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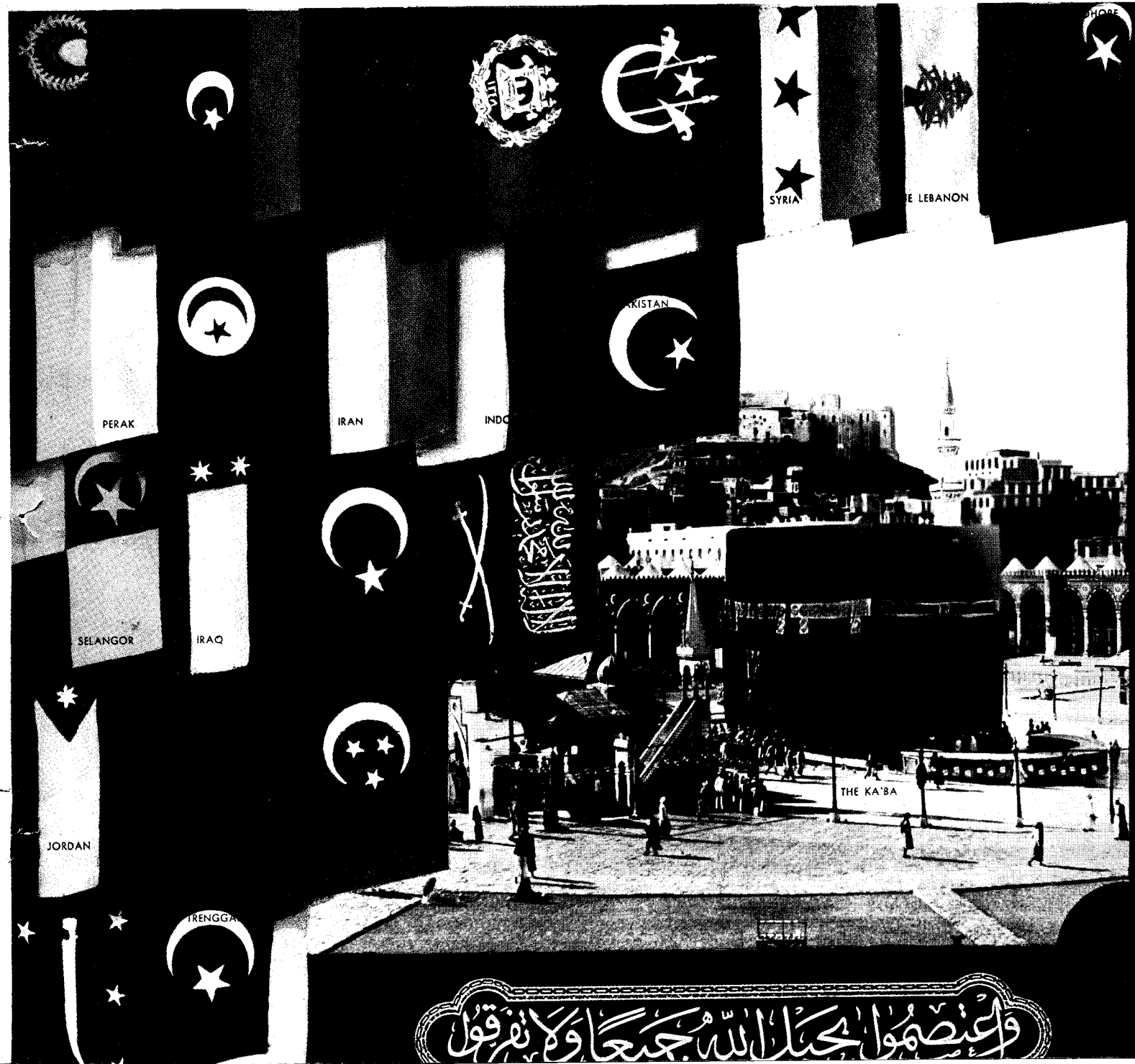
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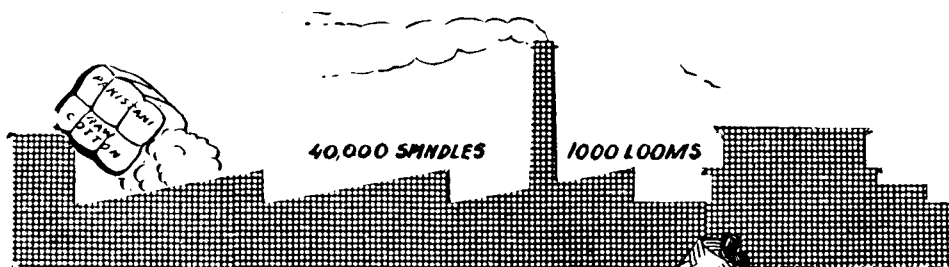
SEPTEMBER 1953

ISLAMIC REVIEW

FOUNDED BY
THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN



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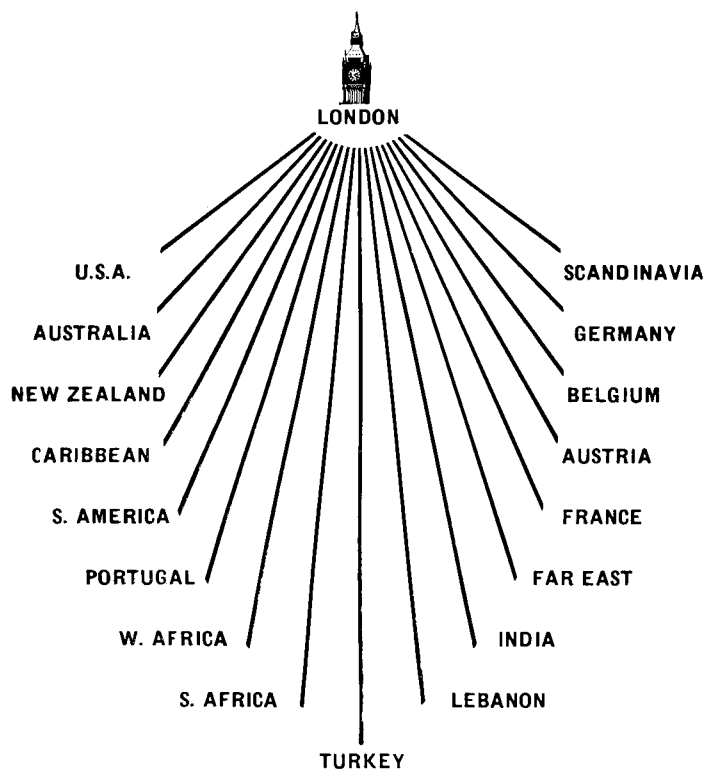
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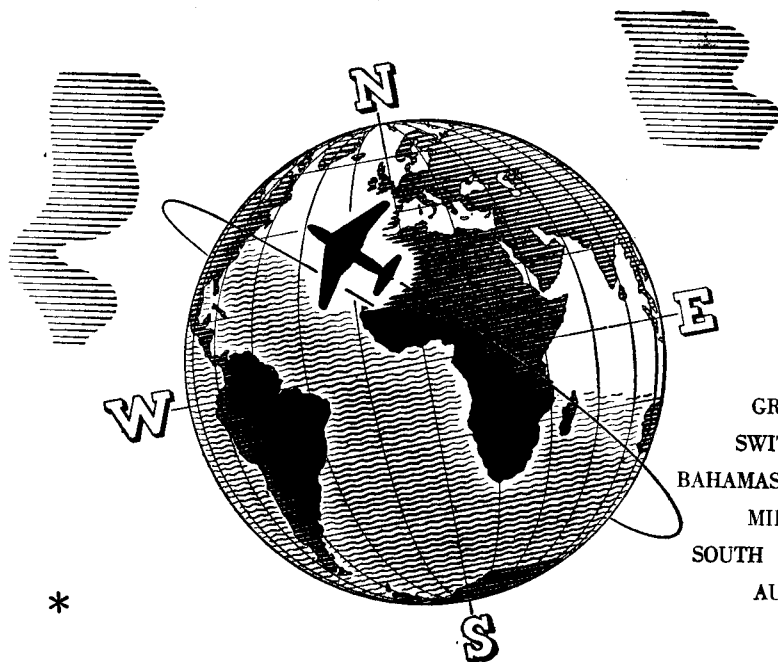
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THE CONTRIBUTORS

The late al-Hajj Khwaja Kamal-ud-Din, a Pakistani Muslim, is the Founder of the Woking Muslim Mission and Literary Trust, Woking, the first regular and organized effort at expounding the teachings of Islam in the West.

Husain Rofé, an English Muslim, has travelled widely in Muslim countries and at present is residing in Sumatra, Indonesia. He is a multi-linguist.

The Maulana Sadrud Din is a Pakistani Muslim scholar. He, in common with the late al-Hajj Khwaja Kamal-ud-Din, is responsible for consolidating the foundations of the Woking Muslim Mission and Literary Trust, Woking, in its early stages. He is the first Imam of the Shah Jehan Mosque, Woking, to have instituted the holding of regular 'Id functions at Woking, Surrey, which have contributed a good deal towards giving a visual experience of the brotherhood of man in Islam to thousands of English friends who visit these occasions each year.

Dr. M. Hamidullah, Ph.D.(Bonn), D.Litt.(Paris), a resident of Hyderabad-Deccan, India, is a Muslim scholar of international repute. He was formerly Professor of International Law at 'Osmania University, Hyderabad-Deccan, India.

Professor H. K. Sherwani, an Indian Muslim, is emeritus Professor of Political Economy, Osmania University, Hyderabad-Deccan, India.

Dr. S. A. Khulusi, Ph.D.(London), an Iraqi Muslim, is a member of the teaching staff of the Teachers' Training College, Baghdad, Iraq. He is well-known in the Arab world for his critical essays and short stories.

Abu Muhammad is the pen-name of an Algerian Muslim. He is well-known as a politician, critic and historian in North Africa.

G. Mohiuddin Kumbay, B.Sc.(Agric.) (Hons.), an East African Muslim of Indian extraction. He is a keen student of Pakistan's agriculture.

THE ISLAMIC REVIEW

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AGENT IN KASHMIR

Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11
Abdul 'Aziz Shora, Esq., Editor, *Roshni*, Srinagar, Kashmir.

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

— THE HOLY QUR'AN 33:40

"There will be no Prophet after me"

— THE PROPHET MUHAMMAD

VOL. XLI. No. 9

SEPTEMBER, 1953

ZU 'L-HIJJA, 1372 A.H. — MUHARRAM, 1373 A.H.

THE MUDDLE OF THE CRESCENT MOON

The magnitude of the chaos

Of the many puzzling ideas and un-Islamic customs current amongst the Muslims of to-day some are such as can be explained away and even rationalized. But there are some for whose continuance no possible justification could be entertained. One of such incongruities is the muddle of the crescent moon. Every year the Muslims all over the world eagerly scan the skies to discern with the naked eye the appearance of the crescent moon on the occasion of the beginning of the month of Ramadhan and the two festivals, 'Id al-Fitr and 'Id al-Adha. But year after year they notice to their bewilderment that in the matter of these three important functions there is no uniformity in the world of Islam. The state of affairs at times assumes such grotesque proportions that in the same town, leave alone the countries that are separated by long distances, Muslims celebrate their festivals and start the month of Ramadhan on two different days. This just does not make sense to an average Muslim in the age of radio and television and other rapid means of communication.

This year in the town of Lahore, Pakistan, which has a population of two million, two 'Ids of Fitr were celebrated. And in contiguous Muslim countries like Tunisia, Algeria and Morocco, two different days witnessed the start of the month of fasting. Coming nearer home, here in England, the festival of Fitr was celebrated on three different days, some celebrating it on Friday 12th June, others on Saturday 13th June, and yet others on Sunday 14th June. Evidently this chaotic state of affairs does not speak very highly of the unity of the world of Islam of which the Muslims are rightly proud.

The responsibility of the anomaly

The outsider apart, even a Muslim gets confused and wonders why such a simple thing as the fixing of one particular date and day for the celebration of a certain festival could not be arrived at for the whole of the world of Islam. Is it beyond the wits of the Muslim world to create a central authority which could fix these three days in the Muslim calendar? After all, astronomy is an exact science which can reckon with mathematical exactitude the movements of the various heavenly bodies and foretell their appearance at a particular place hundreds of years ahead. It passes the understanding of the common man especially when he remembers that the Arab Muslims, who are acknowledged as the fathers of modern astronomy, should find themselves in the second half of the twentieth century in the bog of indecision, incoherence and unscientific way of life. What is even worse is that the religious Press and pulpit in the world of Islam finds time and space even to-day in the age of radio, television and aeroplane, to discuss whether or not the evidence of two persons who may have seen the crescent in some distant or nearby country, and transmitted by wireless and telegraphic messages, could be accepted as valid so as to enable a particular town, or, for that matter, a country, to decide the date of the two 'Ids and the commencement of Ramadhan.

Who is responsible for this anomalous state of affairs? Is it the Qur'an? One could dismiss such an assumption forthwith. For the Qur'an is a book one-third of which is comprised of verses which lay emphasis on the use of intellect, common sense and pondering the phenomenon of nature in the midst of which we live every moment of our lives. The Qur'an in speaking of the heavenly bodies, like the sun

and the moon says, "And the sun runs to a term for it; that is the ordinance of the Mighty and the Knowing. And as for the moon, We have ordained for it stages till it becomes again as an old dry palm branch. Neither is it allowable to the sun that it should overtake the moon, nor can the night absorb the day; all float in a space" (36 : 39). Are then the words of the Prophet Muhammad responsible for this illogical and unscientific muddle? To entertain such an opinion of a man of the mental calibre of the Prophet Muhammad would be, to say the least, disrespectful. This leaves us with no other alternative than to hold the Muslims themselves responsible for this chaos.

The Hadith that is misunderstood

It is the Muslims themselves who have misinterpreted the words of the Prophet Muhammad and divorced them from the spirit that underlies them. The words that have caused this muddle are reported in an authentic Hadith which runs, "For the dwellers of every town is the appearance of their crescent moon". The confusion has arisen because these words have been taken too literally and the spirit that underlies them has been ignored and forgotten. When these words were spoken by the Prophet Muhammad, there were no means of rapid contact between the various far-flung sections of the small Muslim community of those days. The Prophet Muhammad who aimed at uniformity of practice amongst his followers could not have thought of a better means to achieve this than the appearance of the crescent moon which could be seen by the learned as well as the illiterate, the intelligent as also by the uninitiated into the movements of the heavenly bodies. It is but certain that the Prophet Muhammad, the Prophet whose words and actions are so designed as to aim at the unification of the whole of mankind, never thought that his one particular saying would be so interpreted and taken so literally that other means of determining the appearance of the crescent moon would never be employed. For is it not he who once spoke to say, "Seek knowledge even though it be in (the distant land) of China" — China being famous for learning in the days of the Prophet.

If there is anything that characterizes the teachings of Islam, it is that they are free from unendurable encumbrances. The Prophet Muhammad himself once remarked, "Religion is ease, not difficulty". It is the result of words like these that even to-day after a passage of 1,400 years a strong sense of unity exists in the world of Islam and that incidentally distinguishes its social system from the rest of the world. This unity in diversity is the principal feature of the social life of Muslims. It requires no stretch of imagination to understand how much better it would be if the minor irritating differences that one notices in the matter of the keeping of the three important dates could be got rid of. Those who do not attach due importance to this, fail to appreciate the might of little things in the twentieth century which cannot be emphasized overmuch.

Al-Beruni on the muddle of the crescent moon

It is interesting to note in this connection that the muddle of the crescent moon is not something new. It is an old ailment from which the world of Islam has been suffering for centuries. Scholars, amongst whom the name of al-Beruni (died 13th December 1048) figures prominently, have given thought to this. Al-Beruni, in his treatise on the appearance of crescent moon, comes to the conclusion that the

uniformity in the matter of the celebration of the festivals of Fitr, Adha and the inauguration of the month of fasting can be achieved only if the appearance of the crescent moon could be determined by astronomical calculations. He is also of the opinion that neither the Qur'an nor the Hadith, nor the *Shari'ah* has anything against such a procedure.

The Muslims of to-day, like al-Beruni and others, should once for all remove this anomaly that persists in their religious calendar and give an added strength to the unity of purpose and action that exists in the world of Islam. Herein is one of the many opportunities for service to the world of Islam and also a challenge to its leaders of thought.

BY THE LIGHT OF THE QUR'AN AND THE HADITH

A Friday Sermon — The Unity of God

By The late al-Hajj Khwaja Kamal-ud-Din

"I (Muhammad) am only a man like you." (The Qur'an 18:110)

We need a man to be our guide.

I most emphatically congratulate you on having a man in the person of your Prophet. You are men, with all the ideals and aspirations of man, with the capabilities and aptitudes of man, and you need for your Guide and Teacher a man. Indeed, we are proud of our Prophet (Muhammad), who, in the above-quoted words of the Qur'an, says, "I am only a man like you". This is the only Gospel of evolution, the best impetus for human advancement. As an incentive to us to follow our teacher nothing could be stronger than our belief in the likeness that exists between him and ourselves. Man, and only man, can be our best model; neither animal nor angel. Are we not creatures of imitation? Does not environment go further in the moulding of our character than heredity? From our infancy, as we advance in age, our own parents, our tutors, our friends, or say, any personality stronger than others, claim our attention and allegiance as a model. But we never think of imitating one whose nature or aptitude is different to that of our own. We admire the lion and the elephant for their courage and power respectively, but we never take them for our ideal. We have neither the wish nor the capacity to become a lion or an elephant. Are we then capable of the desire of becoming Gods? Admittedly not, we do not possess the aptitude to become so: we cannot go beyond the limits imposed by our human nature. Where, then, lies the necessity of having a God-in-Man before us as our model? How lucidly this truth has been expounded in another verse in the Qur'an: "And what hinders men from believing when the guidance came to them, but that they say, 'Has God sent a man as a Messenger?' Say, 'Did angels walk the earth as its familiars, we had surely sent them as angel-messengers out of them'" (17:96, 97).

Jesus as a deity cannot be a model for us

An angel-messenger from God could only come to angels. Equipped with faculties quite different to ours, he could not be a teacher or messenger of God to us. Much less, in the case of God Himself, could we imitate Him or follow His footsteps as God, for we cannot transcend our human limitations. I wonder what induced the Church in the West to deify Jesus? The son of Mary may or may not be a God; the question, perhaps, is not worthy of rational consideration. But decidedly he is not in requisition as a teacher or type of humanity if he was a God. In fact, Jesus himself never claimed to be such. He has been spoken of as a son of God, but so he thought others to be. He gave us some laws of morality, but he did not destroy the law in existence; he used to work wonders, but he did not deny the capability of others to do the same. In fact, I read nothing of him in the whole evangelical record which could not be said of his fellow-men. He is human all through, and worthy of being received as a specimen, with the necessary allowance for his environment. Of his atonement the less I say the better; but even then he is no model. No other could become God, to bear the universal curse said to hang over humanity. In short, Jesus may not be a deity, but if so, his utility to me as a pattern of humanity is next to nil, as nothing could make me divine in that sense. I am a man, with the ideals and aspirations of a man. Oh, I love to hear that great and noble teacher of Arabia, who says, "I am a man like you". It brings the true ideal before me, and opens up a splendid vista of shining hopes and glorious possibilities before my eyes. Here is the great man, the great ideal, as he says, "I am only a man like you". I may not reach the top of the ladder he is standing on, but his thrilling words dispel all clouds of doubt enveloping my capabilities, and open a gateway of hope and success. He assures me that he and I are potentially alike, sharing in each other's aspirations and desires, and equally subject to human shortcomings. This assurance on the part of my Divine Teacher and prototype can only actuate me to follow in his footsteps, with the hope to reach the goal of humanity. Could any God-in-Man say the same to me, and fill my glowing heart with hopes and fair prospects, and make my life a veritable millennium? The Prophet Muhammad could rightly say to me, in the words of the Qur'an,

"Follow me; God will love you, and suppress your evil propensities"; but Jesus, if God, cannot invite me to follow him. As a God, he is hopeless as a pattern, for he cannot turn me into a God, there being no affinity between him and myself in the matter of aptitude and capability.

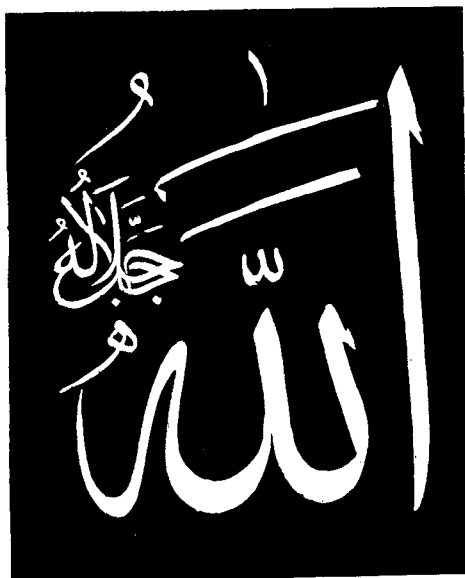
The idea of equality and likeness between man and man, which Islam thus forcibly established by personal reference to the Prophet, creates the true spirit of emulation, but for which no personal advancement is possible. This is one of the chief reasons that Islam, the only Gospel of Brotherhood and Equality, emphasizes the belief in the Unity of God. Do not think that our God is "a jealous God". To associate others with Him is to a great extent the cause of all moral, intellectual and social thralldom. When we say, "We believe only in one God," we take one, and only one, as the object of our worship and adoration, the only source of our light and guidance; one, to Him alone, we should look for help and guidance; one who alone can inspire love, fear, awe, and respect in our breasts. Thus our belief in the Unity of God brings forth all healthy democratic ideas, it creates independence of spirit and pertinacity of character, and kills all base ideas of improper subordination and slavish subservience. I can think for myself, I am the captain of my own life, and the worker out of my destiny; all chances are equally open to me; I can do what others have done. A Muslim, therefore, with his firm belief in the Unity of God, cannot subscribe to any institution that destroys or ignores this spirit of equality between man and man. The variety of grades in society is in no sense contrary to the equality of man with man. It is the effect of individual effort, and the incentive of further activity. It is the equality of chances for progress which should be open to every man, as the world and the bounties of God are open to all. If other people have become superior in rank and status in any respect, it is not a gift but an acquirement and development of things within the reach of others also. What has been accessible to them has not been sealed against us.

The Unity of God a great factor in the advancement of civilization

The belief in the Unity of God as preached in Islam served also another great purpose. From time immemorial till the advent of Islam, man worshipped the elements of nature, from fetichism to man-worship. As man-worship is antagonistic to democratic ideas, and destroys the emulation in us which is our only passport to success, similarly element-worship acted as a great impediment to our progress in natural sciences. We need a firm belief in our mastery over the whole universe as an impetus to make scientific discoveries, and our belief in the Unity of God comes to our help in this respect. With the Islamic faith in one God, all our deities become but our equals or even our subservients. Could we treat the various manifestations of nature as ministers to us if they were believed to be our deities? Man worshipped the sun, the moon, and the stars in days gone by; he adored the rivers, the winds, and the trees, and always approached them with respect and awe. Such psychology of mind was not favourable to scientific research. Man could not dare — or even imagine it — to bring his gods under his investigation. To think of utilizing them for his needs was a sacrilege and a profanity. Hence no regular progress was made in scientific research before the advent of Islam. The Qur'an has revealed and impressed the Unity of God on the Muslim mind: the Book not only brought these pseudo-deities down from their pedestal of Divinity, but showed them to be only the ministers to our needs. The words of the Qur'an in this respect are sufficiently eloquent:

"It is God who has created the heaven and the earth, and sends down water from the heaven, and so brings forth the fruits for your food. And He has subjected to you the ships, so that by His command they pass through the sea; and He hath subjected the rivers to you, and He has subjected the sun and the moon in their constant courses, and He has subjected the day and the night" (14:38).

All that is in the heavens and all that is on or in the earth has been subjected to man, a truth so lucidly revealed to man by the Qur'an.



ETYMOLOGY OF THE NAME "ALLAH"

The Qur'anic use of the name Allah is not fortuitous or confined to Arabic usage, but may be traced to the very origins of humanity and to that Islam which has existed since the creation of man

By HUSEIN ROFÉ

Why the Deity is qualified as masculine in the Qur'án

Man has always tried to interpret spiritual phenomena in terms of analogies in the material world, although we know that any such description represents no more than the reflection of the solar rays in a pool. Contemplating them will not teach us very much about the sun, though the image in the water can give us some certainty of its existence.

