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SEPTEMBER 1954
Further Muslim Achievements in the Sphere of World Diplomacy

July and August have been the most fruitful from the Muslim standpoint in contemporary history. Britain has agreed to evacuate the Suez Canal Zone; France has at last come to her senses and agreed to the establishment of a home-rule Tunisian Government; a group of British, American and French oil companies have signed an agreement with the Iraqi Government; the agreement recognizing the principle of nationalization of the Iraqi oil extracting industry; and last, but not least, the British Foreign Office has shown a more conciliatory attitude towards the Sa'udi Arabian Government over the Buraimi Oasis dispute, paving the way to a reasonable chance of working out an agreement on this question.

The meeting of the head of the Pakistan State, Mr. Ghulam Muhammad, and the Premier, Mr. Muhammad 'Ali, with the Premier of Egypt, Colonel Gamal 'Abd al-Nasir, and the King of Sa'udi Arabia in Mecca is a matter of great significance. The resulting visit of the Egyptian Premier to Pakistan can but lead to the closest of ties being established between these two countries and the removal of many imaginary differences of opinion which, as we forecast, were really the result of misconceptions and will prove to be only of a transitory nature. The growing friendship between Egypt, Sa'udi Arabia and Pakistan is a sound pretext for rejoicing for Muslims.

The veteran Premier of Iraq, General Nuri Sa'id Pasha, and his Coalition Government are apparently contemplating linking up with Pakistan and Turkey in some form of Middle Eastern Defence Pact which may result ultimately in expanding the Arab League Defence Pact into a wider organization embracing Pakistan and possibly Turkey and Iran. Thus the pre-war Sa'dabad Pact, which was an excellent thing in theory, will be revived in a more modern and realistic form. The understanding between the two neighbors and the booming trade in flour going to reunite the Muslim world. The opposition to such an alliance can be greatly diminished by improving the economic conditions now prevalent in the countries concerned and thus removing the real cause of disputes for all, foreign imperialism must not be made a scapegoat to prevent Muslim unity.

The new Anglo-Egyptian Agreement over the evacuation of the Suez Canal base, although it is a compromise, has tremendously eased the situation in this area. It should put an end to the useless loss of lives. Egyptian and British prestige have both risen and racial hostility has been greatly reduced. The Muslim Brotherhood and the students oppose the agreement, but it has to be realized that this is the best obtainable under existing circumstances at least by peaceful methods.

The Iranian Oil Agreement will give Iran at least £150 million in three years. Her Prime Minister, General Zahedi, has announced a five-year economic plan. It is reported that the Anglo-Iranian Oil Company will get about £239 million, of which only £25 million will be paid by the Iranian Government over a period of ten years, while the rest of this sum will be paid by the seven other members of the consortium who will be responsible for the oil-extracting and refining industries.

In this connection a tribute must be paid to the architect of the Oil Nationalisation Act, Dr. Musaddiq, who still holds the admiralship. For extremists, who, their faults, are an essential part of the life blood of a nation. In politics the great leaders of nationalist movements such as Dr. Musaddiq, Zaghrou Pasha, Kemal Ataturk, Sir Winston Churchill, Mr. De Valera, etc., are as essential as the administrators, doctors, scientists and teachers: for we do not live in an ideal society, where very little has been so far achieved through the aid of extremists. The Tunisian Home Rule movement bears this out very well. Since the beginning of 1952, the country has been plunged into bloodstream and hundreds of Tunisian citizens and some Frenchmen have been killed while thousands of Tunisians have been arrested. After the barbarous murder of two Tunisian leaders, Ferhat Hashem and Hadi Shakir, and the refusal of the French authorities to hunt out and punish the culprits, the Tunisians formed their own National Liberation Army, which was led by two agricultural workers named Lasswed and a former civil servant, Mr. A. Zitini. The activities of this Army involved France in considerable expenditure and employment of about 10,000 additional troops. The French, who had over 90,000 casualties in Indochina and had spent about $2,250,000,000 of their own money and £750,000,000 of the American taxpayers' money, were brought to their senses by the crushing military defeat at Dien Bien Phu, which was the Viet Minh's answer to the refusal of the French to negotiate while there was still time in 1946-47. They realized that they must negotiate in Tunisia with Mr. Habib Bourguiba and the Neo-Destour and trade unions or else fight it out with the Tunisian patriots or "fellaghas", as the French called them. Following the example of the Churchill Government, they eventually preferred to negotiate with the undoubted and universally accepted member of the Neo-Destour and acceptable moderates rather than risk a recurrence of the financially crippling and politically humiliating Indochina campaign. Although M. Mendes-France, who visited the Bey in Tunisia, and asked the Radical-colonialists to help him to reunite the Muslim world. The opposition to such an alliance can be greatly diminished by improving the economic conditions now prevalent in the countries concerned and thus removing the real cause of disputes for all, foreign imperialism must not be made a scapegoat to prevent Muslim unity.

