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THE COVER

A view of the Moti Masjid (Pearl Mosque), Agra (built in 1653 C.E.), from the Diwan-i-Khas (Hall of Private Audience) of Shah Jehan, the great Mughal Emperor (1628-58 C.E.), in India.

The specimens of Muslim architecture in India are decidedly florid in character. The Taj Mahal, Agra, is one of the great buildings of the world that was produced in the golden age (1628-58 C.E.) of Mughal architecture in India. Only second in importance to the Taj is Shah Jehan's work in the palace at Agra, including the Moti Masjid (the Pearl Mosque). Some writers even profess to rate this mosque higher than the Taj.

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The Islamic Review

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FEBRUARY 1954
State and Religion

"O you who believe most surely many of the doctors of law and the monks eat away the property of man falsely, and turn (them) from God's way" (The Qur'an, 9: 34).

Should State have anything to do with religion? The question has been agitating the minds of many advanced thinkers as well as practical politicians of some progressive nations of the West.

The proper reply to the question will depend on what we mean by religion. If by religion we mean those universal principles of moral life which are more or less common to all the major religions of the world and those fundamental beliefs that form the basis of a happy, peaceful and progressive social life, it goes without saying that no social unit in the world can do without it, even for a moment. Devoid of moral values and spiritual inspiration of some kind, our social life is bound to be reduced into jungle life in no time. The present social unrest in the world is traceable to a more or less lack of appreciation of this truth. To be sure, our collective life, if it is to be a stable and happy nature, must be based on some sort of sacred understanding between us of our mutual inviolable obligations and of an agreed aim which must not be confined to but transcend the mere satisfaction of our animal needs. And where one can get such an understanding but in an atmosphere of religion — of course religion taken in its universal and humanistic sense. Any progressive and sober State policy must have to be inspired by such a sense of religion. No true State, having the good of humanity at heart, can do without such a sense of religion in the minds of its leading citizens. The less the number of administrators with such a religious outlook on life in a State, the greater the potential dangers of such a State to the safety and security of progressive human civilization.

On the other hand, there is the dogmatic, irrational, parochial, ritualistic and militant religion that has no thought for love, co-operation and concord between individuals and groups, and that tends only to disrupt human social life. This is the religion of the priest, the padre and the Mulla. It is an irony of history that organized priesthood, the repository of this brand of religion, has been regarded everywhere as representing the true religion of the founder. The Church, for instance, has been regarded as the representative of Jesus, the Brahmin that of the Vedic Rishis, and the Mulla or the Ulama, as they are wrongly called, that of the Prophet Muhammad, and so on and so forth. And it is this wrong identification of religion that has been causing so much concern in intellectual circles about the correct relationship between State and religion. The fact is that the ideals of all true religions have a direct appeal for the untutored hearts of men. If the preacher is a genuine one he can evoke ready response from the commonest man and woman. It needs no scholasticism or acute philosophical analysis to make it understandable by the ordinary man of common sense. Its principles are broad and simple and so are its arguments and illustrations — they are homely and quickly recognizable by a man and a woman grappling with the hard facts of life. The abstrusity in a religion is the creation of scholasticism that derives unhealthy pleasure from speculative and metaphysical thinking. Such thinking may be regarded by many as an embellishment to any religious culture, but in actual fact it drives a wedge between the popular mind and the inspiring ideals of a true religion, it sends it, so to speak, in cold storage, or should we say to the dissection table, where you get nothing but dead tissues, carrion odour and repulsive sights of a disintegrated human figure, which, were it whole and live, would have invited the ready attention of any artist.

It is this religion which a progressive State cannot afford to be in collaboration with. For a State to be influenced or dominated by this kind of religion will mean to pave the way or even make room for theocracy or government by the priestly hierarchy, putting an end to all freedom of thought, and enterprise, advancement of knowledge and progress of civilization.

It is time we had realized that the best and really useful men of religion are to be found among those who are neither themselves members of the priesthood nor are they in any manner influenced by it, those who experience fresh impulses of religion in the ordinary affairs of their worldly life and practice it in their relationship to other men and women as such, without any label of denominations. It is these that constitute the essence of religious faith in a nation. If such people are given control of State affairs, the State will be both progressive and religious.

Where State and religion tend to diverge is where life experience and progressive tendencies of human mind are divorced from religious thought and speculation. Religious studies become theoretical and hence unreal, whereas State affairs become disrespectful of religious principles and values and moral standards. Both courses are harmful to the nation
and to humanity at large, and priesthood is invariably responsible for such a divergence. It was the operation of this law which brought about the separation of the Church and the State in progressive Western countries.

If men with marked talent for understanding men and affairs can cultivate the spirit of religious approach to questions of material existence or vice versa, if men with devoutness and a fair knowledge of religion can equip themselves with a good understanding of the human mind and needs of civilized existence, we touch a point of contact between State and religion, although there can never be any contact between Church and a progressive State or priestcraft and such a State.

Founders of religion are geniuses who combine these two qualities in their own persons in an admirable way. But organized religion of those who come later tends to make religion a specialized subject of study in its complete isolation, and this has been the tragedy of religion vis-à-vis life and progress.

In view of the rare appearance of personalities that combine these two gifts and the general need of specialized study of all subjects, not excluding religion, the only safe course to follow will be to give preference to the knowledge of life in its practical aspects, in the conduct of State affairs, and leave the specialists in religion for occasional consultations in the same way as the statesmen consult other types of specialists on special occasions but never consider these latter competent to dictate or even suggest State policy.

AFTAB-UD-DIN AHMED.

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Religion

By Major 'ABDULLAH W. BATTERSBY

"Society developed, teachers and priests came; they were men who undertook to relieve mankind of the duties connected with worship. The priests flourished. They grew to be men of wealth and power. They posed as ambassadors and interpreters between God and His creatures. They forgot their old simplicity and honesty and made of religion a thing of utility and profit, a matter of commerce, until honest men turned from it in dismay or disgust."

What is life? What is being? Why are we born? What is time? What is death?

These questions are, despite man's claims to superior knowledge and scientific understanding, problems of the first importance to a man who seeks to find out just where he stands in relation to his Creator and God.

Many people neglect these vital problems and are quite content to let their teachers and leaders do all their thinking for them, so that they can run smoothly through life care-free of their soul's welfare, either now or in the hereafter, and content that they can perform their daily tasks, and prosper in their worldly affairs, without giving a personal thought about their eternal destiny.

But even for such people there must come a time of doubt about how and whether they are fulfilling their religious obligations. They get an inner warning, perhaps of guilty conscience.

They think about God and religion. Now, what is religion? It has been defined in many ways, in idealistic ways, poetic ways, scientific, logical, reverential and devout ways.

One such definition occurs to my mind that was given by a literary friend. He said: "Religion is the music of the Infinite echoed in the hearts of men."

That is a poetic definition, very charmingly phrased, yet somehow it does not carry to the mind the full meaning that religion should have for all of us. Apart from our own special belief, based on the assurance of the Qur'án, that Islam is our God-chosen religion, we are considering how others regard religion: they seem to use the word to describe the moral and intellectual attitude of the human soul to certain abiding problems that are never very far from man's consciousness, nor his conscience.

These problems include, the questions I have enumerated: What is life? What is death, time, being? Why are we born? and so on.

There is a trite saying, a familiar one indeed, that "What is one man's meat is another man's poison". Similarly, it may be said that what is one man's religion may be anathema to another.

The dictionaries, or at least lexicographers, in their attempts to define "religion", attempt to do so abstractedly. Skeats, in his etymological dictionary of English, tells us that the word came to us from Latin through French, from religio of Latin, meaning piety; again, that it is a word related to religium, which means "fearing the gods", and is a word opposite to negligens — that which we now call negligent; it is, furthermore, allied to the word diligent, a word that comes from the Greek for "to reverence".

We may all recall the saying that "Fear of God is the beginning of wisdom" and remind ourselves that fear of God is also the beginning of religion.

But there is something more to be added to these definitions of religion, derived by conjecture from ancient usage from the Latin religio, that is, it may be related to the Latin, re-ligare, meaning "to bind".

The Roman Catholic Church, as I heard a priest declare in Hyde Park a few days ago, regards religion in this sense — as a binding force to unite men in the service of God. We shall come back to this question of re-ligare later on. Meanwhile, we are, if we are sensitive religious inquirers, faced with the problem of reality. We cannot escape it. As we enter the arena of human aspirations and experience, we are moved to humility and wonder before the encircling Unknown. If we are seekers, our God is an unknown God, until, by faith and conviction, we know Him as our God —
in one of the Gospels about Satan offering stones to the Prophet Jesus instead of bread, and being reproved by him that even were stones bread, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

I believe it would be quite fair to say that our Christian professors have not noticed that particular phrase sufficiently. They have neglected it and its real meaning, so much so that in the translation of the special text — it occurs in Luke 4:4 — this phrase has not been translated into the Urdu version of the Christian scriptures. A Christian priest to whom I pointed out this omission when querying it, explained it was apparently omitted because it did not occur in any of the earlier versions of the book! The answer was a lame one and justly stresses my contention that the priestly translators lacked understanding of it. In fact, the saying attributed to Jesus Christ will be found to be a quotation since it is preceded by the words, "It is written . . ."

If, instead of making so invalid an excuse, my priest friend had taken even so little trouble as I took myself on this tiny question, he would have asked himself where it was written. And had he a little more knowledge of the book from which he preached, he would have discovered the source to be the ancient scriptures of the Torah — in the Book of Deuteronomy 8:3.

Please pardon this digression: my point should have been that the stones could give no answer to the eager questions of any honest inquirer — nor could the bread.

Primitive man was more certain than the pompous parson of today, he was more sure and less inquisitive. The universe seemed simple to him, but the simplicity was in himself; for the universe is a reflexion of the mind. He made gods in his own image, he was in the state of jahiliyya (ignorance), he idolized them and credited them with the powers he craved for but could not attain. He fell down and worshipped them.

Society developed, teachers and priests came; they were men who undertook to relieve mankind of the duties connected with worship. The priests flourished. They grew to be men of wealth and power. They posed as ambassadors and interpreters between God and His creatures. They forgot their old simplicity and honesty and made of religion a thing of utility and profit, a matter of commerce, until honest men turned from it in dismay or disgust.

The priests of the sacerdotal religions still flourish. They still carry on an evil commerce in the Atrii of their temples, in just that manner to which Jesus Christ took exception when he drove the merchants forth with whippings and scourgings from the temple of his God.

Primitive man prayed to God to obtain something that he badly wanted, a house, a sword, rain, victories over enemies, crops, and for many things. Was he wrong to pray for these things? We must answer "No", not in his times and circumstances and with his tiny understanding.

But will he get the things of his desire by means of such prayers? He may, because thought is a powerful force, and when it is heated by strong emotion, though it may not move pagan gods, it is heard by God Himself, and it will stimulate the worshipper in faith. The invincible soldier is he who like Muhammad (peace be upon him!) fights with faith. He will win.

Man has always been afflicted with a sense of his own futility and impotence. He feels to be incomplete. His vision outlives his attainments. But man feels an inner urge to a fuller understanding of the why and wherefore of all things. He feels this constant urge as the flicking of a whip,
and compares these probings of his mind with other men's thoughts. He feels his unworthiness — his humility — in meditating on the majesty of God's creation, and he falls down in simple worship, joining with others in the united exercise of adoration and praise, and he seeks forgiveness for anything in which he has fallen short in his observance — he is afraid that his deeds may have offended his God.

At this stage he is still a long way off from the spiritual ecstasy of an early saint — a Sufi in Christendom:

"I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore;
But swear by Thyself, that at my death Thy Sun
Shall shine as he shines now, and hereofore;
And having done that, Thou hast done,
I fear no more."

"Lakum dinakum wa li Dini" (To you your religion,
to me my religion) says the Qur'an. In another place we find:

"Who hath a better religion than he who resigneth
himself to God and followeth the faith of Abraham, the
sound in faith?" (4:125).

Evidence of a psychoanalyst

One of our greatest psychoanalysts, Jung, tells us that frustrated people go to him for treatment and advice; people from all the civilized countries of the earth have consulted him for about forty years with their problems, and he declares significantly, "There has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. Each one of them had a feeling that religious truth had become empty jargon."

They were spiritually sick. A gulf had opened between them and their teachers. They had lost confidence. They felt that it was useless to go to their priests to seek answers to the questions we posed at the beginning of this talk. It would be futile to ask their Churches to show them the meaning of life; to tell them ineffable truths; to explain to them a means by which they could attain a faith that would sustain them in the tumult and stress of daily life, and give them tranquility in their hearts.

It was a perplexity which had grown up with the growth of knowledge; people had drifted away from the fear and knowledge of God. The doctors and physicians could do nothing to heal these tragedies of the heart.

Shakespeare in the mouth of Hamlet, Prince of Denmark, says, "There is a divinity that shapes our ends, rough-hew them how we will." This divinity is still shaping our ends, just as he formulated our beginnings.

When He selected from among the sons of men Muhammad to reveal to him His chosen religion, Islam, it was a manifestation of the fact that God was shaping the ends of all mankind. Just as Muhammad, Al Amin — the Trusty was the seal of the Prophets — Khata mal-Nabiyyin, so God's revelation was the last handed to man. It has come down to us intact. It replaced the vague writings and preachings which had preceded it, once glorious, but which had become corrupted so that much of their inward meaning had dissolved like incomprehensible sands in a glass and become inextricably mixed in text and meaning.

Vade-mecum of Muslims

The Qur'an, which is the vade-mecum of all pious Muslims, borne by many on the tablets of their hearts, had brought the "new revelation" of old truths, of God's Unity and Compassion, to be a guide in every phase of human life; a tool by which God intended to carry out the "shaping of ends" for His creatures.

It is the book, coming from God, which has revealed to us the true religion chosen by God for all the earth.

The errors of paganism, the liturgical practices of Jewry, and the prelatry of Christians, Protestant and Catholic, were shorn of their pomp and pageantry by the return of religious practices to the pure faith of Abraham, the friend of God — who lies buried in the cave of Macphela, which he bought for his sepulchre.

The religion of the Qur'an is Islam; it admits of no controversy — it is simple and lucid. God is one, He is a unity; none is joined with Him as creator and ruler of the universe. As is only just, He has His angels and messengers. He demands man's unwavering obedience and worship. He created the world and sustains it, and every living creature is answerable to God for the way in which he has observed God's immutable laws, and will be called upon to explain his sins of commission and omission when he answers the last call to judgment, for unto God shall all return. Man will be answerable for his own actions.

Islam has no atonement doctrines. Even for discriminating Christians it is not to be found; there is no soteriology. A leading Christian divine of today gravely tells us: "Nowhere...does the New Testament say that sinners were let off (to be let off) their punishment by the substitution of another victim.” These convenient and comfortable teachings have been added to the pristine faith which God entrusted to the Prophet Muhammad to restore.

Much sacerdotalism and observance of rites and futile ceremonies, much genuflecting to the right and left, to east and west, had become encrusted on the simple practices of worship; men had gone far astray in their dealings with God.

The restoration introduced by Muhammad was to the original Islam of God, who has laid it down that:

"There is no piety in turning your faces towards the East and West, but he is pious who believeth in God and the last day, and the angels and the scriptures and the prophets, who for love of God distributeth his wealth to his kindred and to the orphans, and the needy and the way-farer and those who pray” (The Qur'an, 4:177).

This, to conclude, is the religion which binds all men into the vast fraternity of Islam, of those who have surrendered to the Divine power of Almighty God and practised those precepts which inevitably lead to eternal reward.

If I am talking to Muslims, may these remarks be a reminder of the precious character of Islam, in that it is the religion appointed by God Himself to serve as a guide to life, and a spiritual exercise. The holy book provides not merely a religious system but a political and economic system adaptable to the whole world; it is a unique system of democracy which has solved many of the problems that beset priests and politicians today. If any of my readers are not yet Muslims, I hope my words will lead them to inquire into this grand faith and to surrender themselves to the will of God.

Allah O Akbar
Where Muslims have failed and where they have succeeded

We are celebrating this Birthday in a very modest way, and in company with a relatively small group of people; nevertheless, this will not diminish the great importance we attach to this commemoration day which has aroused the emotion and affections of hundreds of millions of followers and adherents of Islam in meetings great and small in villages, towns and cities in every part of the world.

The extent of the celebration shows the immeasurable greatness of Islam, which has managed to spread the pure words of its message throughout many lands. We, as followers of Islam, feel a justifiable pride in the progress and advancement that has been achieved in the past by our Muslim brothers. They provide signal proof that Islam has universal appeal, and is a religion for all people, regardless of race, colour or previous creed, and that its teaching is an enduring light, shining into eternity.

Before continuing with my speech, I must warn you that I am not a scholar of Islam, and therefore, do not expect me to elaborate on the different sections or chapters of the Qur’an. On the other hand, unlike other religious teachings, every Muslim is expected to be able to expound many aspects of the Qur’an.

This very book, comprising God’s messages through His Divine Messenger, the Prophet Muhammad, apart from spiritual teachings and ritual performances, provides the principles and the guidance for every feature of human life, whether political, economic or cultural. In short, it is more or less an omniscient guide to the relationship between man and God, man and his fellow human beings, and man and nature.

It is a book containing all knowledge, for it contains the teachings of God, the Almighty. The reading of it must be suffused with supreme belief in God and His Divine Messenger. And, besides believing in God and knowing the Qur’an with all power and earnestness, one must put the precepts enjoined by God, as expressed in the Qur’an, into practice, so that our life may be good and have true spiritual significance. I think that, in this respect, the followers of Islam have not failed to keep up the spiritual and moral standards ordained by God through His Divine Messenger.

With regard to the practical implementation of the teachings of Islam relating to problems between man and his fellow human beings, and man and nature in the last centuries, we cannot pride ourselves on the feeling that we have been very successful on these subjects.

I have seen the historic monuments in Spain which mark the Islamic civilization of many centuries ago. Although the past achievements of Islam in this field have not fallen into oblivion and are still sources rendering great inspiration, one could not say that our past successes are recent enough to affect our present conditions.

Islam as a religion and Islam as the expression of human civilization has shown man a great triumph in the past, and it is our task, we contemporary followers of Islam, to bring the teachings of the Prophet again into the ascendency.

There is, however, one thing which must be kept as a constant reminder; that is, that the great impact of Islam with its subsequent civilization has not been achieved without difficulties, and only after hard struggle.

When the Prophet was forty years of age, God the Almighty tested him by revealing the Divine Guidance and commanded him to use the words in the Qur’an *Iqra’ bi ismi Rabbek* — to accept everything in the name of God. Although the Prophet had an exceptionally great belief and faith in God the Almighty, he was nevertheless tremulous and anxious in his mind when about to receive his first Divine Revelation. But the guidance of God came to him on many succeeding occasions, increasing his belief, and prepar-

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1 Being the text of the speech delivered at the Islamic Cultural Centre in London on the occasion of the commemoration of the Birthday of the Prophet Muhammad on the 19th November 1953.
ing him to follow the Divine Guidance. He did this by spreading the Divine Guidance, first to the people of the Quraysh and then to the people of Mecca, Medina and surrounding parts.