When man first sought to interpret the nature of God in human terms, he realized that he was dealing with a force which, however unqualified previous to manifestation, at any rate appeared as active energy in its creative aspect. Hence we find that even the Qur'án qualifies God by the masculine pronoun "He", and rejects the idea of spontaneous generation from an unfertilized matrix. Just as scriptures postulate the creation of man as prior to that of woman, so the manifestation of the negative material word developed from a positive spiritual impulse. Whatever is Divine, heavenly or eternal, is normally qualified as virile, while the material and transient sense-manifestations are the receptive feminine complement. Ultimately Allah embraces both polarities, but judged from the human point of view, which regards the world as feminine, the Deity is conveniently qualified as masculine.

The name Allah is to be traced to the ancient pre-Semitic roots

We find that the origin of the name Allah goes back to ancient pre-Semitic roots related to the idea of elevation or virility, for according to ancient Egyptian and Accadian concepts, the supine posture represented death and impermanence, while a vertical attitude was symbolic of eternity. This idea is also in consonance with the form of the Arabic letter Alif, which begins the Divine name.

Among words culled from various cultures which indicate the above concepts are the following :

Sumerian	.....	Ila	.....	to raise.
"	.....	Ilu	.....	to be high.
Berber	.....	All	.....	to raise.
Korean	.....	Olla	.....	above.
Accadian	.....	Allu	.....	potent.
Hebrew	.....	Ul	.....	physical power.
Syriac	.....	Hila	.....	strength.
Malay	.....	Ulu	.....	origin, source.

The significance of the letter "L" in the word "Allah"

We may note further that the tongue goes through a greater curve of elevation in pronouncing the letter L than that for any other consonant. Further, no letter surpasses the L for length in the Arabic, Syrian or Hebrew alphabets, while even English handwriting preserves a convention that the L should be longer than the D or T.

The syllables formed with the letter L are utilized in Divine names in all parts of the world, and are not restricted to the Semitic cultures. All the following names mean God :

Syriac	.....	Eloha.
Accadian	.....	Ilu.
Phoenician	.....	Alon.
Hebrew	.....	El and Eliyah.
Haitian	.....	Loa.
Finnish	.....	Luoya (Creator).

The Celts prefixed the letters All- to divine names, while the Semitic words Eloah, Alloh and Alon were used for the tall terebinth tree as well as for God. The Sumerians designated statues by the name Alan. Heaven is called Ilem by Ostiaks and Ilmu by Finns.

Helios, Elijah and Allah

Divinity was also associated with the sun as a symbol of cosmic life, on account of the pulsating radiations without which we cannot contemplate bodily existence. Ancient names for the sun derive from an identical root.

The Greek name for the sun is Helios, and this probably derives from a more ancient form, Heliyoh. We may infer this from the Greek custom of substituting a final S for H in words of Sanskrit and Hebrew origin (e.g., Elijah becomes Elias in the Greek New Testament). Helios is therefore none other than the word Elijah, the Hebrew equivalent of Allah. In Spanish and Catalan the double L acquires a sound resembling LY, and this may well have been the case with ancient Arabic, since it is hard to account for the ordinary double L appearing in Arabic without the *tashdid*. Allowing, however, for local variations in pronunciation, the words Helios, Elijah and Allah may well be considered to have developed from an original common form.

Certain ancient races confused the letters L and R, and such is still the custom among the Chinese and the Japanese. The Egyptians used the same letter to express both sounds, hence we find the name of the sun-god in Egypt appearing as Ra instead of La, just as we find the Assyrian name of the lion "Leu" appearing as Reu in Egypt. Similarly, the Armenian and Sanskrit names for the sun (Areu and Aruna) have experienced a change from L to R.

In the human body, the heart was considered as analogous to the sun in the solar system, as it performed a similar life-sustaining function. Ancient astrologers placed it under the solar rulership, and it was the only physical organ to be so considered. In the animal kingdom they established a correspondence between the sun and the lion. It is interesting to compare the following ancient words for the heart and the lion :

Heart.

Accadian	.....	Libbu.
Hebrew	.....	Leb.
Berber	.....	UL.

Lion.

Accadian	.....	Leu, labbu and Aru.
"	.....	Lavi (lioness).

Further evidence of a close association is the fact that the ancient Egyptians named both the heart and the lion Hati. In Irish the syllable La means day, and we know from other cultures that primitive man used the same words for the day and the sun. The Samoan word for a sunbeam is Aloalolela, strangely reminiscent of the Islamic *shahadah*. In the Danakil tongue of Ethiopia, the tall camel is named Ala, while the Carians of Asia Minor applied an identical name to the horse.

The Greek name Apollo, which appears in Etruria as Aplu, is almost certainly of Cretan origin, being known as Abelios in that isle. Here we return to a Semitic form, Ab Elijah, the father-god. Semitic influence in that area must have been strong in prehistoric times, since we find Cretan tribes with such names as Zakkari, while the word Arcadia derives from a place-name Arkades in Crete: this is none other than the Hebrew "Har Qades" or Holy Mountain. A further digression on that subject would, however, take us beyond the scope of this article, though the author is convinced that the eventual decipherment of the Cretan inscriptions will shed much light on lost elements of Semitic religious history.

Finally, we may note the ancient custom of religious greetings: identifying oneself on encountering a stranger by attesting one's faith. It is possible that such expressions as the English "Hallo" (Spanish: Ola) may derive from the name of God, just as the Hawaiian words "Aloha Oe" appear to be a corruption of Semitic "Aloha Hayy", God is Life. The Finns similarly greet one another with the expression "Hey".

The above evidence should be sufficient to indicate that the Qur'anic use of the name Allah was not fortuitous or confined to Arabic usage, but may be traced to the very origins of humanity and to that Islam which has existed since the creation of man.

PAKISTAN-TURKEY CULTURAL PACT

A ten-year cultural agreement between Turkey and Pakistan was signed by Mr. Fuat Koprulu, Turkish Foreign Minister, and Mr. Ghazanfar 'Ali Khan, until recently Pakistan Ambassador in Turkey, for Turkey and Pakistan respectively, at Ankara, Turkey, on 29th June 1953.

At a brief ceremony the Pakistan Ambassador expressed the hope that the agreement would be a forerunner of many such agreements. Mr. Koprulu, reciprocating the sentiments, declared that the agreement was another manifestation of the friendly link uniting the two countries.

The agreement provides for the establishment of Advisory Commissions by the parties, consisting of Education Ministers or their representatives, and one delegate each from Education and Foreign Ministries for the implementation of the agreement. The agreement stipulates the establishment of university chairs, courses and lectures in the language of the other party and provides for scholarships to students.

Commenting on this cultural development, the English daily, *C.M. Gazette*, Lahore, Pakistan, for 3rd July, 1953, makes

the following observations: "To our mind, exchange of students and teachers on a large scale will be one of the best ways to promote cultural appreciation. Translation into Urdu of standard Turkish literary works, of folk songs and stories, of life stories of Turkish heroes, will be another most effective method of creating interest in the aspirations, ideals and struggles of the Turkish people. Above all, cinema films depicting Turkish life in all its facets, urban as well as rural, should prove a tremendous force to bring Turkish life to our doorsteps. Eminent educationists, scientists, poets, lecturers from each country should be constantly on the move in the other, telling the people there about life in their own country. The new link, we hope, will lead to the enrichment of thought and life in both countries. We wish similar cultural missions could be exchanged with as many countries of the world (not necessarily Muslim) as possible. Pakistan stands for a mission — a way of life rooted in the eternal spiritual truths taught by all world teachers. If she is to fulfil this mission, she must make her fullest contribution to contemporary thought and life. Cultural missions on the lines of the pact with Turkey is the only effective way to do it."

God's Grace No Monopoly of any Race or Adherents of any Creed

By THE MAULANA SADRUD DIN

Conception of salvation according to Jews, Hindus and Christians

About fourteen hundred years ago, God spoke to the Prophet Muhammad concerning the so-called monopoly of salvation, and this in the following significant words:

"This shall not be in accordance with your vain desires (O Muslims), nor in accordance with the vain desires of the people of the Book; whosoever does evil, shall be punished for that, and shall find for himself neither a guardian nor a helper against God; and whosoever does good deeds, whether man or woman, if the person is a believer (in God), those shall enter Paradise, and injustice shall not be done to them to the slightest extent" (The Qur'an, 4: 123-124).

This text denounces the claims of the Jews and the Christians that Divine grace is exclusively reserved for them, and that the rest of mankind that happens to lie outside their pale shall be consigned to everlasting fire. On the contrary, God's grace is attainable by every person that leads a virtuous life, and thus it holds out hope to the whole of humanity. This doctrine undertakes to correct the Jews, who hold most rigidly to the view that salvation is exclusively meant for the House of Israel and that there is no share in it for the other communities. They believe most seriously and tenaciously that God will attach no value to merits, that He will have no consideration for the virtuous living of the non-Jews, and that He will condemn all non-Jews to eternal pain, on the pretext that they have not sprung from the Jewish stock. These invidious conceptions depict God as an arbitrary authority, and as a blind partisan, who confines his goodwill to those whom He has declared as His chosen people, and rejects the righteous living of the others as worthless. This is evidently a very low estimate of the kind and loving God, whose mercy encompasses every living creature, and whose prominent attributes are fairness and justice of the highest order. Partiality, favouritism and injustice cannot be ascribed to God of reason and love. Besides, it is unthinkable that such doctrines should emanate from Him, seeing that they are sure to cause disruption and unceasing conflict among His children.

Similarly, Hindus in India cherish almost the same kind of views. They feel sure that no one who is not born a Hindu can ever deserve to enjoy Divine grace. Both the communities are equally intolerant and ungenerous in this respect; the only

difference lies in the fact that the Hindus overstep all limits in their condemnation of the non-Hindus. All non-Hindus are looked down upon as impure. They are therefore scrupulously shunned, for their touch is supposed to transmit pollution. Should a Muslim or a Christian happen to touch a Hindu while he is taking his food, the food has to be thrown away by the Hindu as polluted. Should a Muslim or a Christian share the use of a carpet with a Hindu, the latter will not take his meals on that carpet, for the carpet is believed to convey defilement to the food. All this may appear grotesque and incredible, but it is, nevertheless, a hard fact. Even the highly-educated orthodox Hindu behaves in this offensive manner. It cannot be denied, however, that some advanced Hindus are breaking away from

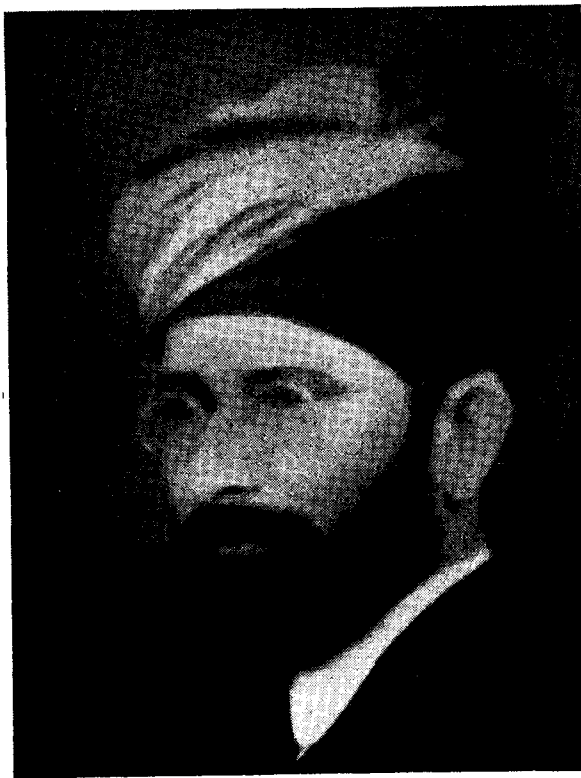
this orthodoxy, but their number is insignificant and their voice too feeble to be effective. The orthodox Hindu community which preponderates, clings devoutly to these tenets, and cannot therefore exercise toleration and generosity towards those who are non-Hindus. They believe that Hindus are the only favourite race of Brahma, who shuts His doors of grace upon all those who are not Hindus.

The Christian conception is no less staggering. Salvation, according to this faith, cannot be attained but through the blood of Christ. It is not the righteous living, but belief in the atoning powers of the blood of Christ, that can work the salvation of mankind, and all those who fail to understand this dogma and consequently are unable to subscribe to it, are doomed to eternal perdition, however virtuous and honest a life they may have been leading. According to these good people, the non-Jews and the non-Christians have no chance of admission to Divine favour despite their good deeds and service of mankind. On the other hand, the Jews and the Christians will find ready admission there, irrespective of their good or bad life. These doctrines are obviously not at all well-founded and are definitely not edifying. They serve to sow the seed of discord and disintegration among God's peoples,

and to lower God Himself in their estimation.

Islamic conception of salvation holds out hope for the whole of mankind

As opposed to these untenable conceptions, Islam enunciates the principles that virtue, wherever it exists, shall meet with Divine recognition, and shall be rewarded without any discrimination, and that virtue itself shall generate happiness



The Maulana Sadrud Din

The Maulana was Imam of the Shah Jehan Mosque, Woking, in 1914 and also in 1919. He also edited The Islamic Review during those early years of struggle. To him goes the credit of being the first Muslim who translated the Qur'an into German, published in Berlin, Germany, in 1939.

and contentment in the heart of the doer of good. No dogmatic creed, and no thought of racial discrimination, can deny the objective validity of this rational and useful principle as propounded by Islam. This principle conforms to the actual experience of humanity, and thus establishes itself on a scientific basis. This also points out that Jewish and Christian ideologies concerning salvation could not be attributed to the prophets Moses and Jesus, much less to God. God being the source of light and reason could not have possibly revealed and advocated such harmful and erroneous dogmas, for God's beneficence and benevolence cover all mankind without the slightest discrimination and unfairness.

Broadly speaking, Divine gifts are of three descriptions. They are natural or physical, intellectual or mental, and moral or spiritual. The natural resources and the physical blessings are enjoyed and freely made use of by all the peoples of the world. Similarly, all the peoples are endowed with talents, which are reflected in their art and literature, in their form of administration, and in their social set-up. The Indians and the Egyptians were the founders of great civilizations. The Western nations have recently become aware of the fact that the East has produced men of unprecedented calibre. Evidently, God looked upon all nations as His children, and never withheld mental and moral gifts from them. As for spiritual blessings, the history of the world provides illuminating examples of chivalry, self-sacrifice, generosity, devotional and prayerful living, and of uninterested virtue and righteousness. The golden deeds of illustrious personalities of various nations have been chronicled to contribute to the enlightenment of mankind, and to serve to dispel the ignorance of those whose vision is narrow. These historical facts go a great way to prove that Divine ministration never meted out a step-motherly treatment to any nation in preference to the other. It has been, on the contrary, of a universal character, and has been based on reason, goodness, love and mercy, and was never confined to any particular race or community, or to a people holding particular religious views. It is therefore wrong to characterize God's gifts with any undue favouritism or any unjust discrimination. The Prophet of Islam emphasized that no such doctrines can emanate from God as are not in consonance with His dignity and majesty, and are not conducive to peace and happiness of the peoples of the world.

God created the Universe, and is also responsible for the laws that govern it. The universe displays uniform harmony, and the forces of nature which are operating therein manifest universality. The laws that are working in the physical plane of existence must be in complete unison, and in perfect accord with the laws that are operating in the moral sphere, emanating as they do from one and the same Creator. The physical laws confer benefits on all mankind with equal benevolence and fairness. The laws of the moral order cannot be conceived of as functioning in an unjust and malevolent manner. Even good men cannot be guilty of such a perversity. How can God be accused, of limitations, reservations and partiality and other such things?

Emphasis on righteousness

The fundamental principle inculcated by Islam is that acts of virtue, service to mankind, relief to the poor and the afflicted, bring happiness to the hearts of the doers of such acts, and ensure Divine pleasure as well. God loves the righteous and the virtuous people, wherever they may happen to reside, to whatever race and nationality they may belong, and whatever religion they may profess. The Qur'an announces this principle in the text quoted at the very outset, as well as in the following verse :

"It is the righteous only that God loves" (8 : 34).

This principle, which is just as well as reasonable, exercises healthy influence upon humanity, removes narrow mindedness,

and makes mankind hopeful about its social future. The Muslims themselves are given to understand that they cannot inherit eternal joy just because they are adherents of Islam, or because they are the followers or the descendants of a certain spiritual personality. On the contrary, it is required of them to lead a life of truthfulness, honesty and righteousness. It is also required of them to expend their honest earnings for the relief of the poor and the distressed in order to deserve Divine pleasure and goodwill. Unless they have acted in this manner, happiness and satisfaction will never reign in their hearts ; for it is only by the exercise of virtue that one can secure the enjoyment of a blissful state of mind. On the other hand, should a Muslim offend God, or man, his profession of Islam will not avail him in averting the punishment which his offences must entail. The oneness and unity of God as creator and sustainer of the universe and of all the nations of the world forms the most important theme of the discourses of the Prophet of Islam, for it cures so many ills, and broadens the vision as well as human sympathies. The Unity of God accounts for the Unity of the Universe and ensures the unity of humanity. This proposition is laid down succinctly and with proper clarity in the opening chapter of the Qur'an :

"All praise is due to God, the Lord of the universe (and of all the nations of the world)."

This is a scientific statement, for it comprehends the entire universe together with its author. Indeed, nothing is left out. The Unity of God, the Unity of the Universe, and the Unity of Mankind, are set forth in one brief yet lucid statement. This is the central part of Islamic ideology. The Muslims are told to keep constantly in view the fact that the God they worship and adore is not a tribal or national God : He is, on the contrary, the Lord of the whole universe and Lord and cherisher of all the nations. As God loves and sustains all mankind, the worshipper must love, help and serve all those who are loved by God. This teaching widens our outlook and broadens our sympathies, with the result that we become cosmopolitan in our conceptions and in our practices. This is a great achievement indeed.

Divine law — no respecter of persons

It is stated in the Qur'an that Divine laws are immutable, they do not admit of any change or modification, and as such they are no respecters of persons. The prince and the peasant are equal in the eyes of those laws, for they owe their origin to the universal providence. Take, for instance, the phenomenon of fire. One of its properties is to burn. It burns the hand of a rustic boy and that of a boy prince when either of them plays with it in a careless manner. A deadly poison will kill a peasant as well as a king. In a word, the laws of nature cannot be violated by any personality with impunity, for they are relentless in their operations and are incapable of any discrimination. The same is the case with the laws of the moral order. They cannot be contravened without entailing punishment. In order, therefore, to ensure a life of happiness and satisfaction, one should lead a scrupulously pure and honest life. One should realize that he lives in the presence of God, Who keeps a vigilant eye on His servants, and Who loves those who are virtuous and conscientious. This truth is set forth in the following text of the Qur'an :

"Whosoever does good, whether male or female, and is a believer, We shall most certainly make him live a happy life and We shall most certainly give them their reward for the best of what they used to do" (16 : 97).

According to this law, virtue must generate happiness and peace of mind. Feed the poor, clothe the naked, and help the distressed and the afflicted, and this will bring you happiness. This law is then a great gospel, which makes all mankind hopeful

of receiving Divine pleasure and grace, for leading a life of service and virtue.

Just as virtue brings about happiness, in the same manner a life of wrong-doing hurts the mind and causes mental distress, which can never be warded off. The guilty are constantly haunted by a recollection of their wrong deeds, and are subject to remorse and mental torture. This is an inexorable law, from the effects of which no mortal can escape by the help of any dogma or other device, the Jewish and the Christian offenders being no exceptions. These laws do not fail to inflict punishment upon those offenders who manage to escape detection, and even upon those royalties whose immoral way of life cannot be called in question by any court of law. A Jewish judge has to recognize this law when he passes judgment against a Jewish criminal. A Christian judge does the same. The conviction that salvation is the birthright of the Jews, and the dogma of the blood of the Redeemer atoning for the sins of the Christians, are rejected by the respective judges when it comes to practice. All this proves that the Jewish and Christian ideologies have nothing to do with realities. The Divine law which prescribes Paradise or mental happiness as a reward for the virtuous, and Hell or mental torture as a punishment for the wicked, holds good in all cases.

In this connection a pertinent question has been directed in the Qur'an to the Jews and the Christians who believe that they, as favourites and chosen people of God, are destined to inherit the kingdom of heaven, and that they will escape the painful consequences of a sinful life. The question reads thus :

"The Jews and the Christians assert: We are the children of God and His beloved favourites; say why then does God punish you for your iniquities; you are rather people like others whom God has created; He punishes whom He wills, and forgives whom He wills; to Him belong the kingdom of the heavens and the earth, and whatever is between them, and unto Him is the return" (5 : 21).

The Jews and Christians realize in their actual experience that God's law of equity and fairness is no respecter of persons or races, or followers of particular creeds. When they trample upon the rights of humanity, when they inflict atrocities and barbarities on God's children, when they become violently outrageous, visitations overtake them, in order to chastise them and drive the devil out of them. This is to bring home to them that it is God who reigns supreme, and that man-made dogmas cannot interfere with His sovereign authority and administration. This discussion makes it abundantly clear that the idea of monopolistic salvation cannot find any support in its favour. The present examination has also shown that these tenets could not have originated in the teachings of the prophets or in the revelations of God. They should therefore be discredited and abandoned, for they present a wrong picture of God, and for the reason that they are prone to foster an attitude of intolerance, bitterness and animosity.

Why the Prophet of Islam lays emphasis on the conception that God is the Lord of all the nations

In order to correct these views, the Prophet of Islam laid stress on the conception that God was the Lord of all the nations and that all the peoples were but one community (The Qur'an, 10 : 20). He made another announcement which is of great advantage and of great moment. He declared that there was a time when prophets were raised for the benefit of their respective nations, but that he had been raised for the benefit of mankind in general and for the confirmation of the holy missions of the previous prophets. All this was meant to bring about the unification of humanity. Accordingly, he enjoined that belief in his prophethood alone was neither correct nor helpful in the achievement of the great objective he had in view. He enjoined that

reverence and respect must be accorded to the Prophets of each and every nation, in order to bring them closer to one another and to integrate those who are disjointed and dispersed. In this connection the following declaration will be of great interest :

"O peoples, We created you from man and wife and made you tribes and communities, in order that you may distinguish one from another, verily those among you are most exalted with God who fear God most, verily God is All-knowing and All-aware" (The Qur'an 49 : 13).

A notable comment was made by the Prophet on this declaration with a view to offering further elucidation. He observed :

"There is no manner of superiority of the Arab to the non-Arab, and there is no manner of superiority of the non-Arab to the Arab; there is no manner of superiority of the black to the white, and there is no manner of superiority of the white to the black, except by virtue of their being God-fearing".

On another occasion, the Prophet made an observation which embodies a great truth, and has appropriate bearing on the theme :

"Surely your God is one (and) your human father is one, you are, therefore, all brothers."

These doctrines proved very effective in curing the moral maladies that held sway in those days, and they hold promise to prove equally effective today. At the present moment, mankind has practically become one community so far as communications are concerned. Quick traffic has brought all the countries so near to one another, and radio enables a person to speak to the whole world. These favourable conditions under which different sections of mankind are coming into close contact with one another should be turned to good account by a sincere and profound belief in the unity of God and the unity of mankind. This is again emphasized in the Qur'an :

"To this end go on inviting, and proceed steadfastly on the right way as told, and do not follow their low desires, and declare: I believe in whatever book God has revealed, and I am commanded to do justice between you. God is our Lord and your Lord, We shall have the fruit of our deeds, and you shall have the fruit of your deeds: no dispute need there be between us and you; God will gather us together, and unto Him is the return" (49 : 15).

If this attitude of mind and this spirit should prevail among all the residents of our globe, the desired object will soon be achieved, and strife and tension to a great extent will come to an end.

The God of the Qur'an, unlike that of other religions, does not stand in need of assistance to run the affairs of His creation

The Qur'an lays emphasis on another point of equal importance in this respect :

"O Peoples of the Book, come to a principle equitable between you and us, that we shall not worship anyone but God, and that we shall not associate aught with Him (i.e., no one shares with God the administration of the universe), and that some of us shall never adopt others as lords beside God, but if they turn aside, then declare: Bear witness that We surrender to God" (3 : 63).

