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MAY 1954
ZIONISTS’ UNDECLARED WAR AGAINST JORDAN

Boycott of the Mixed Armistice Commission

Although the Zionists have made no effort to arrest the Israelis responsible for the brutal attack on Qibya they have left the Mixed Armistice Commission because its members were unable to cast the blame for the murder of eleven Israelis in a bus in the Scorpion Pass, which is well within Israeli-occupied Palestine. In this case the Jordan Government immediately denied any responsibility for this incident and offered to assist in the tracking down of the culprits. The Israelis were not, however, interested in carrying out an objective inquiry, as their subsequent actions showed; they were merely looking for a casus belli against Jordan, a country which had honourably refused to respond to an Israeli note of 12th November 1953 which was tantamount to a request for Jordan to carry on peace negotiations with Israel independent of the other Arab States in violation of the most sacred pledges of the Arab League.

The Zionists have been attempting by negotiations backed by an undeclared act of war to bully Jordan into submission, knowing full well that the internal affairs of Egypt, Syria and Iraq (flood damage estimated at up to 45,000,000 Iraqi dinars) temporarily disqualified these States from rendering Jordan effective military aid in the case of war breaking out.

In the recent attacks by the Zionists on Nahalin and Husan villages in the Bethlehem area, several hundred Zionists armed with automatic weapons and mines have been in action, and if in the former case only 9 Arabs were killed and 17 wounded, this was due to the heroic resistance of the Haras el Watan, the Jordanian National Guard, and the Arab Legion, whose intervention undoubtedly prevented a massacre on the scale of Qibya. The peaceful villagers were blown up in their houses, or if they escaped outside, they were mown down by the fire of automatic weapons. In the case of Husan, the Arab Legion and the National Guard, forewarned by the Nahalin incident, quickly closed with the enemy, who were intercepted before they reached the frontier of Zionist-occupied Palestine.

From 28th March to 4th April the Jordanian Government listed thirty-two hostile acts on the part of the Israelis. While the Zionists were unable to establish a shred of evidence against the Jordanians, the Mixed Armistice Commission had no difficulty in establishing the guilt of the Israelis in the Nahalin incident, for they openly left evidence such as mines, etc., showing that they were openly flaunting the United Nations and betraying the fact that they had left the Armistice Commission in order to carry on a war against Jordan unfettered by the moderating influence of international supervision.

The Zionists’ intentions are clear. They intend to make the work of the Armistice Commission impossible, and to attempt to force the Arabs to sue for peace or else to be subjected to perpetual short Zionist blitzkreigs, war or peace at the price of 900,000 innocent Arab refugees.

The Arab States were prepared for this new phase of Zionist aggression, for on 24th March the ambassadors of Iraq, Jordan, the Lebanon, Sa‘udi Arabia, Syria and the chargé d’affaires of Egypt and the Yemen called on the American Secretary of State, John Foster Dulles, and warned him of the menacing attitude of the Zionists and declared that if one of their members was attacked they would rally to his aid. Ambassador Charles Malik, of the Lebanon, who has achieved a world-wide reputation through his work at the United Nations, had brought up the recent Zionist aggression before the Security Council as early as 24th March, declaring that “A series of actions by Israel ever since Qibya seems to indicate that Israel is restive and wants to provoke an engagement with one or the other of the Arab States”.

In the last few weeks, the Egyptian Government has complained that there has been a recurrence of incidents in the Gaza region, and the Egyptian Foreign Minister, Mahmoud Fawzi, has declared that force will be met with force. Clearly the Zionists are trying to take the maximum advantage of the change-over from military dictatorship to democratic government in Syria and the struggle between General Neguib and Colonel Nasser in Egypt.

Recently there has been a great deal of talk about the federation of Iraq, Syria, Jordan and the Lebanon, and the
Israels had the impertinence to claim that the fusion of these States would be a breach of the Palestine Armistice. The Zionists are in mortal fear of Arab unity, and one of the main causes of their recent acts of aggression is to prevent Arab unity at all costs. Different Arab States have varying conceptions of how Arab unity can be achieved, the Egyptians and Sa'udi Arabians have a different conception to the Iraqis, and these matters have to be settled by the Arabs themselves, free from foreign interference, but in some form this unity must be achieved if the Arabs are to get even with the Israeli invaders, and there is a vigorous campaign being carried out in the Arab Press to form a unified Arab military command to face this aggression.

It may well be that the enemy from without will help to heal the grievous internal problems of Egypt, and it is quite certain that the energetic young Egyptian officers will see to it that the Egyptian Army will resist the Zionists to the last in the event of a general outbreak of hostilities.

The Americans are placed in an unpleasant predicament. If they persist in countenancing Zionist aggression they will never be able to feel at ease in the rear of their campaigns in the Far East, which may shortly embrace Indo-China. Britain and America are forced to pay a large share of the financial cost of Zionist aggression in the form of subsidies to the refugees and to Jordan.

Compiled and Annotated by Dr. S. M. ‘Abdullah, Ph.D.

Fasting

We read in the Qur’an:

O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). For a certain number of days; but whoever among you is sick or on a journey, (he shall fast) a (like) number of other days, and those who find it hard to do so may effect a redemption by feeding a poor man; and whoever does good spontaneously it is better for him; and that you fast is better for you if you know. The month of Ramadhan is that in which the Qur’an was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, (he shall fast) a (like) number of other days; God desires ease for you, and He does not desire for you difficulty, and that you should complete the number and that you should exalt the greatness of God for having guided you and that you may give thanks. And when My servants ask thee concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way. It is made lawful to you to approach your wives on the night of the fast; they are an apparel for you and you are an apparel for them; God knew that you intended acting unjustly to yourselves, so He has turned to you (mercifully) and removed from you (the rigour); so now be in contact with them and seek what God has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of God, so do not go near them. Thus does God make clear His communications for men that they may guard (against evil). And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know. (2:183-188.)

Hadith on Fasting

The Prophet Muhammad is reported to have said:

“He who does not give up uttering falsehood and acting according to it, God has no need of his giving up his food and his drink” (Bukhari 30:8).

“The Messenger of God was the most generous of all people, and he was still more generous in Ramadhan, when Gabriel met him, and he met him in every night of Ramadhan and read with him the Qur’an, and the Messenger of God was more generous in the doing of good than the wind which is sent forth (on everybody) (Bukhari 1:1).
“We used to be on journey with the Prophet, and he who kept the fast did not find fault with him who broke it, nor did he who broke the fast find fault with him who kept it” (Bukhari 30:37).

“The Messenger of God, peace and blessings of God be on him, was on a journey, and he saw a crowd and a man was placed under a shade. He said: ‘What is this?’ They said: ‘He is one fasting. He said: ‘There is no great virtue in fasting when on journey’” (Bukhari 30:36).

The purpose of fasting is to awaken the life spiritual

The directions relating to fasts are all contained in the quoted verses of the Qur’an (II:183-188) and the sayings of the Prophet Muhammad. The fast consists in abstaining daily, from dawn till sunset, from food, drink and sexual intercourse. The aim of fasting is to guard oneself against evil and to learn self-restraint. The first hadith quoted above makes this point very clear. Fasting in Islam has a threefold purpose. It has its physical values as well as social, moral and spiritual. Persons who cannot face the hardships of life, who are not able to live, at times, without their usual comforts, cannot be said to be even physically fit for life on this earth. At the slightest moment of hardship he will give in and this will not develop any power of resistance in him.

The social value of fasting consists in the practical unification of the human race and the creation of fellow-feeling amongst the rich and the poor members of the community. The rich and the poor are brought on the same level of equality in which both are allowed to have only one, or at the most, two meals a day, and thus the rich are made to feel the pangs of hunger of the poor.

The moral value of fasting consists in affording a training ground where a person is taught the greatest moral lesson of one’s life — that is, to undergo hardship, and not to indulge in that which is not lawful. If one can refrain from that which is lawful and permitted, how much more necessary and essential it is to abstain from all that is unlawful and prohibited. The person who is able to control his desires, and is able to change the course of his life if he wills it, is the man who has attained to true moral greatness.

The highest value of fasting is the spiritual discipline which a Muslim learns during the month of fasting. In speaking of Ramadhan, the Qur’an specially refers to the nearness of God, as if its attainment were an aim in fasting. No temptation is greater than the temptation of satisfying one’s thirst and hunger when drink and food are in one’s possession. Yet this temptation is over come, not once or twice, as if it were by chance, but day after day regularly for the whole month, with a set purpose of drawing closer and closer to the Divine Being. In the inner recesses of a Muslim’s house there is none to see him if he pours down his throat a glass of delicious drink, but there has developed in him the sense of the nearness and presence of God to such an extent that he would not put a drop of it on his tongue. This Divine presence, which may be a matter of faith with others, becomes a reality with a Muslim, and this is made possible by the spiritual discipline underlying fasting. A new consciousness of a higher life, a life above that of “eat, drink and be merry”, has been awakened in him, and this is the life spiritual.

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Ceremony of the betrothal

Abu Talib, the uncle of the Prophet Muhammad, rose to address a group of men who had assembled to witness a betrothal ceremony. He said, "We give thanks to God who made us the descendants of Abraham and the children of Ishmael and the race of Madhhr, and we give thanks to Him who made us the guardians of His House and the protectors of His Sanctuary, and who gave us a House to which pilgrims come and a Sanctuary which is peaceful, and who made us the rulers of people. . . . My nephew, Muhammad Ibn ‘Abdullah, is greater when compared with any other man in honour, nobility, grace and intellect. Though he may be poorer in worldly possess and yet worldly possessions are transient and temporary. . . . Muhammad is, as you know, of your kin. . . . He has desired to have the hand of your daughter Khadijah in marriage, and he has offered her a dowry of twelve ounces of gold. He has grown in position and stature, and before long he will have great fame and renown. . . ."

When he finished his speech, Waraqah Ibn Nawfal, one of the guardians of Khadijah bint Khuwailid, rose and made a short speech in reply to Abu Talib. He said: "We give thanks to God for making us what you have described, and for preferring us above those you have mentioned. . . . We are the masters of the Arabs and their leaders, and your share of this is well acknowledged by the whole clan. No one can deny your honour and nobility. . . . Bear witness, then, O people of the Quraish, that I have given Khadijah bint Khuwailid in marriage to Muhammad Ibn ‘Abdullah."

The audience clapped in approval, and the uncle of Khadijah, ‘Umar Ibn Asad, rose to express his consent to the betrothal. Khadijah’s brother, ‘Umar Ibn Khuwailid, also made a similar speech. The ceremony was attended by many of the notables and heroes of Mecca, and was conducted in a solemn and dignified manner. And so ended the ceremony of the betrothal of the Prophet Muhammad to Khadijah, with the unanimous approval and consent of all the kindred of the Prophet Muhammad and of Khadijah. The Prophet Muhammad was then about twenty-five years of age and Khadijah was a widow of forty, almost fifteen years his senior.

Was Khadijah’s father against this marriage?

Some historians have stated that Khadijah had coerced and tricked her father, Khuwailid Ibn Asad, into giving her in marriage to the Prophet Muhammad. They have said that Khuwailid was against the match, and that Khadijah managed to get him intoxicated and then dressed him in the traditional robe worn by parents when they attended the betrothal of their daughters, after which she sent for her other relatives to attend the ceremony. This story is entirely without foundation. It is true that Khadijah’s consent to the betrothal was not given by her father, but by her uncles ‘Umar Ibn Nawfal and ‘Umar Ibn Asad, and her brothers, ‘Umar Ibn Khuwailid, together with a group of her near and responsible kin, who gave their approval and consent publicly and freely. Her father had died some time before this betrothal took place. It is also certain that none of the relatives and kin of Khadijah had any objection whatever to the match. Had Khuwailid been alive at the time, it cannot safely be assumed that he would have been only too happy to have given his consent and blessing to the match. Although the Prophet Muhammad at the time of his betrothal to Khadijah had not yet assumed his Mission, it is known that he had reached an eminent position amongst his people, and had been nicknamed by his family “The Prince” (al-Ameer). Al-Waqqidi and the ‘Allamah al-Mu’mili have categorically refuted the charge that Khadijah engineered a subterfuge in order to marry the Prophet Muhammad.

There is no record to show when the marriage of the Prophet Muhammad to Khadijah was consummated. It is known, however, that after the betrothal ceremony Khadijah asked the Prophet Muhammad to kill two of her camels and to invite a large number of people to the wedding feast. The Prophet Muhammad also asked his uncle to kill one of his young camels and to invite the notables and leaders of Mecca to the feast. Many other people also came to this feast, and we are told that almost the whole neighbourhood came to take part in the celebrations, which were conducted in the traditional style. At Khadijah’s house a joyous feast was also held, and a large number of the women who lived in the neighbourhood danced and played music to celebrate the occasion.

Muhammad receives the first revelation

Khadijah had been married to the Prophet Muhammad for fifteen years before he began his Mission. During this time she said she had found him to be the symbol of truthfulness, honesty, courteousness, tact and resoluteness. When he reached the age of forty, the Prophet Muhammad began to go regularly to a cave in Mount Hira, in order to be away from people and to meditate and think. He often stayed there for several days, and Khadijah used to give him enough provisions. When he had consumed all his food he used to come to Khadijah for a fresh supply, when he would return to his seclusion. He continued this practice until he received the first revelation from on high with the verse, “Read in the name of thy Lord who creates” (The Qur’an, 96:1). He then returned perplexed to his wife and said, “Wrap me up! Wrap me up!” She covered him with a thick garment, and he said to her, “What is happening to me?” He then related what had happened to him. “Do not be afraid,” Khadijah said to him. “Never, never will God bring you to disgrace, for you are true in ties of relationship, and you honour your guest and you earn for the indigent and help all in real distress.” Khadijah then took the Prophet Muhammad to see her cousin, Waraqah Ibn Nawfal Ibn Asad, who was one of the most learned persons of his time and who had become converted to Christianity and had written a number of books on theology. Khadijah asked Muhammad to relate to Waraqah what had happened. After hearing the Prophet’s story, Waraqah said, “This is the law which was revealed to Moses. . . . How I hope that I am alive when your people turn you out.” “But are they going to turn me out?” the Prophet asked. “Yes,” Waraqah said, “no one who brings
to men what you are bringing can escape their enmity... I hope I am alive when that happens so that I can give you every support.”

Khadijah now knew beyond doubt that her dream had come true and that her husband was the Prophet who had been foretold by a Jew to the women of Mecca. She knew that she had reached her goal, but she nevertheless continued to make investigations to learn more of this incident. Then, a few days after the first verse of the Qur’ân was revealed, the Prophet Muhammad was sitting in his house with Khadijah when he suddenly turned to her and said that he saw a man sitting on a throne between heaven and earth. Khadijah asked the Prophet to get closer to her, and when he did she asked him if he still saw the man. The Prophet replied that he did, whereupon Khadijah asked him to put his head under her arm. When the Prophet did this she asked him whether he still saw the man. The Prophet said he did not. “Do not fear,” said Khadijah, “he is an angel, for had he been a devil he would not have become shy and gone away.”

Khadijah accepts Muhammad as the Prophet of God and the Prophet’s attachment to her

It is related that the angel Gabriel appeared later to the Prophet Muhammad and taught him how to carry out his ablutions and pray. The Prophet followed the angel’s directions and prayed two rak'âhs. The angel also told the Prophet Muhammad that he would receive more revelations. The Prophet then went to Khadijah and related to her what the angel had told him. She asked him to demonstrate to her what took place and she proceeded to her ablutions and prayed with him. After prayers she said to Muhammad, “O Muhammad, I bear witness that you are truly the Messenger of God.” Khadijah was thus the first to embrace Islam. She was also the first to preach Islam and exhort others to embrace it. She gave a great deal of her time and money to this purpose.

Muslim jurists have said that the wives of the Prophet Muhammad are in the eyes of God the best women on earth, and that God will reward them twofold. They also said that Khadijah ranks above all the wives of the Prophet because she was the first woman to embrace Islam and the first to preach it zealously and assiduously. Famous traditionists like the Imam al-Bukhari and the Imam Muslim report that Abu Huraira (one of the Companions of the Prophet) related that the Prophet Muhammad said that the angel Gabriel had appeared to him and told him, “O Muhammad, when Khadijah brings you a dish with food or a vase with drink, greet her with peace from God and from me and tell her that she will have in Heaven a house made of reeds wherein there is no toil or tumult”. Al-Qastalani said that this promise to Khadijah was not equalled by any promise to any other woman. The Imam Ibn Qayyim said that when the Prophet Muhammad informed Khadijah of this message from the angel Gabriel, she said, “God is peace, and upon the angel Gabriel be peace, and upon you the peace and blessing of the Almighty!”

The Imams Ahmad, Abu Dawood, al-Nisa’i and al-Hakim report that Ibn ‘Abbas related that the Prophet Muhammad said, “The best amongst the women in Heaven is Khadijah bint Khuwailid”. They also said that Muhammad spoke of Khadijah after her death to his wife ‘Ayisha, and said, “God never gave me a better wife than Khadijah... She put her faith in me when others held me to be an impostor, she believed me when others thought I was lying, she gave me freely of her wealth when others denied me everything, she comforted me when
others turned me away, and God gave me her children when He denied me children from other women.” The Imam al-Bukhari reported that the Prophet Muhammad never failed, when he slaughtered a sheep in his house, to ask that some of the meat should be sent to the friends of Khadijah. It is also reported that “Ayisha, whom the Prophet Muhammad married after the death of Khadijah, objected to the Prophet Muhammad’s frequent references to Khadijah, and said to him, “It is as if there has never been any woman in this world save Khadijah,” whereupon the Prophet answered in a firm tone, “God has instilled in me great love for her”.

There is thus no doubt whatever that Khadijah was the favourite wife of the Prophet Muhammad. During her marriage to him she is said to have given birth to five children, the first of whom was a boy named Qasim, followed by four girls — Zainab, Ruqayyah, Umm Kulthum and Fatimah.

The death of Khadijah leaves a sad mark on the heart of the Prophet for ever

Khadijah died after a short illness in the third year before the Hijrah (577 C.E.), aged about 65 years. She died in the same year in which Abu Talib, the uncle of the Prophet Muhammad, died. The Prophet was at her deathbed to console her. She was buried on the outskirts of Mecca at a place known as al-Hajun. The Prophet visited her grave and offered prayers for the repose of her soul. He did not, however, offer Salat al-Janazah (Funeral Service) on her behalf, because this prayer had not then been ordained.

The Prophet Muhammad spent the best and most important years of his life with Khadijah, and he was an old man of 50 when she died. We can thus appreciate the big gap which her departure left in his heart, and the reason why he lamented her death so much. It is related that Hawna bint al-Hakim, one of the Companions of the Prophet, came to see the Prophet and found him in solemn and distressed mood. She said to him, “The death of Khadijah has left you in a strange mood, O Messenger of God”. The Prophet answered, “Yes, for she was the mother of my children and the mistress of my house.” The pleasant memory of Khadijah remained with the Prophet Muhammad for the rest of his days, and he seized every opportunity to praise her for her many distinguished traits and achievements.

