| To be brought under cultivation by 1957 | 6,000,000 |

Principal Crops

Sugar cane : Rape and Mustard : Sesamum : Linseed
Jute : Cotton : Tea

Certificates of Approval granted for exploration of Asbestos, Bauxite, Manganese, Magnesite, Marble, Mica, Ochre, Radioactivity.

Defence

Jamrud fort, North-West Frontier Province, Western Pakistan
PICTURES

Art in Brick and Mortar
The famous Shalimar Moghul Gardens, Lahore, Western Pakistan

AT A GLANCE (millions)

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Weights, Measures and Coinage

- 100,000 is 1 Lakh (written 1,00,000)
- 10,000,000 is 1 Crote (written 1,00,00,000)

- 1 Mound equals 82.27 lb.

- 3 pies make 1 pice
- 4 pice make 1 anna
- 16 annas make 1 rupee
- 1 rupee equals approx. 2s. 2d.

Minerals


Natural Resources in Harness

Dam at Quetta, Baluchistan

Agricultural wealth, Eastern Pakistan

Ricefields in East Bengal
A MUSLIM LOOKS AT FREUD

By S. A. SAMAD

Freudian Theories, Islam and other religions

The position of Sigmund Freud vis-à-vis Islamic thought is not clear. He certainly vindicated Islam against Christianity, Hinduism and Buddhism when he said that a sublimated expression rather than a violent strangulation of our natural urges and native instincts is best conducive to the spiritual growth of man.

The following quotation of Freud will not be out of place:

"To sum up, self-control consists, not in the suppression of our primary urges and appetites, for such, even if possible, would be incompatible with life, or at any rate, with healthy life. Rather, it consists in changing our instinctive ways of satisfying them, by the cultivation of fresh habits, more apt to the circumstances of today..."

The ethical ideal of Hinduism as well as Buddhism is nihilistic inasmuch as it leads to the crushing of all the desires in men. Both these religions, therefore, inculcate renunciation — the way of salvation in the hereafter and not of adding to the happiness of the world, of seeking personal release from the world, not of making the world morally better. I give below two quotations taken respectively from the Hindu and the Buddhist scriptures to illustrate my point.

"It is desire, it is wrath, begotten by the quality of motion, all-consuming, all-polluting, know thou this as your foe here on earth. As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so this is enveloped by it. Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame. The senses, the mind and the reason are said to be its seat, by these enveloping wisdom it bewilders the dweller in the body. Therefore, O best of the Bharatas, mastering first the senses, do thou slay this thing of sin, destructive of wisdom and knowledge. It is said that the senses are great; greater than the senses is the mind; greater than the mind is the reason, but what is greater than the reason is He. Thus understanding Him as greater than the reason, restraining the self by the self, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome." (Bhagavad Gita, 3 : 37-43).

"Now this, brethren, is the Aryan Truth about suffering. Birth is suffering; Decay is suffering; Sickness is suffering; Death is suffering, likewise Sorrow and Grief, Woe, Lamentation and Desire. To be conjoined with things which we dislike, to be separated from things which we like — that also is suffering. Not to get what one wants — that also is suffering. In a word, this Body, this fivefold mass which is based on Grasping, that is suffering.

"Now this, brethren, is the Aryan Truth about the Origin of suffering. It is Desire which leads downwards to birth, along with the Lure and the Lust that lingers longingly now here, now there: namely, the Desire for sensation, the Desire to be born again, the desire to have done with rebirth. Such, brethren, is the Aryan Truth about the Origin of Suffering.

"And this, brethren, is the Aryan Truth about the ceasing of Suffering. Verily it is the utter passionless cessation of, this giving up, the forsaking, the release from the absence of longing for, this Desire." (Samyutta Nikaya).

Christianity condemns all those things that make for a rich and abundant life

Christianity, likewise, conceives of a duality between the bodily and spiritual demands of life. It, therefore, condemns all those things that make for a rich and abundant life and exalts those that suppress the body and its inclinations, and thereby impoverishes the soul. The notion of duality is the inherent sin of all pre-Islamic systems. It has stamped some of the holiest human passions as sins. In Islam there is no dualism. There is no god but God — there is unity in nature, in spite of all the apparent diversity, unity pervades the universe. Nothing created by our Lord is bad. Everything is good and has its uses. It is our duty to use things on the proper occasion and measure, chosen on a moral basis, keeping in view the moral as well as the material good of the world. This constitutes goodness and morality, and this is what modern psychology, led by Freud, calls "sublimation". All the desires and passions with which man is equipped have a purpose of their own. They are not evils and must not be killed. They must be sublimated. The unceasing, creative desire, according to the Qur'an, is the real capital with which the individual builds up his personality, his culture and his institutions.

An analysis of the central point of psycho-analysis, the sexual instinct

Only thus far does Freud bear out the Islamic view. For the rest his theories are nothing but myth and fiction. To start with, let us consider the very central point of psycho-analysis. It was reserved for Freud and his disciples to reveal to the unsuspecting world that sex is the dominant factor in the unconscious state, in the world of dreams and in the life of the normal individual as well as of those who are the victims of various neuroses. The libido — the activity of the sexual instinct — includes in its scope not only love between the sexes but every relationship in which the word 'love' is appropriate, e.g., self-love, love of parents, and of children, friendship, and even of inanimate objects and abstract ideas. Everything is reduced to sex; and sex dominates the entire enquiry. It has been suggested that by sex Freud means nothing more or less than the vital energy in general, akin to the ōlān vital of the French philosopher Henri Louis Bergson (1859-1941). This could be

1 Sigmund Freud (1856-1939), of Jewish extraction, was a famous exponent of psycho-analysis. He was born at Freiberg in Moravia, Austria. His three fundamental discoveries were (1) the existence of unconscious and its dynamic influence on consciousness, (2) the fact that the splitting of the mind is due to the intrapsychical conflict between various sets of forces, to one of which he gave the name of repression, and (3) the existence and importance of infantile sexuality. He came to see in the unconscious conflicts over the young child's sexual attitude towards its parents, which together with the accompanying jealousy and hostility he refers to as the Oedipus conflict, not only as the central factor in the neuroses, but a fundamental contribution to the formation of character in general.

2 Nihilism in its extreme form is propounded by the Madhyamika school of Buddhism (founded in the second century C.E.), according to which "there is no existence, there is no cessation of being; there is no birth, there is no nirvana (final blessed goal of human life which brings the extinction of karma, and ends the cycle of births and deaths), there is no difference between those who have attained nirvana and those who have not. All conditions, in fact, are like dreams".

3 Bhagavad Gita (Song of the Lord, or of the Adorable, or of the Blessed One) is a theosophical poem, and the most loved and literary expression of Indian religious genius. The principal speakers are Krishna and Arjuna.

4 "We say that marital relations are a sexual act — that that is sex. But Freud has shown that there are many other human actions from the sucking of a baby onwards that merge into sex and give human satisfaction of the same quality as the full act of sex, and that no strict delineation of sex is possible. Sex almost means life and life sex."

— The Meaning of Life, by F. Sharper Knowlson.
said with certain justification of Jung's6 broadened and sterilized conception of "libido", but Freud's explanation of the "libido", the Oedipus complex, the infantile fixation, the dreams and the absurd and false symbolism in interpreting them, the very pillars of the structure, have quite a different story to tell. Woodworth of Columbia, after suggesting as a sort of reductio ad absurdum of the Freudian system, that it should submit itself to psycho-analysis and be interpreted in accordance with Freudian principles, continues as follows:

"We reach the conclusion that the driving force behind the invention of this system is 'libido'; that it itself is a sublimation of that tendency. If, as Jung asserts, the invention of agriculture and mechanical arts, as well as myth and religion, is due to the driving force of the sex instincts and in particular the incestuous tendency, then we may certainly conclude that the inventions of the Freudians themselves, being so much more obviously related to sex, are driven by the same force."

The place of sex instinct in Islam

Even Beatrice M. Hinkle, a follower of Jung, expresses her dissent in making sex so all-dominating a factor in the psychic life of the past and present. I am pleased to have her say that to "postulate man as swayed solely by egotistic desires or sexual cravings is to miss the real aim of the being as a whole."

Dr. Carl Gustav Jung
Dr. Sigmund Freud
(1856-1939)

Islam recognizes just one lawful and natural field for the expression of the sex instinct, and that is for the preservation of the species and the cultivation of the seed of love embedded in the hearts of men and women — in marriage. Family life in the divine judgment of the Prophet Muhammad is the best and the only nursery of high morals, where love, affection and mercy flourish under the most natural and congenial conditions,

and this family-consciousness, if further sublimated, is sure to grow ultimately into cosmic consciousness, or to use a better word, God-consciousness.

"And one of His signs is that He created mates for you from yourselves that you may find quiet of mind in them, and He put between you love and compassion, surely there are signs in this for a people who reflect" (The Qur'an, 30:21).

According to the Qur'an, Islam, or the dedication of our energies for the realization of God's purpose on earth and the using of our instincts as God wants us to for the harmonious development of the self and those around us — and not sex — is the most deep-rooted and natural urge in man:

"So set thy face upright for religion in the right state — the nature made by God in which He has made man, there is no altering of God's creation, that is the right religion" (The Qur'an, 30:30).

Every child left to himself and reared in a normal, healthy atmosphere would develop not pernicious tendencies like the Oedipus complex, but such natural tendencies as would lead to the unfolding of his potentialities and establishment of peace within and without. The perversions that Freud considers natural are due to the injurious parental influence or environmental pressure:

"Every child is born with a disposition towards the natural religion (Islam). It is the parents who make it a Jew, a Christian or a Magian" (The Sayings of Muhammad).

The Oedipus complex and the Qur'an

With regard to the Oedipus complex, McDougall's7 pronouncement would suffice, for he, in spite of his willingness to find excellence in the Freudian doctrines whenever he can, acknowledges that this whole complex is wrong from beginning to end. Freud himself admits that the Oedipus complex has no existence in normal adult persons.

Consider now the Qur'anic pronouncements on the question of filial piety:

(1) "Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility, and say: My Lord, bestow on them Thy mercy even as they cherished me in childhood." (17:23-24).

(2) "And We have enjoined on man to be good to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning (hear the command). Show gratitude to Me and thy parents: to Me is thy final goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not, yet bear them company in this life with justice and consideration, and follow the way of those who turn to Me in love, in the end the return of you all is to Me, and I will tell you the truth and meaning of all that ye did." (30:14-15).

(3) "We have enjoined on man love to his parents, in pain did his mother bear him, and in pain did she give him birth." (36:15).

That love and devotion which transports us to paradise is declared by Freud to be incestuous in its origin.

Freud and his disciples have made much of the interpretation of dreams, and in this their minds have run riot. Much has been said of symbolism. In the dream, what one realizes or remembers is the symbolic expression of the latent dream content. There are at least fifty objects which, when they occur in

6 Carl Gustav Jung (1875-1961), Swiss psychologist and specialist in psychotherapy, was born at Kesswil. He collaborated with Freud in the development of the system for the analysis of mental processes known as psycho-analysis, but a conflict of opinion led to open rupture, and Jung returned to Zurich to found a school of psychotherapy.