Both the declarations are most likely to prove of immense value in the task of bringing about the unification of mankind. The last-mentioned text lays stress on the basic truth that God is one, and that He does not stand in need of any assistance in the control and guidance of the affairs of His creation. Only the creator and the inventor of the cosmos can possess adequate knowledge and power to rule efficiently over it. The universe comprises unlimited diversity and multiplicity. Despite all that, we see very clearly that co-operation and co-ordination has been established among the component parts of the vast realm of the

heavens and the earth. The harmonious and uniform working of the forces of the universe lends support to the principle that the Sovereign Administrator is one, and that He does not require the help of other gods. If this administration were entrusted to several gods, the fabric of the world would have been dashed to pieces. Idol-worship appears useless in the light of these reasoned doctrines. Similarly, it becomes plain that deification of mortals has little worth, and setting them on the same pedestal with God has no sound basis. But it is astonishing that idol-worship still lingers in the enlightened world of today. It is equally amazing to find that deification of mortals has still a great hold on people in the West as well as in the East. Millions of Hindus are given to the worship of idols, making devout supplications to them. Besides they worship the cow, and some other animals. They worship mountains, rivers, trees, and the elements. They have deified Rama and Krishna, and pay homage to them as incarnations of God. Likewise Roman Catholics have deified Mary as mother of God, and her son, Jesus as the son of God. They worship Mary and Jesus and offer their devotest prayers to them. The Protestants do not worship Mary, but they do worship her son, Jesus. Jesus and Mary were but mortals. They were born of women like other human beings, and they tasted death as all mortals are destined to do. They should be held in high respect and esteem, but they must not be worshipped, for they have no share in the creation of the world, and consequently no share in its administration. The suffering Christ presents a picture of utter helplessness when humiliation and indignities of all descriptions were inflicted on him by his enemies. He felt that he was forlorn and powerless and despair led him to call to God and enquire why He had forsaken him.

Are priests indispensable ?

These doctrines remedy another evil, which corrupts theism, and which forges shackles for the mental and spiritual slavery of man. That evil is the institution of priesthood. The priestly class assumes unwarranted Divine airs. They give their followers to understand that they alone can know spiritual mysteries, and that they alone are religious specialists and experts, and as such they cannot be dispensed with. They emphasize that ceremonies and rituals constitute the integral part of religion, and these cannot be carried out without their help. People therefore turn to them on all occasions of births, marriages, and deaths. The king and the peasant must look up to them, for they are regarded as guardians and custodians of religious affairs, and because they are believed to have glimpses into the unseen. The Pope in Europe and the Pandit in India occupy the most exalted positions to the extent of making encroachments on the Divine jurisdiction. The supremacy of the Pope was at one time acknowledged by all the sovereigns of Europe. It had a galling effect upon the people in general. The Prophet of Islam effected the mental and spiritual emancipation of man by abolishing this institution of priesthood altogether. Accordingly, there is no priestly class among the Muslims. There are no ordained clerics among them. Muslims approach God directly, without the help of any intermediary.

All Muslims are expected to know their religion which is so simple and intelligible, and which is devoid of ceremonies and rituals. The king and the peasant, the commander of armies and a soldier, the proprietor of a business concern and a man following a humble avocation, can all worship God for themselves. Any Muslim can conduct even the congregational service, when such an occasion arises; theologians and savants are of course shown preference. The Muslim missions at Woking, Berlin, and San Francisco, are not run by ordained clergy. The Chiefs of these missions and their assistants have invariably been laymen, who have been devoting themselves to the cause of Islam, and to the enlightenment of the Westerners. They are not missionaries

given to the task of converting the Westerners. They are there to remove misunderstandings about Islam, and to inculcate that Islamic teachings are in perfect accord with human nature. When people realize that Islamic doctrines only serve to remind them of what is inherent in their nature, they profess Islam, and join the Muslim fraternity without going through any ceremony of initiation.

Virtuous people among Jews and Christians, and the respect which Islam shows towards them

Islam recognizes that virtue and righteousness do exist in all the peoples of the world. No nation is justified in thinking that virtue is their sole possession, and that the rest of mankind is not endowed with the ability to be upright and good, and is not gifted with the capacity to do good to others. Islam denounces such unfounded and intolerant views which are at once false and insulting.

"And among those whom We have created are those who guide with the truth and with it they administer justice" (7 : 181). "And among Moses' people is a group who guide. With the truth and with truth do they administer justice" (7 : 159).

"And you will certainly find those who profess to be Christians nearest in friendship to the Muslims, this is because there are among them persons who are devoted to worship, and because they do not behave arrogantly" (5 : 85).

The first of these verses makes a general statement to the effect that there are good people among all the nations. The next two verses make particular statements, crediting the Jews and the Christians with having good morals and sympathetic dispositions. These are neither platitudes nor expressions of politeness. They rather constitute truisms and realities. When the Prophet rose to the position of a monarch these precepts of his were put to test. But he was never found wanting. He lived up to what he preached. Deputations began to wait upon him. The Jews and the Christians also came from far and near to pay homage to the Prophet as their ruler. These deputations, which came separately, were treated most kindly. Royal hospitality was extended to them during the period of their stay in Medina and they were significantly honoured by being lodged in the mosque of the Prophet, and it was a matter of pleasant surprise for them when they were allowed to conduct their religious services in that sanctuary. And on the top of all that they were granted charters, conferring religious freedom on them, and perfect liberty with regard to their code and mode of life. This was in accord with the liberal declarations made public by the Prophet. This was no mere toleration, which term is too inadequate, it was the outcome to convey that positive realistic respect and consideration which Islam enjoins the Muslims to show to others.

There are other instances of such glorious generosity and high-mindedness ; which may very fittingly be narrated here. The Muslims were forced at the inception of Islam by violent persecutions to leave Mecca, and take shelter with the Christian King of Abyssinia. While bidding them farewell on the eve of their departure, the Prophet spoke highly of the Christian King and called him noble. These words of praise in favour of a Christian king in his absence were both an encouragement and a good moral lesson for the Muslims who were undertaking a flight to a distant foreign land.

There is another striking illustration of chivalrous and equal value and respect shown to a Christian damsel of state. During one of the battles, a Christian young lady was taken prisoner of war. She was produced before the Prophet in the presence of military and civil officers, and it was announced that the young

lady was Saffana by name, and was no less a person than the daughter of a Christian philanthropist called Hatim, whose generosity had become proverbial. The chivalrous Prophet treated Saffana with marked respect by having a white sheet of cloth spread for her to sit on, and by observing that he could not bear to see that young lady in captivity, for she had come of a father, in whose charitable benevolence was reflected the Divine quality of generosity. Accordingly, the young lady was forthwith set free, and it was ordered that she should be escorted to her native town with utmost care and consideration. This had naturally a great effect upon her, and on her fellow women captors who were also set free on her account. They delineated their impressions to their community on their return home, with the result that Saffana's brother readily joined Islam.

Now let me repeat what has already been said in regard to the Muslim belief in all the Prophets that were raised from time to time for the benefit of the various nations. The names of Abraham, Isaac, Ishmael, Moses, and Jesus, have been spoken of in the Qur'an with the profoundest respect, and Muslims have been called upon to believe in them all, and cherish veneration and esteem for them. Here is the Qur'anic text laying down one of the most valuable and useful principles.

"Say: We believe in God and in that which has been revealed to us, and in that which has been revealed to Abraham and Ishmael, and Jacob, and to their descendants and in that which was given to Moses and Jesus, and in that which was given to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we surrender" (2 : 136).

Likewise the books revealed to the Prophets have been described as containing light and guidance.

"Surely we revealed the Torah, in which is guidance and light" (5 : 44).

"We gave Him (i.e., Jesus) the gospel, in which is guidance and light" (5 : 46).

And then followed the revelation of the Qur'an, which confirms the truth of the revelations that preceded it.

"And We have revealed to you (i.e., Muhammad) the Book with the truth, verifying what is before it of the Book, and a guardian over it" (5 : 48).

These statements which enjoin genuine respect for the Prophets, and the heavenly Books, of all the nations of the world, are bound to induce sympathy and respect among the various peoples, and to create in them a feeling of unity.

Conclusion

This brief article has attempted to touch on the various aspects of the question under discussion, and to show that the doctrines and principles of Islam can be endorsed with advantage by all sections of mankind. The unity of God, and the unity of mankind, as inculcated by Islam, is not an issue which could be controverted. That God recognizes and rewards virtue wherever it is found, and that partiality and injustice are foreign to the nature of good and just providence, cannot be questioned. That God's administration is characterized by love, benevolence, mercy and fairness must readily be admitted. The principle that God loves the righteous, the virtuous, the conscientious, and the God-fearing to whichever nation they may happen to belong, in whatever part of the world they may reside, and whatever religion and creed they may profess, will undoubtedly prove most conducive to social peace and justice in the world. That God created all the nations, and it is He who preserves and sustains them all, and bestows on them all kinds of gifts and blessings without any discrimination is an undeniable truth.

To carry out these useful reforms was, however, an arduous task, bristling over with formidable difficulties, and involving untold sufferings and sacrifices. But the Prophet's firm faith, indomitable courage and resolve, and his strong will-power sustained and bore him through a prolonged struggle, and enabled him to accomplish his noble mission with marvellous success. He was able to found a rational, liberal, and useful religion, which is simple to understand, and easy to practise. He founded a kingdom, whose government was both democratic and responsible. He founded a universal brotherhood based on equality, liberty, and perfect social justice. The great purpose of God was thus accomplished.

It is rarely given to a mortal to live to see his principles acknowledged throughout the length and breadth of his country. Indeed it is rarely given to a mortal to weld into an organized and harmonious fraternity, the violent and warring tribes and clans, headed by stubborn, haughty and arrogant chieftains. Muhammad's was a unique lot in this respect. The world-wide fraternity founded by him pulsates even today with an undiminished fervour for a collective and corporate life. The Jews and the Christians of Arabia also found themselves fused into this wonderful brotherhood, having cast aside their deep-rooted racial and religious prejudices. This was, indeed, a living fraternity and democracy, distinguished for its fellow-feeling, comradeship and self-sacrifice. Peace and satisfaction began to reign in that disorderly and unruly land. Life, honour, and property became absolutely safe. In a word a marvellous change or transformation swept over the entire population of the country. This was indeed a unique wonder of all times, and a great miracle of history wrought by the Prophet of Islam, who thus proved a veritable blessing for all the nations of the world.

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THE BATTLEFIELDS OF THE PROPHET MUHAMMAD

Wars with the Jews

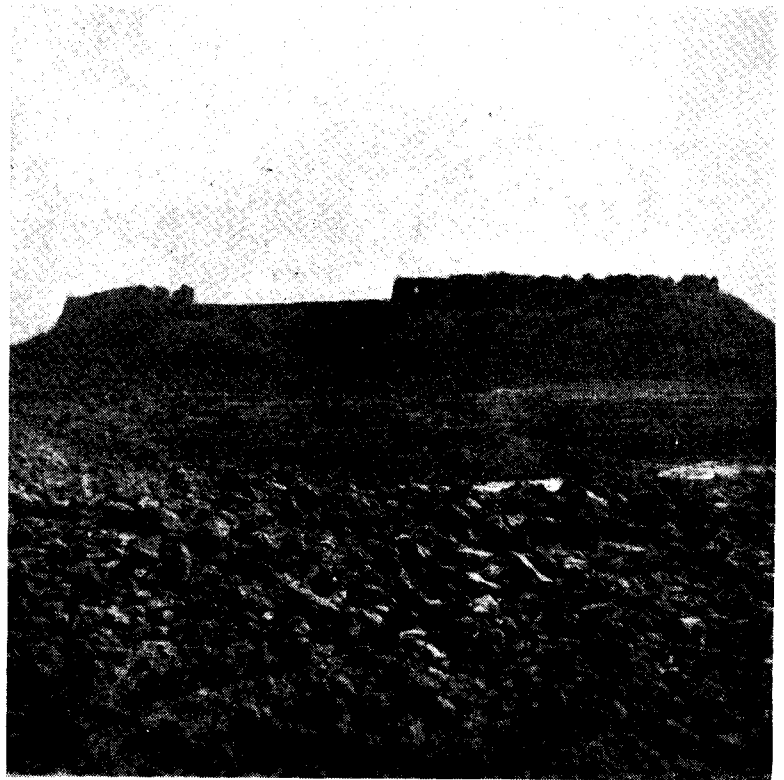
By DR. M. HAMIDULLAH, Ph.D.(Bonn), D.Litt.(Paris)

The expulsion of the Jewish tribes from Medina

It is a tragedy for humanity that the Jews, who have so much in common with the Muslims, could not pull together with the Prophet Muhammad. Without going into the details of the origin of their hostility with the Muslim State, it should be remembered that the first to clash militarily were the Banu Qainuqa' of Medina. They were goldsmiths by profession, lived in the heart of the city, and through their famous *Suq* (market) seem to have controlled the foreign trade of the city. They possessed no cultivated lands, yet there is mention of several of their fortresses, in which they resisted the siege for about two weeks. The reason for the war as well as their relations with other Jews of the city must have been such that nobody came to their help. They surrendered unconditionally and the Prophet Muhammad was content to order them to emigrate somewhere else (*Ibn Hisham*, p. 546). Even at such an early date as the year 2 A.H. — 623 C.E., the Prophet appointed an expulsion officer to supervise their emigration (*Tabariy*, p. 1361). Although only a few furlongs from his home, during the siege the Prophet Muhammad had left a deputy in the Muslim town (*Ibid*).

The following year, another Jewish group of Medina, the Banu Nadir, rendered themselves guilty of a culpable crime. They lived in the south-eastern suburbs of Medina. Their number seems to have been between two to three thousand all told. The Prophet camped in such a place that the Banu Quraizah (further south in 'Awali) were cut off from the Banu Nadir. The mosque of al-Fadeekh, also known as the Mosque of the Sun, commemorates even today the place where the Prophet had pitched his tent during the siege. The beleaguered Jews lived in an oasis, and under the shelter of their palm-groves could harry the Muslim army with impunity. So, instead of a tent of cloth or leather, it is related that the Prophet Muhammad had a hut of wooden planks constructed for himself as a protection against enemy arrows (*Sha'miy*, *Sirah*, *in loco*). The Qur'an has also recorded that the Muslims hewed down some of the enemy date-palms, perhaps in order to be able to attack them. Cut off from all replenishment of provisions, the besieged soon became exhausted, and surrendered. The Prophet again consented to allow them same emigration together with all their movable property, weapons excepted (*Ibn Hisham*, p. 653). He also allowed them to recover their debts from Muslim clients, and in cases of long-term transactions they could encash by reducing what they had advanced (*Sarakhsiy*, *Sharh Siyar Kabir*, Vol. III, p. 229). They left Medina on 600 camels (*Imtd'*, Vol. I, p. 181; *Ibn Sa'd*, Vol. II, p. 417), and most of them settled in Khaibar, and, perhaps naturally, indulged in intrigues against the Muslim State, with consequences presently to be described. No wonder they wanted to hide their shame and pain on quitting Medina, and so they went out of the city with music and songs (*Tabariy*, p. 1452; *Ibn Hisham*, p. 653).

The village inhabited by the Banu Qainuqa' is nowadays (1939) a flat plain, without trace even of ruins. In the former village of the Banu Nadir, however, the ruins of the fortified palace of Ka'b Ibn al-Ashraf have come down to this day, and offer the possibility of studying pre-Islamic architecture in Medina. In the territory ascribed to the Banu Nadir, towards the south in the eastern lava plain, near Wadi Mudhanib, there is a small hillock. On this, the walls of the palace of Ka'b Ibn al-Ashraf, still stand, about a yard of a yard and a quarter in height, built of stone. Inside the palace there is a well, which apparently served in time of siege and other dangers. In front



The ruins of the fortified palace of Ka'b Ibn al-Ashraf of the Jewish tribe, the Banu Nadir, near Medina.

of the palace, on the base of the hillock, there are ruins of a big cistern of water, built of lime and divided into several sections, each connected with the other by means of clay pipes. Probably this served for herds of cattle.

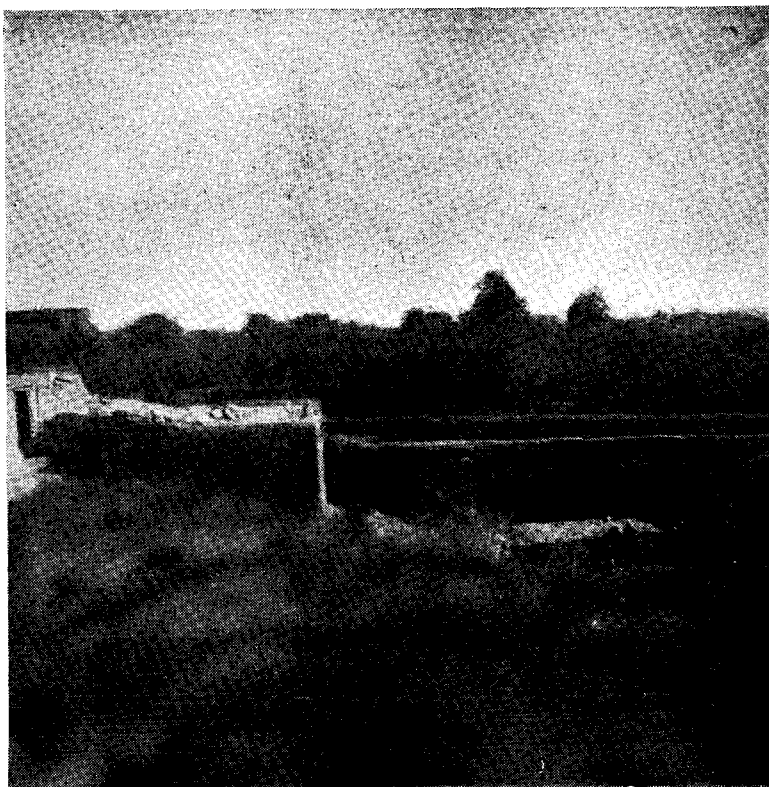
The Banu Quraizah

From the point of view of strategy and tactics, we know even less regarding the last of the Jewish wars in Medina, that of

the Banu Quraizah. They had turned traitors during the Siege of the Ditch against Islam, and the Muslims found it desirable to deal with them once and for all. So the day following the departure of the besiegers of the Ditch the Prophet Muhammad went to lay siege to the Banu Quraizah. After some weeks of resistance they despaired, and surrendered on condition that an arbitrator of their own choice should decide their fate. The Prophet agreed. The arbitrator nominated by the Quraizites decreed that they should be treated in the same way as the Bible provided for the enemy defeated by the Jews (Deuteronomy, 20 : 13-14).

Of their booty, the fifth part came to the central exchequer, and was, according to Sha'miy (in his *Sirah, in loco*), spent on purchasing arms and horses in Syria and Najd.

We have seen previously how the Banu Qainuqa' were expelled from Medina in the year 623 C.E. It is curious that references are made to them in Medina, etc., several times afterwards. First of all, the Banu Qainuqa' offer themselves to fight



The ruins of the once inhabited part of Medina by the Jews — the Banu Quraizah.

along with the Muslims at the Battle of Uhud against the Quraish in the year 3 A.H.—624 C.E. (*Ibn Sa'd*, 2/1, p. 34). Then, they help the Muslims in their fight against the Jews of Banu Quraizah (Sarakhsiy, *Mabsut*, Vol. X, p. 23). That these did not refer to the Qainuqa'ites having embraced Islam is borne out clearly at the reference of their fight alongside the Muslims against Khaibar (Baihaqi, *Sunan*, Vol. IX, p. 53), where it is explicitly mentioned that being non-Muslims they received only a reward out of the booty, and not a regular "share". Apparently all the clans : the clans who did not take part in protecting their criminal brethren and did not side with them when they were besieged by the Muslims were left by the Prophet Muhammad to remain in Medina and carry on their peaceful vocations.

Khaibar

I have been unable to visit Khaibar. From the report of the agricultural survey of Sa'udi Arabia, prepared by Mr. K. S. Twitchell, as also from a personal letter of his to me, I imagine that Khaibar resembles Medina in several respects : both are bound by lava plains, both have flourishing date-palm groves, and both are a collection of farms or villages. Probably Khaibar is more hilly. Anyway, the palace of Marhab (Qasr Marhab), built on a commanding hill, is still sufficiently conserved to house the Sa'udi Governor of Khaibar.

Old Khaibar must have been an extensive habitation of at least twenty or more square miles in area. For there are reported to have been seven big forts, representing seven tribes. Whether they were constructed haphazardly or in a circular or any other fashion could only be decided on the spot. However, we know that each fort was situated at a considerable distance from the others. Arab historians speak as if the people of Khaibar lived in fortified strongholds along with their tools of agriculture and herds of cattle, and that every morning they went out to attend to their fields and date gardens. This reminds one of the old Greek City-States, where a similar life was led by the people.

The Nadirite Jews, who had immigrated into Khaibar, began to organize another and bigger siege of Medina, in which the Meccans and the Ghatafanites and others were also to take part, as he have described before. The pact with the Meccans at Hudaibiyah had left the Prophet Muhammad with his hands free to deal with the growing danger of Khaibar. The Meccans had agreed to remain neutral in case the Muslims attacked Khaibar. The Ghatafanites and the Fazarites persisted in helping their allies in Khaibar, and in fact they rushed to Khaibar when they learnt that the Prophet Muhammad was leading an army there. The Prophet changed tactics, and made as if his goal was not Khaibar but Ghatafan and Fazarah themselves, in revenge for their active part in the Siege of the Ditch. They soon returned home to defend their families and their herds, and when the Prophet was sure that they would move out no more, he marched against Khaibar. Previously he had offered them part of the date harvest of Medina if they remained neutral during the Khaibar campaign, but they had refused. Sha'miy in his *Sirah* records that these greedy people came after the Battle of Khaibar to demand of the Prophet Muhammad the promised quantity of dates, but naturally they were rebuffed.

The oasis of Khaibar lies about four days' journey (or a hundred miles) north of Medina. Apparently they were forewarned of the march of the Muslim army, and their resistance was long drawn out and stubborn.

As to the battles that ensued, there is not much to relate. Our sources say that the Prophet Muhammad laid siege to one of the seven forts in the locality, and when it was captured the siege of the others followed in succession. Some surrendered quickly, others offered stiffer resistance. Yet they were cut off from their allies, and single-handed they could not stand for long, in spite of the fact that the number of soldiers in the Muslim army was only 1,500, and the Khaibarites are estimated by al-Ya'qubiy as 20,000 combatants.

One of the forts, Hisn al-Zubair, possessed a secret underground passage connecting the inside of the fort with the outside region. The Prophet Muhammad learnt of its existence from a local Jew, and rewarded him after the easy conquest (Sha'miy, *Sirah*, § Khaibar). Some forts possessed catapults, which were used to discharge stones on the besiegers, yet with little avail. In one of the toughest battles, that of the fort of Marhab, 'Aliy commanded the Muslim army and entered the fort victoriously.

From the map on this page, which I owe to Mr. Twitchell's courtesy, it would appear that Marhab's castle must have been the last to be besieged, as it is situated behind other fortresses which lie on the road to Medina.

In Medina the Jews, particularly those of the Banu Nadir, had a communal or municipal treasury. Members of the tribe subscribed to it, and it was kept for the exigencies of unexpected common needs, such as wars and blood-money, etc. On their expulsion from Medina, they transported the funds to Khaibar. Now the Prophet Muhammad demanded their surrender, and on the assurance of the custodian that the fund was all spent in wars, he said: "If it proves otherwise, you will forfeit your life and security". Historians record that the treasury was later found, on the report of another local Jew. The consequences are too obvious to need relating.

One day a shepherd slave from Khaibar came to the Prophet Muhammad and embraced Islam. The Prophet said, "Return the herd to your Jewish master, as Islam does not allow breach of trust". The shepherd conducted the herd of sheep and goats to the fort of his master, and just near the gate frightened them. According to their habit, the animals went back themselves to the house of their master, and the slave returned to the Muslim camp as a free man.

Originally the conditions of surrender for the Khaibarites were that the Prophet Muhammad should only spare their lives; that they should leave the country with nothing except the clothes on their backs. Later, however, the Prophet Muhammad agreed to let them remain in their former homes as Government contractors for an agricultural partnership, sharing the products of the soil on a fifty-fifty ratio with the Muslim State, until such time as the State decided otherwise. During the years that followed, the Jews of Khaibar had experience of the Muslim administration, and used to say, "It is for such justice that the heaven is standing on the earth (and does not fall)". In fact, the custom of the Muslim collector was to divide the harvest into two heaps, and leave the choice to the Khaibarites to select whichever of the two they liked to take.