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**Similarities Between the Religious Beliefs of the Red Indians and Islam**

By SYLVIA SALMA MURTAZA

The subject is intriguing and complicated. Not much work has been done on these lines. When I started reading about it I was struck by the similarities between the religious beliefs of the Red Indians and Islam. There were many dissimilarities, of course, but these seemed to be the distorted forms of the originally pure ideas of spiritual life. As the conception of the One Supreme God was mixed up with ideas of naturism, fetishism, ghost-worship, animism, etc., so the other forms of religious truths were obscured by rituals which are at times beastly and inhuman. Allowance must be made for degeneration of religious creeds and practices which occurs after some time among a people unless the Divine truth is revealed afresh or preserved in its pristine purity.

I have tried in this article to present the religious beliefs of the Red Indians as a race before they came into contact with the white man, i.e., before the latter’s beliefs were superimposed on theirs by means of indoctrination of one kind or another.

“The American Indian of yesterday is a most fascinating personage, physically perfect; no other race in history, or of the present day for that matter, can compare with him for this attribute. Unfortunately it was this aim for perfection and physical endurance that made for him one of the most horrific self-imposed torture rituals known to man” (Redskin Interlude, Clare Sheridan, p. 98). But his spiritual life presents another aspect. It was to him of the greatest importance, far more important than his daily life. To feed the mind with spiritual thoughts would come before the feeding of the human body, no matter how great was the need for food.

**Theories about the origin of the Red Indian**

On the point of their origin, theories are many and varied, and I propose here to touch upon only two or three of them very lightly, for this is a subject in itself. However, one is the theory of Atlantis, when that mythical place sank beneath the waters of the ocean and its people scattered to several corners of the earth.

Another theory to which more attention must be paid than any other is the one firmly believed by some of the Jewish scholars that these people were the descendants of the lost tribes of Israel. Circumstantial evidence supports this theory to a large extent, especially when dealing with the South American Indians, but evidence grows thinner as one goes farther north, and becomes negligible when one reaches the Eskimos, but among the Plains Indians we find definite similarities in their religious practices and those of the Jews.
When contact was made with the Indians by the white settlers they found them living according to a code which resembled in many respects the Mosaic Code. Their marriage laws were the same; their mythology was similar to that of the Jews, in particular the story of the Exodus and the Deluge. These similarities in religion could have come about due to a common origin. Maybe some prophets had appeared among them, like the Hebrew prophets.

The generally accepted view, however, is that these people, the North American Indians, came from Asian stock.

"It is now agreed that the ancestors of the Indians came from Asia by way of the Bering Sea" (Building the Canadian Nation, by George W. Brown, p. 14).

Whether the Indian is an Israelite or not, his religious beliefs must be nearer to the original message from God for, although they suffered due to the handing down by word of mouth of His message, they had little influence from the outside world. Alterations must have come about due to internal additions and modifications only.

The foundations of these beliefs, devoid of tradition and superfluous trimmings, are similar to Islamic beliefs.

The belief in One Supreme God among the Red Indians

Most tribes of North America believed in the Unity of the Godhead — there was only One Supreme Being. This was the main belief and had its roots buried deeply in their past history; this belief was always there, and the one of which they never lost sight.

A highly controversial point among the anthropologists is whether the idea of One Supreme God had pre-existed the usual polytheistic notions or not. According to most of them, it did not exist, but there are others who have rejected this view. Among them are Andrew Lang, author of The Making of Religion (London, 1900), and Peter W. Schmidt, author of High Gods in North America (Oxford, 1933). The Qur'an also emphasizes the fact that the conception of the unity of God was revealed at the earliest stages of the development of mankind. This conception became obscured and God revealed it again through the prophets who appeared at different times in various countries and nations. To me it seems history repeated itself in the case of the Red Indians too.

Most of the North American tribes never deviated from the all-important belief that God was One, All-Powerful, Omniscient, the Beneficient, Lord over everything. There were lesser spirits such as angels, but only one Great Spirit, none other was worthy of worship and nothing could be associated with Him, neither could they make any image of Him. The Qur'an says:

"And your God is one God! there is no God but He; He is the Beneficient, the Merciful" (2:163).

"God bears witness that there is no God but He" (3:17).

That Islam recognizes the existence of lesser spirits is shown by this verse:

"All praise is due to God, the Originator of the heavens and the earth, the Maker of the angels" (35:1).

Although Muslims are not permitted to make an image of God, the Red Indians, though permitted to portray such life as the birds, animals, etc., could never make any image of God.

No mediators between man and God

Like the Muslims, the Red Indians had neither priests nor mediators, their prayers were made direct to God. Everything was undertaken in His name, food was never taken without first making an invocation to God.

Prayer was very important; it was primarily to give thanks to God and to pray for His guidance in their everyday undertakings. Each person offered his prayers in solitude, usually in a quiet spot on a hill. There were no set ways of prayer, but everyone had to perform special ablutions before he was clean enough for his important undertaking. Cleanliness was one of the biggest commands which they followed. The Red Indians were always most scrupulously clean.

The whole purpose of man, they believed, was the attainment of spiritual and physical perfection, which is the aim of mankind everywhere. The Red Indian's approach to life was entirely spiritual. Man, he believed, was immortal; after the life on earth came the life of the Hereafter, to which every man should go unafraid and without regrets for things left undone. There could be no deathbed repentance for him through fear of what his judgment may be in the next world.

"And We have made every man's actions to cling to his neck" (The Qur'an, 17:13).

"And whoever is blind in this life shall also be blind in the Hereafter" (The Qur'an, 17:32).

The Indian believed his condition in the next life, which was a continuation of the life on earth, was dependent upon his behaviour while on earth.

Attitude towards fellow beings and the followers of other religions

So far I have dealt with the spiritual Indian in relation to himself; now I come to his relationship with his fellow men. This relationship was one of extreme tolerance and goodwill. All men were brothers and were treated with equal rights, and of course women were included. In matters of religious beliefs one was not permitted to force one's views and had to show respect for things held as sacred by others. This reminds me of the following verses in the Qur'an:

"There is no compulsion in religion" (2:256).

"The truth is from your Lord so let him who wishes believe and let him who wishes disbelieve" (18:29).

Man was free to do as he wished provided he did not encroach on the rights of other men. The Indian held a great respect for others' religion, and this was greatly demonstrated during the colonization of America and the reactions of the Indians to the colonizers, although unfortunately the same tolerance was not generally shown by the Christian invaders or by their missionaries later.

The whole life of the Indian was governed by his religious beliefs and practices, and high in importance was his treatment of widows, orphans, the weak, the aged and the needy. He treated them all with respect and looked after their general welfare. The race had a sort of State socialism in existence which took care of everyone and saw to their needs and requirements and distributed the surplus of the rich to the poor, similar to the rules of zakat. Each person worked willingly for the good of the community and the individual.
All men are born free with a right to find their happiness in their own way, and this was firmly believed by the Indians. Women had equal rights with men; they had votes and could attain chieftainship. They had a voice in all national affairs. Here again in their laws concerning women, and their treatment of them, they show many similarities to Islam.

All who were physically able were expected to marry when they attained marriageable age. They could divorce in certain circumstances, and their divorce laws were said to be similar to the laws of the Jews.

The medicine men were the religious leaders, although there were also women in this capacity. They were also “medicines”; but their knowledge of medicine was nil, or very primitive; they relied mainly on the use of herbs and on faith healing, i.e., calling on God to send His healing agents. This was mysterious to them even with their great gift of second sight and great awareness of all things spiritual.

Again, many of the Commandments of the Indians are shared by Jewish, Christian and Islamic principles, such as “Honour thy father and thy mother” and “Thou shalt not kill”. Accidental killing could be compensated according to the circumstances, as in Islam.

Importance of chastity

“Be chaste in thought and deed” was a very important Commandment.

“Say to the believing men that they lower their gaze and guard their chastity, that is purer for them; God is aware of what they do. Say to the believing women that they lower their gaze and guard their chastity and do not display their ornaments except what appears thereof; and let them wear their head coverings over their bosoms” (The Qur’ân, 24:31).

The Indian women always dressed most modestly. The morality of the people was very high, chastity being the highest virtue which a person could have. Unfaithfulness, although dealt with differently by various tribes, was a great crime often punished with death. It was viewed more seriously in the case of a woman than of a man, as seems to be the case in many, practically all, cultures.

Prohibition of alcoholic drinks

After the coming of the white man and the introduction of his habits, another Commandment was made, that of the forbidding of “fire water” (alcohol). The religious leaders realized the dangers of alcoholism and tried to avert it. The partaking of alcohol is definitely forbidden in Islam; it is also forbidden in many Christian sects who have realized its great dangers.

Belief in Divine messengers

The Indian gained his vast knowledge of the Great Creator by means of prophets and messengers, whose words came to show him the great truth. They were wonderful men of high living who were looked upon as fine examples of men by their fellow brethren.

The Qur’ân says:

“And there is not a people but a warner has gone among them” (35:24).

“And every nation had a messenger” (10:47).

There are many dissimilarities between Islam and the Indian’s beliefs, but they seem to be superficial. I have taken only the fundamentals of their religion, for this is their true religion; it matters not that many of their rituals were horrible, for these traditional things grew with the years. What does matter is the original conception, and that in its purity is quite near to Islam.

THE FUNDAMENTALS OF ISLAM

By PROFESSOR S. R. SHAFIQA

Islam (the word meaning salvation or submission to God) as a religion means surely more than such formalistic statements would indicate. The basic idea of Islam is undoubtedly faith in the one God. He is Eternal, spiritual, and the Supreme Being who is the Creator and the ruler of the universe. In one sense He is exalted above any human apprehension, yet, spiritually, He is nearer to us than the vein of our neck. God in Islam, therefore, is transcendent as far as anthropomorphism is concerned, and immanent as far as inner or spiritual relationship is concerned. Through devotion, service, meditation, spiritual insight and genuine religious feeling, we can experience the presence of God within and without ourselves. By His inspiration and guidance we may live our lives as lives of service, love and sacrifice, till we pass on to attain higher forms of life in the world to come.

The second cardinal teaching of Islam is the fact that God reveals Himself and His purpose to mankind perpetually; and, mainly through His prophets, who are His chosen messengers to us, comes the Divine message of purity in mind and body. In this sense it is that Muhammad is one of God’s messengers to mankind, just as were Abraham, Moses, Jesus and others. All the prophets teach the truth of God to lead mankind to salvation. Their divine calling is to be responded to and to be followed by all.

This does not mean God reveals Himself only through the prophets. As the Qur’ân teaches, there are signs of God all over the world for those who have eyes to see and ears to hear. The plant, animal and mineral realms reveal all the Truth of Him who created them. Even a bee can show to the thinking mind the teleological meaning of the universe around us.

The third essential doctrine of Islam is the doctrine of the immortality of the soul and the responsibility of man. The bodily life is but a transitory stage of our existence, it is a stage of trial and evolution, of development and purification. The life hereafter will continue, relative in blessedness, to everybody’s attainment in this earthly life. Every individual will be rewarded or punished according to the way he has conducted his life in this physical stage. Thus, although God’s will is supreme, man has a sort of relative freedom to choose good from evil.
The three principles of the Islamic faith just outlined have been noticed by Western authors and stated in one or another form, some defectively and some with a broader view and apprehension, like H. A. R. Gibb. Those scholars, however, have often failed to emphasize, or even to notice, the basic rule of conduct underlying the three principles, namely, the confession (of the principles) with the tongue, belief in the heart, and actual living according to the moral and social teachings of the faith. The teachings of Islam relating to our daily life are surely not limited to acts of worship, pilgrimage and fasting or alms-giving alone. Good works prescribed in Islam cover almost all the moral and social phases of life. Many have failed to notice that in no less than forty-seven passages in the Qur’an the word “faith” has been used together with the words “good deeds”. Mere confession of faith or the performance of the rituals and worship are by no means acceptable unless they are accompanied by good deeds. In fact, during the lifetime of the Prophets, many thought of religion in terms of rituals and pious invocations. But, as we read in the Qur’an, they were rebuked repeatedly. To those who were pondering over formalities, when, for example, they were questioning whether the prayers they should face the East or the West, comes the following warning:

“Righteousness is not that you turn your faces to the East or to the West, but righteousness is this: whosoever believes in God, and the Last Day, and the Angels, and the Book, and the Prophets; and whosoever, for the love of God, giveth of his wealth unto his kindred, and unto orphans, and to the poor, and the traveller, and to those who crave alms, and for the release of the captives; and whoso observes prayers and giveth in charity, and those who when they have covenanted, fulfil their covenants; and who are patient in adversity and hardship, and in time of violence, these are the righteous and they that fear the Lord” (The Qur’an, 2:177).

As a matter of fact, Islam already in its historical development has conjoined action to the three principles of faith, i.e., Faith in God, Divine message and immortality. The lives of real men of faith, beginning with the Prophet Muhammad himself to the present day, can demonstrate this fact. No salvation without useful and devoted life. Right at the earliest stage of his mission, the Prophet started to warn sinners and adulterers, liars and slanderers, with the approach of the Day of Judgment and their being responsible for their acts. The earnest inquirer should carefully and conscientiously read the earliest short Surahs (chapters) of the Qur’an in order to be able to appreciate the real holy war Muhammad declared against corruption and sin. In penetrating words he attacked the public vices of his time, admonished them in frank and uncompromising language.

How moving is the warning, for instance, against the abominable practice of some Arabs in putting their newborn female child to death, perhaps for economic reasons:

“...When the sun is folded up, when the stars are dust-coloured, and when the mountains vanish, and the she-camels are abandoned, and when the wild animals are herded together, and when the oceans boil over, and when the souls are sorted out, when the female infant buried alive is questioned for what crime she was killed...” (The Qur’an, 81:1–9).

Following the admonitions, the positive moral doctrines of the faith challenge every Muslim to live up to those standards of noble life.

The pure in mind and body, the veracious, the honest and devoted alone are to be considered as really faithful.

“Verily, saved are those believers who worship in devotion, who avoid vain things, who are active in deeds of charity, who safeguard their sex, who faithfully fulfil their covenants and their trusts” (The Qur’an, 23).

The above-quoted, chosen out of many other similar passages, would be enough as an illustration for those who may be willing to refer to the Qur’an directly.

I think I should not dismiss this brief account of Islam without making a last remark concerning the universality of its teachings. In fact, all great religions, in spite of their unavoidable local colour, have envisaged the salvation of mankind as a whole, the only difference being in the degree of emphasis due to the limitations of each time. In none of the classic religions is the fact of universalism as outspoken as in Islam. Fourteen centuries ago, the Qur’an declared the basic unity of the great religion of the time in a clear and strong language, summoning the adherents of those religions to unite under one universal faith and one universal God. “To God belongs the East and the West, whithersoever ye turn, there is his presence. So the God of Islam is the Universal Truth, Ever-present. The prophets sent by Him have all alike been teaching His truth.”

“Say: We believe in God, and the revelation given to us and Abraham, Ishmael, Isaac, Jacob and the Tribes and that given to Moses and Jesus, and that given to all the prophets from their Lord, we make no distinction between one and another of them and we bow to God” (The Qur’an, 2:136).

The same great truth of basic unity of the revealed religions is reiterated by other passages like this:

“Say: O people of the Book, come to common terms as between us and you that we worship none but God, that we associate no partners with Him, that we erect not from among ourselves Lords and patrons other than God” (The Qur’an, 2:64).

Other passages point to the same objective, as the following:

“We believe in the revelation which has come to us, and in that which has come down to you: Our God and your God is One and it is to Him that we bow” (The Qur’an, 29:46).

There is no discrimination of any sort regarding the peoples and nations of the world before God, except by reason of their real spiritual merit, whosoever they may be. The multiplicity of the nations is not a matter of difference, but rather a reason for harmony. Indeed, only those people are nearer to God who are more pious and virtuous. The Qur’an mentions this great fact in an astonishingly significant way, as follows:

“O mankind, surely We have created you from a male and a female, and made you into nations and tribes, that you may know each other: verily the most honoured of you in the sight of God is the most righteous of you” (49:13).

It is indeed worth serious contemplation that fourteen centuries ago such a sublime rule for nations was laid down, which forms a basis for international relationship, stating that variety is for unity and differences are for harmony.
"Islamic taqdir, recognizing freedom of human will, infuses into man a sense of responsibility and accountability, and thus gives an impetus to the advancement of culture of the right sort. Islamic taqdir makes man the lord of the universe, controlling the forces of nature, putting them to the service of man and thereby promoting general welfare. Islamic taqdir brings paradise to the door of man by creating goodwill and fraternal affection between man and man. Above all, Islamic taqdir uplifts man from a self-centred brute to spiritual heights, where he loses himself in the service of humanity and of the Lord, his Creator. He is borne to Celestial regions where there is no snow nor storm, where the virtuous drink deep at the cool fountain of Divine love, basking in the sunshine of Divine bliss."

In a single verse the Qur'an has condensed volumes of ethical code. What a man ought and what he ought not to do, in relation to his fellow-men, has been beautifully and pithily set down. The various forms of evil, beginning with the one limited in its effect to the individual doer himself, and gradually leading up to violation of others' rights, and culminating in disturbing the peace of the country, exhausts the entire range of human wrongs. Abstention from evil, however, falls at best under the head of Negative Virtues. Edification of man, which is the sole purpose of Islam, could not be achieved by such half-measures. In the same breath, therefore, a code of Positive Virtues has been laid down. Respecting the rights of others is the minimum; we must be charitable to others, regardless of recompense in any shape. We must go even further. We must rise to the plane where charity and kindness to others may attain the characteristic of a spontaneous outpouring of the heart. Let it not escape critical notice that the whole process of man's elevation from a self-seeking bestial stage is so accurately marked by what may be called the various stages of moral evolution. Graduation between the lowest point, abstinence from the harmful to one's self to the highest rung, spontaneous charity is so true to nature. Step by step the moral infant is led from stage to stage, falling here, stumbling there; yet rising each time, day by day, gaining strength to climb higher and higher till he attains the pinnacle of moral glory. Egoism is supplanted by altruism of the highest order.

But Islam has an unending, an infinite progress in store for man. It is but a humble flight of the human soul to break open the prison of the self to roam about in the sphere of humanity at large. Losing the self in humanity is only a stepping-stone to a yet higher plane. From the ashes of the love of humanity has to rise the love of Divinity, the self to merge into God. This is the millennium presented by Islam— at-one-ment with the Creator. Thus says the Qur'an:

"Say: my prayer, my sacrifice, my life, my death, is for God, the Lord of the Worlds. None there is His equal. With this am I enjoined and I am the first to submit."

Divine love must now be the mainspring of human conduct. All other motives, however noble in themselves, must sink into insignificance before this all-absorbing passion of Divine love. Man shall at this stage owe allegiance to none but to the Creator of the infinite universe. Him alone shall he worship. Whatever sacrifice he might make must be for the sole object of winning favour with Him. In the entire course of his life, with all its ups and downs, Divine Love must be the one and only guiding principle. In the thick and thin of life, whether fortune should smile or frown on him, in fair weather as in foul, Divine Love must be the keynote of his life. A king or a subject, a peasant or a prince, in whatever station of life, high or low, Divine Love must be the burden of each and every item of his conduct.