5 William McDougall (1871-1938) was a Scottish psychologist. His main contribution to psychology lay in the study of instinct and emotion, which in his classification were interrelated, each instinctive impulse being accompanied by its own quality of emotional experience. His teachings were a powerful counterbalance to the mechanistic view of human behaviour.

7 "Heaven liehth at the feet of the mother." — A Saying of Muhammad.
dreams, are supposed to be symbolic of man and woman. It is humiliating to think that, as scientific men, we are asked to accept this sort of thing seriously. Walsh believes that "the interpretation of dreams on the Freudian plan is the biggest joke given out in the name of science that we have ever had".

**Where psycho-analysis has gone wrong**

Only a few of the pet topics of this pseudo-science have been referred to in this article, but these will suffice to show that there is very little meeting ground between Freudian theories and Islamic beliefs, that on many points they run in opposite directions, and that his *Weibenschauung* is absolutely warped from top to bottom. Paterson, an unusually clear thinker, claims that psycho-analysis is a "species of voodoo religion, characterized by obscene rites and human sacrifices". This shows into what dark channels the human mind can run by rejecting God and unguided by the light of Divine Revelation. The trouble with most of the thinkers who break away from religion is that they emphasise one instinct in man to the utter neglect of others, and Freud appears to be the greatest sinner in this respect. Human life is composed of numerous instincts and emotions, and we cannot single out any one and find its manifestation in every phase and aspect of life. It is only by co-ordinating our energies, by harmonizing our desires, that we can hope to attain peace within and without, and thus realize the object of our creation on this earth.

**MUSLIM CONTRIBUTION TO BENGALI VOCABULARY**

By K. M. YUSUF, M.A.

**Bengal's early contacts with Islam**

In this article an attempt has been made to ascertain the contribution of Muslims through the medium of the Persian, Arabic and Turkish languages to the Bengali vocabulary. The pages of history bear ample evidence to the patronage and encouragement extended to the Bengali language and literature by Muslim kings and the Nawabs of Bengal, but little attention seems to have been paid to assess the direct influence of the non-Bengali-speaking Muslims on the Bengali vocabulary. A study of the Bengali language and philology will reveal innumerable instances of the infiltration of the Persian-Arabic elements into the Bengali language and their subsequent employment by the Bengalis in daily life and literature.

Bengal was politically conquered by the Muslims in about 1204 C.E. under Ikhbar-ud-din Ibn Muhammad Baqibiyar Khalji, yet the people of Bengal were familiar with Islamic words, phrases, idioms and also to a certain extent with the teachings of Islam even before the impact of Muslim political force. This familiarity was due to the Muslim merchants and Arab horse dealers, who frequently visited this part of India in the medieval age. So, when the Muslim army entered Bengal the world "Islam" was not altogether unknown to the Bengalis. The Muslim conquest of India, particularly of the northern and north-western parts, had taken place earlier, and it was impossible, in spite of the difficulties of communication in those days, for the Bengalis to have remained entirely ignorant of the manners, customs, civilization, culture and language of a people who had settled down almost at their doors. This is the reason why one is not surprised to find the court astrologer of King Laksmana Sena of Bengal (1170-1199 C.E.) using a few Persian and Arabic expressions while making prophecies about the political future of Bengal.

Nevertheless, the Muslim contribution to the Bengali vocabulary on any very large scale was not possible until they had obtained a permanent foothold in Bengal, and unless they identified themselves with the Bengalis. The Hindus and Buddhists of Bengal, on their part, did not fail to realize that the foreign conquerors meant to stay, and they readily turned their attention towards learning the language of the conquerors to demonstrate, for one thing, their loyalty to the ruling class. This willingness on the part of the native population to learn the language of the conquerors made it easier for Islam to leave its impress on the Bengali language and literature. Yet it was not until the close of the sixteenth century C.E., when Bengal was finally conquered by Akbar and permanently annexed as a province to the great Moghul empire, that Persian words and phrases were extensively used in Bengal. It was at this time that much of the system of administration, much of the daily life of the people, and, in fact, much of the thought of the people, underwent a great change. A new spirit — the spirit of Indo-Islam — came over Bengal and the Bengali people; and the influence of the foreign languages (Persian, Arabic and Turkish) grew more and more pronounced during this period. The beginning of the eighteenth century C.E. saw an increased prevalence of Persian in Bengal, and it was towards the latter part of this century that the process of infiltration reached its climax and the speech of even high-caste Hindus was contaminated.

**Arabic and Persian words current in Bengali**

According to Dr. Suniti Kumar Chatterjee, an analysis of the Bengali vocabulary would reveal the presence of nearly 2,500 Persian words and phrases in current use. Arabic and Turkish words, too, came into Bengali through Persian, but a good number of Turkish words also came separately. The Arabs did not settle down in large numbers in Bengal, and so the Bengalis could not possibly borrow Arabic words directly from them. It would, therefore, be proper to treat the Arabic words, their number not being very large, as the contribution of Persian.

Further, Dr. Chatterjee in his book *The Origin and Development of the Bengali Language*, has grouped the Persian words under seven broad divisions. (It may be, however, noted that in some words a little distortion has occurred in pronunciation in the change over, which is quite natural.)

First, words relating to the royal court, warfare, hunting, expeditions, etc. Their number is pretty large, and most of them are still in use with full force and import. Words like *amara* (nobleman), *wazir* (minister), *badshah* (king), *darbar* (royal court), *bazar* (presence), *sipahi* (soldier), *tambu* (camp), *shikar* (hunting), *nasub* (nobleman), *rai* (crown), etc., fall under this category.

Secondly come words relating to the law court, administration of justice and collection of revenue and taxes and other administrative matters. In spite of two centuries of British rule, which has supplanted many of the terms and expressions in use in Bengali, most of these words are still current, and many of them can hardly be replaced. Efforts are being made to treat

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1 Bengal was a province of United India with Calcutta as its capital. It was divided into East and West Bengal in 1947. East Bengal now forms a part of Pakistan, with an area of 34,000 square miles, and estimated population of 42,000,000, of whom 29,540,000 are Muslims. The province contains nearly two-thirds of the population of Pakistan. West Bengal (India) has an area of 28,215 square miles and estimated population of 24,320,000. This shows the popularity and influence of Bengali language both in Pakistan and India.
this Perso-Arabic element in the Bengali language as foreign and
contraband, and orthodox pundits are being commissioned to
suggest Sanskrit synonyms. But the words suggested by the
learned pundits are Greek to the general masses, who follow the
so-called foreign elements without any difficulty and use them
effortlessly. This shows that the Perso-Arabic elements cannot
and must not be treated as foreign elements in the Bengali
language. Words like daroga (police inspector), adalat (law
court), Mukaddama (litigation) peyada (constable), khajana
(rent), dalil (document), jera (cross-examination), nababah
(minor), emo (insurance), fall under the second category.

To the third group belong the words relating to Islam and
Islamic conventions. These are purely Arabic in origin and are
used by the Muslims only, but they have been naturalized. Words
like Allah (God), jehad (holy war), kafir (non-believer), darweesh
(saint), namaz (prayer), masjid (mosque), shahid (martyr), eman
(faith), kahar (grave), are typical examples in this category.

Words relating to education, culture, literature, arts and
science form another group. These Perso-Arabic words infiltrated
into the Bengali vocabulary mostly during the Moghul period.
For right up to the early stage of the British rule in India it
continued to be a regular practice of the intelligentsia of Bengal
to get themselves well acquainted with the Persian language and
literature. It is because of this widely prevalent practice that we
find an orthodox Hindu like the father of Raja Ram Mohan Roy
engaging two teachers for the education of his son — a Pandit
and a Moulavi — obviously to coach him in Sanskrit, Bengali and
Persian. These words have in this way been handed down to
posterity as a national heritage. Words like adab (etiquette),
silm (knowledge), kissa (story), sitar (violin), haraph (letter),
ghazal (ode) are members of this group.

Fifthly, there are words relating to articles of luxury,
artistic works, handicrafts, trade and commerce and ideas
connected with the general life of the people. Most of these words
are names of various articles imported into Bengal, which have
become by systematic and continuous use an inseparable part of
the Bengali language and life. Their nationalization is so complete
that even an extremely conservative Hindu will have no
hesitation in using them. Words like angoor (grapes), attar
(scent), gulab (rose water), dawat (feast), misri (sugar candy),
shahnaai (instrumental music), bagicha (garden), baful (night
ingale), ibdal (shawl), makhanai (velvet), malum (ointment),
sibis (small bumblebee) came under this division.

Sixthly, there are words both of Persian and Arabic
extraction which deal with the different foreign races who came into
India, i.e., Arab, Armani (Armenian), Angrez (Englishman),
Harbi (Negro), etc.

Lastly, are words relating to natural sciences and objects
which are extremely common in the daily life of the average
Bengali. These words have been borrowed from Perso-Arabic
speaking Muslim immigrants, and they are current even today as
an integral part of the Bengali vocabulary. In the eastern parts of
Bengal no Bengali, irrespective of religion, can avoid using
such words as awaz (voice), hava (air), taza (fresh), jaban
(vessel), dokan (shop), pesha (business), bafta (week), korkhana
(facility), chakar (servant), etc.

Influence of Turkish on Bengali

Besides the Perso-Arabic words, Muslims have brought into
Bengal and added to the Bengali vocabulary a good number of
Turkish words. Bengal was conquered by the Muslims under
the leadership of the Turks, and along with them came a large
number of Turks and Khalijs, who later on were domiciled in
Bengal. Naturally social intercourse followed among the natives
of Bengal and these Muslim immigrants, and the former picked
up some of the words and phrases used by the Muslims. Thus
it was this close association that was mainly responsible for the
infiltration of most of the Turkish words into the Bengali
language. Words like sawat (present), sultan (king), Begum
(wife or princess), khatun (lady), chak (knife), korma
(meatsauce), galicha (carpet), Urdu, are good examples of the Turkish
words used in Bengali.

The soil of Bengal has shown an inexhaustible capacity to
absorb whatever may come to it and to mould it into new
designs and more agreeable patterns. The Perso-Arabic words
which have been incorporated into the Bengali language have also
brought with them certain elements of Persian grammar. They
are freely used in Bengali and have flourished remarkably, and
there is hardly any consciousness about their foreign character.
This is apparent in cases of prefixes and suffixes. In Pratapaditya
Chhari by Ram Ram Baishnab about 40 per cent of the words
and phrases used are either Perso-Arabic or Persianized Bengali
or Bengalized Persian. Even today words with Perso-Arabic
prefixes and suffixes are in daily use; for example, darwan
(gatekeeper), chapolah (printing press), gairhazir (absent), bhuita
(per week), harraz (every day), bhalok (bad man), etc. These
examples are drawn from the colloquial dialects. Generally, in
the law court, and especially in the revenue court, two Persian
suffixes, say and at, are freely used in Bengali dialects to denote
plural number. For example, amalabeh (subordinate law
officials), projahay (the subjects), kozajat (papers), dalilat
(documents), etc., these are not employed extensively in literary
dialects.

