Large magazine format series, 1949–1971

Go to list of 1954 issues

March 1954
COLONY TEXTILE MILLS LTD.

Manufacturers of Cotton Yarn of Different Counts out of Best Pakistani Cotton

LONG CLOTH IN DIFFERENT VARIETIES

For further particulars please write to our agents:

(1) MUHAMMAD SADIQ BASHIR AHMAD, Gole Bazaar, Lyallpur, Pakistan.
(2) PIONEER TRADING CO., Beaden Road, Lahore, Pakistan.
(3) PAK TRADING CO., Mulji Jetha Market, Karachi, Pakistan.
(4) PAK TRADING CO., Sukkur, Pakistan.
(5) MUHAMMAD OMER MUHAMMAD IQBAL QURESHI, Khanpur (Bahawalpur), Pakistan.
(6) H. GHULAM MUHAMMAD MUBARAK ALI, Pak Cloth Merchants, Chowk Bazaar, Multan, Pakistan.

Or you may write direct to:
COLONY TEXTILE MILLS LTD., Ismailabad, Multan, Pakistan

B.O.A.C...
flies to all six continents

GREAT BRITAIN - USA - SPAIN - PORTUGAL
SWITZERLAND - GERMANY - ITALY - BERMUDA
BAHAMAS - CANADA - WEST INDIES - SOUTH AMERICA
MIDDLE EAST - WEST AFRICA - EAST AFRICA
SOUTH AFRICA - PAKISTAN - INDIA - CEYLON
AUSTRALIA - NEW ZEALAND - FAR EAST - JAPAN

B.O.A.C. TAKES GOOD CARE OF YOU

Consult your Travel Agent or any B.O.A.C. office

BRITISH OVERSEAS AIRWAYS CORPORATION IN ASSOCIATION WITH QANTAS, S.A.A. AND TEAL
Habib Bank Limited
ESTABLISHED 1941
Head Office: KARACHI (Pakistan)

Authorised Capital
Issued & Subscribed Capital
Paid-up Capital
Reserve Funds
Deposits as on Dec. 31st 1953
Pak Rs. 20,000,000
Pak Rs. 10,000,000
Pak Rs. 10,000,000
Pak Rs. 10,000,000
Pak Rs. 372,700,000

In selecting desirable trade relations for exports with Pakistan, Habib Bank Limited, with 54 branches spread over West and East Pakistan, can prove to be most helpful, and you are invited to use our services.

The Bank is fully competent to handle all foreign exchange business including opening and advising of Commercial Letters of Credit, collection of documentary bills, remittances, etc.

FOREIGN BRANCHES:
1. Bombay and 2. Calcutta (India)
Habib Bank (Overseas) Ltd. – Head Office: Karachi (Pakistan)
Branches: 1. Rangoon (Burma) and 2. Colombo (Ceylon)
Correspondents and Agents at all important cities of the World

THE ENCYCLOPAEDIA OF ISLAM
New Edition
This second edition of this momentous work, prepared by a number of leading Orientalists and edited by J. H. KRAMERS, H. A. R. GIBB and E. Levi-Provencal, is almost entirely rewritten, and will consist of 100 parts of 64 pages each, of the same size as the present Shorter Encyclopaedia. On the completion of each 20 parts (approximately 1,280 pages) a binding case will be furnished, so that the complete work will consist of five stout volumes.

PART 1 NOW READY
Price 19/-
(It is hoped that the parts will be issued at the rate of 10 per year)

SHORTER ENCYCLOPAEDIA OF ISLAM
Edited by A. J. WENSINCK, J. H. KRAMERS and H. A. R. GIBB
This "Shorter Encyclopaedia of Islam" comprises those articles from the "Encyclopaedia of Islam" and from the Supplementary Volume to this work which deal mainly with Islam as a religion. Many of the articles have been annotated, abridged, or slightly changed either by the author himself or by the editorial committee. A number of new articles have been added. Size: 800 double-columned pages.

Price £4 4s.

50 PAGE CATALOGUE OF BOOKS AND PERIODICALS
SENT ON APPLICATION

LUZAC & COMPANY LTD
ORIENTAL and FOREIGN BOOKSELLERS and PUBLISHERS
46 GREAT RUSSELL STREET
LONDON, W.C.1.
(opposite the British Museum)

Book your copy of
UNITED ASIA
6th year inaugural issue FEBRUARY, 1954

A special "Indian Literature of Freedom" number carrying
★ symposium ★ articles ★ anthology

Basic theme "Impact of freedom on Literature in India"
★ academicians ★ writers ★ critics

More pages at no extra cost for subscribers
Subscription: £1 or 3 dollars a year (post free)
Small stock of back volumes for 5 yrs. available

UNITED ASIA
INTERNATIONAL MAGAZINE OF ASIAN AFFAIRS
120 Wodehouse Road, Colaba, Bombay 5, India

MARCH 1954
TO OUR SUBSCRIBERS AND CONTRIBUTORS

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

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

Annual subscription £1 5s. 0d.; single copies 2s. 6d. post free or equivalent to this amount unless otherwise mentioned.

Registration to all countries at the equivalent rate of 6s. 6d. per annum per parcel.

Orders for yearly subscriptions or single copies may be sent to:

British Guiana:
H. B. Gajraj, Esq., 13 Water Street, Georgetown.

British West Indies:
Maulavi Ameer ‘Alle, “The Gem”, 64, Charlotte Street, Port of Spain, Trinidad.

Burma:
Smart & Mookerdam, 221, Sule Pagoda Road, Rangoon.

Ceylon:
Messrs. W. M. A. Wahid Bros., 223 Main Street, Colombo. £1 5s. 0d. post free; single copies 2s. 6d.

Dutch Guiana:

Egypt:
H. H. Khan, Esq., P.O.B. 678, Cairo. £1.25 post free; single copies P.T. 12.5.

England:
“The Islamic Review”, The Shah Jehan Mosque, Woking, Surrey. £1 5s. 0d. post free; single copies 2s. 6d.

France:
For name and address of the agent please apply to The Manager, “Islamic Review”, as above. Annual Subscription, 1,250 francs post free; single copies 125 francs.

Holland:
‘Abderrahman P. Koppe, Esq., Keigersgracht 402/1, Amsterdam, Holland. Fl. 13.50 post free; single copies Fl. 1.35.

Indonesia:

Iraq:
Ibrahim Achem Sachwani, Esq., Merchant, Ashar, Basrah.

Malaya:
Messrs. M. M. Ally & Co., P.O. Box 241, 103, Market Street, Kuala Lumpur. Jubilee Book Store, 97, Batu Road, Kuala Lumpur. N. Muhammad Ismail, P.O. Box 233, 13 Jalan Misjid, Ipoh, Perak.

Nigeria:
Messrs. Tika Tore Press Ltd., 77, Broad Street, Lagos.

Persian Gulf:

South Africa:
Messrs. Union Printing Works, 91, Victoria Street, Durban, Natal.

Tanganyika Territory:
Messrs. Janoowalla-Store, P.O. Box 239, Tanga.

Thailand:
A. N. Dalchaval, Esq., 49, Custom House Lane, Bangkok. Ibrahim Qureshi, 110/1 Ban Khrua, behind Chareonpol Market, Pathumwan, Bangkok.

Turkey:
Dogan-Yuruk Tescim Evi, Ragip Erensoy, Vovvoda Street, Ankara Han, Nr. 26-28, Galata, Istanbul.

The United States of America:
The Moslem Society of the U.S.A., 870, Castro Street, San Francisco, California. $3.75 post free; single copies 0.37c. The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York, 27 N.Y. $3.75 post free; single copies 0.37c.

Western Germany:
Der Imam, Die Moschee, 7/8, Brienner Straße, Berlin-Wilmersdorf. D.M. 15.00 post free; single copies D.M. 1.50.

AGENTS IN INDIA

Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11.

Sh. Muhammad In'am-ul-Haque, House No. 100 — A Class, A'zamopore, Malakpet, Hyderabad-Deccan.
Messrs. Ansmann Book Depot, 104 Lower Chitpur Road, Calcutta.
S. Ziya Karim Rizvi, Bhagalpur.

AGENTS IN PAKISTAN

Annual Subscription Rs. 12/-, post free; single copies Rs. 1/3.

“The Islamic Review,” Azeez Manzil, Brandreth Road, Lahore.

Eastern Pakistan

Abdul Samad Jamali, B.A., East Pakistan Islam Mission, 28, Purana Mogol Tuli, Nawabpur Road, Dacca (E. Pakistan).
M. A. Pasha Bookstall, 12, Wiseghat, Dacca (E. Pakistan).
Majlis Bookstall, Bangla Bazaar, Dacca (E. Pakistan).
Punjabi Publications, 51 Johnson Road, Dacca (E. Pakistan).
Shamim Book Agency, 1, Johnson Road, Dacca (E. Pakistan).
Messrs. M. A. Malik & Bros., 5/16, Takarhat Lane, Nawabpur Road, P.O. Box 178, Dacca (E. Pakistan).
Messrs. M. A. Malik & Bros., Newsagents, Jessore Road, Khulna (E. Pakistan).
Messrs. News Front, 75, Jubilee Road, Chittagong (E. Pakistan).
Messrs. M. A. Malik & Bros., Court Road, Chittagong (E. Pakistan).

Subscriptions may begin with any desired number.

S. H. Khan Co., Importers, General Merchants, K.C. Dey Road, Chittagong (E. Pakistan).
The East End Publications, Post Faridabad, Dacca (E. Pakistan).
Begum Noor Jehan, c/o Md. Wahid Baksh, Jinnah Road, P.O. Dist., Jessore (E. Pakistan).
Mubarak Zahirul Huq, Esq., Station Road, P.O. Sonapur, Dist. Noakhali (E. Pakistan).
A. Khan, Esq., B.Sc., Manufacturing Chemist, Bhangabari, P.O. Sirajganj, Pabna (E. Pakistan).
Pakistan Library; Booksellers & Stationers, Magura, Jessore.

Kindly quote your subscriber’s number when corresponding.
The Islamic Review
March : 1954

Contents

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial : The Task lying ahead of the Muslim World</td>
<td>4</td>
</tr>
<tr>
<td>By the Light of the Qur'an and the Hadith</td>
<td>5</td>
</tr>
<tr>
<td>by Muhammad Ibn Muhammad al-`Alami</td>
<td></td>
</tr>
<tr>
<td>Taqdir or Pre-measurement in Islam</td>
<td>6</td>
</tr>
<tr>
<td>by the late Dr. Basharat Ahmad</td>
<td></td>
</tr>
<tr>
<td>Judaism and Islam</td>
<td>8</td>
</tr>
<tr>
<td>by S. M. Tufail</td>
<td></td>
</tr>
<tr>
<td>Arab Etiquette</td>
<td>13</td>
</tr>
<tr>
<td>by S. A. Khulusi</td>
<td></td>
</tr>
<tr>
<td>Development Projects and Economic Progress in Iraq</td>
<td>14</td>
</tr>
<tr>
<td>by Dr. Fu'ad Jameel, B.A.</td>
<td></td>
</tr>
<tr>
<td>Turkey and the Reformation in Islam</td>
<td>17</td>
</tr>
<tr>
<td>by M. Philips Price, M.P.</td>
<td></td>
</tr>
<tr>
<td>The Rebirth of Egypt</td>
<td>18</td>
</tr>
<tr>
<td>Egyptian Liberation Rally</td>
<td>20</td>
</tr>
<tr>
<td>The Story of my becoming a Muslim</td>
<td>25</td>
</tr>
<tr>
<td>by Miss Jeanette D. Salma Hill</td>
<td></td>
</tr>
<tr>
<td>The Muslim World</td>
<td>29</td>
</tr>
<tr>
<td>The French and their record in Tunisia</td>
<td>33</td>
</tr>
<tr>
<td>by Philip Deane</td>
<td></td>
</tr>
<tr>
<td>Islam in England</td>
<td>37</td>
</tr>
<tr>
<td>Book Reviews :</td>
<td></td>
</tr>
<tr>
<td>Lebanon Paradise by Edward Atiyah</td>
<td>38</td>
</tr>
<tr>
<td>What Price Israel ? by Alfred Lilenthal</td>
<td>39</td>
</tr>
<tr>
<td>What Our Readers Say .</td>
<td>40</td>
</tr>
<tr>
<td>E. Sheereen Lauth — England</td>
<td></td>
</tr>
</tbody>
</table>

AGENT IN KASHMIR
Annual Subscription Rs 16/12, post free: single copies Rs 1/11

MARCH 1954

Abdul ‘Aziz Shora, Esq., Editor, Roshni. Srinagar, Kashmir.
The Task lying ahead of the Muslim World

"Today perhaps we are farthest away from control over nature while the West increases its great and overwhelming power of natural forces. The Qur'an so often refers to the fact that we are surrounded by so many God-given gifts which we should understand and profit from. Alas, we who should be the first to realize it have become the last."

When an individual’s health deteriorates, when a strong healthy body begins to lose its various powers, all physicians worthy of their salt search for its cause by careful diagnosis. Only then when this process of analysis has brought to light the underlying causes and not the symptoms can a real cure be found, and when the diagnosis has been successful the cure is facile and usually rapid.

Society consists of individuals, and when we find civil societies that were once upon a time vigorously holding their own and indeed with obvious superiority amongst other organized social bodies, and are then left behind while others progress far beyond even the imagination, let alone the knowledge of their former superiors, then indeed unless we want to commit suicide it is necessary to look deeper and to ask questions and find answers.

All the greater is the necessity for our search, because the societies that have remained stationary have had one thing in common, namely, what we call Islamic culture, and those that have gone forward have drawn their force from other intellectual sources. Yet this world phenomenon is of comparatively recent date. Only 250 years ago, towards the end of the seventeenth century, all European travellers, and indeed general opinion as well as the remains of architecture, prove beyond question that the Islamic world was superior to the Western in civilization and the amenities of life.

European travellers’ records leave no doubt that cities such as Isfahan, Istanbul, Cairo and Delhi were healthier, with far better sanitary arrangements, cleaner, with better quality water, light, law and order, than their contemporary rivals in Europe. If we can judge a nation by its personal cleanliness, then the Muslim world was far ahead according to all contemporary evidence, especially from European sources.

In medicine and armaments, two totally different but necessary indications of national power and vigour, the Muslim world had nothing to learn from either the non-Muslim East or West. Yet today, 250 years later, how different! Can we really compare the atomic power of America and Russia with our few survived Muslim free countries? Even, in spite of the birth of Pakistan and independent Indonesia, when we turn to the Muslim world we find either colonialism, as in Africa, or vast industrial, economic and military weakness compared with Europe or Japan, let alone America.

What has brought about, between say the years 1650 and 1950, this immense reversal of positions? When I had the honour of presiding at the Muslim Educational Conference early in 1903 at Delhi, I referred to some of what I then described as the causes of the downfall. But the greatest and by far the most important, indeed the mother of all the other causes direct or indirect, is the intellectual and spiritual revolution that took place in the West soon after the Renaissance, but which unfortunately for us we misunderstood at the time, and have suffered from it ever since. This revolution led to immense power over the forces of nature. The control of nuclear energy today is the latest example of that which the West gained and which we failed to realize. Until soon after the Renaissance both East and West looked for their philosophy of nature, for their explanation of phenomena, to what I may call the classic interpretation of the facts of the universe.

This classical interpretation had various minor sources, some of them from China and India; but the principal, and indeed its foundation, was mainly Greek, modified by Arab thought. This natural philosophy was the foundation of both Eastern and Western nations, and technology plus their means of production, were based on the same until some 400 years ago, when the West, under the influence of certain men of genius such as Leonardo da Vinci and Bacon, and a good many others, began to question the truth of the Graeco-Arabian explanations and finally broke away from classical traditions and turned directly to nature. Observation of natural phenomena and questionings by experiment became the foundations and the guiding stars of the mind and thought of the West.

Alas, at the critical time in the Muslim East more and more thought and concentration was given to further study of the classical discoveries of the past. A full stop was put to fresh enquiry. The theory of knowledge in which the past was given complete wisdom and the future was to follow rather than go forward, put a stop to what was most important for political, economic and indeed cultural life.

Both East and West are agreed that the Graeco-Arab period produced some of the greatest intellectual giants of the human race. But while we were satisfied to look at the world through the eyes of our giants, the West insisted on more and more pygmies sitting upon the other on the top of the giants’ shoulders until their accumulated height
was infinitely greater than that of the original giant on whom they had built their foundations.

What has been the result? All through the eighteenth and nineteenth centuries right up to the middle of the twentieth century we find Europe and America constantly getting greater and greater power over nature and thus their ability to conquer and indeed, when necessary, to crush those who had turned their back on the possibility of progress; and it is all the more extraordinary that this should have happened to the Muslim world. Islam is fundamentally a natural religion. All its dogmas and doctrines of whatever sect or school are ultimately based on the regularity and order of natural phenomena, on the natural inclination of human beings for survival and reproduction, while the religion of the West, Christianity, is based on a miraculous event and faith in miracles, that is to say, a break in that very law and order, that very regularity to which the Qur'an refers on a thousand occasions.

Today perhaps we are farthest away from control over nature, while the West, from America to Russia, increases its great and overwhelming power of natural forces. Towards the end of the nineteenth century two men of genius amongst Indian Muslims, with one of whom I had just the honour of being acquainted, but the other was my intimate friend and collaborator during the early years of the century, Sir Sayyed Ahmed and Mohsin al-Mulk, were the first to realize that it was this command over nature and its forces that gave power and strength to human beings and that if we searched for power and strength, for uplift, it could only come if we also acquired by the same methods those very powers that led to more and more improved means of production and its obvious results — greater and greater mastery over the forces at our disposal.

Our Qur'an so often refers to the fact that we are surrounded by so many God-given gifts which we should understand and profit from. Alas, we Muslims, who should have been the first to realize it, have become the last. Sir Sayyed and Mohsin al-Mulk were abused, for they were misunderstood. Today the Muslim world is almost at the last stage, almost at the last hour, between a final collapse and revival. The birth of Pakistan, undoubtedly the result of that very revolt of Sir Sayyed and Mohsin al-Mulk, the birth of Indoneisa, the phoenix-like revival of Turkey, can all give us hope. But the essential weakness is everywhere in the Muslim world. Production per head of the population is still far behind not only the West but even parts of the East.

Is the Muslim world at last going to turn its thought and culture to what is the fundamental teaching of the Qur'an and the meaning of all Muslim sectarian interpretations of our Holy Book, namely, knowledge gained by the observation and questionings of the world which God Almighty has given to us and in which we live and move and have our being? Is that blessing to remain in the hands of others to be further developed? Incredible new powers are attained while we remain humble followers and in truth condemned even to lose our individuality. It is for the Muslim world to adjust its cultural foundations of knowledge to the study and ultimate victory over the forces of nature ever at our disposal and through science, and thus once more, as in the first thousand years of Muslim history, we will be the vanguard of mankind.

AGHA KHAN.

BY THE LIGHT OF THE QUR'AN AND THE HADITH

Hospitality and Gratitude in Islam

By MUHAMMAD IBN MUHAMMAD AL'ALAMI

"A gift is a bounty from God, and he who accepts it ought to be grateful to God; and he who makes the gift should expect no reward except from God."

The Qur'an says: "And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, those it is that are the successful" (59:9).

We find it in the traditions of the Prophet that this verse was revealed to commend a Muslim who had been given a chicken as a gift and who had given it away to his neighbour, the latter passing it on to another neighbour, and so on for seven times until the gift came back to the person who originally gave it away.

The Imam al-Bukhari, the famous Muslim traditionist (809-869 C.E.), in his book, al-Sahih, that the Prophet Muhammad was "the most generous of men ... who never turned away unsatisfied anyone who asked him for a thing, and who never said 'No' to any request for alms or charity."

In al-Muntakhab it is related that the Prophet Muhammad saw a Jew who, seeing that the Prophet was wearing two shirts, asked him for one. The Prophet immediately took the better shirt off his back and gave it to him, thereupon 'Umar Ibn al-Khattab said to the Prophet, "Why did you not give him the other shirt, O Messenger of God?" The Prophet answered, "I have no regrets. Our faith is one of generosity and not of niggardliness. I gave him the better shirt because I wanted to demonstrate this to him in a practical way."

There is an Arabic proverb which says, "Generosity means to give away from your property and refuse to take from other people when they offer you their property; and charity means to offer without asking as to the cause of the recipient's need."

The Prophet Muhammad is reported to have said, "Giving makes for stronger friendship and amity and banishes ill-will and discord. "A gift is a bounty from God, and he who accepts it ought to be grateful to God; and he who makes the gift should expect no reward except from God."

"The most loved act in the eyes of God is that which brings joy to the heart of a Muslim."