The Universal Cherisher of all, the Creator of the Universe, should be the only object of his life. No vicissitude of life, neither sunshine nor storm, should deter him from the pursuit of this one object. This is the ultimate purpose for which man, according to Islam, has been destined. In other words, this is the taqdir or pre-measurement of man.

THE BLESSINGS OF MISFORTUNES

"And We will most certainly try you with some-what of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say: Surely we are God's, and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course" (The Qur'an 2:155-157).

A superficial critic of the doctrine of taqdir may raise the point, to support the theory of fatalism, why these heart-rending scenes of human suffering, if not due to some pre-ordained absolute necessity? Death, disease, famine, fire, starvation, wailing widows and orphans, groaning naked destitute beggars, and quite a host of this or that canker eating into the body or mind of man. There is not an individual, male or female, high or low, that has not had a sad tale of his own. There is not a pleasure but has a dark fringe of sorrow and grief about it. And look at the anomaly! A helpless widow is robbed of the little she has to keep her existence on, and the knave escapes scot-free. In this state of things that has driven the fatalist to attribute every occurrence to an absolute necessity. And consequently his frame of mind looks at the course of events with cynical indifference. The inevitable must happen in spite of human efforts to the contrary, even setting at naught the settled course of cause and effect. From the data of sufferings which to him are unaccountable, he arrives at the conclusion, far
more general than the original premises would warrant, that every event of human life has been unalterably sealed beforehand, and hence the futility of exertion to achieve pleasure or avoid pain. That Islam pooh-poohs this idle view, we have said enough to show while discussing the true conception of taqdir in Islam when we come to deal with the Freedom of Human Will, we would attempt to throw further light on the point. What we want to point out here is the difference in the concrete effect on a fatalist and a Muslim. From the same phenomenon, the experience of sufferings, they arrive at conclusions diametrically opposed. To a fatalist they betoken a capricious, angry and inexorable deity. To a Muslim they serve as a messenger of a yet brighter future. In the one they engender a pessimistic mood of mind, in the other they foster an optimistic vein. They degenerate the one and sublimate the other.

Islam has hallowed misfortunes with a grace of their own. Nay, it regards them as the indispensable groundwork for all moral superstructure. They form the very material necessary to bring the latent powers of human mind into play, but for which no mental development is possible. A seedling may contain a gigantic oak in a potential form; but the actual oak will not grow up unless the seedling should pass through many a process. Some external conditions must be there or the potential will never become the actual. Suitable soil, suitable climatic conditions, proper watering and manuring, and quite a number of other necessities must be forthcoming that the oak in embryo may rise to be what it is. Exactly so is the case with the various virtues lying dormant in the nature of man, awaiting suitable conditions to find manifestation. An anchorite, for instance, away from the trials and temptations of a social life, can hardly boast of virtues such as chastity, sympathy, generosity and so forth. One who has never been in the heat of a battle or braved the brunt of it is in no way entitled to the proud epithet of "daring". And, as a matter of fact, man's greatness of character is just in proportion to the situations met, the hardships undergone, the obstacles surmounted, the temptations resisted and the passions curbed. It is this lesson that the previous Qur'anic verses teach. The Arabic word ibtila, rendered as "trial" in English, signifies manifestation of what is hidden.

The various inflictions enumerated above are intended to bring out the various traits of man's character. Virtues such as patience, forbearance, resignation, faithfulness, can have only one nursery, the nursery of sufferings, hardships and tribulations. It is thus in the best interests of man himself that he is put under such trials. If manfully borne, one emerges purer, loftier and stronger from the furnace of troubles. "Dust thou art, to dust returnest" or "for God we are, to God we return"

A Muslim is enjoined in these verses to display cheerful resignation to the Will of God, under hardships however trying. "We are God's, to God we return," a Muslim must say under such circumstances. These are the words a Muslim never fails to utter as soon as he hears about the death of another. What a consolation under conditions when the bravest may lose heart! It may not be without interest to compare, in passing, the saying, Dust thou art, to dust returnest, which sums up the Christian outlook on life. The Qur'an, however, has a more sublime destiny for man: "For God we are, to God we return". Those possessing such a submissive frame of mind in adverse circumstances: "On them," says the Qur'an, "are the blessings and mercy of God." Islam has thus transmutted misfortunes into blessings. It has imparted to miseries a deeper meaning. With Islam, a calamity is a mercy in disguise. Alive to the Divine purpose in inflicting hardships on him, a Muslim's breast pulsates with yet greater hope, while a fatalist may get deeper into the slough of despondency and content himself with cursing his stars. "We are God's, to God we return" are the words on every Muslim's lips in time of loss, pain or calamity of any kind. His resignation is cheerful; nay, he is enjoined to offer even gratitude for whatever may befall him. At the funeral of his father, the very first words a bereaved son utters are "All praise to God, who is the Nourisher, the Sustainer and the Evolver of all"; for he looks upon the incident as a means of his own upliftment.

Blessings and misfortunes lead to a common end — self-sublimation

Misfortunes in Islam are in no way incompatible with the doctrine of taqdir, as the fatalist may take it to be. If taqdir has fixed a certain object for man, misfortunes pave the way to the realization of the object.

It may not be out of place to deal with just the opposite phase of human life, with a view to showing its bearing on the doctrine of taqdir. Just as misfortunes and calamities are so many opportunities to bring out the dormant virtues of the human soul, in like manner, felicity, ease and plenty that fall to the lot of some in this life are also means to the same end:

"O believers! Let not your wealth and your children make you forget God" (The Qur'an, 63:9).

Prosperity and plenty are perhaps more potent in turning away man from God than misfortunes. They lull him to security and foster a sense of self-sufficiency. Why should he turn to God? Or, what is the same, he may make these very blessings of God instrumental in encroaching upon the rights of others and thus change them into a curse for himself.

And again:

"Your possessions and your children are only a fitna (trial), and God it is with whom is a great reward" (The Qur'an, 8:28).

The Arabic word fitna, rendered as "trial" here, signifies the process of purifying gold of whatever dross it may contain by putting it into fire. Man's property and his offspring are here spoken of as a furnace to purify him of his shortcomings. Love of either may stand in the way of his responding to the call of his higher nature. In the sacrifice of these at the altar of Divine Will lies the secret of his self-elevation, not an uncommon experience. In respect of fury, it is a veritable furnace to put aside either the love of children or of wealth. But this fact is the very gateway through which man must pass in order to realize his higher self. Thus it is that his character is purified of the alloy of low sordid attachments.

It is thus obvious that prosperity and plenty are as much a means of self-culture as misfortunes. They are no more than mere opportunities for the manifestation of various qualities of the human soul, which would otherwise remain dormant. It makes, therefore, no material difference, so far as the human taqdir or his summum bonum is concerned, whether a man is elevated with one kind of lever or another, for both are meant for the sole purpose of human edification.
he is tested with. If, for instance, a child were to be trained in the skill of counting, it would make no difference whether he is given pebbles or pounds—to practise the process. Let him be correct at counting, even though with pebbles, and up he will go, while his class-fellow, with sovereigns to handle but bad at counting, must keep back.

Islam thus looks upon felicity and adversity as a means to a common end — self-sublimation. Whether they will ultimately turn out to be for the real good of man or his evil depends solely upon the way in which he may acquit himself under these circumstances. Man is the undisputed master of his own destiny, the passing vicissitudes of life providing only the material with which to work out his destiny. In themselves adversity and prosperity constitute neither good nor evil. By an irony of fate, however, as one would put it in common parlance, the means have been mistaken for the end. Avoidance of the one and achievement of the other have come to be regarded as the ultimate goal of human life.

Choice between right and wrong

Whether man is absolutely free to choose between right and wrong is the main point upon which hangs the whole issue. The psychologist may have his own discussion whether or not man’s will is influenced by external and internal circumstances such as heredity, environment, education, physical health and so forth. We are not concerned in our present discussion with the correctness or otherwise of his conclusions. What we want to ascertain is the verdict of Islam on the point. The Qur’an has not left this all-important problem untouched. It has positively declared man’s undisputed right to make a choice between good and evil. Again and again the point has been emphasized to drive the idea home to man, lest he should forget his own responsibility for his conduct. In fact the whole trend of Qur’anic ethics points in this direction:

“Say, the Truth is from your Lord, whosoever may wish he may believe and whosoever may wish he may disbelieve” (18: 29).

God has simply pointed out the right course. Whether that may or may not be followed, is left to man himself to choose. He refrains from any interference with the free choice of man. Again:

“Verily We have shown to him (man) the (right) path; he may be grateful or ungrateful” (26: 3).

There is no compulsion, on the part of God, brought to bear upon man to adopt this course or that. Yet again:

“Verily this is a reminder to the peoples; for those of you who wish to take the right course” (73: 19).

Here too man has been left alone in the matter of selection. Further on:

“It is for God only to furnish strong proof, and if He allowed His wish (to influence man), He would have guided all” (The Qur’an, 16: 9).

Denial of interference cannot be made in clearer terms. If He were so pleased as to thrust His own wish upon man, He would not have let a single one go astray. To the same effect the Qur’an says:

“If God determined things of His own wish, He would have made all men as one religious nation” (5: 48).

In other words, He would have brought together the whole of humanity to the same path — the path of righteousness. But He has so ordained that He shall in no way bring any pressure to bear upon man to incline him this way or that. Man is the sole master of himself. He must steer his ship on his own account, whether to a haven of safety or against a rock of destruction.

A few misunderstandings removed

It would not be out of place to refer in this connection to a few misunderstandings having a direct bearing on the problem in hand, arising merely out of ignorance of the real significance of certain expressions in the Qur’an. For instance, the verse:

“He (God) leads astray therewith (with the Holy Qur’an) many and guides therewith many” (2: 26).

It is argued on the strength of such-like statements that God deliberately guided some and misled others. God, in other words, is held responsible for the doing of man. The authors of this calumny against Islam must bear in mind that the Qur’an, which claims to be a guidance for the whole world, could not in the same breath give utterance to a statement quite contradictory. How can it serve as a guidance for the whole of the human race if, as it is taken to mean, it aims at misleading many? It cannot at once guide and misguide people. There are no contradictions in the word of God. The fault lies with the shallow knowledge of the interpreter. The verse simply regrets that the Qur’an, which was meant for the guidance of people, was made by some an occasion to go astray. Let it be noted that the Qur’an does not play the part of an efficient cause to mislead some people, but they themselves make it an occasion for themselves to go wrong: Such constructions are not infrequently used in the Qur’an itself. The words put in the mouth of the Prophet Noah:

“My preaching did not increase them but in running off” (71: 6).

This amply illustrates the point. Obviously enough, Noah’s preaching, which was intended for their good, could not be the cause of their apathy; it only became an occasion for their turning away. Noah preached to them with a view to drawing them to his own ways. They, however, turned a deaf ear to his exhortations out of obstinacy and prejudice. Thus, instead of coming round to the path of truth, they grew in aversion. The preaching of Noah is in no way responsible for their attitude. In the same way the Qur’an cannot be said, to the disregard of clear testimony to the contrary, to have misled people. Another verse usually picked out for hostile criticism runs thus:

“Surely those who disbelieve, it being alike to them whether you warn them or do not warn them, will not believe. God has set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and there is a great chastisement for them” (2: 6-7).

The sense of these verses is misconstrued to amount to this: Because God has set a seal on their hearts and upon their hearing, it is therefore in vain for you to warn them. It is then argued that God Himself has deprived them of their faculties. Why? To hold them responsible if they do not listen to the call of Truth. This is again a case of misinterpretation. The real significance of the verses point to an admitted law of nature that whichever faculty should suspend discharging its proper function, the time shall by and by come when it will get totally atrophied. If the hand, for instance, is not put to use, as not a few Hindu ascetics subject themselves to this form of rigour, the limb is sure to lose all its vitality, and no amount of cure will then do it
any good. Exactly the same is the case with every other faculty — physical, mental or moral. If the heart, the eye or the ear is not regularly exercised, it will gradually grow unfit for the discharge of its true function. This is what the verses say. If the opponents are such as have made up their minds not to listen to you at all, they will get, according to the law of nature, deprived of their faculties of head and heart. It is their own neglect that has brought about the loss of their mental faculties. Why should the blame be laid at the door of the Divine Being? It is unfair to single out a verse here and a verse there, put thereon a wrong interpretation, and then jump to the conclusion that the God of Islam trusts His own will upon man.

Another common objection against the freedom of human will is put as thus: God knows beforehand all the events of the world, as also who will do good and who evil, what will befall one and what another. God's knowledge being perfect, everything must inevitably happen accordingly. Where, then, is the room for a free choice of man between right and wrong? Such an objection is the outcome of ignorance of Divine attributes. It is a truism that an event gives birth to the knowledge of the event, and not vice versa. In other words, knowledge is the outcome and hence not the cause of an event. To illustrate the point, it is only when John has murdered Jack that a third person, Jill, gets knowledge of the murder. First comes the event and then the knowledge thereof. It is inconceivable that Jill should have knowledge of the murder unless it has actually taken place. It is ludicrous to imagine that such a knowledge on the part of Jill has constrained John to commit murder. In this case it is Jill, whose knowledge has compelled John, and not the latter that ought to be sent to the gallows. It is plain that knowledge cannot be the cause of an event, but its outcome. Now, the knowledge of God, unlike that of man, is not limited by time. It comprises the future as much as the present and the past. He is beyond the human limitations of time and space. What is past or future in human sphere is present to Him. Just as man gets knowledge of a past event, he can have cognizance of a future event as well. But the fact remains that knowledge is the outcome of the event, in the case of God as in that of man. But we have shown that knowledge can in no wise be said to have been the cause of the event. It would be a strange perversion of the natural order of things. The knowledge of God, therefore, cannot be said to have compelled the coming about of the event; for knowledge springs from the occurrence. The event, though yet to happen in the future from the human point of view, is to Him as present. The Qur'an aptly speaks of the Divine knowledge in the metaphor of a book. A book holds all the knowledge contained therein at one and the same time. It is the reader in relation to whom the notions of past, present and future arise. The portion of the book he has gone through has become to him as past, that he is reading is the present, and that he has yet to study the future. But it must be made clear that the book itself is above such considerations. To it all knowledge it comprises is present knowledge.

In like manner the knowledge of God is all-comprehensive, whether past, present or future. He holds it all at one and same time. Like the reader of the book, the limitations of the present or future are conceivable only in relation to man. To God is attributed Omnipresence. All the events are as if just now before His eyes. Thus His knowledge is as much the product of the events as that of man. His therefore absurd to argue that His knowledge is in any way responsible for the various events of life. His knowledge, like human knowledge, exerts no compulsion to bring about the event, which is already there, to Him. Man himself is responsible for his deeds; Divine knowledge does not interfere with his privilege to exercise his will as he would.

THE CONCLUSION

To recapitulate, the conception of taqdir in Islam amounts to this. God has created everything on a particular measure which is determined by the function the object is intended to discharge. Consequently it has been endowed with appropriate faculties, as also with the capacity to observe certain laws by obedience to which it may achieve its end. The whole system of the universe having a single object to fulfil, it is indispensable that the component parts, in order to be useful to one another, should vary in respect of their respective functions. Man, who is a part and parcel of the universe, must therefore have his own position in the system, his own faculties, his own capabilities, his own end to serve, and his own obligations to discharge. To seek light on the various points concerning him we turn to the pages of the Holy Qur'an, and we find that in relation to the rest of the universe, man occupies the position of the overlord. He has to subjugate and put it to his own service. As regards interhuman relations, the Holy Book assigns a common platform for all, the high and the low. Universal brotherhood of man, irrespective of caste, colour or clime, under the common Providence of God, the Creator, the Nourisher and the Evolver of all, is the rule to regulate the relations of man to man. God alone should be the object of man's endeavours, under all circumstances. As to his capabilities, he had been endowed with the best conceivable. He is capable of making infinite progress and of attaining union with his Creator. He has been furnished with the requisite equipment to fulfil his obligations. The universe which is meant to be subservient to his welfare, he can control and exploit with the help of his intellect. But to enable him to acquit himself creditably in more delicate situations, viz., in his relations to his fellow men and to his Creator, his intellect, which is not infallible, has been supplemented by Divine Life. Revelation enlightens him as to the laws, obeying which he may achieve the sumnum bonum of his life, viz., at one-ment with his Creator. The diverse vicissitudes of life, its pleasures and pains, its prosperity and adversity, are mere opportunities to bring his dormant virtues into play and thereby effect their evolution. Assigned a set purpose to fulfil, endowed with particular faculties and capabilities suited to the realization of his fixed end, and provided with necessary guidance, he is left alone to work out his own edification. Thereafter there is no Divine interference with him in the matter of choice between right and wrong. Thus the Qur'an, allowing him freedom of will, saddles man with responsibility, which serves as a spur to self-exertion.

Islamic taqdir, recognizing freedom of human will, infuses into man a sense of responsibility and accountability, and thus gives an impetus to the advancement of culture of the right sort. Islamic taqdir makes man the lord of the universe, controlling the forces of nature, putting them to the service of man and thereby promoting general welfare. Islamic taqdir brings paradise to the door of man by creating goodwill and fraternal affection between man and man.

Above all, Islamic taqdir uplifts man from a self-centred brute to spiritual heights, where he loses himself in the service of humanity and of the Lord, his Creator. He is borne to celestial regions where there is neither snow nor storm, where the virtuous drink deep at the cool fountain of Divine love, basking in the sunshine of Divine bliss.

The second instalment appeared in The Islamic Review for April 1944.—Ed. I.R.
Centres in France for the dissemination of Arab culture

There were also several centres in Southern France for the dissemination of Arab culture. On the basis of the astronomical tables of Toledo, Raymond prepared his tables at Marseilles in 1240 C.E. Herman of Dalmatia completed his translation of the Planispherium of Ptolemy as edited by Almajriti at Toulouse in 1143 C.E. Abraham bin Ejra, commentator of the Bible (d. 1267 C.E.) translated the commentary of Kharizmi by al-Beruni at Narbonne. He also translated two works on astrology by his co-religionist, Ma'sha Alla of the East (d. 815 C.E.). Montpellier was the principal centre of France in the fourteenth century for the study of medicine and astronomy, which were, needless to say, based mainly on Arabic sources.

Several Spanish monks lived in the famous monastery of Cluny in Eastern France. It was an important centre in the twelfth century for the diffusion of Arabic learning. Peter the Hermit was the abbot of this monastery. He went to Toledo in 1142 C.E. It was for him that the Qur'an was first translated into Latin so as to enable him to ascertain its weak points for carrying on propaganda against Islam. He was also responsible for the publication of several anti-Islamic treatises.