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In Morocco, things are going from bad to worse. In the past few weeks thousands of people have been killed in Fez and Port Lyauté where the nationalists who are members of the Istislah Party have roused the population in support of the exiled Sultan Sidi Muhammad Ibn Yusuf, who is the undisputed spiritual and temporal leader of his people. The French are trying to withhold Moroccan independence on the grounds that there is no party strong enough to take power. In reality the French Radicals and Gaulstois will not stomach another capitulation after Indo-China and Tunisia. For our part we wholeheartedly support the Istislah, the Sultan Sidi Muhammad Ibn Yusuf, and in Algeria Haj Messali and the Ulemas and other Algerian nationalists.

The United Nations, which is once more faced with the North African problem, cannot perpetually dodge its obligations to the peoples of North Africa. Once Tunisia is free, it will help its Moroccan and Algerian brothers. In the meantime the Muslims and the other members of the Arab-Asiatic bloc must rally the rest of the world in support of the North Africans.

Finally, a word must be said about the Anglo-Yemeni relations, which are worsening in the Aden protectorates. Britain must realize that the unification of the Arabian peninsula by Sa'udi Arabia and the Yemen is a progressive step. Sooner or later there will have to be a United States of Arabia and a New Yemen imperialism. Britain will do herself better service in preserving the port of Aden and its £45,000,000 refinery by working out a friendly modus vivendi with the Yemen before Anglo-Yemeni relations worsen irreparably.
THE QUR’ANIC CONCEPTION OF GOD

By the late Shaikh MUSHIR HUSAIN KIDWAI

Some names of God in the Qur’an that are helpful to scientists and philosophers

Besides the two names al-Rah and al-Rahman some other names that would be helpful to intelligent scientists are:

*Al-Muhaimin* ... He Who guards others in the time of danger.
*Al-Khaliq* ... The Creator, the Combiner.
*Al-Raqib* ... He Who watches keenly.
*Al-Bari* ... The Maker.
*Al-Hafiz* ... The Protector.
*Al-Musawwir* ... The Fashioner, the Artist, the Designer.
*Al-Hakim* ... The Ever Wise, the Scientist.
*Al-Khabir* ... The One Who is aware of everything.
*Al-Mubdi* ... The Great Originator or Beginner (the First Cause).
*Al-Mohyi* ... The Life-Giver.
*Al-Jabbar* ... He Who compels others to work according to His Will.
*Al-Hayy* ... The Ever-Living.
*Al-Mu‘id* ... The Restorer.
*Al-Qayyum* ... The Self-Subsistent, One Who Sustains others.

*Al-Mugaddim* ... He Who gives others a preference.
*Al-Aziz* ... The Eternal.
*Al-Ba‘is* ... The Resurrection.
*Al-Baqi* ... The Survivor.
*Al-Momit* ... He Who puts another to death.
*Al-Awwal* ... The First.
*Al-Akhir* ... The Last.

Let a scientist study our gigantic solar system, nay, he need not go so far — let him study his own person and put the following questions to himself which the Qur’an has put to guide his intellect:

“Were they created by nothing? Are they the creators of themselves? Created they the heavens and earth? Nay, rather they have no faith. Hold they thy Lord’s treasure? Bear they the rule supreme?” (52:35-36.)

And the Qur’an challengingly says:

“Verily, they whom ye call besides God” (whether they be the idols of the pagans or “sons” and “daughters” of God or “man-gods” of other religions, or the “energy” or “matter” of the scientists), “cannot create a fly though they assemble for it and if the fly carry off aught from them they cannot take it away from it. Weak the suppliant and the supplicated. Unworthy the estimate they form of God! For God is Right Powerful and Mighty.” (22:73-74).

It would be evident to every man that no individual, no group, no nation on this earth, can claim to have mastered all the circumstances, all the incidents in this world. Innumerable are the things which are still beyond the control of man — man who is undoubtedly the most intelligent being on this earth. So the working of the universe on set laws indicates that there must be a Being superior to man Who controls the whole universe, all the circumstances, all the incidents.

The Islamic God-idea is helpful politically, socially and morally

Islam would accept as the Author and Sustainer and Controller of the universe whomsoever or whatsoever the scientists and philosophers would come to propose after full deliberation provided the Creator or the Author, the Sustainer, or the Controller, is not less qualified than the creatures and provided He has no defect, no imperfections, no impurities, no weakness. Islam accepts only the most perfect God-ideal. That ideal is sublime. It cannot be improved upon, and when sincerely and intelligently believed in as an axiom, a self-evident Truth, it solves many an intricate problem relating to the universe and its working. Let every scientist remember that Euclid could not build up his exact science without an axiom. You can measure the two sides of an isosceles triangle to demonstrate that they together are longer than the third, but unless you believe in the axiomatic definition of the “point” you will not be able to prove your proposition. In the same way unless you believe in God with all His Attributes as given in the Qur’an the mystery of the universe will remain unsolved. After believing in that self-evident Truth we must use our intelligence to understand the “how and why” of the universe.