There are many verses in the Qur'an and many Sayings of the Prophet Muhammad on the subject of hospitality and gratitude. God says: "And we have enjoined on man concerning his parents — his mother bears him with fainthg upon fainthg and his weaning takes two years — saying: Give thanks to Me and to thy parents. To Me is the eventual coming." (31:14).

The Prophet Muhammad is reported to have said: "Help thou whoever asks you for help in the name of God, and give thou to whoever asks you for anything in the name of God, and reward thou whoever has done you a favour; but if you cannot find anything to give then ask the Almighty to reward him..." "Whoever has said to the one who had done him a favour: 'May God reward you' has shown his gratitude for the good act done to him."
The writer of this article

"The law of Taqdir or pre-measurement as expounded by Islam is corroborated by every form of existence in nature. It is, in fact, the basic principle of all existence. The law that everything shall have an express function of its own, thereby promoting the well-being of one another and contributing to the ultimate realization of the single purpose of the whole creation, is writ large on the face of every atom in the universe. Call it by whatever name you will, division of labour, or economy of nature, it is unmistakably there."

Kismet, a word not found in the Qur’an, and Taqdir are not synonymous

The Islamic doctrine known as Taqdir has unfortunately come to be rendered as fatalism in English. The word Kismet, regarded as a synonym of Taqdir, creates a queer feeling in the minds of Western people. Nothing can be farther from reality. The popular conception of fatalism has been the cause of many a misconception about Islamic taqdir. Let us, therefore, be quite clear at the very outset as to its true significance. There is little in common between the notions of fatalism and taqdir. It is no exaggeration to say that the two stand as antipodes, so far as their effect on practical life is concerned.

Whatever one may do, right or wrong, whatever may befall one, the minutest movement of man and the meanest event of his life, has been irrevocably ordained beforehand. His fate is indelibly written on his forehead, and with mathematical exactness, too. No amount of effort to the contrary can alter the course of events predetermined by an absolute necessity. This, in a nutshell, constitutes the sum total of the prevalent notion of fatalism. Obviously enough, this unfortunate piece of metaphysics strikes a death-blow at the very root of all morality. Denying the freedom of will in man, it eliminates the factor of individual responsibility from human conduct, and with that vanishes the sense of individual accountability which is the mainspring of moral life. Furthermore, it tends to damp all enthusiasm for progress. If what is to be must be with the infallible turn of the wheel of fortune, then why trouble at all about it? Thus the doctrine puts an end to all struggle of life, which, in fact, is responsible for every form of advancement. This is the outcome of the doctrine of fatality. Depriving him of the freedom of will, it reduces man, the lord of creation, to the status of an automaton, dancing on the stage of earthly life, to a wire-puller behind the scenes. It destroys morality and retards progress.

Islamic taqdir, on the other hand, is an indispensable principle of every form of existence, mineral, vegetable or animal, as I will attempt to show in this essay, on the authority of the Qur’an. According to taqdir man is not born with a destiny. He has to work it out on his own account. Taqdir in Islam is the flywheel, so to speak, for this vast universe, but for which the gigantic machinery would crash.

"He who created everything, then ordained for it a measure (taqdira)" (The Qur’an, 25:2).

The Islamic doctrine wrongly labelled as fatalism goes by the name of taqdir in the theology of that religion. The term fatalism, or predestination, may more appropriately be substituted by pre-measurement; for this, in fact, is the sense the Arabic word taqdir conveys. We will draw upon the Qur’an itself to make out what exactly the term taqdir connotes.

In the above verse, the Qur’an draws attention to a two-fold testimony, pointing to the existence of God — creation and measurement. Just as creation is a clear testimony to the existence of a Creator or First Cause, in like manner the specific measure of capabilities embedded in the nature of things and the specific set of laws they have to obey, furnish an unmistakable clue to the existence of a purposive designing mind at work behind the scenes. This latter phenomenon betokens the existence of a being who has created everything with a set purpose. In order that this purpose may find fulfilment, certain laws have been laid down for each thing to
obey. In other words, all creation is purposive, each thing
to realize its particular purpose through obedience to par-
ticular laws. This is taqdir, or pre-measurement, pre-
prescribed function for each thing with pre-prescribed laws
to discharge it. So far, but no further, is the province of
pre-determination in Islam.

Islam claims to be the universal religion of the entire
realm of nature, from the microscopic atoms to the gigantic
planets, from the insignificant worm to sublime man, the
lord of creation. The religion of Islam is only another name
for the laws of nature. There is no truth taught by Islam
but finds confirmation in the phenomena of nature. The law of
taqdir or pre-measurement as expounded by Islam is
corroborated by every form of existence in nature. It is, in
fact, the basic principle of all existence. The law that every-
thing shall have an express function of its own, thereby
promoting the well-being of another and contributing to
the ultimate realization of the single purpose of the whole
creation, is written large on the face of every atom in the
universe. Call it by whatever name you will, division of
labour, or economy of nature, it is unmistakably there.

Unity presupposes diversity. That there runs a common
purpose throughout the universe goes without saying. This
unity of purpose is not attainable but through diversity of
function so far as the component parts are concerned. Need-
less to labour a point which is a matter of common observa-
tion. That an ordinary watch may serve its purpose of
showing the correct time, each one of its component parts
and particles, whether great or small, must have a different
function to discharge: the spring, the pivot, the key, must
each have an assigned part of its own to play. Sight, hear-
ing, speech, smell, motion, locomotion, intellect and a
hundred and one others are the diverse functions that go to
make man what he is. It is in their diversity that lies
the utility of things. Sameness can be of no use. A
combination of a million eyes, or as many ears or another
limb by itself would be a nonsensical juxtaposition, serving
no purpose except, perhaps, as a testimony to the tomfoolery
of its creator. In like manner, though on a more extensive
scale and in a far more intricate way, each thing in this vast
universe has been ordained to fulfil some definite purpose,
by innumerable ties connected to other things, served by
others and in its turn serving others. This, exactly this,
neither more nor less, is the conception of taqdir in Islam —
a specified function for each thing, and for the matter of
that, a specified set of laws suited to the fulfilment of that
function. It is to this law of nature that the Qur`an
(36:38-40) draws attention in the following verses:

"And the sun runs on to a term appointed for it:
that is the ordinance of the Mighty, the Knowing.
And the moon. We have ordained for it stages
till it becomes again as an old dry palm branch.
Neither is it allowable to the sun that it should
overtake the moon, nor can the night outstrip the day:
and all float on in a sphere."

These verses clearly point out that even the sun has
got a revolution of its own round some centre, not yet dis-
covered, just as the earth revolves round the sun. This
alternation of day and night is also the outcome of a pre-
ordained law, the law of rotation. With the advance of
scientific investigation in the domain of physical geography,
it is now a matter of common knowledge how much we owe
to these fixed motions of the earth. In fact, our very life
depends upon the regular, uninterrupted working of the
system. But what is all this blessing due to? Obviously to
the fact that neither the sun, nor the moon, nor the earth,
can go out of its way by a single inch. Chained by the law
of taqdir, or pre-measurement, they keep to their fixed orbits,
but for which they would bring about their own destruction
by crashing against one another. This is Islamic taqdir or
predestination, the vital indispensable principle of existence.
Let those in the habit of twisting Islamic doctrines, in season
and out of season, ponder.

The object of man's life

Qur`anic verses may be multiplied to show how much
this all-important principle of life has been emphasized in
order to drive the truth home. Time and again man has been
reminded that, like the rest of the universe of which he is
part and parcel, he too is intended to fulfil a special object.
Now the question might arise as to the express purpose, the
end in view, in the creation of man and how to achieve it.

The object in the creation of a thing, it is plain enough,
must needs be none other than that for which it possesses
the requisite adaptability. The innate capabilities engraved
in the nature of a thing must therefore be referred to, in
order to ascertain the special purpose for which it has been
designed. Besides such a reference to the potential properties
of a thing, a knowledge of the various ways and means to
be adopted, the rules and regulations to be obeyed, is also
indispensable for the realization of its set object. It is to
allay this anxiety that the Qur`an (87:1-3) thus assures us:

"Glorify the name of your Lord, the Most High,
Who creates, then makes complete, and Who makes
(things) according to a measure, then guides (them to
their goal)."

In these verses man's attention is directed to certain
Divine favour which entitle Him to glorification by man. He
did not only create things in a haphazard manner, but
equipped them with the requisite adaptability to the set of
circumstances in which they were placed. Again, He did
not only ordain a special function for each thing, leaving it
in the dark to grope its way towards the destined end, but
also furnished it with the necessary guidance, following
which it may attain to its goal. With this Divine assurance
let us investigate the particular function Islam has assigned
to man to discharge and the particular laws it has laid down
for the fulfilment of that object. The above verses show that
the object of the creation of man cannot be ascertained but
in reference to the set of circumstances in which he has to
lead his life and to his latent capabilities. These are the two
considerations that must not be lost sight of in determining
the proper function of man. In other words, we must find
out man's position with regard to the rest of the universe as
well as his innate capabilities, upon which alone we can
base, according to the verses quoted above, our conclusion
as to the object designed for man to realize. For light on
these points let us turn to the pages of the Qur`an again.

As regards the first, viz., man's position in this system
of the universe, the Qur`an has conceived of him in three
distinct relations:
(a) Man's relation to the rest of the universe.
(b) Man's relation to his Creator.
(c) Man's relation to his fellow-beings.

The Qur`anic verdict in respect of man's relation to the
universe elevates him to the status of the lord of creation:

"Whatever is contained in the heavens or on the
earth has been made subservient to you (man)" (31:20).

And again:

"Verily I am creating a khilifa (God's repre-
sentative) on earth" (2:30).

The verses are too eloquent to need comment.

(To be continued)
JUDAISM AND ISLAM

by

S. M. TUFAIL

The writer of this article

"The view that the Prophet Muhammad borrowed his
material from Jewish or Christian sources and then
subject matter because the original source of all this
Qur'an borrowed its material in a mutilated form from
all the details related in the Old Testament, who
suffered from human interference and have incorporat
omits it. It verifies whatever is right and best
of the Bible, mutilated because the Qur'an does not men
ther genuine or false. Wherever these scriptures have
ed falsehood with truth, the Qur'an refutes it or entirely
in the previous scriptures and nothing else."

The relations of Jews and Muslims today the world over
present a gloomy picture of conflict and antagonism. But,
under the Muslim rule in Spain, Jews enjoyed a great many
years of undisturbed prosperity. In 1492 C.E., when they
were being expelled from European countries, the Ottoman
Empire gave shelter to many of them. There was a time
when Jews felt quite at home with Muslims because of their
uncompromising belief in the unity of God and their
common loyalty to the great prophet Abraham. Times have
changed. Understanding and tolerance have given way to
suspicion, bitterness and hatred. There are, of course, great
political, national and religious interests at stake for each
nation in their clash today, but much harm has been done
by refusing to understand and appreciate each other's point
of view.

It gives me great pleasure to note that the B'nai B'rith
Youth Organization has taken a step, however humble it
may be, in the right direction. It is indeed a great privilege
to me to address you tonight.

Impertinent question

The question may be raised why should there be any
other religion besides Judaism, or any other law besides the
law of Moses?

Let us analyse this question.

Judaism has been the religion of the Jews only, all
other races and nations being generally debarred from
accepting their faith, as it was on the whole prejudiced

Against missionary activities, or people of other countries and
races did not find any appeal in a law which was entirely
given to the "chosen people" of the world by the Lord God
of Israel.1

If a new and a different religion, however, was not
necessary for the Jews, it was a prime necessity for the non-
Jewish world to have a religion which could unite man with
man, nation with nation, a religion which could rise above
all distinctions of race, creed and colour. Humanity as a
whole stood in need of such a religion, such a unifying force
which could embrace all mankind. Again, if the law of
Moses was safeguarded in its pristine purity, perhaps Jews
could do without such another religion. They could remain
content with what the Lord God of Israel had revealed to
them. But unfortunately this did not happen. The Divine
Law which was given to the Jews was not preserved in toto.
For orthodox Jews, I realize, it is very difficult to believe
that the Torah had suffered any change from human hand.
But one cannot escape facts.

Divine guidance in the Bible has become doubtful

This brings me direct to the question whether the
present-day Old Testament is the same revelation which was
sent down to the prophets of yore or whether human hands
have considerably altered the text and made its entire divine
origin a mere possibility and its divine guidance plainly
doubtful.

Very few Jewish scholars had doubted the authenticity
of the Talmud and Pentateuch. The isolated voices raised
against them had no general effect. Rabban Chivi (950 C.E.)
at Balkh in Bactria rejected the Talmud and found about

1 Text of a lecture delivered on the 23rd March 1952 at a meeting
of the B'nai B'rith Youth Organization, Seymour Place, Marble
Arch, London.
two hundred difficulties in Pentateuch. Ben Jesus, a great scholar of Toledo (1050 C.E.), had the courage to point out that the Dukes of Edome mentioned in Genesis were a later interpolation. These were not only stray cases of interpolation. Something alarming had happened.

All the books of Israel in the time of Nebuchadnezzar were forgotten, burnt or destroyed, and were restored and re-established by the Prophet Ezra from his own memory and with the help of five scribes who could write swiftly.

"In forty days they wrote two hundred and four books." 

The Pentateuch or the Book of Moses, and the other books of the Bible, were compiled or written by persons of a much later date. For instance, in traditional opinion the actual authorship of the Book of Deuteronomy is ascribed to Moses. But how could he give an account not only of his life but of his death also? How could he record the wallings and weepings of the Children of Israel for him for thirty days, and how could he proclaim that

"... there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face." 

The frequent use of phrases "at that time" and "unto this day" in this book show that a long interval must have passed between the occurrence of the events and the writing of the story.

The book, which is considered to be the Book of Joshua, mentions:

"And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old." 

And we find in the Book of Job:

"So Job died, being old and full of days." 

This internal evidence clearly points out that these books were written or edited by people who did not witness these happenings.

Different versions of the same event

The story does not end here. The fact that these books were compiled and edited at later dates, much later than the traditional view, makes doubtful the date of their authorship and revelation, and also makes it clear that they were written by independent parallel sources. The same story is narrated in a different way and style and at times these different versions contradict each other.

The first two chapters of Genesis relate the story of the Creation in diverse manner. The name of the Creator in the first chapter is mentioned as God (Elohim), and in the other the Lord God (Jehovah). If we study these stories carefully, keeping in view the different names of the Creator employed therein, we observe a number of discrepancies in content, difference in literary style and choice of words, variety in the use of phrases, etc., which point to the presence of two varying documents as the basis of this twofold story.

These double and sometimes triple accounts of narratives have made the authenticity of the Bible very doubtful.

About the name of the Creator it is not easy to reconcile the following two statements:

"And Abraham called the name of that place Jehovah-jireh: as it is said to this day."

"And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, and by my name Jehovah was I not known to them."

Details of Noah's Deluge confront us with a similar situation. In one narrative Noah is hidden to take two of every sort of living thing, a male and a female, into the Ark, in the other he is bidden to take seven and seven of every clean beast, the male and his female: and of the beasts that are not clean two, the male and his female.

A similar phenomenon meets us while reading the story of Joseph. In one version Joseph is sold by his own brethren to a caravan of Ishmaelite merchants. The original proposal of his brothers was to kill him and cast his body into a pit, but Reuben protected him from this murderous plot and suggested his sale for twenty pieces of silver. In the second, Joseph is cast alive into a pit and is lifted up by Midianites, merchant men (not Ishmaelites), who subsequently sell him into Egypt unto Potiphar. All these conflicting details have been mixed up together in one story.

Two sets of Ten Commandments

These variations may perhaps appear insignificant as they have no direct bearing on Jewish law. But the different versions of the Ten Commandments found in the Bible make the whole matter highly complex. We find in Exodus, Chapter 20:

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me; and keep my commandments."

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

"Remember the sabbath day, to keep it holy."

"Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it."

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbour."

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

But later on in the same book we find another set of Ten Commandments. After coming down from the Mount with tables written on both sides in his hands, when Moses saw what had come to pass — the calf and the dancing — his "anger waxed hot, and he cast the tables out of his hands, and brake them."

After destroying the calf and making a deal with his people, Moses again returned to his Lord, and the Lord said unto Moses:

"Hew thee two tables of stone like unto the first.
And I will write upon these tables the words that were in the first tables, which thou brakest.”

The following is the new set of Ten Commandments:

“For thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God; lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifices unto their gods, and one call thee, and thou eat of his sacrifice, and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

Thou shalt make thee no molten gods.

The feast of unleavened bread shalt thou keep.

Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

But the firstling of an ass thou shalt redeem with a lamb; and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

Six days shalt thou labor, but on the seventh day thou shalt rest: in earning time and in harvest thou shalt rest.

And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year’s end.

Thrice in the year shall all your men children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. Thou shalt not offer the blood of my sacrifice with leaven: neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother’s milk. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights: he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

The commandments mentioned in this chapter are primarily of the nature of a ritual code and obviously not the same as mentioned in Chapter 20, which plainly resemble a moral code.

The Qur’an predicts the fate of ancient scriptures

It is clear from the foregoing discussion that the Divine element in the Bible has got mixed up with the human, and even the followers of Judaism have to reconsider their position of self-complacency and self-contentment. Long before these external and internal evidences were available to present-day scholars, the Qur’an had referred to human interference in the sacred scriptures of the world.

“Woe then to those who write the Book with their hands then say: This is from God: so that they may take for it a small price. So woe to them for what their hands write and woe to them for what they earn.”

Again, particularly about the Children of Israel, God says in the Qur’an:

“They alter the words from their places and neglect a portion of that whereof they were reminded.”

That book, part of which contradicts another part, cannot be from God. The Qur’an has laid down a quite rational principle for judging a revealed book, and that is:

“Will they not then meditate in the Qur’an? And if it were from any other than God, they would have found in it many a discrepancy.”

The discrepancies which one finds in the Old Testament are many, and most of them by no stretch of the imagination can be reconciled. I have mentioned a few. The limited time at my disposal does not permit me to mention the others.

The Qur’an is a guardian over previous scriptures and a guide to mankind

It will not be an exaggeration at all on my part if I say that the Qur’an is the only sacred book in the world which is free from contradictions and human interpolation. It is unique in this respect. It is with us as it was revealed to the Prophet Muhammad 1,400 years ago, and it will remain such till the end of the world.

God says in the Qur’an:

“Surely We have revealed the Reminder, and surely We are its Guardian.”

Never was a promise like this given to any other revealed scripture.

“It is a glorious Qur’an in a guarded tablet.”

This means it will be ever protected against all alterations.

At another place we find:

“It is a bounteous Qur’an in a book that is protected.”

The Qur’an is not only a book which has remained unaltered throughout these ages but it also presents a universal conception of God and a complete code for the guidance of humanity and claims to correct and rectify the errors of previous scriptures and gives suitable supplementary teachings wherever necessary.

The conception of God in Islam is not limited to a tribe or a race.

“Praise be to God the Lord of the worlds.”

The Arabic words Rabb al-Alamin may also be translated as “the Lord of all the nations”.

“Surely thy Lord is full of goodness towards men but most of them are not grateful.”

He is compassionate and gracious. His mercy comprehends all things. The Prophet of Islam is also raised for all mankind.

“And We have not sent thee but as a mercy to all Nations.”

And the Qur’an is a guidance to all mankind and contains all that which contributes to the moral and spiritual welfare of men.

“And certainly we have made clear for men in this Qur’an every kind of description (or argument), but most men consent to naught save denying.”

“A guidance to men and clear proofs of the guidance and the criterion.”

“A distinct explanation of all things and a guide and a mercy to a people who believe.”

“And We have revealed the Book to thee explaining all things, and a guidance and mercy and good news for those who submit.”

The Qur’an settles the differences of previous books as well and corrects the errors which have found place in them and confirms the truth which is met therewith:

“Surely this Qur’an gives a decision to the Children of Israel most of that wherein they differ. And surely it is a guidance and a mercy to the believers.”

10

THE ISLAMIC REVIEW
"And We have not revealed to thee the Book except that thou mayest make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe."787

Whatever was of permanent value in the previous scriptures has been preserved in the Qur’an:

"And We have revealed to thee the Book with the truth, verifying that which is before it of the Book and a guidance over it."788

"And surely this is a revelation from the Lord of the Worlds. The Faithful Spirit has brought it on thy heart that thou mayest be a Warner. In plain Arabic language. And surely the same is in the Scriptures of the ancients. Is it not a sign to them that the learned men of the Children of Israel know it."789

"And this is a Blessed Book We have revealed, verifying that which is before it."790

Stories in the Bible and the Qur’an

It is not very difficult to discover how the Qur’an rectifies the errors of previous scriptures.