The Crusades help in spreading Arab civilization

The Crusades were also partly responsible for creating an interest in Arabic and other Islamic languages amongst the missionaries. Prior to this none knew Arabic outside the countries of Islam. The military campaign in the East made Christian scholars sensible of the necessity of learning Arabic. Due to the failure of the Crusades, intelligent men like Raymond Lull of Catalonia (1235-1315 C.E.) came to believe that it was impossible to subdue the Muslims by sheer brute force, that Islam was to be conquered by a peaceful crusade, by persuading the Muslims to change their religion for Christianity. For this purpose it was necessary to cultivate Eastern learning and to use that as arms for this Crusade of altered method. With a view to imparting training to the missionaries to be sent to the Muslims and the Jews, a school was established at Toledo for the first time in 1250 C.E. at the direction of the "Order of the Preachers" for the study of Eastern lore. Raymond Martin, a contemporary of St. Thomas, was its principal scholar. In 1276 C.E. he founded a monastic college at Mirmar. It was probably through his influence that in the Ecclesiastical Council of Vienna in 1311 C.E. a resolution was adopted for the creation of the Chairs of the Arabic and Tartar languages in the universities of Paris, Louvain and Salamanca. But the result of these endeavours did not lead so much to the expansion of Eastern studies as to the extension of geographical knowledge.

The contribution of the Crusades in spreading Arab civilization is a matter of controversy. According to Le Clerc "the contact of the Arabs with Southern Italy and the Crusades contributed to the spread of Arab medicine and culture generally in the West of Europe", whereas Freud attributes this largely to the Omayyad Caliphs of Spain. Hitti, Max Mayor Hop and the contributor to the Historians History of the World hold the latter view. Stephen of Egypt obtained his education in Sicily and Italy, and in 1127 C.E. translated the important medical treatise of al-Majusi. About 1247 C.E. an Arabic manuscript of Siaarul Asrar (Secret of Secrets) came into the hands of Philip of Tripoli. Rendered by him into Latin, this pseudo-Aristotelian work became the most popular book towards the end of the Middle Ages. The only other important translation during the crusading epoch is the Liber Regalis or Kitab al-Maleki.

Arabian rumours

But however scanty the direct influence of the Crusades may have been in spreading Arab learning in Europe, its indirect result was considerable. "The Crusaders were undoubtedly influenced by the medical and philosophical doctrines of the Arabians" (Campbell, Vol. I, p. 109), and some of the Eastern views on astrology were carried to the Latin West in this way and incorporated by Latin writers in their works. Excellent examples of this method of extending Arabian culture are the works of Herman the Cripple. The Arabian rumours that drifted over portions of Western Europe were in no small measure the direct result of the information brought home by the returning barons and their followers.

The first instalment appeared in The Islamic Review for April 1954.—Ed., I.R.
The Arab conquest of Sicily in the ninth century and the Muslim domination of the island until it was overrun by the Normans in the eleventh would explain the Arabic tradition of this part of Europe, and also the vague Arabian rumours that reached even as far north as Switzerland. . . . The close contact between the Latins and Arabians in Spain in the seventh century onwards would account for some of the rumours that penetrated into the heart of the European West” (Campbell, Vol. I, p. 113).

A rich literature in legends grew out of these rumours, those relating to Charlemagne being very famous. The story of his incognito visit to Palestine and victorious march through Arabia and his consulting Arabian physicians were evidently due to his diplomatic connection with the Eastern Caliph and his invasions of Muslim Spain at the instigation of his friend.

The doctrine of the four elements, which was accepted in the Latin West before its impregnation with Arabian modes of thought, evidently reached there through this process. Even the description of Heaven and Hell as given by Dante might have been obtained in this way.

Sicily

Sicily stands next to Spain in diffusing Arab culture. It was through this centre that the translations of Greek works received by al-Mamun from Constantinople are said to have reached Salerno and the Latin West. Muslim civilization spread to France and Italy both from Spain and Sicily. The activity of Donnolo in this connection in Italy has already been mentioned. It is quite likely that this was not an isolated instance and that he had many followers whose works or names have not survived the political upheavals of that battlefield of all nations.

Shortly after the completion of the Norman conquest (1091 C.E.), Sicily again became an active centre for the dissemination of Arabian civilization. As the junction of two different cultures, its suitability to serve as the intermediary for the export of ancient and medieval lore was very great. The Norman kings from Roger I to William II (1167-1189 C.E.) and Manfred as well as Charles I of Anjou invited learned men to Palermo irrespective of religion and language. Arab poets and geographers adorned its court during the Norman régime as well as in that of Frederick II. Among its inhabitants the Greeks and the Muslims spoke in Arabic, while a section of the scholars knew Latin. This facilitated translation.

Eugene of Palermo was well-versed both in Arabic and Latin. With his assistance al-Maghast was first translated directly from Greek about 1160 C.E. It was only through his translation from Arabic that the Optics of Ptolemy has been preserved, the original Greek being irretrievably lost. He also translated Kalilah wa Dinnah into Greek.

The Jews of Sicily actively participated in this important translation work like their brethren in Spain. Of them Fargnug of Sirgant and Moses of Palermo are noteworthy. Their work was chiefly confined to the translation of the astronomical and medical productions of the Greeks and Arabs into Latin. In 1279 C.E. Faraz ben Salim translated the medical encyclopaedia (al-Hawi) of Razi (Rhazes) under the patronage of Charles I of Anjou. It was the first principal work on medicine translated into Latin. Though several Greek and Arabic treatises were later on translated more accurately at Toledo, the translations made in Sicily, being the first, possess special value. Besides Sicily, Southern Italy was also in the hands of the Normans. Hence they held the advantage of transmitting Arab civilization to the Italian peninsula and Central Europe.

Frederick II the greatest preacher of Arab civilization

The greatest preacher of Arab civilization in Europe was, however, the Emperor Frederick II (1212-50 C.E.). He diffused the learning of the Arabs throughout Europe (E. P. Scott, Moorish Empire in Europe, Vol. III, p. 5). His astrologer and interpreter, Theodore of Antioch, translated into Latin an Arabic work dealing with hawkimg. It is the first modern natural history. He also composed a hygiene for the emperor on the basis of the Siyar al-Asrar. After travelling in Syria and Egypt, Leonardo Fibonacci, the first Christian geologist, dedicated to the emperor a book on square numbers.

But the most brilliant luminary in the court of Frederick was the famous Michael Scott. He was the first translator of Ibn Rushd, which work greatly influenced the European philosophers. Besides translating several works of Aristotle he also composed a Latin summary of De Animalibus, with the commentary of Ibn Sina, and named it Abbreviatis (i.e., Abridged) Avicenna. From 1220 to 1236 C.E. he set the example of Muslim sciences in Sicily and Italy (Campbell, Vol. I, pp. 113-16: Hitti, pp. 611-13). His mausoleum in the monastery of Melrose still attracts the admiring attention of every educated passer-by.

Centres of Northern Italy

Several translators also worked in Northern Italy. Burgundio of Pisa translated (1130 C.E.) ten books of Galen, but Ecursius of Pistoia only one (1200 C.E.). Bonacosa, a renegade Jew, translated the Colligest of Ibn Rushd at Padua, while Paravisius, aided by Jacob, the Jew, translated the Taysir of Ibn Johral Venice.

Further translators

Besides these, the time and place of many other translators like David Harmonius have not yet been ascertained. A good many translators did not publish their names at all. Most of the translations of chemical works belong to this category.

The Arabic sciences and medicine being thus completely won and spread in Europe, the "Period of Translation" came to a close technically at the death of Farragut in 1285 C.E. But as a matter of fact the translating work continued until the middle of the seventeenth century almost unabated. Andrea Alphago of Baluno in Italy (1520 C.E.) translated the biographical dictionary of Ibn Kifti besides a few works of Galen, Ibn Sina, Ibn Rushd and Johannes Serapion. In 1664 C.E., Piyre Vattier of Orleans published a Latin rendering of the work of Abdur Rahman on music and the pyramids. Many translators flourished even thereafter, and the work is still going on without any possibility of ever coming to an end, as new books are being constantly discovered or brought to the notice of the Orientalists from the shelves where they have been lying neglected for centuries.

Influence on the European vocabulary

In the Dark Age there was no direct communication between Latin Europe and Byzantium, the Greek capital.
The Greek culture in Italy and Sicily consequently suffered a rapid decline, so much so that in 1360 C.E., Petrarch could not name even ten persons who knew Greek. Under the circumstances, for want of appropriate Latin synonyms, the translators substituted the original Arabic words in Latin characters. The use of alchemy, alcohol, azure cipher, elixir (al-taksir) and many other words thus came to be introduced into the vocabulary of Europe, and are still in use.

Arabo-scholastic revival

The period of translation was followed by the scholastic period, when the Arabian teaching was transmitted first by the mystics and then by the systematizers. The material conveyed to the Latin West through translation caused a reawakening in the intellectual outlook in the thirteenth century which has rightly been termed "the age of Arabo-scholastic revival" and "one of the greatest epochs in human history". "The impulse to this intellectual activity was derived in the main from the Arabian writers, and Albertus Magnus and Roger Bacon were the eminent types of Arabo-scholastics of the period who derived the basis of their learning from Arabian sources" (Campbell, Vol. I, p. 143).

The "Age of the Mystics" produced early thinkers like Hugh of St. Victor (1095-1141 C.E.), who based his theories on drifting Arabian rumours, Bernard Sylvestris (c. 1156 C.E.), who drew on Herman the Cripple, and Hildegard, who drew on Sylvestris and other writings that showed Arabian influence in which the doctrines of macrosom and microsom were mystically treated... and “reached its culmination in the works of Dante (1265-1327 C.E.),” who further developed the theory of four elements (Campbell, pp. 149, 150, 152).

The systematizers

A class of teachers systematically arranged the vast material obtained from Arabian sources so as to make it more readily accessible in accordance with spiritual truth as they realized it. The foremost among them were Alexander of Halle (1245 C.E.), Robert Grosseteste (1255 C.E.), St. Thomas Aquinas (1225-74 C.E.), Albertus Magnus (1193-1290 C.E.), Roger Bacon (1214-94 C.E.), Arnold of Villanova (1255-1320 C.E.), and Peter of Abano (1250-1320 C.E.).

All the scientific treatises of Albertus were based on the Arabic translations of Aristotle's books, real and fictitious. Father of modern reasoning and pioneer of scientific research, "Roger Bacon was a disciple of the Arabs" (M. N. Roy, Historical Role of Islam, p. 70). Whatever Greek learning he received was through the Arab philosophers and scientists. Fully conversant with Greek, Hebrew and Arabic, he received his knowledge of spectacles from the work of Ibn al-Haitham (Alhazen). Indirectly he also was highly indebted to Robert Grosseteste, the Arabist. He introduced the system of examination (which had been found among the Arabs) into the University of Paris, and improved the University of Oxford. He spent $75,000 in collecting rare books and instruments, and continued his researches for forty years. As a reward he was thrown into prison as a "sorcerer", and he breathed his last shortly after his release ten years afterwards. His life amply illustrates the truth that "the Christian West not only accepted, but extended and developed the Muslim sciences that came into its hands" (Joseph Hell, Arab Civilization, p. 101).

Commerce

Another potential source for the spread of Arab civilization was the Arabian commerce, which extended from the Azores to the Far East and from Scandinavia to Lake Chad. No other nation produced so fine and excellent goods as the Muslims. No other country was so enriched by gifts of nature as was Moorish Spain, whose fairs were visited by merchants even from Russia and Iceland. Their products were highly in demand in Europe and the ports of Spain, Sicily, Egypt, and the Levant used to remain crowded with vessels from Greece and Italy. The intelligent section of the Christians thus came in direct touch with the extraordinary civilization of the Moors, and they carried it far and wide.

Universities

"The Universities were the main centres which influenced the trend of thought. There were many translations (as shown above) of even later date, which were widely used in the Universities, especially in those of Northern Italy and France. Botany, zoology, physics and alchemy followed the line of Graeco-Arabic tradition entirely" (Arnold and Guillaume, Legacy of Islam, p. 351, astronomy, mathematics and medicine not excepted. In Padua, Bologna, Paris and Montpellier, only the works of classical writers at last obtained in Latin were taught. Roger Bacon, Albertus Magnus and other eminent scholars, expounded the scientific and philosophical works of the Arabian masters. The knowledge they impart to students of different countries was in turn carried to their places of birth.

The Contribution of the Jews

The principal preachers of Moorish civilization were the ever-oppressed and now-oppressing Jews. Highly educated, they stood second in education and culture only to the Muslims. By their joint efforts, schools were founded at Bari, Salerno, Tarentum and other places. When there was no writing material in Europe, Bartholo Ceuse named 4,000 Jewish scholars of Spain, France, Italy and other regions which came directly under the influence of Arab civilization. In versatility and scholarship, they were in no way inferior to the Moors at the zenith of their glory. "Jewish learning and Jewish genius contributed very largely to that bright, but transient civilization which radiated from Toledo and Cordova and exercised so salutary an influence upon the belief of Europe" (Right Honourable Lecky, Rationalism in Europe, 501, 11, 277).

Greater than any other Jewish scholar of the Golden Age was Musa bin Maymun, or Maimonides. His literary work definitely commenced at Fez (1160-5 C.E.) under the guidance of a Muslim named Abdul Arab ibn Musa. Like many others of his class he turned a Muslim and became Court physician to Saladin the Great. Arabic translations formed the sole basis of his works, which greatly influenced the medical sciences of Europe like those of Ibn Rushd. Translated from Arabic into Hebrew and Latin, they were attentively studied by Christian scholastics. It was mainly through his books that Jewish thought reached other nations down to the eighteenth century, their far-reaching effects being more evident in Jewish and Christian circles. Modern critics have detected his influence in the works of Albertus Magnus, his antagonist Duns Scotus, Spinoza and even Dante. Many of his methods of treatment are still in use (Hitti, p. 585).
“In the latter part of... the Western... Caliphate, the natural linguistic medium of the educated Jews of Muslim Spain was Arabic” (Campbell, p. 138), so they took a leading part in the translating movement at Toledo. All Arabic works containing real or scientific knowledge were translated into Hebrew by them. Having thus acquired the inestimable treasure of Arab lore they spread it everywhere.

From the tenth to the sixteenth century the commerce of Asia, Europe and Africa was practically in their hands. They were coveted as physicians in many courts of Europe. Numbers of them had settled in France, Italy and Portugal. They had acquired ascendancy in Provence and Languedoc even before. The facilities they used to get did not end with the termination of Muslim rule there. There were Jewish settlements in Leone, Nasbourne, Carcassone, Avignon and Montpellier, the latter being a very big one. In the tenth and eleventh centuries most of the professional medical men at Montpellier were Arabs and Jews.

Being thus scattered in all lands and still maintaining a close touch with one another, the Jews were in an advantageous position for preserving the invaluable learning and sciences of the Arabs and diffusing the same for the benefit of future generations. Otherwise, all the discoveries and inventions of Arab genius would have disappeared with their expulsion from Spain. It was mainly through the Jews that the Christian West became acquainted with Greek sciences carefully preserved by the Muslims (Campbell, 1,138).

Before the Age of Oppression they mustered eight hundred thousand in Spain alone. Tyrannized by the Christians, some of them turned renegades; but banished (1412 C.E.), most of them fled to North Africa and the countries of Europe (Sir Robert Browne, Peoples of the World, vol. vi, p. 80). They carried the works of Aristotle and Ibn Rushd with them. Oppressed elsewhere, they took shelter in Portugal during the fifteenth and sixteenth centuries. They established an academy at Lisbon and the expulsion of the Moors paved the way for their acquiring fame as poets, geographers, mathematicians, grammarians, philologists, chemists and botanists. Many of those who turned Christians for convenience sake later on migrated to Holland and returned to their original faith. Some Dutch Jews still understand Portuguese. Many a family in Portugal is descended from the Jews and Jewish blood flows in the veins of many of the proudest aristocrats, nay, even in the royal blood of Portugal where the Jewish countenance is visible in every city (Edmund Ollier, Classels' Illustrated Universal History, Middle Ages, 88).

By securing appointments in Salerno and other medical schools of Europe, they disseminated the Graeco-Arab learning there. This is why in countries like Italy where the Jews or their descendants settled, intellectual inspiration came earlier than elsewhere in Europe—a fact which shows that much of the credit for spreading Arab literature and sciences really belongs to them.

THE MUSLIM WORLD

INDONESIA

Economic situation in Indonesia

Speaking at a reception given by the Indonesian Journalists’ Association on its eighth anniversary, the Indonesian Prime Minister, Dr. ‘Ali Sastroamidjojo, stressed that "there are no reasons, at the present moment, for any anxiety or panic over the financial and economic situation in our country."

He referred to the unfortunate legacy which faced his Government when it took office and the external economic factors which had been largely responsible for the deficits in the State Budget and balance of payments in 1952 and 1953. Foreign exchange and gold reserves had decreased considerably since 1952, and the Government sought to prevent a further fall. Naturally the economic position has caused a reduction in imports, Government expenditure and capital investment.

The Government of Indonesia was determined to maintain the value of the currency, and provide for the nation’s everyday requirements. There was no need for pessimism as the outlook was brighter in many respects. Efforts to increase production have been successful; this was especially significant with regard to rice, the increased output of which will enable Indonesia to save hundreds of thousands of rupiahs (Indonesian currency) formerly spent on rice imports. By 1955, Indonesia should be able to supply her own basic requirements of foodstuffs.

Indonesia’s participation in the International Monetary Fund and the World Bank would help to overcome short-term difficulties in the balance of payments and provide long-term finance for development projects. Her connection with the Colombo Plan opened up further prospects of aid from abroad. The Government was doing all it could to create a favourable atmosphere to attract foreign capital and to increase the level of national economic activity.

Indonesia welcomed signs of a relaxation in the United Nations’ embargo on strategic war materials, which had caused great economic hardship to many countries which had loyally observed it, and in view of the improved world situation would support any attempt, made within the framework of the United Nations Organization, to relax or bring an end to this embargo.

Dr. ‘Ali Sastroamidjojo concluded by regretting that although understanding and agreement had been achieved on several important questions, negotiations with Japan were being retarded by differences of opinion on the scale of reparations to be paid by Japan, in spite of that country’s legal and moral obligations to pay. Indonesia wished to
establish normal diplomatic and economic relations with her neighbour, but it was essential that a settlement of the war reparations issue, acceptable to both sides, should be reached as quickly as possible.

**Diplomats’ conference**

The Prime Minister of Indonesia gave the opening speech at the Conference of Indonesian Diplomats in Asia, Africa and the Pacific in the Foreign Ministry Hall on 8th March 1954.

He revealed that Indonesia’s efforts were directed towards the creation of a power to ensure world peace. In co-operation with other Asian countries, it desired a conference of a broader nature than the Colombo Conference, so that all the African-Asian nations could take part. He hoped that the Colombo Conference would put forward positive suggestions concerning peace in Asia and proposed that Indonesian diplomats should give voice to the Indonesian policy and position, which had been made clear.

Another speaker was Dr. Sunarjo, the Indonesian Minister for Foreign Affairs, who claimed that the importance of Asia and Africa in world affairs made their problems most urgent. Asian nations, closely related in such spheres as culture, religion and way of life, had many responsibilities, one of which was the abolition of colonialism or the remnants of colonialism. It was hoped that the African-Asian nations would be able to provide the strength for the achievement of international security and peace.

Indonesia had particularly strong ties with the nations of Asia and had seven treaties of friendship, to which it desired to give real meaning. It desired to extend its good neighbouring policy not only to Asia but to Australia, which had shown great sympathy in the struggle for independence. The Colombo Conference would give an opportunity to discuss world peace and possibly would have some suggestions on the West Irian question.