Belief in God and the Muslim of today

Belief in God has no meaning if it remains untested. Even the followers of Islam in the time of the Prophet Muhammad, though few in numbers, had to face the test. When the early followers were spreading the Divine Teaching, the Prophet made a journey, known to us as Isra' and Mi'raj, from the holy city of Mecca to Jerusalem, and then on to Sidrat al-muntaha, which he completed in the course of a single night.2

After this historic journey had taken place, the enemies of the Prophet, who had not turned from their evil ways, used the journey to support the allegation that the Prophet was not a normal being. This allegation even caused defections from the ranks of Islam, but the majority of the supporters of the Prophet Muhammad stood by him.

The faithless and those lacking in faith, were thus weeded out, which was an ultimate benefit. The true believers became even stronger in their devotion. This had a very important bearing on Islam at the time when its followers had to face a severe challenge by the enemies of the faith.

I feel that it is correct to say that we all possess belief, especially belief in God and His Divine Messenger. We also believe in our divinely ordained duties and responsibilities.

No doubt there are many amongst us who could remain staunch to their belief and faith in the Almighty God when faced with a supreme challenge, but also amongst us are many who would be fearful and anxious, if called on to answer that challenge.

In chapter al-Hujurat (the Chambers) of the Qur'an we read:

"O Mankind, surely We have created you from a male and a female, and made you tribes and families, that you may know each other. Surely the noblest of you with God is the most dutiful of you. Surely God is Knowing, Aware.

"The dwellers of the desert say, 'We believe', Say, 'You believe not,' but say, 'We submit,' and faith has not yet entered into your hearts.

"And if you obey God and His Messenger, He will not diminish aught of your deeds. Surely God is Forgiving, Merciful.

"The Believers are those only who believe in God and His Messenger. They doubt not, and struggle hard with their wealth and their lives in the way of God. Such are the truthful ones."

Let us pray to God that He will give us the strength to renew and revitalize our belief in Him on this most happy day — the Birthday of the Divine Messenger, the Prophet Muhammad.

What the life of the Prophet Muhammad teaches us

I am confident that you all know the life story of the Prophet Muhammad. You know so well why the Prophet left the holy city of Mecca for Medina — a journey known as the Hijrah — and which was followed by a conflict between the followers of Islam and other groups of Arab people. Those among us who have specialized in the rewarding study of the life of the Prophet will have discovered that for twenty years, when he was the Divine Messenger, he not only preached but practised the precepts of the Divine guidance. The fine example set by the Prophet became the guidance for the followers of Islam in achieving a perfect life in this world and the hereafter.

There are many people who are under the impression that the Qur'an only teaches us to pray, to fast, and to pay the annual zakat. They are unaware that there are chapters in the Qur'an on the relationship between man and his environment. It also deals with all manner of questions on this life and the one which is to follow, thereby helping to forge the link between God and man and, indeed, between man and his fellow human beings.

I call your attention to a passage in the Qur'an dealing with those who refuse to prove their Islam, who deny the community both their own service and their wealth, and who do not care for other men.

"God says, Surely they rejoice, those that stayed behind when the Prophet saluted forth." It was not to their taste, actively and positively, to demonstrate their Islam, to dedicate their wealth and their persons unrestrainedly to the path of God.

Of such people, the Qur'an goes on to say that "Their joy will be short-lived, and their tears will flow abundantly, for great indeed is the anguish which is the requital for that which they have done."

Five achievements of the Prophet Muhammad

It is our great joy and fortune to have had such a great prophet as the Prophet Muhammad, and to have gained through him a Holy Book as comprehensive and enduring as the Qur'an, our eternal guide.

As we well know, the Prophet Muhammad was the last Divine Messenger; no other Messenger was to come after him. Just before the Prophet died at the age of sixty-two, he was fully aware that he had to obey God's wishes, that is, that he would die soon. One day, at an assembly of the followers of Islam within the holy city of Mecca, he recited the revealed words:

Al-Yauna akmalatu lakum Dinakum wa Atamantu "alaikum Ni'mati Wa radhitu lakum al-Islama Dina" which words mean roughly,

"On this day I have perfected your religion for you: I give it to you with My blessings and My hope that you accept Islam as your religion."

After listening to the Prophet Muhammad, the followers of Islam rejoiced exceedingly at his words. They rejoiced because they knew that God the Almighty had given them His blessings and that Islam was to be their religion. But the Divine Messenger knew that his divine task was about to come to an end. He knew that God the Almighty was waiting for him. His last exhortation made the guidance contained in the Holy Book even more imperative to the followers of Islam, seeking to achieve a noble and perfect life in this world and the hereafter.

In his lifetime, the Prophet Muhammad achieved five great objects:

First, he found his people languishing under the domination of others, and set them free.
Secondly, he raised their standards of life and
general economic conditions.

Thirdly, he found their education in a sorry state,
and elevated it.

Fourthly, he brought unity to diverse peoples by
means of the Qur'an.

Lastly, and most important, he gave his guidance to
the world for it to follow until the Day of Judgment.

The Message of Islam and its challenge to Muslims

Fourteen centuries have now elapsed since the time of
the Prophet Muhammad, but neither now nor in the inter-
vening period have the followers of Islam achieved anything
which bears comparison with his achievements.

Most of the Muslim peoples have gained their inde-
pendence — either in the shadowy past or in more recent
times. Some of our brothers are still struggling for their
independence, which is one of the prerequisites for better
life. And I feel sure that their striving has the sympathy of
the entire Islamic world, and the blessing of the Almighty.

On the other hand, the newly independent countries are
confronted with problems concerning rising standards of
living which create an international problem — the so-called
"under-developed areas".

I am sure that this distinguished gathering will agree
with me that the present situation is a challenge to Islam.
We all know that Islam governs the affairs of a Muslim from
the day of his birth to the day of his death; we all know
about the glorious historic background of Islam, and I am
sure that we have the ability to solve our problems.

But Islam is nothing if not positive and practical. It
accepts the duality of the flesh and the spirit, and regards
both as worthy aspects of God’s creation. Neither aspect of
what is ultimately the same thing may be neglected, and we
have clear instructions which, while governing our code of
physical behaviour, lead us to a spiritual state of true faith.
It is a crusade for the Muslims.

I am sure that the unity among Muslims all over the
world can help to solve the problems that beset the world
in general, and the newly-independent countries in particular.
There is nothing nobler for the mind than to dedicate itself
to this purpose on this very day, the birthday of the Prophet
Muhammad, to whom we are profoundly grateful, in this
chaotic world, for being blessed with guidance.

According to a tradition of the Prophet Muhammad, the
Muslims are, as it were, one body. If a hurt befalls any part
of the body, the rest of that body suffers, with fever and
sickness.

In conclusion, I earnestly hope that this gathering, held
to celebrate the birthday of the Prophet Muhammad, will
help us all to renew and refurbish our belief in God the
Almighty and His Divine Messenger. The success of our
Muslim brothers to find a worthy place in this present world
means the success of Islam, but the failure to secure achieve-
ments in the daily struggle for life would spell the degrada-
tion and decline of Islam, not only as a religion but moreover
as human civilization.

I thank you for the patient and indulgent hearing that
you have given me.

INDUSTRIAL PAKISTAN

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

Fish

The fish industry, by virtue of its hitherto undeveloped
state, promises enormous possibilities and rich dividends,
were it exploited on proper lines. It is a foregone conclusion
that the demand for fish will steadily increase as restrictions
are imposed on indiscriminate livestock slaughter. It has
also been found that fish contain 13-20 per cent protein,
7-9 per cent fat, and caloric value varies from 300-1,100 per
lb., according to species. Besides these, calcium, phosphorus,
iron and other minerals, salts, body oils, and Vitamins A,
and D, are in appreciable quantities to make a complete and
balanced diet.

Pakistan is rich in a variety of fish such as the herring,
sardine, catfish, sea perch, drum, mackerel, tunny, sangro,
sole, boi or mullet, ladyfish, shark, ray, edible oyster,
sponges, prawns, lobsters, etc.

Fish are caught by old methods and cured by sun drying
in considerable quantities on the coasts of West Pakistan.
Nearly 5,000 tons are exported annually to India, Burma,
Ceylon and the Far Eastern countries. Besides this, fresh
water fish of various species are found in the rivers of West
Pakistan, of which the best known and greatly relished is
the palla. Similarly, in East Pakistan, practically all kinds
of marine and fresh water fish are caught in large quantities
and are dried after mixing with salt, and then sent to the
Chittagong hill tracts, India, Burma, and other countries.
Fresh fish are also exported to Calcutta in fairly large
quantities.

The fish market of Pakistan is not at all organized, and
steps are being taken to remodel it on better lines in order to
provide fish for the people at cheaper rates and in fresh con-
dition. There are bright prospects of developing the fish
industry. At present there are only two factories manu-
facturing shark liver oil, but they are idle owing to want of
trained personnel. In East Pakistan, shark liver oil is being
manufactured in small quantities. This is to be increased,
and above all to be standardized.

Fish-maws are dried and exported to Japan, Singapore
and other countries for manufacturing isinglass. The
bladders of sua, seeri and ranwas are superior and of fine
quality, and therefore the industry has a bright future in the
country.

If the entrails and other parts of fish are properly
processed, they form good manure and poultry feeds. One
factory at Karachi is already operating, and a second plant
is well under construction.

Canning has not yet been tried, although tunny, sardines,
herrings, etc., are caught in abundance. Some foreign firms
are planning to establish this industry in due course.
Fruit

Fruit is by far the most important ingredient of everyday diet because of its high nutritional value. Luckily, Pakistan is not only rich in quantity but also in the quality of fruits of both Western and Oriental types. It has been remarked by an expert: “The fruit varies from the world’s best bananas and oranges of East Pakistan to peaches, plums, melons, figs, pears, apricots, walnuts and almonds of the N.W.F.P., grapefruits, grapes, and figs of Sind, grapes, cherries, apples, melons and vegetables of Baluchistan, dates of the Makran coast and Bahawalpur, and mangoes, sweet limes, oranges and different kinds of citrus fruits of the Punjab plains.” The fertile, heavy and alluvial soils of the Indus valley, the temperate arid tract of the N.W.F.P. and Baluchistan, and hot wet climate and heavy soils of East Bengal, favour the luxuriant growth of these different fruits, worth as much as jute and to the extent of Rs.1,000,000,000, or £75,000,000.

The total acreage under fruits in Pakistan is 48,000, distributed as under:

<table>
<thead>
<tr>
<th>Region</th>
<th>Acreage</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Punjab</td>
<td>150,000</td>
</tr>
<tr>
<td>East Bengal</td>
<td>200,000</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>80,000</td>
</tr>
<tr>
<td>Sind</td>
<td>50,000</td>
</tr>
<tr>
<td>N.W.F.P.</td>
<td>1,000</td>
</tr>
</tbody>
</table>

Total production of fruit is estimated at 70,000,000 maunds of 82 lb. each.

East Pakistan grows about 1,555,893 tons of bananas and olives, 6,428 tons of oranges, and 470,364 tons of mangoes. The Frontier Province has a similar climate to that of California, and thus has rightly been called the “sub-continent’s California.” This fabulous centre supplied the army during the war with 4,000 tons of dried fruits every year; and peaches of this centre are known the world over for their size, taste and colour. Similarly, Baluchistan is one of the greatest fruit-growing centres of the world.

Horticultural research is carried on at the Agricultural College, Lyallpur, the Punjab, which is the pioneering institute in the Indo-Pakistan sub-continent and is elaborately equipped with laboratories and manufacturing plants for conducting research in fruit cultivation, preservation and canning. Of late, the experiments carried on at the institute have led to the introduction of the Blood Red Jaffa, pineapple and Valencia, which has increased the annual income of farmers by more than Rs.2,000,000 per year. There are several research stations in Baluchistan, the N.W.F.P. and East Pakistan, of which the fruit farm of Sind at Mirpurkhas is important. This farm is carrying on research in acclimatization of exotic varieties of fruits in Sind and doing extension work by supplying improved seedlings to the farmer and advising them as to the better scientific methods of fruit culture. There is one interesting exhibition mango tree on which about 100 different varieties of mango have been grafted. It is really pleasing to observe the different kinds of mangoes being borne on the same tree during the mango season.

In Pakistan, fruit preservation has been carried on from time immemorial as chutnies, murabbas, sherbets, pickles, etc. With the introduction of modern scientific methods, it has provided a great incentive to the growers to market their produce on a more economical basis than hitherto known. During the fruit season, 15-20 per cent of the fruit goes to waste on account of greater abundance than demand, resulting in uneconomical prices. This glut effects a loss of about 200,000,000 rupees to the nation.

The Co-operative Fruit Development Board, constituted under the Co-operative Societies Act, is aided by the Government and has a membership of well over 300 in the Punjab alone. This industry has its own bilingual magazine in English and Urdu.

Forest Industries

There is a spectacular forest wealth to be exploited,
especially the green forests on the banks of the Karnafuli River, Khulna, Chittagong, the Dir State, and the sparse ones of the Punjab and Sind. The flora of these forests consists of many economic plants and trees such as medicinal herbs, bamboos, matchwood, plywood and pencil trees. The Dir State is very rich, having a capacity of 2,000 trees per year, equivalent to 400,000 cubic feet of timber. These forests offer a varied range for starting small and large-scale industries, of which the most important is the paper industry.

**Paper industry**

A comparison of per capita consumption of paper between Pakistan and other countries reveals a disparity of great magnitude. At present the per capita consumption is very low, i.e., 0.75 lb., but that is going to increase along with other developments. On this basis, it is estimated at 40,000 tons.

There was no paper mill in 1947, so the entire demand for all kinds of papers is being met from imports, which places a constant burden on foreign exchange. It is interesting to note that the manufacture of paper from bamboo is a speciality of the mills at Calcutta, which used to be fed by raw material of bamboo from the Chittagong hill tracts. Fortunately, Pakistan has all raw materials in abundance, such as bamboos, sabul grass, wheat, rice straw, jute stalks, etc. There are several small factories functioning, of which a mill in the N.W.F.P. is of importance. With the installation of a large mill in East Pakistan, the indigenous sources will be able to produce at least 30,000 tons of paper.

The paper mill of East Bengal, at an estimated cost of about Rs 4,500,000, will be the largest. Paper will be produced from bamboo on the basis of the sulphate process and fractional cooking system. The mill is to be in production in due course.

**Match industry**

The trees, *Exsecoria Agallocha*, *Bombax Malabaricum*, *B. Insigne*, *Trewia nudiflora*, are suitable for the match industry, and are found in abundance in the forests of the Chittagong hills, Khulna. Besides these, there are possibilities of discovering other species in this direction. The other important ingredient for match-making is sulphur, which is found in great quantities in Baluchistan.

At the time of partition, Pakistan had only a few match factories on a cottage scale, and their combined output could not suffice for even one-tenth of the country’s requirements. This being an essential commodity, required by the poor and rich alike, the Government have been persistently endeavouring to develop this industry, so as to make the country self-sufficient in this important article of daily consumption and much has been achieved to reduce the import of foreign matches. A modern match factory of the American type has been set up at Landi by the Hyderabad Relief and Rehabilitation Trust, functioning with an output of 4,500,000 gross books annually. In East Pakistan also, Messrs. M. M. Ispahani Limited, have a factory functioning at Khulna with an annual production capacity of 900,000 gross boxes. Three more match factories set up in that area are expected to go into production in the near future, and with the proposal of the Government of East Bengal to set up a match factory at Narayanganj with a capacity of producing 750,000 gross boxes per annum, Pakistan is expected to be self-sufficient in matches when all these factories come into full production.

There are many suitable species of softwood, such as *Bombax malabaricum*, *Cedrela toona*, *Magnifera sylviatica*, *Sterculia urens*, used for building purposes, and that is wastage as regards their use as a base for plywood, rayon and fibre-board. At present the country is importing large quantities of plywood from abroad and taxing the foreign exchange, while there is a dire need for starting plywood and fibre-board factories to utilize the indigenous raw material available, particularly in East Bengal.

**Pencils**

There are great potentialities in the country’s forests for supplying the raw material for this industry. Experiments and trials have definitely indicated that there are trees, namely, *Carapa obovata*, *Cedrela toona*, *Hymenodictyon excelsum*, which can be profitably used for pencil making. It is anticipated that private capital may come forward to establish factories and to utilize this valuable source of raw material available in the luxuriant jungles of East Pakistan.

**Shuttles and bobbins**

In Pakistan there are about 300,000 handlooms, which produce nearly 240,000,000 yards of cloth. It is also the desire of the Government to keep 50 per cent of the spindles uncovered with a view to provide yarn for this indigenous industry.

Keeping this in view, it is easy to conclude that the handloom industry will retain its present status for years to come and will make an undoubted demand for shuttles and bobbins. It is said that hardwood species such as *Gmelina arborea*, *Adina cordifolia*, and probably *Dalbergia sisoo*,

*Hunting in a hammer-headed shark. The warm waters along the West Pakistan coast are rich in live treasure.*
are suitable for making shuttles and bobbins. The industry, if started in the right way, will have a bright, a very bright, and assured future.

Besides this, there are numerous softwood species, growing in the forests of East Pakistan and the Dir State. These can be used for preparing packing-cases, which will be in great demand as the varied industries spring up in the course of time.

### Pharmaceutical Industry

The flora of Pakistan contains a varied and luxuriant array of medicinal plants, especially in the N.W.F.P., Baluchistan, Sind, Azad, Kashmir, and East Bengal. The following are some of the important drug plants, recognized as officials in the B.P. and the indigenous Unani (Greek) System of medicine.

The above plants are some from the long list and wonderful array of medicinal plants found mostly wild. It is expected a thorough survey of the flora along with intensive research on these plants will reveal the economic possibilities of harnessing the drug wealth of the country. Until today, the luxuriant flora of East Pakistan and Azad Kashmir has been left untouched.

At present there are more than forty factories engaged in the preparation of simple pharmaceutical compounds, such as tinctures, extracts, syrups and alkaloids. Considerable work has been done by a modern pharmaceutical plant, the Ibne Ceena Laboratory, situated at Lahore, near Karachi. Similarly, another concern is engaged in extracting Vitamin B concentrate from shark-liver oil. A British firm is going to establish a factory for santonin extraction at Rawalpindi. This factory is of great importance to the free world, as Pakistan is the only country growing artemisia in abundance, with the exception of parts of Soviet Russia and Red China.

Manufacturers of pharmaceutical products have formed an association to promote the welfare of this industry, and to plan the systematic development of the industry by establishing factories on the basis of the availability of the raw materials in both wings of Pakistan.