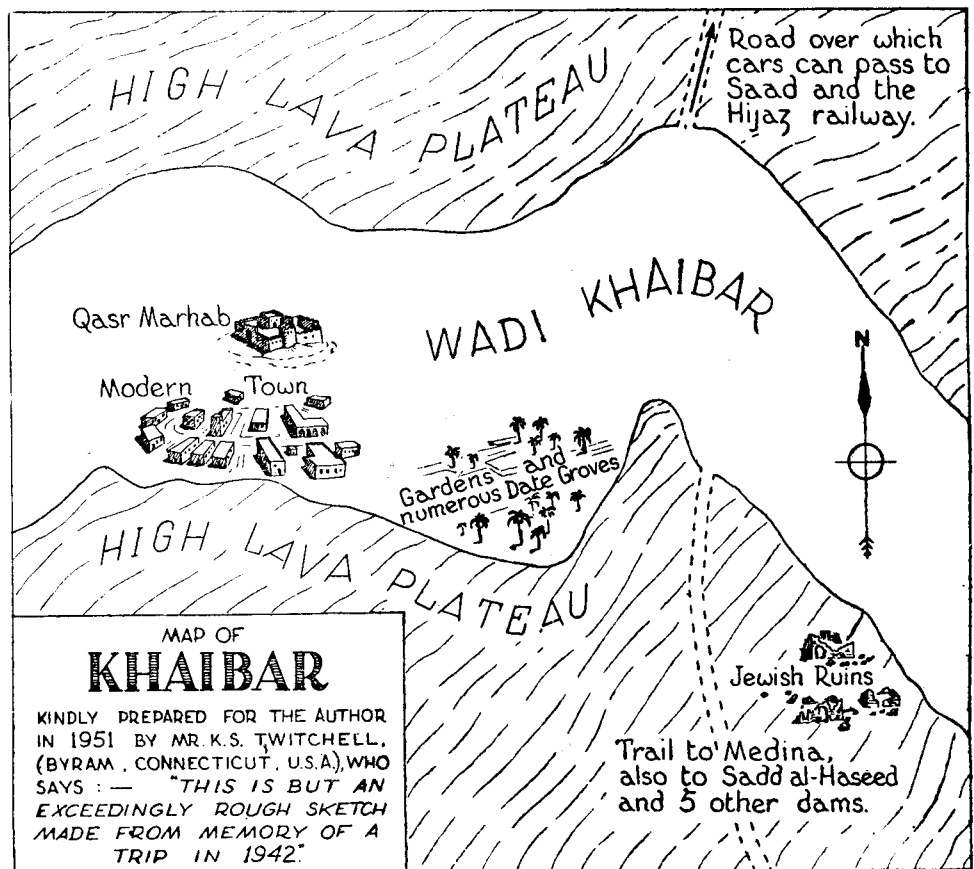
Other Jews

There was little or no fight in Taima, Wadi al-Qura and Fadak; and they all surrendered on the same conditions as Khaibar. Taima possessed a renowned fort (of Samaa al-Ibn 'Adiya), yet we do not know much about the expedition which resulted in its capitulation.

Two years later, during the expedition of Tabuk (9 A.H.—630 C.E.), some more Jewish towns surrendered, such as Maqna, on the Gulf of 'Aqabah, yet from a military point of view there is nothing particularly to relate regarding these villages inhabited by Jews.

Conclusion

It is my duty, in conclusion, to mention gratefully that it was my Scoutmaster of student days, Mr. 'Aliy Musa Rida, of Hyderabad, Deccan, India, who gave the idea of sketching the maps (accompanying this study) when I first left for the Hijaz in 1932. I succeeded then to a limited extent, and could prepare the map of Uhud only. In 1939 I again visited the sites, and was fortunate enough to visit Badr and Ta'if also. Then I prepared the map of Badr and revised that of Uhud together with that of the Ditch. They were first shown to the world when I was invited to deliver a lantern lecture on the subject at the Sorbonne in June of the same year. I owe thanks to Mr. Glaeser for his fine execution of the maps and preparation of the lantern slides at very short notice in Paris. In 1946 I had the opportunity of again visiting for a prolonged period the holy places of Islam, and the map of the Ditch (*Khandaq*) had to be prepared anew as during the sojourn I discovered several points of importance, and in fact I was taken round the great mountain of Uhud by the Nawab of Kuravai, India, in his jeep to Birkat al-Zubair, to the lake of 'Aaqeel, etc., and I was fortunate enough to discover the site of the twin towers of Shaikhain.



Still, not being a professional surveyor, and having no instruments at my disposal except a small compass and a camera, I have much diffidence in presenting even the best that I could do in the circumstances. If this inspires someone more capable than myself, the purpose of this publication will have been achieved. If the Sa'udi Government allow me, or someone else, it would be worthwhile to study some more sites, particularly Khaibar, and to draw a map of the battles of the Prophet there. I leave it to Providence.

DEVELOPMENT OF POLITICAL THOUGHT FROM JESUS CHRIST TO MUHAMMAD

By PROFESSOR H. K. SHERWANI

"While the Qur'an lays down the prayer that God may grant us the good in this life as well as in the hereafter, there is nothing to show that any essential differentiation between the mundane and the spiritual was contemplated as is found in the writings of early Christian fathers. Multi-objectivity is not known to Islam, and its unity — unity of purpose, mono-centricity, mono-legalism, leading to complete equality of status between man and man — these are the basic factors of Islam in its earliest and purest form. Nature demands equality, and the most perfect equality that is possible was reached in the time of the Messenger of Islam. The Qur'anic conception of man is definitely mono-centric, the institutional centre being the most complete equality — equality in matter of conception, growth in the mother's womb, birth, development of faculties, equality of opportunity, equality of status, and equality in death. This equality is sealed by the conception of the laws of nature."

Political thought in Europe till the Seventh Century C.E.

If one looks back to the state of political ideas a little more than a thousand years ago, one comes across some very strange phenomena. While political speculation of a certain type is found in the West in the writings of St. Augustine (354-430 C.E.), Pope Gregory the Great (540-604 C.E.) and Isidore of Seville (560-634 C.E.), there is an absolute blank not only in political thought but in nearly all thought from about the seventh century up to the period of the Crusades. In fact the void is so great that it has been technically termed the Dark Ages of Europe. On the other hand this is the very period during which the nations of Central and Western Asia, led by the newly invigorated Arabs, began to probe into the mysteries of knowledge, and catering for the truth that God had granted the potential of all knowledge to man,¹ began researches into the hidden in a manner truly unique in the history of the world. The first ray of light in the West does not appear till the contact of European nations with the Muslims during the Crusades and with great seats of Arabic learning in Spain and Sicily, and finally with the translation of the Qur'an into the Latin language under the direction of Pierre de Cluny in 1141.²

Let us have some idea of the political thought of the Christian fathers up to about the seventh century when political speculation ceased in Europe to all intents and purposes. As is well known, Jesus Christ's appeal was essentially a moral appeal. His teachings were essentially "un-worldly", and what they led to was a scheme of life where dualism would be the order of the day — the worldly to govern the State and keep law and order, while the pious would cater for the betterment of the soul. This was the essence of Jesus Christ's teaching, which purported to render unto Caesar the things that are Caesar's and unto God those that belong to God.³ It was the fall of man and his tendency to be sinful which necessitated the establishment of the mundane authority and the State. In spite of this obvious dualism the dissolution of the Roman Empire in the West, the general loosening of the bonds of discipline in secular affairs and the sole responsibility of the Church on the Day of Judgment were made the excuse for the claim of superiority on the part of the newly-organized Church of Rome. No doubt there were

certain persons like St. Optatus (flourished fourth century C.E.) who said that the Church was within the State, not *vice versa*, and that there was no one above the emperor except God in mundane affairs. But in the very next century St. Ambrose wrote to the Emperor Valentinian that bishops could sit in judgment over the emperor himself in matters spiritual. This may be so, but St. Paul had himself written to the Romans that the powers that be are ordained of God, and whoever resisteth the power resisteth the ordinance of God.⁴

The political thought of St. Augustine, Pope Gregory the Great, and St. Isidore of Saville

This was the atmosphere in which two great ecclesiastics, St. Augustine and Pope Gregory the Great, published their works. St. Augustine was the Bishop of Hippo Regius, in what is now Algeria. He may be regarded as the representative of the ecclesiastical thought of the period, and his book *de Civitate Dei* had great influence on renowned persons like Pope Leo the Great, and was in constant study by Charlemagne himself. Rome had already been sacked by the Goths in 410 C.E. Learned as Augustine was, he could not help bringing in the aid of the pagan Plato and Cicero to prove his thesis of the universality of ecclesiastical organization. Man was by his very nature a social animal, and had it not been for his sin and the consequent fall there would not have been any need for authority. While the original community was formed by what St. Augustine calls the *factum societatis*, the supreme power in the State lay with the ecclesiastical hierarchy, and it was but natural that those who did not believe in the Christian dogma should be excluded from the mundane authority. Justice, which is the end of the State, is impossible without the recognition of a Supreme God, and so, argues St. Augustine, there could be no justice before Christianity nor can there be any justice in non-Christian States. Another institution, which is the direct result of human wickedness, is slavery, but it should be remembered that slaves are not merely instruments of production but are human beings like their masters.

As is well known, Pope Gregory I, surnamed the Great, occupies a very important niche in the annals of the Papacy, for it was he who reorganized the Roman Church on the universal or Catholic basis, established the secular rule of the popes and extended the papal sway as far west as Britain itself. But, possibly in his weak moments, he also applauded the Emperor Phocas, who had raised himself to the purple by an orgy of assassinations and who had not spared the innocent daughters of his predecessor, the Emperor Maurice. It was also this same

1 The Qur'an, 2:31.

2 The first medieval European Divine who may be said to have thought in terms of political theory, St. Thomas Aquinas (1227-1274 C.E.) was directly influenced by Islamic learning through his contact with Arabic lore at the University of Naples founded by the Arabophil King of Sicily, Frederick II.

3 St. Matthew, xxii:21.

4 Romans, xiii:1 and 2.

Phocas who ordered the baptism of the Jews of the empire by force, and the great Christian Divine does not show any aversion to this in his epistles which have come down to us.

There is one Christian writer, St. Isidore of Seville (560-634 C.E.), of whom mention should be made here. The general *Voelkerwanderung* and the irruption of the Barbarians into what was once Roman territory had set up a whole system of personal law in these lands parallel to the *Jus Civile* and the *Jus Gentium*, and all this went alongside the concept of *Jus Naturale*, which was in vogue since the acceptance of Stoic principles by a large section of the learned population. St. Isidore debates on the legal aspect of human relations and says that a system of law can either be Divine, i.e., in consonance with the Law of Nature, or human, which is based on custom.



A view of 'Aqabah where before his Flight (Hegira), the Prophet Muhammad took two oaths of allegiance — one in 620 C.E. from the warring tribes of Medina, and the second in 622 from seventy-three men and two women. The first written constitution that we possess of any society, the Constitution of the City of Medina established in 602-623 C.E., is the result of a series of pledges of 'Aqabah entered into in 620 and 622 C.E.

Thus whatever political thought may be gleaned from the early fathers of the Christian Church, it purported to be the regimentation of the Church in the person of the Pope who should be supreme in spiritual as well as secular matters. In a way, the original dualism, which was the basis of what "political thought" existed, was replaced by the theory of the superiority of the Pope over everything human.

The advent of Islam and its impact on the human mind

This was the climax as well as the bathos of all political ideas of pre-Islamic West, and during this period, "political life" was influenced but little by conscious purpose or deliberately formulated fundamental theory. Philosophy was essentially non-political,⁵ and "it was not till the thirteenth century that there did issue a definite theory of public law".⁶ On the other hand, this was the very period which was one of the most prolific in Western Asia centred in the lands of Islam. Polyism and even

dualism was done away in all branches of human life, the pivotal theme of Islam being the Unity of the Godhead leading to centripetal tendencies all over the society. This Unity of the Godhead is held up to reason in a number of ways, the final argument being that had there been other deities except God there would have been turmoil and chaos.⁷ This is not the only instance of even the so-called dogmas being held up to proof and argument, but the whole of the Qur'an is interspersed with verses which inculcate a thirst for knowledge, and the very earliest revelation says that it was this mystic pen through which man was taught what he never knew previously.⁸

The consequence of all this was a most wonderful research into practically all branches of knowledge in the centuries following the advent of Islam. This research was by no means limited to the lore of the Arabs, for with the shifting of the centre of gravity from Medina to the semi-Byzantine Damascus and thence to the semi-Persian Baghdad, the Muslims began to probe into the sciences of ancient Greece, Rome, Persia and even India. So far as the science dealing with human society is concerned, this probing into truth naturally began with the basic ideas contained primarily in the Qur'an and supplemented by the sayings of the man who revealed its text to the human world.

Islam unlike early Christian fathers inculcates the indivisibility of human life into bits

Now it needs no demonstration that human life cannot be divided into bits, for each action of man reacts on all that he does or does not do. It was, therefore, difficult for the biographers of the Prophet Muhammad to divide his life under various disconnected headings. The nice distinctions between social, economic, political and religious matters were not known either in the lifetime of the Prophet Muhammad or in the period which immediately followed his death, and if only to demonstrate the essential unity of the human objective he is made to say that not only his prayers but his whole life and his death are meant for God the Lord of the two worlds.⁹ His whole life has one centralized objective, that of mystic submission to one centre, the Lord God. While the Qur'an lays down the prayer that God may grant us the good in this life as well as in the hereafter, there is nothing to show that any essential differentiation between the mundane and the spiritual was contemplated as is found in the writings of early Christian fathers. Multi-objectivity is not known to Islam, and its unity — unity of purpose, mono-centricity, mono-legalism, leading to complete equality of status between man and man — these are the basic factors of Islam in its earliest and purest form. Nature demands equality, and the most perfect equality that is possible was reached in the time of the Messenger of Islam. The Qur'anic conception of man is definitely mono-centric, the institutional centre being the most complete equality — equality in matter of conception, growth in the mother's womb, birth, development of faculties, equality of opportunity, equality of status and equality in death. This equality is sealed by the conception of the laws of nature. The Unity of God is an essential element of the oneness of humanity in spite of differentiation in colour, language and clime. However strange it may seem to the sceptic, the concept of the Unity of the Godhead is a desideratum for the concept of one world, and the only real distinction between man and man arises when one does or does not act according to precepts which are meant to elevate humanity to

5 Gettel, *History of Political Thought*, p. 102.

6 Gerke, *Political Theories of the Middle Ages*, p. 1.

7 The Qur'an, 21:22. This principle seems to be the crux of the whole argument leading to the enunciation of sovereignty many centuries later in Europe.

8 The Qur'an, 96:4, 5.

9 The Qur'an, 6:162.

equality and a system of mutual rights and duties unequalled in the annals of humanity.

The Contractual basis of Islamic State

Another sociological principle on which the Islamic State was built up and which is the direct corollary of the above is that of the contractual basis of society. Contract demands equality in the first instance, and when this was achieved it was not necessary, nor indeed possible, to establish a State by force at all. The first written constitution of any society that we possess — the constitution of the city of Medina established in 622-623 C.E.,¹⁰ is the result of a series of contracts beginning with the first and second pledges of 'Aqabah entered into in 620 C.E. and 622 C.E. These pledges are interesting as providing us with a historical instance of an embryonic stage of a contract entered into a few years later as the foundation of a political society. It was in 620 C.E. that twelve representatives

Muhammad in happiness and in sorrow. Two years later seventy-five Yathribites, seventy-three men and two women, came to Mecca and met the Prophet Muhammad in the same place. The contract now entered into was a bipartite contract, the Yathribites promising that they would accept the moral code of Islam and defend its mission, if need be, by force, while on his side the Prophet promised that once he was in Yathrib he would not leave them, whatever happened.¹¹

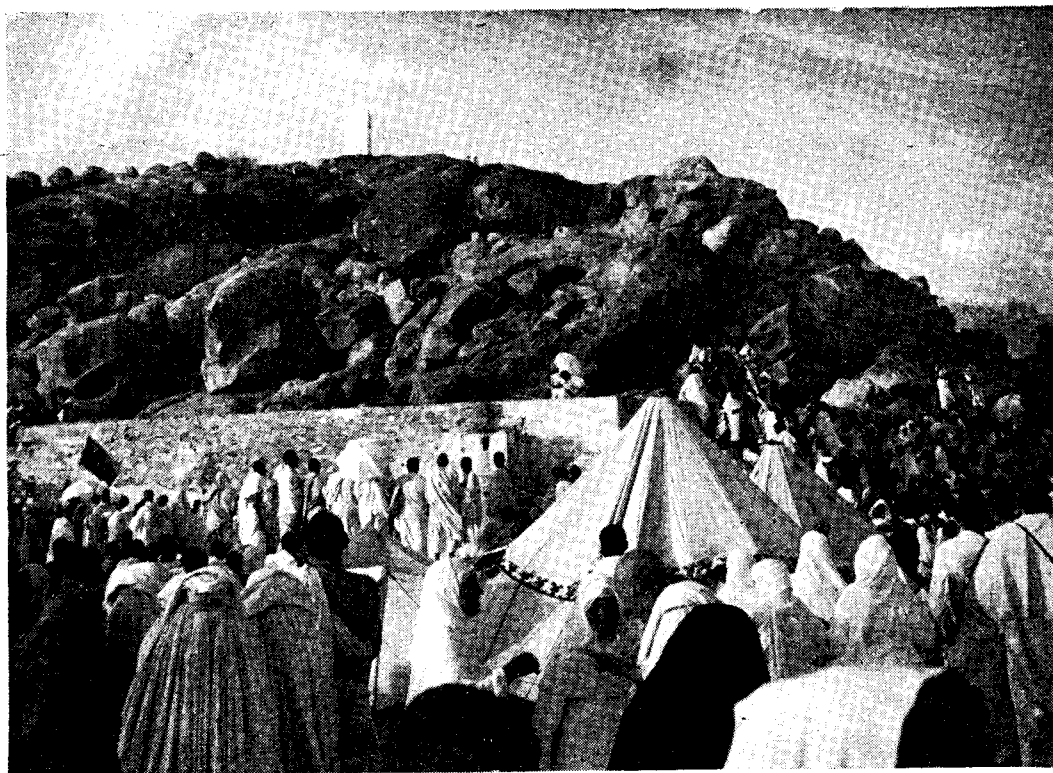
When Muhammad finally migrated to Yathrib (henceforward called *Madinat al-Nabi* (the City of the Prophet), or simply Medina, he founded a unique political society again on contractual foundations. This was done in two stages. He first made the immigrant Muslims and the Yathribite Muslims members of one large pseudo-family by the masterly contract of the *Mu'akhat* (the establishment of Brotherhood — brotherly relations) under which each Meccan migrant was to be in *loco fraternalis* to a Yathribite Muslim.¹² He then entered into a

contract with the Jewish tribes of Medina under which it was decided that the Muslims and Jews were to form one political "community" and both were to recognize Muhammad as the supreme judge.

The Islamic State is based on the principle that everything was held by man in trust for God

The last basic principle of the Islamic State was that everything was held by man in trust for God the owner, and he was merely the usufructuary of all he possessed. In verse after verse the Qur'an lays it down that it is God who is the dispenser of authority and He could change possession and hand over authority to whom ever He likes. Man is merely the beneficiary, and whatever he holds he does so in favour of the Divine Being, in effect, in favour of the whole community.¹³ It is only when we perceive the dogma that man does not own anything that is stand certain very strange phenomena. How strange does it seem that when Muhammad was the virtual lord of the whole of Arabia he continued

to live as the most lowly, would prefer coarse barley bread to the rich viands which some of his companions could relish, would dress in patched clothes and would prefer his dear daughter Fatima to be content with a stone grinder, a bucket and a piece of rope as he marriage portion. This doctrine of trust persisted as a reality even when all the lands from Egypt to Iran and beyond obeyed the Islamic law under Caliph 'Umar, and it is a well-known fact that true to the *sunnat* (ways) of the Prophet Muhammad, 'Umar (634-644 C.E.) lived the life not of the ruler of a vast empire but as the true servant of God and of his people.



A view of Mount 'Arafat where the Prophet Muhammad preached his last sermon before a congregation of 150,000 on the 7th March 632. This soul-inspiring sermon defines the basis of Islamic social life.

of the warring tribes of Yathrib, Aus and Khazraj waited on Muhammad under an accacia tree just outside the city wall of Mecca and entered into a contract (in Arabic *bai'at*) by placing their hands in his and promising that they would follow the law dictated by God, would not commit adultery, would not steal nor calumniate and slander anyone, and would be loyal to

10 Ibn Hisham, *Sirat*, Vol. I, p. 344.

11 *Ibid.*, Vol. I, p. 288.

12 *Ibid.*, Vol. I, p. 344.

13 Verses abound in the Qur'an in which all dominions, all property, are vested in God and God only, who gives it to whoever He likes, and who is the final inheritor of everything. Thus, 3: 26, 108, 180; 4: 126; 15: 23; 67: 1; etc.

The Prophet Muhammad's Sermon on Mount 'Arafat

The direct consequences of these basic principles of the Islamic society — uni-centricity, equality, the contractual basis of the State and the theory of trust, were seen in the great social reforms preached in the sermon on Mount 'Arafat delivered by Muhammad to nearly 150,000 of his followers on the occasion of the Pilgrimage of Farewell on 7th March 632.¹⁴ All exploitation of the poor by the rich is forbidden, and the interest which had accrued on debts revoked. Muslims are ordered to treat their wives well, for they are helpers and companions of their husbands; all distinctions of race and clime are swept aside, for henceforth "neither the Arab has any superiority over an 'Ajami (non-Arab) nor an 'Ajami over an Arab"; for basically the whole of humanity belongs to one race. Although it was impossible to abolish slavery when the slave was a matter of economic necessity in those far-off days, the master is enjoined to treat him as if he were a member of his own family, and to feed him and clothe him as he would feed and clothe himself. The message was not meant only for the mass of humanity present on the occasion but was a clarion call to the whole world, and the Prophet Muhammad made those present promise that they would hand over the great sociological doctrine of equality and fraternity to the world at large.

The world of Islam today is on the threshold of a great period of research into all branches of knowledge

Muhammad died within three months of the great oration. He had himself lived up to the ideals he preached, but with his passing away there appeared a rift between that ideal and reality. The crisis came when a difference was made between the family of the Prophet Muhammad and others, between those converted to Islam before and after the dramatic conquest of Mecca in January 630 C.E. and between the claimants to the Caliphate on the basis of primogeniture or election. The final breach came when the reigning Caliph chose to appoint his own son as his successor, for now the democratic policy of early Islam had become a matter of history. However that may be, we are now on the threshold of a great period of research by Arab and Arabicized Turks and Persians into all branches of knowledge, including the exact sciences, philosophy, sociology, politics, linguistics, religion and traditions leading to the wonderful era of research during the Abbasid period which Professor P. Hitti calls "the most momentous intellectual awakening in the whole history of Islam and one of the most significant in the whole history of thought and culture".¹⁵ It is to the period now dawning that belong such sociologists and political scientists and philosophers as Ibn Abi Rabi', Marwardi, Farabi, Nizam al-Mulk Tusi in the East and Ibn Tufail, Ibn Bajjah and Ibn Rushd in the West.

¹⁴ Ibn Hisham, *op. cit.*, Vol. II, pp. 4, 968.

¹⁵ Professor Hitti, *History of the Arabs*, 1951, p. 306.

"INTOXICANTS ARE AN UNCLEANNESS SHUN IT"

(THE QUR'AN)

Alcohol and Crime

"O you who believe! Intoxicants are only an uncleanness; the devil's work; shun it therefore that you may be successful" (the Qur'an 5 : 90).

The *Daily Telegraph*, London, for 28th July 1953, has the following to report about the relationship between alcohol and crime.

"Washington has been nominated as the 'hardest drinking spot on the American map', by the Board of Temperance of the Methodist Church. The Board stated: 'A few days ago 14 youths caught a woman and no sensitive man wants to read what happened to her.

"Women murdered in their beds; seized when they leave buses. Old men beaten up. Peaceful citizens cut with razors and knives. Where liquor traffic is allowed to operate practically untrammelled there is always corruption and criminal violence.

"While each item is true, it might be said in defence that a similar lurid picture could be drawn of other large cities. Washington, which has no self-government, is never allowed enough money by Congress for its police force, which is understaffed."

Alcohol as a cure

The following references are taken from *Poisonous Dwellers of the Desert*, by Natt N. Dodge. Price 50 cents. South Western Monuments Association — Popular Series No. 3, Santa Fe, New Mexico, 1949. This book contains a digest of the findings of various competent scientific and medical authorities, and has been carefully checked for accuracy and authenticity. It gives the following warning against the case of alcohol in cases of bites of poisonous insects and animals:

BLACK WIDOW SPIDER

"Since the venom of the Black Widow, among other properties, appears to affect the nervous system, its effect is almost instantaneous, and most first-aid measures are of little value. . . . Internal use of alcohol is dangerous, and a person bitten when intoxicated would have much less chance of recovery." (Page 16.)

RATTLESNAKES

"Never give alcoholic stimulants nor use permanganate of potash. Snake bite kits give competent instructions; follow them carefully." (Page 33.)

GILA MONSTER

"Treatment is essentially the same as that for rattlesnake bite, which is described elsewhere in this booklet. A physician should be summoned at once. Stimulants are dangerous, and no one should be permitted to give the patient any alcoholic drink whatever." (Page 36.)



There is but one God ; Muhammad is His Messenger.

AT THE THRESHOLD OF ISLAM

By SYLVIA E. SALMA COHEN

My conversion and subsequent acceptance of Islam was no sudden change ; rather was it a gradual development of the realization of the truth of the Qur'an, and ~~for my beliefs~~ are little changed.