The Qur’an says: “This He has enjoined you with that you may use your intelligence” (6:152).

The Poet Sadi has said:

*Kih be ‘ilm mutan Khuda ra shinakht* (Without knowledge it is impossible to understand God).

Muslims have been urged by the Qur’an itself to use their intellect for all things — even for a belief in God.

That the Islamic God-idea is helpful politically,
socially and morally, has been proved in practice by the miraculous advance of the Muslims in the space of a very short time and by the social and moral revolution effected by the Prophet Muhammad in his own lifetime when they had implicit faith in God. The Prophet Muhammad created a model nation on the same God-idea. And it was a unique model indeed. The world has not seen another nation like it in vitality, cohesion, moral, mental and intellectual genius and in the rapidity of its conquests. The Prophet Muhammad also laid down the foundations with the same God-idea of a world empire unique in history in its regard and concern for every individual citizen. The more the Muslims believed in the Qur’anic God-idea the better men they became in all respects and the more they advanced in their intelligence also. In truth a new world was created — new in its religious conceptions, new in political, social, economic and moral ideals — a new culture and a new civilization were brought into existence in the shortest possible time.

In his introduction to his work, The New World of Islam, Dr. Lothrop Stoddard writes:

“...The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races and building up a whole new world — the world of Islam.

The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals. Islam sailed forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease.”

The Prophet indeed “remoulded the souls of races.” That was his chief miracle. And that he could do only through his God-idea. The Rev. W. R. Stephens admits:

“He (Muhammad) was born in a country where political organization, rational faith and pure morals were unknown. He introduced all three. By a single stroke of masterly genius he simultaneously reformed the political conditions, the religious creed and the moral practices of his countrymen.” This stroke of genius was no other than his inspired conception of God by which he revolutionized, on the highest moral principles, the political and social institutions.

There are very many verses of the Qur’ân like those quoted below, which help in forming a noble character in man. The opening verses of the chapter al-Ma’mûn (the Believers) say: “Successful indeed are the Believers (Mu’minûn) who humble themselves in their prayers and who eschew what is vain and who give alms and who guard their private parts except for their mates or those whom their right hands possess, for as to them they shall be blameless, but whoever seeks to go beyond these they are transgressors: and who acquit themselves faithfully of their trusts and covenants and those who are mindful of their prayers, these are they who are heirs who shall inherit Paradise, they shall abide therein” (23:1-11).

The Qur’anic God-idea which is helpful in moral and social advancement and in forming human character has been expressed in the following names of God, besides in several verses of the Qur’ân:

al-Malik — the Master: al-Malik — the King; al-Qudus — the Holy One; al-Salam — the Author of Peace: al-Jabbar — one who compels others to work according to His will: al-Ghaffar — the Great Forgive: al-Qahhar — the He Who dominates over all; al-Wahhab — the Great Bestower; al-Razzaq — the Great Provider; al-Alim — the All-Knower: al-Sami’ — the Ever-Hearer; al-Rasul — the All-Seer: al-Hakam — the Judge: al-‘Adl — the Just: al-Khabir — One Who is aware of everything: al-Habib — the Reckoner: al-Muhshi — the Accountant: al-Ra’ufef — the Lenient, the Kind, especially in working off difficulties: Malik al-Mulk — the King of all Kingdoms: Zia’ul-Jalal wa’l-Ikram — the Possessor of all Glory and Power, Might and Mercy: al-Muqit — the Equitable: al-Mugham — the One Who makes others rich and contented: al-‘Adal — the Guide: al-Saboor — the Patient.

While studying the above attributive names of God one must remember the injunction of the Prophet Muhammad:

“Takhalalo bi Akhlaqi ‘l-Lah”

(Inbue yourselves with Divine attributes)

Can anyone conceive a nobler ideal of manhood than one imbued with the above Godly attributes? Muhammad (may victory always remain with him!) and his companions and close followers did imbue themselves with Divine attributes, and it was because of this that in only a few years they changed the centuries-old habits of the Arabs and the Turks and the Moghuls, etc., who were barbarous before, but by their influence became heroic and virtuous. It was because of this that in a wonderfully short period a marvellously democratic nation and a marvellously internationalist communist State were formed. It was through this that in that democratic and communist nation, which, within one century, spread all over the world an insatiable thirst for knowledge and progress was inculcated and Muslims were enabled with lightning speed to conquer a great part of the globe territorially as well as intellectually and morally— in culture as well as in civilization. Can it be possible to form a better society or State than one consisting of individuals possessing the above-given attributes?