Persian exercised the greatest influence on Bengali

We find among the foreign languages brought into India
by the Muslims it is Persian which exercised the greatest
influence upon the Bengali language and vocabulary. The main
reason for this is that the Persian language along with the Bengali
language belongs to the Aryan group of languages; and the old
Aryan language, which is the fountain of the modern Persian

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language, and Vedic Sanskrit, which is the fountain of the modern Bengali language, were so closely similar that it would be no exaggeration to say that they were two dialects of the same language. In spite of the difference in the alphabets and word groups of the two languages, there are many points of basic similarity.

What They Say About Us . . .

TWO ENGLISHMEN ON MUSLIMS'

The Arab World and the West

By MAJOR-GENERAL SIR EDWARD SPEARS

The two convictions about the world of Islam borne in upon me

I write as one who knew nothing of the Arabs or of the Middle East until I was sent there during the war. As I lived amongst the Arabs I began to understand something of them. I realized that the forces which had impelled them as conquerors of North Africa and of Spain were by no means dead. Umma, the conception of the single, indivisible, Islamic nation, remains as an essential concept of the Arab world. It was an anaesthetic under Turkish rule, but Turkish domination would not have been possible but for Islam.

Time and the deserts have not killed Umma. Not even the fact that vast deserts divided the Arab nations and that the fertile crescent looked to the West whereas the states of the Persian Gulf looked to India.

As I began to have a clearer picture of the Arab world, it seemed evident to me that modern transport must revive and revivify Umma.

It became my fixed conviction that in spite of barriers, real and artificial, created by nature or by the Western World, Islam would draw the Arabs together. This in fact is happening. The Arab-consciousness of being one nation is becoming progressively stronger.

Another conviction which was borne in upon me was that we could not do without the friendship of the vast regions that look to Islam, not only the Arabs. They stretch from the Mediterranean, across Asia Minor, through Afghanistan and through Africa. Even in the part of Africa I know best, the West, the voice of Islam is still powerful. These areas are of vital importance to us. The crossroads of the world are at Suez. The protective natural barrier against Russia lies in Turkey and Northern Persia. The strategic centres and areas of production of all kinds lie through Africa, and now the Middle East is the great oil reserve of the world.

The injustice of Palestine

It is hard to imagine that we should risk alienating the people of such vast and vital regions for no counterbalancing interest of our own. Yet that is what we have done. During centuries we have built up our position in the Middle East. The first Consulate we had outside Europe was in Aleppo. All this work of centuries we seem to have thrown away. When I left the Middle East the Levant States would gladly have joined the British Empire. Now they hate us. In no single direction can we say that our foreign policy since the war has had a success anywhere in the Middle East. The cause would seem to be due to weakness. We mean well, but we have had no clear idea of what our real interest was and how to obtain it.

We have compromised and wobbled, in some cases influenced by a desire to propitiate the French and in others to please the Americans. The most striking instance of our weakness and our failure has been in regard to Palestine. From the days of the first world war our attitude has been inexcusable. In the famous MacMahon letters we gave certain promises to the Arabs to obtain their support against the Turks. They carried out their part of the bargain. Due to weakness more than to stupidity we gave contrary pledges to the Jews and to the French. Our motives appear to have been a desire to propitiate America, who was not yet in the war, to influence revolutionary Russia, which was supposedly led by Jews, and at the same time to keep the Arabs on our side in the war.

Between the wars our attitude on Palestine was one of vacillating opportunism, giving way where the pressure was greatest. There can be no doubt that the Arabs were by no means clever on their side. In this they have not changed. Still, today they are not clever propagandists. The Zionists, on the other hand, were and are.

I am not one of those who believe that the Jews have any claim to Palestine. The great majority of them are not even descendants of the People of the Book, but of tribes in the Crimea who were converted to Judaism. The areas of Palestine in which they settled during the Mandatory period were mainly areas which except for a few years have never been held or governed by the Jews. Judged by any standard their claims cannot stand comparison with those of the indigenous inhabitants who have been in continuous occupation of the land for centuries.

Nevertheless today the State of Israel exists. The Palestine Arabs who had occupied the land for two thousand years have been the victims of one of the greatest injustices in history. For this, in Arab eyes, we bear the greatest responsibility, and I agree with them.

Today it is impossible to think of peace between Arabs and Jews save in terms of a cataclysm. The Arabs may quarrel amongst each other but these are family quarrels. They are united in holding us responsible for a great national calamity and humiliation.

Islam and Communism

One corollary to this deplorable state of affairs is the danger of Communism in the Arab world. It is idle to think that the fundamental tenets of Islam will immunise the Arab world against Communism. There are points in common to both.

Both conceive of a universal society based on equality and social justice.

1 Courtesy, the Editor, The Arab World, London, for July 1953.
Both think of reform in terms of cataclysm (or revolution); the sudden change that will make all things new.

In both social idealism goes together with a moral protest against the laxity of the world.

The strength of the Communist Party is in its ascetic values. Islam in the past as today has crusaded for such ideals.

Russia has not yet shown her hand in the Middle East. In present conditions she will find it favourable soil if only because of its hatred of the West.

The two things the British should do to make amends for the wrong of Palestine to Muslims

What, in these difficult circumstances, should we do?

Something could be done, but the remedies I suggest will not be applied, for they would require a unity of purpose and understanding the nations do not possess.

The first essential is a recognition that a great wrong has been done to the Arabs and that to put it right should come second only to the needs of defence for our survival.

There must be a reversal of the attitude taken in the Press at the time the Mandate ended that no blame attached to Britain for what has happened.

We must accept, for it cannot be otherwise, that Israel has come to stay. We must establish a physical barrier that the Arabs will accept (which will be no easy matter), which will convince them that the Jews will not expand beyond the prescribed frontiers. It would need nothing less than the establishment of lines of military posts with irrevocable orders to resist an advance from either side.

This seems the only means of avoiding a situation whereby for five or ten or fifty years (and every year one of mounting tension and hatred) the Arabs will concentrate their hopes on flinging Israel into the sea.

Then what will happen to the Jews who wish to emigrate to Palestine? The increase in the population of Israel to four million within the next few years has been forecast by Mr. Ben Gurion. Well, they might stay where they are. I can see no call on the nations to endanger world peace to find homes for people other than those whose existence is threatened where they are.

As part of the compensation for the wrong done to the Arabs, we and the United States must expend the scores of millions of pounds necessary for the development of these vast lands, and Israel should be compelled to pay at a fair value for the Arab land and property she has seized.

The development of the Arab States is a question of water. If the waters of the Nile, the Jordan, the Yarmuk, the Litani, the Orontes, the Tigris and the Euphrates were well employed millions could be settled. The offer to provide the capital to do this would go far to settle the Middle East, provided the Arabs were certain that Israel could be contained.

It can be done. I have some of these problems studied when I was in the Levant.

I would have to be laid down that the States wishing to benefit by this scheme must accept proposals whereby the people themselves, including the Palestine-Arab refugees, would benefit to the full, and not the feudal landlords or the money-lenders.

When I was in the Levant I introduced a scheme, which for the first time in history resulted in the people being adequately fed during the war and not starved to death by speculators. When we took over we had to bring in in grain to feed the people. Within two years they were feeding themselves and producing half a million tons of grain for export. It was the people who laboured who got the full benefit of their labour and for the first time were not the slaves of money-lenders.

What could be done on a small scale in the Levant could, I am convinced, be done on a great scale in the whole of the Arab world.

Pakistan and the Middle East

By LT.-COL. LORD BIRDWOOD

The sufficiency of the Bond of Islam

I would like to start with a confession — which is that I admit freely that my approach to this problem can hardly be regarded as free from bias. I spent sixteen good years in Pakistan and I therefore see the destiny of that country — maybe in some sense of wishful thinking — linked closely with that of Great Britain and the Commonwealth. For that reason, people like myself with our background of association, with memories of happy years spent in contact with men such as the Muslim clans of the Salt Range in West Punjab, or who can claim friendship with the great Punjab land-owning families (still, in my belief, the backbone of the country) — watch internal developments in Pakistan with almost a personal interest. There is, it seems, a struggle within Pakistan, to which I shall return; and which directly affects Pakistan’s external relations. At this stage, the point I wish to make is that, with the background, I and other Englishmen who know Pakistan, would not unnaturally think in terms of a hope that through Pakistan, British policy and intention may one day be more happily interpreted to the Middle East than is possible at the present time.

With that confession, I think that the most honest way to approach the subject is to think our carefully the reasons why Pakistan should necessarily be concerned with the welfare of the Middle East and the Arab world. Of course there is the obvious reason — the bond of Islam. But after that, on analysis, what is left? I can think of certain circumstances in which in fact would seem to draw Pakistan’s attention away from the Middle East in quite a different direction.

And so we are left with a question. Is the bond of Islam, with its culture, its own highly individual regulation of society, its commanding loyalties transcending barriers of social status, of wealth and poverty; is this bond sufficient to claim Pakistan’s undivided loyalties at the expense of other influences, such as a not unnatural sense of fellowship within the British Commonwealth, and, of more practical significance, an appreciation of the economic assistance, which, wherever it comes from, is certainly not going to come from the Middle East?

There is no think an apt analogy in the situations of Britain and Pakistan. Britain, experiencing some difficulty in reconciling a new demand, a new loyalty to a Europe in need of leadership and security, and a very old loyalty as manifested in her position as the focus and heart of the British Empire and Commonwealth. In the same way, Pakistan is anxious to retain her association with the Commonwealth, yet be completely loyal to Islam: ready enough to vote in the United Nations in opposition to Great Britain, when it is a matter of championing Tunisian nationalism or, for that matter, whenever Muslim nationalism appears to be in conflict with what is rather vaguely termed colonialism.

The dilemma of Muslim countries

But to get back to the question: the power of Islam, as a bond among Muslim countries. I find it difficult to separate the issue from another matter, less clear in outline yet more profound — I can only express it in my own way — Where exactly is Islam itself travelling in this twentieth century?

As I see it (and here I speak definitely in a spirit of enquiry) the Prophet, though claiming divine revelation, was a man of
this world, living among men of this world and striving to interpret his message in terms of practical utilitarian application. Time after time he stresses his complete identity with the men around him and the simple application of the tenets of Islam to their day-to-day lives and problems. I emphasize this because it seems a long way from the rule of the Mullahs, which in certain Muslim countries appears to have reached the point almost of an oppression. In Pakistan the power of the Mullahs was recently manifested when the proposals in the new Draft Constitution included a provision for a Council of five experts in Qur’ânic Law to sit in permanent session at the elbow of the Cabinet and advise whether intended legislation was compatible or not with the Sunna (Practice of the Prophet Muhammad). I should add that it is very doubtful if this particular provision will survive the scrutiny of the new administration under Mr. Muhammad ‘Ali.