Because of the differences in the reparations estimates prepared by Indonesia and Japan, the former was waiting for Japan to reveal its capacity. Reparations in the form of capital equipment as well as services would be required. To offset the fall in the prices of her export goods, Indonesia had concluded a trade agreement with China; besides this, the dual nationality problem would have to be settled.

The Foreign Minister concluded by stating that the General Elections, tourist traffic and information services abroad would be subjects for discussion. He instanced various attempts in the Press abroad to blacken the name of Indonesia and called for an intensification of information services overseas. Above all, the success of Indonesia’s positive foreign policy depended on national strength.

**Assimilation of minorities in Indonesia**

In reply to a recent question in Parliament, a Government spokesman declared that the Government desired to accelerate the natural assimilation

*Continued on Page 22*
Rousing welcome to King Faisal of Iraq

Mr. Ghulam Muhammad, the Governor-General of Pakistan, entertained the Royal visitors to a garden party on 23rd March 1954. Picture shows King Faisal II of Iraq (centre) with the Governor-General, the Prime Minister, Muhammad ‘Ali, and Begum Muhammad ‘Ali (extreme right).

Saying farewell to the Cabinet Ministers of Pakistan, King Faisal II is seen shaking hands with Honourable Khan ‘Abdul Qaiyum Khan, the Pakistan Minister of Food and Industries.

Picture taken at a dinner in honour of King Faisal II by Mr. Habib Ibrahim Rahimtoola, Governor, respectively.

Picture shows King Faisal II (extreme left) inspecting the curios at Bahawalpur.
welcome to

Iraq in Pakistan

King Faisal II of Iraq and the Crown Prince, 'Abdul Illah, visited Sukkar Barrage (Sindh) on 22nd March 1954

King Faisal II and the Crown Prince 'Abdul Illah, in Sind, shows the Royal guests seated third on right

King Faisal II of Iraq replying to the address of welcome presented to him at the citizens' party at Shalimar Gardens, Lahore, on 19th March 1954
The Pakistan chargé d'affaires in Turkey, Dr. Reyazul Hasan, entertained Professor Fuad Koprulu, Foreign Minister of the Turkish Republic, at a dinner recently. Picture shows, from left to right — Ahmed Hakki, Egyptian Ambassador in Turkey, Dr. Ibrahim Akiif al-Mousi, Ambassador of Iraq in Turkey, Ali Mansour, Iranian Ambassador in Turkey, Professor Dr. Fuad Koprulu, Foreign Minister of Turkey, and Dr. Reyazul Hasan, chargé d'affaires of Pakistan in Turkey.

Continued from page 19
of citizens of Chinese, European or Arab origin or ancestry. It believed that it should bring about complete unity among all citizens and was committed to the statement of 1st November 1945 on minority groups.

It was felt that the holding of separate elections for minority groups would hamper the process of assimilation and could not therefore be supported. The Government could not agree with the suggestion that the solution of the minority problem should be based on the conception that groups have a “pluralistic” character. The Arab group, for instance, desired natural assimilation, and other groups were given ample protection and safeguarded by the Constitution.

One midwife for every 50,000

The Minister of Health, Dr. Muhammad ‘Ali Lia Kiat Teng, in a recent address at the first Congress of the Indonesian Midwives’ Association, lamented the uneven distribution of midwives, many of whom were concentrated in the large towns of Java.

He advised the Association to uphold their profession, refraining from trade union activities and politics. The supreme task of the midwife, he said, is to reduce the rate of infant mortality, which at present is 25 per cent.

At a lunch given by the Turkish Prime Minister in November 1953. From the left — President Jalal Bayar of Turkey, the Governor-General of Pakistan, Mr. Ghulam Muhammad (second from left), the Prime Minister of Turkey, Mr. Adnan Menderes (third from left), the former President of Turkey, Mr. Ismet Inanu (fourth from left). Behind the Governor-General is Mr. Rejik Kuraltan, President of the Grand National Assembly of Turkey.

Another speaker at the Congress, which was attended by sixty representatives from all parts of Indonesia, was Governor Sanusi Hardjadnata. He also took up the theme of the shortage of midwives in Indonesia, and said that in Stali on Nias, off the west coast of Sumatra, there were only five midwives for 250,000 people, whilst in Kuningan (West Java) there were three midwives for 10,000 people. Taken as a whole, Indonesia has only 1,500 midwives to minister for the needs of 80,000,000 people, which means that there is only one midwife for every 50,000.

TURKEY AND ALGIERS

Is Arabic language detrimental to public morality?

In marked contrast with Pakistan’s steps to cement friendly relations with her sister Muslim countries is the report from Turkey that Mr. Hezmut Ouzak has been prosecuted on a charge of importing Arabic books dealing with the Muslim doctrine. During the trial the judge asked him: “Are you not aware that importing Arabic printed matter and putting it on sale openly violates Law No. 393 of 1927, and such an action is also detrimental to public morality?” The accused replied by saying quite defiantly: “There can be no harm in books of such nature with regard to public morality or public policy. Such charge could be filed more profitably against dealers in Western books abounding in Beera quarter (the European district of Istanbul), whose bookshops are packed with imported books from Paris and contain nothing but obscene and blasphemous material.” This unexpected retort brought tumult in the court, which had to be cleared.

On the same line of hatred towards the Arabic language is a statement in a report submitted by the Arab League to the Commission for Human Rights dealing with the brutality and humiliation inflicted by the French rule on the people of Algiers, saying that France regards Arabic as a foreign language with all the legal and social implications attached thereto. That this is true is evident from the fact that an Arab from the Middle East can hardly make himself understood by his Arab brother from Algiers or Morocco. Nor is it possible, without hours of labour in “deciphering”, to understand an Arabic script emanating from Algiers. The truth is that France has worked for decades to eliminate the Arabic character of her protectorates in North Africa, and to a large extent has succeeded, as the League’s report shows.

EGYPT

Modern trends at al-Azhar University — introduction of films, plays and music.

On the resignation of the former Rector, the post has been filled by Shaikh ‘Abdurrahman Taj, 57 years old, a Doctor of Philosophy from the Sorbonne. Among new activities organized during the first few months of his taking office was the decision to arrange visits, on a large scale, by students of the university to all Arab countries for study and preparing reports on all matters that might create greater unity and affiliation among academic bodies in the Arab world. Authorities of the university, it is learned, have applied for Government financial aid to ensure the success of this worthy cause.

Drama and the theatre, two fields never thought to offer any attraction or to fall within the scope of divines, have recently been invaded when a dramatic society belonging to the Faculty of Muslim Law and Divinity and a film society

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in the Faculty of Arabic Languages were opened recently. The latter society will promote the showing of films relating to hygiene, general education, national history and student life. A second society was also formed in the latter faculty for the study of music, its development and effect, with special reference to Western and classical music. The inaugural production of the dramatic society will be a play called “The Power of the Ulama,” to be shown in Cairo’s noted theatre, Masrah al-Azbakiyya. The best player will be awarded the gold cup to be presented by Yusuf Wahbi, Egypt’s leading stage actor.

The Rector also welcomed the request he received from the director of the Islamic Centre of Washington for the supply by the al-Azhar of articles of interest on Muslim affairs, to be translated by the Centre and published in their English journal due to appear any time. The university also sent one of its lecturers on a tour to Casablanca, Morocco, where he was received warmly by the Muslim population and scholars.

Irrigation project in Egypt

In the troubled land of Egypt today one is apt to neglect the projects which have been recently taken in hand for the benefit of the common man and which will go a long way to raise the standard of living of the Egyptian people. Scientific circles in many parts of the world have shown particular interest in the irrigation project, known as the “High Dam” project, which, when completed, may be regarded as the most outstanding development feat achieved by the Egyptian Government. It involves the construction across the Nile of a dam twenty-seven times as large as the Aswan Dam, the largest in Egypt at present.

The need for such a project has been an insistent one for two reasons. First, the proportion of arable land in Egypt could not keep pace with the vast increase of the population, a situation which caused grave concern for all social and economic reformers in the country; and second, recent land reforms which aim at the distribution of large feudal estates among small farmers have proved to be a merely partial remedy. Arable land affected by the reforms does not exceed 300,000 hectares, which when distributed will benefit 200,000 people only, thus leaving about a million Egyptians landless.

Investigations and designs for the projected dam have been carried out by a group of German experts and industrialists assisted by a team of Egyptian engineers. The plans have been approved and work will commence as soon as negotiations relating to costs are concluded.

The capacity of the dam is estimated at 165,000,000 cubic metres, 70,000,000 of which are to be used yearly in irrigating the newly reclaimed areas. Egypt’s cultivable land will be quadrupled, thus bringing the total land available for cultivation to 8,000,000 hectares.

The wall of the dam, the most unique architectural feature of the project and without parallel in any land, will be 180 metres high, stretching for over four miles, 700 metres wide at the base and 50 metres at the top. Unlike other dams it will not be constructed of concrete cement but of the solid granite stone which gave to the pyramids centuries-old endurance and majestic survival.

Apart from the boom the project is bound to bring to the fellahin’s granaries, its estimated industrial potentialities seem to exceed all expectations. For within the monumental wall of the dam will be sixteen great tunnels, each about 4 metres in diameter, through which the sweeping underwater currents will pour with power sufficient to operate sixteen electric generators. Cairo, lying 900 miles north of the dam, and all intermediate districts, will have every house and factory supplied with electricity and at a cost possibly lower than anywhere else in the world. In addition to this unlimited source of power, the project will make possible the execution of another project for construction in the vicinity of the dam—a factory for the manufacture of nitrates essential for Egypt’s agricultural revolution to come.

Western Germany and the United States of America have offered loans at low rates of interest, each to pay half the cost of the construction. The Egyptian Government, it was suggested, is to allocate funds from its own budget to pay for the setting up of factories and electric networks. The dam will take ten years to complete.

Egypt strengthens her relations with Arab and other Muslim countries

Despite the military character of the Revolutionary Council which governed the country after the abdication of Farouq, the ex-King of Egypt, the activities and reforms of this body showed a sincere desire, coupled with a sense of constructive insight, to improve the lot of the ordinary man in the street and to fortify Egypt’s ties of effective cooperation with other Arab countries. The Sudanese young men wishing to get training in any of the military schools belonging to the Egyptian armed forces have been exempted from paying any fees. To mark the occasion of the opening of the new Sudanese Parliament, Egypt presented the Sudan Government with military planes and arms sufficient to equip 1,000 service men. During a recent military parade held in Damascus (the Syrian capital) two Egyptian planes participated in a flight past and performed acrobatics of high quality and efficiency. Egypt’s Ambassador stated after the parade that his country was well prepared to supply Syria with all her requirements for building up her own air force, and that such supplies would be manufactured in Egypt’s own recently-established factories.

It has been reported from Karachi that three ships of the Egyptian Navy paid a friendly visit to Pakistan which lasted for five days. After an inspection of a naval guard of honour in Karachi port, the Egyptian naval officers paid a visit to the tombs of Muhammad ‘Ali Jinnah and Liaquat ‘Ali Khan. A solemn ceremony accompanied the visit, which was attended by units of the Pakistani naval military police, and while a wreath was being placed on each of the tombs by the senior Egyptian visitor funeral tunes were sounded by the Pakistani naval buglers.

At the conclusion of their fully engaged visit, the head of the Egyptian visiting marines expressed his admiration for the high spirit of the Pakistani Navy and suggested that the exchange of military missions between Egypt and Pakistan was essential, particularly at a time when the Muslim world had begun to realize the significance of unity and co-operation between nations of substantially the same outlook. He added that unity amongst Muslim nations was only possible by creating friendly ties through visits. Finally he revealed that two Egyptian officers were now undergoing training at Pakistan’s staff college, and that five more were on their way to join.

LIBYA

After prolonged discussions between the Libyan and French Governments it is understood that Libya has rejected a demand by France for the setting up of French military bases, especially aerodromes, in Fezzan, the westernmost province bordering Tunis. France claimed that tribal attacks
from Fezzan have been increasing on Algerian territory, a claim which Libya has strongly denied, stating that nothing has occurred in that area more than usual in a tribal state of affairs. It is believed, however, that France, when making her demand for these military bases, was in fact prompted by her fear of the mounting violence the national movement in Tunis is assuming.

In spite of pressure exerted on him by the nationalist elements in the French North African protectorates, some French sources, after arguing that France has been spending £160,000 annually on security measures in the affected area, expressed the belief that King Idris of Libya will eventually accept the conclusion of a treaty which will insure French interests. It is further stated that the Libyan premier has revealed that talks were not proceeding before the grant of military bases for the forces of the United States in return for financial aid.

* * *

The Government has announced that a project to build "people's houses" will be put into effect in the near future. A similar step has been taken in the Lebanon.

**SYRIA**

Road network to connect the Middle East

Departments concerned in the Arab League are studying an offer by the Rockefeller Foundation Fund of some $55,000,000 for building up a network of trunk roads in Syria, Iraq, the Lebanon, Kuwait, Jordan and Sa'udi Arabia. The offer commits the countries involved to a payment of $45,000,000 as their share, the purpose of the scheme being to promote trade and economic conditions in the countries of the Middle East, and if materialised, the main Arab towns of Beirut, Aqaba, Damascus and Amman will be linked up with the coastal regions along the Persian Gulf in which Kuwait, Basrah and the inland towns of Sa'udi Arabia will be terminated. Certain sections of the Arab Press have seen in this scheme another effort to subject the national aspirations of the area to further frustrations and foreign infiltrations. Though past experience can be drawn upon for evidence to support such contention, yet this is no justification to reject a scheme which is bound to bring together, in a physical and more constructive manner, all sections of the Arab communities in the area. Although rarely noticed, some commentators have expressed grave concern on the possibility that with every scheme probed for the Arab countries, a host of Zionist experts, especially those originating from the United States, will find their way into their midst, with every one a potential spy. It is also contended that there is no guarantee that with its multi-racial citizenship in the United States, experts arriving in the Arab countries would be "information collectors" and not "humanitarian advisers". It is not impossible, however, to devise a system of scrutinizing identity.

Promotion of the Arabic language

One of the objects of Dar al-Ulum, a cultural centre in Karachi, is the setting up of a number of schools for the teaching of Arabic, and so far ten have been opened. These schools are partly financed in cash and kind by the Syrian Legation in Karachi. The opening ceremony of the latest school to be started was attended by the Education Minister of Pakistan, the Syrian and Sa'udi Arabian Ambassadors, and Keeper of the Keys of the Holy K'uba. The Minister said that the people of Pakistan loved Arabic, and should facilities for teaching it be provided they would take a still keener interest in it. After thanking the Syrian Ambassador for the aid his country supplied, he expressed the necessity for setting up many schools for Arabic in Eastern Pakistan as well. He concluded by saying, "Although the Muslim nations speak different languages, yet they belong to the same faith and are therefore one Muslim nation. The problem of talking various languages will not prevent them from achieving unity among the Muslim nations." The Syrian Ambassador, while expressing his country's readiness and welcome to offer facilities for teaching Arabic in Pakistan, emphasized that his country and people offered their aid not as Syrians or Arabs but as Muslims who fully appreciated their duties towards Pakistan, especially with a view to promoting the Arabic language.

**JORDAN**

Alternative to the Suez Canal

The suggestion that an oil pipeline and a canal should be constructed from the Gulf of Aqaba to the Mediterranean as an alternative to the use of the Suez Canal is not new, but when the subject was raised in the British House of Lords in March 1954 by Lord Hore-Belisha, it seemed a more practical project than it has in the past.

Lord Hore-Belisha told the House that three-quarters of the oil used in Western Europe, including the United Kingdom, passes through the Suez Canal. The present situation in Egypt and the fact that the control of the canal passes into Egyptian hands in 1968 lend weight to his words.

The possibility of laying a pipeline from Aqaba to the refinery at Haifa has often been considered, but since the war the Israeli-Arab dispute has made the project impracticable for political reasons. The actual laying of a buried pipeline now presents no difficulties. Both the British and American oil companies in the Middle East and the Israel irrigation engineers have had much experience in the rapid laying of long-distance pipelines. The 30 in. pipeline stretching 555 miles between Kirkuk and Banias was laid by the Iraq Petroleum Company in seventeen months at a cost of £41,000,000. It is probable that a medium-bore pipe between Aqaba and Haifa could be laid for between £10,000,000 and £20,000,000. From a stratagical point of view such an alternative outlet of oil to the Mediterranean coast would be extremely valuable.

The proposal to construct a deep canal between Aqaba and the Mediterranean is far more ambitious. The direct route is blocked by a range of mountains rising to heights of more than 3,000 feet, so that this, too, would have to lead to Haifa. Northward from Aqaba the canal would follow the Wadi el Araba to the Dead Sea and continue through the Jordan valley, making as much use as possible of the river itself. The final reach of the canal would run from the Jordan valley north-west to Haifa. It has been estimated recently that such an undertaking would cost about £200,000,000. This figure includes the cost of improving the harbour at Haifa.

Modern engineering methods would probably overcome the physical obstacles in the digging of such a canal, which would be of great economic value to Israel and would provide Jordan with an outlet to the Mediterranean. The Aqaba-Haifa canal would, however, be in competition with the far shorter Suez Canal.
PAKISTAN

The foreign policies of Pakistan and Iraq

King Faisal of Iraq would at any time be a welcome guest in Pakistan, but the circumstances of his recent visit lent it special significance. Of late the two countries have drawn closely together because their views and their interests are similar. Both believe that Islam is still a force in world politics. Both are profoundly conscious of the threat which the power vacuum in the Middle East holds for the external security and internal prosperity of each. Both know that economic development is the only sure foundation for national survival and administrative stability. Both share a certain realism in dealing with the Western Powers; they welcome, and indeed count upon, help; they proffer cooperation; they reject control. Few Muslim statesmen have come to understand each other better than Senator Nur al-Said and Muhammad Zafarullah Khan.

Yet with all this, the visit of King Faisal had taken on added meaning because both countries have lately made a clean break in their foreign policies. This, by partly cutting them away from former associations, has drawn them together and made the friendship between Baghdad and Karachi more important. Iraq, convinced by experience that the Arab League’s inept handling of relations with the Western Powers holds no hope of building up Middle Eastern security, has lately broken away. She is insisting that Arab countries must be free to make the regional alliances which their interests dictate, whether by foreign affairs, for defence, or for economic co-operation. Pakistan, on her side, has ended no less sharply her former policy of neutralism by accepting American military aid and by joining Turkey in planning a new system of defensive alliances to make good the shortcomings of the Arab League.

These fresh approaches to Middle Eastern problems dovetail so neatly that the advantages of close co-operation between Baghdad and Karachi are plain. It may be that a new trend in regional affairs, shown by the restoration in Damascus of a Government friendly to Iraq and the declining prestige of the military regime in Cairo, will lend additional weight to such a move. What is certainly clear is that Pakistan no longer lacks support in her patient planning of a sound basis for Middle Eastern security. To those who already share her views in Baghdad and Ankara, others may before long be added from further Middle Eastern capitals.