The influence of the God-idea in Islam on the character of man

Above have been given some such attributive names of God as are helpful to philosophers and scientists. But Islam does not confine its help only to scientists. After all the world is not for scientists alone. The crowning success of Islam lies in helping, as no other institution does, a moralist, a social reformer, a statesman and a legislator. It is a unique characteristic of Islam that it is both a religion and an institution— marvellous as a religion and no less marvellous as an institution. The God-idea in Islam does not only satisfy our soul, it also satisfies our intellect and our mundane needs. It elevates our character and makes us good not only in ourselves but also for the whole society — for the whole world.

The record of Islam in giving spiritual and saintly men to the world is supreme

But it might be said that there should be more in the God-idea of any religion than that which can satisfy a philosopher, a scientist or even a statesman, a legislator and a moralist. There must be something to satisfy the cravings of the human soul. Islam does not lack this. No nation has
a record of so many saintly and spiritual men of high eminence as has Islam.

There is no Muslim country, hardly any city or town, inhabited by Muslims, which has not produced a number of saintly men. Thousands of saintly Muslims (women saints being not unknown in Islam) have their history and work entered in numerous books and biographies. Many of them were themselves authors of classical books on spirituality, ethics, etc. The fact is that high-class literature on spirituality or mysticism in Islam is unparalleled and has not been approached by any religion or nation either in quantity or quality.

Mysticism or spirituality was itself made a science with rules and exercises to develop soul-force and Godliness in man by thousands of remarkable Muslim spiritualists.

Not long after the rise of Islam, some say that in the very lifetime of the Prophet Muhammad himself and under his own tutelage or that of his beloved disciple 'Ali, a particular school of thought in Islam was established which took the name of Sufism or Tariqat. The members of this school devoted themselves exclusively to the cultivation and development of spiritual powers and soul-force.

Islam does not believe in incarnations of God in man, as that means a degradation of God, but Islam believes in the rise and elevation of man to as near God as is humanly possible. God says, “The person I hold as My beloved I am his hearing by which he heareth, I am his sight by which he seeth, I am his hands by which he holdeth, and I am his feet by which he walketh.”

Islamic Sufis and mystics achieved even more brilliant successes in their realm than those achieved by their co-religionists in other faculties and walks of life. Thus it was that when Islam produced great generals, great statesmen, great organizers, great jurists, great scientists, great architects, great engineers, great astronomers, great mathematicians, great physicians, and so on, it also produced, at the same time, great spiritualists and great mystics.

Islam has made science the helper of religion

The Qur'an itself calls Muslims the Intermediate Nation (Ummati wasatan) and expects them to be a connecting link between all nations as long as the idea of “man-kind is one nation” is not achieved. The Islamic culture and civilization have for this reason developed both the aspects — material and spiritual — to the highest standard. Islam has made science the helper of religion.

If, on the one hand, Muslims became the fathers of the European material civilization and regenerated and remodelled the Greek and Roman sciences, on the other hand they overshadowed the philosophies and speculations of Buddhists and Vedantists. If their schools and colleges in Spain and Sicily became centres of scientific and vocational training and education, their Khunganth (dwellings places) and Huiras (chambers) in Iran and India attracted Dervishes and Rishis from all over Asia. They reached every corner of India and established such a high spiritual reputation that even centuries after their death their tombs and mausoleums are the places of pilgrimage to thousands of Indian masses — mostly Hindus. They penetrated even into China, notwithstanding its surrounding high walls, where their materialists or swordsman (conquerors) never reached.

For the spiritual uplift one should study verses of the Qur'an as these, with all their mystic implications:

“...We verify created man and We know what his soul whispers within him, and We are nearer unto him than his jugular vein...” (50 : 16).

“Fear not; surely I am with you; I do hear and see.” (20 : 46).

“Those who deliver the messages of God and fear Him, and do not fear any one but God: and God is sufficient to take account.” (33 : 39).

“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden — that is the abode.” (79 : 40-41).

“God does not desire to put on you any difficulty and He wishes to purify you and that He may complete His favour on you, so that you may give thanks.” (3 : 145).

“Continue firm in the right way as thou art commanded.” (11 : 112).

“And your Lord says: ‘Call upon Me and I will answer you.” (40 : 60).

“Who answers the distressed when he calls upon Him and removes the evil, and He makes you successors on the earth.” (27 : 62).

“And when My servants ask thee concerning Me, then surely I am very near. I answer the prayer of the supplicant when he calls on Me. So they should respond to Me and believe in Me that they may walk in the right way.” (2 : 186).

“And that to your Lord is the Goal” (53 : 42).

“And be careful in your duty to God and know that you will meet Him and give good news to the believers. On that day thou wilt see the faithful men and the faithful women — their light shall appear before them and on their right hand. Good news for you today.” (2 : 223, 57 : 12).

“Enter it (Paradise) in peace, that is the day of abiding. They have therein what they wish and with Us is more yet.” (50 : 34-35).