### Hides and Skins

Pakistan is favourably placed in the matter of its cattle wealth and produces well over 5,400,000 hides and 7,600,000 skins per year, valued at Rs.70,000,000. This raw material is partly exported and partly used to feed the home factories. Before partition, factories of undivided India used to be fed with hides and skins from the districts which now form Pakistan. There is an upward trend in the number of cattle. This will result in an increased production of hides and skins in the years to come.
THE OTHER VERSION

By SYLVIA SALMA MORTAZA

How Christianity Suffered at the Hands of its Followers

The traditional story of the mission of Jesus and the origins of Christianity, as known from the books of the New Testament, has long been realized by scholars of religious history as having another version.

The other version is one little known by the followers of Christianity; but first a short review of their beliefs is presented.

According to these beliefs, which are those put forward as the official teaching of the Church, Jesus was God in human form — who had always been God. He came to earth to atone for the sins of mankind, taking the sins of those who believed on his name on himself.

His other mission was to found an organization, that of the Church, whose purpose it was to spread his message over the world, and so bring all people to the truth of the Church, which is considered by its followers as being infallible.

The Apostles of Jesus were trained by him to take over the leadership of the Church, speaking in his name, which is God, whereby, in the capacity of head of the Church, they could speak nothing but the truth. The Church bases its belief as to being the true Church of God on its origin in Jesus, and believe it was intended by him to be the one true Church; the only Church.

The birth of Jesus was believed to have been contrary to the law of nature, being born of the Virgin Mary, who was a virgin before, during and after his birth. Little is known of his childhood, and he next appeared at the age of thirty preaching his peaceful message unto the people. His teachings were rejected by the Jewish authorities, who planned his arrest, believing those teachings to have raised hopes, associated with the coming of the Messiah, which were likely to pervert the nation.

He was later arrested by these same authorities — the priestly caste — and brought before Pontius Pilate for trial and execution by crucifixion, for saying that he was the Messiah. (The Greek word for Messiah was Christ, which meant, according to the meaning given to it later, that he declared himself to be God, which constituted a blasphemy against Jehovah — the God of the Jews.)

Jesus was said to have prophesied his own death, etc., and as the reason for his coming was to die for the sins of mankind, he had to submit to the will of God in order that His purpose might be fulfilled.

He arose from the dead — forty days later ascending into heaven. Between the time of his resurrection and ascension he made the Apostles the first Pope and Bishops of his Church, Peter being at their head.

The Apostles then went out among the people preaching the gospel and the mission of Jesus. Later came the conversion of Paul, by whose efforts Christianity was spread inside and outside Palestine by means of his missionary journeys.

Two views on the mission of Jesus

Jesus never claimed to be the saviour of mankind; this claim was made by Paul later. Paul had joined the Apostles but he had seen in the crucifixion and resurrection of the Jewish Messiah similarities to saviour gods of the older religions, and he sought to interpret the mission of Jesus in just such a light. He saw in it the possibilities of a new world religion, whose idol was in recent history, not in the distant past.

Paul’s interpretation was opposed by the Apostles, to whom, as Jews, the divinity of their leader was repugnant, God alone was divine; it was fundamental in Judaism. Paul himself speaks of this opposition in his letters when he refers to “another Jesus” and “another gospel”, which he neither taught nor accepted. This proves that there were at least two conceptions as to the mission of Jesus, the Apostles’ view and that of Paul.

Had the Apostles taught the divinity of Jesus, they would have been stoned to death by the Jews for blasphemy. As it was, they were tolerated as a sect of Judaism differing only from the orthodox in believing the Messiah to have already come. Had they blasphemed, they would not have been tolerated in the community at all.

Paul was accused by the Jewish leaders at Jerusalem as being an agitator among the Jews. He was recognized by some of the Jews while in the temple as being the person who taught his converts to reject the national religion of the Jews. He was arrested by the Romans because of the disturbance that arose, and, as a Roman citizen, he appealed to be sent to Rome for trial, where he probably perished in the persecution of the Christians by Nero, following the fire of Rome, which was believed to have been started by them in yet another uprising.

From this time until two years later, in 66 C.E., the...
original followers of Jesus were able to proceed unhindered. There was no opposition now that Paul had left the scene. 66 C.E. brought the final revolt of the Jews against Rome, and thus began the Jewish war which was to last for four years.

The movement of the Apostles was closely associated with the revolt, for they still expected the return of Jesus to lead them to victory. When he failed to appear in their great hour of need he was rejected by the Jews.

With the end of the war came the end of the Jews as a nation, and the crushing of the movement. Now the mission of Jesus was viewed in a spiritual light by some of the people.

A few of the original followers of Jesus survived the war and are believed to have founded the Church of Alexandria, and so tried to keep alive the original conception of his ministry.

With the absence of these disciples, the way was laid open for the revival of Paul's interpretation as to the mission of Jesus. From now on it was to be pro-Roman — for Rome had come to look on the Christians with suspicion; they represented a threat to the State and consequently the Romans were ready to crush them, in view of the previous revolt. It was also to have a strong anti-Jewish flavour, and so cut itself off from its origins and background.

The writings of the Gospels and the sources of Christian beliefs

It was under such conditions that the Gospels were written — they were designed to hide the original story, not to recall it. The idea being to portray the peaceful mission of Christianity, and, as such, it was allowed to survive in the Roman Empire along with other numerous religions. So long as it did not represent a threat to the Emperor it was tolerated as just another religion.

The first of the Gospels written was that of Mark, soon after the end of the war. This is believed to be the most factual of the Gospels, having been written so soon after the departure from the scene of the original Christians, or Messianists as they were then called. Their ideas and teachings were still fresh in the minds of the people, and this Gospel is believed to have been based on them, i.e., oral traditions, and copies of the sayings of Jesus then in circulation.

Matthew and Luke were written twenty years later, both taking their theme from that of Mark, hence the similarity. It is an established fact in academic circles that not one of the Gospels was written by an eye witness to the stories they described. Most of the beliefs and doctrines of Christianity are not to be found in the Gospels. They were added to the beliefs and teachings of the Church — later, as it grew.

The last Gospel, John, was written at the end of the first century, and represents a later stage of thought. It is believed to have been derived from Asiatic sources of the "Logos", Logos being the Greek word translated in John as the "word"; it means the manifestation of God as the creative reason of the world which has taken on human form. Christ in the last Gospel became God Himself — later to become the second of the Three Persons who constituted the Trinity, which was the later idea of the Church.

The Gospels were written to conform to prophetical texts which were later used by the Church to prove that the events described in the New Testament were prophesied in the Old Testament. Other parts were derived from myths common to many pagan religions which had great appeal to the people, and for this reason they were incorporated into Christianity to secure its popularity and general acceptance. Some of these religions were (1) Melito, from which source came most of the beliefs accredited to Christianity, (2) the religion of Osiris, from which the Christian doctrine of the Holy Trinity is believed to have originated, and (3) other pagan religions connected with Baal, Bacchus.

Efforts at obliteration

By a process of infiltration the new Christianity conquered Rome and was adopted as the State religion. Rome was powerful, and thus the religion spread over the face of the known world. Its progress until then was peaceful, but when it became powerful in the fourth century, it became ruthless in its persecution of others, even to those who had shown great toleration towards it. It censored and suppressed writings and beliefs that did not conform to its views. Josephus, the Jewish historian and the official historian of the Jewish war, was one of those writers whose works suffered the obliterations and alterations of the Christian censor.

Some of these documents have survived still bearing these obliterations. Passages in them have been reconstructed by making use of the references made by later writers in their books.

A discovery was made recently of a text of Josephus translated from the original Slavonic into Old Russian, in which there were passages differing from those already known from the Greek version of his book. (Details of this can be found in Rupert Furneaux's The Other Side of the Story. Published by Cassell & Co. Ltd., London, 1953.)

The Slavonic work did not escape the censor entirely, but these passages which have been referred to above did so because the Christian censors of a later school of thought did not know of their existence. For example, Josephus gave a description of Jesus which he found in the records of the trial in the Roman archives, to which he had access. It reads:

"There appeared a certain man of magical power, if it be permissible to call him a man, whom certain Greeks call a son of God, but his disciples the true prophet. His nature and his form were human. A man of mature age, dark skin, small stature, three cubits high, hunchbacked, with a long face, long nose and meeting eyebrows, so that they who see him might be affrighted, with scanty hair with a parting in the middle of his head after the manner of the Nazarenes, and with an undeveloped beard."

This picture conforms to a man of Jesus's racial type, but the altered passage creates a person conforming to the Hellenistic ideas of manly beauty. The altered version reads:

"There appeared a certain man of great power, if it is permissible to call him a man, whom his disciples call a son of God, but he was the only born son of God, but for the Greeks the true prophet who raised dead persons and cured all diseases. His nature and form were Godlike, divine, for he was a man of simple appearance, mature age, ruddy skin, medium stature, six feet high, well grown with a venerable face, handsome nose,
goodly black eyebrows, with good eyes, so that
spectators could love him, with curly hair of the colour
of unripe hazel nuts, with a smooth, unruffled, un-
wrinkled forehead a lovely red, blue eyes, beautiful
mouth, with a copious beard of the same colour as the
hair, not long, parted in the middle, arms and hands
full of grace, and fingers of the unsullied hands of
moderate length, on the whole of the same type as his
mother.

“Only in semblance was he superman, but his
deeds were divine, wherefore I cannot call him a man.
But again, if I look at his commonplace physique I
cannot call him an angel. And everything whatsoever
he wrought, he wrought through some word or
command” (The Other Side of the Story, by Rupert
Furneaux).

It is obvious that at the time of the writing of the works
of Josephus about 70 C.E., Jesus was not accepted as the
son of God. reference only being made to him as a son of
God, and even that by the Greeks and not by his own
disciples. This lends support to the view that in the original
text of the Gospels he was referred to as a servant or son of
God, which gradually developed into the son of God at a
later stage of thought. To his disciples he was the true
prophet. Josephus at the time of writing had no reason to
lie, for the affairs of the Christians were no longer the cause
of concern to the Romans, and Josephus wrote in Rome.

By the Christian alterations of his text they turned him
into a disbelieving witness as to their claims, but by the
reconstructed evidence the belief in Jesus as the son of God
was a development which came later than 70 C.E. but before
90 C.E., for it was recorded in the two Gospels that were
written at that time, Matthew and Luke.

The whole growth of the teachings of Christianity were
made possible by the censoring and suppression of
“dangerous thoughts”. The extent to which this was suc-
cessful is demonstrated in Buckle’s History of Civilization.
When writing on the Roman Catholics, which was then the
main Church, he says:

“There was the literature of Greece and Rome,
which the monks not only preserved, but even
occasionally copied. But what could that avail such
readers as they? So far from recognizing the merit of
the ancient writers, they were unable to feel even the
beauties of their style, and they trembled at the bold-
ness of their enquiries. At the first glimpse of the light,
their eyes were blinded. They never turned the leaves
of a pagan author without standing aghast at the risk
they were running, and they were in constant fear, lest
by imbibing any of his opinions they should involve
themselves in deadly sin. The result was that they
willingly laid aside the great masterpieces of antiquity,
and in their place they substituted those wretched com-

pilations which corrupted their taste, increased their
credulity, strengthened their errors, and prolonged
the ignorance of Europe by embodying each separate super-
stition in a written and accessible form, thus perpetu-
ing its influence and enabling it to enfeeble the under-
standing even of a distant prosperity.”

Thus were all dangerous thoughts against the doctrine of
the Church suppressed; for, once the people began to think
for themselves, they were lost to the Church. It is for this
reason many thinking people are falling away from

Christianity. No longer can they accept its beliefs and
dogmas, as these are gradually shown to be false doctrines.

The brothers of Jesus are turned into cousins or half-
brothers in order to support the Christian doctrine of
the perpetual virginity of Mary, but Paul in his writings refers
to Jesus as the firstborn of many brothers, and it is generally
believed that James, the brother of Jesus, became the head
of the original movement after the crucifixion.

Even the Gospels themselves are believed to have been
altered as the thoughts of the Church developed, notwithstanding the alterations that came about through hand copies before printing was discovered.

The resurrection of Jesus was supposed to have been
prophesied by Jesus himself, but that this is a later addition
is proved conclusively (and that his fate was unexpected) by
his cry from the Cross, “My God, my God, why hast thou
forsaken me?” This is not the cry of a man who knew what
was happening to him, but rather the cry of one who is
afraid of the unknown and consequently crying in despair,
thinking that even God has forsaken him.

Islam does not accept the death of Jesus on the Cross,
and in a few words has refuted all the beliefs of Christians
who base everything on the belief that he died to redeem
the world from sin, but this claim he never made himself.

“And their saying; Surely we have killed the Messiah, Jesus son of Mary, the apostle of God; and they did not kill him nor did they crucify him, but (the matter) was made dubious to them” (The Qur’án, 4:157).

Islam also rejects the divinity of Jesus.

“Certainly they disbelieve who say: Surely God, He is the Messiah, son of Mary” (The Qur’án, 5:72).

And the belief that he is the second of the three persons in the Trinity.

“The Messiah, Jesus son of Mary, is only an apostle of God and His word which He communicated to Mary and an inspiration from Him; believe therefore in God and His apostles and say not, Three. Desist, it is better for you; God is only one god: far be it from His glory that He should have a son” (The Qur’án, 4:172).

The belief which gradually became assimilated into the
doctrine of the Church. Their main beliefs were laid down in
the Apostles’ Creed, which the Church members had to
accept unquestioningly.

The gospel taught by the Church was not the gospel of
Jesus which he preached to his disciples; this has been
demonstrated in the reconstructed story, and when Paul
spoke of “another gospel” he was definitely opposed by
James, the brother of Jesus.

The other version supports the Qur’ánic views to some
extent

More importance is given in the Qur’án to refuting the
claims of the Christians than the revelation of the words of
Jesus, perhaps because his words were only intended for the
Jews and not for the world.

“And (God will make him) a messenger to the
children of Israel” (The Qur’án, 3:48).
The prophet for the world was to come later, and Jesus
prophesied this (John 16, vv. 12-17).
The Jews never thought of his message as being for any other than themselves — the Messiah was essentially Jewish — he was to come, in their view, to lead them to victory with the help of divine intervention.

The Qur’án says:

"They indeed disbelieve who say: Surely God — He is the Messiah, son of Mary" (5:17).

This conception, as has been shown, came after the Jewish war; it was never taught by Jesus or his followers.

It seems that the new story has the Qur’ánic support to a certain extent; all the details cannot be supported, for they are only theories and opinions, not known facts. They cannot be proved by scientific investigation, at least not on the present known evidence, but future discoveries may still arise.

There is no support for the view that Jesus was the son of God who came to redeem the world from sin. He was just a messenger of God who came to modify the Torah — he came only for the Jews.

It has taken the intellects among the Christians nearly two thousand years to free themselves from the shackles of unreasonable doctrines and at last discover the truth by scientific methods.

The people are falling away from the Church. They are looking for something to take its place. Islam would appeal to their powers of reason, but if this opportunity to show them the truths of Islam is disregarded, the people will be lost again for a long time, for there is only one other course left open to them when the bottom of their belief falls out, and this is gradually happening, for anything based on falsehood must break down when knowledge comes to the fore. The only way to make these beliefs survive is to crush anything that points the way to the truth, and by instilling fear of eternal damnation into the people. Only then can they make otherwise reasonable people believe their doctrines. Slowly this hold of intimidation is giving way to the banner of knowledge which is forcing its way around the world.

Had this truth, as revealed through the Qur’án, been accepted by the Christians at the time of its revelation, it would have saved them nearly two thousand years of darkness and the hard labour of the Christian thinkers who at last have started to see the light. Perhaps from one point of view this disregard for the truth by the adherents of Christianity was good, for in this twentieth century, when every person is scientifically minded, the cold reasoning based on scientific researches for the truth by the Christian scholars themselves will have much more weight and appeal to the people than before. There is only one truth as revealed in the Qur’án, so all scientific researches, investigations and reasoning will point to that truth only. People will, in that case, be much more convinced of the authenticity of the Qur’án and will have no room for suspicion that the same kind of tragedy as happened with Christianity will happen again.

For two thousand years people have been living under a lull of false dogmas and beliefs, and only now is a glimmer of light being thrown on the true new story about Jesus and Christianity. Yet this “new” story is one which has been known to Muslims since the advent of the Prophet Muhammad and the revelation of the Qur’án.

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**ECONOMIC LIFE IN MODERN SYRIA**

**By F. KARDOSH**

"At any rate, whatever the results of the attempts to attain unity may be, the economy of any single Arab country will continue to be weak unless it breaks up the territorial barriers."

"Although the exchange of trade between Syria and the various Arab countries is running smoothly, there is a strong desire to revise existing agreements with the object of attaining closer economic co-operation and eventual realization of total pan-Arab economic unity as conceived by the Arab League."

Measures to stabilize economic life in new Syria

The economic separation between Syria and the Lebanon, decreed March, 1950, formed the “demarcation line” between aimless and planned economy. Immediately after the separation the Syrian Government announced the adoption of the principle of directed economy with the object of building the country’s economy on a sound basis. The statement issued by the then Government said economic strength was the backbone of military might in so far as no army could be considered strong unless it enjoyed at home the support of a strong economic front. And the country needs a strong army to check possible outside aggression.

Ever since the Government has introduced a series of measures designed to achieve this target by increasing the production and decreasing the imports. The first evidence of the wisdom of this policy was offered by the United Nations’ report over economic development in the Middle East. Dealing with the economic life of Syria, the report recorded that the country — contrary to previous expectations — had been able successfully to pass the fluid economic
situation which followed the economic separation from the Lebanon. Syria achieved this through increased production.

The legislation respecting the representation of foreign companies in Syria and the decrees authorizing the establishment of a Central Bank were among the most effective measures in this respect. The legislative decree ruled that foreign companies maintaining branches in Syria should be represented by Syrian nationals. Also, 51 per cent of the capital of foreign companies operating in Syria should be Syrian. Moreover, Syrian importers were prevented from placing orders by foreign companies through a commission agent non-resident in Syria. The Government is rather strict in enforcing these orders. Three foreign companies holding oil distribution concessions were ordered to close down their branches because they failed to comply with the provisions of the legislative decree on the representation of foreign companies.

Apart from opening vast opportunities of employment and the use of idle capital, this measure carried the Syrian importers on to the stage of international trade. To supplement these measures and preserve national wealth, the Government banned the import of luxury goods and any other item which could be manufactured locally. The ban affected a large variety of articles. Naturally enough new industries sprang up, such as nylon hosiery, oil-pressing, certain classes of textiles, etc. The capital invested in the new industries was estimated at about 100,000,000 Syrian pounds.

However, the rush to establish new factories had “its victims” and brought forward numerous problems. The installation of modern machinery with high output at low costs put a number of smaller and older factories at a disadvantage. To remedy the newly-created situation, the Ministry of National Economy was invested with extensive powers. Acting without delay, the Ministry ordered that no new industry should be established without obtaining advance permission from the licensing authority. Applicants were requested to file applications giving details of the projected factory or expansion of any existing factory as well as their analysis of the country’s requirements and the means of disposing of the production. On receipt of such application the licensing authority carries out a scientific study into the matter before either dismissing or entertaining the application. Further, the Ministry is conducting an industrial registration which, when completed, will serve as a basis for future economic development.