A curious reflection is that whereas Christianity which might be considered a direct challenge to science, has been able to restate its position in terms of scientific knowledge with some success, the religion of Islam which claims no miracle in the form of a divine revelation manifested as human flesh and blood, has been slower to adjust itself to the social needs of a changing world.

We should, I think, be careful to distinguish between an adjustment of Islam to modern Western thought and method, and its complete abandonment which sometimes seems apparent to the Western observer in certain social circles in cities such as Cairo and Baghdad.

It is not for me to say to what extent countries in the Middle East have attempted to face this situation — one might almost term it — dilemma. But it may perhaps help to assess our problem, if I indicate the degree to which Pakistan has been conscious of it — a consciousness which in my view has been for many years ahead of the Middle East.

The part Sayyid Ahmad Khan and Iqbal played in solving the dilemma of Muslim countries

If we look back to the undivided sub-continent of India in the latter half of the nineteenth century, we find two men dominating Muslim thought and culture — the late Sir Sayyid Ahmad Khan¹ and the great Muhammad Iqbal²; the former a great educationalist, reformer and founder of Aligarh University, the latter the source and inspiration of Pakistan, if not in its exact present political form, at least as an expression of Muslim thought and culture. These two men stood in their time head and shoulders above others in the Muslim world; and both were men who absorbed the vitality and methods of the West.

In the case of Sayyid Ahmad Khan, his influence was undoubtedly projected throughout India, through Aligarh; and it is perhaps of significance for our purpose to note that Sheikh Abdullah, formerly Prime Minister of Indian Kashmir, can be regarded as typical of a successful Aligarh product. Whatever Abdullah’s faults may be — and they are obvious — in my view he is free of bias and aims sincerely at the establishment of the secular state in Kashmir. I stress the point only to illustrate that the influence of Aligarh was one of adjustment and rationalism, and not such as necessarily to encourage a narrow conception of Islamic nationalism. Indeed, Sir Sayyid’s whole life was devoted to a reconciliation of a frustrated Muslim community in India with the new rulers, the British. When the old Mogul Empire crumbled, Hindus were quick to adapt themselves to the new dispensation. In contrast, Muslims, smarting under a sense of injustice in an accusation that they were mainly to blame for the mutiny of 1857, had adopted a policy of despair and retreated in apathy, with only the doubtful comfort of the most conservative elements of Islam for their guidance. It was from this situation that Sir Sayyid Ahmad Khan rescued his community. And in doing so he not only laid the foundations of a readjustment of Islam, but he also paved the way for the Muslim acceptance of the British and their methods.

It is not for me to say to what extent the views of His Highness the Aga Khan are regarded as authoritative in the Muslim world; but in a recent letter written by him to the President, Jam’iyat al-‘Arabiyah, in Karachi, I find the comment: “Without Aligarh no Pakistan would have come . . .”. His Highness was on this occasion registering a plea for a Faculty of Islamic Religious and Philosophical Studies for students, to be introduced in universities side by side with the study of science and the laws of nature, and in doing so he was deploiring the drift between the ‘Ulama and modern Muslim students.

Of the second personal influence on Muslim thought, that of the great Iqbal, books have been written. We are concerned here not with his philosophy, but with his politics. But in so far as the philosophical and political aspects are in a sense inseparable, I would suggest that Iqbal went right back to the Prophet himself and sought to interpret and emphasize the practical aspect of the trends of Islam. In short, he confirms the approach of Sir Sayyid Ahmad Khan. May I quote from a small book, The Liberation of Islam, by Mr. Fareed Jafri, the recent Editor of the Civil and Military Gazette, Karachi, Pakistan: “If Iqbal had lived he would not have agitated against the influence of European culture in Pakistan as some of our thinkers and political leaders are doing today. He would have demanded that the original spirit of Islam should be brought into close contact with the spirit of modern times.” Holding this view, it is hardly surprising to find Iqbal looking not so much to the countries of the Middle East for the key to the future as to Turkey. In 1936, in a letter to the late Mr. Jinnah, founder of Pakistan, he wrote of the future Pakistan, accepting Turkey as its model. At the same time in a lecture, “The Structure of Islam,” he used these words: “If the renaissance of Islam is a fact, and I believe it is a fact, we too one day, like the Turks, will have to re-evaluate our intellectual culture.” Again, if my friend, Mr. Jafri, is correct, Iqbal was no respecter of the Khalifah and regarded the Turkish Republican form of government as completely consistent with the spirit of Islam.

Now, I do not need to stress the nature of the political antipathy which has existed between Turkey and the Arab world and which it would seem must persist for perhaps a decade. But I draw attention to all these points only to emphasize that there are as many good reasons for regarding Pakistani interests as lying elsewhere, as there are for regarding them as linked with the countries of the Middle East. Indeed, if I was asked with which country Pakistan should, by the laws of nature, be most closely associated, I would quite objectively answer India; a country which, after Pakistan itself, still (I think) has the largest Muslim population of any Eastern country. Geographically the same land mass includes them both, the same mountain ranges protect them, the same seas lap their shores. Economically they are inter-dependent, while politically they are both members of the Commonwealth.

I would add that in the reverse direction there are as many economic ties between the Middle East and India as there are with Pakistan. When, last year, I was able to look in hurriedly at Bahrain and Kuwait, I found it was, as it had been for years, a trade association with Bombay rather than Karachi which flourished. In the Kuwait bazaar an Indian darzee (tailor) hailed me and asked for news of Ahmedabad. It was then that I recalled that those great wooden boats of Kuwait, which had been the pride of the coastal trade down the gulf for centuries, had been constructed from Malabar timber; and the Kuwaitis had been,

¹ DIED 1939 C.E. ² DIED 1938 C.E.
as I understand, brought up in the tradition of the triangular trade-round, Kuwait, Bombay and the Zanzibar coast, returning with both timber and a profitable human cargo of slaves.

**Strategic and economic loyalties of Pakistan**

What of the loyalties of strategy? Again, claiming to speak objectively, I would say that Pakistan is far more alive and alert to the physical danger of Communist encroachment than is the Middle East, in its very natural preoccupation with Israel. Certainly, in a brief talk with Pakistan's Prime Minister, it was clear that he at least appreciated the danger: and I would therefore hazard this guess, that if the disagreement between India and Pakistan can be resolved (and perhaps we are nearer to that happy situation than has been the case for the past five years), then we shall see staff talks between the two for a plan for the common defence of the Indian sub-continent. If that happens, we shall certainly be still further away from that strategic alliance of Pakistan with the Middle East which has been rumoured and discussed, I think, at afternoon parties rather than in any serious conference room. I imagine that nothing would have been more acceptable to the British Government and Western Powers than an understanding of the availability of Pakistan forces for certain purposes in the Middle East . . . .

If we turn to the economic story, we shall see the same tendency. Pakistan's economic development has been full of surprises. At first we were all sceptical of her economic survival, not realizing the nature of a powerful asset — food to export to a hungry world. Then, when we had become accustomed to an unsuspected economic strength, quite suddenly the position was reversed, and Pakistan has this year to import 1,500,000 tons of grain to survive, with her foreign exchange position in real danger.

In this situation, associations with the Middle East are going to prove of little value. Pakistan's six-year plan dovetails into the Colombo plan for South-East Asia. She is also a full member of E.C.A.F.E., which held its seventh meeting early in 1951 in Lahore. America recently promised 1,000,000 tons of wheat as a gift to Pakistan. Without a doubt, therefore, her economic destiny and material development must be linked with the Commonwealth and America; and although elements in the country, to which I shall refer, will always oppose association of any nature with the West, there are in Pakistan too many friends of Britain, in my view, to allow of their policies prevailing at the expense of halting the country's economic development.

If, therefore, I am asked what is the true nature of the links between Pakistan and the Middle East, I would answer in the following terms:

First: Slightly superficial, but of significance; a natural desire of Arab countries to exploit the great forensic skill of the two Pakistani representatives, Sir Zafrullah Khan and Mr. A. Bokhari, both of whom command the respect and admiration of all the United Nations.

Secondly: An urge among certain sections of the population in all Muslim countries to exploit a common experience — alleged — a sufferance of "imperialism" or "colonialism", or "exploitation", whichever the preferred term may be. Now, if countries which share that kind of feeling happen also to be Muslim countries, it is obvious that the bond of Islam will readily be lent to reinforce the bond of a common grievance — and it is in this way that your Communist and your religious fanatic are thrown together into the same camp. Where a narrow nationalism flourishes under the stimulus of an external grievance, there it becomes the bridge which throws the Muslim Brotherhood, Dar al-Islam, or Fedayan Islam, into the arms of the Communists. That perhaps is an exaggeration of the effect. It would be more accurate to describe the process as one of a temporary but effective accommodation as between Communists and militant religion.

**The two Pakistanis**

What does this tendency amount to in Pakistan? I can only repeat what I have frequently maintained, that there are in fact two Pakistanis: the one represented by the present Muslim League Government, completely loyal to Islam, yet with a sane appreciation of continued association with Britain and the Commonwealth, based on both practical consideration and true sentiment; the other, a Pakistan of opportunism, sustained by men who seek comfort from any movement promising a little quick political profit and a little notoriety. I have in mind particularly the creation of Muslim blocs for the protection of the Muslim world against the bogey of capitalist exploitation — the Jinnah 'Awami League (exploiting the name of Jinnah, ready enough to quit the Commonwealth tomorrow), the Azad Pakistan movement, the al-Akhwan al-Muslimun, and so on.

And yet there are good patriots among them. The sad reflection is that in frustration and impatience they seek reform so often through the short cut of Communism. Bribery and corruption, an outlawed land system and the encroachment of Western capitalists; all these they see swept away by the swift and sure broom of the Communist.

It is therefore natural that I should speak of an "awareness" of Communism in Pakistan, an awareness which applies both to those who regard it as a solution and as a grave peril.

By one who regards it as a peril (Sylvia Matreson, writing in *Eastern World*, London, for April 1952), we are told that Baluchistan, though a large Baluch minority in Persia, is regarded as a happy hunting ground. We are told also that "the Russian Embassy in Karachi is open for twenty-four hours a day. Anyone, even the poorest, most ragged tribesman from the most remote and backward area of Baluchistan, can walk in and go anywhere he pleases. Some of the Russian staff are themselves Muslims from the Russian Republics. They entertain visiting tribesmen in their barely furnished bedrooms. The lesson which the Communists seek to teach is that the money goes not on expensive embassies, but on the workers and peasants at home; and the astonished Baluch is shown photographs of model farms and factories in proof."

**Pakistan and other Muslim countries have a "split" personality**

I have described then a country, Pakistan, with a split personality: and as I see it those conditions are mirrored to a greater or lesser extent in every country in the Middle East. We could in a general way say that the two aspects can be classified as those who turn to the West (either willingly or reluctantly) for support, and who think in terms of development rather than exploitation, and those who turn away from the West whether through the contrasted reasons of the Communist or the Mullah.