The Prophet Noah in the Bible is considered a just man, perfect in his generation, who walked with God, but a little later we find him drunk and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without.792

About the Prophet Lot we notice that his daughters made him drunk at night and both of them conceived by him.793

The Qur’an, too, mentions about the Prophets Noah and Lot, but does not hint at such indecent stories because they were essentially false. No prophet of God would commit such deeds.

When Moses went to Mount Sinai and delayed to come, his people gathered around the Prophet Aaron and requested him to make them a molten calf for worship, to which Aaron immediately agreed and said:

“Break off the golden ear-rings, which are in the ears of your wives, of your sons and of your daughters, and bring them unto me.”794

The Qur’an contradicts this story. Firstly, this molten calf was not made by him but by another person, and then when it was brought to his notice, Aaron condemned this ungodly act on the part of his people.

“And Aaron indeed had said to them before: O my people you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order.”795

Prophets, according to the Qur’an, are free from all sins. They speak and act only under Divine Command.

“They speak not before He speaks, and according to His command they act.”796

Therefore all such stories which are derogatory to the character of prophets are entirely omitted and rejected by the Qur’an. The Qur’an certainly relates many of the stories which have been mentioned in the Old Testament, but with a difference.

Let us take, for instance, the story of Joseph, to which a reference has already been made. The story as given in the Qur’an has a purpose behind it. It is not narrated for the sake of entertainment. In it are “signs for the inquirers”797 and in it are “the announcements relating to the unseen”798 about the future of the Prophet Muhammad and in their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explication of all things, and a guide and a mercy to a people who believe.”799 To the reader of both these stories in the Qur’an and the Bible many points are made manifest. I will point out only a few. The Bible narrates a simple story (I have already mentioned the two versions of this story found there) while the Qur’an retains all the spiritual elements in it. When Joseph is cast into the pit and abandoned to his fate he receives consolation from God:

“So when they took him away and agreed to put him down at the bottom of the pit We revealed to him: Thou wilt certainly inform them of this affair of theirs while they perceive not.”800

This promise of Divine help enables him to face all these hardships with a deep conviction of the ultimate triumph of truth.

Again the Qur’an presents the father of Joseph as a prophet, a man of great moral character and forbearance. He doubts the statement of his sons from the beginning and trusts in God for the recovery of Joseph:

“And they came with false blood on his shirt. He said: Nay, your souls have made a matter light for you. So patience is goodly. And God is He Whose help is sought against what you describe.”801

Further, the Qur’an does not mention that Joseph was put into prison for an outrage on his master’s wife.802 It seems that some other charge was brought against him.

When Pharaoh imprisoned his two officers, the chief of the butlers and the chief of the bakers, we are told in the Bible of the interpretation which Joseph gave to their dreams. The Qur’an also mentions these dreams and their interpretations but adds something more which is quite befitting to a prophet whose speech and act must always be under the Divine command. Joseph starts like this:

“I shall inform you of its interpretation. . . This is of what my Lord has taught me. Surely I have forsaken the religion of a people who believe not in God, and are deniers of the Hereafter.

“And I follow the religion of my fathers, Abraham and Isaac and Jacob. It besembes us not to associate aught with God. This is by God’s grace upon us and on mankind, but most people give not thanks.

“O my two fellow-prisoners, are sordy lords better or God the One, the Supreme?

“You serve not besides Him but names which you have named, you and your fathers — God has sent down no authority for them. Judgment is only God’s. He has commanded that you serve none but Him. This is the right religion, but most people know not.”803

These admonitions are entirely omitted in the Bible. So the story of Joseph differs in its details and purpose. The same is true of many other incidents and stories narrated both in the Qur’an and the Bible. The view that the Prophet Muhammad learnt and borrowed such material from Jewish or Christian sources and then passed it on as inspiration from God is an exploded theory now. Many similarities may be found in the subject matter because the original source of all this was one. This has led some scholars to believe that the Qur’an borrowed its material in a mutilated form from the Bible, mutilated because the Qur’an does not mention all the details related in the Old Testament, whether genuine or false. Wherever these scriptures have suffered from human interference and have incorporated falsehood with truth, the Qur’an refutes it or entirely omits it. In it the truth in its highest and perfect form has been made manifest. It verifies whatever is right and best in the previous scriptures and nothing else.
These books never claimed that they were perfect and flawless in their teachings and contents, and that they will be protected and preserved for ever. But the Qur’an does claim this. Not only is it safeguarded against corruption but it also lays down important principles for guidance for all men for all times.

“And they cannot bring thee an argument, but We have brought thee the truth and the best explanation.”

“A Messenger from God, reciting pure pages wherein are (all) right books.”

The advent of the Prophet Muhammad foretold in the Old Testament

And about this Messenger of God some books of the Old Testament had also foretold his advent. There are many of these prophecies mentioned in Deuteronomy and Habakkuk, by Solomon, Isaiah and Daniel, but I will here mention only one and bring my talk to an end. We observe in Deuteronomy:

“The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken. According to all that thou desirest of the Lord thy God in Horeb in the day of assembly, saying: Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him.”

The coming of a prophet is foretold here from the midst of Israelites, from their brethren Ishmaelites, who will be like unto Moses. The common ancestor of the Prophets Muhammad and Moses was Abraham. The words of thy brethren refer to the race of Ishmaelites of whom the Prophet Muhammad was a descendant. That the Jews were expecting the coming of a prophet like unto Moses is clear from the verse:

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”

And these words were written hundreds of years after the death of Moses, as I have explained before. At the advent of Jesus Christ the Jews were still expecting the coming of this Great Prophet, and Jesus Christ denied that he was “that” Prophet. It is only the Prophet of Islam who declared himself to be a prophet like unto Moses:

“Surely We have sent to you a Messenger, a witness against you, as We sent a Messenger to Pharaoh.”

There are many similarities which are found in the two Great Prophets, Moses and Muhammad, but the greatest is their unprecedented enthusiasm for the unity of God. “Thou shalt not have none other gods before Me . . . Thou shalt not bow down thyself unto them, nor serve them: for I thy God am a jealous God,” says the Bible. “And serve God and associate naught with him,” says the Qur’an.

“Surely God forgives not that an associate should be set up with Him . . . And whoever sets up an associate with God, he devises indeed a great sin.”

I should here also like to mention a letter of the Prophet Muhammad which was sent to another ruler:

“From Muhammad, Prophet of God, who is the companion of Moses and his brother and who verifies that which Moses brought. Hearken! God has made it known to you, O you believers of the Torah; surely you will find in it news of Muhammad, the Prophet of God. I ask you, in the name of God, to inform me whether you find in the Book sent to you by God an injunction to accept Muhammad. If you do not find this so, then I do not urge it upon you, for verily the right way has become clearly distinct from error.”

REFERENCES

2 “God, the God of Israel, who only doeth wonderful things” (Psalm 72:18). “Blessed be the Lord God of Israel for ever and ever” (Chronicles 16:36).
4 Apocrypha 11, Esdras 14, v. 44. 5 Deuteronomy 34:5-6.
6 Ibid., 34:10. 7 Ibid., 34:6.
8 Joshua 24:29. 9 Job 42:17.
14 Ibid., 37. 15 Ibid., 37:36.
16 I wonder why women have been lumped with ox, ass and other household stuff.
17 Exodus 20:1-17. The Ten Commandments of this chapter are repeated in Deut. 5:6-21. The reason for the observance of the Sabbath is not that God rested on that day but because He delivered the Israelites from Egypt through His mighty hand, “therefore the Lord thy God commanded thee to keep the Sabbath day” (5:15).
20 Exodus 34:14-28. 21 The Qur’an, 2:79.
22 Ibid., 5:13. 23 Ibid., 4:82.
26 Ibid., 56:77-78. 27 Ibid., 1:1.
28 Ibid., 2:243; 40:61. 29 Ibid. Verse at the beginning of every chapter except one.
30 Ibid., 7:156. 31 Ibid., 21:107.
32 Ibid., 17:89. 33 Ibid., 2:185.
34 Ibid., 12:111. 35 Ibid., 16:89.
36 Ibid., 27:76-7. 37 Ibid., 16:64.
42 Ibid., 9:20-25. 43 Ibid., 19:30-36.
44 Exodus 32:2. 45 The Qur’an, 20:90.
48 Ibid., 12:102. 49 Ibid., 12:111.
50 Ibid., 12:15. 51 Ibid., 12:18.
54 Ibid., 25:33. 55 Ibid., 98:2.
56 Deuteronomy 18:15-18. 57 Ibid., 34:10.
58 The Qur’an, 73:15. 59 Deuteronomy 5:7-9.
60 The Qur’an, 4:36. 61 Ibid., 4:48.
Etiquette is the outcome of a nation’s environment and idiosyncrasy. To understand Arab etiquette one must understand the Arab himself as an individual and the nature of the land he lives in. The Arab lives a life which is typically Oriental, that is to say highly colourful amidst glaring sunshine. So he is lavish in the use of adjectives and the exchange of praises.

In his life he is bound to wander from one part of the desert to another in search of grazing lands and pastures for his herds. In his wanderings he may get drawn away to parts that are quite distant from the populated centres. And as there are no inns and hotels in the desert, the Arab regards any tent he comes across as his house. Hence generosity and entertaining guests, even if they be one’s enemies, have become important institutions among the Arabs. This idea of generosity is still to be found, though to a lesser extent, in big cities; and markedly so in towns on the fringe of a desert. Hence an Arab’s doors must be always open to guests, day and night. That is why, even in large cities, people call on a friend without an appointment, because he is expected to receive them at his house at any time. It is only lately that the idea of making an appointment with a friend before visiting him has come into use in certain parts of the Arab world. It has undoubtedly come to us from the West. It is against etiquette not to offer a meal to a visitor, however casual his visit may be, provided he calls at meal time. The same thing applies to restaurants: if you are taking your meal at a restaurant and a friend happens to enter, you have to invite him to your table and pay for his meal. Of course, in the case the friend tries to order inexpensive dishes, though this is by no means necessary. The same thing applies to cafés. If you leave a café before your friends do and you were already sitting there before they entered, you should in that case pay for them all.

When an Arab enters a place he is doubly greeted: first he says as-Salamu alai kum (“Peace be upon you!”), and there comes the reply, wa alai kum as-salam! (“Peace be on you, too!”). Next he sits down. This time everybody present would say, Allah bil-Kher, which is a short form for either Sabahkum Allah bil-Kher (“Good morning”), or massakum Allah bil-Kher (“Good evening”). The answer to that is the same, Allah bil-kher. Now all present should say the same thing one by one. If there are twenty people present, the newcomer must hear the greeting twenty times, and reply to each separately. So if he happens to drink a glass of water, it is usual to say to him Hami’an (“May it be wholesome to you!”). The reply to that is Hannakum Allah (“May God make you happy!”). If he happen to be sitting in a bus and a friend boards it, you have to pay his fare. If he is accompanied by someone else, no matter whether you know him or not, you have to pay for him, too.

It is part of Arab etiquette not to enquire about your friend’s wife or any female member of his family. If you ask about a male relative of his, then do it more than once, for that shows that you are anxious about him.

If you meet a friend on the street, raise your right hand and greet him in an Oriental fashion. But beware not to greet him with the left hand, because that is considered rude.

If someone calls on you, whether you be at home or in the office, you have to offer him tea or coffee to drink, or at least suggest that to him. When something is offered to you, do not accept it at once. Show that you do not want it, and make some excuses. If your friend is serious about it, he will keep pressing it upon you till you accept. If, however, he accepts your first refusal, it means that he made the offer out of sheer politeness.

When someone tries to pay for you in a restaurant or a café, do the same by taking some money out of your pocket and arguing with him, because that shows that you tried to meet his act of generosity with a similar one.

After a haircut or a bath, you have to say to your friend as soon as he leaves the barbers or the bathroom, Na’irman (“With prosperity”). His answer will be an’lam allah alak (“May God bestow his bounty on you!”).

When you decline to partake of somebody’s food, you have to say ‘Awa’i (“May it be wholesome to you!”).

When your friend wears something new, you say musbarak (“With the blessings of God!”). He will reply by saying Allah ibrik laka (“God bless you!”) and shows readiness to offer you the new thing he is wearing just as a matter of formality, and of course you decline to have it by thanking him warmly.

On the death of a member of your friend’s family you have to offer condolences and attend the funeral meeting; three days in succession if he is a close friend, or just once if otherwise. The moment you sit down you raise your hands slightly and read al-Fatiha, the opening chapter of the Qur’an, in undertones. When you finish, you pass your right hand gently over your chin. You listen for a while to the recitation of the Qur’an, then again you read al-Fatiha, immediately after which you leave the place. The eldest member of the family will shake hands with you and see you to the door.

The offering of gifts forms an important part of Arab etiquette. Money must be given on the morning of the two Muslim festivals to children and some members of the family, as well as to the driver, the cook and the servants. This is in addition to new clothes offered on these two important occasions. Other occasions on which gifts are given are marriage, the birth of a child, his circumcision, and on coming back from a journey abroad.

Before I conclude this article, I should like to point out that the educated classes, especially those who have studied abroad, are trying to modify some of the customs and manners mentioned above by introducing Western ones, but the immediate result of the clash of the two systems is a blend of the two or a new system of etiquette which is halfway between Eastern and Western.

But, whatever you do, at least remember this: if you sit cross-legged, beware of exposing the soles of your shoes to anyone, because that is considered extremely rude and an Arab takes great offence to it. Many Europeans do it innocently, but an Arab does not look at it in that light. He feels greatly insulted.
Development Projects and Economic Progress in Iraq

By Dr. FU'AD JAMEEL, B.A.

Irrigation projects in Iraq

The late Sir William Willocks once said: "The lessons of order and method are so thoroughly taught by irrigation that it is not surprising that all the ancient civilizations of the world had their birth in the irrigated valleys of the great old-world rivers. Uncivilized men could live in woods, and partly civilized ones in desert oases, but to exist in a country needing irrigation men had to be disciplined and to be amenable to laws and regulations. When hundreds and thousands of families had at first to learn the laws of nature, then apply them and then live in accord with one another in order to ensure the irrigation and drainage of their individual holdings, true civilization took its birth." Iraq, Mesopotamia, "the cradle of civilization," is a second-to-none example of such a truism. The country has always been first and foremost an agricultural one. It owed its glory, high standard of living and flourishing civilization during the Babylonian and Abbasid periods to a first-class irrigation system, a well-organized land tenure system and a proper exploitation of the "Good Earth". The Mongols in the thirteenth century devastated Iraq, gave a shattering blow to its unique irrigation system, and put a sad end to a brilliant civilization.

Ever since the establishment of the new Iraq State great efforts have been made to ensure up-to-date irrigation and drainage systems for the exploitation of the abundant waters of the Tigris and the Euphrates in the revival of the country and its agricultural life. Agricultural produce is estimated to be about 75 per cent of the national income in Iraq. Hence every effort exercised in this direction is sure to end in a higher level of economic activity, which will raise the national income (statistical experts of the United Nations estimate it at a figure in dollars equivalent to either I.D.100,000,000 or I.D.150,000,000 depending on the rate of exchange), increase
the per capita income (now around $90), and assure an abundant life.

Therefore, the importance of efficient irrigation and drainage systems in the economic life of Iraq needs no stressing, and there is good reason to believe that with the completion of the irrigation projects, started by the Iraqi Development Board and embodied in its general programme, coupled with a better agricultural exploitation of the land, Iraq will become a most important economic factor, certainly in the Middle East, and probably more widely; and this apart from the importance it already has on account of its oil resources.

Land tenure problems

What Iraq also needed badly was an efficient machinery of land settlement, as the country’s enormous agricultural potential had been hindered by land tenure problems. Sir Ernest Dowson’s classic report gives a vivid idea of the effects and ramifications of this problem:

“...The injurious effect of the existing welter of uncertainty and dispute upon both the agricultural prosperity of the country and public order can hardly be exaggerated. Everyone directly or indirectly concerned with agriculture in Iraq must know many individual cases in which the development and use of the land have been gravely obstructed by the widespread insecurity and confusion of rights. Indeed, the most diligent inquiry would be unlikely to reveal anywhere any appreciable number of holdings, large or small, held in undisputed possession and free from hampering and conflicting claims. It needs no great effort of the imagination to appreciate the blighting effect of these unhappy conditions prevailing throughout the country, upon the prosperity of the main national industry and the welfare and contentment of the people as a whole.”

Ever since the publication of the Dowson Report and the establishment of the court-like land settlement committees, the process of cadastral rights settlement has been in full swing. Lately, a spokesman of the Iraqi Directorate General of Land Settlement fixed the time necessary to complete the process at twelve years. As settlement of about half of the country’s land is finished, ownership is ascertained and declared. Iraq greatly needed money to finance capital works necessary for its development. This need has been to a great extent met, especially after the lately amended oil agreements. During 1952, Iraq had earned about I.D.40,000,000. It was more than 40 per cent in excess of total royalties for twenty years (1926-48), which touched I.D.28,000,000. We can safely say that Iraq is entering upon a new era of economic financial progressive stability. The
past two years may be termed a turning point in the history of modern Iraq’s economy.

Increase in national income by oil resources

The development of Iraq’s oil resources on a larger scale not only led to a great increase in royalties paid out by oil companies to the national Treasury, but it also resulted in an increase in the national income.

Financial experts, including the ex-Minister of Finance, Sc. ‘Ali Mahmood Sheikh ‘Ali, expected a surplus of about I.D.6,000,000 by the end of 1953. This surplus is in addition to the other I.D.10,000,000 of 1951-52.

All this definitely has a far-reaching effect on new legislation aiming at a drastic relief of the Iraqi taxpayers’ burden. About I.D.500,000 was written off from revenues in the General Budget as a result of lifting the consumption (Istihlak) tax levied on fresh vegetables and fruits. Also, I.D.150,000 as a result of making wider exemptions in the Immovable Properties Tax, and I.D.200,000 out of total Customs and Excise revenues have all been written off as a result of a notable decrease in duties on necessities.

The Government has lately decided to make education free in all the grades of schools and colleges; books are being distributed free of charge. For this the Government has written off I.D.135,000 from revenue estimates.

The Development Board and its important functions

The total of what the Government has written off amounts to I.D.2,835,000. The Development Board has been established to utilize 70 per cent of the funds derived from oil companies in a speedy development process of the country.

According to the Development Board Law, the Board is to have a juristic personality and may enter into contracts for the hiring of services or the purchasing of supplies connected with investigations, survey and supervisions, with any local or foreign person, corporation, concern or institution. The Board may also lease or acquire such immovable property as may be necessary for its programme.

The Board is empowered to contract loans, issue bonds, mortgage its assets or borrow funds, etc., in its own right. Any obligation so undertaken, whether domestic or foreign, shall be considered an obligation of the State. The Ministry of Finance is authorized to guarantee such loans and bonds as Government obligations under such terms and conditions as the Council of Ministers may approve provided that before the loan contracts or the guarantee agreements shall become effective the approval of Parliament shall have been obtained. Certainly, these are wide powers, compatible with the important duties assigned to the Board.

It is estimated that the total revenues from oil royalties for the financial years 1951-1956 will be I.D.168,740,000, and total expenditure on the projects of the Development Board, vide its general programme, I.D.155,374,000 during the above-mentioned financial years. This expenditure covers costs of administration, studies and organization expenses, irrigation projects (Tharthar, Habbaniyah, Diyala Reservoir, Dokan Reservoir, Bekhma Reservoir, irrigation projects for Arbil and Mosul, barrage on the Tigris north of the mouth of the Udaim, main drainage and other irrigation projects), main roads and bridges, hospitals, schools, housing for labour and officials, public buildings, reclamation of lands, artesian wells, development of forests, telegraphs, wireless and telephones, aerodromes and industries.

Side by side with these projects, vocational training is certainly on the move. The Board has already allocated a considerable sum for improvements and extension to the existing technical schools and for new buildings in Mosul.

The Board also made a special grant to cover the cost of a special evening course held last year at the engineering college and attended by about thirty technical school graduates, twenty-one of whom are now on their way to America and England, where they will undergo two or three years’ industrial training.

In addition, many Point IV specialists work with the ministries, others as staff members of the Development Board to aid in carrying out its projects. In all cases, the assignments and projects are mutually approved by both the Iraqi and United States Governments.