At any rate the Government’s help was not restricted to issuance of decrees. In fact, many a constructive measure has been adopted. To assist operating companies to overcome their financial troubles and to give them an incentive to increase their production, the Government guaranteed repayment of loans drawn by a considerable number of companies from the various banking institutions. The figure involved in this operation was about 15,000,000 Syrian pounds. In addition to this the Government decreed that newly-built factories would be exempt from urban property tax for a period of five years. Moreover, a high percentage of the profits of newly-established companies was exempted from income tax, provided this would be used for increasing the company’s capital. On the other hand, the Ministry of National Economy was authorized to liquidate any company which suspended production at its factory or factories for a period of eighteen months and failed to give a convincing reason for so doing.

Full economic independence in view

Another effective measure was the establishment of the “Foreign Exchange Office”, which succeeded in stabilizing the rate of exchange of the Syrian pound in relation to other currencies. Similarly, it succeeded in maintaining the conversion rate of hard currency on the free market on an even keel. Thus it safeguarded the Syrian importer-exporter from market fluctuations. This has been made possible through the buying of surplus hard currency during the export season and placing sufficient quantities on sale whenever there was a high demand likely to send the prices up. The main currencies with which the office deals are the sterling pound, dollar, and the French franc. The Exchange Office instructed that hard currency obtained as a result of exports should be used for payments for the country’s imports.

Bearing in mind that the Foreign Exchange Office could be transformed into the nucleus of the projected Central Bank, the Government appropriated 10,000,000 Syrian pounds for the establishment of the Bank, which would act as an issuing institution.

Announcing the enactment of the decree authorizing the establishment of the Bank, President Shishakly, then Deputy Prime Minister, said that the political mandate was ended but an economic mandate continued to direct our finances; we enjoyed the fruits of political independence but the basic economic aspects of our life remained under the control of a foreign system and a foreign institution, and this impaired our national sovereignty and independence. The issuing of currency remained outside the scope of our authority; the issue institution followed a policy of its own regarding credit and discount granted to individuals as well as to financial institutions and banks, pursuing therein its own interests and not those of the people. Further, the issue institution remained free of all effective control on the part of the Government.

“One of the most important aims of Syria’s Government of the new régime has always been to liberate the country from economic bonds, which are rightly considered incompatible with our sovereignty and independence and which subject our essential services to foreign control and influence.

“... For the purpose of realizing all these aims the decree provides for the creation of a body to be entrusted with administering currency and credit affairs, supervising banks, amending the currency laws so as to suit the economic conditions of the country and to keep pace with its present development.

“The Bank, whose shares will be entirely subscribed by the State, will work in compliance with the directives of the State only and will endeavour to stabilize the Syrian currency, to secure the credit needs of individuals and groups and to encourage agriculture, industry and trade. In this way the State will realize full economic independence which will confirm our political emancipation, thus giving full scope to the people to benefit from the wealth of the country and from its rich and plentiful possibilities.”

At present the “Bank de Syrie et du Liban” carries out the functions of an issuing institution. The Bank operates
under a concession granted by the French Government in 1939, when Syria was under French mandate. The Government has entered into negotiations with the Bank’s management for termination of the concession, which expires in 1964.

The projected Central Bank, as explained by President Shishakly, will have the heavy responsibility of financing the growing Syrian economy besides development projects. In order to keep the two horses going abreast the Government is drawing up a five-year co-ordinated plan. A Council of National Wealth will be established to supervise implementation of the plan. Further, it will advise on the best means of exploitation of the country’s resources. The Council will have a sufficient number of experts at its disposal. It is interesting to know that the Syrian Government has spent just under 500,000,000 Syrian pounds on development projects and the improvement of social services since independence in 1945.

The various measures which have been enforced enabled the Government to ensure a favourable balance in 1952. The total value of exports was 319,000,000 Syrian pounds against 313,000,000 for imports. But the balance of trade showed a deficit of just under 100,000,000 Syrian pounds. The higher percentage of this deficit — which was met in full — was covered by invisible revenues such as transit trade, United Nations allocations for the support of the Arab refugees, and oil payments on oil pumped through the pipelines crossing Syria. And finally, from monies sent home by Syrians abroad.

Syro-Arab agreements and trade

The conclusion of trade agreements with the Arab States and foreign powers cemented these efforts. However, mention must be made here of the Syro-Arab agreements in so far as the Arab countries form a single economic entity.

The operative economic agreement concluded between Syria and Jordan provides for free exchange of agricultural products, and goods manufactured out of local raw materials. Syria’s main exports to Jordan are cereals, textiles and manufactured goods. A similar economic accord — now under revision — was concluded with the Lebanon. Syria exports to the Lebanon onions, lentils, wheat, barley, cotton seed and jute ropes. The country’s main imports from this sister-State are citrus fruits, various kinds of fibres, and petroleum products.

Following protracted negotiations, a draft agreement was signed in 1952 by representatives of the Iraqi and Syrian Governments. Although this draft agreement has not been ratified as yet, trade between the two States is flourishing. Syria exchanges her soap products, textiles and agricultural products for hides, cattle and dates.

Trade between Syria and Sa’udi Arabia is regulated by the 1950 agreement, under which provisions the contracting parties pledged to give preferential treatment to imports from either country. Again, textiles, cereals and manufactured goods form the bulk of Syria’s exports to this Arab country. The agreement governing trade between Syria and Egypt is to be revised. The balance of trade is favourable to Syria. Egypt supplies Syria with rice, asphalt, woollen textiles and films. The following table shows figures of Syro-Arab trade over the last few years.

<table>
<thead>
<tr>
<th>Syria’s exports to the Arab countries</th>
<th>1950</th>
<th>1951</th>
<th>1952</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jordan</td>
<td>9,409,006</td>
<td>12,347,852</td>
<td>16,845,535</td>
</tr>
<tr>
<td>Iraq</td>
<td>12,444,342</td>
<td>20,249,327</td>
<td>17,176,332</td>
</tr>
<tr>
<td>Sa’udi Arabia</td>
<td>7,443,099</td>
<td>8,491,150</td>
<td>10,332,954</td>
</tr>
<tr>
<td>Egypt</td>
<td>5,909,920</td>
<td>7,203,060</td>
<td>4,510,149</td>
</tr>
<tr>
<td>The Lebanon</td>
<td>44,137,751</td>
<td>59,453,206</td>
<td>70,279,326</td>
</tr>
</tbody>
</table>

Syria’s imports

| Jordan                              | 3,009,940  | 4,354,035  | 5,998,589  |
| Iraq                                | 9,691,977  | 8,928,800  | 8,526,276  |
| Sa’udi Arabia                       | 1,268,796  | 3,555,344  | 7,912,044  |
| Egypt                               | 3,816,794  | 3,761,540  | 1,370,965  |
| The Lebanon                         | 15,880,374 | 31,364,713 | 35,724,183 |

It will be seen that Syria’s imports from the Arab countries formed 17 and 21 per cent of the total value of the country’s imports for 1951 and 1952. Syria’s exports to these countries were valued at 107,000,000 and 114,000,000 Syrian pounds out of 227,000,000 and 319,000,000, the figures for total exports during the same period.

Although the exchange of trade between Syria and the various Arab countries is running smoothly, there is a strong desire to revise existing agreements with the object of attaining closer economic co-operation and eventual realization of total pan-Arab economic unity as conceived by the Arab League. Repeated efforts to translate this desire into deeds led to drafting a pan-Arab economic co-operation agreement by the Arab Ministers of Finance and National Economy, who met in Beirut early this year. The draft agreement was submitted to the Council of the Arab League for recommendation of adoption by the member-Governments. The draft agreement provides for the free exchange of agricultural products, animal industry and goods manufactured of local raw materials, and for the free movement of capital. It urges removal of customs barriers. The conference of the Arab Ministers of Finance and National Economy formed a Higher Economic Council, the duty of which is to supervise execution of the agreement and co-ordinate Arab efforts in the field of economics. The Council will meet for the first time during December in Cairo.

It is interesting to recall here a suggestion submitted by the Syrian Government to the Arab League over the question of economic co-operation. The suggestion called for working out an overall pan-Arab economic and industrialization plan. Under this plan the contracting Governments will not allow the establishment of any industry that is likely to affect adversely any industry in any of the other Arab States. Further, existing industries will be expanded to satisfy the demands of the Arab market. Such a scheme will make the Arab strong enough to withstand foreign competition, and will encourage the surplus Arab capital of any one country to be employed in the other States. The scheme was not adopted. Other Governments submitted proposals suggesting that Syria, the Lebanon and Iraq should form one economic unity and that Egypt, Sa’udi Arabia and the other Arab countries should form a second.

At any rate, whatever the results of the attempts to attain unity may be, the economy of any single Arab country will continue to be weak unless it breaks up the territorial barriers.

However, it should be recorded here that Syria is making great strides towards the establishment of a sound economy and is always ready to co-operate with the other Arab Governments for the achievement of economic unity.
At Palmyra, in Syria, are a number of finely carved stone coffins. Several of them had carved lids, usually portraying the reclining figures of their original occupants. The detail of the draperies is still in perfect condition and the sculpture work is splendid.
modern in outlook, but it has its roots deep in
lies as a reminder of the artistic achievements
ings are linked with the dramatic events that
ization's early development.

Krek des Chevaliers

Krek des Chevaliers or Qala'at al-Husn is a remarkable example of
twelfth and thirteenth century military architecture. Over a century of
continued Frankish occupation was finally ended in 1271 C.E. when a
large cosmopolitan force under the Sultan Beybars (1260-1277 C.E.)
marched against it.

Damascus, Syria
ADIB SHISHAKLY

President of the Republic of Syria

Life of Chivalry, Struggle and Faith — Author of an Awakening and Leader of a Nation

Early Life

In November 1909, on the banks of the Orontes and in the brave city of Hama, Adib Shishakly was born. His father, Hassan Shishakly, was a leader of the Arab Nationalist movement in the city. The propitious birth of this hero coincided with the tempestuous events of the period which followed the famous Ottoman constitutional reforms of the Union and Progress Party. The Arabs had been filled with joy and with expectations of freedom and emancipation, and the whole world was wondering at the significant happenings of the time. Arab leaders everywhere were meeting and deliberating, and it was in this period of high and great hopes that the eyes of the newly-born child saw light for the first time.

Young Adib was brought up by a father who hated feudalism and oppression and in a city famous for its purely Arab environment. He graduated from the High School of Hama and later joined and obtained the diploma of the Salamieh Agricultural School. In November 1929 he was admitted to the Damascus Military College, and this marked the end of his father’s plans for an agricultural career for him. A year earlier he had married, and his first child was born to him while a cadet at the Military College.

During the period between the completion of his studies at the Hama School and his graduation from the Military College, young Adib showed clear and unmistakable signs that one day he would play an important role in the history of his country and of the Arab nation: he was an outstanding student in all stages of his study, which won him the appreciation and confidence of all his teachers; nothing could satisfy his thirsty soul and he was always, but reasonably, dissatisfied with novel and newfangled ideas. He had a deep sense of responsibility, showed great and genuine love for his country and people, and was exceedingly proud of the glories and heritage of the Arab nation.

Military training and career

While at the Military College he demonstrated his nationalist eagerness and enthusiasm. At the head of fellow Syrian graduates he refused to participate in the graduation ceremony because it was customary at the time to give a French name to the graduates of each year and to hold the ceremony under the patronage of a French commander. Faced with the determined opposition of the young Syrian cadets, the college administration was forced to agree to a change of practice, and the President of the Syrian Republic was invited to preside over the graduation meeting, thus enabling the young Syrian officers to receive their swords, symbol of their commission, from a fellow countryman.

Adib Shishakly then began his military career. The French authorities, realizing the young officer’s hatred of foreign rule and his strong nationalist feelings, appointed him to a post in an outlying part of the country in order to guard against the threatening dangers to their influence of his call for national liberation and independence. He was arbitrarily deprived of his right to promotion, and this made him all the more eager to continue activities aimed at disseminating principles of freedom and liberation among his fellow soldiers, whereupon the French authorities ordered his detention in the military prison of Khan Istambul at Aleppo.

Later he was released and appointed commander of the Abu-Kamal garrison on the Syrian-Iraqi border. However, he continued his underground resistance to imperialist domination, and many nationalists were able with his help to

"I am happy and proud to say that our national awakening is the result of the people’s national consciousness and of the Liberation Movement in which we all participate, and not a mere echo of my own person. What I really care about is not my person but those national principles to which I am attached and devoted and in the service of which I shall consider it a real honour to die.

"I promise before God and the nation to remain faithful to the Arab Liberation Movement, and I ask that you co-operate with me with full sincerity and determination in order that we may realize for the homeland all glory and happiness."

—General Shishakly (from a speech at Aleppo).
escape the terror of imperialistic rule by crossing over to Iraq.

His transfer to Damascus came at a time when the British and De Gaulist forces were pressing towards the Syrian capital in the last world war. The commander of the Vichy forces decided to resist, but Adib Shishakly was of the opinion that the country and citizens should be spared all needless destruction and suffering. The French commander of his battalion informed the authorities that he could guarantee the loyalty of all Syrian officers except Adib Shishakly, who was therefore transferred to the Raqqa garrison.

When the French attacked Syrian towns on 29th May 1945, Captain Adib Shishakly was the first Syrian Army officer to revolt against the French and lead the nationalist troops in many successful engagements.

Shortly after, when Zionist aggression was unleashed against the peaceful Arabs of Palestine, Adib Shishakly — leaving a family of eight with no other supporter to maintain them — joined the Arab liberation forces there, and gave thereby an excellent example of a genuine spirit of sacrifice and a true devotion to the homeland.

Despite prevailing chaos, conflicting interests and shortage of equipment and ammunition, Adib Shishakly played a prominent role in the Arab liberation army in Palestine. He led the Yarmouk Brigade in many fierce engagements, and his acts of heroism during the fighting were outstanding examples of Arab bravery and courage.

When the Palestine campaign ended in failure, Captain Shishakly returned home with deep impressions and reactions as well as with a conviction that if the Arab nation was to be revived and awakened, political régimes of the time had to be terminated and changed. His emotions and deep understanding of the realities of the situation of the Arab nation assumed an attitude of challenge and response. He began to spread revolutionary ideas among fellow army officers and to define the aims, objectives and methods of the new revolutionary movement.

**Shishakly leads a bloodless revolution in Syria**

He appealed to the conscience and logic of his colleagues and countrymen rather than to their selfish ends and interests. His determination and strong character helped in spreading his views and in gathering supporters around the new movement. With him as the real guide and director of these important developments in the history of modern Syria, the first and second military events took place. Later deviations, however, forced him to take charge of the helm of public affairs and to become the leader and guide of the people; and in December 1950 he carried out the bloodless revolution to defend the republican system and the safety and independence of the country against foreign conspiracies and imperialistic designs.

On 23rd April 1951, fellow army officers made him Chief of Staff of the Syrian Army. The military and political ability showeded by him as well as his spirit of altruism and unselfishness made people generally and the enlightened classes particularly call upon him to assume heavy responsibilities in one of the most difficult junctures in Syria’s history.

However, he did not monopolize these responsibilities, but entrusted authority to men whom he trusted, giving thereby another proof of his unselfishness and political wisdom.

His defence of Arab causes during this period was marked by sincerity, faith and strength. He devoted all his time and efforts to these causes which made him the leader to whom Arabs looked to in their struggle for liberation and awakening. Further, he undertook several successful visits to the Arab capitals, working for Arab unity and endeavouring to realize national aims and ideals. He took up the case of the Arabs in Palestine, defending their rights and interests, and was throughout the period the guardian of the independence of his country, stubbornly refusing to conclude any agreement with a foreign power that violated the sovereignty of the Republic of Syria or opened the way for foreign influence.

Under his guidance many progressive reforms have been accomplished. These reforms aimed at establishing social justice, at narrowing class differences and at exploiting the country’s resources and developing national income. Among them should be mentioned the distribution of State domain land, the new Monetary Law providing for the establishment of a Central Syrian Bank and confirming the country’s economic independence, the popular houses scheme, the strengthening of the army, the urbanization of nomad tribes, the spread of education and the raising of standards of health and sanitation as well as other important reform projects assuring Arab Syria of a free future and a dignified and prosperous life.

All this has made General Shishakly the object of hope and pride of the entire people, who consider him a national hero and a pioneering reformer as well as the only leader fitted for guiding and directing the country.

Responding to the appeal of the people and to thousands of cables and messages calling upon him to nominate himself for the Presidency of the Republic, General Shishakly decided that the special circumstances of the present critical stage, through which the Arab nation is passing, make it incumbent upon him to accept the full responsibility of the Government.

He therefore nominated himself for the Presidency, and with the will and at the call of the people has been chosen President of the Republic, an event that has crowned his great services and sincere endeavours.

He has indeed become the embodiment of the wishes of the people, of the plans of a State and of the aims of a nation.
The Qur’ān ascribed to Muhammad

By MARY ELEANOR MAULE

“The root of the trouble is that the ordinary reader, and for that matter the extraordinary reader as well, has not been sufficiently advised how to read the Qur’ān. Tae Qur’ān is God’s revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the most skilful translation.”

The word “Qur’ān” means “to read” or “to recite”. It is accepted by Muslims as the Divine revelation by the Lord of the Worlds, or a revelation from God, the Mighty, the Wise, to Muhammad through the agency of Gabriel. To non-Muslims it is a most difficult book to understand, and according to R. A. Nicholson, “The preposteroser arrangement of the Qur’ān is mainly responsible for the opinion almost unanimously held by European readers that it is obscure, tiresome, uninteresting, a farrago of long-winded narratives and prosaic exhortations, quite unworthy to be named in the same breath with the Prophetical Books of the Old Testament”. Carlyle also found it very toilsome reading. But to a Muslim it is “the Glorious Koran, that inimitable symphony, the very sound of which drove men to tears and ecstasy.”1 The Qur’ān is a most mysterious book in this sense.

Divisions of the Qur’ān

As the Qur’ān stands now, it is divided into 114 suras, or chapters, of widely varying lengths and subject matter. Each chapter is, however, complete in itself, and is, therefore, called a book, and the Qur’ān consists of many such books: “Pure pages wherein are rightly directing books” (The Qur’ān, 98:2, 3).

In a general analysis of the earliest chapters revealed at Mecca, the predominant subject matter treated seems to fall into the following groups: the call to prophecy, prayer and punishment, deep emotional anxiety of the Prophet, exhortation and warnings to the Qurais, refutation of accusations against Muhammad, the Judgment Day, and descriptions of heaven and hell on resurrection.

The first vision of Gabriel came to Muhammad in 610 C.E. and is recorded in chapter 96. The second call to his mission by Gabriel is recorded in chapter 74, which reassured Muhammad that he was being called to preach the One God. Here is also found his first call to arise and warn his people and magnify his Lord.