What we observe is merely the simple process of those elements which turn away from the West both in Pakistan and the Middle East, joining hands and looking to each other for mutual support in varying degree. There are obvious variations on the theme. For example, the official Government of the day in Pakistan finds it a matter of discretion and diplomacy sometimes to express sentiments which will be welcome to those who nurse a grievance. It is in a spirit of diplomacy rather than deep sentiment that the Governor-General of Pakistan used these words on a public occasion last year:

... Any Government of Pakistan, whether it be the present Government or the Government of a future political party, cannot do one thing. It cannot support imperialism in any form or be party towards economic domination of any Islamic country.

It is surely diplomacy which stresses what cannot be done rather than the aggressive assertion of what could be done. And I think this diplomatic approach was confirmingly apparent in
the recent television interview given by the Pakistan Prime Minister before he left England. Sometimes there are exaggerations of sentiment. Sir Zafrullah Khan, for example, addressing the Egyptian Army Officers' Club in March, speaks of “Egypt and Pakistan fighting hand in hand.” In my view, with his immense experience, no one has a greater appreciation of fundamental rather than passing friendships in international affairs than Sir Zafrullah. Let us, therefore, accept this particular expression of sentiment with some reservation.

I think it is significant that there was, so far as I am aware, little active support for Persia in her efforts to rally Muslim support behind her in the case of the Persian oil war. There was, it is true, the very irregular behaviour of Pakistan’s Ambassador in Teheran, when on leave in India. But too many good Pakistanis’s lost jobs when the Anglo-American Oil Company was ejected, and there has certainly been little inclination to support Persia merely for the sake of helping another Muslim State.

In reverse, the efforts to enlist Pakistan’s sympathy and support have sometimes appeared almost hysterical. In an editorial on 2nd March, Al-Misr, Cairo, speaking of the reception accorded to an Egyptian Press Delegation in Karachi, wrote: “It would suffice for public opinion if Egypt were to know that love and regard for Egyptians in Pakistan have reached a stage of adoration.” It is interesting to compare the sugar-coated language of Al-Misr with Mr. Muhammad Ali’s recent address to the East India Association. After referring to his country’s obvious concern over the continuance of the Anglo-Egyptian quarrel, the Iranian oil affair, and other such matters, he concluded:

“...as long as these difficulties are not settled it will be impossible to secure the co-operation of these countries in building up the collective strength of that region, so essential to the preservation of world peace. We would be happy to assist in any way we can in the removal of these causes of international discord.”

There we have the rational approach which I trust will prevail — realistic, yet losing nothing of the natural sympathy of one Muslim State for another. In passing it could be noted that if Pakistan’s services could in any way be enlisted to assist in finding a solution of Anglo-Egyptian differences, then Britain would assuredly welcome her intervention. It is not without significance that a Pakistani is President of the Council of five which is to assist the Governor-General of the Sudan in the next three years (and an Indian heads the Commission responsible for staging the Sudan elections).

I indicated that those who see the creation of one Muslim bloc from North Africa to Pakistan as the answer to their prayers, have in mind resistance to the West and its encroachment, whatever form encroachment may take. Personally, if we are to have blocs, I prefer those which cut across East and West; for I do not believe that blocs based on either colour or religion can be a contribution to peace and progress. It is indeed the circumstance by which in its evolution the British Commonwealth has cut through the frontier of East and West, which in my view represents the Commonwealth’s great contemporary contribution to peace and stability: and Englishmen would therefore naturally deplore any action to weaken that position. I would go so far as to claim that the Commonwealth has gone nearer to discovering an East-West relationship than any other agency in the world.

And so I would close on a plea; a plea for an appreciation of what I would claim is the logical process and development of an East-West relationship. Forgive me if I labour a point which has often enough been stated. With certain modifications, Eastern countries are agricultural with agricultural economies. It has, alas, become the fashion to regard industrialization as the hallmark of all progress; and the East has succumbed to the general obsession.

In so far as the circumstances of geography and climate permit a legitimate industrialization, it is, I think, accepted that we in the West possess the technical “how”. It is but natural that we should wish to lend our skill and the East (with certain qualifications) should wish to borrow it. Without wishing to moralize, I would claim that there is nothing incompatible with either the Muslim or the Christian ethics in the process, provided the fruits of that much-abused conception “exploitation” are ploughed back for the benefit of those who live on and own the soil; provided also that those who guide development can take their legitimate profit; indeed, taking it so that they may continue the process. In that process, it is only right — and this is not challenged — that political control remains unimpaired with the countries themselves and their elected representatives. This and nothing more is, I suggest, the process of Western assistance which we seek to offer. Now how very much more significant and vital this aspect of Middle East welfare and development is than the rather academic problem which I have been elaborating. What I am trying to say is that we are only justified in spending time in analysing Pakistan's relations with the Middle East if simultaneously we can fit that relationship into this wider, more fundamental aspect of Middle East affairs. In doing so, I would suggest that if Pakistan can in a sense be regarded as a laboratory in which the happiest influences of Britain and Pakistan are the ingredients of a nation in development, then it may not be too much to suppose that whatever contacts Pakistan may develop with her Islamic neighbours in the future may operate for a happier understanding of British policy and intention in the Middle East. From this happier situation could develop a more general sense of us all, as nations, belonging to one another; a sense which is so elusive in our international relationships.

What is the nature and character of British policy in contrast to the facts? I was reminding myself recently of my favourite Shakespeare — Lear. You will remember that the king’s two elder daughters, in order to ensure their share of their father’s kingdom, declared their love for him in extravagant terms of overloaded sentiment. In contrast, his younger daughter, Cordelia, who was later to prove the depths of her love and sincerity, could only say: “I love your majesty according to my bond; nor more nor less.”

In contemplating the nature of our intentions, I would ask friends in the Middle East to bear in mind the old adage: “All that glitters is not gold.” Perhaps our purpose, while lacking the easy assertions of the two daughters, Goneril and Regan, may have the endurance of that of Cordelia.

Finally, there is another old adage which comes from the East to the effect that: “He who seeks the perfect friend remains friendless.” I think we can all profit from that wisdom.

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THE ISLAMIC REVIEW
The Political Scene in the World of Islam . . .

French Crusade against Islam and Moroccan Nationalism

By G. H. NEVILLE-BAGOT

The French imperialists with the help of Moroccan reactionaries, win the day.

Once again the criminal blackmailing policy of Marshal Juin (himself a French Algerian colonial) and his backward Berber ally, the Moroccan quisling, al-Thami al-Glawi, the Pasha of Marrakesh, has prevailed in face of the opposition of the vast majority of the French as well as of the Moroccan people.

President Aurial has once more allowed the French colonialists in Morocco led by Monsieur Boniface, an official long due for retirement, to conspire with their reactionary Berber ally and to use the Berber tribesmen in order to intimidate the cultured intelligentsia of the towns and force the legitimate Sultan, Sidi Muhammad Ibn Yusuf, to heel.

El-Glawi, who was recently the private guest of his wartime friend, Sir Winston Churchill at Queen Elizabeth's Coronation, was encouraged to enlist the support of the Caids and Pashas of Morocco in order to provoke the abdication of the Sultan, who was progressive and had the unofficial backing of the tremendously powerful Istiqbal (Independence) party and of the Trade Unions. Al-Glawi had ruthlessly suppressed the national movement in the southern capital of Morocco, Marrakesh, and in the neighboring territories. When the Sultan visited Marrakesh, the whole town turned out to see him. The crowd was estimated at 200,000 Muslims. Al-Glawi realized that the days of his absolute despotic rule over a field of 1,500,000 people were rapidly drawing to an end, and that he would sooner or later have to pay income tax and account for the vast sums of money extorted by his hirelings.

In 1951 he conspired with the then Resident-General, Marshal Juin, and mobilized 30,000 Berber tribesmen, who were sent to Fez to terrorize the nationalists: False rumours were propagated to the effect that the angry populace had burnt the house of a member of the big nationalist party, the Istiqbal. Mr. P. Parent, a French colonial, sympathetic to the Muslims, later investigated this report and proved it to be entirely without foundation. The French administration later avenged itself on him by deporting him from Morocco in December 1952, although he had lived 40 years in Morocco and was a wounded ex-Serviceman. The Sultan, the popular progressive Sidi Muhammad Ibn Yusuf, was forced to break with his personal cabinet and to see Bahinini and his closest friends banished into exile to districts far removed from the imperial palace at Fez. Sidi Muhammad was forced to condemn the "activities of a certain party", but he refused to mention the Istiqbal by name. The French Foreign Minister, Robert Schuman, managed to prevent Marshal Juin from deposing the Sultan in the face of the opposition of the newly-created Arab-Asiatic bloc, and Britain and the United States of America privately opposed the Sultan's deposition, although they openly supported France at the meetings of the United Nations, where the United States' delegate was subjected to the withering sarcasm of Mr. Chaudhry Zafrullah Khan. M. Schuman hypocritically whitewashed a French policy which he has since himself denounced (see my article in The Islamic Review for February 1952).

A brief review of the struggle for independence by the Sultan of Morocco and the support given him by enlightened French opinion

Encouraged by the physical success of the French Tunisian colonial police and troops, who in 1952 carried out a barbaric repression resulting in the arrest of M. Habib Bourguiba, 5,000-7,000 Neo-Destourians and syndicalists, the exile of the nationalist leader to the Isle of La Galite, the murder of Tunisian syndicalist leader Ferhat Hashshad, a man who had achieved a world-wide reputation, the killing of more than 100 Tunisians, etc., all these barbarous activities carried out in the face of the growing hostility of French public opinion, tended to encourage the French colonialists and their reactionary Moroccan quisling allies, al-Thami al-Glawi and the Sharif 'Abd al-Hayy al-Kattani, to start up another offensive against the Sultan.

In December 1952 many Moroccans were killed (278-1,200 according to the Moroccan nationalists, less than 40 according to the French authorities). Moroccan syndicalists were handed over by the French police to a crowd of French colonials, who openly lynched them. Peaceful demonstrators marching to the trade unions hall were fired upon and only under extreme provocation did they themselves lynch four passers-by, one of whom opened fire on them. False rumours were spread to the effect that two French women and two workmen had been killed. A Belgian socialist journalist (representing Le Peuple) counted the bodies of at least fifty Moroccans who had been killed on the previous day by French security forces in the shanty town of the Carrières-Centrales in Casablanca.

The Istiqbal party and the trade union movement were decapitated and some 5,000 arrests were carried out, yet the Sultan refused to be provoked, and he condemned violence in general, sympathizing with the relatives of the victims, both French and Moroccan.

In spite of this, M. Boniface, the French Regional Commissioner for Casablanca, and al-Glawi continued their campaign

Mr. Bagot (left) and Mr. E. A. Bawani of Karachi are discussing the political developments in Morocco before `Id al-Adha prayers on 21st August 1953 at the Mosque, Woking.
powers administering the International Zone of Morocco, Tangiers, has a say in Moroccan affairs. At this the French colonialists took fright. They made it clear to the Americans that the N.A.T.O. defence scheme depended on their support in North Africa. Al-Glawi, with the support of the French officials, collected openly the signatures of many of the 323 caids and pashas for a petition demanding the deposition of the Sultan. The French officials were bound by the 1912 Treaty of Protectorate to support the Sultan, as they did in the case of his father against 'Abd al-Karim in the years 1925-26, for he had been a useful tool in the hands of the French imperialists.