Dujiaila Pilot Project

One of the most hopeful and significant economic and social developments which is taking place in Iraq is the Dujiaila Pilot Project of Land Settlement. Dujiaila lands, adjacent to Kut and between what is now the Shat-al-Hai and the Tigris, were in their flourishing past “meadows of gold” in the words of the famous Arab historian, Al-Mas‘udi. Six hundred years later this area (as also the entire country) lay, as Longrigg says, “long ruined by callous oppression, wild, desolate and disordered”. The smiling field gave place to a brown and in places salty wilderness, and not only did the hum of busy villages lay hushed in an awesome silence but the villages themselves had in many instances disappeared. This state continued until comparatively recent times. In 1945 the Government enacted the Dujiaila Lands Law. The Tigris waters had been diverted to these lands from the Kut barrage through the Dujiaila Canal. From this main canal, which cost the Government I.D.326,000, thirteen feeder canals, numbered from 1-13 (Shakhas), radiate on either side, and on each one is a settlement known by the number of the branch waterway on which it is sustained. In the period 1946-50, 1,058 farmers, who did not previously own any land, were settled there on 100-donum plots (a donum is equivalent to 2,500 sq. metres or 625 acres) allotted from State-owned irrigated land. The mission of the International Bank for Reconstruction and Development, which visited Iraq at the request of the Government of Iraq and submitted its report on the economic development of the country, wrote about the Dujiaila Land Settlement: “The mission was impressed by the results achieved through the scheme. The farmers, who used to be sharecroppers, are conscious of their new-won independence and dignity. By comparison with the fellahin in neighbouring areas they appear prosperous and content. Many of them are members of a co-operative society which appears to be prospering. From carefully checked evidence it appears that the holders, most of whom, as I mentioned before, were previously landless cultivators living at a low subsistence level, are making an average income of between £300-£400 per annum. The sponsors of the scheme also maintain that, whereas the average grain produced from one donum of land on privately-owned farms in the neighbourhood is 100 kilos, the average from the same area in the Dujiaila district is 250 kilos. Mr. Victor Clark, who visited the country at the invitation of UNESCO during the autumn of 1950 and reported on “Compulsory Education in Iraq”, gives an interesting description of this settlement and its settlers: “The men have an appearance of dignity and independence. Indeed, it is claimed that you can always recognize a Dujiaila man in the streets of Kut because of his confidence and bearing”.

Decisively, with the completion of the development projects, the face of the country will be greatly changed, as everybody looks for a new, strong, modernized Iraq with a decent standard of living and ever-increasing prosperity.
Turkey and the Reformation in Islam

By M. Philips Price, M.P.

"The days of the Sultan and the Shaikh al-Islam are gone for ever. The civil law will remain supreme in all matters of marriage, divorce, property relations, and education. The mullahs and religious leaders will remain under the control of the Director of Religious Affairs, (Diyanet ishmeri Budurlu). Whatever else happens in Turkey the secular power will remain supreme."

During a month's visit to Turkey recently I travelled extensively through Anatolia, where I had opportunities of studying something of the attitude of the Turks towards religious questions. I have been in Turkey four times since the end of the last war and have each time noticed a steady increase in the observance of religious practices. The mosques are fuller, even crowded, on Fridays. The call to prayer in Arabic is often heard now. I never heard it once in 1946. In 1947 I heard it once given in Central Asian Turkish, Tengri ulug dir, tek dir (God is Great and God is One).

Turkey will not cease to be a secular republic

But let no one think that Turkey will cease to be a secular republic. The two main parties in the State, the Democratic and the Populist parties, are determined not to allow the Shari'at to come back or for any religious leaders to sit in a place of authority and forbid the passage of a law because in their opinion it conflicts with the "sacred law". The days of the Sultan and the Shaikh al-Islam are gone for ever. The civil law will remain supreme in all matters of marriage, divorce, property relations and education. The mullahs and religious leaders will remain under the control of the Director of Religious Affairs, which is a department of the Prime Minister's office (Diyanet ishmeri Budurlu). Whatever else happens in Turkey the secular power will remain supreme.

Yet I found a general feeling, not perhaps openly expressed, but often implied in conversation with Turks, that there must be some moral and religious basis to the national life of the Republic. Turks are often silent about what they think, but their thoughts can be guessed by their actions. And the facts of recent years speak for themselves. In 1946 it was forbidden to teach the Qur'an in the schools. In 1947 there were discussions whether the Qur'an could not be read voluntarily to children whose parents wanted it. In 1950 I found that it was being proposed to make the reading of the Qur'an obligatory in the schools. In 1953 I found that it was obligatory. Also, I found that religious training schools for mullahs (Imam Okulud) had been established in most parts of Turkey in recent years.

But difficulties are presenting themselves. Owing to the long period since the Revolution, when religion was frowned upon by the State, there are now few teachers whose knowledge of the Qur'an and the traditions of Islam are sufficient to instruct children. The Ataturk (Mustafa Kemal) had had to make a clean sweep with the past in order to break the political power of the Ulama and the Shaikh al-Islam. But it has resulted in a hiatus in which may people grew up without any knowledge of Islam and its traditions. The idea has been canvassed that professors and doctors of theology and philosophy at Ankara and Istanbul Universities should sit in commission and draw up, with Government assistance, a syllabus of religious teaching for the primary schools. At the moment both the political parties are marking time. A general election is due and both sides of politics are nervous of doing anything which the other can denounce as reaction.

Turkey can still lead the world of Islam to a reformation long overdue

The last two hundred years of the Ottoman Empire saw religion decline into a hard legal system, interpreted by doctors of law, which killed all liberal ideas and speculative speculation. The Revolution of 1922 swept all that away, but was also in danger of sweeping away all religion as well. That danger in Turkey seems now to be past. If Turkey allows the teachings of the Prophet Muhammad to become again the foundation of her national life, through stripped of the Shari'at and the legal religious system, she may lead the whole world of Islam to a Reformation which is long overdue.

Other Islamic countries might do the same, and indeed for a time it appeared that Pakistan might be the country that would do it. But now there are doubts and hesitations there, and it seems that a struggle is going on between the old and the new schools of thought, and that the issue has not yet been decided. In Persia the religious reforms of the late Reza Shah have been held up and Islam has become shot through with violent nationalist prejudices. The Mullah Kashani is a typical example of one holding these views. Things may change there but not perhaps just yet. In the Arab world little in the way of a Reformation of Islam can be expected from Iraq or Sa'udi Arabia. There is not much sign of Egypt taking the lead in this matter and the Alazar University remains on the whole dominated by the old line of thought. There is, however, one Arab country which in a quiet way has got as far as Turkey in reforming Islam without at the same time having gone through the secular anti-religious phase that Turkey went through. That country is the Republic of Syria. There the Shari'at is in process of being quietly replaced by the secular law based, as in Turkey, on French and Swiss jurisprudence, while Islam remains the accepted religion of the State and is taught in the schools. The race to lead a Reformation in Islam seems to be on, and Turkey and Syria are making the running.
The Rebirth of Egypt

General Najeeb Speaks of the Role of Islam

THE AIMS OF THE LIBERATION RALLY DEFINED

"A strong nation must keep a watchful eye on its ruler lest he lapses into indolence and bad ways. But if the nation sees that he is active and conscientious then it becomes the nation's duty to give him the backing and the support he needs, and to become itself patient though not unvigilant or unwatchful. The nations which have attained glory have always possessed the attributes of patience and perseverance in hard work and have always been willing to pursue towards the attainment of that glory the path of sacrifice and sweat."

[The first anniversary of the formation of the Egyptian Liberation Rally, the movement which was started by the leaders of the military revolution which ousted King Faruq, was marked on 23rd January 1954 by an impressive ceremony in Republican Square (formerly known as 'Abidin Palace Square), Cairo, where nearly 50,000 armed Egyptian volunteers (including units of women) paraded before the President of the Republic, General Muhammad Najeeb, and other leaders of the Liberation Movement. General Najeeb later addressed the large crowd which had gathered in the square, and outlined the measures to be taken by the Liberation Movement to emancipate the country from the shackles of imperialism and poverty and to retrieve for it its lost rights and its integrity and prestige in the family of nations. To achieve these aims, he said, the nation must be united and solid and ready to make sacrifices and work hard. He emphasized the tremendous role that Islam can play in helping Egypt and guiding it now and in the future, and he exhorted all to "hold fast to the covenant of God". The occasion was also marked by the proclamation of a "Charter of Co-operation" pointing the way to the political, economic and social co-operation of all groups, communities and classes in Egypt. It is the first political manifesto of the Egyptian Revolution.

General Najeeb's speech has instilled new vigour into the hearts of the people of Egypt. For this reason, and because we believe that it will also give inspiration to Muslims the world over, we print hereunder our translation of its complete text (the subtitles are ours)—Ed., I.R.]

THE SPEECH OF GENERAL MUHAMMAD NAJEEB

In the name of God, the Beneficent, the Merciful.

My countrymen!

Praise be to God who has guided us to this, for we would never have found it had it not been for His guidance. We give thanks unto God that Egypt is this day witnessing by this magnificent parade the birth of a new element of the constituents of her strength. She is also making the world witness with her that her revolution whets every day a new weapon of the weapons of glory and strength, and places it in the hands of the nation so that it can defend its freedom, drawing from its faith in God and in this freedom strength which will protect it from the mischief of the intriguers.

The roots of the revolution

What we witnessed today was not only a gushing flood of enthusiasm of the strong, righteous, faithful and combatant youth, but also the spirit of the awakening of a nation whose power seemed to have been completely exhausted, whose edifice destroyed, whose will broken and whose solidarity shattered by meaningless controversies which enticed its enemy to get at it. We also witnessed today the awakening of a nation which is seeking, by applying itself day and night to fruitful endeavour, to make up for what it had lost.

Should you wish to find the difference between our position today and the position in which we were only two years ago, then I would ask you to recall what was then happening in Cairo, in this Square and not far from it. Fire was swallowing the buildings of this city and large structures were crumbling down. The then rulers of the country heard and saw everything but did nothing. A great fire, by far more ruinous, was sweeping not only the capital but the whole country. It was the fire of fear and panic, the fire of fraud and corruption, the fire of terror and tyranny, the fire of treason and treachery, the fire which had swallowed everything before it. The machinery of the Government had been paralysed. Bribery, favouritism and nepotism had been allowed to rule supreme. The political life of the country had been completely undermined, the economic life of the country had been completely shattered. There was corruption in every sphere of our national life. The production had decreased, the interests of the nation were neglected, and a small group which consisted of those who were in power and their relatives became richer and richer.

This colossal disaster, this overpowering anarchy, and these blatant acts of treachery, were unveiled on the 26th January 1952.

The despots had thought of this dreadful situation as an opportunity which could be usefully exploited by them in order to put the clock back and arrest the forward march of time. They had appointed and dismissed Cabinets, their agents had unmasked their wicked designs, they had come forward to grasp the reins of power and thereby usurp the rights of the people openly what they had been doing for so long surreptitiously.

But God was watching them. The revolution had by that time gone through its preliminary stages; and it was not long before it was able to come out into the open and bring a new era to an old nation, a nation which was to regain fresh life, vigour and strength.

The attack on Islam

The best way of thanking Almighty God for His blessings is for us to ponder over the mysteries of His wisdom and to appreciate properly the factors which enabled the rulers of the old régime to drain our energy and hold back from us the bounties of the motherland.

These despots had realized from the outset that the nation will never submit to them and that it will fight bitterly and with all the weapons at its disposal to regain its right to survival and to defend its honour and integrity. And so the despots formulated a plan to destroy the nation both materially and spiritually.

And since religion is the source of the nation's strength and the pillar of its integrity, and since the army was the
embodyment and watchful guardian of this strength and integrity, the despots concentrated all their forces against the nation’s religion and army.

Their attack on religion began in the days of the Ottoman imperialism. And British imperialism trod the same path until it thought that it had reached the target.

But these evanescent phantoms were not destined to destroy what had remained of this force. Whenever they had thought that they had uprooted it from the heart of the people its embers became rekindled and its light became brighter and dazzled their eyes. They thought they had encompassed us, but God had encompassed them on all sides. “Surely We have revealed the reminder, and surely We are its Guardians.”

Our enemies knew that Islam is a religion of integrity and fraternity, and a religion of glory and strength. And they knew that if the nation drew its inspiration from the pure sources of Islam it would throw over the yoke of the tyrants and destroy them. For this reason, the imperialists directed their first arrow at the heart of our religion. They endeavoured to rob it of its most fundamental doctrine. Instead of being looked up to as the source of spiritual strength and material happiness, and through which individuals and groups can achieve success and prosperity, and the force which strengthens the edifice of the nation by good morals, unity, order and hard work, Islam was exploited by the imperialists for their own wicked purposes. The religion which teaches unity was made to spread disunity among our people; the religion which teaches sacrifice and charity was made to spread ill-will and destruction; and the religion which is fundamentally a force which uplifts the emotions of the people to God and aims at bringing happiness to them was reduced to empty formalities and mechanical rites.

The attack on the Army

At the time that the imperialists were making havoc of Islam in this heartless manner, they created a barrier between the people and their army. Joining the Army became nothing but a catastrophe reserved only for the poor and the destitute, and intended to expose them to untold humiliation. No wonder, therefore, that many people used to evade military service by deliberately mutilating their noses or destroying one of their eyes.

1 The Qur’án, 15:9.

“Islam must regain its honoured place in the hearts of its devoted followers,” said General Najeeb on the occasion of the Liberation Rally. “And for the realization of this aim we shall follow in the path set by the Qur’án and the traditions of the Prophet Muhammad. We shall follow the path of wisdom and good advice. We shall follow the path of moderation and evolution, for our religion and our Prophet have advised us to avoid extremism.”

General Muhammad Najeeb, President of the Republic of Egypt, waving to the crowd (see other pictures on following pages) on the Liberation Rally Day in Cairo on 23rd January 1954

Our enemies deprived the people of the great rewards and benefits to be reaped from joining this great national school. They shut the door of the Army before our children, and thereby shut before them also the door to integrity, discipline and fraternity, and the door to organized sacrifice and co-operation for the noblest of purposes. They sowed the seeds of discord between the nation and its army and they became almost enemies, while in reality a nation and its army are complementary parts of the same unit, for there can be no army without a nation and no nation without an army. Then dissension spread amongst the nation. The people lost their zeal for hard work; they became content to seek the favour of the strong, and to give homage to the enemy. This was the spiritual collapse of the nation.
Top — University Girl Volunteer Units taking part in the Liberation Rally held at Republican Square, Cairo, on 23rd January 1954

Centre — Girl Guide Units also came from all over Egypt to take part in the Liberation Rally

Bottom — The crowd watching the parade of the various volunteer units on the occasion of the Liberation Rally. In the foreground can be seen the stand where the President of the Republic of Egypt, Muhammad Naeem, the Deputy Prime Minister, Lt.-Col. Jamal ‘Abdul Nasir and the Inspector-General of the Home Guard Major Kamal al-Din Husain, stood to watch the parade.
OPERATION RALLY

Top — A volunteer unit in a march-past parade on the occasion of the Liberation Rally

Centre — Units of the Volunteer Force from the Faculty of Engineering, Cairo University, Cairo. On the coloured flag (red, white and black) is superimposed an eagle which now replaces the crown on official places, badges, etc. At the top is written “God, Country”, and below, “Unity, Discipline, Work”

Bottom — Youth Organization Units from all over Egypt in a march past on the occasion of the Liberation Rally at Cairo
The proper role of agriculture
My countrymen.
You are a strong nation, and the descendants of a nation which has laid the foundations of the civilization of mankind and carried the message of religion to them. The strategical position which your country occupies between the main continents has increased the jealousy of the strong Powers and their hatred towards you. These Powers had therefore devised ingenious plans to destroy your unity and wreck your determination. They did this in the manner I have described earlier, and also by impoverishing you and by wresting the morsel out of your mouths.
Their cherished aim was to make Egypt a land that produces cotton and grain and sells it to them at very low prices, while Egypt's own people fed on dust and drank swampy water full of germs and disease.
The favourite doctrine preached by the British imperialists and feudalists was that Egypt was only an agricultural country. They had realized that if Egypt directed her efforts at industrialization she would generate electric power, produce iron and steel, and manufacture her own armaments. In this way her children would get the food they need, and they would raise their heads high and realize their rights and seek their proper place in human society. When that happened, the Constitution, which had been nothing but ink on paper, would be transformed into a charter of freedom for the nation and enable it to develop sharp teeth and claws with which to defend itself from its enemies and with which to frighten its opponents. Then, too, the religion of the nation would become a pure and strong faith that would bring the people together, increase their love of learning and their perseverance for hard work.
It is for this reason that the old régime magnified the importance of agricultural land and made it the cherished aim of every Egyptian to own a piece of arable land, although he might not be a farmer and possess no knowledge of the art of farming. Because of this the price of agricultural land soared, and the craze for the purchase of agricultural land exhausted the surplus capital of rich people and the meagre savings of the poor. The other resources and treasures of our country in land and sea were neglected. We were buying back the cotton we grew and paid for it a price many times greater than the price we were paid. How I wish that we had given agriculture the attention it deserved. We neglected its development, with the result that the acreage and fertility of agricultural land decreased steadily. This happened at a time when our population was increasing at the rate of 1,000,000 people every three years. Today, the 22,000,000 inhabitants of Egypt are living on the same resources as those on which their forefathers lived when they numbered only 10,000,000.

The tactics of the nation's enemies.
This is the abyss to the bottom of which the wicked régime of the past wanted to drive us, after hypnotizing us with talk of the "Constitution", the "fellah", "Parliament" and "reform"... the régime which did not believe in the Constitution and which had no intention of carrying out reforms.
We started our Revolution only to eradicate the corruption of the past, the corruption which had caused morals to crumble and conscience to fail. We want to build the foundations of a strong nation which would draw its strength and inspiration from the canons of religion and the dictates of morals. We want to restore to the nation and the earliest possible time its Constitution, free of all the pernicious defects and perversions which had caused its decay, its abuse and its eventual doom.

Standing (left): Lt.-Col. Jamal 'Abd al-Nasir, Deputy Prime Minister of Egypt and Secretary-General of the Liberation Rally (he is only 35), General Muhammad Nafeeb, President of the Republic of Egypt, and Major Kamal al-Din Husain, Minister of Social Affairs and Inspector-General of the National Guard, on 25th January 1954, in the Republican Square, Cairo. The emblem of the National Guard hanging from the dais is designed to create awe in the hearts of the enemies of the country.

"I am telling you the truth when I say," said General Nafeeb on the Liberation Rally Day, "that it is our intention that the whole nation, rich and poor, men and women alike, become part of the National Guard, so that, when the time comes to fight, our enemies will find twenty-two million people ready to lay down their lives for their beloved motherland and ready to build around it for protection high barriers of their own flesh."
The nation’s enemies in the past had followed the adage: “Keep your dog hungry and it will follow you.” They sought to impoverish and starve us. They invited us to a glittering banquet where the food was words, the drink illusions and the dessert colocynth.

My countrymen!

The Revolution has resolved from the outset to deal a deadly blow to the enemies of the motherland. I have shown you who the real enemies of the motherland are. They are the people who tamper with the fundamentals of our religion, who pull down the faith in the integrity of our Army and lessen the respect accorded to it, and who urge us to be satisfied with slender economic resources while our population increases steadily.

The role of Islam

Islam must retain its honoured place in the hearts of its devoted followers. For the realization of this aim we shall follow in the path set by the Qur’an and by the traditions of the Prophet Muhammad. We shall follow the path of wisdom and good advice — “There is no compulsion in religion — the right way is indeed clearly distinct from error.”2 “And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend.”4

We shall follow the path of moderation and evolution, for our religion and our Prophet have advised us to avoid extremism. It was our Prophet who said, “This religion is solid, so go along its path gently and with ease, for the traveller who overburdens his beast only breaks its back and halts its journey.”

We all know that when we receded from the sources of our culture, and when we modelled our life on a policy of begging from other nations and borrowing from their civilizations, without building up as our forefathers used to do, we found ourselves in a Jahliliyyah5 that was even more confounding than the Jahliliyyah of the Arabs before the mission of the Prophet Muhammad.

It is now our duty to patiently and gently bring our minds and souls back to the realm of virtue. It is also our duty to benefit from the wisdom of Islam, the religion which did not confront the Muslims with its rites in one lump or over one year, and which did not give these rights to them in a rough, unfriendly or antagonistic manner. The Prophet Muhammad carried nobly the burdens and toils of his mission for thirteen years before the Hijrah6 until a small group of believers gathered around him. Then he proceeded to preach in Medina for another ten years, during which time he succeeded, by his hard work, good example, kindliness and gentleness to the people of the Book, in making a conquest of their hearts and minds.

The Government’s economic plans

Poverty is the most bitter enemy of the Revolution. For this reason the Revolution is waging a campaign against it, a campaign which has been planned both as to time and place. The Revolution has also prepared the weapons and the materials of this campaign. One of the fruits of this intensive study has been the completion of a number of development schemes and projects some of which have already been implemented while others are to be put into operation before long. One of these projects relates to the setting up of steel works which it is hoped will produce an average of 150,000 tons of steel a year in two years’ time, rising to 300,000 tons a year in the following two years. And as our requirements of steel average between 250,000 and 300,000 tons a year, you will appreciate that we shall be able to produce locally the bulk of our needs of steel.