The basic religious precepts are stated right from the beginning and are always kept predominant throughout the whole of the Qur’ān. The recurring subject of the unavailing faith in God the One, the Ever-Present, the All-Knowing, the All-Powerful, runs throughout the book. The spiritual power of the Qur’ān consists primarily in this fact, that the awe-inspiring presence of God is felt on every page and in every verse. This is also the key to understanding Muhammad the man, as one who was profoundly sincere in his faith. That unavailing faith was at the core of his genius as a leader. Thus right from the first chapters of the most poetic emotional power through the later more prosaic language of the laws, there will be found consistently the same simple religious tenets: God is One, He is Merciful, the Good, the Creator, Lord over all; He rewards the good and punishes the evil.

Likewise permeating these early chapters are the insistence upon the Qur’ān as a divine revelation to Muhammad as God’s Messenger, the denunciation of idolatry, lyric chants listing the wondrous signs of God. Towards the end we find more references to the native legendary material about ‘Ad and Thamoud and Biblical legends, scattered references to the divine decree, a certain amount of expansion on the duties of the faithful, and reward in proportion to good deeds. The special terms “Isam” and “Muslim” are fixed.

From chapter 54 on through the rest to the Meccan chapters the verses and chapters become ever longer, more prosaic in style, repetitious, more detailed, but no less emphatic about the principles which had been set forth in the first chapters. There is such a heterogeneous wealth of material, treated here and also in the later Medina chapters that I shall try to merely give an idea of the principal topical divisions of each of these periods.

It should be remembered that approximately until the time of the flight to Medina in 622 C.E., Muhammad was primarily concerned with converting his fellow Quraish of Mecca from their idolatrous practices, even though he had acquired a few followers from Medina and elsewhere. His arguments to persuade the Meccans of the evil of their ways threaten consistently the vengeance of God on the sinner, reinforced by illustrations of the catastrophes which befall other peoples who refused to accept the word of God through the prophets He had sent to warn them. These illustrations are Scriptural stories plus a few native Arabic legends.

The Qur’ānic versions of Biblical stories

From the emphasis on the Scriptures and from their details in this second period of Meccan chapters it is believed, rightly or wrongly, that Muhammad was having an opportunity of studying them. The Qur’ānic versions of both Old and New Testament stories include Adam, Noah, Abraham, Lot, Ishmael, Isaac, Jacob, Moses and Aaron, Joseph, Job, Enoch, Saul, David, Solomon, Jonah, Zachariah and John, Mary and Jesus. The stories in the Qur’ān concerning these ancient Muslims — for they were also Muslims in the sense of having submitted their will to God — do not of course always follow the chronological order in which they are found in the Biblical versions. The details of each account are not always comparable, either. But it should be kept in mind that the Qur’ān is presented in the form of revealed literature, and the chapters regarding the lives of these ancient Muslims have primarily an illustrative and didactic purpose. As such, an attempt at historical chronology is not particularly necessary for the spiritual and moral values to be learned from them.

The Qur’ān rejects all false charges against the prophets of God. Those who insist that the Qur’ān is only an incorrect

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1 The Glorious Koran, by Marmaduke Pickthall.
reproduction of Biblical stories should not forget what that unlettered Prophet of Arabia did in removing the blots of heinous sins from the characters of these prophets.

The Qur’an is a miracle

Arguments about the true divinity of the Qur’an are scattered throughout as well, to the effect that no mere man could reproduce an imitation of the Qur’an in all its wondrous variety and depth, and that the Qur’an itself is miracle enough for those who demand that proof by miracle be given. Besides, the people of other prophets did not believe in God’s miracles when they were given them (chapter 25). Furthermore, there is abundant proof in all the signs of the universe to show God’s power and His presence — clear proof that He is capable of all things, of sending the Qur’an as a warning, of resurrection, or of anything He might decree (chapters 36, 43, 72, 67).

Practically all the precepts for the moral and ethical conduct of Islam are laid in the Meccan chapters of the “preaching” period, although many are repeated in the Medina ones as well. They include most of the virtues accepted the world over — honesty, generosity, truthfulness, patience, etc. Of the Biblical commandments all (but one) are represented in the Qur’an in one way or another. The golden rule, for example, has various expressions: “Wrong not and ye shall not be wronged”, or “Turn away evil by what is better, and lo! he between whom and thyself was enmity shall be as though he were a warm friend”. The one commandment that is missing in the Qur’an is the fiat “Thou shalt not kill.” This would have been impossible to make the Arabs understand, where the tribal laws of blood retaliation were so deep-rooted and so integral a part of their codes. However, Muhammad did try to curb some of the customs by setting limitations on them.

Revelations at Medina

The flight to Medina took place in 622 C.E., and the rest of the chapters of the Qur’an belong to the revelations Muhammad received in the next ten years of his life at Medina. This last decade was the most active part of Muhammad’s life, and the Qur’an reflects the threefold aspect of his duties in the final stages of consolidating and organizing the politico-religious State Islam was later to become. Muhammad had to become a military leader, lawyer, and a kind of Church father all at once, forced as he was in his exile in Medina into a wider area of activity than he had possibly ever foreseen.

A large share of the phenomenal rise to power from 622 C.E. to 632 C.E. may have been accidental; but still, even if it were, Muhammad must have been an unusual leader. Not only was he in a most disadvantageous position after his arrival in Medina in not having any financial resources, but he was without any manpower and the Qurais were still on his heels. Medina had given the refugees protection, but they could not go on for ever living at their neighbour’s expense. The Meccans were sending more and more raids against the Medina region. Looking at his position in historical perspective, one can understand that possibly Muhammad had to deal with his opponents in different terms that he had before, ones that would impress them. The situation had come to a showdown, either Muhammad had to fight for what he believed, or lose all he had accomplished. And since Muhammad was thoroughly sincere in believing his divine mission, obviously the only recourse he had was to fight for his belief. The Arabs understood the meaning of force and respected it above all else; fighting was the way they had lived since time began. Muhammad would have to have more prestige and respect than he had had if he were to win over the Qurais in particular and the Arabs in general. If they respected him they would be more likely to listen to what he had to say. Furthermore, there was proof in the Scriptures of the merits of fighting for the cause of God.

While in the process of strengthening his position numerically by warfare, Muhammad never puts aside or forgets his religious purpose, nor fails to remind his followers constantly of it. Whether the Muslims were victorious or routed on the battlefield, it was God’s doing. If the Muslims were true Muslims and did what was good in the sight of God (and obeyed the Apostle who delivered God’s messages) and trusted Him completely, they could be assured that God would make them victorious. Usually the Muslims did win, but even so, some of his followers were fainthearted doubters, so that a great many of the verses in the chapters of this period have the tone of a military leader either scolding or encouraging his soldiers.

Although Muhammad is accused of making use of violence to achieve his purpose, to judge by the sincerity of the Qur’an it would seem that in his eyes it was more a matter of his being the instrument of divine justice. He does not condone violence for the sake of violence, or for plunder. And while some of his exhortations to kill the infidel seem harsh at first glance, yet the attempts Muhammad makes to curb useless cruelty must not be overlooked (The Koran, translation by Rodwell, ch. 4, p. 421, vv. 91-105, etc.).

Among those tribes who gave Muhammad the most trouble by objecting to his religion and to his expansion programme were some Jewish tribes. The increasing hostility between the two groups is marked in the Qur’an by treatises to the Jews on the basis of their common God, moments of goodwill and accusations of wilful falsification of their “Book”. In spite of Muhammad’s bitterness towards the Jews and Christians, however, he remains sincere in his basic respect for their sacred books, even if he felt that the Qur’an should be accepted by everyone as the final word of God. One has the feeling that Muhammad makes a distinction between the people and their religions as being something apart.

Intercalated with the material concerning Islam’s military activities and her troubles with the Jews and Christians, a large portion of the chapters are laws — civil, military, ethical and religious. Among the former are criminal laws, marriage and divorce, inheritance, debts and payments, witnesses, usury forbidden, as a few examples. Military laws concern killing the enemy and distribution of the booty. Religious rituals are also fixed: fasting, permitted foods, alms-giving, prayer and pilgrimage.

The fundamentals of Islam

It might be well to summarize briefly the most important and basic part of the Qur’an as a whole, its religious teachings. “Islam,” the name of the religion founded by the Qur’an, means the surrender of the will of the individual to the will of the one sovereign and righteous God: “Muslim” denotes the person who so surrenders his will to God. “Allah,” or God, is a very personal God to Whom each individual is directly responsible and with Whom nobody can intercede (hence no clergy for Islam). The believer communes directly with his Creator.
On the "idealistc" side of this religious faith, as Mr. Jurji expresses it, the believer acquires tranquility of soul and freedom from fear by complete trust in God, Muhammad the Apostle, and the Qur'an. On the "concrete" side of active worship, there is required (1) good deeds must be performed in everyday life, and good thoughts (God knows what goes on within the heart: the Qur'an, p. 388, v. 7), and (2) the compliance with the duties of the five pillars of faith, profession of faith, almsgiving (which is even more worthy, the Qur'an tells us, if done secretly: p. 369, v. 273), fasting (the abstinence from food and base thoughts by day, pilgrimage, and prayer.

The pilgrimage and prayer are related in purpose: the cleansing of the soul and bringing all Muslims together into the brotherhood of Islam. There are two kinds of pilgrimage, the "Greater" and the "Lesser", to be performed in the holy months. The five daily prayers (dawn, noon, mid-afternoon, sunset, evening) are recitations of the Qur'an, performed wherever the believer may happen to be, in a mosque if possible, and they are to be preceded by cleansing the body.

The doctrine of divine decree and predestination, prevalent throughout the Qur'an, has naturally given rise to a great deal of theological controversy. As for its expression in the Qur'an itself, however, Mr. Jurji has described it very well: "... in Muhammad's conception of God's sovereign power there is encountered... a profound and majestic view of Almighty God and His relation to the world of man." In view of the simplicity and depth of Muhammad's faith, it is doubtful that he would ever have thought of the future possibility of the intellectual and abstract disputes over God's will in which man would engage.

The Qur'an is a great literary work

The One God is not an abstraction, but a very living and personal God. Whose essence pervades everything and on Whom man is completely dependent. In the Qur'an there are many beautiful passages, but particularly lovely is the following (pp. 446-447):

"God is the Light of the Heavens and of the Earth. His Light is like a niche in which is a lamp — the lamp encased in glass — the glass, as it were, a glittering star. From a blessed tree it is lighted, the olive, neither of the East nor of the West, whose oil would well-nigh shine out, even though fire touched it not! It is light upon light, God guideth whom He will to His light, and God setteth forth parables to men; for God knoweth all things."

In the many, many deeply moving verses such as this one, we can easily understand the spiritual power of Muhammad's revelations and why Islam occupies the position it does as one of the great universal religions. Likewise, from a purely artistic point of view, the Qur'an is well deserving of its position among the world's great literary masterpieces. As is the case with all great literature, the Qur'an may be the product of a profoundly inspired man of genius, Muhammad. But such inspiration, in the final analysis, can only be explained by its divine origin. The mystery of life itself still has no other explanation.

A fresh approach is needed to understand the Qur'an

The judgment on the Qur'an passed by Western writers is, as Professor A. J. Arberry writes:

"A judgment not upon the Koran itself, but upon the inadequate renderings which have been widely canvassed as faithful translations." The West should make a fresh approach in understanding the Qur'an. Professor Arberry has summed up the whole case beautifully in words which I am tempted to quote at length.

"Bad translation is not the whole story by any means. In fact the Koran has not been unlucky in its English translators: Sale and Palmer were talented writers... No, the fault lies not so much in the manner of translation as in the manner of reading the translations. The root of the trouble is that the ordinary reader, and for that matter the extraordinary reader as well, has not been sufficiently advised how to read the Koran... In the first place, the Western reader must get rid of the assumption that the Koran is more or less like the Old Testament. The misapprehension is natural enough, when the first casual glance picks out the names of Adam, Abraham, Moses, David, Solomon, Jonah, Joseph, Job: the Biblical style of the popular translations does not furnish exactly a corrective. Misled by these early impressions, the reader makes the fatal mistake of trying to take it too much at once; he opens at a likely place, the beginning of a sura, and is lulled into suspicion by the familiar layout of chapter and verse: he finishes his first sura and goes on to several more; he is bewildered by the rapid and seemingly illogical changes of subject, and he quickly weary of the frequent repetitions of themes and formulas, he misses the homely straightforwardness of Kings or Samuel, the sustained eloquence of the Psalms or Isaiah. Having no clue to the Koran's own excellencies he compares it unfavourably with what he has known since childhood, and is now ready to concur with Carlyle..."

"The Koran, like the poetry which it resembles in so many ways, is best sampled a little at a time; and that little deserves and needs meditation... He (the reader) will become gradually familiar with the Koran's claim to be a confirmation of earlier scriptures. He will observe how the Koran assumes a knowledge of the contents of those scriptures, and only later expands the individual narratives into something like connected stories. He now follows step by step the gradual unfolding of the full prophetic powers; and when he comes to the polemic and the legislation he is reader to receive and understand them..."

"He, the uninitiated enquirer, however, strenuous and sincere his purpose, will always be denied participation in the believers' joy because he is screened from it by the double veil of a printed page and a foreign idiom. Yes, a foreign idiom, for the Koran is God's revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skillfulst translation..."

"When appreciation rests upon these foundations, the charges of wearisome repetition and jumbled confusion become meaningless. Truth cannot be dimmed by being frequently stated, but only gains in clarity and convincingness at every repetition; and where all is true, in consequence and incomprehensibility are not felt to arise."
The Islamic Republic of Pakistan contributes £5,000 sterling for constructing a Mosque in Helsinki, Finland

In 1951 the Muslim Congregation in Finland informed the Governments of the Muslim countries that the Congregation had begun to collect money in order to build a mosque in Helsinki, and appealed for help to fulfil this great plan. The first to contribute was the State of Pakistan with a contribution of £5,000 sterling.

The Minister of Pakistan for Finland, Mr. S. M. Burke, and the Consul of Pakistan in Finland, Mr. R. Oller, Ph.D., visited the Chairman of the Muslim Congregation in Finland, Mr. Zuhur Tahir, announcing officially the decision of the Government of Pakistan. Present on this occasion were Imam Hatib ve Muderris, W. A. Hakim, and members of the Administration of the Muslim Congregation in Finland.

“I need not remind you that Pakistan was founded so that the Muslims of the Indo-Pakistan sub-continent could pursue their faith, culture and development according to the principles and highest traditions of Islam. We are a State dedicated not only to material progress but also to spiritual ideals. We believe that the one without the other is like a body without its soul. Our present gift is a gesture arising from the idealism of our people.

“You must have read recently that we have decided to name our State “The Islamic Republic of Pakistan”. Considering the circumstances of its foundation and its ideals, this could be the only proper description of our State. Our people are inspired with the desire that our country shall be Islamic in the truest sense and not only in name. We are determined that it shall be a country where the Islamic principles of democracy, social justice, equality amongst men and toleration will be practised in the light of the liberal teachings and traditions of Islam. Ten million Hindus, half a million Christians and half a million followers of other faiths, such as Buddhists and Parsees, are living happily and proudly in Pakistan with our Muslim brothers in the same way as you are living happily and proudly with your Christian brothers in Finland. May God bless your efforts and enable you to raise for His glory a house worthy of worship.”

Mr. S. M. Burke, announcing the gift of £5,000 sterling, said: “It is my happy privilege to bring you greetings from the Government and people of Pakistan and to announce that, with the kind permission and warm approval of the Government of Finland, the Government of Pakistan has been pleased to sanction the sum of five thousand pounds sterling as Pakistan’s contribution towards the construction of a mosque at Helsinki. This is a small token of the great goodwill and friendship which exists in Pakistan for you. I have seen for myself the enthusiasm and genuine friendship which exists in your hearts for Pakistan. Our modest contribution is a concrete symbol of these spiritual ties.

Sitting (left to right): Consul of Pakistan, Mr. Oller; the Chairman of the Muslim Congregation in Finland, Mr. Zuhur Tahir; His Excellency the Minister of Pakistan, Mr. S. M. Burke; and Imam Hatib ve Muderris Weli-Ahmed Hakim

Standing (left to right): Mr. Osman Ali, Mr. Envar Samaletdin, Mr. Ymar Albrahim, Mr. Gani Hasan, Mr. Ibrahim Arifullah, Mr. Ymar Daher, and Mr. Zinnet Alkara, the members of the Board of the Muslim Congregation in Finland

FEBRUARY 1954
Some Comparative Features of Islam

By ABDUL WAHEED, B.Sc.

"Industrial civilization ushered in an era of new culture which formulated new criteria for determining the conduct and worth of an individual. Thus the worth of an individual lay in the contribution that he made to the development of pleasures and comforts of his own and fellow being's life. This materialistic exaltation of the individual has split society into different strata and strongly impels him to find a way to outdo others in making life more and more glamorous, enchanting and dependent on petty things. This guiding force, since the industrial revolution, is responsible for the establishment of a culture wedded to the indiscriminate exploitation of 'man and material', whose final stages, as we see today, are nothing but economic imperialism, social tension and moral anarchy."

Ever since the dawn of civilization on earth within the mention of history, human beings have been professing and propagating varying cults, ideologies and religions. They can be broadly ramified into two, the faith-religions and the philosophic religions. I should consider it more proper to call a philosophic religion as the sum of certain concepts which, one way or the other, bear upon life and are liable to some such adjustments as can be circumstantially required of it. Before taking up faith-religions at some length, I would like to elucidate my viewpoint on the philosophic ideologies, their composition and nature. To systematize study in that direction, therefore, they shall be further subdivided into two principal categories, namely, the Negative Extremist cult and the Positive Extremist cult. It should be understood that a philosophic religion can in essence be epitomized as the one which, with the passage of time, accommodates and permits any major reshuffling of ideas by sheer philosophization and, if prompted by circumstances, can get itself amalgamated with such other cults as may conform to its existing canons with the sole purpose of evolving a new directive for life. That is to say, they are environmental and take their root in the calibre of human intellect existing during a specific range of time.

Extremist Negative Religion

Having defined the philosophic religion, now let us proceed to consider one of its principal sub-divisions, the negative extremist religion. This religion preaches the doctrine of self-negation, a total self-denial and self-persecution. It submits that by subjugating the self to every kind of self-imposed hardship one can find one's way out of the wood of this world which has been created for nothing. They are recluses who abhor pleasure, love vacuum and maintain that sin and vice stand between the man and his conquest of the sources of pleasure. All constructive activities of life are looked down upon and branded as idle pursuits. These precepts, which rigidly advocate personal emancipation, not only bring about the vivisection of society, but also instil a tendency towards renunciation of this world and evoke a complete reprieve from the stark realities of life. This one thing on their part disqualifies them as useful members of the Lord of all Creations. The Platonism of the primeval Greek, the Buddhism and Jainism of the early Indians and Pantheism, coupled with the neo-Platonism of the Muslim Sufis in the later stages, are some of the most conspicuous examples of this cult of cynicism, asceticism and negative extremism.