The last stages of the French manoeuvres against the Sultan

The moving force against the Sultan was of course Marshal Juin, whom the correspondent in Paris of the London Observer considers to be a possible candidate for the French Presidency, which becomes vacant this year when the Socialist President, M. Vincent Auriol (himself a supporter of moderation in North Africa), resigns at the end of his term of office. Needless to say, the French left wing anti-imperialists, M. Jean Rous and M. Claude Bourdet, and the Socialists and Communists bitterly opposed the French imperialists.

For a while there was talk of opening up new negotiations with the Sultan, but al-Glawi Pasha's visit to Britain as Sir Winston Churchill's private guest during the Coronation was naturally interpreted in Moroccan quarters as an attempt to win British support for the French colonial point of view, for Britain, as a signatory of the Treaty of Algeciras and as one of the The pashas and caids were subject to the authority of the Sultan, but the nationalist Moroccan civil administrators had been replaced by French stooges, and only the courageous Caïd of Sefrou, Sidi Bekkai, an ex-Serviceman, remained loyal to the Sultan and denounced these seditious manoeuvres and ultimately resigned after the exiling of the Sultan. The French Resident-General, General Guillaume, was "innocently" resting in France in blissful ignorance while his deputy, M. de Blesson, openly
received al-Glawi, who had summoned his tribesmen to the southern capital, Marrakesh, and was openly threatening to march on the imperial capital, Rabat. Al-Glawi's interviews published in a French-Moroccan daily were clearly French inspired. In desperation the Sultan, separated from his friends, appealed to the French to put an end to these seditious campaigns. General Guillaume flew to Rabat and virtually blackmailed the Sultan into signing away Moroccan sovereignty, or at least putting his signature to a series of decrees drawn up in the interest of the French colonials. The Moroccan nationalists demonstrated at Rabat, Marrakesh, Oujda and Meknes. At Oujda and elsewhere, 27 people were killed. 171 people have been subsequently tried at Rabat and 100 arrests were made at Meknes. These riots followed the illegal proclamation of the Sultan's brother as Imam at Marrakesh. General Guillaume surrounded the imperial palace at Rabat with tanks and troops. He tried to force the Sultan to resign in favour of his second son, but Sidi Muhammad refused. So he was immediately arrested with his two sons and flown to Corsica, where according to l'Aurore, "he took refuge". The French delegate on the Security Council also maintained the hypocritical point of view that the Sultan had not been deposed but that he had left Morocco!!

The subsequent events, the crowning of the quisling Sultan, Moulay Muhammad Ibn al-'Araf, the cowardly attitude of all the Moroccan officials with the exception of the courageous Larbi al-'Alawi, the entry of al-Glawi backed by savage Berber tribesmen into Fez and his acclamation by the French colonials, these sordid and humiliating facts have been too well publicised to enlarge on.

The effect of the French action on the Muslim world

Under the cover of the French strikes, the French colonials have temporarily triumphed. But Franco-Muslim relations have never been worse, and in the words of General Najeeb, "We are back in the days of the Crusades". At one stage the Arab-Asiatic bloc's motion on the Moroccan situation was being sabotaged by the United States in return for France's support of America's campaign to keep India out of the talks on Korea. Only Fascist Spain has in the Spanish zone of Morocco given

continued support to Sidi Muhammad, who with the Istiqlal represents the liberal forces who wish to wipe out feudalism in Morocco just as Abraham Lincoln, Cromwell and Robespierre did in the very countries which are now opposing the Arab-Asiatic complaint!

Islam in Morocco is being made the servant of French colonialism, if one is to judge by the false democratic Islamic utterances of al-'Arifa, al-Glawi and al-Kittani, whose democratic professions of faith deceive no one. The French are trying to disarm their critics by carrying out a programme of so-called reforms aimed at perpetuating the French domination of Morocco. They are carrying on a policy of dividing the Arabs against the Berbers and enforcing their policy by force through the primitive Berber tribesmen and ignorant Moroccan soldiers who in the past have carried out atrocities in Spain, Italy and Indo-China as well as in Tunisia, disgracing the name of the Moroccan people. This policy of division has been condemned even by such authorities as M. Robert Montagne, himself an arch-imperialist.

The questions now arising are: Should the Sultan have refused to give up his personal advisers in 1951, and should he have refused to sign the far-reaching decrees to which he put his signature shortly before his deposition? By his policy of moderation he at least showed the hypocrisy of his opponents. His intentions were good, but the real struggle rests between the people led by the heroic Istiqlal Party. The Sultan provided the best modern education for his sons and daughters; his eldest son, Prince Moulay Hasan, is an ardent nationalist, and his eldest daughter has cast off the veil and is an enthusiastic champion of feminine rights. He encouraged Moroccans to become engineers and doctors and paid the expenses of their education out of his own purse.

M. Jean Rous, writing in the left-wing Paris journal, Le Franc-Tireur, has reported an alleged statement attributed to the French Foreign Minister to the effect that "the Crescent must not be allowed to get the better of the Cross". It is incumbent on world opinion that French colonialism be not permitted to perpetuate itself in Morocco at the expense of the progressive Muslims, and in flagrant contradiction with the principles of the United Nations.

ISLAM IN ENGLAND

Resolution on Morocco

The Sultan of Morocco, Sidi Muhammad Ibn Yusuf, was deposed and exiled on 20th August. A resolution condemning the interference by the French in the domestic and religious affairs of the people of Morocco was moved by Maulana 'Abdul Majeed, Editor of The Islamic Review, after the 'Id sermon. It was seconded by Mr. Ibrahim Ahmad Bawani, a Karachi industrialist, and Mr. Yusuf Madeen, a British Muslim. The resolution was passed unanimously.

The visitors afterwards queued for luncheon near the small marquee erected specially for this purpose. British, Pakistani, Turkish and Indian Muslim ladies helped to serve the food to the guests under the direction of Major Farouk Farmer. The service went on very smoothly, and by 1.30 p.m. all the guests had finished their luncheon and most of them sat outside the marquee around cups of tea, chatting with friends, some of whom they had not seen for years. A small toy shop had an extra fascination for children, who ran about with their colourful balloons and toys, adding a lively touch to the whole feast with their innocent joy and laughter.

At 2.30 p.m., Friday prayers were led by Maulana Abdul Majeed inside the mosque.
The showers of rain did come at last at about 4 p.m. But by that time almost everything was over.

Lectures on Islam and Pakistan

The Council for "Education in World Citizenship" arranged a one-day conference (Saturday 18th July 1953) on "Pakistan Today" at the Woking County School for Girls, Woking. Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, was asked to open the conference and also to be a member of relationship between State and religion, etc. Summing up, he said: "God is no respecter of persons, nations or races. If a person or a nation or a race becomes a respecter of God, they become the chosen people of God. The golden age of spirit has gone and the iron age of matter has set in. Our modern world is in need of some light and guidance, and I have no doubt that that light can be provided by Islam." The lecture was followed by an interesting discussion in the form of questions and answers.

![Lecture Hall Scene]

Initiation into the World Brotherhood of Islam is not accompanied by any ceremonial trappings. A mere affirmation of the belief in the Unity of the Godhead and the messengership of the Prophet Muhammad is all that is required of the entrant.

Our picture taken at the London Office of the Woking Muslim Mission and Literary Trust at 18 Eccleston Square, S.W.1, on Saturday 25th July 1953, shows two British friends reciting the Kalima (the Formula of Faith), "There is but one God, Muhammad is His Messenger" after a lecture on the "Spirit of Islam" by the 'Allama 'Ala-ud-Din Siddiqi (first from left), Mr. S. M. Twijil, M.A., Assistant Imam of the Shah Jehan Mosque, Woking (third from left), officiated at the ceremony of initiation.

the Brains Trust team on Pakistan. The other members of the team were Mr. Twiddle, Mr. Yusuf Ahmad, Mrs. Kamal, Mr. Ameen and Mr. Clark. Mr. H. P. West was the Question Master. Mr. Ameen, the Information Officer of the High Commissioner for Pakistan, delivered a speech on "Pakistan Today" and also showed two films on Pakistan. The whole function was very educative and informative.

The "Message of Islam to the Modern World" was the subject of the speech delivered by Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, to a distinguished gathering of the members of the Pakistan Society on Wednesday 22nd July 1953, held at Overseas House, St. James's, London. Mr. M. Philips Price, F.R.G.S., Member of Parliament, was in the chair. The Imam dealt with the various outstanding characteristics and achievements of Islam such as the unification of the human race based upon the Unity of the Godhead; the spiritual emancipation of man by the abolition of the existence of any priest class or sacerdotalism or hierarchy of the clergy; the true

'Allama 'Ala-ud-Din Siddiqi

Under the auspices of the Woking Muslim Mission and Literary Trust, 'Allama 'Ala-ud-Din Siddiqi, Head of the Department of Islamic Studies, University of the Punjab, Lahore, Pakistan, spoke on "The Spirit of Islam" at 18 Eccleston Square, Victoria, London, on Saturday 25th July 1953 at 5 p.m. Dr. S. M. 'Abdullah was in the chair. 'Allama Siddiqi gave a very illuminating talk on the subject, briefly discussing the broad principles of Islam and the Islamic institutions.

His Excellency Dr. Hakki, Egyptian Ambassador in the United Kingdom, His Excellency Dr. Fuad Galal, ex-Minister of National Guidance, Egypt, Her Excellency Madame Subandrio, Maulana Ghulam Mohy-ud-Din Qasuri, and many other distinguished guests were present at the meeting.

To meet 'Allama 'Ala-ud-Din Siddiqi, His Excellency Dr. Hakki, the Egyptian Ambassador, gave a reception at the Egyptian Embassy on Friday 31st July 1953 which was attended by many prominent guests from various Muslim countries.
After the talk Mr. S. M. Tufail, M.A., initiated Miss Jeanette D. Salma Hill (a London nurse) and Mr. H. S. Lewin to the universal brotherhood of Islam.

The Late Dr. Lodhi Karim Hyder

Dr. L. K. Hyder, who passed away on 27th May 1953 at the age of 66, and whose earthly remains were laid to rest by the Imam of the Shah Jehan Mosque, Woking, in the Muslim section of the Brookwood Cemetery, by that time was a well-known scholar and economist.

After having passed his B.A. from 'Aligarh University, India, he joined Cambridge University. For his Doctorate he went to Heidelberg, Germany. The first world war broke out before he could return to India. On his return he joined his Alma Mater, that is, Muslim University of 'Aligarh, as Professor of Economics, which post he relinquished for reasons of health in 1946. He was also a chairman of the Department of Economics, Muslim University of 'Aligarh. He was elected to the Legislative Assembly of India in 1921 and served with distinction on many committees and institutions. He was also a member of the Public Service Commission of India for five years. In 1948 he served as a delegate for Pakistan on the Conference of the United Nations Organization in Paris.