We shall also be able to produce at the beginning some 370,000 tons of fertilizers a year, rising later to 500,000 tons. From the High Dam (al-Sadd al-‘Aali) and the Aswan Dam

3 The Qur’an, 2 : 256.
4 Ibid., 41 : 34.
5 al-Jahliliyyah (Ar. lit., “the ignorance”) — the era in the history of the Arabs which preceded the advent of Islam.
6 al-Hijrah (Ar. lit., “the emigration”) — the departure of the Prophet Muhammad from Mecca to Medina (622 C.E.). The Muslim era is reckoned from this date.
we shall be able to generate 6,000,000,000 kilowatt-hours in the first stage, rising later to 10,000,000,000 kilowatt-hours. In other words, we shall be able to generate electric power which will save us some £30,000,000 a year. There will be a sugar beet factory which in five years' time will have an output of 100,000 tons a year. This will be in addition to the 200,000 tons of sugar produced yearly by our present sugar beet factories. A paper mill will produce 20,000 tons of newsprint and other paper a year, worth about £3,000,000. In addition there are projects for the setting up of factories for the production of cables, nails, rubber goods, batteries, and motor vehicle spare parts, as well as plans for the expansion of the existing Bank Misr factories which produce cotton and rayon textiles.

I can almost hear some of you asking: “When will these projects be completed, and when will the country begin to reap the benefit of their output?” We do not want to deceive such questioners by pretending that these projects will bear fruit overnight. If we perpetuated such an impression we would be doing harm to the nation by caressing it with false hopes. We are thus content to say that we are sparing no effort to study these plans, and that as soon as we have completed this study we shall lay the foundations for action and then proceed to work.

A strong nation must keep a watchful eye on its ruler lest he lapses into indolence and bad ways. But if the nation sees that he is active and conscientious then it becomes the nation’s duty to give him the backing and the support he needs, and to become itself patient though not unvigilant or unwatchful. The nations which have attained glory have always possessed the attributes of patience and perseverance in hard work and have always been willing to pursue towards the attainment of that glory the path of sacrifice and sweat. And God will surely reward the patient for their waiting. ... He will reward them by goodly bounties and great sustenance.

The whole nation must rise to seek and defend its rights

Today is the day of the National Guard, the day of the youth. It is the day of this pioneer force of vigilant marching youth, who have faith in God and faith in the freedom of their motherland. We have built this pioneer force in a few months from healthy, determined and vigorous youth. This force has already demonstrated the faith of the nation's youth in their country and its country's future, as well as demonstrating their readiness to sacrifice silently in the fields of offering and martyrdom.

This pioneer force is the first of its kind in the history of Egypt since the beginning of the inauspicious British occupation. Its heroic members have competed with each other to volunteer to serve their country. Their heart and soul are filled with the urge to come to grips with the enemies of the motherland should these enemies finally deny the motherland its rights or violate its integrity to any great or small measure.

I am only telling you the truth when I say that it is not our intention that the National Guard should consist only of these few thousands you have seen today. Rather, it is our intention that the whole nation — its peasants and workers, its labourers and students, its rich and poor, men and women alike, should become part of the National Guard, so that when the time comes to fight, our enemies will find 22,000,000 people ready to lay down their lives for the beloved motherland and ready to build around it for protection high barriers of their own flesh. Wherever the imperialists then go they will find that in every inch of our valley there is no peace or security for them but fire and destruction. They will find that the spirits of the martyrs who fought against Europe in the days of Salahuddin, and who fought the British at Rasheed (Rosetta), and who died heroically in Palestine, and who gave their lives valiantly in the Suez Canal Zone, have risen from their slumber to guide and help us and to inscribe on the scroll of time that from this day onwards Egypt shall never be subjugated, and that for all time it shall be the home of freedom and the free, and the depository of honour and human dignity.

And may the Peace and Blessing of God be upon you.

---

**PEN PALS**

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

Mr. Hassan Shah-Zaman Khan, 3 Schuller Street, Port of Spain, Trinidad, British West Indies. Wishes to correspond with friends between the ages of 17 and 21 all over the world, and especially from Muslim countries. **Interests:** Islamic literature, exchanging magazines, pictures of interest, stamp collecting, and things in general.

Mr. M. Y. M. Thaha, 53/19 Kamal Street, Musim Ward, Jaffna, Ceylon. Aged 19, would like to correspond with friends in Muslim countries. **Interests:** Picture collecting and correspondence.

Mr. B. Mohideen, 6 Mohideen Mosque Road, Muslim Ward, Jaffna, Ceylon. Aged 21 years, would like to correspond with friends in Muslim countries. **Interests:** Reading magazines.

Mr. S. A. C. Thiffloor, 26 Kamalady, Muslim Ward, Jaffna, Ceylon. Aged 19, would like to correspond with friends. **Interests:** Drawing and photography.

Mr. S. M. Abdul Cader, Local Government Department, P.O. Box 500, Colombo, Ceylon. Aged 23, would like to correspond with friends. **Interest:** Picture collecting.

Mr. M. A. Hafeez Suli, Nakhshband Street, Brandreth Road, Lahore, Pakistan, wishes to correspond with friends from abroad. **Interests:** Stamp collecting (birds, flowers, animal life), picture postcards and world friendship.

Mr. M. A. Ismail, 108 Pedlar Street, Fort, Galle, Ceylon, would like to correspond with friends between the ages of 15 and 25. **Interests:** Pen friendships, politics, Islamic literature and customs.

L/C. Kamaruzzaman, H.Q. Coy. 2 Malay Regt., Tapah, Perak, Malaya, wishes to correspond with friends of both sexes in Muslim countries.

Mr. A. J. Memon, 16 Jubilee Mansion, Preedy Street, nr. Regal Cinema, Karachi 3, Pakistan. Aged 40, wishes to correspond with friends in Muslim countries. **Interests:** View cards, manners and customs, world peace and international problems.

Mr. N. M. Shaffy, R.K.M.V. Vidyaalya, Vannor Ponnai, Jaffna, Ceylon. Aged 16, would like to correspond with friends in Muslim countries. **Interests:** Correspondence.

Mr. K. A. Imam, Medical Directorate, Eden Buildings, Dacca, East Bengal, wishes to correspond in English with friends from countries of the East as well as of the West. **Interests:** Stamp collecting, photographs of mosques and beautiful pictures.

Syed F. Rehman, c/o Minahzuddin Ahned, Gangchar, Comilla, East Pakistan, aged 17, wishes to correspond with friends from Europe and Africa.

Mr. Abdool Salim, Huis Dieren, Essequibo, Saddie P.O., British Guiana, South America. Aged 19 years, wishes to correspond with friends between the ages of 12 and 20 in the United States of America, England, Turkey, Egypt, East and West Pakistan and India. **Interests:** Reading, exchanging books, magazines and newspapers and correspondence in general.

Mr. Abdul Qader Faruk, 215/4 Silver Street, Cantonment Town, Garden East, Karachi 3, W. Pakistan. Aged 18 years. Wishes to correspond with friends Muslims or non-Muslims, especially from Middle East countries and from Europe.
(There is but one God; Muhammad is His messenger)

The Story of my becoming a Muslim

By MISS JEANNETTE D. SALMA HILL

"I have been asked by several non-Muslims why, if I believe in the existence of Jesus Christ, and that he also preached God's message, why then did I turn from Christianity to Islam? My one answer is that I could not believe in the Trinity, I could not believe in the Resurrection, I could not feel sure that Christ died on the Cross for the sins of humanity. However, it seems that one has to believe these things if one is a Christian. On reading the Bible, I could not discover the original message sent by God through Jesus. So many stories and legends have been wound around his life that the only success achieved has been the almost complete loss of his original teachings."

I was born of Christian parents and, as is the custom, was baptized into the Christian Church when only a few months old.1 Throughout my schooldays I received regular religious instruction, being taught that God begot a son of a virgin named Mary. The son was called Jesus Christ and he was sent to this earth to save mankind. He preached of God's forgiveness and love and of the Kingdom of Heaven, which was waiting for us after death. He performed many miracles, healed the sick, and brought back to life a man supposed to be dead. His enemies continually persecuted him and eventually, after much suffering, he was put on the Cross, where he gave up his ghost. Friends took away his body and hid it in a sepulchre. After three days he was resurrected and appeared to a few of his disciples before ascending to Heaven, where he now sits on the right hand of God, awaiting his return to the earth in later ages.

As is the case with most children, I suppose, I accepted all this without question, and regarded it as a wonderful fairy tale but attached no spiritual meaning to it.

At the age of fourteen or fifteen years it is customary for a child to renew his vows which were originally made for him at the time of Baptism, and this ceremony is known as Confirmation. Thus, on reaching this age, the question of my Confirmation arose. However, by this time I had been attempting to reason out the lessons I had been taught on Christianity, and could not help questioning the things I had been asked to believe. I was very fond of reading and managed to obtain books on a variety of subjects. Besides discovering more of the world in general, I started looking at my religious views from a different aspect. I was not able to appreciate the seriousness of the situation, but, as I was not being pressed to become Confirmed, I decided to postpone the matter until I could genuinely believe in the vows I should have to take.

The first spark of interest in Islam is kindled

During the course of my studies I obtained a book dealing with the Arabs, their way of life and their customs. I learnt that they were mostly of the Muslim religion, and this religion seemed to be a predominant factor in their life. There were many stories circulating about Islam, some false and some twisted versions of the truth. I heard that Muslims were allowed to marry four wives, that they worshipped Muhammad, and, on hearing that a Muslim could not dance, I became more curious about the teachings of Islam.

I was advised by a friend to read The Sayings of Muhammad. It told me nothing of the life of the Prophet, but I came to know his views on many subjects. They were simple and instructive. They, of course, did not teach me all there is to know about Islam, but they did show me that there was nothing unusual about this religion and that it could contain some spiritual meaning for me. Thus the first spark of interest was kindled.

A year or two later I left my home town to come to work in London, and then came to hear about the Mosque at Woking. I decided to visit it, primarily to see the building itself, as I had never seen Eastern architecture before, and then to enquire about Islam. The Mosque greatly impressed

1 Being the text of a talk given at 18 Eccleston Square, Victoria, London, S.W.1, on Saturday 17th October 1953. Her Excellency Madam Harustiani Subandrio of the Embassy of the Republic of Indonesia was in the chair.

2 The importance which is attached by some Christian sects to this ceremony can be realized by the following passage by St. Fulgentius, a Christian writer of the sixth century: "Little children who have begun to live in their mother's womb and have there died, or who, having been born, have passed away from the world without the sacrament of Holy Baptism administered in the name of the Father, Son and Holy Ghost, must be punished by the eternal torment of undying fire."
I look back once again into my beliefs

At this moment the seriousness of the situation occurred to me. Here I was contemplating changing my religion, and it seemed that I was denying the faith into which I had been born. It was then that I decided to give the problem a real study, and hoped that in doing so I should be able to sort out my tangled thoughts. Up to then Christianity to me had been just another part of the life around me; in fact, it seemed to be more a social system than a religion. However, I decided to study it with an abstract mind, without prejudice for or against.

To begin with, it appeared that I should have to believe in the Holy Trinity, this being a belief that there are three persons in the Godhead — God the Father, God the Son, and God the Holy Ghost. This alone set me doubting, for I could not believe Jesus to be the Son of God in that sense. I regarded him as a son only in the same way that we are all called the sons and daughters of God. I then read parts of the New Testament in order to find the message that Jesus had brought to the world, but could not find it as it was so intermingled with stories and tales of miracles. In fact, it seemed to me just what it was, a collection of tales and happenings written by several men. No direct message of God was written there except a few maxims for good behaviour, but life as a whole was not the theme of the New Testament. Teachings of extreme mercy and forgiveness, if applied to daily life, would not work, and these could not form the basis of any human society.

I make my choice

I then took the Qur’an and read it, finding that it considered every aspect of life, thus guiding one during every day in everyting one did. It did, in fact, contain the direct message of God — as it had been received by the Prophet Muhammad and, unlike other sacred scriptures of the world, had been preserved in its entirety. Thus I made my choice, picking the Qur’an as the True Word of God.

Although I did not believe in the Trinity preached by the Christian Church, I did not wish to deny Jesus’s existence and goodness; for indeed I did believe that he had lived and that he had been a servant of God just like Muhammad (peace and blessings of God be on both of them!). On reading the Qur’an I discovered that Jesus was acknowledged as a true prophet of God.

"O followers of the Book! Do not exceed the limits in your religion, and do not speak (lies) against God, but (speak) the truth; the Messiah, Jesus son of Mary, is only an apostle of God and His word, which He communicated to Mary and a spirit 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! whatever is in the heavens and whatever is in the earth is His; and God is sufficient as a Protector. The Messiah does by no means disdain that he should be a servant of God, nor do the angels who are near to him" (4:171-172).

Of God’s mercy and forgiving nature I read:

"O my servants, who have acted extravagantly against their own souls, do not despair of the Mercy of God; for God forgives sins altogether; for He is the Forgiving, the Merciful" (39:53).

"And He is the Forgiving, the Loving" (85:14).

"And ask forgiveness of your Lord, then turn to Him. Surely my Lord is Merciful, Loving-kind" (11:90).

(Those people who think that in Islam God is not a loving God should ponder over these verses.)

"Our Lord, Thou embraces all things in mercy and knowledge" (40:7).

"Say: In the grace of God and in His mercy, in that they should rejoice. It is better than that which they hoard" (10:58).

"Despair not of God’s mercy. Surely none despair of God’s mercy except the disbelieving people" (12:87).

"He has ordained mercy on Himself" (6:12).

(If God is Forgiving and Merciful and has ordained mercy on Himself, the question of Redemption does not arise.)

"Your Lord is the Lord of all encompassing mercy" (6:148).

"And My mercy encompasses all things" (7:156).

Who is God?

"God is He besides whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is He that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not; and He is the Most High, the Great" (2:255).

"And your God is one God; there is no god but He" (2:163).

"Say: I am forbidden to serve those whom you call upon besides God" (6:56).

"Call not upon anyone with God: . . . Say, I call upon God only and I do not associate anyone with Him" (72:18-20).

God was thus presented to me as a Being whom it was easy to love and respect, easy to love for Himself and not from fear of Hell or hope of Paradise. There once lived a saintly
lady of Islam named Rabia, and she was once heard to declare:

"O my Lord, if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee from hope of Paradise, exclude me thence. But if I worship Thee for thine own sake, then withhold not from me thine Eternal Beauty."

It is a prayer worth remembering.

I have been asked by several non-Muslims why, if I believe in the existence of Jesus Christ, and that he also preached God’s message, why then did I turn from Christianity to Islam? One answer is, as I have already explained, that I could not believe in the Trinity. I could not believe in the Resurrection. I could not even feel sure that Christ died on the Cross for the sins of humanity. However, it seems that one has to believe these things if one is a Christian. Again, on reading the Bible, I could not discover the original message sent by God through Jesus. So many stories and legends have been wound around his life in an attempt to prove his relationship to God that the only success achieved has been the almost complete loss of his original teachings.

In telling of the performance of a few miracles it is thought that the existence and power of God is being proved. A miracle performed today may convince the people observing it of the existence of some Higher Being, but those not observing it would find it difficult to believe, thus what good has been achieved?

I believe that we all have the Spirit of God within us, and in acknowledging our brotherhood with our fellow-men we are acknowledging the Unity of God, and in acknowledging the Unity of God we acknowledge His existence and love. Therefore by following this formula we will, I think, achieve good and better souls.

Perhaps the Prophet Muhammad had this in mind when he declared, "Dost thou love thy Creator? Love thy fellow-creatures first."

**The mission of the Prophet Muhammad**

It is an acknowledged fact that prophets of God seem to visit every nation, and that they have each appeared at different intervals, just when mankind is turning from God again. The prophets thus appearing at the difficult times in history are always forced to suffer dreadful persecution. Can it be that the persecution is the devil himself working? — though in the end he defeats his own purpose, for the subsequent behaviour of these servants of God in the face of suffering sets mankind a wonderful example — and, in thus showing their faith, they eventually succeed in spreading God’s Message.

Our prophet was no exception; for he suffered much, being tortured and almost killed by his enemies, but still he gained more and more followers. When he made his last great public speech at ‘Arafat — the Meadow of the Pilgrimage — there were present in the congregation assembled there those same people who had once refused to listen to his message: but they were not present to repeat their persecution, they had received the Message and acknowledged it as the true word of God. They listened intently when he told them:

"I am leaving unto you two noble things; so long as ye cling to them ye shall not go astray. One of them is the Book of God and the other is the tradition of His apostle. Let him that is present tell him that is absent. Haply he that shall be told may remember better than he that hath heard it. O ye that are assembled here, have I delivered my message and fulfilled my word?"

And the assembled congregation cried out in one voice:

"Yea, verily thou hast!"

What is the Book of God? It is the Qur’an. On receiving the Message from God, Muhammad had it dictated and the resulting book is a book containing the words of God — directions from Him on how to live our lives with each other as He wishes it.

What is the tradition of the apostle? It is the example he gave of how to live as God wishes. He was just a man —

"Say: I am only a mortal like you" (18:110) — yet he interpreted God’s message into practice, and by his great faith he convinced many of the truth of his teachings.

**Life of Muhammad is an historical fact**

He did not claim any supernatural powers for himself:

"Say: I control not benefit or harm for myself except as God please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and giver of good news to a people who believe" (The Qur’an, 7:188).

He simply followed the teachings of the Qur’an:

"I follow naught but what is revealed to me, Indeed, I fear, if I disobey my Lord, the chastisement of a grievous day" (10:15).
One point which I have greatly appreciated in Islam is that, whereas the lives of the founders and exponents of various religions have been enshrined in myth, which sometimes makes their very existence doubtful, the life of the Prophet Muhammad has been fully recorded in history. What data after all are there available about the life of Jesus Christ in the Gospels? What happened to him during those many years of his life about which the Gospel writers tell us nothing? Why was that part of his life not worth mentioning? We walk in sunshine when we read the life of Muhammad. Whether we agree with his views on life and religion, that is immaterial. But here we have a personality who changed the course of history fully presented to us. As there are some non-Muslims among the audience, for their benefit I shall briefly tell something about this great benefactor of mankind.

He was born in the year 571 of the Christian era. At the time of his birth Arabia was steeped in the worst form of idolatry that had ever prevailed in any country. There were national idols and in addition every household had its own images for worship. There was practically no faith in the life hereafter and no feeling of responsibility for one’s actions. The Arabs believed in demons and attributed diseases to the influence of evil spirits. Thus the whole population, the rich and the poor, the high and the low, were steeped in ignorance.

There was no settled government, no laws in the land except the rights of the strong over the weak. Although one common language was spoken and they all belonged to one race, the people were entirely disunited, tribe waging war on tribe, and even family against family. It was among these people that Muhammad was born. His father died before his birth and his mother when he was six years of age. He tended sheep for some time in his early youth. As was the case with most people of these kinds, he did not learn to read or to write.

What distinguished him from his compatriots were his high morals. Leading a very reserved life, he had as his friends only those who also had strong moral character.

Though he was born into and lived amongst idolaters, he hated idolatry from his childhood, and never bent his forehead before an image. On account of his pure and unsullied character and his love for honesty and truth he won the title of the “Faithful One” from his countrymen. His whole life was marked by that rare characteristic, even more rare in Arabia at that time, love of the poor, the orphan, the weak and helpless and the slave. At the age of twenty-five he married an elderly lady, Khadija, who was forty years of age; and she remained his only wife until the age of 54. After her death he contracted several marriages — all of the women concerned were widows except one.

The idolatry and evil ways of his people pressed heavily on his heart, and he would spend hours in solitude in the neighbouring mountains. It was in a cave on Mount Hira that he first received the Divine Message. At first he doubted his ability to perform the great task; but soon his anxiety was replaced by the faith that truth would ultimately triumph; and he set to work with a will which could not be shaken by the severest opposition.

His message was for all who came into contact with him, whether they were idolaters, Jews or Christians. Nor were his teachings limited to Mecca: for Mecca was a centre to which people flocked in thousands every year; and so, through them, his message reached the most distant corners of Arabia. The first to follow him was his wife, Khadija, and after her those of his friends who knew him to be a man of truth.

His first revelations laid stress on the Divine Being. He was treated contemptuously, being called a soothsayer, a magician, and, finally, a madman. However, he slowly gained more and more people into his fold. All this brought on him and his followers great hardships and persecutions. Some of his followers were dreadfully tortured and brutally put to death.