An important offshoot of this ideology is the School of the Philosophy of Stoicism. With all the force at their command, the followers of this School laid emphasis on morals and virtues. They concentrated all their energy and attention on ethics and inculcated control of all passions and wishes together with indifference to pleasure. They did not completely renounce the world but their retirement into solitude for purposes either of seminating their philosophy through the medium of writing made them virtual ascetics. This was again unilateral, excessive in negative nature and consequently resulted in making them Sphinx-like savants, charged with an unconscious sense of defeatism. This had its own repercussions. Their lives were squeezed of every iota of creative impulse and their stagnant genius was shattered in due course by the impact of the fast-marching opposing forces. Zeno (342-270 B.C.) and Epictetus (60-100 C.E.) were two chief exponents of this cult.
Extremist Positive Religion

The second aspect of the philosophic religion, i.e., the positive extremist ideology, is embodied in the theories put forth by such personages as Frederick Wilhelm Nietzsche (1844-1900 C.E.) and Machiavelli (1469-1527 C.E.). They defined the essentials of a superman in the world and accordingly advocated duplicity in statecraft. Ruthless strength, opportunism and freedom from any moral restraints were specifically earmarked to be the guiding qualities of a really superman, and unhealthy demeanour was sponsored for adoption in politics. Evidently, this brings the two extremism into sharp contrast with each other. Whereas the former found the salvation of a man in seclusion, the latter transformed this world into an arena of tussle and was a cause of unleashing brutal forces which, as history testifies, inseminated into body-politic the venomous seeds of might is right, ruthlessness, distrust and exploitation. This school of thought suggests the futility of ethics, rules out the importance of ethical means and persuades human beings to achieve ends by hook or by crook. It has been truly observed that, inter alia, the cropping up of Fascism was a direct consequence of this sort of outlook. It is interesting to know that the late Muhammad Iqbal of Pakistan (1876-1938 C.E.) once named Machiavelli as the "prophet of the Devil" who, as against God's choice, chose the soil of Europe for his messenger. It is with reference to this context that I have been using the word religion for this particular branch of ideologies.

Faith-Religions : Lapses of Christianity and Advent of Islam

Of the faith-religions, I shall consider only two, Christianity and Islam. Such religions, although dynamic and assimilative, are essentially selective in nature and do not permit any trespassing beyond the limits already ordained by a Transcendental Being Whom they have codified as God. The fundamental requirement of faith-religions is the belief in the Transcendentalism of the Almighty Creator Who deserves all the submission and loyalty of man. The salient common feature of these religions is that life in them is portrayed in all its colours, both spiritual and temporal, and moral laws are formulated to regulate life in such harmony as to make it not only exemplary for others but also to enable it to stand as a source of progress and guidance in the larger interests of human society. Although revealed, all faith-religions do not occupy the same place nor do they enjoy the same degree of perfection. There is no doubt that Christianity was revealed at a time when human beings had fallen an easy prey to highly carnal temptations and the basset self had overpowered them in many a place of reputed civilization. There seems little to dispute the observation that it did remarkable reformatory work, but the fact remains that it began to show signs of degeneration with the incidence of some extremist notions. The scales of a co-ordinated life had naturally to capsize as soon as it began to be experienced that no exceptions were entertained in Christianity. Times are never and shall never be static. Human nature itself is in a state of constant movement and any religion which does not spin this fact into its structure is destined to an eventual doom. Such extremely sweeping postulates as you shall never take up arms, marriages are inseparable and it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven find little support and application in multi-facial life and have since been sufficiently over-ridden. The stress that Christianity lays on the renunciation of this world, its conception regarding the duality of matter and soul, the idea of atonement and its most controversial hypothesis that human nature is inherently evil divested this faith-religion of the basic qualifications of a dynamic religion, since human nature can in no case agree with them. A divine religion may not be final and eternal unless otherwise specified and this exactly applies to Christianity. For such obvious lapses as these, which may not be questionable or unjustified if judged against the then prevalent corrupted conditions of human society but which, at the same time, make it a religion of a particular epoch of history, Christianity, as such, could not be expected to hold its sway for long and ultimately could not help capitulating before the sterners essentials of life. Machiavelli, the well-known Florentine statesman was instrumental in divorcing Christianity from politics, thereby making the latter a purely man-made and highly unstable institution. The Reformation brought about by Martin Luther, the German ex-monk (1483-1546 C.E.) was a revolt against Popism and the Church hierarchy and was largely successful in reducing Christianity to the position of an individual's private tool, which he may or may not use. They were actuated by different motives, but the result produced was the same. In fact these two moves, which are unknown to Islam, are traceable in the extreme principles Christianity had been putting forth. A widespread need was therefore evident for a most perfect divine code which would obviate all such discrepancies and give life a balanced stand. Some sixty decades after the advent of Christianity, therefore, Islam was revealed, which presented a deeper reflection into human nature, thoroughly delved into the multifarious aspects of life that face it at all times and decreed the most palatable, consistently balanced and eternally permanent tenets for mankind.

Why is Faith-Religion a necessity?

This is ordinary truth that by social contact the individual confirms his criterion of good and bad. He can express his capacities. Life has become so very complicated indeed that in order to attain harmony in life, man needs a universal moral code. For formulating such a universal law of morality, Divine Will is decidedly the final and oracle authority. This point is extremely important, because, if lasting social order and political peace are to be achieved, the adoption of a natural moral law on a universal basis is the only right resort. A society based on physical force and neglecting the spiritual aspect of life may bring transient power and may increase facilities but will in due course bring disaster, misery, dissatisfaction and ultimate collapse. A society can achieve the stability only through the law of God. And a prophet who brings the law from Heaven is therefore absolutely necessary for a society. This is more so because when God is the ultimate basis of all spiritual life, the obedience of man to God will mean that man is being loyal to his own nature. This is precisely the first principle of Islamic society, which is based on Tawhid, i.e., oneness of God. The second integral principle is to accept the guidance of the Prophet of Islam in the interpretation and illustration of moral law. The belief in the oneness of God implies that a society based on it should have no political, social, racial and economic divisions, because it is primarily built on the law of one and the same God. This in turn will bestow equality, solidarity and freedom on the society concerned. To sum up, therefore, as a prophet is commissioned to deliver the message of God and to become a living example and true significance of what he preaches, a prophet along with a Divine law is, therefore, a necessity.

Now as to my statement that all the Divine codes, Islam is the most perfect religion, I quote the Qur'an, which says, "This day have I perfected your religion for you and }
completed my favour unto you and chosen for you as religion al-Islam” (5:3). It explicitly declares that the Prophet of Islam is the last prophet. This prophecy, however, was also made by Jesus Christ in his own time. This should suffice to say that the above Qur'anic quotation has definitely underlined that the Divine laws in the form of the Qur'an and the Sunna of the Prophet are sufficient as a basis until the day of Judgment. Apart from the Qur'an, however, the finality of prophethood can also be established by pure reasoning. It is an effective remedy against the disintegration of Muslim society and for that matter of any other society that embraces Islam. The prophet is believed to have the forces of Heaven at his command. The expectation of a new prophet carried with it the idea of an ideal man who would come and destroy the forces of evil. This conception could well produce complacency and inhibit man's resistance to evil. It would invariably have meant that humanity without this ideal man was destined to be helpless in fighting evil. This position is highly incompatible with the very idea of man's creation on earth. It is not only an affront to the dignity of the Lord of creation, but also tends to indicate that immorality and licentiousness will always grip mankind in the absence of a prophet. By terminating prophethood, therefore, God has left man to his own resources to enable him to vindicate his lofty status by self-exertion and discernment and by following the Prophet Muhammad.

In Islam, prophecy reaches its perfection in discovering the need of its own abolition. This involves the keen perception that life cannot for ever be kept in leading strings and that in order to achieve full self-consciousness man must finally work, and work hard to deserve, “You are the best Ummat (Community) raised up for the betterment of mankind. You spread good and you crush evil” (The Qur'an, 3:109). The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur'an and the emphasis that it lays on nature and history as sources of human knowledge are all different aspects of the same idea of the finality of prophethood.

Islam is the Founder of righteous political institutions

I now come to another point. How does Islam fare as a political force? Islam is a perfect combination of cardinal virtues and reasonable political ideologies. In fact we cannot look upon Islam as either an absolute theocracy, hierarchy or a school of exclusive political thought. As a practical religion of the common man, Islam successfully imbues the collective spirit which is now being severally shown by various forms of Government in the twentieth century. The blending of the apparently conflicting tendencies of these forms of Government has been the great marvel of this faith-religion.

The three forms of Government prevalent in Europe in modern times, namely democracy, dictatorship and socialism, have adopted the extreme forms of their theory. Islam, on the other hand, presents a via media and is a factor common to all these systems. The totalitarian nature of the State in Islam is due to the fact that Divine law is all-embracing. Democracy recognizes and is based on the sovereignty of the people and in a democratic Government decisions on all manner of problems are reached by a majority vote. It does not ensure that only the best people shall be elected to govern the country but leaves such a vital matter to the personal whims and inclinations of the people. Again, democracy in Europe has become dictatorship and consequently all the evils of dictatorship have also crept into it, the major being the one which comes into existence when sole authority is vested in one man. Moreover, the too great emphasis which it lays on individual liberty, unbridled in the absence of any supreme directive, not only makes it amoral but is also conducive to the growth of a mushroom of political parties, publicizing different and sometimes clashing ideologies and therefore even without the State. This type of democracy encourages a source of constant nuisance, distraction and conflict within, and capitalism, in effect, vouchsafes no safeguards against the victimization of the economically less strong. In Islam, on the other hand, real sovereignty rests with God, and all controversial and disputed problems are solved by invoking the help of Muslim Law as enunciated by the Qur'an, the Sunna, Ijma' (Consensus of opinion), etc. However, the people have also been given a definite place in the body-politic; they are the political sovereign who, having received this sovereignty from God, delegate it to the Government of the time and have the right to dismiss a Government that deviates from the path ordained by Muslim Law and to elect a new one in its place. This brings Islam in sharp contrast with the West-expounded democracy. In reaching the solution of a problem, it is the infallible divine precepts and deductions therefrom that are the guiding force of an Islamic State and not the raw opinion of the government masses who, more often than not, grope in the dark and possess no opinion of their own at all. The product of democracy, capitalism, is also very repugnant to the spirit of Islam.

Marx's theory of Communism concerns the body alone and is based on the equality of stomachs. It holds high the colour of group interests at the expense of all individual potentialities. This is not quite natural. It is wrong to give life only an economic label. Life is far more and far beyond that. Without discussing the position of religion in Communism, I consider it necessary to say that fine but sharp blades of demarcation in human intellect and capabilities are all the more a proof of one Supreme Creator, the denial of which fact is the logical deduction of the economic interpretation of life. Communism, as such, therefore, is unacceptable to and against the value of Islam. The reason for this is quite simple. Peace in the world cannot be achieved by affecting parity in the distribution of food; for the seat of peace is the heart and not the soil or bread. Purification of heart and oneness of purpose as preached by Islam are the fundamental prerequisites to that end. Islam accepts the right of every individual to freedom but keeps his selfishness under control by a moral law. It, however, disallows all income derived from spurious means. Income from bribery, gambling and speculation is not permitted. It does not allow a person to hoard the elementary necessities of life for profiteering. It does not allow economic strangulation of people by allowing one person to hold the monopoly of production. Then, the individual is not allowed to spend the wealth he has acquired according to his own will and whim, but through those channels which are determined by the religious law. A moderate standard of living is recommended for all believers. A Muslim is required to spend whatever is left over in public welfare and in charitable institutions. Islam also provides against premature death, permanent disability or old age. The wealthy are taxed at the rate of 2% per annum and the money thus raised is collected in the bati-al-mal (the public treasury). The bare necessities of life are provided by the State.

Dictatorship is based either on the cupidity or on the absolute superiority of one man over all others, and, as such, is very alien to Islam, which preaches social equity in the most unequalitarian terms and admits of no such discriminatory social strata. An illustrous example in this connection is the address delivered by Abu Bakr (may God be pleased with him!) after his election as the first Caliph. He said, "O people, I have been selected by you to look after your needs.
I am not superior to you. Help me if I do good; but admonish me if I go wrong. Truth is a trust and lie a dishonesty. The weak among you is strong by me, since I will get him his right. And the strong among you is weak by me, since I will compel him to yield the right of the weak. Obey me while I obey God and His prophet. Obedience to me will not be obligatory on you when I disobey God and His prophet."

The encouragement that Islam gives to the use of common sense and experience of the individual acts as a deterrent to its becoming fossilized.

One more point requires some explanation here. How is it that Islam has pronounced an eternally permanent religion, meaning that it can never become fossilized? In keeping with human nature and the changes associated with it, Islam came as a scientific renovation of the former religions and took decided steps to prevent their suppression. The Prophet Muhammad (peace be upon him!) once observed, “Difference of opinion is the grace of God”, and it will be largely admitted that it is the difference of opinion which prevents any fossilization, any formation of unchangeable dogmas and paves the way for progressiveness. We learn to use our common sense and so new truths come to light. Difference of opinion makes clear what is right and wrong and what is true and incontrovertible. As has been pointed out in other religions only one religion was tolerated. This not only gave them an extreme complexion but they soon got hardened into dogmatic fossilization. The same saying of the Prophet also countenances freedom of thought, which almost invariably makes tolerance one of the principal features of Islam. “Let there be no compulsion in religion” (The Qur’an, 2:256) shall highlight this point.

But I must add a note of caution at this stage. Ifma (Concursus of opinion) and Jitihad (exertion with a view to reach an independent judgment on legal matters) have been recommended in Islam, but they must not cross swords with or transgress the original framework of the teachings of Islam. Any relaxations or exceptions permitted are laws in themselves and no amount of hair-splitting can ever alter them to meet individual requirements. The sectional wishes. Quite clearly, exceptions have their own limitations, and, as such, they cannot be extended to the point at which mental alienation may creep in, nor should they be distorted in a way which will encourage the infiltration of unauthentic propositions and their man-made explanations. That will completely nullify their very function and they will reach their logical conclusion in fanning the flame of thoughtlessness, thus proving a great curse in disguise.

The inception of industrial civilization drastically changed life and its concept and has necessitated the revival and adoption of Islamic teachings.

Islam has the prowess to deal with and solve the interim problems that crop up on account of the weaknesses of human beings and consequently tend either to pollute the morals or disrupt the peace of mankind. On such problem is the rigid geographical fragmentation of the world or, to use a political word, nationalism, which has been responsible for the creation of a tremendous amount of trouble ever since it was born. Perhaps nationalism owed its birth to the ideological differences which in their details were so far removed from each other that collisions between them were inevitable. Further, this “political sectarianism” has instigated many an obnoxious action and consequently has made this world a veritable hell for those who, by their sheer right of self-determination, dare to disagree. This is one thing that proves how the absence of tolerance and a universal moral code can open avenues to disorder and possibly to ruination. Why? This is because religion has been debared from having any influence on political affairs. The affairs of the world of today are being handled and conducted by politicians and secular States who regard religion, though misguidedly, as a hatch-potch of intolerance, partiality and medieval virtues. It would not be inept to probe the cause of such a racial transformation in the religious outlook, which can easily be traced back to the industrial civilization that followed the industrial revolution and which became more accentuated during and after the periods of the world wars. Industry added ease and temptation in life; and the war-ravaged world, suffering from a hysterical aftermath of such horrible experiences, found relief in giving itself up to the building of industrial civilization on a larger and firmer basis.

Europe, which produced Machiavelli and Nietzsche, and which has been holding the reins of world power, found it pretty easy to accept the new civilization with all its implicit demands. Consequently it was prompt enough to break away from the spiritual ties of religion. The ascetic teachings of Christianity, that soul and matter are two distinctly separate entities, and the bitter experience of an oppressive feudal society, further helped Europe to take that step which naturally found favour with the worried man in-the-street, who responded vigorously by devoting all his mite towards increasing the newly-achieved means of bringing comfort and pleasure. Religion was now relegated to the limbo of forgotten things, a relic of the past, out-dated by the forward march of the times. Of course with that conception of religion we could not expect Europe to adopt a saner course.

Industrial civilization ushered in an era of new culture which formulated new criteria for determining the conduct and worth of an individual. Thus the worth of an individual lay in the contribution that he made to the development of pleasures and comforts of his own and his fellow being’s life. This materialistic evaluation of the individual has split society into different strata and strongly impels him to find ways to outdo others in making life more and more glamorous, enchanting and dependent on petty things. This guiding force, since the industrial revolution, is responsible for the establishment of a culture wedded to the indiscriminate exploitation of “man and material” whose final stages, as we see today, are nothing but economic imperialism, social tension and moral anarchy.

Of the unfortunate effects of this culture were the jealously-born cold war between equally strong nations and the callous outrage of the industrially strong but morally weak nations on the rights of the industrially weak nations, who still believed in tolerance and fair play. The struggle of the latter for their rights and the insinuation of the former in denying them have produced a state of deep unrest in the world, while the cold war is completing the picture by bringing it to the brink of an open outbreak of hostilities. It is here that the help of Islam can most profitably be invoked, since Islam has the necessary paraphernalia with which to effect the cure and cleansing of this malady-infested world, which is in the grip of its Frankenstein. There can be no gainsaying the fact that the antidote is provided by Islam, the religion of peace, which, on the one hand, condemns coercion, racial domination, class superiority and expansionistic politics, and, on the other, raises a clarion call to all human being to be the defenders of the weak and bearers of uprightness and tolerance. Indeed, the sooner the world tries to understand the message of this latest of all divine religions and acts accordingly, the better it will be for the entire human race.
Christian and Islamic teachings in schools in Egypt

From the mass of news and reports emanating from the Middle East three items should be of particular interest to observers of developments, and the spirit underlying them, of that part of the world.

The first reports that the Egyptian Government has decreed the inclusion of the Christian Catechism in all curricula of public schools. Qualified teachers will be employed to instruct the Christian Scriptures and Ethics, and denominations have paid a formal visit to the Muslim Congress now being held in Jerusalem. They have confirmed the full support of all Christians of the Holy Land to the Muslims, who are determined to defend the holy places against Zionist designs to subject them to Israeli domination.

Members of the Congress, who represent the major communities of the Muslim world from China to Morocco, have toured the frontier towns between Israel and Jordan and the scene of the recent Qibya massacre by the Israeli forces. They were struck by the high spirit and morale of the inhabitants of the Arab villages running along the border. Wherever their tour took them, members of the Congress were certain to face one unanimous appeal by the Arab inhabitants: “We beg our fellow Muslims from all over the world to supply us with funds and arms to defend ourselves and repel the daily mounting Israeli aggression”.

Resolutions of the Congress are not yet disclosed, but a novel and most revealing one is expected to be among them. This resolution will make it the duty of the Muslim peoples, and not the Governments, of carrying out the resolutions of the Congress and that the Arabs of Palestine will play the major part.