That, in itself, may sound a contradiction, but that is not so, for it is partly this that has convinced me of that truth. Finding in Islam the same God, and the same beliefs and golden rules for life in which in my heart of hearts I had always believed, but never found in anything before, only makes me that much more certain that this is the right path to take.

I was a Christian before. But was I a Christian? Not totally, but some of its teachings I found to be good and right, so utilizing these teachings and adding some of my own which my conscience told me were right, I found God in my own way, later to find Him in Islam.

It is difficult to disregard the Christian teaching of the Divinity of Jesus Christ when one has been taught that from childhood. I, like most others, accepted it as right without giving it another thought, but one thing always disturbed me. The Church taught the Love of God and His Great Mercy for His children. Then why I asked myself, did we have to appease God by the

death of Jesus Christ on the Cross, which atoned for the sins of mankind? No, these two things were to me contradictory, and once again I turned to Islam to see what it had to say on this point.

The Divinity or non-Divinity of Jesus Christ is a difficult decision for one brought up as a Christian, but once it was settled in my own mind, the rest came more easily.

And so to Islam.

I was greatly impressed by the seriousness with which Muslims take their religion, so much so that I determined to learn more of it. This I did by the personal teaching of one person, and later with the help of Islamic literature obtained from the Shah Jehan Mosque at Woking.

I like to think it was the Will of God which guided Islam to me, thus spreading the Word a little further. Perhaps I, too, will be instrumental in spreading it still further ; for now I have the inner peace which only comes with true knowledge of God, and this I believe must be passed on to so many others.

One evening recently I was in "poetic mood", and penned down a few lines that could hardly be

Miss Salma Cohen

called poetry, but here they are :
A CONVERT

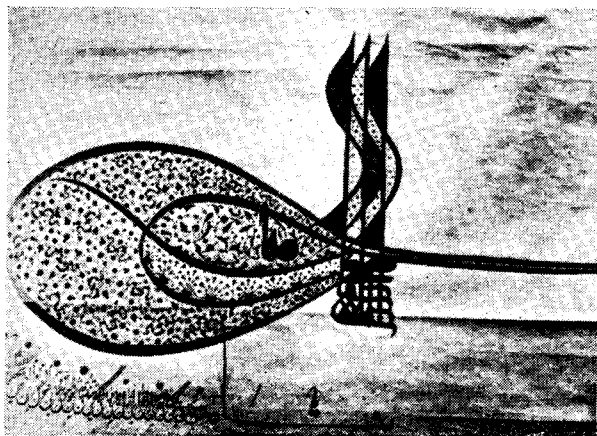
What sorrow lay within my heart
Before the Lord to me did come !
What inner tumult was to start
To show itself on outer dome ?

But then came peace. Oh ! blessed peace
Descended from my God above,
That gave my life another lease,
And how did come ? Why, 'twas with love.

A love that brought the greatest truth,
The Word of God — that came to show
To man the way that is right and good,
What glory and what truth doth flow !

The truth that was on other lips
Is now mine own to love and know —
The Glorious Qur'an, for this it is,
In Islam — onward — I must go.

THE SPLENDOUR OF M MINIATURES AN



An example of ancient Turkish calligraphy — a distinctive field of the country's decorative art.



Sultan Sulaiman the Magnificent, who was also known as "the law-giver" in a 16th-century miniature by Nigari.



A miniature by 'Abdul Jalil Celebi, painted in The Book of Rejoicing, an contains 137 miniatures by Levni, whos were p

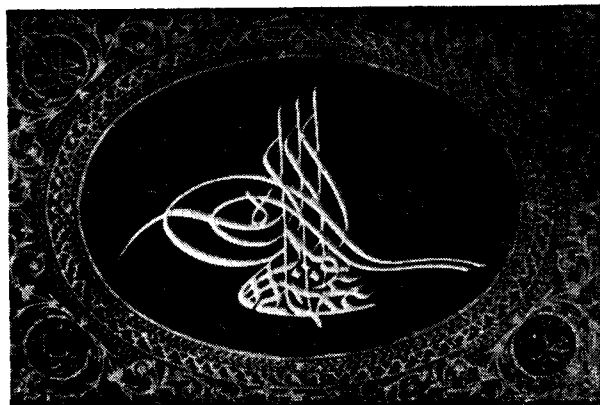
The photographs on pages 20, 21 and 23 appear

MUSLIM ART IN TURKEY

CALLIGRAPHY



An example of ancient Turkish calligraphy — an abstract, non-representational art.



A Young Lady with Veil. An 18th-century painting by 'Abdul Jalil Celebi, known as Levni, the leading miniaturist of that time.



known as Levni (died 1732 C.E.), 18th-century poem. The manuscript works are still fresh as the day they were painted.

courtesy of The Editor, "The Courier", Paris.

"The Art of the People without Idols"¹

By GEORGES FRADIER

"The Splendour of Turkish Art", Exhibition in Paris, 1953

European travellers returning from Turkey in the 16th and 17th centuries had many tales to tell of the marvels they had seen at the court of the Sultan — carpets of a quality unknown in Europe brilliantly executed designs in ceramics and tapestry and exquisitely worked metal objects decorated with ivory, silver, enamel and precious stones.

In Paris during the early part of 1953, visitors to an exhibition entitled, "The Splendour of Turkish Art" were able to see some of the examples of an art which so impressed the travellers of bygone days and also felt some of the wonder these works inspired in the past.

The masterpieces assembled in the Musée des Arts Décoratifs testify to the artistic greatness of the Ottoman Empire when it was an already remarkable and still developing power. They also recalled an event which, when it happened just five centuries ago, revealed to the Western world the full measure of the mighty force approaching it from the East.

This year, as it happens, is the fifth centenary of the capture of Constantinople by Muhammad the Conqueror — the event which resounded throughout Europe.

Later the King of France was to seek an alliance with this new force. The reply sent to Francois I by Sulaiman I, has been preserved. It runs: "I, sultan of sultans, sovereign of sovereigns, the shadow of God on earth . . . You, Francois, King of the country of France, have sent a letter to my gate, the haven of sovereigns . . . All that you said was told to me from the foot of my throne and was taken in by my imperial wisdom . . . Be not discouraged . . ." A few months later, in 1532, "the shadow of God" was to lead his armies to the very gates of Vienna.

This page of history was also brought to life at the exhibition through the many masterpieces amassed by a people long practised in the working of metals: armour, silver-inlaid helmets, swords with inscriptions in gold, coats of mail, chamfrains, daggers and pistols adorned with ivory, silver, enamel and precious stones. And there, too, were the luxurious tents in which the military commanders held audience . . . and, of course, the famous carpets.

Turkish Carpets

These carpets have long been world-renowned. For four hundred years, in every city in Europe, they have symbolized the wealth of Turkey. From Smyrna (Izmir) they were shipped to Venice or Bruges, and Flemish and Italian and other European artists vied with each other in reproducing their colouring and designs. They succeeded so well that their paintings often afford a clue to the date of the carpets themselves, some of which — the Uchak carpets, for instance — are named after Hans Holbein.

As early as the 13th century, the workshops of Anatolia were turning out masterpieces whose praises Marco Polo sang after he returned from his epic journey through Asia. The imperial factories went on to introduce one refinement after another in the art of carpet-making. In West and East alike, they exerted a very real influence, just as did the weavers and needlewomen of Brusa, Konia and Scutari, through their celebrated fabrics. Some of their finest works which date from the 16th century have been piously preserved — among them the precious caftans of past sultans, which the Topkapu Sarayi Museum at Istanbul loaned to the Paris Exhibition, along with many other treasures.

The brilliance of Turkish Ceramics

But achievements in the art of working wool and silk must

not blind us to the brilliance of Turkish ceramics which are just as important. The earthenware tiles, originally designed for use on outside walls and later for interior adornment of mosques and palaces, are typical of Turkish decorative art. And while it was from the Moors that the Spaniards learned the techniques of ceramics, it was through the Turks that *faience*, which perhaps had its birthplace in Turkestan, was introduced into Italy, and then spread to the rest of Europe towards the end of the 15th century.

In Turkish art, ceramics and tapestry share a common inspiration and use the same colour and designs. In fact the individuality of the best Ottoman period lies precisely in ornamentation. This flower-loving people chose to make its mark in the history of art by the unwearying repetition, in various forms, of a simple stylized theme — the four flowers, hyacinth, carnation, tulip and briar rose.

The artists of Asia Minor, it is true, always remained faithful to the complex heritage they owed to their Byzantine, Mongol, Tartar, Persian or Arabic origin. But they made it unmistakably their own, and the four symbolic flowers, woven, carved or painted, became their stamp, their hallmark.

The remarkable school of miniaturists

The miniatures, too, make play with the carnation, with the well-loved tulip, and with the hyacinth and rose. More than 200 species of the carnation were grown in Istanbul in the 18th century; the tulip was considered as a sacred flower, since the Arabic letters used to write its name in Turkish are also those which spell the word God. Another motif is the cypress, a privileged tree, which symbolizes the soul rising to heaven, in death or contemplation.

In point of fact, Turkish painters were long subject to Chinese, Persian and Italian influences, which they had welcomed enthusiastically. Yet they were hampered by extremely rigid religious scruples in a society which forbade the hanging of any portraits on walls, and they had to confine their essays in portraiture to the pages of albums and the illustration of poetic or official works.

These limitations did not prevent the emergence of a most remarkable school of miniaturists, which in the 15th century produced such masterpieces as the famous portrait of Muhammad II breathing the perfume of a rose. In the 18th century, this school acknowledged as its master the delightful painter 'Abdul Jalil Celebi, better known as Levni. Levni, who was also a poet, was born at Edirne (Adrianople) and was sent at an early age to the art school of the Topkapu Palace, Istanbul, where nearly all his work was done and most of his miniatures remained; they are still intact, as fresh as the day they were painted.

Besides reflecting a subtle and restrained conception of art, an exquisite sense of colour, masterly draughtsmanship and a deliberate naivety, these miniatures are also first-rate documentary material: they recall the delights of a legendary, yet true-to-life, Istanbul, with its officers, its dignitaries, its musicians and dancers, and the splendours of its court. Levni, who died in 1732, lacked neither rivals nor successors; we can only regret that their work was not as carefully preserved as his.

Calligraphy

In Turkish decorative art, there is one field that stands apart; this is calligraphy — a field in which the masters need

¹ Courtesy, the Editor, *The Courier*, Unesco, Paris, Vol. VI, No. 3, for March 1953.

no distinctive stamp, no sign by which they can be identified.

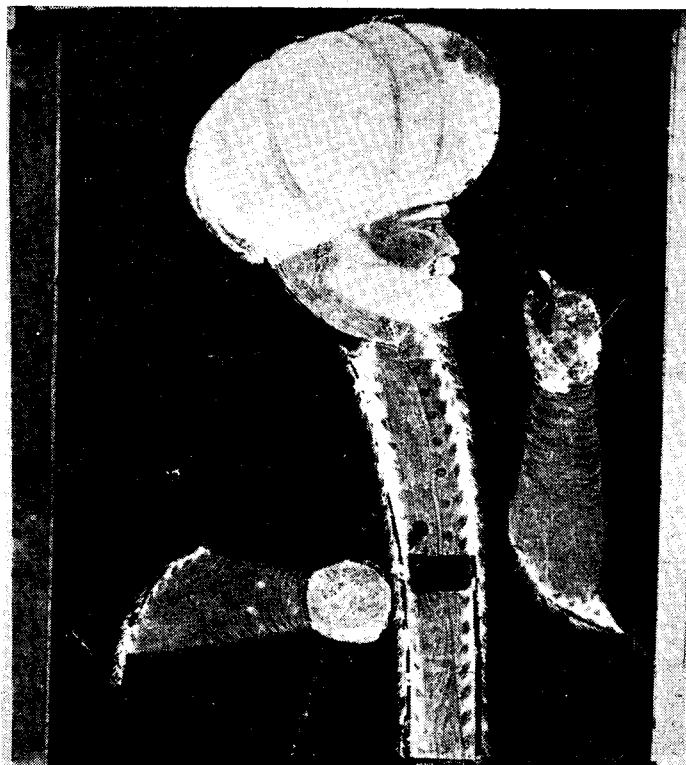
Every cultured Muslim has dreamed of copying the Qur'ân in a writing worthy of the divine words, and the Turkish calligraphers pursued this dream with passion, mindful of the saying that "in the last judgment the ink of writers will be valued as highly as the martyrs' blood".

The most careful study has been devoted to calligraphy, on which connoisseurs set fabulous prices, and, until the 20th century, it was used not only for the adornment of books and mosques, but in furniture and rooms of any household rich enough to afford a beautiful plate inscribed with a verse from the scriptures, poetry, or some philosophical maxim.

Calligraphy is an abstract, non-representational art, in which the harmony of clear-cut lines and the balance of the composition stand supreme, and it plays somewhat the same role as the symbolic paintings of India or China, drawing men's gaze and thoughts to meditation; it had a psychological and religious, as much as an aesthetic significance.

But this note of austerity is sounded in all the products of Turkish culture, at least in the best of them. The finest carpets are those made for prayer, the loveliest faience is that intended for mosques; and, among similar oriental works, they are distinguished for their sobriety and purity of line. We need only think of the monuments in which they were and still are housed. The architecture of Anatolia, impressive and rough-hewn, was that of a people both religious and warlike, and later, at Brusa and Istanbul, expanded to opulence; but its mosques and hospitals were never gaudy or pretentious.

It is perhaps the strength of this art and its seriousness that should be emphasized. For, despite its fame, Turkish art seems to have been long misunderstood. Indeed, its fame acted as a handicap by starting a vogue of inferior European imitations. But exhibitions such as the one arranged in the Pavillon de Marsan, Paris, should prove once and for all the authenticity and the quenchless vitality of the art of this "people without idols".



THE "FOUR FLOWERS" OF TURKISH ART

The art of bookmaking reached its highest degree of development in Turkey during the 15th and 16th centuries. The refined handwriting called calligraphy and the illumination of manuscripts were for many centuries regarded as essential in the reproduction of religious and poetical works. The two miniatures printed on this page were produced when Turkish taste had come to lay as much stress upon the pictorial appearance of book pages as upon the texts which they contained. Many of the books composed consisted of collections of illustrated pages with no connected text running through the volumes. Besides their remarkable artistic qualities, many of the miniatures produced at that time are also first-rate documentary material. Barbarossa Kha'r al-Din, whose portrait we reproduce above was one of Turkey's most famous admirals when his country became an important sea power in the 16th century. "Barbarossa" (Red Beard), as he was known to the people of Western Europe, commanded the fleet which the then ruler of Turkey, Sulaiman the Magnificent sent to support François I, King of France. In this portrait (the work of Nigâri), the Turkish admiral is shown holding a carnation, one of the four flowers (hyacinth, tulip, carnation and briar-rose) which became hallmarks of Turkish artistic design. Our second illustration is the famous portrait of Muhammad II (the conqueror of Constantinople in 1453 C.E.) breathing the perfume of a rose. Muhammad the Conqueror, as he was known, extended Turkey's domains well into South-East Europe and as far as the Crimea. He is said to have been of a jocular disposition, to have afforded a generous patronage to learning and to have been master of six languages.

A NEW KING ON THE ABBASID THRONE OF BAGHDAD

King Faisal II is the first Iraqi King to ascend the throne of Iraq since the 13th century C.E.

By DR. S. A. KHULUSI

Iraq's hopes in its new King

His Majesty King Faisal II is now, by the will of Almighty God, the ruling sovereign of Iraq. He is, as he stated in his broadcast to the nation, to rule as a constitutional democratic monarch. To all intents and purposes he will make a successful king, because he enjoys an immense popularity amongst the nation as a whole. In features, in appearance, in character, he is the perfect image of his well-beloved grandfather, King Faisal I. Only eighteen, but he shows the intellect and understanding of a man far beyond his age. King Faisal has a great advantage over his predecessors in that he was born in Iraq. So he is the first Iraqi king to ascend the throne since the thirteenth century. Apart from this fact, he had the good fortune to be brought up by a kindly mother and a wise uncle. His mother did all in her power to prepare him for this momentous task. She followed him everywhere he went to bestow her great care and kindness on him. When it was decided that he should study at Harrow, England, she decided to go with him. Even when specialists begged her to go home and live in a warm climate owing to her health, she refused to do so, unless the authorities at Harrow agreed to regard the course that was to be arranged for him in Baghdad as part of and complementary to his work at Harrow. This done, she consented to return home.

On her deathbed she kept reiterating to him, "My dear Faisal, your position cannot be filled save with wide knowledge and exemplary character. So I advise you to seize every opportunity to acquire knowledge." Turning to her brother, the Regent, Prince 'Abd al-Ilah, she said, "I have nothing to tell you with regard to Faisal, because you are already a father to him, and I am afraid from now on you shall have been both a father and a mother to him. And that pains me immensely because it will make your burden heavier."

Iraq in 1939 and today

The Regency, which has lasted a little over fourteen years, has done a good deal for Iraq. Just a simple comparison between Baghdad in 1939 and 1953 will show the truth of this statement. It is now nearly double its former size and its growth

is still in full swing. In 1939 there were only four colleges: today there are eleven, and a university is well in view. The number of primary and secondary schools has nearly doubled. Bridges, roads and hospitals are being built everywhere throughout the country. Mission students are sent abroad in hundreds. Yet the Iraqis are an ambitious people — they want more and more. They want to see the country converted into a progressive European country overnight, forgetting the wise maxim that Rome was not built in a day. Now that it has a youthful king, this youthful nation is expected to do far more than it has done

up until now. The king shows every sign of benevolence and inclination towards reform. He will no doubt do his best to fight the three enemies, not only of Iraq, but of the whole Middle East, namely, hunger, illness and ignorance.

The three eras of modern Iraq

The 2nd of May marked the beginning of the third era in the history of modern Iraq. The first began with the accession of Faisal I on 23rd August 1921, the second on the death of King Ghazi and the rise of the Regency on 4th April 1939. It is expected that this third era will be marked by the prevalence of reasonable tolerant nationalism that works earnestly for the good of Iraq in particular and the Arabs in general. However hard Iraq may struggle in other directions, it can never sever its ties with its sister Arab nations. Pan-Arabism today, as never before, is a vital necessity to all the Arabs irrespective of their country or creed. Added to this, Iraq considers itself a natural member of the greater commonwealth of Muslim nations.

Both Pan-Arabism and Pan-Islamism are growing in Iraq more rapidly than ever before. And the one seems to strengthen the other and add to its vitality.

King Faisal the man

Baghdad, redecorated for a new king, does not only represent the seat of several bygone empires, but also the sun from which the rays of a new culture radiated: it was able to assimilate both Roman and Greek cultures and reproduce them in a new form. It was Baghdad, along with Toledo, Cordova and Constantinople, that was instrumental in the advent of the European renaissance. Between the ninth and thirteenth centuries of the



King Faisal II at the age of 14.

"My treasure in life is in the Book of God, the Qur'an, which is my constant companion that I cannot part with, wherein I seek blessings and peace and the life of the Prophet Muhammad and the advice of the lady who was everything to me, my mother."

Christian era the Baghdadis were busy not only with the writing of the fascinating chapters of *The Arabian Nights*, but also with the assimilation and transmission of literary and scientific ideas, which later on became the mainstay of the modern European civilization. It is this same city which celebrated on 2nd May 1953 the coronation of a new king.

Educated at Harrow and brought up in the best Arab traditions, King Faisal II has all the makings of a wise and sagacious sovereign. Anecdotes are told of him which shows him as an intelligent, keen observer and a well-read person. It is said that once he argued with his pilot about a technical point concerning aeronautics, and the pilot begged to disagree with His Majesty. Then King Faisal said to him, "I admit that this is your field of speciality, and not mine, but I have read about it in a certain book." When the book was produced, King Faisal was right and the pilot was wrong.

He is noted for his patriotism. When the Editor of an Egyptian journal asked him to give a message to the Arab youth, the king said to him: "Tell them Faisal loves them all, and considers every Arab as his brother, and that I have nothing to offer them save hard work and sincerity. My treasure in life is in the Book of God, the Qur'an, which is my constant companion that

I cannot part with, wherein I seek blessings and peace, and the life of the Prophet Muhammad, and the advice of the lady who was everything to me in life, my mother. May she rest in peace."

King Faisal also great values friendship. Even during his coronation he did not forget four of his best friends, inviting them to participate in the joys of the occasion. He keeps in touch with all his school friends, foremost amongst him is the grandson of the Nizam of Hyderabad. When asked about the secret of this friendship, he replied: "I like him; he is a very dear friend. From the very first day I entered Harrow, I found him by my side. In him I discovered a young Oriental Muslim, living far away from his own country and people, so I liked him, and in him I liked myself, I, the young Oriental Muslim living far away from my own country and people. I admired in him his exemplary character, his sportsmanship and intelligence. I found him like myself, greatly interested in history. He is the same age as myself, a good conversationalist, and very sociable."

Such is His Majesty's understanding of people and his true appreciation of friends and friendship.

May his reign be long and prosperous!

An Anthology¹ of the Sayings of the Second Great Caliph of Islam, 'Umar Ibn al-Khattab

(died Muharram 1, 24 A.H. – November 7th, 644 C.E.)

A brief survey of the reign of 'Umar

Expansion of the Muslims under 'Umar the Great

('Umar, who never approved of Khalid's ferocity, deposed him from the chief command of his army in Egypt, and made the wise and far-seeking Abu 'Ubaidah the General-in-Chief. Khalid worked under Abu 'Ubaidah, and the Syrian cities one by one capitulated to the Muslims. Damascus, Hems, Hama (Epiphania), Kinnisrin (Chalcis), Aleppo, and other important towns, opened their gates to Abu 'Ubaidah. At last this general presented himself before Antioch, the rival of Constantinople and the capital of the Roman East. It was held by a large garrison, augmented by the fragments of those that had fled from other places. The population was considerable, though enervated by luxury and pleasure. One slight battle outside the city, in which the Muslims were victors, so disheartened the citizens that after a siege of a few days they proffered their subjection. Whilst Abu 'Ubaidah had thus subjugated the greater part of Northern Syria, the operations of 'Amr, the son of al-'Aas, were no less successful in Palestine. The Roman governor, named Artabin, had assembled a large army for the defence of the Province, and had placed bodies of troops at Jerusalem, Gaza and Ramleh, whilst he himself, with the mass of his forces, was installed at Ajnadin, a village situated to the east of Jerusalem, between Ramleh and Bait Jibrin. The Muslim generals, after detaching troops to hold in check Jerusalem, Gaza, Ramleh and Caesarea, now advanced upon Artabin. The battle that followed was as disastrous to the Romans as the day of Yermuk (30th August 634 C.E.). Their army was entirely destroyed; only a few escaped with their chief, and found a refuge within the walls of Jerusalem. As the fruit of this victory, the Muslims obtained without difficulty the submission of the towns of Jafa and Nablus (Neapolis). Ascalon, Gaza, Ramleh and Acre (Ptolemais), Berytus, Sidon, Laodicea, Apamea and Gobula opened their gates without a fight.

Capitulation of Jerusalem

Jerusalem alone, garrisoned by a heavy force, resisted for a time. After a siege of some duration, the Patriarch sued for peace, but refused to surrender the place to any but the Caliph in person. 'Umar acceded to the request, and travelling with a single attendant, without escort and without any pomp or ceremony, arrived at Jabia, where he was met by a deputation from Jerusalem. To them he accorded the free exercise of their religion, and the possession of their churches, subject to a light tax. He then proceeded with the deputation towards Jerusalem, where he was received by Sophronius, the Patriarch. The chief of Islam and the head of the Christians entered the sacred city together, conversing on its antiquities. 'Umar declined to perform his devotions in the Church of the Resurrection, in which he chanced to be at the hour of prayer, but prayed on the steps of the Church of Constantine; "For," he said to the Patriarch, "had I done so, the Muslims in a future age might have infringed the treaty, under colour of imitating my example." A deputation from Ramleh received the same considerate terms; whilst the Samaritan Jews, who had assisted the Muslims, were guaranteed their possessions without the payment of any tax.