Seventh surplus Budget

Pakistan’s Budget for the financial year 1954-55 was presented in Parliament by the Finance Minister, Chaudhri Muhammad ‘Ali, on 15th March 1954. The Budget shows a gross surplus of Rs.23,000,000,000 with revenue receipts estimated at about Rs.1,137,000,000 and expenditure at about Rs.1,114,000,000. The net surplus is estimated at Rs.964,000 after taking into account relief measures estimated at about Rs.22,100,000.

There is no fresh taxation, but several reliefs and concessions have been provided which are intended to afford relief to the lowest income groups, small manufacturers and traders, and to help cottage industries, stimulate savings, encourage scientific research and promote labour welfare.

The main highlights of the Budget are increased expenditure on the development of nation-building activities and beneficial services like education and health. The Budget provides expenditure of Rs.445,000,000 for development projects as against Rs.340,000,000 in the previous year. On beneficial and nation-building services like education and health, expenditure next year will be about Rs.23,000,000 more than the previous year. The increases of expenditure on education alone will amount to Rs.10,000,000.

On defence, the expenditure next year is estimated at Rs.8,000,000,000. Announcing the Defence Estimates, Finance Minister said that the proposed United States military aid to Pakistan had not been taken into account since the amount of aid had yet to be determined.

Swedish Aid Mission

Three members of the Swedish delegation to negotiate an offer of economic aid from Sweden to Pakistan arrived in Karachi on 15th March 1954. Apart from her substantial contribution to the United Nations Technical Assistance Programme, Sweden has decided to extend aid on a bilateral basis to Pakistan and Ethiopia, but Pakistan is intended to be the main scene of her effort, which is likely to be in the development of small-scale industries, for which Sweden is noted.

Influx of refugees

The week ending 14th March 1954 showed a further rise in the influx of refugees through Khokhrapar, when 1,209 Muslims entered West Pakistan through this route, as against 1,088 during the preceding week. The total number of Muslims who crossed into Pakistan through Khokhrapar alone since February 1950 now stands at 47,048.

Pakistan can be neutral in war — no agreement to join hostilities against U.S.S.R.

"Pakistan may adopt a neutral attitude if she chooses in a third world war after securing military aid from the United States of America," declared Mr. Horace Hildreth, United States Ambassador in Pakistan, at a Press conference in Peshawar on 31st March 1954.

He further elaborated it by assuring that "there is no agreement between Pakistan and America to the effect that Pakistan will join a war against the Russian bloc if she accepts military aid from the United States of America. Nor does Pakistan go into the Anglo-American bloc."

The Ambassador said that the amount and quantity of the American military aid to Pakistan will be decided by 30th June 1954, and that the quantum of the aid will be fixed on the basis of the report of the American military mission.

Replying to numerous questions, Mr. Hildreth explained that the military aid was not being given to any country on the initiative of the United States of America, but requests were made by different countries for the aid, and all the...
twenty-eight countries which have been assured of this aid are bound by no strings. The agreements are just the same.

Mr. Hildreth mentioned that Iraq had asked for military aid from America but Afghanistan had not so far officially asked for it.

**Rights of women in Pakistan**

In a message addressed to the women of Pakistan, the Aga Khan recommends them to organize themselves to obtain all their rights. In a message read at a reception organized by the Begum Liaquat 'Ali Khan, the Begum Aga Khan read the following message from the Aga Khan:

“I do not think that you yourselves realize, and that the men of Pakistan (which I regret very much) comprehend, the importance that every woman should take equal standing with the men in social work, in the government, in general activities and the country's prosperity.

“The other day the Minister for Religious Foundations, Egypt, one of the most prominent 'Ulama (religious leader) of that country, told me that a country is like a human body, the men and the women are the two lungs: if you reduce the powers of women, if you crush them under inhibitions and imaginary restrictions, based fundamentally on the superior physical strength of men, you do exactly what occurs in the human body when only one lung functions, the other being affected by tuberculosis. Ladies, believe me, if Pakistan does not accept the modern conception of equal status for men and women, you will witness not only the countries of Europe but also those of Asia will have gone ahead of you.

“In the first place you must gain your right to pray in the mosque, then your rights in production, in industries and offices. My sisters, move yourselves, do not give peace to the men until they have granted you religious liberty and opened to you the mosques, not in the part reserved for men but in the women's part that is attached to all mosques, because the habitude of public prayer with 'self-respect' and confidence must become general among women. On that foundation of religious equality, you can build up your social, economic, patriotic and political equality with the men.”

Begum Liaquat 'Ali Khan responded that the women of Pakistan will resist and combat for their rights.

**IRAQ**

**Muezzins call the faithful to vaccination**

Muezzins from the minarets of Iraq have added a new call to their millenary one. It invites the faithful to receive vaccination, and issues from loudspeakers installed in the minarets of the mosques. This is the first time that the muezzins of Kut, Khufa and Nejef have mixed terrestrial anxieties with matters divine, and their action underlines the importance that Iraq attaches to the prevention of tuberculosis. It also serves to emphasize the value of propaganda employed without precedent to make the whole population aware of the campaign undertaken with the aid of United Nations funds for children (UNICEF). Iraq is one of the six countries of the Middle East and one of the thirty-two countries of the world to which UNICEF is making regular provisions of medicines. On its part, the World Health Organization supplies technical aid in the battle against tuberculosis.—*International Women's News, Vol. 48, No. 3* (organ of the International Alliance of Women — Independent, Democratic).

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**PEN PALS**

Mr. M. M. Muhammad Ansari, 47/8 Brownrigg Street, Kandy, Ceylon, aged 16 years, wishes to correspond with students from Muslim countries. **Interests:** Writing stories, collecting geographical and historical notes and correspondence.

Mr. M. Y. Zinda, 50, King Street, Kandy, Ceylon. Aged 17, wishes to correspond with friends in England. **Interests:** Collecting stamps, photographs, pictures, cycling and reading.

Mr. Irshad Ali, Bhawapri Street, Ghiasmandi, Jodhpur, India, aged 17 years, wishes to correspond with young Muslim friends of either sex. **Interests:** Photography, stamps, view cards, correspondence, tennis, riding, hunting and swimming.

Mr. K. P. Assan, E.K. & Co., M.L. Road, Mysore, Union of Burma. Aged 17, wishes to correspond with friends of either sex throughout the world. **Interests:** Religion, stamps, scouting and international pen-friendship.

Mr. A. J. Samboedi, Djalal Tidar 2, Jogjakarta, Java, Indonesia. Aged 22, wishes to correspond with friends all over the Islamic world. **Interests:** Correspondence about the development of youth organizations and politics.

Mr. Mochtar Na'im, D. Tidar 2, Jogjakarta, Java, Indonesia. Aged 21, wishes to correspond with Muslim students in various countries. **Interests:** The development of Muslim youth organizations.

Mr. Abdul Wahid, General Secretary, International League, Post Box No. 66, Lyallpur, Pakistan. Aged 20, wishes to correspond with boys and girls throughout the world interested in joining the International League. His aim is to establish a chain of correspondence among all boys and girls of the world. Able to correspond in English and Urdu. **Interests:** Stamp collecting, cycle touring, newspaper reading.
Sa‘udi Arabia on the March

Inauguration of the Council of Ministers by His Majesty King Sa‘ud

[King Sa‘ud held a special meeting of his notables and ministers, etc., at which foreign correspondents of the Arab countries were also present. The royal pronouncement was read on the forenoon of Sunday 7th March 1954 at the Palace at Riyadh by one of his advisers, His Excellency the Shaikh Yusuf Yasin. The King was present at the meeting of the pronouncement.—Ed., I.R.]

Everyone of us did, and still does, realize the extent of the great disaster which we have suffered by the loss of the man who restored our glory and laid the foundation of our State — my beloved father, ‘Abdul ‘Aziz Ibn ‘Abd al-Rahman al-Faisal (may God bestow His blessings upon him and make Paradise his reward). It was due to his efforts that our country came to possess the high position it now occupies among the countries of the world. The legacy and the great prestige in world circles that he left us are two sources from which we derive pride for all times to come. After the disaster of his death our sole consolation was such patience and fortitude as God the Generous has bestowed upon us, so that during the gloomy hour of this loss neither are we downhearted nor have we failed to follow the path he had drawn for us. I have felt much comfort on seeing you standing by my side, giving me support by word and by action, and by the vow of allegiance by you and the people within the ordinances laid down for us by God and the Prophet. This brings to my mind the conduct of the Companions of the Prophet Muhammad towards his successors, the guided Khalifas. The homage and allegiance offered to me was a new impetus which prompted my efforts to continue to work incessantly for the progress of our country and the prosperity of our people.

My concern since my succession was to see that I firmly abide by the Qur’ân and seek guidance from the Prophet and our venerable forebears. Next to this I shall follow the policy set out by my great father, whether in political, administrative or other fields, in all which he had initiated a policy of reform. The work he had started I shall set myself to complete, and shall do my utmost for the welfare of the country and the people. Islam has ordained that the affairs of Muslims shall be decided among them by mutual consultation. Accordingly, one of the first things I intend to do is to place my confidence and counsel in you as brethren, as sons and as ministers, so to secure your sincere co-operation with me in bearing the responsibilities of government. With this object in mind I have constituted your council — the Council of Ministers — to be the body to which I shall refer all matters of public interest. You shall be the final authority for every act of State on all matters entrusted to you and according to the terms of reference to be set out.

I take this opportunity to declare open your esteemed Council, and draw your attention to the programme to be pursued in our future life.

King Sa‘ud of Arabia on his recent visit to Cairo, Egypt (March 1954)
genuine unity in the heart of all individuals and thereby become able to offer our sincere worship to God alone. In so doing I shall be guided by the Qur’án and, in propagating the faith of Islam, shall abide by prudence and kind admonition in all walks of life. Especially as regards schools I shall ensure the supervision and execution of such line of policy as just stated. Further, I urge you all to abide by the laws ordained under our Muslim faith and to avoid all injunctions it has imposed, for so acting shall lead to the best that obtains in this and the life hereafter. There is nothing that is good which Islam has not encouraged us to pursue, nor anything that is evil which Islam has not failed to call upon us to avoid.

FOREIGN POLICY

(2) Regarding foreign policy, the path drawn by my great father will be followed. Our chief concern shall be to combine all Arabs and support their interests within the convention of the Arab League and the Pact for Collective Defence. I have instructed our delegate at the Council of the League (on the occasion of its first session since my succession) to announce my definite intention to support the Arab nation and to co-operate in every field of action and under all possible circumstances so as to throw back any aggression directed against any of us and to co-operate among ourselves in all matters of mutual interest. With God’s support I shall call upon the Arab countries to consolidate in all views and courses of action they adopt. Our purpose shall be to secure a real unity, to protect our independence and to stand against attacks from whatever source.

The delegates of most of the Arab States have hurried to extend their sympathies on the death of my father, their congratulations on my succession, and to share whatever evil or good may befall me. Their consolation made me feel the loss of my father was the loss of all of us. I seized that opportunity to exchange views with them on all matters affecting the Arab nation.

Visits by King Husain and Governor-General of Pakistan

One such opportunity was the favour of a visit paid to me by my brother King Husain, whom I received at Bedna, where he extended his sympathies and congratulations. During that meeting we exchanged feelings of genuine friendship and brotherhood.

In my heart of hearts I feel great pleasure for the friendly relations existing among us and the Muslim countries, with special reference to Pakistan, whose Governor-General Mr. Ghulam Muhammad, has visited me to offer his condolences and congratulations. I must affirm our friendly relations with our sister country, Pakistan. It gives great pleasure to do anything for the unity of Islam and the Muslims in all parts of the world.

The danger of Israel

Every one of us is aware of that octopus which has been planted amidst the Arab countries, and which has perpetrated the worst crimes history has recorded. It has killed and turned into refugees nearly a million Muslim Arabs from Palestine. That octopus is the Zionist Jew, whose crimes are well known to the world since its earliest records and up to the present day. They were not merely content with the crimes they have perpetrated, but furthermore, they are getting ready for another aggression against the Arab countries, as is evident from their repeated attacks on the borders of the neighbouring Arab countries. In their present position they do not form a menace merely to the adjacent countries but to the entire world. In addition, I dare say they form a menace to Islam and the Muslims of all countries. We shall work with the Arab States and those of the Muslim States wishing to co-operate with us in defending ourselves against any aggression. In that we pray to God for support and strength.

Policy towards non-Arab countries

As regards our general policy towards non-Arab countries, I shall continue to improve our political relations with all the countries offering us the hand of friendship. It is regrettable that there should be an outstanding question between us and our friend the British Government, and which at the moment still awaits settlement. We shall do our utmost to safeguard the integrity, independence and vested rights of our country through the medium of negotiations with the British Government to settle this question by peaceful means, and we strongly hope that eventually a friendly solution will be reached.

ARMY

(3) It is our concern to strengthen the army which forms the backbone of every State, and on which its existence and independence, internally and externally, rests. Accordingly, a large item in our budget will be allocated to the army. All possible measures will be adopted to increase, train and equip with modern equipment all our fighting forces.

ECONOMIC MEASURES

(4) The Government will pay special attention to ensure prosperity for the people by fighting hunger, poverty and disease. Parts of the country have recently suffered economic difficulties arising from the drought, and we had to transfer a large portion of the desert population to the urban districts. All their food requirements have been provided for satisfactorily. May we extend our thanks to God now that this difficulty has been solved by the fall of rain.

Measures will be taken to provide the poor with assistance which ensures for them maintenance and refuge. It is hoped that the development schemes will offer numerous opportunities of employment to all members of the public.

HEALTH

(5) Care will be taken, too, to raise the standard of health. The Ministry of Health has built up hospitals and public clinics, and will do its utmost to provide treatment for the sick, to further improve the standard of public health, and put up more hospitals and clinics in all parts of the kingdom.

EDUCATION

(6) A Ministry has been set up to provide public education and to instruct in matters of faith and in all other matters relating to the general welfare of the public. Large funds will be allocated to this Ministry in the budget.
AGRICULTURE

(7) Further, a Ministry has been set up to promote the agricultural standards of the country. We may thank God that we are already in possession of cultivable areas which, with some organization and expert work, can become very profitable to this country and probably to other countries as well.

COMMUNICATIONS

(8) A Ministry of Communications, now actively engaged in carrying out matters entrusted to them, has also been set up. It will be responsible for the establishment of communications connecting the various parts of our vast territory. A study has been completed which involves the construction of a railway line starting from Riyadh to Mecca via Washm, Qaseem, al-Madina al-Munawwara and Jeddah. The necessary plans under this scheme have been drawn up, and in view of its vital importance, work on it will be started as soon as possible. Another matter to which we gave special care was to ensure means of communications with the Arab countries. Syria and Jordan have been contacted regarding the restoration of the Hejaz Railway, and both Governments have accepted our invitation. A conference has been held in Riyadh, our capital, in which the outlines of the necessary action have been agreed upon. As a result, a committee of experts has been sent out to study the matter on the spot and to report on costs.

A scheme for the gradual construction of inlaid roads in various parts of the country has also been drawn up.

FINANCE

(9) Funds constitute the backbone on which rest the structure and welfare of every State, as well as its public and private utilities. Without ensuring sufficient State income and an organized system of expenditure, it would be impossible to run our affairs smoothly and efficiently, nor to achieve any success in the fields of trade, development or economy. We all know how the Ministry of Finance has been set up and what burdens it had to shoulder. At times it had to meet all our financial commitments, whether agricultural, economic, industrial development or even military. This, however, was an enormous burden to a single or even a group of Ministries. Accordingly, we have radically reconstituted this Ministry so that from now on it will be responsible for all State receipts and expenditure, and all financial matters will be organized on the basis of an approved annual budget. The procedure adopted hitherto and at a time when our income and development schemes were very limited can no longer hold good now that our income has vastly increased and with it development schemes have multiplied. Accordingly, it is decreed that an annual budget be prepared and submitted for your Council's consideration and approval. The decree also provides that the budget shall consist of three main items: The first covers State departments and public utilities, the second development schemes, to be put into effect with your Council's approval, and the third consists of a reserve and emergency fund.

ADMINISTRATIVE COUNCIL

(10) In view of my desire to win the co-operation of my people it is decreed that an administrative council be set up in every town to meet under the chairmanship of the Governor of the town and its qadhi (judge), and with the membership of the chiefs of the local departments and notables charged with the administration of the town within the terms of a special charter.

Further, it is decreed to set up a local council to deal with municipal matters in a manner conducive to the welfare and progress of the area or town.

In addition to all these measures it is decreed that an independent five-year development programme be drawn up, and when completed, should be submitted for your discussion and approval.

OTHER DEPARTMENTS

To ensure smooth and fair conduct of State affairs, it is decreed that an audit department be created as one of your Council's departments, and which will be directly responsible to myself. A general inspector with defined powers shall be in charge and to supervise all matters relating to income and expenditure.

Also a department under the title of "Department of Grievances" belonging to the Council of Ministers will be constituted to deal with complaints addressed to me, so that necessary inquiries be made whether they relate to a public department or otherwise. Our purpose in this is to ensure justice to everyone, to all members of the public and the tribes. Our door is open to their complaints, so that every aggrieved party can be certain of finding us ready to grant him redress.

Finally, a department will be created to assist the Council of Ministers in all technical matters which may concern the efficient running of State affairs.

Let us sincerely pray to God that He may grant us His support and guide us in all our undertakings so that we may succeed in achieving our objects.

GOD STILL SPEAKING

We read in sacred books
That God did speak to holy men
In many different ways,
But hath the present age
No God to seek
Or is God silent
In these latter days?
The word would be but a hollow sound
If he who spake were not speaking still,
But God is still speaking
Though men they will not hear
And thus have lost the path of life
The way that is so clear.—Dugald Semple.
The Arab Federation Plan

By "M. E. M."

"That federation or union is the Arab world's only answer to the threat of Zionist and other foreign aggression is a fact which no honest Arab statesman can deny. The Arabs are one nation with one language and one national heritage in common. There is also one great indubitable bond between the Arabs — the religion of Islam. The Arab countries are complementary to each other, both geographically and economically. The borders separating the Arab countries are artificial, illogical, and imperialist-made. The Arabs will lose nothing by again climbing the ladder of strength and integrity in the family of nations as a result of their unity. Only their enemies will lose."

Iraq submitted to the Arab League Council on 11th January 1954 a proposal for the federation of the Arab States. The proposal created a storm in Arab and foreign circles. No final decision was taken by the Arab League Council on this proposal, except to refer it to the member-governments for further study. What is the purport and significance of this federation proposal? Why has it caused such a storm in Arab and foreign circles? And, most important of all, what are the prospects for the realization of Arab unity?

The federation proposal made by the Iraqi delegation to the Arab League Council

The proposal submitted by the Iraqi delegation requested that the Arab League should recommend that the Arab States take early steps to federate. This, the Iraqi proposal said, was the only means of survival for the Arab peoples in the present world turmoil. The proposal pointed out that the conception of Arab unity was no longer a wild fancy of extremist dreamers. The Arab world was facing many dangers and was confronted with grave domestic and other problems, and without federation such dangers and problems could not be faced or adequately tackled. The proposal said that one of the main obstacles at present in the way of the achievement of Arab unity was the insistence of some Arab statesmen that it should be carried out wholly and completely at one and the same time and not piecemeal, in other words, "either all or none". Such a policy was a defeatist one, the Iraqi proposal said. Federation could quite reasonably be carried out in stages. There was no reason why two or more Arab States should not forthwith unite or federate, and wait for other States to join in when their domestic circumstances and international commitments permitted. The delegation made a plea to all interested Arab governments to begin serious discussions of this proposal and consider the extent to which they would be prepared to join other Arab States in a union or federation. Such discussions, it was pointed out, would not be carried "behind the back" of the Arab League; nor would the attainment of such a union or federation be directed against the Arab League. Finally, the delegation expressed Iraq's sincere desire and readiness to unite or federate with any other Arab State, and it welcomed early and serious discussions of its project.