The Prophet became very grieved at the treatment his companions were meeting at the hands of his enemies, and he advised a band of them to go to a place of safety in Abyssinia. But that did not ease matters. During this time the Prophet was tempted with offers of wealth and rulership, which he flatly refused. The persecutions grew severer, and he and his companions were confined to a small quarter of the town, where they suffered the greatest privations for three long years. On being released from this social imprisonment, Muhammad found disappointment on almost all sides. He had to leave Mecca and go to Medina, where he could find greater facilities for preaching the word of God. From here starts a new period in the history of Islam. He was dragged into many battles with his enemies and in the end marched victoriously to Mecca, from where he had been forced out years before. Before his death he virtually became the ruler of the whole of Arabia. This made him the most successful prophet of the world. Although he was placed in this exalted position, the humbleness and simplicity of his character never left him for a moment till his death.

I cannot refrain here from mentioning an incident in his life that shows the loftiness of his character.

At the beginning of his preachings, when he went to Ta’if after becoming completely disappointed by the Meccans, he was greatly insulted and humiliated by the ruffians of that place. This made his heart bleed with grief. He was pelted with stones and did not find any place to take shelter. And when he was some distance away from that town, he went to a nearby orchard for a rest, and prayed:

“O my God! to Thee I complain of the feebleness of my strength and of my lack of resourcefulness and of my insignificance in the eyes of people. Thou art the most Merciful of the merciful, Thou art the Lord of the weak. To whom wilt thou entrust me, to an unsympathetic foe who would sullenly frown at me, or to a close friend to whom Thou hast given control over my affair? Not in the least do I care for anything except that I may have Thy protection. In the light of Thy face do I seek shelter, in the light which illumines the heaven and dispels all sorts of darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Thy wrath or that Thou shouldst be displeased with me! There is no strength, nor power, but in Thee.”

That shows his personality and the sublimity of his character.

I have just started to feel the freshness of the message of this Prophet of mankind on my soul. And I bow in all humbleness before God for the mercy He has shown to me by guiding me to Islam.
Education in Turkey

It is by way of raising the cultural level of the people that the security and stability of civil and economic development can be maintained. That is why Turkey attaches great importance to the development of elementary education in its quantitative as well as qualitative aspects. Large sums are being spent and great efforts are being made for this purpose.

During the ninth term of the National Assembly, Turkey has constructed 2,649 new elementary schools. The average annual increase in the number of such schools has been 883 during the past three years (as against 298 per year in the period up to 1950), along with an increase of 134,000 in pupil attendance.

There has been a gratifying increase in the number of secondary schools. Budgetary appropriations for secondary education in 1953 totalled over $12,678,000, compared to the $9,642,000 set aside for the same purpose in 1950. 125 additional secondary schools, and 9 new lycées, were opened during the past three years, as against the total of 213 secondary schools and 36 lycées opened prior to 1950. This means an average of 62 secondary schools and 3 lycées per year for the 1951-1953 period, whereas the average was 8 secondary schools and 14 lycées for each of the twenty-seven years from 1923 to 1950.

The Government has decided to open at least one secondary school in every district and one lycée in every province. It is hoped to realize this programme in full within the next three years.

The rapid expansion of technical installations and equipment used in every branch of Turkish activities continues to increase the demand for technical personnel. A start was made last year on the construction at Izmir and Adana of new machine and motor schools to train mechanical and automotive technicians. The one at Izmir, now completed, will start instruction this year. The Adana machine and motor school is still under construction. The construction of a similar institution at Eskisehir is under consideration.

The expansion in facilities for university education has paralleled the progress perceived in other branches of public education. The fact that more than $15,214,000 was allocated to universities in 1953 as against $9,107,000 in 1950 is sufficient to indicate the extent of the importance the Government attaches to this subject.

Also included in this category are the measures adopted to increase rapidly and in large measure the ability of the technical university to train a large number of qualified engineers and technical personnel.

Preparations have been completed, and construction started, to establish a new university in Eastern Turkey. This institution will bring a great centre of culture and civilization to Eastern Anatolia. The Veterinary Department and Department of Fine Arts of this university will be located in Erzurum, the Departments of the Social Sciences at Van, the College of Engineering at Diyarbakir, and the Departments of Geology, Biology, Agriculture and Forestry in Elazig. This great new cultural institution will be named Atatürk University, after the founder of the new Turkey and the creator of its reforms.

The Fine Arts in Turkey

The cultural level of nations can also be gauged to some extent by the superiority of their aesthetic taste. Throughout its history the Turkish nation has demonstrated its sensitivity to the arts.

An allocation of $3,571,100 was previously approved by the Turkish Government to complete the construction of the new theatre and opera building in Istanbul. When ready, it will come within the framework of the State Theatres Administration. Steps have been taken to train the artists who will be employed by the new opera and theatre.

A School of Music has been opened in Izmir, and will later be expanded and converted to a conservatory.

Action is being taken in accordance with the law enacted during the past session of Parliament to ensure that radio programmes may be clearly heard in all parts of the country. Bids have been invited for the construction of three new radio broadcasting transmitter and studio stations at Erzurum, Adana, and Izmir.

Historic research and archaeological excavations constitute sources of material proof of the services rendered to the history and civilization of mankind by the Turkish nation. New museums were opened at Istanbul and Izmir in 1953, and a fourth gallery was added to the Department of Precious Jewels at Topkapu Museum.

Planned and systematic excavations continue to be carried out in different parts of Turkey, the site of great civilizations since the earliest ages of history.

EGYPT

Law drafted to restrict polygamy and divorce in Egypt. Permission required for second wife.

Dr. Ibrahim Bayumy Madkur, Chairman for the Permanent Council for Public Services, is planning to restrict polygamy and divorce in Egypt. The new draft law makes it a condition that a married person who wishes to keep a second wife must first obtain the permission of a judge.

The judge will enquire into the husband’s financial circumstances, and will decide whether there is justification for the second marriage. In cases of divorce, the Court will appoint conciliators between husband and wife before a decision is taken. A wife divorced without justification can claim damages. Mothers would be allowed custody of their children till the age of 11 instead of 7 in respect of boys, and till the age of 13 instead of 9 for girls. The period of custody can be raised if the judge finds this desirable.

Although there is a legislation banning the marriage of girls before 16 and boys before 18, it has not yet been carried out in full. Dr. Madkur said in one of his statements:

“We still feel that this age should be raised, but we shall first make sure that the existing legislation is adhered
to by all. In towns there is no need for legislation concerning age; the difficulty lies in the villages. We shall fight against rash divorce, for it is meaningless that the life of a happy family should be destroyed just because the husband loses his self-control. At present there are 80,000 cases of divorces through the Maa'zun, in addition to other cases before the Courts. I can state with confidence that 60,000 of these cases are groundless, and that rashness is responsible for them. On a previous occasion the Personal Status Committee decided in favour of imposing a penalty and a fine on persons who divorce without reasons. The new legislation will tackle this question.

The cotton area in Egypt

The first half of the current cotton season has recently ended, and the statistical position of many of the crops on 31st January 1954 was much more favourable than it seemed reasonable to expect at 31st July 1953. Pakistan and Southern Brazil have been more successful than most observers forecast in disposing of their accumulated stocks, and the improved movement of Egyptian supplies has been fully maintained. The latest return showed that the Egyptian Government's stock consisted entirely of Karnak and amounted to only 175,000 bales.

As a result of the continued satisfactory oftake, the Egyptian Government has increased the cotton acreage for this year's crop in Upper Egypt from 33 to 37 per cent of the cultivable area. No change is made in the acreage in Lower Egypt, which was fixed at 30 per cent of the cultivable area. The increase in the area on which Ashmouni may be grown has been made partly because of the increase in the overseas demand for the shorter-stapled Egyptian cottons but also as a means of offsetting the low yield of that variety caused by the use of "unclean" seed. It was officially estimated that because of "unclean" seed the production of Ashmouni last year was 10 per cent smaller than it would otherwise have been.

If cultivators take advantage of the change in the restrictions, the area planted with Ashmouni will presum-
ably be some 12 per cent larger than it was last year. This suggests a substantial increase in the prospective crop of short staples in Upper Egypt, but some of this will be offset by the prohibition of the planting of Zagora in Lower Egypt.

JORDAN

Muslim Conference concludes its deliberations

After the conclusion of its six day sessions, the Muslim Conference held in Jerusalem in December 1953 announced that the following resolutions were passed among others:

(1) That the Palestine problem was the most urgent and pressing among all the problems facing Islam today, and accordingly should be given priority over all others. The same resolution affirmed the need for informing the Muslims in their various countries about the situation in Palestine, the necessity to defend it and the truth about the Zionist designs for Palestine and the Middle East. The resolution added that the defence of Palestine was an incumbent duty on every Muslim of which nothing, except compliance, would absolve him from it.

(2) That the state of affairs created by the Zionist action in Palestine was both illegal and immoral from its inception and that the violation of Arab rights in Palestine was deemed as a deliberate attack on the honour and faith of Muslims.

(3) That the conclusion of peace, or to have any dealing with Israel was to be deemed as treason punishable with death and that the internationalization of Jerusalem was intended by those in the West who sponsored another conspiracy against the Muslim rights in Palestine and the Holy City.

(4) That an Islamic Joint Fund was to be founded with its head office in Jerusalem, financed by voluntary contributions and general levy on all Muslims. Its objects were to finance development schemes and aid the National Guard.

His Excellency Mr. Ghulam Mohammad, Governor-General of Pakistan (right), was the honoured guest at a luncheon given by the President of the United States of America, Mr. Eisenhower, on 12th November 1953. The distinguished visitor is shown at the White House, Washington, during a conversation with the President and Secretary of State, John Foster Dulles (centre)
defending the country against future Jewish aggression, similar to the Qibya massacre. A special sub-committee was set up to draw up details of this project, and is now reported from Jerusalem to have made considerable progress in its preliminary work.

(5) That the 27th of Rajab (seventh month of the Muslim calendar) was to be celebrated as an annual event and be called "Palestine Day". Events arranged annually for that day would be announced and brought to the notice of Muslims in all parts of the world by the permanent bureau of the Conference, now set up in Jerusalem and staffed by representatives from seven Muslim countries.

The Conference also made a number of "Recommendations" in which it demanded the restoration of the Hejaz Railway and train services between Amman and Medina in Sa‘udi Arabia. Further, Muslim and Arab States were called upon to establish consular representation in Jerusalem as a branch of their legations in Amman. This is to overcome the inconvenience suffered by the Arabs west of the River Jordan and who constitute over half the population of Jordan of having to make long journeys for their business with the consulates. An appeal was also sent to all Muslim countries to contribute funds for the repair of the Aqsa Mosque, the third holiest spot in Islam.

A significant practical step taken by the Conference was its resolution to set up a permanent Council responsible for the defence, information and other matters relating to Palestine. This permanent body would have a representative from every Muslim country and meet once every three months in Jerusalem. This Council would be a liaison body between the Annual Conference and the Muslim nations.

There is no doubt that the resolutions adopted by the Conference are necessary and wise. Unless the Muslim peoples exert serious pressure on their own governments, these resolutions are likely to become a dead letter and to swell the archives of the many abortive and non-effective decisions which were taken on the Palestine question in recent years by the Arabs and Muslim statesmen. These resolutions did little to save the Arabs of Palestine from the great tragedy which befell them.

IRAQ

Stock of arms in an Iraqi synagogue

The military command of Basra has announced that investigations conducted on the night of 26th/27th December 1953 at the synagogue of Yacoub Khammara in the Saif district of Basra port led to the discovery of the following arms and ammunition: 6 Sten-guns, 13 magazines, 6 hand grenades, 4 cases of cartridge capsules, 15 revolvers, 4 Israeli flags and a collection of military textbooks in Hebrew for drilling, instruction in the use of bomb-throwing, infantry training, and in the use of light weapons.

An Iraqi Jew addresses Israel from Damascus Radio

Maurice Hakkak, an Iraqi Jew and a former officer in the Israeli Army, has sent an appeal, according to the Baghdad paper The Iraqi Times, from Damascus Radio Mr. Hakkak broadcast his appeal in Hebrew and Arabic. He is reported to have abandoned his domicile in Israel and sought residence in the neighbouring Arab country, Syria, because, according to his statement, "Israel discriminates between Oriental and European Jews". which he addressed to the Eastern Jews of Israel calling on them to "destroy the fetters that have been imposed on them and to seek their freedom outside Israel".

"Voice of America" or the "Voice of the Missions"?

The Arabic section of the "Voice of America" Radio has invited a number of clerics and others interested in religious affairs to prepare for broadcasting a series of talks to the Arab world. The first talk on the air in this series was "Christ as told by the Qur‘ān".

* * * * *

This photograph was taken at a time when King Sa‘ud as a Crown Prince paid a friendly visit to King Husain at Amman in 1953.

King Husain exchanged views on many important matters with King Sa‘ud at Badniah (Sa‘udi Arabia) in January 1954. The younger generation of Sa‘udi and Hashimit leaders have brought to an end a feud between the two families which had weakened the Arab world as a whole.


**SA‘UDI ARABIA**

**The Hejaz Railway**

It is reported that the Governments of Syria and Jordan, through whose territory the Hejaz Railway passes, have accepted a proposal by His Majesty King Sa‘ud to discuss matters relating to the repair of this railway and the resumption of train services between the intermediate stations in these two countries and the terminus of the line in Medina (burial place of the Prophet), Sa‘udi Arabia. A conference attended by representatives of the three governments will be held shortly in Ri‘yadh, capital of Sa‘udi Arabia, to discuss means of putting the proposal into effect.

**Electric lighting of the Holy Places**

The Sa‘udi Electrical Corporation, owned and managed by the Jafali family of Egypt, has recently completed one of its construction feats, that of installing electric lighting and air conditioning at Mecca and Medina. The celebration of inaugurating the scheme was opened by H.M. the King when he switched on the lights of the Ka‘baa. Thousands of fluorescent lights turned the whole place into a mass of brilliance. The walls of the Ka‘baa, minarets and columns were all floodlit, which greatly added to the impressiveness and inspiration of the two holiest places honoured by Muslims all over the world.

Electric fans, over two hundred in number, were fitted by the same firm. The gentle moist breeze generated by these fans has been a God-sent gift to the thousands of local people, used until then only to the scorching wind of the desert. Both schemes are maintained by a party of highly-qualified engineers.

**The talks between King Sa‘ud and King Husain**

According to a report in Al-Ahram from Sa‘udi Arabia, King Sa‘ud and King Husain exchanged views on the following questions during their meeting at Badnah village (Sa‘udi Arabia) in January 1954.

1. That Jordan should be provided with adequate financial aid.

2. That the Arab States, having no common borders with Israel, should reinforce their war potential and dispose of their forces in such a way as to be as near as possible to the frontiers of Jordan, Syria and the Lebanon, so that they might come to their aid at the earliest opportunity.

3. That the Hejaz railway line should be restored so that transportation of Arab troops might be easily and speedily effected. The talks between the two kings resulted in complete understanding on all matters concerning both countries. King Sa‘ud has contributed 50,000 dinars of his own money to the Jordan National Guards and he realizes that the defence of Jordan should not be the burden of Jordanians alone but of all Arabs. It has also been decided that both countries will co-operate with Syria in rebuilding the destroyed central stretches of the old Hejaz railway, which will link them together and join up with new railways in all three States.

This meeting had another far-reaching effect. The younger generation of Sa‘udi and Hashimite leaders have brought to an end a feud between the two families which had weakened the Arab world as a whole. King Talal, however, took the first step by going to Riyadh. King Sa‘ud, when Crown Prince, followed suit by paying a friendly visit to King Husain at Amman. Now it was the turn of King Hussein to go to Badnah and discuss matters with King Sa‘ud. It is no doubt true that Arabs must first confederate economically and geographically before political links can be forged between them.

**THE SUDAN**

**The Sudanese start their experiment of self-rule**

With the conclusion of the general elections in the Sudan and the victory of the National Unionist Party, which is known to have strong sympathies with Egypt and to favour the idea of the union of the Nile Valley, the stage has been set for the start of the great experiment to determine the destiny of the Sudanese people. Isma‘il al-Azhari, the leader of the National Unionist Party, has been appointed Prime Minister of the Sudan, and the Cabinet which he has formed includes members of the defeated Umma Party and the Southern parties. Early in January, and soon after al-Azhari’s appointment as Prime Minister, the British Governor-General of the Sudan fixed 10th January as the “appointed day” for the start of the transitional period of three years at the conclusion of which the elected representatives of the Sudanese people are to make their final choice between complete independence, or some kind of federation with Egypt or Britain.

**Britain laments the “loss” of the Sudan**

The result of the general elections in the Sudan came as a great shock to Britain. Many British political observers had expressed the view that the result was a “disaster.” The correspondent of a famous newspaper in London wrote that the election result meant “that fifty-four years’ work by British administrators — work which started when Britain and Egypt declared control over the Sudan, work which lifted the country out of savagery — may be lost in Cairo-sponsored corruption.” This was representative of the opinion that prevailed in British political circles on this subject. And it was quite understandable, for the British had suddenly felt that their imperialist aims and ambitions in the Sudan had been utterly frustrated. They lamented the fate of the Sudan, not for the sake of the Sudanese people but for Britain’s sake. And the vitiol which the British Press poured against Egypt and against alleged Egyptian interference in the elections was the natural reaction of a defeated and enraged Britain.

The storm created by the Sudanese election results has now died down. This, however, does not mean that Britain has abandoned all hope of retrieving its lost “rights” in the Sudan. Already there is a strong opinion prevailing in Government and political circles in Britain that the Sudanese National Unionist Party may abandon its original plan for union with Egypt in favour of self-government or of membership of the British Commonwealth of Nations.

No, the British have not given up the Sudan. The decisive battle between the Sudanese nationalists and the British is yet to be fought. During the transitional period of three years the British will, through their many officials in the Sudan, nurture in the country a sense of hatred against Egypt to dispel the idea of the union of the Nile Valley. They may try, too, to handicap the Sudanese administration during this period and impose economic and other pressure on the people to show them that independence does not really pay.

The British are now believed to be acting on the policy of “giving the Sudanese enough rope to hang themselves”, hoping that the inexperienced Sudanese Nationalist Government will commit many errors and blunders which will be felt throughout the country. And the inevitable mistakes of
The Sudanese people should be tolerant with their new and inexperienced Government

The National Government of the Sudan should prepare itself for this new British manoeuvre. And the Sudanese people, too, should be warned of this new British game, and made to judge the results achieved by the new Sudanese Government in this light. There will be many obstacles in the way of the new Sudanese Government, and the Sudanese ministers are bound to make mistakes. The people of the Sudan must realize the inevitability of this, and must understand that time will be needed before the Sudanese ministers can acquire sufficient skill and experience to run the country effectively. If they lose faith in their own representatives the Sudanese people will be behaving in exactly the same way as the British are now expecting them to behave. And they will not be serving the interests of their country. The new Sudanese Prime Minister, Isma'il al-Azhari, is a man of unquestionable integrity who has distinguished himself in his devotion and loyalty to the cause of the Sudanese people.

He has selected a very good team of ministers. This should be a sufficient guarantee to the people of the Sudan.

Whether the Sudan will eventually choose complete independence or some form of union with Egypt is still a matter of conjecture. The British believe that the Sudan is not likely to unite with Egypt, and the National Unionist Party is not likely to prove in office as good a friend of Egypt as it was when it fought the election campaign. It is probably more true to say that this is what the British want — and they will do their best to achieve it.

The Sudan and Egypt are natural sisters

There is no doubt whatsoever that the Sudan and Egypt are natural sisters. This is an historical, economic, social, religious and political fact. The project of the union of the whole Nile Valley is in the interest of both the Egyptian and Sudanese peoples. Egypt has persistently advocated this policy, and has endeavoured to show the Sudanese people the benefits that will flow from its realization. The decision upon it is now in the hands of the Sudanese people. Let us hope that their eventual choice will be guided by the most sincerest of motives and made under no influence from the British Government.

The French and their Record in Tunisia

By PHILIP DEANE

“For instance, while all the French in Tunisia work, only 200,000 Moors can find employment outside farming. If one leaves out the women, that means that nearly 500,000 Moors are jobless, and they have no unemployment benefits. Profits for French companies rose 110 per cent between 1948 and 1951; wages for Tunisians rose thirty-three per cent to reach one and twopence an hour in 1951. Meanwhile prices have risen forty times since 1938, and wages of the Moors only twenty-five times, making the lot of the native worse than before the war. . . . The agricultural workers who man the rich estates of the settlers get sevenpence an hour and have to work a twelve-hour day, while French workers enjoy the full protection of France's labour legislation. . . . Half a million Tunisian cereal farmers own six and a quarter million acres. Six thousand settler farmers own one and a quarter million acres. According to official French documents, 'even though they do not cover more area than the land owned by the natives, the properties of the settlers as far as value is concerned represents the major part of the country's riches . . .' Ninety per cent of the budget revenue comes from indirect taxation on consumer goods, and is paid chiefly by the Tunisians.'