The depredations of the Armenian and the Kurdish tribes in Mesopotamia led to punitive expeditions, which ended in the subjugation of Kurdistan and Armenia. The Romans, however, again assumed the offensive. Hardly had the spring of 638 begun than Heraclius, joining hands with the still unconquered people in the east, poured a large army into Syria. The cities, which had capitulated to the Muslims, now opened their gates to him, and the Christian Arab tribes also gave in their adhesion. An army

¹ Extracted from *Ibn al-Khattab*, by the Shaikh 'Ali al-Tantawi and Naji al-Tantawi, Damascus, Syria, 1936 C.E.

from Egypt, landed on the sea-board, reoccupied Northern Palestine. The position of the Muslims was thus threatened in all directions. But daring, dash and generalship, combined with enthusiasm and trust in their cause, were on their side. Though outnumbered in some places by twenty to one, they broke the coalition with heavy loss. The son of Heraclius was defeated, and barely escaped with a few troops. The country once more submitted to Muslim rule. Only one place in Northern Syria remained in Roman hands. Caesarea on the coast, assisted from Egypt by the sea, defied the Muslims for a time, but the flight of Constantine, the son of Heraclius, broke the spirit of its defenders, and Caesarea surrendered under the guarantee of protection. The subjugation of the country was now complete, and "Syria bowed under the sceptre of the Caliphs seven hundred years after Pompey had deposed the last of the Macedonian kings". After their last defeat, the Romans recognized themselves hopelessly beaten, though they still continued to raid into the Muslim territories. In order to erect an impassable barrier between themselves and the Muslims, they converted into a veritable desert a vast tract on the frontiers of their remaining Asiatic possessions. All the cities in this doomed tract were razed to the ground, fortresses were dismantled, and the population carried away further north. And what has been deemed to be the work of Arab Muslim hordes was really the outcome of Byzantine barbarism. This shortsighted measure, however, was of no avail, for Yaz, who now commanded in Northern Syria, passed the mountains of Taurus and reduced under Muslim rule the province of Cilicia, with its capital Tarsus, the ancient monument of the Assyrian kings. He even carried the Saracenic arms as far as the Black Sea. His name became one of terror to the Romans in Asia Minor.

The conquest of Egypt and the baseless allegation of the burning of the library of Alexandria by 'Umar

About this time the Arab Muslims, with their usual energy, turned their attention to the creation of a fleet; and it was not long before they rode masters of the sea. The Roman navy fled before them to the Hellespont, and the islands of the Greek Archipelago were successively invaded and reduced. The frequent incursions into Syria from the Egyptian side, and the harassment to which the sea-board was subjected by the Romans, led the Caliph, after some hesitation, to authorize an expedition into the land of the Pharaohs. 'Amr, the son of al-'Aas, started with only 4,000 men, and in the course of three weeks cleared the country of the Byzantines. The Romans, flying from other parts of Egypt, took refuge in Alexandria, which was well fortified. After a siege of some duration, the city capitulated on favourable terms. The whole of Egypt, up to the borders of Abyssinia on the south and Libya on the west, became subject to Muslim domination. As in other countries, immediately it was conquered, measures were taken to improve the condition of the peasantry. The soil was left in the hands of the cultivators; the old irrigation works, which had been neglected or which had fallen into ruin, were restored; and the ancient canal connecting the Mediterranean

with the Red Sea was cleared out. The Egyptian Christians, who were called Copts and belonged to the Melchite sect, were treated with marked favour, in consequence of their goodwill towards the Muslims. Taxation was regulated upon a fixed and moderate scale, and trade was fostered by light customs dues. In 645 C.E. Alexandria was recaptured by the Romans. It was, however, finally reduced by the Muslims a year later. The story about the burning of the Alexandrian Library under the orders of the Caliph 'Umar is without any foundation. Such an act of vandalism was totally opposed to the tolerant and liberal spirit of that great ruler. As a matter of fact, a large part of this library was destroyed in the siege which Julius Caesar underwent in that city; and the remainder was lost in the reign of the Emperor Theodosius, in the fourth century of the Christian era. This emperor, who was a devout Christian and hated works written by pagans, had ordered the destruction and dispersion of the splendid remnant of the Philadelphian Library, which order was so zealously carried out that little or nothing remained of it in the seventh century for the Muslims to destroy. After the conquest of Egypt, 'Amr became involved in a war with the tribes towards the west, which ended in the reduction of the coast as far as Barca.

In the eighteenth year of the Hejira, Northern Arabia and Syria were visited by a severe famine and pestilence, in which 25,000 people are said to have perished. Some of the best and prominent men among the Muslims, including Abu 'Ubaidah, Yezid and Shorabbil, fell victims to the epidemic. The wail which went up from the land called the Caliph forth again from Medina. He was then nearly seventy years of age, but he bravely undertook the journey to Syria, as before, with a single attendant. He visited the Bishop of Ayla, guaranteed afresh the privileges of the Christians, and by his presence and speeches revived the spirit of the people.

Death of 'Umar

On his return to Medina, 'Umar devoted himself to organizing the administration of the new empire, and planning the development of its resources. But the hand of an assassin put an end to all his plans.

The death of 'Umar was a real calamity to Islam. Stern but just, far-sighted, thoroughly versed in the character of his people, he was especially fitted for the leadership of the unruly Arabs. He had held the helm with a strong hand, and severely repressed the natural tendency to demoralization among nomadic tribes and semi-civilized people when coming in contact with the luxury and vices of cities. He had established the Diwan, or department of finance, to which was entrusted the administration of the revenues, and had introduced fixed rules for the government of the provinces. He was a man of towering height, strong build, and fair complexion. Of simple habits, austere and frugal, always accessible to the meanest of his subjects, wandering about at night to inquire into the condition of the people without any guard or court — such was the greatest and most powerful ruler of the time.)

Some Sayings of 'Umar

Learn God's laws before you seek to lead others. Seek your fortunes from the bosom of the earth. Beware of cursing the earth.

Seek the company of good truthful friends, for they embellish your life when you are in bliss and bring you succour when you are in distress.

Be truthful though truth may bring you doom.

If I were a tradesman I would deal only in scents; for if I miss the profit I would not miss the aroma.

Have fewer debts and feel more free.

Do no evil and you will not fear death.

If a person is oppressed and I do not remedy his complaint when it is brought to my notice, then it is I who will then become his oppressor.

Greed is poverty and contentment is affluence.

Better be lonely than be in the company of evil-doers.

Never take a Muslim's word as implying evil when you can possibly find a good interpretation of it.

If I could have combined the duties of calling the *adzhān* (the Call to Prayers) with my duties as Caliph, I would have certainly done so.

Piety is the symbol of good men.

Always think well of your neighbour until you have irrevocable proof that he is otherwise.

He who keeps his secrets to himself remains his own master.

Beware of those who cannot keep their word — and no one is likely to keep his word unless he fears God.

Collaborate with your neighbour in matters of charity.

Do not take to oaths easily, else God may bring His wrath on you.

There surely is evil in him who sees faults in his fellows but cannot see the same faults that are in himself.

Worry not over what might have happened, for there are enough things happening which can keep you well occupied.

Of the two evils handicapping man's mind greed is worse than intoxicants.

Consult in your affairs those who fear God, for He says : " Surely those of His servants who are possessed of knowledge fear God " (The Qur'án, 35 : 28).

A person who over-indulges in one thing will become identified with it.

If you find that a thing which you are doing or enjoying makes you fear death, then leave that thing and you will fear death no more.

He who jokes a lot slips a lot.

Loyal persons who are weak, and strong persons who are treacherous, are the worst ulcers in human society.

Think of the way you are going to end things before you begin them.

Nothing can have its full value in this world unless it be done in the proper way, and a favour has no value if not expedient.

No speech is good unless true.

Let those who recite the Qur'án not bow their heads ; for no piety and respect can exceed that which lies in the heart.

Surely it is better to engage in any kind of work than to ask people for charity.

Three qualities are the prerequisites of a good Muslim : patience with which he can tackle the impertinence of the ignorant, fear of God that can prevent him from committing wrongs in secret, and tact with which he can govern his relationship with his fellows.

He who imposes himself to suspicion should not blame others for thinking evil of him.

Nothing is more pleasing to God than the wisdom, justness and charity of an Imam (ruler), and nothing is more hateful to Him than the ignorance, injustice and meanness of an Imam.

The pious man who seeks more of the company of the governing authority than he has need for is in reality a thief.

Never force your daughters to marry an ugly man ; for they have the same fancies as you have.

The wisest man is he who can always find excuses for the shortcomings of others.

Never put off today's work till tomorrow.

He who does not know evil knows not how to avoid it.

The most miserable governor is the one who has lived to see evil come upon his people.

Too many assignations call for too many apologies, and all this makes lying difficult to avoid.

It is better for relatives to visit each other than to live with each other.

Beware of befriending a fool, for he may cause you harm when trying to do you good.

Industry is man's best key to fortune.

A man in dire need is never of balanced mind ; for he is blinded by his want.

The man who does a good deed to his neighbour in this world will reap the reward in the hereafter.

To withdraw when you are right is better than to proceed when you are wrong.

Beware of idleness, for it is a greater source of evil than drunkenness.

The man who gives up hope of attaining an objective makes himself happier without it.

Hard work is tiring, but idleness is corrupting.

He who is always jocular is never treated respectfully.

God has given you dignity with Islam, and He will bring you down if you seek other paths.

It is better for the Believer to have fewer genuine Traditions (of the Prophet Muhammad) than to have more of invented Traditions.

One man's opinion on any one subject is like a one-ply string ; two men's uniform opinion is like a two-ply string ; three men's uniform opinion is like a three-ply string — and the greater the number of subscribers to an opinion, the safer it is to rely upon it.

Never place all your trust in a man until you have seen him when he is enraged.

He whose thought is not pure cannot see anything pure with his eyes.

The man who is too pre-occupied with the affairs of the world suffers from four things : need which can never be satiated, worry which can never be eased, work which can never be finished, and ambition which can never be fulfilled.

No one begins to behave pompously until after he has discovered a fault in himself.

If you cannot give much to those in need, then give them little, and if you cannot give anything at all, then offer a sympathetic word.

The best way to deal with those who offend God in their treatment of you is that you should obey God in your treatment of them.

He is not destitute who can always find something to eat at the end of the day ; the destitute is the one who has nothing at all.

Do not give too large a dowry on marriage.

Fortune does not come without effort ; for the sky will never rain gold and silver.

Beware of three persons : a neighbour who never speaks to others of your good attributes but widely broadcasts your shortcomings ; a woman who admires you when you are with her but betrays you when you are away ; and a governor who never offers a word of appreciation for anything good you do but quickly imposes punishment when you err.

The wise man is not he who can merely distinguish between good and evil but he who can discern the lesser of two evils.

Beware of God's wrath and be mindful too of people's wrath.

Do not relinquish the world for the hereafter, nor relinquish the hereafter for this world, but proportionately seek both.

Too little money and too many dependants is hardship itself.

The Political Scene in the World of Islam . . .

France, the United States of America and the Arab World

By ABU MUHAMMAD

TUNISIA

The designs of the French in Tunisia

The French are trying to deal a decisive blow to the nationalist cause in Tunisia. They have massed their power to strike a fatal blow at the nationalist movement and to round up behind bars any remnants of loyal nationalists who have escaped arrest so far.

It was anticipated by political observers in Tunisia and outside that the French authorities would utilize what they called the "success" of the municipal elections held recently in the country to force upon the Tunisians further measures of oppression, and to strengthen the hold of the French Government, through the *colons*, over Tunisia. Those nationalist leaders who had taken a firm stand against the reprehensible activities of the French during these elections and who have sought to expose the election farce have become men with a price on their heads. Most of them have now been rounded up and put behind bars. One of the notable leaders of the nationalist movement in Tunisia, and a member of the Neo-Destour Party, M. Masmoudi, was recently arrested in Paris — the "City of Freedom". In Tunisia, M. al-Hadi Nuwaira, another member of the Destour, was also arrested. There were many other arrests, too. The stage is now almost set for the French authorities to implement the second stage of their plot, since most of the leaders of the Tunisian people are in prison or in exile and unable to guide their people.

No one in Tunisia knows exactly how this new wave of terror will end. The people of Tunisia face this new trial with subdued indignation and with composure. But it is doubted very much whether their patience will hold for ever, and there is grave danger of their taking matters into their own hands and embarking on violent resistance. The only possible way of avoiding this would for the French authorities, who have initiated this new policy of oppression for the express purpose of satisfying the persistent calls made by the French *colons* and by Imperialist politicians in France for "a firm hand" against the nationalists, to see their folly before it is too late. The situation in Tunisia has deteriorated very much of late, and it is now very tense and explosive. Now, more than ever before, it is the duty of all the lovers of peace and freedom in the world to endeavour to find an urgent solution of the Tunisian problem. Delay in this respect would immerse the country in a blood bath, the catastrophic effects of which may spread far and wide outside the borders of Tunisia.

The Arab Foreign Ministers of Tunisia

The various Arab countries have of late given their earnest attention to the urgent human problem of Tunisia. It is understood that both Tunisia and Morocco were amongst the most important subjects discussed by the Arab Foreign Ministers with Mr. Foster Dulles, the United States Secretary of State, who paid a short visit to the Arab world early this year. A resolution to this effect had been taken at a meeting of the Foreign Ministers of the Arab countries which was convened by the Political Committee of the Arab League a short while before. The Arab Governments, however, were not content merely with putting

forward their views on this subject to the American Secretary of State. They have redoubled their efforts in international political circles, and have canvassed the leaders of democratically-minded members of the United Nations to obtain their support for a discussion of the North African problem in the United Nations. It is expected that the representatives of the Arab, Asiatic and African delegations to the United Nations will meet soon to consider the latest developments in the North African problem, and that they will subsequently endeavour to secure a discussion of the nationalists' complaint against France in the Security Council of the United Nations as an urgent matter threatening world peace. In other words, while the French imperialists have redoubled their efforts to suppress the people of North Africa, the supporters of freedom and democracy in the world have also redoubled their efforts to bring justice and succour to the victims. Some notable French personalities have recently raised their voices high in defence of the just claims of the people of North Africa. They have been shocked by the crude tactics of French imperialists in Tunisia and Morocco, and they have launched strong protests against their Government's foreign policy with regard to North Africa both in the French Parliament and in the Press. Of course, these sincere critics caused great indignation amongst the supporters of the imperialist policy in France and amongst the French *colons* in North Africa. These champions of freedom were accused of being traitors to France, and diverse seditious aspersions were cast upon them. But they rightly deserve the admiration of the people of North Africa and of all freedom-loving people of the world.

THE MIDDLE EAST AND THE UNITED STATES OF AMERICA

The United States Secretary of State in the Middle East

Mr. Foster Dulles, the United States Secretary of State, during his fleeting visit to the capitals of the Arab countries and to Israel, has had the opportunity of hearing the views put forward to him by the leaders of the Arab countries. They will no doubt remain in his mind to guide him in the formulation of the future policy of the United States towards the Arab world. And it is not idle to hope that it will not be long before some perceptible change occurs in the United States' policy towards the Arabs.

What did Mr. Dulles find in the Arab countries? It is known that wherever he went, Mr. Dulles sensed in no equivocal terms a general disappointment amongst the Arab statesmen and people with regard to the policy of the United States towards the Arab world. The Arab statesmen were frank and outspoken, and they confronted Mr. Dulles with the bitter facts about his country's intrinsically unfriendly policy towards the Arab peoples and their national aspirations, a thing that has almost alienated Arab affections towards the United States, and has tended progressively to give rise to a sense of bitter resentment against the United States. The Arab statesmen pointed out to Mr. Dulles how the persistent faults and prejudices of the United States in particular, and of the Western Allies in general, had tended to cause the Arabs to spurn supporting the Western *bloc*, and that the Arabs, quite understandably, had tended to blame the Western democracies for all the evils and frustrations that had befallen the Arab world in recent times.

The United States has supported the Imperialist rule in the Arab world

There have been good causes for this attitude on the part of the Arabs. They have seen how the United States has, in one way or another, been giving persistent support to foreign imperialism in some parts of the Arab world, notably in North Africa and in Egypt. By withholding open support for the nationalist claims of the Arab peoples, and by acquiescing in imperialist claims, the United States has done a great deal to perpetuate the French oppressive rule in North Africa and the military occupation of the Suez Canal Zone by the British. Mr. Dulles was also reminded of the Palestine tragedy. He was told of the bitter feeling of the Arab peoples as a whole against those who, by giving their ungrudging support in money and arms, had enabled the Zionists to seize Palestine and to expel from their rightful homes almost one million helpless Arabs, who had been forced to abandon their homes and all their property and belongings and were now rotting in pools of idleness and disease in refugee camps in the Arab world. Mr. Dulles was also told regarding this that the Arabs laid a good share of the blame on the United States, and that this tragic human problem could easily have been avoided had the Western Allies, and the United States in particular, seen fit at the time to stand by the cause of justice and to morally resist the wanton pressure of Zionism. The Arab leaders also pointed out that the Western Allies could have served the just cause of the Arabs, and could still do so, by insisting on the obedience of Israel to the resolutions of the United Nations on Palestine, particularly the one that called for the return of the Arab refugees to their homes. It may be said that most of this is by now past history — but it really is not so. The United States and the other Western democracies are still able, if they perceived at this eleventh hour the merit of acting according to the dictates of pure conscience, to bring pressure to bear upon Israel to concede Arab rightful claims. And this is perhaps the only way that they can hope to win over the Arab peoples.

It was made more than clear to Mr. Dulles that with this background of continuing and unabated misdeeds against Arab nationalism by the United States of America and her allies, it was idle for the Western democracies to hope that the Arabs would rally to their camp, and that the favourite catchphrase of the Western Allies — that the Arabs should rally to the Western *bloc* for the defence of "freedom" against Communist "oppression" — did not ring true in the ears of the Arabs; indeed, it savoured of blatant irony to them.

What the word "Freedom" spoken by the Americans and the Allies means to the Arabs

The "freedom" of which the Americans and their allies speak, and for the defence of which they want to secure the help and co-operation of the Arabs, is the "freedom" that entails the perpetuation of the State of Israel and the perpetuation of the pathetic plight of nearly one million Arab refugees from Palestine. It also means the perpetuation of the British military

occupation of the Suez Canal Zone, the strengthening of the hand of the oppressive colonial régime in North Africa, the tacit acceptance of British imperialist rule in the Sudan, Aden, Hadhramut and Oman, the perpetuation of the treaties which make Jordan virtually a British military camp and Iraq a British air base, and finally, permits of further British intervention in the domestic affairs of Iran.

These are samples of the "freedom" which Mr. Foster Dulles came to sell to the Arabs; and this is the "freedom" which he is seeking so earnestly to uphold with the help of the Arabs. The Arabs are really not quite so naïve as Mr. Dulles and Western political leaders have thought them to be. In all his meetings with the Arab leaders, Mr. Dulles heard the same tune. His approaches to the Arab statesmen met with the same



The founder of the Royal family of Egypt, Muhammad 'Ali (1769 — 2nd August 1848).

It was on the 18th June 1953 that the dynastic rule of his family, begun in 1805, was brought to an end by the Liberation Movement in Egypt headed by General Muhammad Najeeb.

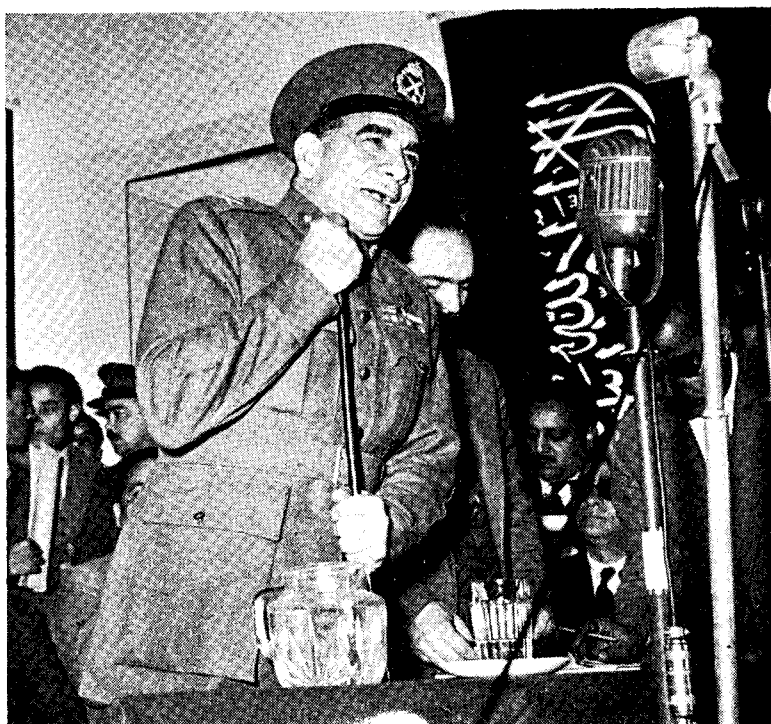
response, and he came to be convinced of the existence of a very wide gap separating the aims and aspirations of the Arab countries and the Western democracies. This convinced him of the fact that it was utterly futile to talk to the Arabs about "common defence" and "freedom" unless the Arabs as a whole enjoyed real freedom and independence which could then give them something worthy of offering their co-operation to the West in "common defence". The grievances which the Arabs have against the West must be alleviated. And when the Arabs feel really free of the grasping clutches of Western imperialism it would be reasonable to expect them to change their heart against the West and to stop hating and suspecting Western overtures. When they attain their national aspirations and come

to enjoy real freedom and independence, they will have some interest in common with the Western *bloc* and something worth defending, and it will then be feasible for them to join hands with the Western *bloc* against the Communists. As things stand now it is folly to expect the Arabs to be ready to sacrifice their lives and property merely to perpetuate and enhance their own misery. And Mr. Dulles will no doubt have told his President and Government that the Arabs, whatever else may be said against them, are not such fools.

EGYPT

The Liberation Movement in Egypt declares Egypt a Republic

On 18th June the Liberation Movement in Egypt took yet another bold step forward in the field of reform. Egypt was made a republic and the monarchy which had subjected Egypt and her people for generations to misery and backwardness was abolished for good. This was indeed an auspicious event in Egypt's history. It dealt another blow to the feudal system



The man who put an end to the wholly un-Islamic system of feudalism in one of the nerve centres of the world of Islam, General Muhammad Najeeb, the first President of the Republic of Egypt. Our picture shows him addressing a gathering with a flag in the background with the words "La ilaha illa 'l-Lah. Muhammad al-Rasulu 'l-Lah (There is but one God; Muhammad is His Messenger).

which created a small rich minority that had lived by exploiting the masses of the poor and under-privileged.

Egypt under the House of Muhammad 'Ali

The history of Egypt under the monarchy is a truly painful one. When Muhammad 'Ali became the *de facto* master of Egypt in 1805, where he had been sent on the pretext of ridding the country of the oppressive rule of the Mamluks, he proceeded to impose what was in fact an even worse oppression. He seized by force all the rich agricultural land in the country

and proceeded to distribute it amongst his relatives and friends. With this land he purchased the loyalty of powerful corrupt elements as a means of strengthening his hold on the country and securing an undisturbed rule. He then joined hands with the French and became one of their staunchest friends and allies. Instigated by the French, and guided by his own sinister ambitions, he declared war against the Ottoman Empire and attacked Syria and Anatolia in 1832 C.E. This was perhaps one of the most catastrophic moves in Arab history in recent times, for it had the effect of breaking up the power and unity of the Islamic Middle East and leaving it wide open to the officious intervention of Western imperialist powers. The effects of it remain potent even till this day. The annals of Egyptian history paint a very frightful picture of Egyptian society during Muhammad 'Ali's reign. The corruption and tyranny of Muhammad 'Ali and his clique finds its equal only in very few distant epochs of the history of mankind. Under the aegis of the royal house in Egypt thieves and corrupt politicians were portrayed in such glorious colours that they subsequently became accepted as great national heroes. And this was by no means the only distortion which the Egyptian royalty had done in modern times in order to strengthen its hold on the country. During the reign of the Khedive Isma'il (1863-1880 C.E.) the masses were exploited and oppressed as they had never been before. He and his clique flourished on the misery and poverty of the masses. There were more palaces and rich mansions built during this era, while the masses found shelter only in miserable hovels, and the economic plight of the *fellahin* deteriorated. When the country could not stand the pace of the Khedive's personal extravagance, he resorted to borrowing large sums of money from foreign sources. The country became bankrupt and dejected and was thus laid wide open to the intervention and intrigue of foreign powers. Egypt and her people became nothing more than a pawn in the hands of callous international moneylenders who held them to ransom. Then came the Khedive Tawfiq, who, in order to protect his corrupt régime against the liberation movement led by A'arbi Pasha, invited the British to come to Egypt, thus heralding the beginning of the British occupation of Egypt which has lasted until this day. Such an oppressive royal house was doomed, and we have now witnessed the hour of its doom.