He was widely travelled and visited many Muslim countries, and was deeply interested in the regeneration and economic development of the Muslim world. The cause of Islam was always very near and dear to him.

His learning, achievements and uprightness of character commanded respect and admiration everywhere. He leaves behind him his widow and only daughter to mourn. May his soul rest in peace. Amen.

Marriage Ceremonies

Dr. S. M. Abdulllah, M.Sc., Ph.D., Imam of the Shah Jehan Mosque, Woking, solemnized the marriages of the following couples:

Mr. Ahmed Mortaza (Pakistani) and Miss Sylvia E. Salma Cohen (English) on Friday 17th July 1953.
Mr. Ahmad Ali Khan (Pakistani) and Miss Ruby Lorinda Hydal (Pakistani) on Friday 17th July 1953.
Sh. Abdul Majid (Pakistani) and Bilqis Muriel Hall (English) on Saturday 8th August 1953.

New members of the World Brotherhood of Islam

Miss Dora Kaczmarck (Dutch); Miss Patricia M. 'Aisha Parry (Welsh); Miss Anneliese Amina Wilden (German); Mr. Gunner Mahmoud Eriksson (Swedish); Mr. Ronald William Nastr Wright (British); Mrs. Bilqis Muriel Hall (English); Miss Jeannette D. Salma Hill (English); Mr. Henry Squire Saleem Lewin (English); Mrs. Hajira Lilian 'Ali (English); Miss Laura Longworth (English); and Mr. Percy Robinson (English).

Funeral Services

Dr. S. M. Abdulllah conducted the funeral services of the following persons:
Dr. L. K. Hyder, aged 66. Died in London on 27th May 1953. Buried at Brookwood Cemetery on 30th May. (Grave number 215640.)
Mr. Ghulam Hussain and Mrs. Sarker Bohy A. Mehrani, aged 25 and 22 respectively. Died in a car accident in Scotland on 20th June 1953. Buried at Brookwood Cemetery on 23rd June. Funeral arrangements made by Jami’at-ul-Muslimin, East London. (Grave numbers 215660 and 215667.)
Sadiq Muhammad Mir, aged 24. Found drowned at sea. Buried at the cemetery in Lewes Road, Newhaven, on Wednesday 17th June 1953.
Mr. S. M. Tufail, M.A., conducted the funeral services of Mrs. Salima Sadiq al-Malaika (Iraqi). Died on 26th June 1953. Buried on 30th June at Brookwood Cemetery. (Grave number 215675) Mr. Hazim Satrić recited the Qur’an for the deceased.

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ISRAEL'S DESIGNS

Brit Trumpeldor-Betar (Zionist Youth Organization), 276 West 43rd Street, New York 36, N.Y., U.S.A., has published a leaflet, the text of which we reproduce below. It speaks for itself. In printing the text we have also adhered to the style of type used in this pamphlet to impress on the reader the importance of certain points and features.—Ed., I.R.)

"More than 250 Jews have been murdered on the Israel—Jordan Frontier . . . Why?"

"A partitioned, divided Erets-Israel, deprived of the Jordan River, the fertile plains of Trans-Jordan, and historic Jerusalem is a mockery and a violation of the most sacred ideals and principles of the Jewish people.

"A glance at the map of the State of Israel will prove that as it now stands the Jewish State is a freak, crippled by the mutilation of its boundaries and the severance of four-fifths of its original territory.

"Picture a little girl strolling along a Jerusalem street when from nowhere ... a shot is heard and she falls, dead. This is a daily occurrence in Jerusalem.

"There is no peace in Israel today — and there can be no peace until Israel's boundaries are defensible, until the River Jordan is in our hands — to be used for the irrigation of our parched land, and electrification projects for industry and manufacture. There can be no peace until we can finally demobilize our war strength army, which keeps our best manpower away from the fields and factories; until the fertile lands of Trans-Jordan, the Batan and the Gilead can produce wheat, fruits and vegetables for a hungry population, instead of their having to depend on packages from America.

"Most of all, as long as Jews are forbidden from praying at the Kotel Hama'arav (Western Wall), to visit the Grave of Rachel and the Caves of our fathers Abraham, Isaac and Jacob at Hebron — the Jewish State is but a shame and a mockery. For almost none of the sacred historical places, associated with our early history, are now within the borders of the State of Israel.

"It is no secret that the basic economic, security and political problems now facing the State of Israel are in one way or another a result of our failure to establish Jewish sovereignty over all of Erets-Israel on Both Sides of the Jordan !

"In a speech before a meeting of the Jewish National Fund in London, Professor Walter Clay Lowdermilk, the noted American soil conservationist, author of the plan for a Jordan Valley Authority, and president of the American Geophysical Union, said that:

"The present borders of Israel will cause difficulties and obstacles to the implementation of any programme to develop the country.

"In an interview published on February 11 1953, in The Times, Rav Aluf Maklef, Chief of the Israel General Staff, said that the border situation has grown much worse during the past four months. He produced charts showing a monthly average of 98 acts of banditry.

"Maklef said that there was evidence of official connivance and even complicity in the well organized and heavily armed forays in such acts of sabotage as mining railway tracks and roads. He continued to say that: "It is a bad, irrationally drawn frontier, never meant to last."

"Incidents along Israel's troubled 600-mile frontier are a daily occurrence. Most of the frontier is in a mountainous region, and because of its great length and irregular zig-zag nature, it is impossible for the Israel Army to adequately patrol it.

"We need merely take into account the number of incidents, clashes, killings, robberies and infiltrations to conclude that Israel is actually in a state of war. More lives are being lost now than at any time during the Irgun's war against the British.

The above is the map on the outer page of the leaflet and bears the following caption:

Israel — 8,048 square miles.
Erets-Israel — 43,000 square miles
(as given in the League of Nations Mandate)

"It is a bad, irrationally drawn frontier, never meant to last . . ."
(Rav Aluf Maklef, Chief of Staff, Army of Israel).

Since the founding of the State in 1948, more than 250 murders have been perpetrated by infiltrators. During the past year alone, 1,500 armed raids across the border took place, resulting in the murder of 62 Israelis, the wounding of 110 others, and the kidnaping of 29 more. The Israel Army is fully mobilized and operates on a full war-time basis. A constant arms race is on between the Arab States and Israel. The border situation is progressively deteriorating, and the Arabs daily become bolder and stubborn.

"Partition is a failure! It was a fatal error to have accepted it at the outset, and now it is taking its toll in life and property.
Time is working against us. The sooner we act, the quicker will we avert the inevitable tragedy.

"This is our immediate task: The reuniting of Jerusalem old and new, the elimination of the propaganda hoax called the Hashmite Kingdom of Jordan and the re-establishment of Jewish rule over all of Erets-Israel on Both Sides of the Jordan.

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.)

A YOUNG ENGLISHMAN ON ISLAM
105 Savile Park Road,
Halifax,
Yorks, England.
31st July 1953.

Dear Sir,

I wish to thank you for the copy of The Islamic Review for August. Having looked through it and having read some of the articles, I would like to take it every month. I had been interested for some time in comparative religion, but I have found that Islam is the religion which is of the best quality, and is a religion which has, unlike most religions, applied its doctrines practically to everyday affairs. Having come to this conclusion I began to study Islam, by means of Muhammad 'Ali's translation of al-Qur'an and many other books dealing with the teachings and life of the Prophet Muhammad. I now believe earnestly that Islam has something real and effective to offer humanity.

I carry out the duties of Islam as far as it is possible for me to do so, and have now come to regard myself as a Muslim. I am therefore, very interested in the progress which Islam makes in Britain and other Christian countries. But being only still at school I cannot afford to pay the annual subscription of twenty-five shillings, so I would like to subscribe two shillings and sixpence on the first day of each month instead of paying annually.

I hope you will take me to be sincere in what I have said about my belief in Islam, and also that my monthly subscription will be convenient to you.

Yours sincerely,

R. W. J. AUSTIN.

* * *

THE EAST AFRICAN MUSLIM WELFARE SOCIETY
WANTS INFORMATION ON THE MUSLIM POPULATION IN AFRICA

P.O. Box 289,
Mombasa,
Kenya.
19th August 1953.

Dear Sir,

We shall be obliged if you will kindly publish the following lines in The Islamic Review.

The East African Muslim Welfare Society, Mombasa, wishes to establish its cultural contacts with all Muslim cultural organizations in West Africa and adjoining surrounding countries of British East Africa.

The East African Muslim Welfare Society, whose headquarters are in Mombasa, Kenya Colony, is a non-political body and is confined to its aims and objects, viz. social, religious, educational and cultural welfare and advancement of Muslim Arabs, Somalis, Swahilis and Africans. The Society has so far built 55 new mosques, 47 new schools, and a college for Muslims. It is now aiming to collect data about the population of Muslims in various countries of Africa.

All persons who have any information on the Muslim population in Africa are requested to contact the Society.

Yours faithfully,
The East African Muslim Welfare Society,
SULTAN N. ELAFRICI,
For A. H. Kaderbhoy, President.

* * *

A PROTEST FROM ONE OF THE READERS OF THE ISLAMIC REVIEW AGAINST THE DOCUMENTATION AND REPORTAGE ASPECTS OF ITS CONTENTS

Jagannath College,
Dacca,
Eastern Pakistan.

Sir

I am extremely grieved to find your journal gradually drifting towards, and even degenerating into, a policy of patronizing and upholding the cause of monarchy in the world of Islam. In your issue for July 1953 two full pages have been wasted in exhibiting the photographs of two young Arab kings. Your eulogistic introduction of these potentates evidently creates confusion and also a bitter resentment in the minds of people both within and outside the fold of Islam. I am convinced that by doing so you have clinched the misgivings and mistrust about our respected religion.

It is a well-known fact that the dynastic rule and kingly absolutism have been the source of the severest blow ever received by Islam, and that with the greatest injury. You will agree with me that the age of monarchy is the age of degradation for Islam. One has but to see the deplorable condition of the Middle Eastern peoples. It is dynastic rule alone that has been responsible for the anarchical state of affairs in the Muslim countries. Go to any Middle East kingdom and see the condition of the people there. In vain would you hope for the Muslim rulers' progressiveness. One becomes certain of one thing — they will never leave the path of their autocrat ancestors. I especially lay emphasis on my viewpoint because most of the Muslim rulers sit at the feet of the imperialistic schools of the materialistic Europe to learn their lessons. These potentates find little interest in the teachings of Islam. Moreover, they are usually brought up in an atmosphere wherein they are never taught to understand and respect the sentiments of their subjects.

Please, therefore, tell me what good there is in upholding these undesirable parasites who have all along been standing in the way of our progress by introducing the reign of tyranny and exploitation in absolute disregard of the democratic principles of Islam?

Yours faithfully,

SYED AMJAD HUSAIN.

OCTOBER 1953
THE ISLAMIC MERIDIAN

Rabwah
W. Pakistan.