Even the French do not deny that the Tunisians have a national consciousness

Of the three North African territories, Tunisia is the one which bears the closest resemblance to our conception of a national State. The Tunisians can be said to have a national consciousness. The French in Morocco and Algeria often claim that the people of those two countries still think as tribesmen who do not understand, let alone desire, national independence. I heard no Frenchman use that argument in Tunisia.

For centuries before France forced the protectorate upon Tunisia in 1881, a large proportion of the natives had abandoned nomadism and had settled in towns. The famous Tunis University of the Zitouna Mosque had branches in all important towns and learned 'Ulema taught thousands of students who came to sit at their feet in the shady colonnades of the holy sanctuaries. The Arab and Turkish conquerors of Tunisia have traditionally been "infiltrated" by these Muslim scholars, who somehow managed to retain their positions as religious and temporal civil servants under every change of ruler. Governors appointed by distant Caliphs were soon assimilated by the Tunisians and turned into local dynasties — like the present one, descended from a Greek convert to Islam who won the Sultan's favour in Constantinople by his daring admiralship.

The Tunisian nationalist movement possesses men of real talent and culture

Pliant, ready to make concessions so as not to lose all, the Tunisians have manoeuvred more successfully than the other Moors (the collective name of the Muslim North Africans) against the French attempts to take over all public functions. Today, outside the central Government in Tunis, there are only seventy French administrators in the country as opposed to 650 in Morocco. And even though the Tunisian administrators are under French control, they get their own way far more often than the imposing, but childish and unbinding, tribal leaders of Morocco, who, by refusing to co-operate, give the French an excuse to replace them.

Moreover, there are many more Tunisians with a good French university education than there are Moroccans or Algerians. From such people — some of them men of real talent and culture — have sprung the able politicians who

1 This article appeared in The Observer, London, for 15th November 1953 under the title of "North African Dilemma", and is being reprinted with the kind permission of its Editor.
lead the Tunisian nationalist movement. They have known how to organize a party with a strong network of local cells, how to build a shadow Cabinet, and, hardest of all, how to win support in France. Moreover, they have used this support to wrest gradual concessions from the French, in spite of desperate opposition by the French settlers, such as, for instance, having more Tunisians in the civil service, and in more responsible jobs, and gaining the right to form a trade union organization which has become an active, vocal, above-ground duplicate of the nationalist underground.

In this way, Tunisian nationalist leaders have been able to rally what sometimes looks like unanimous popular support for the demands they have presented to the French. What is more, they have been clever enough to be moderate in their demands. In spite of the persecution to which these moderate leaders have been submitted — exile, and imprisonment, sometimes without trial, and even assassination — their demands are still moderate.

The demands of the Tunisian nationalists are moderate

As the leader of the nationalists, Habib Bourguiba, was held *incommunicado* by the French (because "he has to be forgotten"), I visited the number two man, Hadi Nouira, to discuss the nationalist demands. A French-trained lawyer and intimate friend of French politicians, he speaks persuasively and, to all appearances, rationally. His party do not want the French to leave Tunisia. They want the French to retain control of the Army and foreign affairs. They want internal self-government, not at once, even — in gradual stages, as trained Tunisians become available. They are willing to guarantee French economic interests by a treaty which would include arbitration with appeal to France's administrative supreme court. They are willing to let the French citizens in Tunisia acquire Tunisian citizenship without losing their French citizenship. The Tunisian nationalist leaders are even willing to give the settlers "self-government" as regard the administration of justice and municipal affairs. They are willing to go on employing the French civil servants now working in Tunisia, and to pay their pensions when they retire. "But we cannot accept the unreasonable demand of the French civil servants that their jobs should be inherited by their children. As the French officials retire, we want to replace them with Tunisians. The French, with their paid holidays in France, and their special allowances, are a lot more costly than Tunisians. We want to spend the money on schools."

How the French have deprived the Tunisians of all opportunities for bettering their condition

And starting with that, Hadi Nouira gave me a picture of Tunisian life in which the French have a much larger share of privileges than their contribution to the country appears to justify. Most of the figures he gave me were exaggerated. Tunisian nationalists, sophisticated and advanced though they are, do not seem to realize that the unembellished facts are sufficient to prove their case. There is discrimination against the Moor; he is not given the means to raise himself above his present condition; he is led to despise democracy by the way much-advertised democratic institutions are handled in Tunisia by the French.

For instance, while all the French in Tunisia work, only 200,000 Moors can find employment outside farming. If one leaves out the women, that means that nearly 500,000 Moors are jobless, and they have no unemployment benefits. Profits for French companies rose 110 per cent between 1948 and 1951; wages for Tunisians rose 33 per cent to reach 1s. 2d. an hour in 1951. Meanwhile prices have risen 40 times since 1938, and wages of the Moors only 25 times, making the lot of the native worse than before the war.

The agricultural workers who man the rich estates of the settlers get 7d. an hour and have to work a twelve-hour day, while French workers enjoy the full protection of France's labour legislation.

Half a million Tunisian cereal farmers own 6,125,000 acres. Six thousand settler farmers own 1,125,000 acres. According to official French documents, "even though they do not cover more area than the land owned by the natives, the properties of the settlers as far as value is concerned represent the major part of the country's riches. . . ."

Ninety per cent of the budget revenue comes from indirect taxation on consumer goods, and is paid chiefly by the Tunisians.

The French have advanced money to repair the considerable war damage, but this has been in the form of loans, and the Tunisians are paying interest.

The security forces which protect the French against the Tunisians cost thirty times more than the social services

"And even if one does not want to look at figures, one can see everywhere the immense misery of the Moor in Tunisia, side by side with the well-being of the European."
which protect the Tunisians against disease. And even if
one does not want to look at figures, one can see everywhere
the immense misery of the Moor, side by side with the well-
being of the European.

How the Tunisian Budget is designed to favour the French
in the employ of the Government of Tunisia

For equal work, a French civil servant receives at least
30 per cent more than a Tunisian, on top of which he fre-
quent: has additional allowances, and paid holidays in
France. These expenses are a burden on the economy and
in 1951 payments to personnel accounted for 70 per cent of
the budget expenditure. Most of that went to Frenchmen,
who outnumber the Tunisians in the civil service, although
not in the same proportions as in Algeria and Morocco.

Another instance in which the budget discriminates in
favour of the French is education. Nearly all French children
(95 per cent) can go to school as opposed to only one Muslim
child in eight.

As regards democracy, in Tunisia this word has come
to be the definition of a system in which the constitutionally
appointed Government can be arrested and flown into exile;
in which a Moor can be arrested and put into a prison camp
without ever being told why.

International law supports the demands of the Tunisians

This is the state of affairs that the nationalists want to
change. Their methods for getting such a change include
and of the present Bey who supports them, is much better
than the position of the French. There is nothing in the
protectorate treaty, or in the subsequent concessions forced
upon timorous Beys, to justify the French opposition to a
constitution, or to justify the means by which the French
have turned the Tunisian administration into an undignified
front for their own direct rule. Thus the nationalists are on
firm ground when they say that all the ask of the French
is to return gradually to the treaty which regulates the
relations between the two countries. Under this treaty the
French would have to surrender more and more authority
to the Tunisians. A substantial start could be made
immediately. There are already 2,500 Tunisians in the
higher civil service brackets (as opposed to 7,000 French-
men); and more Tunisians could be trained. They have
proved their ability and integrity. The French admit that
they can find no evidence of corruption on the part of the
Tunisian judges they have trained; and the nationalists point
out that if you can make a Muslim into an honest, competent
Western judge, then there are no grounds for saying the
Muslims are “held back by their traditions, their corruption
and the shackles of Islam”.

The French Foreign Legion committed arson, rape, and
murder in March 1952

By their ability as administrators, trade unionists and
politicians, the Tunisians nearly achieved their goal in 1950.
The moderation of their demands enabled the liberal forces in the
French Parliament to impose their thesis. They broke the opposition of
the settlers, and got the Government — in which the liberal tendencies
were represented by the former French Foreign Minister, M. Robert
Schuman — to give Tunisian nationalism a try, in the hope that
by so doing France’s position in Tunisia would be strengthened. The
purpose of the French Government, said M. Robert Schuman, “was to
guide Tunisia towards the full blooming of her wealth and towards
independence, which is the final objective for all the territories inside
the French Union”.

On 17th August 1950 a Govern-
ment was formed under Muhammad
Chenik to “negotiate on behalf of
the Bey of Tunis the institutional
modifications which will gradually
lead Tunisia towards internal
autonomy.” (Official French com-
munique).

The experiment failed. In
March 1952 the Tunisian Govern-
ment was arrested and exiled.
Censorship was imposed. The
Tunisians, indignant at what they
considered a breach of faith on the
part of the French, rioted, proclaimed
a general strike, shut down their
shops, dynamited and assassinated.

His Highness Sidi Muhammad al-Amin (seated left), the Bey of Tunis, and his
son, Prince Muhammad, are talking to the nationalist leader, Mr. Habib
Bourguiba (seated right).

The French arrested or exiled all the Tunisian nationalist leaders in March 1952.
They have been holding Mr. Bourguiba in detention — in communiqués — ever
since. The French want him “forgotten.”

the election of a parliament, and the adoption of the con-
stitution promised to the Tunisians by the Bey before the
imposition of the French protectorate over seventy years ago.

In international law, the position of the nationalists,
French reprisals, shrouded in strict censorship, were
reportedly very heavy. French parliamentarians, belonging
to Right-wing parties, went to investigate and reported that
the Foreign Legion and other units of the 30,000-strong
French force had committed arson, rape, murder (including the murder of children). Officially the French admit to having killed only 200 Tunisians. I have heard officers who participated in the operation claim that this number should be multiplied at least by five. Now the intensity of the disturbances has decreased, there is only sabotage and assassination (one person a day) on the part of the Tunisian nationalists and counter-assassination on the part of the French.

The problem the French are face to face with in Tunisia

Meanwhile Tunisia has nearly reached the economic dead-end. Increasingly it produces less than it consumes, and costs France more every day. All present French plans are short-term solutions, except for a grand scheme to industrialize the country. But this requires an internal market as a starting point, and Tunisia is too poor and too small to provide this. The French want to unite North Africa into one economic unit. In this they are hampered by international agreements limiting their economic freedom in Morocco. Without Morocco, the richest of the three territories, a North African State would be economically doomed from its inception. But even if that union were realized, industrialization would mean developing an industrially trained population, which would have to be more educated, and be given a greater share of the country’s wealth. Such a population would not be satisfied with anything short of equality, which would mean a reduction of settler privileges.

There is no danger of that for the time being, because the industrialization scheme is not being applied; and the tragic dilemma gets worse; less food with which to feed more people, who are progressively more difficult to employ and become an explosive proletariat, stopping at nothing as it has nothing to lose; traditional bonds, institutions and crafts destroyed by modern methods — there is less room each day in North Africa for the artisan, the scribe, the empirical dentist, the small merchant. Modern times are driving them out of their world, and they have no reason any more to strive for its preservation. Revolution, social upheavals cannot affect them, for they have nothing to lose.

Do the French see these dangers? Of course they do. Following the failure of the Chenik experiment, a full-dress debate was held in the French Parliament in the summer of 1952. After days of argument no resolution was adopted. No proposal managed to rally sufficient support. This is blamed on the thirty deputies from Algeria — fifteen Frenchmen and fifteen French stooges. The delicate coalitions which have formed the Governments of post-war France have all been dependent on the Algerian vote. These votes are for sale to any party wanting to promote a cherished scheme. The price is non-interference with the privileges of the Europeans in North Africa.

The French settlers in Tunisia and their logic to support their privileges

Do the settlers see the dangers ahead? They told me that they do see the dangers, but they do not see them as immediate. They feel they can hold on for a few more years, "for a lifetime, and who knows what happens then?" They claim that there can be no equality in North Africa. Being a small minority, the Europeans, if they give up their controlling positions, would become an oppressed and vanishing minority. So they must hold the power, and power they claim is not distinct from privilege.

To protect this privilege, besides voting in the Parliament in Paris, they buy up newspapers in France, finance political parties, and marry their daughters to French officials who are sent to North Africa from Paris to impose liberal reforms. A few thousand acres in the form of a dowry turn these liberal officials into rabid colonialists, who will go along with the settlers, even to the desperate gamble of secession from France. Like the whites in South Africa, the settlers have strong arguments to show that their future would be completely jeopardised if the natives had a fair deal, and these settlers are not altruists. They are ruthless pioneers who propose (as a solution) to bring in more and more European immigrants and push the Moor into the wilderness "as happened with the Red Indians in the United States", as one hears said.

The worry of France — she does not want to become another Portugal!

But are the settlers the only cause for what is happening in North Africa? My interviews in Paris produced much evidence to the contrary. The French are conservative by nature; they do not want to give up what they have. They have lost much in the last war and are, therefore, all the more eager to hold what is left. They know from their own feelings that a nationalist will not stop before all forms of foreign domination have been broken. "And then," say the politicians to the French voter, "without North Africa, France would be no more important than Portugal." Few Frenchmen want that, no matter how advanced may be their views.

Then, if North Africa goes, France's link to her Central African possessions will go. That, too, is a reason for retentionism; but the real reason is that there is no safe way out. The French are faced with a dilemma. Either they do something or they lose North Africa. But if they do what they should do, then they might lose it all the sooner, because trained, evolved North Africans will only be more effectively demanding.

Whichever way the French turn in North Africa they are faced with ultimate defeat. Reluctant to make a decision, they prefer to go on with their usual methods, rather than embark on experiments.
THE SHAH JEHAN MOSQUE, WOKING

While coming from London to Woking, just a little before the train steams into the station one observes a curious type of small building with a dome. A large signboard near the railway line reads:

"What is Islam? Write to or call at the MOSQUE, WOKING. Literature free."

If the story of this signboard at the Shah Jehan Mosque, Woking, is faithfully recorded, one will find that it has shown the light of Islam to many persons groping in the dark.

As the train passes by the casual onlooker forgets all about it in a few seconds. Who built this mosque, and with what object? What type of people are they, and what are they doing there? Are they pagans, heathens, or fire-worshippers, Saracens, Red Rags or Crusaders? Are they here to spread their religion by the sword? And why, after all, have they chosen Woking as their centre? Such and a host of other questions arise in one’s mind when one becomes a little more interested in this building. As a matter of curiosity, sometimes one does write to the mosque or come personally to visit it. If the story of this signboard is recorded one will find that it has brought many persons to the fold of Islam.

The Shah Jehan Mosque, Woking, was built in 1889 by Dr. Henry Leitner, an Orientalist and ex-Registrar of the University of the Punjab, with donations from Indian Muslims, particularly Her late Highness the Begum Shah Jehan, ruler of Bhopal State, after whom the Mosque was named.

The building is of Bath stone and is executed in the Indo-Saracenic style.

After Dr. Leitner had retired from the Punjab he conceived the idea of establishing an institution for the study of Oriental languages, cultures and religions. Unfortunately, before he could bring his scheme to fruition he died.

As there was nobody to look after the mosque it remained silent and deserted for many years. Occasionally a few Muslims from London would come on ‘Id festivals for prayers, for the rest of the year the mosque would be locked and unused.

In 1912 the late Khwaja Kamal-ud-Din, the first Muslim missionary to Europe in this century, came to England, and after many difficulties the mosque was restored for the use of the Muslims living in the United Kingdom. Khwaja Kamal-ud-Din established the Woking Muslim Mission and Literary Trust, and the mosque soon became, as it has remained, a centre for the propagation of Islamic ideas and ideals to the English people, as well as the religious centre for the Muslims of the Western world. The monthly magazine of the Mission, The Islamic Review, founded by Khwaja Kamal-ud-Din, is also published from here.

Marriages

Mr. Abdus Samad Khan, of British Guiana, officiated at the marriage ceremony of Mr. N. H. Sheikh (Pakistani) and Miss Pamela June Norman (British) at the Shah Jehan Mosque, Woking, on 9th January 1954. The bride was also initiated into Islam on the same day.

Mr. Ernest Luscombe (British Muslim) and Miss Lena Matthews were married at the Mosque by

Sayyed Husain Imam, the President of the East African Muslim Conference (extreme right), and Navah Siddiq ‘Ali Khan, the Commissioner for Pakistan, East Africa (extreme left), attended the marriage ceremony of Dr. Yusuf ‘Ali Eraj and Vera Isabel Parkes in Nairobi on 25th December 1953. The bride is British by nationality and was a nurse in a London hospital. She became a Muslim at 18 Eccleston Square, Victoria, S.W.1, on 28th November 1953. Her Muslim name is Vajiha.
Mr. S. M. Tufail on Sunday 24th January 1954. Mr. Riaz Ahmed Sayyed recited from the Qur'an before the sermon.

The marriage between Mr. Abdool Shakoor Manraj (British Guianese) and Miss Gladys May Goodway was solemnized by Mr. S. M. Tufail at 18 Eccleston Square on 6th February 1954.

The usual activities at the Mosque on Sundays are being carried out.

Arrival
Dr. S. M. ‘Abdullah has returned to England from Pakistan and has resumed his duties as the Imam of the Shah Jehan Mosque, Woking.

18 Eccleston Square, Victoria, London, S.W.1
On 6th February 1954 Mr. Abdus Samad Khan gave a short talk on Islam in British Guiana.

Owing to the absence of Maulana ‘Abdul Majid from England, activities at 18 Eccleston Square have become a bit slack. However, discussions have been regularly held every Saturday at 4.30 p.m. All those interested are cordially welcome.

GRAVES FOR MUSLIMS IN BRADFORD
(From a local paper at Bradford)

Mecca lies to the East, and no matter where the true Muslim lives or works it is to the East he must pray every day — five times. In mills, factories and workshops, Bradford’s colony of devout Muslims unroll their prayer mats, and to the hum and clatter of machinery kneel to Mecca.

From India, Pakistan, Egypt, Arabia, the Malay States and Africa, East has come to Bradford to meet West — and learn. Muslim students study at Bradford Technical College, Muslim mechanics work and worship by their machines. Every mill is its own mosque: every factory employing Muslims has its neatly rolled prayer mats.

A mosque is planned; it will probably be a large house adapted for religious use for the Muslim community in Bradford.

Thanks for aid
With a self-contained community practising its own religious beliefs there are other essentials besides formal worship. Graves for the dead are as important to many as a mosque for the living. Now, thanks to aid from a Bradford City Councillor, Mrs. Lilian Gardner, space for over 200 graves has been set aside.

Mr. H. F. Hussain, President and Secretary of Bradford’s Muslim League, says: “We are very thrilled at being granted the privilege of burying our dead according to our own beliefs, and we sincerely thank Bradford Corporation for helping us.”

And in this matter Bradford may justifiably claim recognition as a progressive among British towns and cities; few of them recognize in ways as tangible as those evidenced in Bradford the value and rights of their Eastern communities. History may yet prove Kipling wrong. East may yet meet West.

THE MUSLIM ASSOCIATION AT EXETER, DEVONSHIRE

Mr. M. M. Ghaly, Secretary, the Muslim Association, 11 Queen’s Terrace, Exeter, Devonshire, informs us that the Muslim students have formed the above-named Association at Exeter with the object of helping the cause of Islam and Muslims in that town.

They are also collecting funds to erect a mosque to fulfil the spiritual needs of the small Muslim community living there.


In 1948 Britain abandoned her mandate in Palestine and left the Arabs and Jews to fight for possession of the country. The Jews won, and nearly one million Palestinian Arabs lost all they had and became refugees living in camps in the surrounding countries of Jordan, the Lebanon, Syria, Egypt and Iraq.

In Lebanon Paradise, Mr. Atiyah, a Lebanese Arab and a well-known Arab publicist in England, selects one of these refugee camps and a fashionable hotel in a Lebanese village as the background of an intense drama arising partly out of the Arab disaster in Palestine and partly out of the frustrations of Arab life in general and the gropings of young Arab individuals for new opportunities and new values. The principal story is that of the daughter of a rich Lebanese family who, following in the footsteps of her four elder sisters, is about to make an arranged marriage with the son of a wealthy business man. She perceives how pre-ordained the pattern of her life is and she rebels against its smugness and ploddy. To her parents’ dismay she volunteers to work at a refugee camp. There she meets a destitute young Palestinian whose ability has made him camp manager. This young Palestinian burns with resentment against the whole Arab upper class, to whose selfishness and corruption he attributes the loss of Palestine, and is at first hostile to her and unwilling to accept her genuineness. How she overcomes his hostility and prejudice and how she finds herself in the position of having to choose between him and her fiancée is told in beautiful narrative contrasting the stark realities of the refugee camp with the triviality, humour and cynicism of life in fashionable circles in the Lebanon.

Mr. Atiyah is a versatile author whose first book in English, a successful autobiography entitled An Arab Tells His Story, and other novels in English, have earned him great repute. In Lebanon Paradise he gives us a very entertaining novel that conveys significant social and political undertones, which appeals to both Easterners and Westerners.