Egypt becomes a Republic

When General Muhammad Najeeb and his military junta started the liberation movement in Egypt in July last year, they began by deposing King Farouq and simultaneously abolishing the antiquated titles of honour which the rulers of Egypt had always used as a means of purchasing the loyalty and support of powerful elements in the country. The liberation movement then proceeded to put an end to political corruption by ordering the political parties to purge their ranks of undesirable elements. When these parties failed to heed the request, General Najeeb promptly dissolved them and set up in their place one united party which was called the "Liberation Rally". By this General Najeeb put an end to political wranglings and discord in Egypt, thus clearing the field for the introduction of urgent and far-reaching measures for reform. The Liberation Rally soon found enthusiastic support from amongst the different classes in Egypt and it soon became certain that the new régime had carried the solid support and affection of the people of Egypt. Almost daily, new improvements were to be detected in the economic and social life of the country. Soon after the deposition and banishment of King Farouq, the masses and the Press in Egypt raised a unanimous cry

for the abolition of the monarchy and the introduction of a republican system. This was understandable on the ground that the Egyptian people wanted to rid themselves of the last vestige and link with the old corrupt order in the country. When a few months passed and the liberation movement had not abolished the monarchy, there grew in Egypt a sense of impatience and a feeling that the régime did not in fact feel confident enough to take such a bold measure. And so General Najeib decided that the time had become ripe for the formal declaration of the abolition of the monarchy and the introduction of a republic in its place. This declaration was hailed with widespread enthusiasm and with joyous celebrations in all parts of Egypt, and there was also great general satisfaction at the appointment of General Najeib as the first President of Egypt. General Najeib had in fact been the virtual ruler of Egypt since the beginning of the liberation movement last July. More than anyone else, General Najeib had come to symbolize the new unity of Egypt and her new hopes and aspirations.

Pakistan, India, and the Suez Canal dispute

It is to be wondered whether it was mere coincidence that Mr. Nehru, the Prime Minister of India, and Mr. Muhammad 'Ali, the Prime Minister of Pakistan, happened to be in Cairo at the time of the declaration of the republic in Egypt. Both these leaders stood with General Najeib on the balcony of the palace of the republic (the late 'Abdeen Palace) to greet the vast crowd which had gathered there.

It is certain, however, that the presence of these two leaders on this auspicious occasion is bound to have some effect on the trends in Anglo-Egyptian relations. It is, of course, over-optimistic to say that the solution of the Suez Canal dispute has drawn nearer. The leaders of India and Pakistan, it is understood, came to Egypt in the capacity of spokesmen of the members of the British Commonwealth of Nations in an effort to iron out some of the grave difficulties that have beset the Anglo-Egyptian dispute.

Britain has perceived the growing tension in Egypt and has realized that she can no longer dismiss the views of the Egyptian Government on the peremptory ground that it does not represent the wishes of the people of Egypt. The Government and the people of Egypt are now working in complete harmony and unison, and Britain has, very wisely, looked upon this as a factor forstalling trouble for Britain unless she could come to terms with Egypt over the Canal Zone. The Prime Ministers of the British Commonwealth, which is a collection of nations bound together by ties of mutual defence, met together in London early in June on the occasion of the Coronation of Queen Elizabeth II. They held a conference to discuss Commonwealth affairs, and naturally enough Britain's dispute with Egypt came up for consideration as a grave and urgent problem threatening peace and stability in the Middle East, as well as preventing the setting up of a defence organization against possible Communist aggression in that vital strategic part of the world. So far the Arab countries have refused to take part in a defence pact with the Western bloc. They have, however, shown themselves anxious to set up on their own a defence organization under the aegis of the Arab League, and they have intimated that they might be willing, on the settlement of outstanding disputes, to co-operate with the Western Powers in this project.

Mr. Nehru and Mr. Muhammad 'Ali have discussed these problems at length with General Najeib and the other leading members of the Egyptian Government. And it is likely that they will maintain constant touch with the Egyptian Government on the question of Anglo-Egyptian relations and that they will seize every opportunity to narrow the gap between Britain and Egypt.

General Najeib and his Government have recently reiterated Egypt's determination to seek the attainment of her national

claims, undiminished and without delay. Negotiations with Britain have been in suspense for some time, and it is now Britain's turn to seek the initiative for the resumption of these negotiations. Of the harm that delay will bring there can be no doubt. There can be no doubt too of the earnest desire of Egypt to see an honourable end to her dispute with Britain. Egypt's leaders have set their heart on many urgent and far-reaching reforms in the social and economic order in the country, and the solution of the Suez Canal dispute will give them the word "Go!".



*The President of the Republic of Syria,
Brigadier 'Adib Shishakly.*

To him goes the credit of being the first in the Arab Muslim world for restoring to the women of Syria their inherent right — the grant of suffrage — which their culture, tradition and their religion, Islam accord them.

SYRIA

Syria gets a new Constitution

Almost at the same time as General Najeib declared Egypt a republic, Brigadier Shishakly, the leader of the Syrian people, announced the new Constitution, which was devised by a committee of Syrian jurists and diplomats. The new Constitution is a prototype of the Constitution of the United States of America, and gives to Syria, for the first time, the chance of a Government "of the people, by the people, and for the people". One of the most important features of the new Constitution is the grant of suffrage to women in Syria. Brigadier Shishakly announced simultaneously with this the abolition of Press censorship and the removal of the emergency restrictions imposed on the rights of free speech and assembly. These relaxations were a preliminary to giving the people of Syria the opportunity of discussing and scrutinizing the new Constitution before casting their vote in the general elections which were held in July this year.

AGRICULTURE IN PAKISTAN

By G. MOHIUDDIN KUMBAY, B.Sc.(Agric.) (Hons.)

The average foreigner's idea of Pakistan is usually confined to a confused image of rolling jute and cotton fields, burning deserts of Sind and Baluchistan with undulating sand dunes, and the land of the sturdy militant people of the Frontier and the Punjab. In fact, Pakistan is too vast a country to give a true impression during a short and go-as-you please stay. Perhaps the best way to correct such wrong impressions is to narrate the great potentialities of Pakistan, its immense natural resources and the tenacity with which the people of Pakistan pursue their object of harnessing the same. The progress that has been made in exploiting these natural resources is phenomenal, in spite of the inception of Pakistan from scratch. I shall confine myself to its agricultural potentialities and the ancillary industries.

It is a fact that Pakistan came into existence from scratch, obstructed by many handicaps and serious difficulties. Through patient endeavours and sustained efforts, the country has now achieved a position of economic strength and stability that has baffled the experts of the world. Undoubtedly, Pakistan can justly be proud of its gigantic achievements during such a short span of time. The soundness of her economy rests on her being endowed with rich fertile lands.

Pakistan is essentially an agricultural country where 90 per cent of its population is, directly or indirectly, dependent on the land. Thus agriculture occupies a unique position in the economic system. Today, Pakistan stands on the threshold of a great economic development in which two parallel aims are being kept in view side by side: (1) the reaffirmation of its agricultural economy, and (2) the establishment of its industrial economy. Agriculture in this country is sure to remain the basis on which depends the industrial development. It is, I presume, not outmoded to visualize the potentialities of extension.

Food potentialities

I shall endeavour to present a clear picture of the great agricultural potentials. Production as such consists of food crops, cash crops, livestock and forest products. The food situation of Pakistan should always be bright because of suitable climatic conditions and varied environments. East Pakistan is primarily a hot wet region with a network of perennial rivers. West Pakistan is an arid temperate zone with scant rainfall but ample water in its rivers from which flow a wide network of canals, spreading out and supplementing the natural rain deficiency. The geographical situation and topographical conditions of these two wings result in marked seasonal variations which in turn present us with a variety of crops of which food crops occupy an important position in the economy.

Rice and wheat are the staple food crops of the East and the West wings respectively. Other cereals grown are maize, millet and barley, and the foods such as gram, various pulses and oil seeds, are produced in large quantities sufficient to meet internal demands and to leave some for export. For a balanced diet, fruit is a valuable addition, and Pakistan is growing fruits in large quantity, worth as much as its jute, i.e., £100,000,000. Besides these, fish production is by far more than is required, and forms a lucrative export to India, Burma and other Far Eastern countries.

The following table shows the production of food crops in Pakistan :

	1950		1951	
	Area in acres	Production in tons	Area in acres	Production in tons
Rice	21,722,000	8,138,000	22,401,000	8,195,000
Wheat	10,715,000	3,958,000	10,832,000	3,953,000
Gram	2,714,000	711,000	2,813,000	743,000
Barley	562,000	154,000	571,000	161,000
Millet	3,482,000	567,000	3,592,000	593,000
Maize	1,004,000	423,000	942,000	368,000
Pulses	599,000	138,000	928,000	137,400
Oil Seed	1,693,000	274,000	1,893,000	322,000
Sugar-cane	754,000	1,093,000	700,000	741,000
Fruits	—	—	480,000	131,200,000

Rice

This forms the staple food of well over 60 per cent of the population, particularly of East Pakistan, and thus occupies more than half the area under food crops, and that of about 90 per cent in East Bengal. West Pakistan produces large quantities, far exceeding the total consumption, whereas East Pakistan is deficient, the deficit being met from the surplus of the Western wing. In spite of this, there is always an exportable surplus. This will in future be augmented in exceedingly large quantities when the Thal and Lower Kotri Barrage of Sind bring approximately 3,000,000 acres under crops, especially under rice.

Rice is primarily a crop of hot wet regions, requiring heavy soils and rainfall for its normal growth. In these days of slump in the jute market, the Government is encouraging cultivators to grow superior varieties of jute only and to increase the area under rice. In this way it is possible to manipulate the supply of jute and to avoid undue crisis.

The following table shows the production by provinces in the year 1951 :

Province	Area in acres	Production in tons	Average yield/acre
East Bengal	20,007,000	7,343,000	823.3 lb.
Sind	1,374,000	514,000	831.4 lb.
The Punjab	831,000	280,000	749.4 lb.
Other Provinces	181,000	108,000	1,278.5 lb.
Total	22,399,000	8,249,000	920.7 lb.

The average yield per acre is 920.7 lb., which is low in comparison with the highest yield of 3,000 lb. of Japan and elsewhere. It can easily be concluded that a lot of improvement is necessary to increase the yielding capacity of the present varieties by judicious management, better seeds, and improved scientific methods. One such improved method is breeding with the object of evolving high-yielding and high-quality grained varieties.

Nothing substantial has been done in this respect, i.e., to improve the present rice varieties by breeding. There are possibilities of increasing production substantially by intensive research on this crop. In West Pakistan, rice is taken to lower salinity of land in the process of reclamation of land from *kalar*. Research so far done is negligible as compared with its importance. In Sind, there is a research station at Dokri for rice, but no substantial work has so far been carried out on this crop. The necessity of intensive research on this crop is of paramount importance, as the Lower Barrage at Kotri will bring about 600,000 acres under rice.

Research on rice should be given a top priority in order to increase production, and the same has been emphasized by Lord Boyd-Orr in his recent report on the breeding aspect of this crop. Increased production is sure to pave the way towards lowering the prices of this staple food of the millions in these days of inflation.

Most of the rice produced in Pakistan is of medium quality except the *Basmati* variety of the Punjab and the *Sugdasi* of Sind, with its pleasant flavour and scent.

The total requirements of the country are nearly 8,000,000 tons, leaving a surplus of about 200,000 tons for export, mostly to India.



Picking cotton in Sind district.

Wheat

It was customary to refer to the Punjab and Sind as the granaries of India before 1947, and they were a hinterland for Karachi as an exporting base for wheat. The introduction of cash crops, such as cotton and oil-seeds, decreased the wheat acreage, but still this region has a surplus of wheat.

Wheat is extensively grown in the Punjab, Sind, and the N.W.F.P.¹ It is interesting to note that East Bengal is also increasing the wheat area, and that too is confined to bakers' hard wheat. The wheat production of the various provinces during 1951 was as follows:

Province	Area in acres	Production in tons	Average per acre
The Punjab	7,283,000	3,007,000	926.3 lb.
Sind	1,202,000	289,000	538.6 lb.
Bhawalpur	798,000	293,000	822.5 lb.
The N.W.F.P.	1,101,000	265,000	539.1 lb.
Baluchistan	264,000	52,000	441.1 lb.
Khaipur	90,000	27,000	672.0 lb.
East Bengal	94,000	20,000	476.5 lb.
Total	10,832,000	3,953,000	861.5 lb.

The average output is low compared with the world average. This is attributed primarily to the short growing period

¹ North-Western Frontier Province.

of only 4½ months; still, there is every possibility of increasing this average of 861 lb. to at least 2,000 lb. by proper management, improved methods, and the evolution of high-yielding quality grained varieties. It was noticed by the author that the maximum yield per acre was 2,000 lb. at the Agricultural Research Station, Sakrand.

It is all the more heartening that Pakistan is perhaps the only region in the world where rust trouble is negligible. This is due to climatic conditions. Winter showers, as a matter of fact scarce, break in the month of February when the entire crop is in flower or in the ear with no appreciable effect of rust, if it occurs, on yield, normal growth and size and colour of the grains. Early-sown wheats always escape the rust attack.

Wheat is usually sown in the months of November and December and is harvested in April and May during the hot season, with the result that the moisture content of the grain is very low. If rainfall and other conditions remain normal and there is no attack of locust swarms, Pakistan produces about 4,000,000 tons of wheat per year, of which 3,500,000 tons are consumed locally, leaving an exportable surplus of about 500,000 tons. This will probably increase manifold in the years to come when two new projects, i.e., the Thal and the Lower Barrage at Kotri in Sind, come into operation.

Research on wheat is a provincial item, and is carried on at different research stations, notably at Lyallpur and Hyderabad (Sind). It has been found that the Punjab varieties, such as C.591 and C.518, are suitable for all regions of West Pakistan because of the similarity of environment. This suggests the practical utility of having a Central Research Organization for wheat as has been adopted for cotton, and to obviate the present-day futile efforts of the provinces. A variety evolved at such an organization may be tested at different regions for its suitability and reactions to the environments at different ancillary farms.

Recently, the urban population has been more and more changing its taste from *chapati* to loaf bread, and this in turn presents an economic problem for the wheat breeders to evolve dual-purpose varieties or at least bakers' wheats. At present, C.591, C.618 and C.228 are dual-purpose varieties which are extensively grown throughout West Pakistan.

Gram

This is a leguminous crop which grows in all types of soils, enriching them with one of the most important elements of fertility. It is cultivated in the Punjab and to a lesser extent in Sind under *barani* conditions. Marked variations in yield from year to year are mainly due to environment. The production in 1950 was 75,000 tons from 2,000,000 acres. The deficit of East Bengal is met with the balance set out in West Pakistan, and an overall surplus of 60,000 tons is exported to India. The average output per acre is 800 lb.

Barley

This winter crop is grown in the drier parts of the Punjab, Sind and the N.W.F.P. Pakistan produces sufficient barley to meet internal requirements. In the absence of brewing, it is not of commercial importance to the country and so does not require any attention. The total acreage and the yield during 1951 was 571,000 acres and 161,000 tons respectively, with an average output per acre of 750 lb.

Maize

This is a *kharif*, or hot season crop, of the plains and hilly parts, requiring heavy soils, proper management and ample moisture. This is grown for fodder as well as for grain purposes. Fodder is given to the stock at the flowering stage to ward off the danger of hydrocyanic poisoning at the earlier stages of growth, and is given either green or as hay. The annual production ranges from 4,000 to 5,000 tons in an area of about 1,000,000 acres.

Millet

There are different kinds of millet, of which the commonest are Sorghum (*Jowar*) and Pearl Millet (*Bajri*), reaped in the summer. The heads are utilized as food grains and the stalks as fodder in the form of hay. Pearl Millet is extensively cultivated in Sind and forms a substitute for wheat among the poor on the basis of its nutritional value and its containing as much protein as wheat. There are other inferior kinds of millet, namely *ragi* (Finger Millet), *kagni* (Italian Millet), *Swank* (Little Millet), etc. As a rule, millet is drought resistant, and the yield depends upon fertility, moisture and weather conditions respectively, with an average of about 600 lb. per acre. The highest yield per acre recorded in Sind was 1,200 lb.

Pulse

Besides gram, there are many kinds of beans used as food because of their high protein contents, mineral matter and Vitamin B, and are green as well as dry, whole, and crushed decorticated (*Dal*). Being high in food value, pulse balances the diet of the lower-income group and thus rightly is called the "poor man's meat".

The common kinds of pulse grown in West Pakistan are *moong*, *moth*, *mash*, *masur*, *arhur*, *tur*, *soya bean*, *chavli*, *matar*, various beans, etc. These are summer crops except gram, beans and lentils. There are about 928,700 acres under pulse, yielding 137,400 tons dry pulse during 1951, and sufficient to meet internal demands.

Sugar-cane

The climate and the kind of environment found in Pakistan are congenial to the luxuriant growth of sugar-cane, especially of the N.W.F.P. and East Bengal, where it is grown on a large scale. In Sind and the Punjab, it is cultivated on a small scale for preparing unrefined sugar. Considerable research is carried out in acclimatizing the exotic varieties of Java, India and Hawaii, and these findings have now been successfully put into practice. Diseases, such as whip smut, red rot, and top borer, as a pest, are prevalent, hampering the production to a great extent, but control measures are well in hand to eradicate this nuisance.

Soft varieties of cane are mainly used for chewing purposes as a luxury, and as such large quantities are consumed locally. Unrefined sugar (*gur*) is mostly used by the poor to the extent of about 1,000,000 tons consumed locally. The total requirements of the country are 1,000,000 tons of refined sugar per year. Until 1950, the home production of refined sugar ranged between 30,000 to 35,000 tons per year. This was increased to 68,500 tons in 1951 with the installation of the largest sugar mill in Asia at Mardan, in the N.W.F.P., having a capacity of 50,000 tons per annum.

At the time of partition, there were two mills in West and five in East Pakistan, of the estimated capacity of 40,000 tons per year. This was increased to 68,100 tons in 1951 with the

installation of the Premier Sugar Mills, Mardan, the N.W.F.P., the largest in Asia. It is proposed to start at least seven new mills to reach the target of 1,000,000 tons of refined sugar in order to make Pakistan self-sufficient in this commodity.

Oils and fats

Animal fats are never relished in the country, and therefore only small quantities are produced, and these are utilized solely for non-food purposes, except butter and ghee. Ghee is the main article of diet and is produced extensively throughout the country.

The other source of oil is oil-seed such as rape, sarson (*colza*), taramira (*rochet*), sesamum, cotton seed, etc. The total area under oil-seed in 1911 was 1,893,000 acres, yielding about 322,000 tons of seed. There was an acute shortage of mustard oil in East Bengal in 1947-48, but now the country is making headway towards self-sufficiency on account of increasing trends



Jute, the golden fibre, being carted to storage — a typical sight in Eastern Pakistan.

in acreage. As regards cotton seeds, the country produces nearly 500,000 tons, of which 300,000 tons are crushed locally and the surplus is exported after making appropriate provision for seeds and cattle food. *Banaspati* ghee, or vegetable ghee, is hydrogenated from cotton oil instead of groundnut oil due to dependency of the latter on India.

The following table will show the annual consumption and prospects of future extensions of the industry in the country :

Commodity	Total requirements of the country in tons	Present produc- tion in tons	Deficit in tons
Vegetable oils	250,000	80,000	170,000
Vegetable ghee	16,000	9,000	7,000

In 1947 there were two oil-refining units with a capacity of 20 tons per day at Hyderabad and Karachi, and only one hydrogenating unit at Lyallpur, the Punjab, of a daily capacity of 20 tons. About a dozen small and medium-sized factories

came into being after 1947. Four *banaspati* plants are being installed at Karachi, Lahore, Hyderabad and Bahawalpur. It is hoped that Pakistan will be self-sufficient in oils and fats in the course of time, and will have an exportable surplus.

Other foods

The production of milk, meat, poultry, eggs, fish, vegetables and fruit is quite adequate for the country's requirements. Some of these are exported to India and other countries.

Commercial crops

The main cash crops are jute, cotton, tobacco and tea, and the country produces nearly 80 per cent of the world's jute and enjoys almost a 100 per cent monopoly of really fine varieties of jute with a ready market abroad. Next to jute, cotton occupies a place of great importance in the economy of West Pakistan



A tea estate in Eastern Pakistan.

with the production of about 1,500,000 bales per annum. The superiority of Pakistan cotton in staple length counts, and its ginning percentage is accredited sixth in the comity of nations. Tea is grown mainly in Sylhet, East Bengal, with an exportable surplus after meeting the home demand. Tobacco until now was not grown on a commercial scale, but the Government is trying hard to attain self-sufficiency.

Jute, the golden fibre

Pakistan is indebted to this crop for saving her economy from failing during the first two years of her existence, and later on made her one of the financially stable nations of the world.

Jute cultivation is confined to East Bengal. The plant grows to a height of 8-10 feet with a long, slender, erect woody stem, and has a pronounced bast layer from which fibre is extracted. For luxuriant growth it requires a hot, wet climate and heavy soil. It belongs to the genus *Corchorus* and the species *capsularis* and *oleterius*. *Corchorus capsularis* produces white jute and *Corchorus oleterius* yields a fibre commonly known as *Desi*, *Tossa* and *Bogi*. The yield of jute depends upon rivers and weather conditions. On maturity, the crop is harvested in bundles and left lying in the fields to shed its leaves. It is then left submerged for retting. The retting process consists in the fermentation of the soft pith of the plant by the *anaerobic* bacteria, leaving the fibre separated from the woody parts.

The fibre is washed and dried by hand and then steam-pressed for baling. The average yield per acre is about

16 maunds, the highest being 40 maunds of 82 lb. each. Pakistan exported jute worth £109,840,000 in 1951.

There were thirty-one jute baling mills, with an annual output of 2,000,000 bales, at the time of partition. In order to increase baling capacity, the Government imported five cyclone and five American presses, which can step up the output to 3,000,000 bales more. Today there is a great disparity between supply and demand of pucca bales.

The Government sanctioned seven mills, of which the largest, the Adamji Jute Mills, would consume about 10 per cent of the total crop. The other six mills would require at least 60 per cent of the whole crop in the course of five years.

Cotton

It is the principal cash crop of West Pakistan. Most of the cotton produced is of superior varieties of Sind American and Punjab American, having a staple length of one inch or more. Considerable quantities of medium staple length of 3/7th in. to 1 in. are also grown. Average output per acre is double that of India, but there is great scope for increasing the same by proper management and intensive research. There are a number of cotton research stations where cotton breeders are trying hard to evolve better varieties with higher ginning percentage and counts. One such variety evolved at the research institute at Lyallpur, the Punjab, may prove to be a landmark in the history of cotton in the world. The variety, known as *Lasani* (Unequal), is claimed to spin 70 counts as against 60 counts of Egyptian cotton.

The total area under cotton is 3,000,000-4,000,000 acres on an average, and comes to about 4-6 per cent of the world's acreage under cotton, contributing about 5 per cent of the world's production, i.e., 1,400,000 bales.

The Thal Project of the Punjab and the Kotri Barrage of Sind will pave the way towards increasing the acreage under cotton in the years to come, estimated at 600,000 acres, and may raise the status of Pakistan as the foremost cotton-growing country in the world.

Today the yarn requirements of Pakistan are about 80,000,000 yards, which averages 18 yards per person and works out at 907,200 bales. There are today over 31,500,000 spindles and 5,330 looms in existence. In addition, 809,720 spindles and 13,258 looms are in the process of being installed in West Pakistan. The first cotton mill at Karachi went into production in September 1949 with 25,000 spindles and 500 looms. Two other mills, one with 25,200 spindles and the other with 25,000, started early in 1951. The third mill, with a 20,000 spindlage, is probably being started this year. Four new mills are to be started in Sind and Karachi with a total spindlage of 55,000, and 1,100 looms.

Two of the new textile mills, Kohinoor of Lyallpur and Zeb Tun of Karachi, have installed 25,000 spindles of American and H.P. types. Bawany Violin Textile Mills, Karachi, have 40,000 spindles and 1,000 looms. Colony Textile Mills of Multan is another step towards bridging the gap to self sufficiency. Most of the newly-established composite mills have also put in bleaching, dyeing and finishing plants, and in some cases mineral khaki dyeing, mercerising and printing plants. The production of yarn in existing mills is given as follows:

Year	Cloth production in bales of 1,500 lb. each	The mill consump- tion of cotton bales of 400 lb. each	Surplus yarn in bales of 400 lb. each
1948	58,705	62,244	15,506
1949	61,632	70,967	23,150
1950	70,443	100,388	37,861

The total capital invested in the textile industry today is £8,570,000, as against £4,527,800 in 1947. It is hoped that the target of 1,350,000 spindles, if attained, will bring about self-sufficiency and also leave an exportable surplus by the end of 1955.

There are a number of hosiery units and handlooms in Pakistan on a small scale. East Pakistan was famous for Dacca muslin now extinct, but today produces sarees, lungis, dhoties, shirting, etc. There are about 300,000 handlooms, producing a total of 240,000,000 yards of cloth. The Government has intentionally left 50 per cent of the spindlage in new mills for providing yarn for the handloom industry.

Wool industry

Pakistan produces about 28,000,000 lb. of raw wool, of which nearly 6,000,000-8,000,000 lb. is consumed locally for hand-spun woollen yarns, the remainder being exported on a barter basis. The pastoral population of Pakistan is mainly confined to the Punjab, the N.W.F.P. and Baluchistan. At present there is only one mill functioning in the country.