“And He breathed into him (man) His spirit.” (32 : 9).

“And wherever you turn is the Face of God” (2 : 115).

“God is the Light of the heavens and the earth” (24 : 35).

“From God we are and to Him we return.” (2 : 156).

“O man, surely thou must strive to attain to thy Lord a hard living until thou meet Him” (84 : 6).

“And who trusts in God, He is sufficient for them. Surely God attains His purpose, and God indeed has appointed a measure for everything.” (65 : 1).

“With none but God is the direction of my affair to the right issue, on Him do I rely, and to Him do I turn” (11 : 88).

“God is the friend of those who believe. He takes them out of darkness into the light” (2 : 257).

“No God is sufficient as the friend and God is sufficient as the helper” (4 : 45).

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

“O my servants, who have acted extravagantly against your own soul do not despair of the mercy of God, for God forgives the sins altogether” (39 : 53).

“Say, in the grace of God and His mercy, in that they should rejoice” (10 : 58).

“God loves those who turn much to Him and He loves those who purify themselves” (2 : 222).

“God loves those who do good to others” (3 : 133).

“O my people, I do not ask of you any reward for it, my reward is only with Him who created me” (11 : 51).

“Say, my prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds” (6 : 163).

The culminating point of spiritual elevation is reached by man in this saying of the Prophet from God: "O man! only follow thou My laws and thou shalt become like unto Me and then say ‘Be’ and behold it is.”

This is not only a mystic or spiritual Divine Message, given through God's own Messenger, of great significance to man, it is also meant to give an impetus to scientific inventions of great utility and to material progress of great beneficence.

Caliph 'Umar's spiritual powers illustrate how man can raise himself spiritually, mentally and physically

By following God's laws a man can raise himself spiritually as well as mentally and physically to a great height and possess great powers.

It is very authentically recorded that by his spiritual powers 'Umar, the second Caliph, learnt the voice-trans-
Mystics are a real necessity on this age of materialism

But it must not be thought that those great souls who live an unworldly life, devoting themselves more to the development of their spiritual powers than to physical, should be ignored or not thoroughly respected.

They serve a very great purpose even in our age. They are a living protest against the materialism and scepticism which are making man irresponsible and egoistic. Man indeed cannot live on bread alone. He has something more in him than other animals — other creatures — have. He must keep his superior position. He must remain the vice-regent of God Himself, in power and in beneficence, on this earth. He must develop his distinguishing spiritual powers. He must not allow materialism to conquer him. Like fire, materialism is good as a slave but terrible when a master. Materialism must not be allowed to have all its own way. It must be checked by spiritual powers. Muslim mystics or Sufis are a necessity to demonstrate that materialism can be conquered by spiritualism. As the worldly civilization is more beneficial to man under Islam so also spiritualism in Islam has a superior tone.

The mode of life of the mystics and Sufis is a protest against that formalism and ritualism which are made the essence of religion by the over-orthodox and the fanatics. Sufis desire to lay emphasis more on the spirit than on the letters of the law. They often break down these boundaries which are raised up by the too superstitious and ignorant masses on the one hand and by the too rigid and austere zealots and learned bigots on the other between religion and religion. They attract to themselves, by their selfless, righteous, saintly life, the good men of all creeds and thoughts.

Their example, if it were general, would stop all strife and struggle and restore perfect peace to mankind.

They are indeed a necessity more in this age than ever before and it is only a pity that their number is on the decrease rather than on the increase among the selfish and self-centred peoples of the world constantly at loggerheads with each other for worldly objects of life — for power and riches, land and property.

Men are indeed needed who would not bend themselves before kings and autocrats but who would humble themselves before the poor and the good.

No one in truth can deny that the world needed Buddhas and Christms, but certainly it needed most of all a Muhammad, about whom it has been truthfully said by Sa‘di (1291 C.E.):

“All that the good men of the world possess thou possessest in thy own person in perfection”.

The central points of Muslim mysticism are the transcendental and self-attracting beauty of the One and Only God, and the matchless Belovedness of Muhammad in respect of which the author of this article has said:

‘Ashiq hu’a Habib-e-Khuda par Mushir tu Taqdir ne raqib bhi kis ka bana diya!

Muslim saintly men draw the very soul of humanity towards them. They save man from becoming a beast or a machine by demonstrating in their own person the reality of the soul-force.

Of course, Islam does not expect every man to be a mystic or a Sufi. By his own example the Prophet Muhammad discouraged ascetic life but a number of Sufis in the world are necessary to give a tone to human life and to set a high standard of moral eminence.
CONFLICTING IDEOLOGIES IN THE ARAB WORLD

IS THERE A CLASH BETWEEN PAN-ARABISM AND PAN-ISLAMISM?