A class in an Egyptian school

their salaries will be met by the Government. Hitherto, only Muslim faith was taught in public schools, as most students attending were Muslims, while non-Muslims often chose private missionary schools for their educational careers. This recent decree is no doubt one of the many steps which General Najeeb's revolutionary administration has taken to eradicate all religious bars between Muslim and non-Muslim communities in Egypt.

Muslim Congress in Jerusalem

On the same lines, but with greater emphasis on the principle of co-operation between Christian and Muslim sections of the population in the Middle East, is the report from Jerusalem that the representatives of all Christian
Arab oil causes concern

Finally, Arab oil and Western intrigues have shown their effect on Arab nationalist feeling in another recent case. The apparently insignificant news that Britain plans a project by which all its protectorates in Arabia are unified under one administration has not passed unnoticed by the Arab League. Such a project is viewed by the League as a device of further division of the Arab world in a manner which guarantees for Britain and the Western Powers an exclusive right and benefit in Arabian oil.

It is thought that the British Government took the matter of this project more seriously when it became aware that the Emir of Kuwait, whose country is second to Persia as the largest oil-producing country in the Middle East, had suggested to the Arab League a scheme whereby his country’s oil could be exploited by a joint Arab board and bank in which Kuwait will participate. The League Council is understood to be studying the matter with special interest, though it is not yet known what counter steps will be taken to frustrate the British attempt to cause a further split in the Arab world or to materialize the scheme proposed by the Emir.

A conclusion that may be drawn from these apparently disconnected reports is that the Arab world, as elsewhere, has come to realize and assert, in a much fuller measure, its existence as a dignified nation worthy of its glorious past, and that the time has come for the unhappy Western-Israeli alliance to take its hands off the Arab countries if peace is ever to rule in one of the richest and most vital parts of the world, the Middle East.

West Germany is ousting Britain in Arab markets

The progressive rise in West Germany’s exports of industrial and other products to the Arab countries is causing alarm in British industrial circles. The British trade delegation which returned from a goodwill mission to the Arab countries during December 1953 has done little to allay this anxiety.

A survey of West Germany’s trade with the Arab world, which was recently published by the Hamburg magazine, Ubersee Rundschau, the organ of the German Near and Middle East Association, gave interesting statistics on Germany’s trade advance in the Arab world. It showed that this progress was particularly striking in Iraq, where German exports in 1953 were expected to be nearly double the volume of 1952. In Egypt, too, West Germany had done equally well.

That West Germany should find any scope at all in the Arab world after the violent storm of indignation created by its reparations agreement with Israel is a matter which is baffling British observers. They recall the unequivocal condemnation by the Arab League, and by the Arab States individually and especially by General Najeeb, of West Germany’s original plan to pay reparations to Israel. And they also recall the panic which Arab threats of boycotting Germany had caused amongst West German industrialists at the time, who made earnest pleas to the Federal Chancellor, Dr. Adenauer, to abandon his policy of pressing for the ratification of the reparations agreement in the German Federal Parliament, lest the Arabs fulfilled their “solemn” promise to boycott German goods.

Although at the time it was quite evident that by boycotting West Germany the Arabs would be simply following a foolhardy policy of “cutting their own nose to spite their face”, it was seriously thought that the Arabs were quite capable of putting their threat into effect. Now, however, it turns out that Dr. Adenauer was wise in paying little heed to the rhetorics of the Arab statesmen. Undeterred by pressure from his own followers, Dr. Adenauer secured the ratification of the Israel reparations agreement which bestowed immense benefits on Israel at its most desperate hour, and gave a new lease of life to her shattered economic edifice. Since the ratification of this agreement, German industrial products and equipment have been pouring steadily into Israel. The tremendous effect which these reparations are having on the economic progress of Israel was discussed recently in an article in the London Jewish Observer and Middle East Review. The article said that deliveries of goods to Israel from West Germany were expected to run at the rate of 30,000 tons a month during 1954. This continued flow of German goods into Israel would mean a revolution in Israel’s economic position, the results of which would be felt soon, it added. Before long Israel would be able to compete successfully on the international market as a result of the expansion of its electric network and the introduction of better and cheaper communications—all through reparations goods. German firms were reported to be very anxious to do business with Israel; but some firms, namely, those with extensive business connections in the Arab States, refrained from dealing with Israel officially, but they too tried to find “ways and means of carrying out transactions through agents or affiliated companies,” the article said.

It has grieved British industrialists to learn from an article written in a German magazine recently that “wherever you go in the Asiatic world you will find German technicians and scientists, and you will find repair workshops for German-manufactured goods—you will even be received as a brother”. And the Zionist movement shares Britain’s alarm at this growing commercial friendship between the Arabs and West Germany. Nazi ideology, the Zionists say, has never died out in Germany. They warn that Germany is not slow at whipping up anti-Jewish feeling amongst the Arabs and utilizing this as a common factor to strengthen the bond between the Arab and German peoples, to the detriment of both Britain and Israel.

What has caused this abrupt turn in Arab-German relations which has shattered Britain’s glittering hope of having a free and unhindered run of Arab markets by default of German competition? The main objection of the Arab statesmen to the Israel reparations agreement was that it would strengthen Israel’s war potential and make it a gravem menace to its Arab neighbours. The Arab statesmen felt so strongly on this point that they were prepared, so they said, to boycott West Germany completely. This objection is in reason still valid, for although West Germany has refrained from sending war products it has enabled Israel to use her otherwise meagre resources to buy war equipment elsewhere.

The answer to this question is a very simple one. It is that the Arab world needs West Germany, and it thinks that it can further its own interests better by preferring trade with her than with Britain. But what of the big-sounding statements and solemn declarations about boycotting Germany? They were just empty talk! Dr. Adenauer was an experienced politician, and he saw through the Arab “bluff”. The Arab statesmen have a long-established reputation for making promises which they never keep.

This conclusion is not very flattering to the Arabs. It teaches the West that little reliance could be placed on what the Arab statesmen say. It teaches the Arab statesmen—or let us all hope that it will teach them—that they have sunk low in Western eyes, and will sink lower still unless they stop being empty chatterboxes with short memories.
Al-Tabshir wa'l-Ist'i'mar fi'l-Bilad al-'Arabiyya, by Dr. Omar Farrukh and Dr. Mustafa Khalidi, Beyrouth, 1953, 226 pages.

This Arabic volume, beautifully printed, treats the intricate problem of the missionary activity of Europeans in the East. The authors have scrutinized the problem through a rich literature, adding to it their own experiences and observations. They expose the dangers of foreign missions which very often conceal imperialistic afterthoughts, and consequently their baneful effects surpass the apparent beneficent services rendered to the population by the missionary schools and hospitals.

This well authenticated book has another merit besides its data and arguments, and that is the tacit but decided instigation of Muslims, Government and society, to emulate the missionary institutions and rival their beneficial activity, nay, even surpass them by establishing schools, hospitals, agricultural training colleges, etc., where Muslims can acquire all necessary knowledge without being exposed to foreign inimical influences. If Muslims have neglected to elevate their co-religionists to the level of contemporary standards and foreigners have intruded to do the work, the equitable blame lies not on the latter, but on those who have been responsible for conducting their subjects in the right way. It is to be hoped that this book will arouse the interest and incite the conscience of those concerned to make up for their neglect.

The inner cover of the book reveals the stupendous literary activity of Dr. Omar Farrukh. A library of some forty volumes constitutes the learned products of this gifted Muslim scholar. These volumes encompass treatises on Arabic literature, philosophy, theology and sociology. To judge and to properly evaluate the merits of this vast spiritual output would surpass the space allotted to me in this review, but let it suffice for the moment to comment on one volume of 170 pages which well represents the method and erudition of our author. The title, too, is enticing, The Arab Genius (Abgariyyat al-'Arab), and its pages as they gradually open before the curious reader reveal an immense store of knowledge well arranged and presented in a most pleasant and well-balanced style. The book is one of those apologetic works by which Muslim scholars have refuted the mischievous fallacies of Westerners. Our authors master perfectly the results of Orientalistic studies and presents them systematically to the reader. His chapters contain the natural wisdom of Arabs as manifested in wise sayings, the philosophy of the Muslim Arabs, who, though pupils of Aristotle, were not the abject slaves of the mistakes of this great Greek thinker, but developed his teaching freely and transmitted it to the West. The theological speculation of the Arabs are properly set in their correlation with the strife of political parties, and he convincingly shows why the Murjites, the postponers, were so liberal to the wine-drinking and easy-going Omayyads. The merits of the Ikhwan al-Safa as populizers of the then existing learning are duly appreciated. Their influence is noticeable even with Farabi, Ibn Sina and the giant Ibn Khalid.

Chapter after chapter opens new vistas before our curious eyes. Most of the data is only known to the specialist who has trodden on the same path as our learned author, but the book is intended for the general reader, who not only derives a stupendous knowledge from it but will feel a pride in his ancestors and a responsibility to follow their noble example.

Dr. Farrukh exhortatively emphasizes the priority of Arab-Muslims in all spheres of knowledge, and points out that Ibn Hazm, this exceptional novelist and Zahirite theologian, has laid the foundation of epistemology, preceding Kant by eight centuries. The Muslim East has in the last centuries blindly imitated the West, while in the Middle Ages civilization and culture was simply meaning "Arab". The Shari'at has been supplanted in most Muslim countries by the European legal codes. It is most gratifying to read from the competent pen of Dr. Farrukh how progressive, how adaptable to changing conditions and how logical and humane are the precepts of the Shari'at, which Easterners have wantonly abandoned. The modern slogan of European socialism wanes before the equitable and practical social institutions of Islam, which do not hurt the interests of the rich and enable the poor to develop their capacities.

Dr. Farrukh dwells at some length on the preface of Ibn Khaldun, and as to his sociological conception points out the wisdom of this giant of human thought. Ibn Khaldun in the fourteenth century has clearly seen the detrimental effects of nationalization of industries, and condemns its immorality. "The State is richer than its subjects, and the State derives its wealth from their labour. The rich State has the advantage in a competition with its poorer subjects, who, being overwhelmed, will cease to supply the State with their taxes. The industrial competition of the State with its tax-paying subjects is exploitation, and consequently an uneconomic and immoral procedure, in a word, tyranny." Modern statesmen can learn a lesson from this Muslim sage!

The liberality and the thirst for knowledge is nobly represented by many a Muslim philosopher. Ibn Rushd respects any knowledge if comprehended by logical thinking and proved by experiment, whatever its sources of origin, pagan or Christian. A striking contrast to the prejudices of the contemporary and later Christian thinkers!

The vast amount of learning hoarded up in this book is not its original aim, but the conclusion which the reader must derive from it: this was the past of Muslim Arabs, what will be the future?

Dr. Farrukh incites his countrymen to indefatigable work. Philological researches have enriched libraries and still retain their values, but Arab Muslims must face the competition with foreigners on practical planes: to learn all industries of the West, to appropriate all technical inventions which have secured the West its economic supremacy and trusting in the rare capacity of the uncorrupted Muslim-Arab brain challenge in noble competition all the achievements of technique and science which are destined to elevate Muslims from their present second-rate position. Dr. Farrukh displays himself as a self-conscious Arab nationalist, and his exhortations sound like an echo from the glorious past across centuries of languor and decay. It is to be hoped that his literary activity will not stop between the covers of his books, but will transcend into a living force to rouse Muslims to their patriotic duty and lead them to a healthy social, economic and political rejuvenation.
THE WOKING MUSLIM MISSION AND LITERARY TRUST

Meetings at 18 Eccleston Square, Victoria, London, S.W.1.

"Buddha is not your Saviour", said Mr. Maung Maung Ji, M.A. (Cantab.), Barrister-at-Law, of the Embassy of the Union of Burma, while speaking at a meeting at 18 Eccleston Square, Victoria, London, S.W.1, on 5th December 1953: "Buddha is not your Saviour, he just gives you the facts of life. If you want to jump from the top of your house, Buddha does not say that you must not jump, but he would certainly tell you that if you jump you would break your bones. That is the law of life which Buddha brings home to mankind. He laid before us the eightfold path, that is right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Buddhism endeavours to translate these principles into life."

Mr. Maung Maung Ji spoke for about forty minutes and then replied to many interesting questions raised by the audience.

Maulana `Abdul Haq Vidyarthi gave talks on Saturdays 12th and 19th December respectively, about the prophecies of the advent of the Prophet Muhammad in ancient scriptures. He briefly discussed these prophecies mentioned in Hindu, Parsee, Christian and Buddhist scriptures.

All these meetings were presided over by Mr. S. M. Tufail, Assistant Editor, The Islamic Review, and Assistant Imam, The Shah Jehan Mosque, Woking.

Mr. S. M. Tufail gave a talk to the young members of the Companions of All Saints, Woodham, Woking, on 4th December 1953 at 8 p.m. Mr. Hugh Mason presided over the meeting.

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DEPARTURES

Maulana `Abdul Haq Vidyarthi left for the West Indies on missionary work on 22nd December 1953, by S.S. "Ariguani". After his short stay in Trinidad he will be proceeding to Dutch Guiana, where Muslims of Surinam are anxiously awaiting his arrival.

Maulana `Abdul Majid, Editor, The Islamic Review, left for Pakistan via Cairo, Egypt, on the 1st of January 1954. He will be away from the United Kingdom for two months.

The Late Allama Abdullah Yusuf Ali

Allama Abdullah ibn Yusuf Ali, C.B.E., who died in London recently at the age of 81, held a record of intellectual activity by speech and pen in varied fields scarcely equalled by any other Indian member of the I.C.S.

He was born in Western India on 4th April 1872, and from Wilson College, Bombay, entered St. John's College, Cambridge. In the Indian Civil Service examination of 1894, he took the highest marks in English composition, and two years later, was called to the Bar by Lincoln's Inn. In the United Provinces, he served in various districts, interspersed with two short periods as acting Under-Secretary and then Deputy Secretary in the Finance Department of the Government of India. When on leave in 1905, he gave a series of six lectures at the Passmore Edwards Institute in London, and they provided the nucleus for his first considerable book, Life and Labour in India. The humdrum routine of district magistracy in the Sultanpur and Fatehpur collectorates was not very congenial to a man of his intellectual zest, and he welcomed the interlude provided by the task of preparing an official monograph on silk fabrics. On grounds partly of health and partly of family anxieties, he was allowed to retire from the I.C.S. in 1914 on proportionate pension.

Settling in England, Yusuf Ali did much useful work for the 1914-18 war effort in platform appeals for recruitment, in written propaganda both in English and Urdu, as a private in the West Kent Fencibles, and as president of the Indian Students' Prisoners of War Fund. Mr. Edwin Montagu, then Secretary of State for India, obtained his assistance for the Indian delegation at the Peace Conference.

In the early years of the School of Oriental and African Studies he was Lecturer in Hindustani, Hindi, and Indian Religions, Manners and Customs.

The late Allama Abdullah Yusuf Ali

Soon after the signature of the Treaty of Versailles, Yusuf Ali entered the service of the Nizam of Hyderabad as counsel in the Sarf-i-Khas, and in 1921 he was appointed Revenue Member of the Executive Council of the State.

Toward the close of the next year he moved to Lucknow and took up legal practice. For three years from 1925 he was principal of the Islamia College, Lahore. In 1928 he was one of India's representatives at the ninth Assembly of the League of Nations. Next followed a round-the-world lecturing tour through the United States to Japan, China, the Philippines, Malaya, Ceylon, and India again. In 1932 he travelled through Canada from coast to coast as guest of the National Council of Education. Thence he went to India, where he presided at the All-India Muslim Educational Conference and the Sind Azad Conference. After serving as a member of the Punjab University Inquiry Committee he returned in 1935 to the principalship of the Islamia College, Lahore, and held it for a further two years. He was also a member of the Board of Trustees of the Shah Jehan Mosque, Woking.

Much of his time in Lahore was occupied by an elaborate recension in English of the Qur'an, with notes and com-
HE WAS AN ACTIVE SUPPORTER OF THE WORLD CONGRESS OF FAITHS AND SPOKE FREQUENTLY AT ITS MEETINGS. IN HIS BEST DAYS HE WAS A MAN OF INBORN COURTESY AND CHARMING MANNERS, AND HAD WAR BLOOD FRIENDS IN MANY LANDS. HE WANDERED ABOUT AT THE END, AN UNQUIET SPIRIT WITH NO FIXED ABOBE.

HE WAS THRICE MARRIED AND LEAVES A WIDOW OF BRITISH BIRTH, TOGETHER WITH A SON OF THEIR MARITAGE WHO SERVED IN THE 1939-45 WAR.

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.)

EDUCATION IN BAHAWALPUR STATE, PAKISTAN

Officer on Special Duty, Education Department, Bahawalpur, Pakistan.

Dear Sir,

I have the honour to despatch you a copy of "Bahawalpur Scheme of Educational Reorganization" with the earnest desire that you will very kindly go through it and favour me with your opinion. We have made up our minds to translate each and every word of this scheme into action and to give a strong push to the mass literacy campaign in Bahawalpur State. In our village-to-village daily expedition, we are fully convinced that the scheme has a bright future.

With best regards,

Yours most sincerely,

G. S. BOKHARI.

(Muslim educationists who are willing to help the Education Department in Bahawalpur State of Pakistan should please write to the above address for details.—Ed.)

* * *

"ISLAMIC ATLAS"

The Kisan Store, Zafranal, District Sialkot, W. Pakistan. 1st November 1953.

Dear Sir,

I am greatly indebted to the Secretary, the Woking Muslim Mission and Literary Trust, Lahore, for giving me your name and address in connection with the Islamic Atlas which I am compiling. I am engaged at present in the glorious age of the Prophet and Khulafa Rashideen (the four early Khalifas). For this purpose, I require up-to-date information, monuments, photo pictures, historical plans and maps of this time. I wish to obtain benefit of your vast knowledge and this is why I am writing this letter to you.

I am an old lover of The Islamic Review since it was in its infancy in 1916-17.

A valuable series of the "Battlefields of Prophet Muhammad" by Dr. M. Hamidullah, Ph.D. (Bonn.), D.Litt. (Paris), is before me, and I am very much interested in this article.

The Atlas of Islamic History, compiled by Harry W. Hazard, published by the Princeton University Press, 1952, is also before me, but it has been prepared, as far as I can understand, for the political role which Islam played in the world history, and there are no great changes shown in it of the Prophet and Khulafa Rashideen, and therefore it is not useful for my purpose. A valuable historical map, prepared by the al-Asar al-Qadimah al-Amah-Baghdad, has been received by me through the medium of the Royal Embassy of Iraq, but it is of Iraq only. I require similar maps of Arabia and its adjoining countries, which were the real fields of operation of Islamic influence in its early age. I shall be grateful if you would be so kind as to give me some clues of such maps and atlases and the concern from whom I may get them and if possible, please help me in securing them. In this connection, I wish to inform you that I have written to the Royal Embassy of Sa'udi Arabia, but I am sorry they have not been moved to help me and I have not been favoured with their reply on my repeated requests. I have requested to this Embassy for some books mentioned by al-Hajj Dr. Abd al-Karim Germanus in his article published in the November 1952 issue of The Islamic Review, but I have received no answer.