Dear Sir,

Mr. Munirul-Huq, M.A., B.T.(Agg.), in his article published in The Islamic Review for March 1953, has drawn the attention of the Muslim world to what he calls an "insignificant gesture" but which as regards its results is a most important suggestion. Mr. Huq, in fact, has given a new and as a most opportune idea to the Muslim world that is just awakening to its sense of self-preservation and self-determination. He suggests that the Muslim world, instead of depending on the Greenwich Meridian for her geographical calculations, should adopt its own Meridian and its own standard time. The Meridian passing through Mecca, "the navel of the world," has a better claim to be the Prime Meridian for the Muslim bloc that is in the making. The Greenwich Meridian unequally divides the old world in such a manner that the Western part is only an insignificant fraction of the Eastern part.

The suggestion is really commendable, opportune and important, and gives, over and above, a sense of independence and freedom from the shackles of Westernism that still keeps the East spellbound. It is true that the Greenwich Meridian passes through the centre of the old as well as the new world, and has been adopted as the International Meridian, but in spite of this fact France, Germany and Russia, as well as the United States of America, have got their own Meridians. The Muslim bloc, a compact mass of land stretching from the Atlantic to the Pacific and comprising three big continents of the world, has a better right to choose its own Meridian. Mecca occupies a central place for the entire Muslim world and deserves on that account to be chosen as the Prime Meridian for the whole Muslim bloc. Its importance to the Muslims cannot be over-emphasized. The Ka'ba, the sacred house of worship, connects it with the most sacred traditions of Islam. The leaders of Muslim thought should make it a point to ponder over the suggestion and put it on the agenda for further consideration.

So far as the question of the Prime Meridian passing through Mecca is concerned, I quite agree with the author of the suggestion, but I must take exception to the second part of his suggestion that the present parallel of latitude called the Equator should also be changed for a new one passing through the Ka'ba, which Mr. Huq calls the "Islamic Parallel" of latitude. I hold that the Equator has its own advantages. It passes through the centre of the earth, dividing it into two equal halves. The Meridian passing through the Ka'ba and the Equator both subtend a right angle at the point of their intersection, but it will not be so if we adopt any other parallel of latitude above or below the Equator, as the parallels of longitude become more and more slanting as they converge towards the poles. I am of opinion, therefore, that the Meridian passing through the Ka'ba, and the present "zero latitude" called the Equator, should serve as the guiding longitude and latitude for the Muslim bloc stretching from Morocco to the Philippines and from Kazan to the Cape of Good Hope.

Moreover, the present "zero latitude" called the Equator and the parallels of longitude are all geographical terms which were introduced by Muslim geographers of old. The terms طول البلد (longitude), خط استواء (the Equator), عرض البلد (latitude) and the محور البلد (Axis) are all Muslim terminology and our heritage which may safely be adopted to suit our modern requirements.

Yours faithfully,

ALI MUHAMMAD,
Editorial Assistant,
The Review of Religions.

BOOK REVIEWS


To most people travel and adventure have an overwhelming fascination. Richard Burton was one of these; he was a man exceptionally equipped by nature to undertake exploration, apart from the fact that he had a splendid physique, he was possessed of an almost unparalleled ability in the acquisition of languages, had enjoyed military training, was an exponent of what we now term battle combat, and had an insatiable appetite for travel. As a literary man, he perhaps cannot be classified among the best for such things as style, but for matter and clarity rarely has it been possible for one man to record such a captivating history of his own personal adventures. They "beggar" fiction, as the Manchester Guardian said when the first edition of this book appeared about a decade and a half ago. His activities led him into many lands in a day when travel was much more arduous an undertaking than it is today, and was by no means a refined and pleasurable exercise, but one calling for supreme powers of endurance and doggedness of character.

It is well to be reminded, as we are by this re-issue of a splendid book, of great men who have been pioneers in acquiring knowledge of the remote places and peoples of the world.

When first published, this book received great eulogies from literary reviewers and from travellers who understood the rigours that attended the endeavours of Sir Richard Burton. One is inclined, perhaps, today to welcome this book the more because a part of it at least deals with the African continent, particularly those parts around Kenya and Tanganyika that are in the spotlight of a political ferment.

Burton was a pioneer traveller and explorer of the region from the East African coast to the lacustrine country of the far interior. Let us take a glimpse with Burton of his condition when he reached Ujiji — the Sea of Ujiji he calls the Tanganyika Lake, it is quoted in Seton Dearden's book. He had reached the village where after many years David Livingstone was recovered by Stanley, and where the missionary died. Emaciated and dizzy, half-blinded by fevers, clothes in tatters, and possessions reduced to a bare minimum, he took his first sight on the mighty breast of the vast inland sea. "Below and beyond a short foreground of rugged and precipitous hill-fold, a narrow strip of emerald green, never sere and marvelously fertile, shelves towards a ribbon of glistening yellow sand, here bordered by sedgy rushes, these cleanly and clearly cut by the breaking wavelets. Farther in front stretch the waters, an expanse of the lightest and softest blue, in breadth ranging from thirty to thirty-five miles and sprinkled by the crisp east wind with tiny crescents of snowy foam. The background in front is a high and broken wall of steel-coloured mountain, here flecked and capped with pearly mist, there standing sharply pencilled against the azure air; its
yawning chasms, marked by a deeper plum colour, fall towards dwarf hills, which apparently dip their feet in the wave . . .

Burton's companion in this great adventure was a man of like enthusiasm — Speke. Both had ideas of finding the source of the Nile, a problem that had baffled scientific knowledge up to that time, and the energies of the pair, despite fevers and sickness, with insufficient equipment or funds, and lacking any controlled manpower for "safari", is the more remarkable. Speke did not know the language, and Burton was bringing his special genius to the task of learning. Burton was kept alive by sheer will-power and an indomitable courage, while Speke was so reduced by fever as to become nearly blind, and was led about helplessly along the forest paths.

Much of Dearden's book consists of quotations from Burton's own narrative, and it gains thereby in authenticity, but as Burton's works ran into some ten or more volumes, Mr. Dearden has performed an adroit service by reducing his levies so as to admit of The Arabian Knight not becoming an unwieldy story.

Actually this book forms a felicitous introduction to a knowledge of conditions a century ago in Arabia, East and West Africa, Brazil, Syria, Sind and the Indus Valley. Burton's Pilgrimage to Mecca and Medina as al-Haj 'Abdullah, the Qadiri Darwish, is summarized in an interesting manner, and even if we disapprove of the deceitful way in which that al-Haj was accomplished, it is impossible not to admire the thoroughness with which Burton recorded that wonderful experience.

His government was singularly unrighteous to him, and it seems a pity that he should lie in a half-forgotten grave in the Catholic cemetery at Mortlake.

The Arabian Knight is an epic story of a great Englishman told by one who is obviously just as fascinated by the remote places of travel as the Arabian Knight himself. So long as the exotic tales garnered up from the rich treasury of Oriental legend and magic are read, Burton's translations of the Arabian Nights will be loved and remembered for his clear understanding of the flowery paths of romanticism pursued by the Rawi — the story-tellers. He seized all their glamour and charm, their mystery, magic and marvel.

It seems a pity that many of Burton's writings and notes were destroyed after his death by his widow, acting on the counsel of a village priest. It is impossible to know how much more of startling interest the world has lost by that indiscriminate action, because Burton was an indefatigable note-taker and a demon for accuracy.

As we put this book down we remember the delight with which we read — it is still one of our treasured books — his Qasidah, and we seem to hear him quoting it to his fiancée, Miss Arundell:

"The hour is night, the Waning Queen, walks forth to rule the later night;
Crowned with the sparkle of a Star, and throned on orb of ashen light.
The horses neigh, the camels groan, the torches gleam, the cressets dace;
The town of canvas falls, the man with din and dint invadeth air;
Slowly they wind athwart the wild, and while young Day his anthem swells
Sad falls upon my yearning ear the tinkling of the camel-bells . . ."

"Ah, those camel bells, Miss Arundell," he said, "once heard you can never forget them."
I, too, have heard them, and through this story I catch a fading echo of the faintly tinkling camel bells, while Burton's caravan has been passing through the distance of time into a half-forgotten memory.

* * *


History on London Walls gives an alphabetical list of London plagues, London's vanished churches, the city gates, etc. The chapter on London's distinctions on page 81 gives a classified list of London's architects and engineers, poets and artists, churches and city halls, taverns and hostelsries, etc. The author rightly remarks: "For those who know their London, this book provides a pleasant reminder of London's distinctions; for those whose sojourn in the city is but brief, it will point the way, perhaps, to a clearer appreciation of London's character and tradition."

* * *

A NOTABLE MUSLIM HISTORY OF THE SUDAN

The author of this work is Reader in Sudan History at the University College, Khartoum. He is a graduate of Beirut University, and holds the Doctorate of London University. He is known as a prominent member of the Khatmia community and a supporter of Sayyid 'Ali Merghani, the leader of the Khatmia, to whom he recently appealed asking him to enter political life and to abandon his policy of seclusion.

Dr. Shibeka deals with the period of the Mahdist movement in the Sudan. He describes the degenerate application of the tenets of Islam which led to the rise of puritanical reformers in North Africa, the Sannusi movement, and in what is now Sa'udi Arabia, the Wahhabi movement. While he refers to Jamal al-Din al-Afghani, he states that there is no evidence that Muhammad Ahmad, the son of a Dongola boat builder, was influenced by other religious reformers from the north. The career of this remarkable man is described with admirable impartiality, and his amazing victories over Egyptian, British and European-led troops, which were due to his great ability as well as to the lack of organization and under-estimation of his opponents, mark him out as one of the greatest figures in the modern Muslim reformist movement. The tremendously publicized episode of General Gordon's defeat at the hands of
Muhammad Ahmad is rewritten with a wealth of detail and an equally praiseworthy objectivity. The recall of 'Abel al-Qadir, a former governor, who was withdrawn at a vital stage, is shown to be one of the causes of the major debacle. The rivalry of European powers, namely, of England and France, is shown to have been the real cause of the re-occupation of the Sudan. This event nearly resulted in war, for the French attempted to drive the British out of Egypt by occupying a strategic position on the Nile.

The British Liberal Party's unwillingness to indulge in the Sudan campaign, and Lord Cromer's equal reluctance to provide financial support from the Egyptian budget, are useful reminders that the development of a British separatist imperialistic policy in the Sudan was only of recent date, and it is an attitude which has been largely manufactured by members of the Sudan administration, business men and militarists against the former trend of British policy.

Dr. Shibeika has given detailed references and an excellent index and a critical bibliography. This subject has been treated exhaustively by British writers, including the British Premier, Sir Winston Churchill, whose first book, The River War, is an account of the reconquest of the Sudan by the Egyptian-British forces. It is, therefore, all the more to the credit of Dr. Shibeika that he can still uncover some original material. His handling of his material is worthy of the greatest praise. This book deserves to be treated as the standard work on the subject, while he himself as one of the greatest Muslim historians of today. The interest in this subject is well sustained in spite of the wealth of documentation.

In his preface, Dr. Shibeika pays a tribute to Professor Penson, the ex-Vice-Chancellor of London University, to his colleague G. N. Sanderson, and also to 'Isam Ahmed Hassoun, who drew the maps appended in the book.

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