An Analytical Criticism of Professor Husri’s Views

By Dr. S. A. Khulusi

Professor Husri’s views on Pan-Arabism and Pan-Islamism

Just as individuals pass through mental and spiritual crises, communities as a whole can suffer similar intellectual and emotional convulsions. This is the case of the Arab world today: three ideologies are trying hard to exert their utmost influence on it; these are: Pan-Arabism, Pan-Islamism and cosmopolitanism. The last has taken the shape of Communism at times, and the form of benevolent humanitarianism and Socialism at others. Apart from these major ideologies which are dominating the scene, there are other minor ones exemplified by the Egyptian Pharaonianism (al-Fir'awniyah) and the Syrian Ultra-Nationalism (the ideology of the late Anton Sa'adah).

What we are mainly concerned with here is whether there is any clash between Pan-Arabism and Pan-Islamism, and whether the former can be upheld above the other opposing ideologies by pure reasoning and dialectic methods.

1. Personally, do not find any clash between the two great Rightist ideologies, Pan-Islamism and Pan-Arabism, and believe they are both feasible. I beg here to differ with the great ideologist of Pan-Arabism, Professor Satî al-Husri, who is today in the Arab world what Ziya Gok Alp is among the Turks and what Fichte was among the Germans on the eve of their unification. He regards Arab federation as a feasible project, whereas Muslim federation is only a Utopia, and, if it is materialized at all, will only be for a short duration. But it is pleasing to know that he does not quite believe that there is a clash between the two ideologies, he only urges his compatriots to work for an Arab union before attempting to go any further.1 Here again I wish to maintain a different opinion from that of our professor. If both Pan-Arabism and Pan-Islamism are complementary to each other, why can we not work for both at the same time, and why should one be possible on the ground of linguistic homogeneity, and the other be impossible in spite of uniformity of faith, culture and history?

Professor al-Husri lays much stress on the Arabic language as a basis of any possible federation in the Middle East. Granted, but is not the Arabic language the lingua franca of all the Muslims? Since the Qur‘ân is in Arabic every Muslim knows or is endeavouring to know the Arabic language. Another objection the great ideologist raises is that the Muslim world is so vast that any attempt at a Muslim federation is a mere dream. Has he thought of the British Commonwealth of Nations, how vast and widely scattered that is? Does he think that Persia and Tunisia are farther removed from each other than England and Australia? On the contrary, I think the Muslim world forms one continuous unbroken belt stretching from the Philippines to Gibraltar.

We, however, agree with him wholeheartedly when he says: “Whoever opposes the formation of an Arab federation is at the same time opposing the Muslim federation, and whoever opposes Pan-Arabism in the name of Pan-Islamism is committing the most foolish and illogical blunder” (op. cit., p. 91).

Though he is not a believer in Pan-Islamism he wishes to make it explicit that Pan-Islamism is something and “Islamic brotherhood” is something else. According to him we can have the latter but not the former. All that he can advocate in this direction is a Muslim rapprochement that supports the Arab federation. He refutes the thesis of those who claim that Pan-Arabism is an imperialist intrigue for hindering the materialization of a Muslim federation. “I cannot imagine,” he screams, “an idea that is further removed from the facts of history and politics and more opposed to sound reasoning and logic than this strange claim!” (p. 96).

The learned of Egypt and Professor Husri

Professor Husri’s extreme faith in Pan-Arabism has brought him into sharp conflict with many eminent contemporary Arab writers and thinkers, such as the late Shaikh Mustafa al-Maraghi, Tawfiq al-Hakim and Dr. Taha Husain.

Al-Maraghi was the Rector of al-Azhar University. He once gave the following declaration to the Press: “I have no thought of Pan-Arabism . . . I do not work for it . . . I am not one of its supporters, yet I am not one of its opponents.” This was enough to make Professor Husri flare up. “Had a

1 Satî al-Husri, Ara‘ wa Ahadith fi ‘l-Wataniyah wa ‘l-Qawmiyyah (Opinions and Discourses on Patriotism and Nationalism), al-Risalah Press, Cairo, 1944, p. 91.
reporter,” said the professor, “related those words to me without mentioning their author, I should have imagined him anything but an Arab. . . . Thus I was greatly surprised when I knew that the man who had uttered them was no less than the well-known Shaikh Muhammad Mustafa al-Maraghi, who heads the most ancient of all institutions in the Arab world. . . . the institution that offered a great historical service in preserving Arabic literature during the long period of decadence. . . . and paved the way for its resurrection during the modern renaissance, but my surprise was increased when I read the line of reasoning which the Shaikh had followed. He has said: “It should be known to you all that Islam never advocated racial fanaticism and did not discriminate between Arabs and non-Arabs, and looked at the Muslim world as a unity without any racial distinction.”

“But how,” says Professor al-Husri, “can we proclaim a federation of Arabs, Persians, Indians and Turks without at the same time uniting the Syrians, the Egyptians and the Hijazis? . . . This is a mere contradiction in term. I believe that those who think of a Qur’anic unity — as The Shaikh al-Maraghi puts it — cannot ignore Arab unity without falling into contradiction. Thus it is incumbent on them that they should work for an Arab federation for the sake of the Muslim faith, if not for the sake of national pride!” (p. 157).