The following targets have been fixed:

Worsted spindles	20,000
Woollen spindles	24,000
Finishing units	10
Hosiery knitting mills	5
Carpet manufacturing mills	5

The woollen mill of Karachi has 1,000 woollen spindles, and 3,000 more are to be added. Two other mills and production-cum-training centres are going to be established in the N.W.F.P. and Baluchistan. At present 1,500,000 lb. of woollen yarn are produced at Karachi.

Today 8,000,000 lb. of wool are consumed locally in manufacturing blankets, tweeds, carpets, rugs, etc., by handlooms, and the remainder is exported to the United Kingdom and the United States of America. It is hoped that Pakistan will produce an exportable surplus when the above target is reached.

Silk industry

There are about 2,000 acres of mulberry plantations in the Rajshahi district, and some more in the Mymensingh and Sylhet districts of East Bengal, producing 40,000 lb. of silk, which is 25 per cent of the total requirements of the country. Today, the plan for extension has been postponed until after the settlement of the Kashmir dilemma.

Tobacco

There are possibilities of cultivating Virginia tobacco in abundance, and the present level of production has facilitated the development of cigarette factories in the tobacco-growing regions, such as the N.W.F.P., Montgomery in the Punjab, Shikapur in Sind, and Bahawalpur. The annual production is about 1,000,000 lb.

The cigarette requirements of the country are estimated at 3,000,000,000 per year. In 1947 there was one small factory at Karachi, which was closed owing to the migration of its owner to India. The Pakistan Tobacco Company started a factory in Karachi in 1949 with a capacity of 500,000,000 cigarettes, and later on another at Mauripur with 150,000,000 per month that provides 60 per cent of the country's requirements. It is planned to instal a third unit in East Bengal to make Pakistan self-sufficient in this luxury commodity.

Tea

The cultivation of tea is confined to the Sylhet district of East Bengal with an acreage of 80,000, producing 480,000 lb. annually, sufficient to meet internal demands and leaving a small exportable surplus as well.

Owing to abnormal difficulties, tea production is going to be affected, and the Government is considering ways and means of easing the hardships sustained by small tea gardeners by giving better facilities of storage, improving finances, transport, and by lowering the excise duty.

¹ At the time of sending this article to the Press, Pakistan is faced with a great food crisis which may prejudice the minds of readers about the agricultural extension of this country. Agriculture in the East is at the mercy of weather and due to lack of material resources and scientific education farmers are following their age-old methods till to-day. There was a long drought because of failures of rains in the main food-producing regions like the Punjab. That was again accentuated by locust attacks and fall in water level in the canals controlled by India. All these factors contributed to complete failure of crops. In 1951-52 forecast, the yield of wheat crop was officially estimated at 306,000 tons as against 3,953,000 tons during 1950-51 and that recorded a decrease of approximately 90 per cent.

Cotton and jute, the main cash crops, brought a boon to farmers during the Korean crisis that gave impetus to farmers to increase acreage under the said crops rather than under food. In 1952 final forecast, it is stated that the area under wheat was 10,219,000 acres as against 10,832,000 acres in 1951, calculated at 5.7 per cent decrease. Furthermore, there was a general diversion of food acreage to other crops due to inadequate water supply in canals at the time of sowings.

The unscrupulous persons took advantage of the crisis by hoarding and smuggling food to adjoining territories where there was acute shortages akin to famine. The Government also realized the situation very late when black marketeers had completed their jobs.

Reviewing all these facts, one should not be pessimistic to show defeatist attitude. There are a number of agricultural extension projects along with irrigational schemes to free Pakistan from vagaries of weather. I am sure this gloomy state of affairs will not live long and I see great prospects during the forthcoming season.

Dr. Togari, the leader of the Japanese Agriculture Mission to Pakistan, said in an interview on 17th May 1953, that if Pakistan effectively implemented measures for improving its agriculture she would not only produce enough food to feed her millions, but may enjoy a good exportable surplus within a few years. (The Dawn daily, Karachi, Pakistan, 18th May 1953.)

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BOOK REVIEWS

'A MODERN HISTORY OF THE SUDAN BY A
BRITISH OFFICIAL

THE SUDAN, A RECORD OF ACHIEVEMENT, by
J. S. R. Duncan. Published by Blackwood, Edinburgh, 1952.
Price 12/6.

The author, who is a member of the Sudan political service, has very ably and readably presented the history of the Egyptian Sudan in a way which must well have had the blessing of the Sudan Government.

The early chapters deal with the Mahdist movement and General Gordon. Mr. Duncan hardly gives sufficient credit to the founder of this *Tarika* (the Mahdi movement), which mobilized the Sudanese with such success against British imperialism. He is critical of both Kitchener and Gordon, the former as a poor strategist and tactician whose qualities lay in his outstanding ability as an organizer, and the latter because he under-estimated the growth of the Mahdist movement since the days of his former service in the Southern Sudan. It is, however, refreshing to be reminded that Gordon resigned his former post in solidarity with the Khedive Isma'il, whom he believed to have been unjustly forced into exile by European intrigue. The author also shows how Gordon's mission was ruined in advance by Whitehall, which was responsible for refusing to allow Gordon to use the services of the powerful Zubair Rahma, who might have been able to counteract the Ansar or Mahdist movement, against which Christians and Europeans were helpless. He also criticizes the British relief troops for their delay in relieving Khartoum. Colonel A'raby Pasha is unfortunately treated with scant respect (*The Islamic Review* for January 1952 paid a tribute to this great patriot and pioneer of Egyptian nationalism, and General Najeeb and his Minister of Propaganda have done well to revive his memory).

The most constructive period of the British administration was in the earliest period after the defeat and death of Khalifa 'Abdullah, when they had to start from scratch.

Once Egyptian nationalism had asserted itself in the Sudan, the British officials vigorously expelled the Egyptian troops and used the unfortunate murder of the Sirdar Sir Lee Stock in order to use the control of the Nile waters as a political lever to moderate Egyptian nationalism.

As Mr. Duncan points out, the British view was that orthodox Muslims should be encouraged, as the Ansar movement had mobilized the Sudan against British-controlled Egypt. Therefore they at first favoured Sayyid al-Merghani Pasha, who was created a K.C.M.G. and a K.C.V.O. At this time Sayyid 'Abd al-Rahman al-Mahdi was an obscure person living on a Government pension of £E5 per month. During the First World War he was used as a counter-balance to the Turkish caliph, as he still had some influence in the Western Sudan. Later he was sent to Britain as a member of a delegation of notables. He was still not considered to be very important, but he amassed great wealth, and after the break with Egypt and the increased friendship of Sayyid 'Ali al-Merghani for the Cairo Government, the

British gave increasing support to Sayyid 'Abd al-Rahman al-Mahdi.

The book contains an account of the rise of the Graduate Students' Congress, which developed under the presidency of Isma'il al-Azhary into the Ashiqqa Party, which demanded fusion with Egypt. The development of this party is traced to a visit to Khartoum by 'Ali Maher in 1941. The author dismisses these politicians contemptuously as "professional politicians", but British M.P.'s are professional politicians, and the fact that they are paid for their services makes them in no way inferior to the author, who is himself an avowed paid political administrator. In talking of the National Front, Mr. Duncan says that it started as the all-embracing party of the Khatmia or supporters of Sayyid 'Ali al-Merghani, but later became more radical, and according to Mr. Duncan numerically less powerful. He traces this action to the illness of its founder, Sayyid Muhammad 'Osman, but he does not mention the able leaders of this party, which has now merged in the other Unionist parties (such as Merghani Hamza, a former assistant director of Public Works).

The trade unions, that number about 100,000 according to Mr. Duncan, but 150,000 plus 6,000 civil servants according to the Sudanese syndicalists, are also given space in this history.

The book contains some interesting data. For instance, out of the 9,625 classified posts, 87 per cent, or 8,412, are held by the Sudanese, 202 by the Egyptians, and 993 by the British. What a difference to Tunisia, where the Tunisians only hold less than one-third of the posts, although they enjoy a higher degree of literacy than the Sudanese. Of course, the British hold many of the best paid posts, but the process of "Sudanization" is rapidly increasing under Egyptian pressure. In 1950-1951 the 26,000 tenants of the Gezira received £E17,500,000, or approximately £E650 per 40-acre holding. This scheme was tremendously progressive, and great credit goes to Mr. Gaitskell, a brother of the Socialist Chancellor of the Exchequer, who administered it. There are 1,475 schools attended by 137,557 pupils, of whom 19,129 are girls. The secondary schools account for 1,993 of this total. The University College of Khartoum, where there are faculties of the arts, agriculture, engineering, medicine, engineering, law, science, veterinary science and school administration, is attended by 400 students.

This thoroughly comprehensive study of the Sudan should be read in conjunction with Mekki 'Abbas's book, *The Sudan Question*, London, 1952, on the same subject, in particular the latter's last chapter on the missionary secessionist activities in the Southern Sudan. A recent article in *The Islamic Review* covered the activities of the Sudanese Unionists, who are not given nearly enough importance in this book.

According to British officials, two-thirds of the 9,000,000 population are Arab-speaking Muslims (the Unionists claim 75 per cent). With this solid religious-cultural link there is every reason for unity with Egypt, or a Commonwealth relationship with Egypt, but not with Britain. No book on the Sudan is really complete unless it attempts seriously to support or contest these assertions. Unfortunately no contemporary work in the English language deals fully with these basic questions.

A BRILLIANT AND TRUTHFUL EXPOSURE OF ZIONISM

THE MIDDLE EAST IN THE WAR, by George Kirk, with an Introduction by Arnold Toynbee. Issued under the auspices of the Royal Institute of International Affairs by the Oxford University Press, London, 1952. Price 42/-.

The ruthless eviction of the Arabs from Palestine, where they formed 90 per cent of the population before the British occupation, is seldom reported accurately by British, or, for that matter, by any Western historian or journalist. Mr. George Kirk (who was formerly an archaeologist in Palestine) has to a large extent made up for this deficiency. He delivers a courageous and outspoken judgment on all the statesmen who meddled with the affairs of the Palestine Arabs nearly always in the interests of the Zionists. Needless to say, few of them were really conversant with the problem. Mr. George Kirk neither spares Churchill, the late Roosevelt, nor Truman. He shows that Mr. Roosevelt was under the erroneous impression that the great increase in the Palestine Arab population from 1918-1939 was due to immigration into Palestine, whereas it was really due to a high birthrate. Mr. Roosevelt was, as we are shown by Mr. Kirk, clever at making promises to the Zionists without doing much to support them, and at the end of his life he was very much influenced by King 'Abd al-'Aziz Ibn Sa'ud against the Zionists. King 'Abd al-'Aziz had contemptuously rejected a proposal by the British Muslim, Mr. St. John Philby, to buy the Arabs out of Palestine for £20,000,000. It will be recalled that Mr. Philby was the first expert to support the Peel Commission partition plan in 1937.

Mr. Truman is shown as a typical average American politician who was impressed by the power of Jewish voting in the key states of New York, Pennsylvania, Illinois, etc. He had long supported Zionism.

Mr. Kirk gives a detailed account of Jewish terroristic activities. He is a supporter of the 1939 White Paper whereby the British Chamberlain Government drastically limited Jewish immigration into Palestine. He gives details of the British and Iraqi efforts to come to terms with the Grand Mufti of Palestine, al-Hajj Al-Amin al-Husaini. He is opposed to the change of policy of the Churchill Government which was instrumental in causing Rashid 'Ali al-Gailani of Iraq to start a national revolt for independence with nominal German support in 1941. He considers that the Arabs of Palestine should have joined up with the British in large numbers and obtained valuable military experience. He points out that little Palestine absorbed in the period under review more Jewish immigrants than the United States. It is a great pity that Mr. Kirk was not in the British House of Commons to chastise the opportunists who supported Zionism.

The chapters dealing with the struggle for independence of Syria and the Lebanon could not be improved upon. They are a brilliant and witty exposure of the cold-blooded imperialism of the cynical Vichy officials and the xenophobia of the Gaullists who were trying to break their promises of independence for these countries. Sir Edward Spears, the Australian diplomat, Sir R. Casey, and Sir Winston Churchill and Mr. Anthony Eden emerge with greatly enhanced reputations from these chapters. It is at least pleasant to see how the British backed popular opinion in these countries and forced the French to back out.

The French-controlled North African countries are also the subject of a careful study and the economic causes of the

Algerian revolt of 1945 when appalling conditions, in which the Kabyles were reduced to eating roots, and French police aggression led to a revolt in which up to 40,000 Muslims were butchered and 2,000 French colonials killed. Unfortunately Mr. Kirk indulges in some quite irrelevant remarks about Amritsar and makes a point of stressing that military action which leads to bloodshed is sometimes justified, if it prevents bloodshed on a far larger scale. French repressive measures in Tunisia in 1943 and in 1944 are brilliantly exposed. The documentation on Morocco is very skilfully handled.

Egypt and Iraq, Iran and Afghanistan are also the subjects of a detailed documentation. Egypt's reluctance to enter into the war which she finally did through Russian pressure, Iraq's revolt against Britain caused by British mishandling and Zionism and the growth of the Tuda party in Iran (Iskandari's long history of the Tuda published in *Le Moyen-Orient* is used critically by Mr. Kirk) as well as the Anglo-Iranian-American-Russian relations, provide more fruitful sources for study.

Unfortunately Mr. Kirk's extreme conservatism goads him into attacking the Socialists, but this book is by far the finest history of the years 1939-1946, and his main contention that expert knowledge is needed in Anglo-Arab relations and that of the Socialists only Mr. Philips Price had any such pretensions, cannot be challenged. Every Muslim will be strongly advised to buy this book and to read it from cover to cover to provide the Arab League with some excellent support for the just cause of the Palestine Arabs.

Ever since the publication of this book, which seems to have upset the Jewish apple-cart, the pressure brought to bear upon the publishers, the Royal Institute of International Affairs, by the Jews has been so great that the publishers have decided to change the tone of certain passages and the treatment of certain Jewish personalities.

PEN PALS

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

- Mr. Hamidul Hassan Arshad, c/o Mr. K. B. Siddiq, I.I. College Road, P.O. Serajganj, Pabna District, E. Pakistan. Age 15. Interests: Collecting stamps and photographs and horticulture.
- Mr. M. Ayod, 354 Liberation Road (13), Mostapha Pasha, Ramleh, Alexandria, Egypt. Wishes to have a Muslim pen-pal in England or America.
- Mr. Munir ud Din Ahmad Butt, Receptionist, State Bank of Pakistan, Boulton Market, Karachi. Wishes to have correspondence with some Muslim families in Great Britain or America.

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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 SWISS MUSLIM LADY ON THE CONTENTS OF THE ISLAMIC REVIEW

Fearastrasse 56,
Olten Kt. Solothurn,
Switzerland.

16th July 1953.

Dear Sir,

Assalamo 'aleykum !

I must thank you for having sent me free three copies of *The Islamic Review*. Now that my subscription has been renewed, I hope to be able to read this periodical regularly, as it is always a pleasure and I have learnt much from it. All the same I cannot help wishing that there was less about kings, princes and politicians in it. If it true that kingship is contrary to the teachings of Islam, I do not understand why *The Islamic Review* makes so much fuss about the welfare of these. If in fact it is that they are responsible for giving a bad name to Islam, and also that the Muslim countries are backward because the people of those countries do not follow the teachings of the Qur'an, then should we not outright acknowledge this fact rather than attempt to conceal it and pretend that everything is perfect? Mr. — was telling me of the dishonesty and corruption and backwardness of the Muslim countries and the reason for it — the neglect of the teachings of Islam. The deeds of some bad men can never discredit the wonderful teachings of Islam or make us forget the great achievements of the early Muslims, who were true Muslims and not so in name only, like those of today. I agree entirely with Mr. — that *The Islamic Review* should fearlessly expose all bad things and bad people, even if they call themselves Muslims. I remember the words of the Qur'an, "Do you preach to others and forget your own selves — and you are the people who read the Book?" Let us not excuse or justify the bad acts of so-called Muslims and hypocrites.

I am also surprised to see people putting forward absurd arguments for not eating pork or for fasting. I had a discussion recently with Mr. — in Switzerland, and he convinced me that the reason for doing these things was not medical, but just religious — because God has commanded it. Why should a Muslim be ashamed of saying that he does a thing because God has ordered it? Is not God's command a sufficient reason for doing a thing? Or do we have so little confidence in His knowledge that we must find some other reason before we carry out His commands? It would be objectionable if someone said: "We do not eat pork and we fast because God orders it, but we also know that we benefit in other ways", but to put forward purely scientific explanations means that we think science is more reliable than God, although we know that scientific theories often turn out to be incorrect and are revised. In any case, the high-sounding and complicated theories put forward in *The Islamic Review* are incorrect, as Mr. — explained to me. Pork may be harmful and a source of infection if it is improperly or incompletely cured, that is, just smoked or salted, but not if it is cooked thoroughly and comes from a healthy animal, so that the so-called scientific argument is based on ignorance, and it is misleading, because then one can say that it is not wrong to eat pork if it is well cooked! Let us not be ashamed of being honest with ourselves and with others and say that we believe that God is All-Knowing, knows better than we, and desires our welfare, and, therefore, we do as He orders. To put forward

weak arguments is merely to make ourselves the laughing stock of learned people. Of course, I agree with Mr. — that it is quite likely that there may be other disadvantages in eating pork that science has yet to disclose. Let us wait until these are discovered, however, instead of using guesswork and faulty arguments.

Yours sincerely,

ZAINAB BUERKI.

* * *

MODERN EGYPT

Magon Street,
Port Louis,
Mauritius.
7th July 1953.

Dear Sir,

Your cover picture for the July 1953 issue of *The Islamic Review*, which depicts men of the Egyptian Army saying their prayers in the midst of signs of the rising military strength of Egypt, must have delighted every true Muslim and carried back his mind to the dazzling past — to the early days of Islam, when civilians and soldiers alike lived, fought and died in God's way.

My friends and I hope and pray that this Muslim revival in Egypt will not be one-sided; but will have for its aim the practice of Islam as a whole — the execution of the Islamic concept of a state. And to make any appreciable move in this direction, Egypt has, in the Muslim Brotherhood (*al-Ikhwān al-Muslimoon*) and other similar organizations, many capable and sincere sons whose co-operation would turn this dream into a reality.

Sincerely yours,

ISMA'IL NAWAB.

* * *

IN APPRECIATION OF ONE OF OUR PUBLICATIONS, JESUS IN "HEAVEN ON EARTH"

Berwyn,
The Park,
Great Barton,
Bury St. Edmunds.
23rd June 1953.

Dear Sir,

... That book *Jesus in "Heaven on Earth"*, I feel, deserves a special word or two from me. To me this book has proved almost breathtaking in interest. I would like to add that if it gets a fair and unprejudiced reading in Christendom it will prove to be a work of such profound significance as to make thousands readjust their present views upon the "Empty Tomb". I have been searching for such a work for fifty years. Now I have found it in *Jesus in "Heaven on Earth"*! It meets every question relative to that much-debated query — Was there any supernatural Resurrection? — and indeed it disposes of any query in a perfectly rational way. . . .

Many years ago in my religious studies I rejected almost all of the "Creeds" and "Dogmas" of Christianity. The "Resurrection" only remained still to disturb me! Now I am freed from all these priest-made concoctions, *Jesus in "Heaven on Earth"* having fully restored my intellectual freedom.

Yours faithfully,

PERCY ROBINSON.

MUSLIMS IN FIJI ISLANDS

870 Castro Street,
San Francisco,
California, U.S.A.
21st June, 1953.

Dear Sir,

Assalamo 'alaikum

... However, I should like to say a few words on the history of the Fiji Muslims. Out of the entire Indian population of 125,000, there are some 30,000 Muslims, who were brought to the island mostly from the United Provinces, India, under the indentured labour system. They have settled down in Fiji permanently and have no intention of returning to India, the Muslims having their mosques in each district. The beautiful mosque at Lautoka reminds us of the Mogul architecture. It will interest you to know that the Muslims are generally more inclined to religion than their Hindu neighbours. The Hindus and Muslims live together peacefully and the communal disturbances in India had very little effect on their relations in Fiji.

Through peaceful negotiations, the Muslims in Fiji are demanding a separate representation in the Legislative Council, the introduction of Muslim law regarding their personal status, and the teaching of Urdu in schools at Government expense. The Fiji Muslims have their sympathies with Pakistan. They have manifested their love and admiration for this new State on several occasions.

The Muslims in Fiji, unlike their brethren elsewhere in the world, are rather backward in education. Until the second world war there were only two Muslim schools controlled and managed by them, as against scores of schools managed by the Hindu organizations, the Araya Smaj and Sangam Missions. A Mr. Muhammad 'Abdullah, by origin a West Pakistani, was sent there by a few zealous Indian Muslims to start schools for Muslims in Fiji. He has no doubt served the cause of Muslim education in Fiji as a pioneer. They have recently succeeded in building schools at four centres in this British colony. Many Muslim students are now studying in the universities of Australia, New Zealand and the United Kingdom. Besides these there are five students in Pakistan, four of which have gone there on a Pakistan scholarship. There are at present seven students in the United States pursuing various professional courses. The credit for their success in the United States goes undoubtedly to the Muslim Society of the United States of America, San Francisco, for it was through this society that their admission into the United States was made possible.

I remain, yours in Islam,

J. M. AKBAR.

* * *

BIRTH CONTROL AND ISLAM

17 Ward Street,
Badulla,
Ceylon.

Dear Sir,

The disputed topic of birth control either intentionally or unintentionally has been avoided in your magazine. It will be interesting to know the attitude of Muslims on the subject through an enlightened discussion in an unprejudiced journal like yours. Maulana Muhammad 'Ali in his interpretation of the Qur'an is of the opinion that the Qur'an is unequivocal on the subject. Birth control is definitely prohibited and is permissible only in very exceptional cases.

But has the question been considered in the light of its consequences? Looking at it from the economic point of view, does it not seem a plausible solution in a world where the food production is not keeping pace with the growing population? We in South-East Asia are closer and therefore more sensitive to its dangers. Dr. Radhakrishnan has leanings favourable towards

birth control. What then is Islam's solution? Are we to hope as good Muslims that God will order the trumpet blast when man is no longer able to support himself on the fruits of the earth? Or is the atomic bomb the simpler solution?

Yours faithfully,

HUSSAIN PACKIR SAIBO.

[An article on birth control was published in *The Islamic Review* for August 1953.—Ed.]

* * *

"BIRTH CONTROL IN ISLAM"

Dear Sir,

I have read the article on "Birth Control in Islam" published in the August 1953 issue of *The Islamic Review* and would like to make the following observation. The article although justifying the practice of 'azl or coitus interruptus as a contraceptive method not prohibited by the Prophet Muhammad unfortunately also gives the impression that sexual relations with the slave girls were also permitted without marrying them. If we study the Qur'an we come to the definite conclusion that it does not allow any sexual intercourse outside the wedlock and there is absolutely no sanction for concubinage in Islam. The Hadith quoted as: "I have a woman slave who is also our servant; I visit her by night but I fear very much that she might become pregnant" and to this the Prophet said, "Practise coitus interruptus in your relation with her, if you so desire", should be read in the light of the express teachings of the Qur'an which when speaking of slaves says, "So marry them (slave women) with the permission of their masters" (4: 25). This means that there cannot be any conjugal relations outside the wedlock. With regard to the traditions of the Prophet we must remember that they were not preserved like the verses of the Qur'an. If they go against the express teachings of the words of God they should not be accepted.

Yours faithfully,

(Dr.) S. M. 'ABDULLAH,

Imam, The Shah Jehan Mosque, Woking.

* * *

Civil Lines,

Gujrat (W. Pakistan).

Dear Sir,

Would it not be a good thing if you could publish in *The Islamic Review* an article about the attempt made in the first quarter of the present century by a certain Dr. Mingana to prove that the present text of the Qur'an differs in some particulars from the original text, and how it was shown by those competent to judge such things that Dr. Mingana's so-called researches had no basis in fact. The younger generation of the readers of *The Islamic Review* would, I am sure, greatly appreciate such an article.

Yours faithfully,

M. H. HAKEEM.

[A short note about Dr. Agnes Lewis Mingana's *Leaves from Three Ancient Qur'ans* will be found in the introduction to the translation of the Holy Qur'an into English (with text and commentary) by Maulana Muhammad 'Ali, who has also discussed in detail other aspects of the collection and preservation of the Qur'an. The alleged variations according to Muhammad 'Ali in Dr. Mingana's leaves "are partly due to a slip of the pen of the scribe, partly to the rubbing-off of the vellum for a second writing, partly to cross super-impositions, and partly, perhaps, to doubtful reading on the part of Dr. Mingana".—Editor.]

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