His Excellency Hafiz Wahba, the Ambassador of Sa'udi Arabia in London, has written Jazira al-Arab fi Qirn al-Ashreen. Can you please get this book for me? I shall be grateful to you.

You are in the centre of Europe, from where you can get all the necessary information of my subject, and I shall be greatly obliged if you would be so kind as to let me know of the latest historical maps of Arabia, atlases, monuments and photo pictures, like that of Dr. M. Hamidullah, in connection with the period of Khulafa Rashideen and of all the connected countries.

Please introduce me through the medium of The Islamic Review to all the interested concerns.

Thanking you for the courtesy of any early favour and in the meantime assuring you of my best wishes and regards.

Yours ever sincerely,

M. ABD al-BARIE.

* * *

ONE OF THE GREATEST INJUSTICES IN HISTORY

Sa'udi Arabian Broadcasting
(Indonesian Division), Mecca.
Sau'di Arabia.
10th January 1954.

Dear Sir,

I am very pleased to find an Englishman like Major-General Sir Edward Spears has clearer mind and subtler idea than the Prime Minister of his country about the political
troubles in the Middle East. As Sir Spears had been in the Arab countries during the war, he could understand the Arabs more realistically than the Foreign Secretary of his Government. Every rational man will lead his approval to what Sir Spears had written in *The Islamic Review*, October 1953 issue. He said that the attitude of his country on Palestine during the war had been wavering. It was the policy of appeasements and promises; appeasement to America and the Soviet Russia, promises to the Jews and the Arabs. They promised for the Jews a homeland in Palestine; that homeland to be wrested from the Arabs. Jews from abroad, who had nothing to do with Palestine were allowed to enter Palestine freely against the will of the Arabs. Before the import of foreign Jews and foreign nationals, the Jews of Palestine were living in harmony with the Arabs, and they were one with them in fighting the English for the independence of Palestine. The trouble came after Britain's promise of a homeland, and after drawing foreign Jews into Palestine.

Major-General Sir Edward Spears frankly confessed that the English Government "bore the greatest responsibility for... national calamity... humiliation... and the injustice done to the Arabs" in Palestine — "One of the greatest injustices in history". He predicted what effects of far-reaching consequence would be if Britain were to alienate the Arabs, who controlled the vast area and strategic situations in the Middle East. At least Sir Spears has diagnosed the disease. He wants to make good the wrong done to the Arabs. He urges his country and the United States of America, to come to meet the situation and make necessary arrangements for the development of the Arab countries "as part of the compensation for the wrong done to the Arabs". And for a similar purpose, the United States sent her special ambassador, Mr. Eric Johnston, to the Middle East. But the idea of the Arabs, I think, has been disclosed by the Lebanon that no plan will be accepted, and no agreement will be made before the settlement of the Arabs' problems, including Palestine, the Suez Canal and Baremi. This stand needs no appreciation, as the Arabs will not accept otherwise. But an imperialist as he was, Sir Spears could not deviate from the imperialistic way of thinking. For him the Palestine problem is a matter of amendment: the wrong done to the Arabs can be amended. To the Arabs, the existence of the so-called Israel, wrested from them, is a cancer; a cancer in the heart of the body-Arab-nations. In order to remedy this awful disease, Sir Spears makes suggestions which are surely unacceptable to the Arabs, who think that the settlement of the Palestine problem is a question of life and death. The Arabs think, and think rightly, that to keep the Middle East in peace and tranquillity, this cancer should first of all be done away with. It is unthinkable to keep the disease surviving and hope the body will remain healthy. It is a matter of cure, not a matter of amendment, as Sir Edward Spears thinks.

Now, the Jews are very bold; more so after the United Nations passed a resolution for the partition of Palestine. By devastating Qibiya, the Jews tore the Armistice Agreement and thus gave a slap at the face of the United Nations Organization. For the United Nations Organization, this is an acid test. This not only mars the capacity of the organization as an international body, but it shakes the very foundation of this organization.

Speaking on the resolution tabled by the United States of America, Britain and France to send a strong representation to the Jews on the Qibiya killing, the representative of the United States of America said, among other things, that the Qibiya situation was an infringement of the truce agreement, putting the covenant of the United Nations Organization into scrap of paper. He urged the Security Council to act firmly and quickly on this important problem. The representative of Britain contented himself by saying that the assembly should register, in clear declaration, its strong disapproval of the Jewish aggression on Qibiya. This open aggression will create more chaos in the Middle East and make the settlement by peaceful means difficult.

To the Jews, who have already thrown the agreement to the winds, such resolutions and declarations have no value. Could anyone expect the Jews to change their attitude after unscrupulously tearing up the Armistice Agreement? But Sir Muhammad Zafzullah Khan knocked at the right point when he said in the Security Council that the troubles in the Middle East lay on the shoulders of those countries who voted for the partition of Palestine.

Yours faithfully,

H. A. MOEZ, B.A.

* * *

BURMAN MUSLIMS' RESENTMENT
95 Edward Street,
P.O. Box 249,
Rangoon, Burma.

Dear Sir,
The American author, Henry Thomas, in his recent book *Biographies of Religious Leaders*, has expressed some grotesque ideas about Islam and the Prophet Muhammad, which Burman Muslims have greatly resented. In my opinion, we Muslims are at fault ourselves for doing nothing to present the truth about Islam to the Western world. The microscopic amount of literature we have prepared on Islam is extremely limited and elementary.
The average non-Muslim, therefore, gets his information from Western writers who are not very sympathetic towards Islam.

Yours faithfully,

A. G. KASMET.

* * *

A WORLD RELIGION CONGRESS IN JAPAN
A World Religion Congress on the Foundations of Peace will be held from 3rd April to 10th April 1954, at the International General Headquarters of Ananai-Kyo Shimezu City, Japan. The Muslim leaders would be very welcome at the Congress, and it is suggested that those wishing to attend should send their names and addresses to Mr. Shin Negami, President, The World Religion Congress, Ananai-Kyo, Shimezu City, Japan.

* * *

FREUD'S PSYCHO-ANALYSIS AND ISLAM
Knoxville
Iowa, U.S.A.
14th December 1953.

Dear Sir,
I have read with great interest Mr. Samad's article "A Muslim looks at Freud" (*The Islamic Review*, October 1953, p. 22). As a psychologist, with many years experience with the mentally ill, I feel it desirable to declare my belief in psychoanalysis as a useful and effective frame-of-reference for understanding human behaviour. I do not regard it as contrary to Islam, but rather as one of the Muslim scholar's tools for understanding people and society.

We in the United States, have found Freud's principles basic to understanding and helping those with mental disorder and adjustment difficulties. We have found no
alternative to Freud's approach, nor has one come from the Middle East, where some unfortunates are still taken out in the desert and whipped. Perhaps the East has an alternative which Mr. Samad failed to mention in his article.

Freud's principles appeal to me as a Muslim. They seek for unity by destroying the mind-body, and spiritual-materialistic dualisms. Many people have found Freud's principles upsetting and therefore something to be resisted. The use of the word "sex," allegedly explaining everything, is not calculated to produce acceptance of his ideas. Critics of psycho-analysis are prone to over-use the word "sex," with its emotional connotations, in an effort to discredit Freud's understanding of human motivation. Freud uses the word "sex" less often than his critics and in a very technical sense, which is not understood by the laity. The development of emotional relationships with people and things is clarified through Freud's thinking, but there is not space to consider here that which critics are content to cast aside under the onus of being nothing but "sex".

There is nothing immoral about psycho-analytic theory. It sanctions neither proper nor improper behaviour, but leaves moral judgments to the individual and theologians. As in Islam, the child is viewed as an individual with limited moral discrimination and judgment. Both view the child indulgently until the time of maturity. In this they are shoulder-to-shoulder against many Christian dogmas. Again, Islam and psycho-analysis stand alone against most other doctrines in the belief that feelings and thoughts must not be "exercised from the soul" but should be viewed sensibly in an effort to encourage the conformity of behaviour to our social codes.

Like Islam, psycho-analysis is deterministic, depending upon the principle that every result has a cause. This is a rational and anti-mystic approach to human behaviour. Islam employs this determinism more consistently than other religions. We are told "And it is He hath ordained the stars for you that ye may be guided thereby in the darkness of the land and of the sea! Clear have We made our signs to men of knowledge." (The Qur'án).

Psycho-analysis pushes back the frontier of the unknown and drives out superstition. Like Islam, the principle of determinism involved leads us to try to understand rather than to refer to chance destiny, superstition, or even the casual everyday intervention of God.

But if all behaviour is "caused" then man cannot have "free will." Most scientists believe like Spinoza that man does not have a "free choice" but that his actions depend upon past experience and the present situation. Spinoza says, "Men think themselves free because they are conscious of their volitions and desires, but are ignorant of the causes by which they are led to wish and desire."

Both men and animals are subject to influence on their behaviour, but mankind employs language. There is no doubt that language is a very important determinant. The disciples of Jesus and Muhammad (Peace be on them) were influenced by the "message" just as you and I.

The Word of God is a determinant and often an important one. It might be that we reject the Word of God because we learned to get things by living and cheating as children, or it may be that the teachings of the Qur'án are associated with one who later disappointed us. If we had not learned to attach enough importance to Islam we must suffer for our "choice," though others have contributed by failing to teach us the value of "the straight path." They are responsible for their failure and we for ours. If we ignore "the clear light" we must suffer the consequences of our inadequacies. Our belief in a just God leads us to hope for punishment only sufficient to correct our errors and lead us on "the straight path."

I will not take the space to refute the statements of Freud's opponents of some years ago, many of whom are now deceased. Nor will I draw upon statements by more recent scientists since their favourite views are legion. Indeed there is no longer an issue in this country as to whether or not psycho-analysis is helpful in understanding behaviour. It has become so well integrated into the thinking of psychiatrists, psychologists, social workers, fiction writers, and even the laity that the basic issues are no longer questioned.

Yet I must refer to Mr. Samad's reference "Paterson an unusually clear thinker, claims that psycho-analysis is a species of voodoo religion, characterized by obscene rites and human sacrifices." (Italics mine.) Let us be the "unusually clear thinker" and ignore, even laugh at such ridiculous emotional appeals. We should be prepared to seek knowledge and understanding before fighting the Jihad.

Your readers will find psycho-analysis an interesting study since like Islam, it is unifying, deterministic, rational, analytic, and anti-mystic. It is directed toward an understanding of mankind and his improvement, and is regarded by many as being the greatest contribution of the century.

Yours faithfully,

WILSON H. GUERTIN, Ph.D.

* * *

A NOTE OF APPRECIATION

c/o Nausori Taxis,
Box 235,
P.O. Nausori,
Rewa, Fiji.
14th October 1953.

Dear Sir,

I appreciate your authentic journal with all my heart. In this far situated Island, the only news of the Islamic world we receive through the Fiji Times is that which concerns the British occupation in those countries. Your journal, therefore, accomplishes a great work of keeping the ends of the world Muslim brotherhood fastened together.

I once more express my sincere gratitude towards your work and hope that it will flourish more successfully in future.

Yours faithfully,

MUMTAZ MUHAMMAD 'ALI.

* * *

ISLAMIC SOCIOLOGY

608 W. Davis,
Ann Arbor,
Michigan,
U.S.A.
23rd December 1953.

Dear Sir,

In the Near East department at the University of Michigan, The Islamic Review is referred to often. I am completing studies for a master's degree in journalism, with a complementary study of the Near East, including the French and Arabic languages.

I was particularly interested in the article "Islamic Sociology in the Modern World", appearing in the February 1953 issue of your magazine. Did you solicit the article by Mr. Hassan Zaman? One of the most interesting ideas emanating from this article is that nationalism will disappear as political, social, and economic principles of Islam are resuscitated and put into motion in defining the relation between one individual and another and between one nation.
and another. It is not clear to me who will strike out across national lines to bring about the unity of the Middle East through Islam. How can the application of spiritual laws be made to material situations outside the realm of Islam?

Yours faithfully,

EDWARD P. BASSETT.

* * *

TOWARDS ISLAM Malaya.

Dear Sir,

For long I have had a strong desire to embrace the faith which you so fortunately possess. I was born a Hindu but my mother is a Catholic. In time, my whole family, including Dad was converted, and I became a member of the Roman Catholic Church since I was six years old. I studied at religion very thoroughly and at the age of thirteen, I had accepted all the Sacraments — of course omitting Holy Orders, Matrimony and the Final Sacraments.

I remember very distinctly, how, at fourteen years of age, I began to take a very keen interest in the Muslim religion. I sought light from some of my Malay friends, but they told me not to poke fun at their religion. They had obviously misunderstood my idea. I could not possibly tell them why I was curious. You do understand, don’t you, Sir? I wasn’t sure of myself at all and even if I had been, would anyone possibly believe me? Owing to the mass conversion of my family, we have often been referred to as the “Church pillars.”

I went on without a hint of knowledge about Islam and at fifteen I felt the urge was too strong. Please don’t ask me why I wanted to be a Muslim at that time, because I cannot account for it even if it is to my own self. I was drawn to it and I felt pulled towards it by a magnet of light and, as the days went by, I became more and more depressed because I realized, with fear, I was turning a deaf ear to the call of God.

Summing up all my courage, I spoke to my mother about it. Believe me I have never seen my dear mother in such a state of fury so I quickly changed my mind and told her I was only joking. I could have killed myself after telling that lie. But I consolcd myself and made up my mind to have my own way when the time came, and that would be in 1956 when I should be twenty-one years old.

Believe me, all this happened when I had absolutely no knowledge at all of Islam. However, I met a nice Muslim family recently and while visiting them, I came across some old copies of the Islamic Review. It was a delightful magazine and I was told those magazines belonged to the father of the family, now in heaven. By the hand of God, there was a loose sheet inside and it was a complete article on “What is Islam”. As I read it, I became more and more depressed because I knew that “this is It” and yet I was conscious of the fact that I was only eighteen then. The sight of your invitation at the beginning of the article was a temptation beyond my power to shun. The article, by the way, appeared in the August 1949 issue.

That is how it has come about that you read this letter. Here in your hands is a case needing your help very badly. Could you turn her down and tell her to stop poking fun, too? Or is it more kind of you to write to her and tell her more of what she so strongly desires to know?

Help me, please, dear Sir. You can be the cause of my salvation you know. Oh! do tell me what to do. I am going mad with desire to be a Muslim. Is not there any way you can suggest that I might have that privilege now and not in 1956? I just cannot wait until then. Would you please tell me more about the Islamic faith, especially its history and how I can be one of your lucky people. Please let me know what kind of ceremonies I shall have to go through in order to have the honour of being called, and calling myself, a Muslim.

I am being shunned by a good number of Catholic girls just because I am always hanging around Muslim girls and families. But you DO understand my motive, don’t you, Sir? It is all because I desire, oh so badly to be one of them! No one at all understands me. Everyone seems to get me wrong these days. Tell me, is it because the path of salvation and eternal happiness is never straight? Yes, I think that is it. You see, Sir, that is the only way I can console myself whenever an invitation passes me by. While the Catholic girls shun me, the Muslim girls do the same, too, because they think I am out to ridicule their religion.

You Muslims are not a friendly lot, are you? I do not know to what lengths a Christian would not go at the thought of gaining a new member to their clan.

I remember how they treated us when we became one of them. They treated us as if we were members of the Royal Family. Please do not misunderstand me. I do not wish to be treated like that when I become a Muslim. No, no, don’t you get me wrong as the others have. What I am trying to tell you is that the Muslims here are rather selfish. They possess the religion and surely it would be the least they can do to give us, the unfortunates, a little chance of gaining that grace which they possess. Why do they have to keep it all to themselves when they can gain so much more by sharing these graces with others, especially those who are willing even to go on their bended knees for help and advice. I just don’t understand their motives, and I wish they would be more generous, like you, by requesting to be allowed to give further information to us, the interested ones.

I shall never stop blaming the day when I came across your article and I shall never stop putting myself on the back for having found a friend in you, dear Sir.

I am anxiously waiting for a reply from you. Do not fail me, please. May the good God bless you for the service you will be rendering towards me!

Yours sincerely,

(Name and address supplied).

* * *

A VOICE FROM AL-AZHAR

The Maldivian Mission to Azhar,
21b Sikkat Ratib Pasha,
Hilmiya al Gedida.
Cairo, Egypt.
16th October 1953.

Dear Sir,

I am writing these lines to inform you that I wish our copy of The Islamic Review to be switched to our new address which is as mentioned above.

Let me tell you that all the other students of our mission and I are all the more happier for having subscribed to your grand magazine. The Islamic Review has given us great help and assistance, especially as we are studying Islam at Al-Azhar University. We are greatly and truly indebted to The Islamic Review for the most interesting and explanatory articles it contains on a variety of topics all connected with Islam.

Expressing my deep gratitude, I am,

Yours faithfully,

B. SHATHIR.
OFFER OF FRIENDSHIP

10 Hatterboard Drive,
Scarborough,
England.
1st January 1954.

Dear Sir,

While viewing a T.V. Club the other week, I began to realize how many young Muslims in this country are suffering from the want of real friends who understand their difficulties and their religion. During the questions, it became clear they found the English people cold and reserved.

This English coldness and lack of friendliness has made things difficult for the coloured student, and has made them rather homesick; nevertheless, there are many people in the United Kingdom who have a special place in their hearts for their coloured brothers and would be prepared to give their love and help to many of these people if they only could get in touch with them.

I for one would be more than grateful for an opportunity of helping someone in need of help and friendliness.

I am a Photographic Journalist and a Scot who has always taught the wonder of brotherly love, at present I have a number of real friends in Pakistan.

Thanking you, and trust you will be kind enough to help me, help a Muslim brother, a stranger in a strange land.

Yours faithfully,

JAMES MacBRIDE.

MUSLIM CONTRIBUTION TO BENGALI VOCABULARY

Bayarharta Village,
Bithari P.O.,
24 Parganas (West Bengal),
India.
29th October 1953.

Dear Sir,

Mr. K. M. Yusuf, M.A., has contributed an article entitled “Muslim Contribution to Bengali Vocabulary” in the Islamic Review, October 1953. The learned author has stated that the words Namaz and Darwesh are Arabic in origin. These are actually Persian in origin.

I hope he will make the necessary corrections in his manuscript.

Yours faithfully,

MONNOO J. KHANOOM.

* * *

AN APPRECIATION

(Extract from a letter of the Muslim Students’ Society, Madressa Islamiiaia Building, Bogoyke Road, Maymyo, Burma, 21st December 1953.)

We are regular subscribers to your famous world-wide magazine, The Islamic Review, and like its contents very much. This highly reputed journal of Islam is a real light to the benighted portion of the world. We had all but forgotten our faith. But The Islamic Review has given us a new conception of religion, imbuing that which had become insipid with a fresh and vital interest.

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