Perhaps Professor Husri’s severest attack was directed against Pan-Arabism and its advocates. Now, it so happened once that Dr. Taha Husain was cruising in the Mediterranean with some Arab youths who put a number of questions to him. Among other things, he was asked about Pan-Arabism. His answer was that he would rather suggest uniform school curricula for all the Arab countries, coupled with facilities for cultural exchange and economic cooperation and even a military alliance, but not a political unification, be it in the form of an empire, or on the pattern of the Swiss or the American federation. His reason for this was that the Pharaonian spirit is well planted in the Egyptians. Emphasizing this point he resorted to rhetoric and said: “Do not ask Egypt to cast off her Egyptian nationalism, otherwise we understand you to say to Egypt, O Egypt, pull down thy Sphinx and pyramids, and forget all thy monuments which adorn thy museums and the museums of the world. Forget thyself and follow us!”

To this Professor Husri replied: “From the above statements it seems that you wish to set the ancient monuments as enemies of Pan-Arabism and to stop the advance of this movement with dykes of graves and antiquated ruins. Have you forgotten that clash and conflict cannot take place but among things which move in the same plane, in the same world at the same time: so Pan-Arabism, which is working in the twentieth century — for the sake of the coming generations — cannot come into conflict with relics that are bequeathed by the far distant past, and which date more than five thousand years? Surely Egypt abandoned the faith of the Pharaohs without demolishing the Sphinx, and gave up her ancient language without pulling down the pyramids. And all the monuments of the Pharaohs which adorn the Egyptian as well as the other world museums have not succeeded in prompting the Egyptians to go back to the faith which produced such everlasting monuments, nor in urging them to revive the language which prevailed for many long centuries. Is there any reason, then, for demanding the demolition of the pyramids and ignoring the monuments for the sake of realizing an Arab federation?

“The pyramids, along with all the Pharaonian monuments, did not prevent Egypt from having a common language with the rest of the Arab world. So I see no reason why they should hold her back from having one common political system. . . . The advocates of an Arab federation did not and will not say to Egypt ‘forget thyself’, but they are and will be saying to her, ‘Increase the wealth of thy inner self by working for the unity of the children of thy common language’. . . . They did not and will not say to her, ‘Follow us,’ but they are and will be saying to her, ‘Lead us forward and we shall always follow thee!’

“You have denied the influence of the Arabic language in the realization of the Arab federation and have said, ‘Don’t be deceived, if languages have any importance in determining the fate of nations, there would have been no Belgium, no Switzerland, no America, no Brazil and no Portugal’.

“Do you blame me if I tell you that this line of argument is like saying: ‘If the earth’s gravity had anything to do with the position of objects, no chandelier would have remained hanging from a ceiling, no smoke would have gone up, no birds would have flown and no aeroplanes or airships would have risen in the air!’

Professor Husri’s three books on Pan-Arabism

After this sarcastic remark, Professor Husri proceeds to refute the validity of Dr. Taha Husain’s examples one by one and on a scientific basis (pp. 116-119).

Professor Husri, the champion of Pan-Arabism, has formulated his political ideology in three basic books which have so far exercised the greatest influence in the Arab world. They can certainly be regarded as the gospel of Pan-Arabism. They are:


The second of these books begins with the following quotation: “I heard some young men ask, ‘How is it that the Arabs lost the battle of Palestine notwithstanding that they were seven States?’ I replied, ‘Don’t say that the Arabs lost the battle of Palestine notwithstanding that they were seven States’ but say that the Arabs lost the battle of Palestine because they were seven states!’

After this eloquent introduction he proceeds to discuss the validity and soundness of the Arab National ideology, supporting his arguments with examples from the history of Greece, Turkey, the United States of America, Germany and Italy. You can hardly listen to his arguments attentively without falling in with his point of view. He is a happy mixture of rationalism and emotionalism, so his discussions are not just cold facts and dry figures. Moreover, he has a very good style of his own which is a cross between the simple classical Arabic and the modern Western styles. In other words his books can be read by all classes with great interest.
His method is not to try to alienate the followers of other ideologies but rather to try and win them over to his side. Nowhere does this method of his show itself more effectively as in his arguments with cosmpolitanism, and especially Communism, which are embodied in his lecture entitled “Between Patriotism and Cosmopolitanism”, delivered at the Nationalist Club in Baghdad known as “al-Muthanna Club”. In it he explains how dangerous it is for a young nation like the “Arabian nation” to run after the dreams of internationalism in any form without first passing through a period of sound nationalism. He gives good examples of the fate of nations that embraced humanitarianism and cosmopolitan doctrines at a time when their neighbours were consumed with burning nationalism. The best example he gives is that of Germany before Jena, when her philosophers looked down upon nationalism and ardently preached the doctrines of a world-wide nation until they were awakened from their dreams by ultra-nationalist France which, under the leadership of Napoleon I, defeated the Prussians at Jena and trampled German dignity and pride under her feet. Then and only then did the Germans turn a deaf ear to such sayings as Goethe’s “May God preserve us from the evils of patriotism” and Schlegel’s “It is futile to try to form a German nation; we should rather have faith in cosmopolitanism and serve humanity”.