It is a curious fact that not all the Jews of the world has approved of the establishment of a national home for the Jews in Palestine. Many Jews still wonder whether it is right to change Judaism from a religion into a nationality. Amongst those is our present author, Mr. Alfred M. Lilienthal, a graduate of Columbia Law School, who prior to the publication of his present work published an article entitled "Israel’s Flag is Not Mine" in The Reader’s Digest for September 1949, causing a great sensation.

There is no doubt that the book is the effort of a man who is all the time speaking from personal conviction. And it has been, as he says in the foreword, "written against the concerned counsel of many who are close and dear to me. My determination to complete this book was strengthened by the knowledge that no American Christian could, nor any Jew would, write it” (p. vii).

The book reveals many startling facts, and as I think that the book will never be available to everyone who wishes to read it — this has happened before to books that were damaging to Zionism — I shall endeavour here to give the salient points of interest:

(1) The author believes that the creation of Israel caused the loss of the Middle East. He deals with this in a chapter headed, "There Goes the Middle East". Mr. Lilienthal observes, "The triumph of Zionist nationalism in the Holy Land has awakened the Arab world. At first, the Arab States, completely disunited in their fight against Israel, were routed. But their hatred of the new State, combined with fear of its possible aggressive designs, drove them together ... and a collective security pact was signed by the seven Arab States.”

(2) Britain’s capitulation in the Palestine dispute was a public confession of her declining power in the arena.

(3) The Arab land contains between 50 and 55 per cent of the estimated crude oil reserves of the world ... and it is estimated that in 1953, Western Europe will draw 97 per cent of its requirements from the Arab world.

(4) The United States did everything to encourage the marriage of convenience between the Communists and the extreme nationalists.

(5) And here is the most shocking and lamentable fact: between November 1948 and June 1953 the new State of Israel received $295,000,000 (from the United States Government). This, of course, is over and beyond the more than $600,000,000 contributed by private American sources, and the revenue from the sale of Israel bonds (of an additional $500,000,000). This is the aid given a country of 1,600,000 inhabitants ... whereas the seven Arab countries were given only $88,000,000!!

(6) The author also states plainly that the Zionists have obtained all the military secrets of the Arab countries by very dishonest means in the following way: "Early in 1950, when the United States first awoke to the Soviet danger in the Middle East, she requested the various Arab countries for information regarding troops, equipment and other confidential military data. These statistics were necessary in order to plan possible assistance under the Mutual Security Pact. The Arab nations were naturally assured that the figures, supplied for the Chief of Staff, would be kept secret." But Niles, a close associate of Truman, passed them over to the Zionists! (pp. 94-95).

(7) Mr. Lilienthal refutes the theory that Israel is the bulwark of the Middle East.

(8) He proves with figures and specific events that Zionist influence on presidential votes is negligible (pp. 109-120).

In a chapter entitled "Smears and Fears" he gives the names of all pro-Arab individuals and organizations and the Zionist tactics to harass them and make their position difficult. Of those he mentions Dorothy Thomson, Dr. Bayard Dodge, the former President of the American University of Beyrouth, Professor Millar Burrows, of the Yale School of Divinity, a distinguished Professor of Biblical studies and archaeology and the author of Palestine is Our Business, which was rendered into Arabic under the title Israel Jarimatuna (published by Dar al-Ilm li l-Malayan, Beyrouth, the Lebanon).

Among non-Zionist papers he mentions the Jewish-owned New York Times, which hung in its editorial lobby a plaque with the following words inscribed on it: "To give the news impartially without fear or favour, regardless of any party, sect or interest involved," The Reader’s Digest and The Atlantic Monthly.

He refers in particular to the humanitarian organization that was known as H.E.L.P., which had as its objective the help of nearly a million Arab refugees. But the wily and dubious methods employed by the Zionists caused that organization’s untimely dissolution.

It is interesting to note that in spite of this anti-Arab machination of the Zionists there have, nevertheless, been some books in America in defence of their cause, however mild and objective the tone of some of them may be. To Dr. Burrows’ Palestine is Our Responsibility we may add Kermit Roosevelt’s book on the Arabs, and with some reservations Mrs. Ethridge’s Going to Jerusalem.

Among non-Zionist Jewish organizations the American Council for Judaism has been under the continuous pressure of the Zionists and especially Mr. Lilienthal, who is a member of it. He tells us in the second part of Chapter III how he once sent an article to The Saturday Evening Post and it was returned to him with the remarks, "Let us promptly concede that this is a good and eloquent article, but it is not one we can use. The pity is that, if all Jews were as broadminded as this author, there would be no Zionist problem." The article was rejected by several other magazines until it found publication in The Reader’s Digest for September 1949 under the title, “Israel’s Flag is Not Mine”. No sooner was the article published than the author had to pass through an ordeal of considerable magnitude: he was denounced from the pulpits of synagogues, vehemently attacked by the Zionist-controlled press, and for months members of his family would not talk to him. Telephone calls threatening him with death were by no means infrequent.

Perhaps very few people realize that many Jews were forced to go to Palestine in consequence of the coercing tactics of the Zionists. And here is what the author says with regard to Iraqi Jews (p. 199): "As Foreign Minister Tewfik Sweidi ... explained to me in Baghdad in June 1953: ‘We could not help but feel that some Jews had become foreigners and were potential fifth columnists. We protected them but gave them the choice of going to Israel or remaining as loyal citizens of Iraq. At the end of the first eleven months only 30,000 had registered for emigration. One of the buses carrying Jews to the airport was bombed — Zionists were accused of this act — and within two months more than 80,000 had expressed the desire to depart.”
A YOUNG ENTHUSIAST
21st January 1954.

Dear Sir,

Thanks ever so much for your kind letter which I received a few days back. It must have reached here some weeks earlier, but Mr. Rashid could not do anything about it but wait for a chance when he could come and pay me a visit, and he came to our place on 18th January. He had some work to do here so he brought your most welcome letter with him and slipped it between a bunch of roses he had brought for me.

O yes, I did get your books. They are priceless! Of course, I cannot keep them with me. You know what will happen to them if they get into the hands of my parents! Mr. Rashid has got them and he hands me one now and then when he comes down. I have to push them right under my school bag and I slip them into my pillow case at night. I have read two so far, Islam, the Religion of Humanity, and What's in a Name? Both were very interesting. The first book gave me more knowledge of Islam and the second, God bless you for having sent it to me, was an answer to a big, big question which has been worrying me ever since the time I was keen on being a Muslim. Oh, thank you, thank you ever so much for having sent me those lovely books. I am dying to read the book on the difference between the teachings of the Holy Prophet and Jesus. I guess I shall have to wait until Mr. Rashid comes the next time, which will be in a fortnight or so. Oh, if only I could keep them with me here. Why, oh why, must I be so unfortunate as all this?

Ah, well, I am not so bad off as that, am I? After all, I have you, a kind and sympathetic friend, to help me, and there is Mr. Rashid with his encouraging words. Indeed, I should be thankful to have such kind assistance — what would have happened if there were no Mr. Tufail and no Mr. Rashid? I suppose I should still go on, living in doubts all the time, and where will I be when I leave this world?

Thank you, that's all I can say, thank you very much for what you have done for me. How I wish there was something I could do to show you how grateful I am to the two of you, but what greater gift could I give you than my constant prayers? I shall pray for you, I shall not forget you in every prayer I say, and I shall beg of God to shower His blessings and graces in abundance on the two of you. I shall pray especially hard for you, sir, that you may succeed in what you are doing now, that more and more will return to the fold of Islam, and that one day I shall have the privilege of kneeling before you and begging for your blessing.

There is another thing I would like to know. I want to learn to pray. I do not want to pray the way I have been taught to do in the convent. I want to pray the right way, the way you pray. You want to know how I pray? Well, you must promise me you will not laugh. When I pray I speak to God. I tell Him all my troubles, my difficulties, my joys and, oh, lots of other things. I speak to Him as if He were my bosom friend — in a way I feel He is — I am not blaspheming, oh no, but I do feel He is there when I speak to Him. I know He hears me with a sympathetic ear. I tell Him all about my day in school and I beg of Him to bless all my dear ones and to bless my dear friend Mr. Tufail in England and to look after my Mr. Rashid. Then I ask Him to forgive me for all my sins and to give me more grace to be worthy of receiving His gift of being a Muslim. I thank Him for all that He has given me, especially my salvation and for having brought you and Mr. Rashid into my life. When do I pray? Well, I pray at any time I am free. In the bus, in the launch, in class and at every free minute I can spare. The last thing I do every night is say, Ashhadu an la ilaha illa ‘l-Lah wa ashadu anna Muhammadan Abdu-hu wa Rasul-hu. See, I know it by heart, but I am not sure of my spelling. Well, I say that until I drop off to sleep. I say it ten times when I get up and whenever I have nothing to say to Him I recite those words. It is awfully simple, and I would love to pray the way you do, the way Muhammad (God bless him!) taught us to. Could you please help me again? Please.

Well, sir, time as well as paper is getting short, and I am afraid I shall have to say au revoir once more. May the good Lord bless and keep you.

(Name and address supplied.)

CAN A MUSLIM GIRL MARRY A CHRISTIAN BOY?

General Hospital,
Northampton,
England.

Dear Sir,

I would like to ask your opinion on a rather important problem. Can a Muslim girl marry a Christian boy?

I would be very grateful for your advice. Thank you.

Yours faithfully,

E. SHEEREEN LAUTH.

[Everything is to be presumed lawful unless it is definitely prohibited by law. The Qur’an is, however, silent on the question of the legality or illegality of a marriage between a Muslim girl and a Christian boy. Though for various reasons we should not like to recommend such a marriage in every case, it is not expressly forbidden in the Qur’an.]
NEW BOOKS IN STOCK

The Holy Koran
An Introduction with selections by A. J. Arberry
"The translation is experimental and embodies a novel and most interesting approach to the problem of rendering this difficult book in English." 8s. 6d.

Sufism
An account of the Mystics of Islam by A. J. Arberry. 8s. 6d.

Rumi, Poet and Mystic by R. A. Nicholson. 8s. 6d.

The Faith and Practice of Al-Ghazali by W. Montgomery Watt
Contains the translations of the spiritual autobiography of Al-Ghazali i.e. al-Munqidh min al-Dalal (Deliverance from Error) and Bidayat al-Hidayah (The Beginning of Guidance). 9s. 6d.

Studies in Muslim Ethics by D. M. Donaldson, M.A., D.D., Ph.D.
Former Principal of the Henry Martin School of Islamic Studies in Aligarh, India. £1 7s. 6d.

Bridge to Islam by Erich W. Bethmann
A study of the religious forces of Islam and Christianity in the Near East. 15s. 0d.

The Ring of the Dove by Ibn Hazm translated by A. J. Arberry
A unique masterpiece of Arab writing in Spain during the Muslim period. Ibn Hazm otherwise a famous theologian here develops a complete theory of the art and practice of Arab love. £1 5s. 0d.

Immortal Rose by A. J. Arberry
An anthology of Persian lyrics. 12s. 6d.

Kings and Beggars
The first two chapters of Sa’di’s Gulistan in English with introduction and notes. 6s. 0d.

The Bible Handbook by G. W. Foote and W. P. Ball
Deals with Bible contradictions, atrocities, indecencies, etc. 4s. 0d.

---

BEAUTIFULLY PRINTED IN VARIOUS SIZES
PRICES FROM EIGHT SHILLINGS ONWARDS

THE QUR’AN (Arabic Text)
Hamail — Pocket Size .......................... 8s. 0d.
THE QUR’AN (Arabic Text)
Hamail — Larger Size .......................... 16s. 0d.
THE QUR’AN (Arabic Text)
Liho Printing ...................................... 16s. 0d.
THE QUR’AN — Arabic Text only .......... £1 0s. 0d.

Postage and Packing Extra
Limited Stock
Book your orders early to avoid disappointment

Can be obtained from:
THE WOKING MUSLIM MISSION AND LITERARY TRUST
THE SHAH JEHAN MOSQUE, WOKING, SURREY, ENGLAND

Special Book
ADVERTISEMENT

The Legacy of Islam
Edited by Sir Thomas Arnold and Alfred Guillaume £1 1 0
432 pp. with 42 plates

The Legacy of Greece
Edited by Sir Richard Livingstone
18 0
436 pp. with 36 illustrations

The Legacy of Israel
Edited by Edwyn R. Bevan and Charles Singer
£1 1 0
592 pp. with 83 illustrations

The Legacy of Rome
Edited by Cyril Bailey
18 0
524 pp. with 76 illustrations

The Legacy of India
Edited by G. T. Garratt
18 0
456 pp. with 24 plates and folding map

The Legacy of Egypt
Edited by Sir Thomas Arnold and Alfred Guillaume
18 0
444 pp. with 34 plates

Can be obtained from —
The Manager, Islamic Review, Woking, Surrey, England

The most important book in the world
THE SECRET DOCTRINE
by H. P. Blavatsky
Fourth Edition
The fundamental basis of the new world-wide teachings of Theosophy, Divma Wisdom
A Synthesis of Science, Religion and Philosophy. Explains the occult source of the elements.
Includes details of prehistoric Continents, and evolution of Man, Prehistoric and Historic.
In six handsome volumes.
Price £4 14s. 6d. Postage inland 2s. (Abroad 4s. 6d.)

The Theosophical Publishing House, London Ltd.
68 GREAT RUSSELL STREET, LONDON, W.C.1.


Literature on Islam and Other Books

Books by Khwaja Kamal-ud-Din

The Ideal Prophet, Demy 8vo. 274 pages
Running Commentary on the Holy Qur'an, Royal 8vo. 141 pages
Introduction to the Study of the Holy Qur'an, 141 pages
Islam and the Muslim Prayer, Crown 8vo. 123 pages
Threshold of Truth, Crown 8vo. 196 pages
Sources of Christianity, Demy 8vo. 113 pages
Religion of Jesus and Traditional Christianity, Demy 8vo. 77 pages
Islam and Christianity, Demy 8vo. 32 pages
Message of Islam, Demy 8vo, 74 pages
God and His Attributes, Demy 8vo. 55 pages
Sayings of Muhammad, Crown 8vo. 37 pages
Islam on Slavery, Demy 8vo. 32 pages
Human Faculties and their Development, Demy 8vo. 35 pages
Hints to the Study of the Qur'an, Demy 8vo. 37 pages
Islam and other Religions, Demy 8vo. 37 pages
Islam, My Only Choice, Demy 8vo. 30 pages
Muhammad the Historical Prophet, Crown 8vo. 48 pages
With Difficulty is Easier, Demy 8vo. 16 pages
Resurrection, Crown 8vo. 12 pages
Brief Notes on the Qur'an, Demy 8vo. 16 pages
Biblical and Qur'anic Adam, Crown 8vo. 15 pages
Islam to East and West, 204 pages
Modernization of Islam with a View of Devotion, Demy 8vo. 15 pages
Islam and What it Means, Demy 8vo. 30 pages
Woman from Judaism to Islam, 4½ in. x 7 in. 128 pages
Study of Islam, 4½ in. x 7 in. 112 pages

(Not advertised before)

Books by Maulana Muhammad 'Ali

The Holy Qur'an with Arabic Text, Translation and Commentary, Lxx+1236 pages
Cloth bound—1st Quality
The Holy Qur'an, English Translation without Arabic Text, with short notes and comments, 631 pages
Religion of Islam, Royal 8vo. 784 pages
Muhammad the Prophet, Crown 8vo. 320 pages
Early Caliphate, Crown 8vo. 320 pages
Living Thoughts of Muhammad, Crown 8vo. 142 pages
Muhammad and Christ, Crown 8vo. 159 pages
New World Order, Crown 8vo. 148 pages
Introduction to the Study of the Holy Qur'an, 191 pages
Punj Sura (Five Chapters of the Holy Qur'an), Arabic and English, 5½ in. x 8½ in. 98 pages
The Anti-Christ and Gog and Magog, 5½ in. x 7½ in. 91 pages
Alleged Atrocities of the Prophet Muhammad, Crown 8vo. 35 pages
The Prophet's Marriages, Crown 8vo. 36 pages

Books by Various Authors

Wright's Arabic Grammar, in 2 vols.
Arabic Grammar with Key, by G. W. Tatcher, M.A. 461 pages
The Reconstruction of Religious Thought in Islam, by Sir Mohammad Iqbal. 8½ in. x 6¼ in. 205 pages
Teach Yourself Arabic, by A. S. Tritton. 296 pages
English Translation of the Holy Qur'an, by Ghulam Ahmad, 8vo. 377 pages
Mohammedanism, by H. A. R. Gibb. 206 pages

£ s. d.

£ s. d.

8 9
10 0
6 6
7 6
5 0
3 0
1 0
9 5
7 6
3 6
1 4
1 4
1 4
8 9
1 6
1 4

Futuh-ul-Ghaib, translated by Aftab-ud-Din Ahmad. Crown 8vo. 204 pages
The Meaning of the Glorious Koran, by Marmaduke Pickthall. An explanatory translation. 691 pages, 8½ in. x 5½ in. Printed in the United Kingdom...
Futuh-ul-Ghaib, translated by Aftab-ud-Din Ahmad. Crown 8vo. 204 pages
A New World, by W. B. Bashy-Pickard, B.A.(Cantab.). Crown 8vo, 171 pages
Affinity between the Original Human of Jesus, Christ and Islam, by Lord Headley. Crown 8vo. 156 pages
Message of the Holy Prophet Muhammad to Europe, by Dr. Marcus. Royal 8vo. 33 pages
Life of Muhammad, by Al-Haj F. R. Hakeem. 48 pages
The Status of Women in Islam, by Maulvi Aftab-al-Haque. 23 pages
Islam and Socialism by Khwaja Nazir Ahmad. Royal 8vo. 16 pages
Jesus in "Heaven on Earth", by Khwaja Nazir Ahmad. Royal 8vo. 50 pages
The Teachings of Islam, by Mirza Ghulam Ahmad. Crown 8vo. 212 pages
A Western Awakening to Islam, by Lord Headley. Crown 8vo. 247 pages
The God that Failed, by Arthur Koster, Ignazio Silone and Richard Wright. 272 pages
Heroes and Hero Worship, by Thomas Carlyle (including Sartor Resartus) 50 pages
Avicenna on Theology. Translated from the Arabic by Professor A. J. Arberry
The Message of Islam. A résumé of the teachings of the Qur'an, with special reference to the spiritual and moral struggles of the human soul, by A. Yusuf Ali
The Arabs — A Short History, by Philip K. Hitti. 207 pages
Making of Pakistan, by Richard Symonds. 227 pages
History of the Arabs, by P. K. Hitti. 822 pages
In the Footsteps of the Prophet, by Rafiq M. Khan. 137 pages
Young Pakistan, by Rafiq M. Khan and Herbert S. Stark. 503 pages
History of the Islamic Peoples, by Carl Brocklemann. 566 pages
Mislin Sea Power in the Eastern Mediterranean. From the Seventh to the Tenth Century C.E. (studies in Naval Organization), by Ali Mohamed Fahmi, D.Ph. 194 pages
Revival of Zakat, by Sh. 'Ata Ullah, M.A. 5½ in. x 7¼ in. 110 pages
Glimpse from the Life of the Prophet Muhammad by Eminent Scholars. 4½ in. x 7½ in. 186 pages
Sayings of 'Ali, by Al-Haj Qassim Ali Jairahbohy. 3½ in. x 8 in. 33 pages
The Mind al-Qur'an Builds, by Syed Abdul Latif. 5½ in. x 8½ in. 109 pages
What an Unlettered Arab Uttered in his Trances, by Bennett and Browne. Selections from the Qur'an under classified headings such as Sex, Religion, Property Rights, Jews, Christians, etc. 25 in. x 17 in.

Books by Various Authors

Wright's Arabic Grammar, in 2 vols.
Arabic Grammar with Key, by G. W. Tatcher, M.A. 461 pages
The Reconstruction of Religious Thought in Islam, by Sir Mohammad Iqbal. 8½ in. x 6¼ in. 205 pages
Teach Yourself Arabic, by A. S. Tritton. 296 pages
English Translation of the Holy Qur'an, by Ghulam Ahmad, 8vo. 377 pages
Mohammedanism, by H. A. R. Gibb. 206 pages

£ s. d.

£ s. d.

12 6
8 9
10 0
6 6
7 6
5 0
3 0
9 5
7 6
3 6
1 4
1 4
1 4
8 9
1 6
1 4

C A N  B E  OBTAINED FROM

The Woking Muslim Mission and Literary Trust
Publishers and Booksellers

The Shah Jehan Mosque, Woking, Surrey, England

Azeem Manzil, Brandreth Road, Lahore, West Pakistan
Ahmadiyaa Anjuman Isha'at-i-Islam, Lahore, West Pakistan


REGD. L3016