Dr. Fadhl al-Jamali's defence of the Arab federation plan

In the speech with which he introduced Iraq's federation proposal, Dr. Fadhl al-Jamali, the Prime Minister of Iraq, said that the Arab peoples were at present struggling for the achievement of two things: freedom and unity. But freedom could not be achieved without unity, he said. He pointed out that the Arabs today found themselves in a political stalemate which was the product of a long period of backwardness and imperialism. "There are many walls and barriers between the Arab countries at present," he said. "But who erected these barriers in the first place, and for what purpose were they created?" he asked. "It was not the Arabs who erected them, and they were not there to serve the interests of the Arabs."

"The Arabs have before them a long period of ardent struggle if they are to achieve complete freedom and remove these barriers," he added. The existence of these artificial, but nevertheless grave barriers between one Arab State and another were obvious to all the Arab peoples. Many had hoped that the setting up of the Arab League would before long bring down the barriers to harmonious and useful intercourse between the Arab States. But the pace at which the Arab League had progressed in this direction had been pitifully slow. The Arab League had proved to be a beginning rather than an end of Arab national aspirations.

It was shameful and lamentable that there were today such unnecessary barriers between the Arab countries, Dr. Jamali said. This was brought home to him about a year ago when he had to obtain four visas and was stopped on borders six times in the course of a tour of the Arab world. "This happened," he added tersely, "in the land I had always considered to be my motherland."

Dr. Jamali said that the dangers which confronted the Arab countries as a whole, and especially the Zionist menace, could not be faced effectively by the small armies of small States. They could be adequately faced only by a united front, a united determination, and a united army, he said. No appreciable progress towards the ideal of Arab unity had taken place under the aegis of the Arab League, although Article 9 of its Charter stipulated the strengthening of the bonds between the member States.

The advocacy of federation had at times been suspected by some Arab statesmen as a measure aiming at disturbing the "balance of power" between the Arab States. Such fears, Dr. Jamali said, were both unfounded and wicked. "The Arab world is not made up of foreign States, and there is no need for any 'balance of power' between the various Arab countries."

First steps towards Arab federation

Dr. Jamali then outlined practical measures for the realization of Arab unity. He said he appreciated the fact that the Arab countries, for various reasons, could not all federate or unite at one and the same time. But a beginning could be made towards the ideal of eventual unity by two or more States federating at an early stage. Other States could join in when they found the time opportune. The federation would follow strictly democratic lines, and should be the expression of the free will of the people concerned. The essential aspects of federation would be defence, economic and foreign policy.

Finally, Dr. Jamali appealed very strongly to the Arab League Council to accept the principle of Arab federation as its policy, thereby "giving the green light for the progress of the movement aiming eventually at Arab unity." He also
assured the League that Iraq was motivated in this plea by the sincere and wholesome desire to serve the Arab cause and to advance the progress and welfare of the Arab peoples as a whole.

The idea of Arab federation is not new

The Iraqi federation proposal is in essence a simple one. The idea of Arab federation is not new; and Dr. Jamali is not the first to think of Arab unity. But although an Arab union has been the dream of many who have preceded Dr. Jamali, the present Iraqi Government has been the first in recent years to give formal recognition to this ideal as a practical policy. The speech from the throne by King Faisal II of Iraq on 1st January 1953 said that "the only way to save the Arabs from their present difficulties, and to face the danger of Zionism, as well as to maintain the peace and stability of the Middle East, is to achieve the union of the Arab States". This, the speech declared, would be the guiding policy of the Iraqi Government.

Faisal I, the grandfather of the present King of Iraq, had cherished the dream of Arab unity when he became King of Syria, long before he became King of Iraq. Since then, successive Governments in Iraq have been giving varying degrees of support to this policy. King 'Abdullah of Jordan had also favoured the union of Iraq, Syria and Jordan and the creation of a "Greater Syria". Dr. Nazim al-Qudsii, a former Prime Minister of Syria, proposed a similar plan not long ago. But these ideas were never translated into action or followed up zealously by their originators. They remained mere ideas that tickled the fancy of Arab statesmen and served as talking points for nationalist dreamers and discontented Arab youth.

The "Greater Syria" plan and its opponents

During the past few years Iraq and Jordan have showed a serious interest in the idea of federation. The ultimate aim was a "Greater Syria" (made up of Iraq, Syria and Jordan), or at least a union of Iraq and Jordan, both of whom are under Hashemite rule. But Syria was never consistently agreeable to the idea. Brigadier Shishakly, ex-President of Syria, was known to dislike the idea of a "Greater Syria", although he consistently preached, rather academically and sententiously, the ideal of Arab unity. Egypt under the old régime disliked the "Greater Syria" plan. Sa'udi Arabia was always suspicious of this plan and diplomatically active against it. The Lebanon took little practical interest, and seemed to strive hard to steer clear of pan-Arabism, and to want to be left alone. The Yemen remained aloof, and except for the fact that it sent a rather passive delegation to the Arab League meecings, did little for or against this project. Libya has yet to make its imprint on Arab affairs.

The two Hashemite kingdoms were thus the only enthusiastic supporters of the idea of Arab federation in its embryo. But in their endeavours to bring it about they encountered the opposition of the Governments of Egypt, Syria and Sa'udi Arabia, who together set up a united "anti-Hashemite" front in an effort to achieve a "balance of power" in the Arab world. Iraq and Jordan were constantly vilified for their "aggressive designs against Syria". And Iraq and Jordan, in face of such outspoken and menacing opposition, were never able to realize their plan for union, even by excluding Syria from it.

Arab criticism of the federation plan

The opponents of federation in the Arab world have never had the courage to say that the ideal of Arab unity was intrinsically unwholesome or undesirable. Indeed, Arab statesmen vied with each other in recent years in applauding the ideal of Arab unity. They paid lip service to this ideal because they knew that the Arab peoples as a whole, and particularly the young Arab intelligentsia, were very enthusiastic about the dream of a strong and united Arab world. The Arab statesmen, therefore, gave the Arab peoples a soporific. The plan was good, they said, but the time had not come for its realization.

At present, the opposition in Arab quarters to the Arab federation scheme submitted by Dr. Jamali takes various and strange forms, both active and passive. Some helpless Arab pessimists say that as Arab unity would be against the interests of the imperialists, the latter would not allow it to come about. So there is no use trying! Others, however, say that the federation scheme has been inspired by the imperialists, particularly by Britain, as a means of infiltrating deeper into the Arab world. They say that since both Iraq and Jordan are tied up to Britain by treaties of friendship, the British will be able, upon the formation of a large federal entity consisting of other Arab countries, to infiltrate through these Arab countries and dominate them "in the same way as the British dominate Iraq and Jordan".

Is Jordan an impediment to Arab unity?

Iraq and Jordan are tied up firmly with treaties with Britain. Jordan, in particular, labours under rather heavy burdens of British influence as a result of its treaty with Britain. Jordan is a very poor country with a grave problem of about half a million refugees from Palestine. It is very much under-developed, and its national resources are meagre. The late King 'Abdullah of Jordan was a staunch friend of Britain, for he owed his throne to her. Britain wanted a loyal ally and a reliable friend in the Middle East, and she was prepared to pay for such friendship. King 'Abdullah wanted an influential ally and supporter, and also wanted the money for his empty treasury. So both parties struck a bargain. You cannot blame Britain for that. She "paid the piper," and it was only right that she should be able to "call the tune". It is true that the "tune" was not always pleasing to the ears of the other Arab States, who rightly looked upon Jordan as a puppet of Britain. King 'Abdullah was conscious of the fact that Jordan was not always in step with other Arab countries. But he could not help it. Sweet talk of Arab nationalism and anti-imperialism did not seem to him realistic. Intimate friends of King 'Abdullah knew that although he did not harbour any intrinsic dislike of the British he was not always a willing partner in the game they asked him to play. Had the Arab League or some Arab source (and there is more than one rich Arab State) offered him the money he so badly needed, it is certain that he would gladly have toed the line of Arab nationalism. But the Arab statesmen were too blind to see this. Two years ago they repeated the same mistake when they sold out Libya—a poor and under-developed country—to Britain for a grant of £3,750,000 a year (the U.S.A., France and Italy also make financial contributions to help steady Libya's economy). Libya, as was so emphatically said at the time, became another "Jordan" and another obstacle in the way of pan-Arabism.

Then: a now no reason why Jordan could not, by receiving substantial economic aid from oil-richraq, progress in a few years towards freedom from British influence. A Jordan with a balanced economy would certainly not be as helpless a puppet in British hands as it has hitherto been. Union with Iraq in these circumstances would be a big step towards liberating Jordan: and this would not be a pro-imperialist act.
Iraq is not seeking selfish aggrandizement

The scheme for the federation of Iraq and Jordan has also been criticized in some Arab quarters as the first step in the elaboration of a plan for Iraq's own aggrandizement. It is said that the Iraqi "lion" is seeking to swallow up the Jordan and Syrian "lamb". This criticism is false and confounded. For one thing, it is inconceivable that the Iraqi "lion" aims at making a slave of the Jordan or Syrian "lamb". Dr. Jamali's scheme does not envisage a state of affairs where the citizens of Jordan or Syria would be regarded as "second-class" citizens in a State where the Iraqis would be a "master race". All the members of the proposed union would have equal status. And to say that Iraq has sinister designs against Jordan or Syria is equally untrue. Indeed, Iraq has everything to lose and nothing to gain, from the economic point of view, if the proposed union were carried out. Iraq for many years to come will be receiving substantial royalties from her oil resources. She is proposing to share this sizeable income with her Jordan and Syrian sisters, whose income at present is comparatively small. Does this mean that the Iraqis are selfish? Iraq's motives in this respect could hardly be questioned.

The federation scheme is not an attack on the Arab League

Again, it is argued that the Arab League is at present the embodiment of the unity of the Arab States, and that there is therefore no need of actual Arab federation. This is a lame argument. It is true that to have an Arab League is better for the Arab States than to have no Arab League. But that is about all that can be said of the usefulness and efficacy of the Arab League. The League has been in existence since 1946 when it was set up by the active help of Britain as a means of uniting the Arabs together in opposition to Communist influence. It is true that the League soon shed off direct British influence; but it has done little to liberate the Arabs from indirect imperialist yoke. Rancour amongst its members has reduced it to impotence. It has held meetings regularly, and glorious speeches were heard in its councils and committees. But little positive progress has been achieved under its aegis. No Arab can seriously say that it has fully achieved what was expected of it or justified the great hopes that went with it when it was created nine years ago. But this does not mean that the Arab League should be disbanded. What it does mean, however, is that the Arab League should not be allowed to play the role of a "dog in a manger" — "If I cannot unite the Arabs, then no one else should."

The Arab enemies of federation have tried to rally the support of narrow-minded Arab nationalists against the scheme by saying that its execution might result in a national of one Arab country holding a position of influence in another Arab country. This, of course, presumes that the nationals of one Arab country should forever be treated as aliens in another Arab country. It is a preposterous argument.

But perhaps the real core of opposition to Arab unity is the fear that a few kings or presidents might lose their thrones or positions.

The foreign enemies of Arab federation

So much for the Arab enemies of the federation plan. The main enemies of Arab unity outside the Arab world are Israel, Britain and France. Israel, which has nostalgic memories of her easy defeat of the Arab countries when they were disunited, is afraid that Arab unity will turn her weak and impotent Arab neighbours into a formidable enemy who might at some future date put paid to the Zionist menace. Britain is afraid that a united Arab world will threaten her interests in Jordan and Egypt and banish her from the role of "godfather" to the needy Arab countries. France is worried lest Arab unity should instil vigour into the nationalist movement in North Africa and enable a united Arab world to bring pressure to bear for the liberation of North Africa.

The United States, Britain and France have held serious consultations on the question of Arab federation. Britain does not want such a union at present because she is also afraid that it might precipitate another conflict with Israel. The United States, Britain and France have taken energetic steps in Damascus and Baghdad to impress on the Syrian and Iraqi Governments the undesirability of forcing the federation issue, and to draw attention to its many implications. The French Government has asked the British and American Governments — who were the signatories of a joint declaration in May 1950 guaranteeing the status quo of the boundaries of the Middle East — for a meeting on this question. A French Government spokesman said that France would oppose any change of frontiers, especially any sort of "anschluss" between Iraq and Syria.

Misguided counsel in Arab circles and powerful foreign enemies, headed by Israel, have thus joined together in opposition to the Arab federation plan.

The federation plan has not been finally shelved

The coolness with which the federation plan was received by the various Arab countries has not damped the zeal of Dr. Jamali. Syria, which under the Shishakly régime was very hostile to the federation plan, is expected to moderate her antagonism to it before long. The men of the new régime are at present busy putting the Syrian house in order and making drastic changes in the country's Constitution; and it will be some time before they will find it possible to make any drastic change in Syria's foreign policy. Sa'udi Arabia has remained adamant against the federation scheme, while Jordan has remained equally enthusiastic in favour of it. Egypt is too busy trying to settle the Suez Canal question, and she is unlikely in the circumstances to give any active support to the federation plan. But when these domestic troubles are eased, the Governments of the Arab countries will find it difficult not to bow to the popular demand for Arab unity.

Dr. Jamali remains convinced of the soundness of his plan. He has said that he would continue to advocate Arab federation, and that Iraq would not cease believing in it until it was achieved. On Dr. Jamali and Iraq, therefore, the man-in-the-street in the Arab world is now pinning his hopes.

Why the Arab states must unite

That federation or union is the Arab world's only answer to the threat of Zionist and other foreign aggression is a fact which no honest Arab statesman can deny. The Arabs are one nation with one language and one national heritage in common. There is also one great indissoluble bond between the Arabs — the religion of Islam. The Arab countries are complementary to each other, both geographically and economically. The borders separating the Arab countries are artificial, illogical and imperialist-made. The Arabs will lose nothing by again climbing the ladder of strength and integrity in the family of nations as a result of their unity. Only their enemies will lose.

What the Arabs need at present is a few courageous and right-thinking men to bring these facts home to them and to tell them, in no equivocal terms, that it is high time they learnt the lesson of disunity. To shut their eyes to these facts is, in all solemnity, criminal.
WHY I EMBRACED ISLAM
By Dr. 'ALI SELMAN BENOIST

As Doctor of Medicine, and descendant of a French Catholic family, the very choice of my profession has given me a solid scientific culture which had prepared me very little for a mystic life. Not that I did not believe in God, but that the dogmas and rites of Christianity in general and of Catholicism in particular never permitted me to feel His presence. Thus my unitary sentiment for God forbade me accepting the dogma of the Trinity, and consequently of the Divinity of Jesus Christ.

"Say: He, the God, is one; God is an absolute unity; He never begot, nor was He begotten; and there is none equal to Him."

So, it was first of all for metaphysical reasons that I adhered to Islam. Other reasons too prompted me to do that. For instance, my refusal to accept Catholic priests, who, more or less, claim to possess the power of forgiving, on behalf of God, the sins of men. Further, I could never admit the Catholic rite of Communion, by means of the host (or holy bread), representing the body of Jesus Christ, a rite which seems to me to belong to totemistic practices of primitive peoples, where the body of the ancestral totem, the taboo of the living ones, had to be consumed after his death, in order better to assimilate his personality. Another point which moved me from Christianity was the absolute silence which it maintains regarding bodily cleanliness, particularly before prayers, which has always seemed to me to be an outrage against God. For if He has given us a soul, He has also given us a body, which we have no right to neglect. The same silence could be observed, and this time mixed with hostility, with regard to the physiological life of the human being, whereas on this point Islam seemed to me to be the only religion in accord with human nature.

The essential and definite element of my conversion to Islam was the Qur'an. I began to study it, before my conversion, with the critical spirit of a Western intellectual, and I owe much to the magnificent work of Mr. Malek Bennabi, entitled Le Phénomène Coranique, which convinced me of its being divinely revealed. There are certain pages, particularly the chapter which Mr. Bennabi entitles "Coincidences", where he demonstrates that the text of certain verses of this book, the Qur'an, revealed thirteen centuries ago, teach exactly the same notions as the most modern scientific researches do. This definitely convinced me, and converted me to the second part of the Kalima, "Muhammad al-rasool'llah" (Muhammad is the Messenger of God).

This was my reason for presenting myself on 20th February 1953 at the mosque in Paris, where I declared my faith in Islam and was registered there as a Muslim by the Mufti of the Paris Mosque, and was given the Islamic name of 'Ali Selman.

I am very happy in my new faith, and proclaim once again "I bear witness that there is but one God, and I bear witness that Muhammad is God's servant and messenger".
IS MAN THE PROPER STUDY OF MANKIND?

By MAJOR A. W. BATTERSBY

It was Pope who first introduced the claim that “The proper study of mankind is Man” to readers of English verse. Pope lived between 1688 and 1744 C.E., and merely repeated the words of Pierre Charron, the French philosopher who had written them one hundred years before: “La vraie science et le vraie étude de l’homme c’est l’homme”.

Similar claims simply saturate the poets and writers of that period, which was one in which woman was a mere chattel whose claims to be considered were easily thrust into the background, and such claims are only indications of man’s arrogance. Man’s assumptions were astounding. Byron very ineffectively tried to strike a balance — his hand was quite unsteady:

“What a strange thing is man! and what a stranger
Is woman! What a whirlpool in her head,
And what a whirlpool full of depth and danger
Is all the rest about her.”

“A man of straw is worth more than a woman of gold,” declared John Florio, the old lexicographer, in 1591.

This attitude of contumely towards woman was often concealed even in the verse of Tennyson:

“Man for the field and woman for the hearth;
Man for the sword, and for the needle she;
Man with the head, and woman with the heart;
Man to command, and woman to obey;
All else confusion.”

This comes from “The Princess”, in which lengthy poem Tennyson successfully achieves confusion. He first hints at utility and then drifts along into a “dream of fair women” in which “beauty and anguish” go “walking hand in hand”.

Tennyson’s was an unstable, even melancholic character. Carlyle, who admired him personally, and fought to secure him a civil pension, did not like his verse.

Shelley, however, was a champion of fair treatment for women when he decried, “Can man be free if woman be a slave?” His obvious answer was “No!” He believed that man should study woman!

Traffic in persons

Yet in a modern recrudescence of “traffic in persons”, of which we are rudely reminded in the daily press, the deadly slavery arising from commercialized vice is once more becoming an urgent problem. Cases have been recorded revealing that only last year women were procured by deception in Germany and France and spirited away to Oriental brothels, to the lowest depths of slavery, to a slavery of body and soul.

Voluntary reports made from Turkey indicate that in that country a fallacious reasoning still holds sway that the maintenance of a body of controlled prostitutes in regulated houses can serve as a safeguard for the sanctity of home life and a protection for women and daughters against the unbridled lusts of men. Traditions and beliefs born of ignorance die hard!

Reports from Morocco suggest that men prominent in public life are the chief people engaged in this noxious trade in human merchandise. Moroccans themselves, particularly women, have protested to the French Government about this state of affairs, asking the Foreign Minister to bring about the abolition of such prostitution. They have pointed out Napoleon’s dictum that “Courage and virtue preserve States but vice ruins them.”

Years ago a certain Lord Mayor of London gained a large part of his income from the “stews” on his London property, and if the plea of the women of Morocco is correct, it would appear to be a case of history repeating itself in Marrakesh, where they charge the Pasha with a similar interest in regulated brothels.

It is stated, not without reason, that the Marrakesh brothels may include among their inmates foreign women, but they are chiefly “kept full” by annual contingents of women of Berber tribal areas. These are traditional supplies to the karkhanas (workshops of vice) in Marrakesh.

Since the women themselves are praying for emancipation from these sad conditions, it is incumbent on all who have the welfare of womankind at heart to strive for the change by an approach to French legislative authorities as the “protector power”, not to alleviate, but to abolish this degrading evil. There are many public-spirited people working to this end in Paris today, but unless they can get the support of world opinion and exert pressure through the United Nations Organization there does not appear to be any bright vista of success before them.

Much has been achieved in various countries to secure legislative measures, or modifications for the benefit of women, but much more remains to be done to secure a universal recognition and adoption of the principle that there shall be equal justice for all.

Certain metropolitan newspapers have, even within the past few years, been urging for the enhancement of police powers to allow of the arrest of prostitutes as such, and for amendment of the existing laws applicable to “solicitation”.

Had these newspapers but given earnest consideration to this question, before breaking into print, they would have realized that the real need is for the abolition of these unequal laws, and for the enactment of laws making “what is good for the goose good for the gander.” There is no need for me to reiterate the inequality that exists in these matters, for they will be perfectly familiar to the reader.

What should be the juridical attitude in cases of homosexuality, of which there has been recently so alarming a growth? This lies outside the scope of the present article, but it is a problem that must give nations cause for serious thought, and give grave concern to all who have not entirely lost faith in the innate goodness of mankind.

Reverting to the matter of inequality of juridical treatment of men and women for certain sexual offences in which both have shared, this attitude reminds one of the classical case once cited by Abraham Lincoln. It was of the man who murdered his parents and then, when sentence was about to be pronounced, pleaded for mercy on the grounds that he was an orphan.

We have often been exhorted to render unto all men their due, but while men have always studied how they can achieve that end, it appears that our law-makers, who were men, have neglected to study sufficiently how the scales of justice have been weighed against those whom they have dubbed “unfortunates”.

THE ISLAMIC REVIEW
WOKING MUSLIM MISSION AND LITERARY TRUST

Lectures

Major Faruq Farmer spoke on Islam at a Toe H meeting on 26th January 1954 at 8 p.m. at Christ Church Hall, Petersfield. Messrs. A. S. Khan and S. M. Tufail accompanied the speaker.

Mr. S. M. Tufail gave a talk on Islam to the members of the Unitarian Church, Effra Road, Brixton, London, on Friday 17th February 1954. The Rev. E. G. Lee, Editor, The Inquirer, presided over the meeting.

Another talk was given by Mr. S. M. Tufail on Pakistan at a meeting of the Woking Division Young Conservatives on 23rd February 1954.

Before he left England, Mr. S. M. Tufail made his last public appearance on Monday 22nd March at 8 p.m. when he spoke on “The Belief and Message of Islam” at a meeting of the Men’s Circle, Surbiton Hill Methodist Church, Surbiton. The Rev. T. C. Baird, M.A., B.D., took the chair. Mr. Jalal ud-Din Howe accompanied the speaker and also made a few remarks on Islam during questions and answers.

Mr. S. M. Tufail left England for Pakistan on 15th April 1954

The following letter from the Secretary of the Men’s Circle shows how greatly the talk was appreciated by the audience.

Arrowe,
118 Elgar Avenue,
Surbiton, Surrey.
23rd March 1954.

Dear Mr. Tufail,

Please accept the very best thanks of all the members of the Surbiton Hill Methodist Men’s Circle for your address yesterday evening and for the courteous and competent manner with which you answered our questions.

Your visit was much appreciated and will help to give us a better understanding of one of the world’s great faiths.

May I also wish you a safe and pleasant journey to Pakistan when you return there shortly.

Yours sincerely,
FRED H. RASHBROOK.

Funeral Services

Daughter of K. Muhammad (Turkish). Buried at Brookwood Cemetery on 28th November 1953. (Grave No. 215853.) Funeral prayers led by Mr. S. M. Tufail. Miss Nasima Mohsin (Pakistani) and Mr. Ibrahim Khan (Pakistani), buried at Brookwood Cemetery on 9th December 1953. (Grave Nos. 215871 and 215870 respectively.) Funeral prayers led by Mr. S. M. Tufail. Funeral arrangements made by the East London Mosque.

New members of the World Brotherhood of Islam

Mr. Emmanuel Aghanavor, Accra, Gold Coast.
Miss R. Shammi, Malaya.
Mrs. Elsie Howe, Woking, England.
Mr. Divecha Nariman, Karachi.
Mr. Ibrahim Ofei Amoo, Accra, Gold Coast.
Mr. W. B. Adjey-Obodokhan, Accra, Gold Coast.
Miss Pamela June Norman, England.

Mr. S. M. Tufail (back row, extreme right) solemnized the marriage between Mr. Rabnawaz Khan and Joan Mary McDonald (both in the centre, front row) at the Shah Jehan Mosque, Woking, Surrey, on 22nd February 1954. Mr. Abdul Qalyyum Durrani (right of the bridegroom) and Robina McDonald (left of the bride) acted as official witnesses. The ceremony was attended by friends and relatives of the bride and bridegroom. Some visitors had travelled from Scotland to join the party.
ISLAM IS A SOURCE OF STRENGTH

Mr. Tufail,
Assistant Imam,
The Shah Jehan Mosque,
Woking, Surrey.
My dear Brother-in-Islam,

Assalamu ‘alaikum

From reading *The Islamic Review* I understand that you are deputising for Dr. ‘Abdullah during his absence.

I am a comparatively recent convert to Islam from atheism and have hitherto always written to the Imam for guidance. My conversion last June was due to the help he had given me by post and the books I had obtained through him. As I have no contact with Muslims who can speak English here in Egypt due to the local situation I have to rely on my own judgment in solving problems as they arise. Fortunately the Qur’ān can almost always give me the answer.

Now I have had to face a major problem, and due to lack of time I have not been able to seek your help. I would be glad if you can tell me if I have done the right thing as I am deeply worried in case, although my motive was sincere, I have offended God and Islam.

My four-year-old daughter was killed in a road accident on the 4th March. As I accepted Islam while serving out here while my wife and children were in England, neither my wife nor children have been taught the whole of the facts of Islam. My wife joined me six weeks ago today and I have only partially explained my beliefs to her. While I was away my wife gave way to pressure from her parents and had my daughter baptised as a Christian.

Our Prophet Muhammad said: “Every child is born with a disposition towards the natural religion. It is the parents who make it a Jew, a Christian or a Magian.” My daughter received no religious instruction of any kind as my wife has hitherto been a Christian in name only, therefore I believe in spite of a baptism in which she had no say or consent my daughter, according to our Prophet, died a Muslim. I believe a child of that age is too young to offend God, and therefore she died blameless.

It was my wish to have her buried according to my faith, as had she lived she would have been brought up a Muslim. Army padre said she must be buried as a Christian and in the Christian part of the cemetery at Fayid. My wife willingly agreed to my wish, and so I fought against it. At last from Army headquarters in Egypt I got authority to have her buried in the part of the cemetery reserved for Muslim soldiers serving with the British Army.

I prepared my daughter’s body for burial myself in accordance with page 91 of “Islam and the Muslim Prayer” by Khwaja Kamal-ud-Din. As I am the only Muslim in my unit the bearers of the coffin had to be Christian friends, and a few of my friends, including my commandant and his wife, who were all English Christians, attended. As I was the only Muslim I believe I did right to read the Muslim service myself, acting as Imam. I would like to say that my commandant and friends were in sympathy with me and respected my wishes. Owing to the fact that, although I am trying to learn Arabic on my own, I felt that I could not be certain of pronouncing the Arabic words correctly, and also because no one present could understand Arabic, I read the service in English. After the final words of the service I read the following Qur’ānic prayers: 2:255-286 and 3:25-26. These verses seemed to fit the occasion, and I myself found great comfort from them, as in them I felt I acknowledged the Supremeness of God, and in chapter 2:286 I was trying to tell God I was trying to do right myself and also asking him to accept my daughter, for if “God does not impose upon any soul a duty but to the extent of its ability” then she must have died in faith and innocent of sin.

During this sad period I have found my religion a source of strength, and it has helped me to understand and submit myself to God’s will in taking my daughter. Also, by it I have been able to explain to my wife how it had to happen as God is our return and we cannot put off the day, and I am sure it has helped her to bear the loss of our daughter more easily than without any guidance. I hope in the very near future to be able to say that my wife has decided to accept Islam. At least now she is starting to realize that there must be some Divine purpose in life and some plan behind it.

If the loss of our daughter is bringing my wife towards Islam and therefore God, I feel that God has been pleased to show me one immediate purpose of His behind her death, and I am sure there must be others if I can but understand them.

Yours sincerely,

MUHAMMAD AL-NASIR.

ISLAMIC CENTRE IN ADELAIDE

267 Beulah Road,
Kensington Park,
Adelaide.

Dear Sir,

Assalamu ‘alaikum

I must thank you very much for the magazine you publish monthly. It is a very good Muslim publication, and I must say that so far it has given me valuable religious knowledge which I could never have gained without *The Islamic Review*.
Review. I am a Malayan student, studying in Adelaide, and I hope to join the medical faculty in the local university soon.

There is a small Muslim community and a mosque in Adelaide. I am a regular member of the mosque, and every Sunday I meet Muslims from all parts of Europe and every corner of Asia. Though there are few Muslims compared with Christians in Adelaide, we are trying our best to keep up Islam. My prayers are that one day I will see more people comforted by Islam than there are at present.

With my little knowledge of Arabic I read the copy of the Qur'an translated by Muhammad 'Ali regularly. I think this is the most precious book any Muslim can have.

I am also very interested in getting pen-friends all over the world. I would like to discuss Islam, exchange stamps, coins and view photos. I would also like to try to correspond in French with my French knowledge of matriculation standard.

Salaams to all Muslim brothers and sisters from the Adelaide Islamic Centre.

Yours most sincerely,

KUTBUDIN.

MUSLIM TEACHERS' ASSOCIATION OF SOUTH AFRICA

Borden Street,
Rondebosch,
Cape, South Africa.
8th January, 1954.

Dear Sir,

Assalamu 'alaikum.

You may be aware of the fact that the Muslim Community of South Africa is today passing through a critical period — spiritually, educationally, socially and economically.

Of the Africans, Europeans, Coloureds and Muslims, the latter is regrettably the most backward. Muslims in general were not given a fair opportunity. Consequently the Muslim Teachers’ Association of South Africa was formed in September 1951.

The Association is an educational, cultural and non-political body which works for the upliftment of the Muslim Community as a whole. Since its inception the Association has offered more than fifty bursaries totalling over £200 and several loans to Muslim University students. Besides this, the Association does general social work such as taking gifts to Muslim patients in hospitals and treating all patients — both Muslims and non-Muslim in such hospitals on Muslim festivals. Usually they are given a short talk on the significance of the day concerned. Then the Association also provides clothes for the poorer and old Muslims.

However, the greatest service rendered so far has been the publication of the Association’s Islamic Religious Instruction Syllabus for Primary Schools throughout the Union of South Africa.

Thus for the first time in the Union of South Africa, there is now a system whereby all Muslim children will be taught along systematic lines and within the five-hour school day. Prior to this children were subjected to the tedious task of attending the Madressa (a private school generally attached with the mosque) after the usual school day, thus amounting to attending two schools each day.

Another achievement of the Association has been the publication of two little booklets on Islam and its official journal — "Al-Munawir".

Yours faithfully,

Editor, "Al-Munawir".

THE WOKING MUSLIM MISSION TO TRAIN MUSLIM MISSIONARIES

Barclays Bank, D.C. & O.,
Ibadan, Nigeria.
B.W.A.

The Imam,
The Woking Muslim Mission and Literary Trust,

Dear Sir,

I am really convinced of the fine work done by you — more especially the great works of the founder of the Woking Muslim Mission, Allajj Khwaja Kamal-ud-Din (may Peace and Blessings of God be upon him!). I am greatly interested in Islam. My interest is such that I would wish to attain that height as attained by the founder himself. I am deeply interested in missionary work in Nigeria, and would therefore urge that your Mission takes up as early as possible the duty of training missionaries overseas in order to spread the religion of Islam more widely. In my own country, Nigeria, there are a lot who are lost in luxuries, and it is only when missionaries are sent to this country that things change. This is an urgent matter, and I wish you to treat it as such. If, for instance, you allow me to handle certain responsibilities, for example, distributing pamphlets, The Islamic Review, etc., I am sure people would change their ways. Unlike the Christians, the Catholics or the Anglicans, we Muslims here do not have missionaries to wake us up and establish mission houses. I would be pleased, therefore, if you could arrange to send, before the end of the year, one or two to see what actually is happening here. Now, if things go on as at present, I am sure most of our children will drift and fall prey to the Christian missionaries.

Again, I would urge that you and the Mission decide to build a Muslim library on this side of the globe, where the Muslim religion should predominate. May God help us and direct us all.

There are at present a few libraries here, such as the British Council library and the University College library, where very few books on Islam are kept. I would urge that you make it a point to send them copies of your publications, etc., and an English-Arabic version of the Qur’an by Muhammad 'Ali, as I feel this would tend to minimize the rate of corruption, but all the same I still insist upon the idea of sending missionaries. I volunteer myself to be a missionary if you decide to train one.

Yours sincerely,

I. A. PEDRO.
Mr. F. A. L. al-Najim of 121 Coronation Road, Southville, Bristol, 3, England, informs us about the formation of an Islamic Society at the University of Bristol, the object of which is to acquaint students and all those interested with a correct understanding about Islam and Muslim countries. The society has started a small library as well. The members wish to have close contact with other Islamic institutions.

Allama A. M. Kamal-ud-Deen Jamaly, of 142 Lewis Street, Rangoon, Burma, has issued an appeal to the Muslims of the world to commence Ramadhan, the fasting month, and celebrate the 'Id Festival on the same days throughout the Muslim world. The news may be broadcast through the radio in Muslim and non-Muslim countries.


For nearly twenty years Miss Pankhurst has championed the cause of Ethiopia, and during the dark years of 1936 to 1940 her paper, The New Times and Ethiopia News, kept the British public informed on the true state of affairs in a country whose people were suffering under the merciless régime of Italian fascism as a result of the shameful capitulation of Britain and the other members of the defunct League of Nations, which hypocritically failed to apply oil and military sanctions. She championed the Ethiopian cause with the same courageous determination as she had formerly shown in the cause of women's suffrage. In the course of her work against Italian imperialism she became intimately acquainted with the struggle of the Somali people, who were longing for independence.

Ex-Somaliland is a 460-page account of the rise and fall of Italian imperialism in Somaliland and of the revival of Somali nationalism and of the capitulation of the United Nations to Italy and the renewed persecution of the Somali nation. With great vigour and a wealth of documentation, Miss Pankhurst shows the development of the Italian conquest and the Italians' wilful encouragement of slavery through their failure to respect the conventions signed by the Sultan of Zanzibar, who had been forced by the British to cede several of his former territorial possessions in Somaliland to the Italians. The Italians, who were too weak to suppress the great Somali patriot, the so-called "Mad Mullah" (Muhammad Ibn 'Abdullah), were forced by circumstances to sign a treaty with him. But later, the fascists carried the real conquest, expropriated the best lands, and used forced labour (vide the British Ministry of Information in its booklet, First to be Freed).

Under British military rule, the Somali nationalist movement was encouraged as a counterpoise to Italian fascism. This resulted in the formation of the Somali Youth Movement. In 1948 after the clashes between the Somali nationalists and Italians and Somali quislings, the British administration openly laid the blame on the Italians and arrested their leaders. But as everyone knows, it was shortly afterwards the Somalis' independence was bartered for that of Libya while Eritrea was eventually handed over to Ethiopia.

In discussing the debates in the United Nations, Miss Pankhurst supports the Ethiopian point of view and criticises the Pakistan Foreign Minister, Mr. Muhammad Zafrullah Khan, for opposing the integration of Eritrea into Ethiopia and for supporting a plan to detach the Somali-populated province of Ogaden from Ethiopia in order to incorporate it into a united Somalia. She also objects to Pakistan's eventual acceptance of Italy's return to Somaliland. In this connection she mentions Dr. Fadil Jamali, the Iraq Premier of today, as a supporter of the Somalis, who attempted to limit Italian imperialism and to keep as much of the administration as possible under the United Nations control.

For Muslims it is only natural that they should show sympathy for uniting all the Somalis in one country, including the Ogaden province of Ethiopia. One can well sympathize with the impatience of the Ethiopians at seeing British officers who had come as liberators fostering a secessionist movement in the Ogaden and attempting to form an enlarged British colony of Somaliland; for clearly this was a matter to be decided between the Somalis and the Ethiopians. The Muslim world, it may be said in passing, should support the Somalis and the Somali Youth Movement as the representative of a democratic cross-section of Somali opinion opposed to tribal Somali particularism.

Miss Pankhurst's account of the appalling behaviour of the Italians since their return, of the filling of the prisons and of the flight of prominent Somalis to Ethiopia, is moving and shocking. She regards the British rule as very mild and progressive in comparison and shows how the Italians are setting up an economic stranglehold so that at the end of their period of trusteeship, they (the Italians) will be irreplaceable.

This book is of tremendous importance for the supporters of justice and democracy throughout the world. It is a damming indictment of power politics, and a first-class modern political history which no serious student of contemporary affairs can afford to miss. The Muslims of the world must show their gratitude to Miss Pankhurst and to Mr. Peter Freeman, a member of the British House of Commons, who writes the foreword for this fearless and painstaking book which champions the just cause of the Somali people. It should be read by all.
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<tr>
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<th>£</th>
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<td>Religion of Islam</td>
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<td>Muhammad the Prophet</td>
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<td>Early Caliphat</td>
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<td>Living Thoughts of Muhammad</td>
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<td>Muhammad and Christ</td>
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<td>The Anti-Christ and Gog and Magog</td>
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<td>Alleged Atrocities of Muhammad</td>
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<td>The Prophet's Marriages</td>
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<td>The Reconstruction of Religious Thought in Islam, by Sir Mohammad Iqbal</td>
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<td>English Translation of the Holy Qur'an, by Ghulam Sarwar</td>
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<td>Mohammadanism, by H. A. R. Gibb</td>
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