Even the one-time ardent humanitarian philosopher Fichte (d. 1879 C.E.), who at the age of forty-two used to look at patriotism with contempt and openly say, “I ask what is the real theme of the civilized Christian European? It is Europe in general, and the European State — which is occupying the highest rung on the ladder of civilization — in particular (referring to France herself).” Even such a man within three years of the above statement turned into an ardent nationalist and became, through the fourteen famous lectures he gave at the University of Berlin, the prophet of the new German National ideology.

In this manner Professor Husri proceeds until he says, “I do not disagree with the Socialists, nay, I do not even oppose the Communists, but I ask both parties not to intermingle their preaching with internationalism nor stand hostile to patriotism!”

That Professor Husri is following in the footsteps of Fichte is quite clear from his third, and by far the most important volume, of his national gospel, The Rise of National Ideology (pp. 34-37).

He confesses that he formerly used to believe in the French theory of the determining vocation of the people in the establishment of any State or Federation, for the simple reason that he was taken up by Renan’s speech “What is a Nation?” delivered at the Sorbonne in 1882, the gist of which was that a nation is a group of people agreeing to live together; but Professor Husri soon realized that this was only an eloquent defence of a brilliant barrister, and that the French theory of the “will of the people” was only formulated to justify the inclusion of the non-French people of Alsace and Lorraine within the French Republic. This made Professor Husri turn to the German theory that takes language as the basis of any federation or union. One cannot fail to see that the German theory was also aiming at the inclusion of Alsace and Lorraine within German domain, on the ground that the people of those territories spoke German. But, whatever the motives behind this theory, Professor Husri finds it the sounder of the two, and wishes that the future Arab Reich should be based on it rather than on the desire of the separate Arab States, which can only lead to tragic results. The latter theory cannot hold water, as has been amply proven in the case of the Southern American States revolting against the Northern ones. The Northerners had to fight the Southerners for four years to crush their strong desire to secede. The Union has been maintained intact ever since, because the English language is the cementing force amongst the separate States and the wish to separate was only a passing whim which could not have been made a basis for the establishment of a new State.

Can religion be a unitifying factor?

Well, then, say the opponents of Professor al-Husri, why did the thirteen States revolt against Britain in the eighteenth century and declare their independence from the mother country? To this Professor Husri gives two major reasons: (1) the English language was not the common language of all the émigrés at that time, and (2) the vast Atlantic Ocean which separates Britain from America added to the above handicap and made it difficult to govern the thirteen colonies properly. He concludes this discussion by saying “that the fundamental factors in the formation of a nation are two, language and history. The first is the life of a nation and the second is its history or memory. A nation that forgets its consciousness loses its awareness and feeling, but a nation that forgets its own language loses its very existence”. Then he adds: “A study of the rise of national ideology in the Balkans proves this more clearly.” With this he passes on to discuss the rise of the Balkan nations under the influence of an independent language, history and church. Fortunately, the example of Bulgaria he gives supports the argument of the Pan-Islamists in so far as religion is one of the fundamental elements in a federation. This is not, however, the first time that Professor al-Husri is playing himself into the hands of the Pan-Islamists. Much against his will he has fallen into the same pitfall in his first book, Arad wa Ahadith fi l-Wataniyah wa l-Qawmiyyah (pp. 30-45). Under a chapter headed ‘Awamiil al-Qawmiyyah (“The Factors of Nationalism”) he says, “But the factors influencing the rise and formation of nations are not confined to language and history. There are other elements which at times enhance the influence of the two fundamental ones, and at others weaken them. The most important of these is religion. One can safely say that the relation of religion with nationalities is one of the most difficult issues and requires profound research and careful analysis. But first of all we must realize that, from a social point of view, religions fall into two fundamental categories: (a) the national religions, and (b) the universal religions. Judaism and many ancient pagan religions are of the first category: Christianity and Islam, which have played such a great role in world history, are of the second”.

The main difference that Professor Husri observes between the two categories is “that the first is confined to a special group of people and no new converts are admitted, whereas the second includes all the nations, but is unable to amalgamate them into one”. According to him, both Christianity and Islam have failed in this respect, hence the many separate Christian and Muslim States throughout the

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2 Arad wa Ahadith fi l-Wataniyah ii wa l-Qawmiyyah, pp. 66-87.
3 Ibid., p. 85.

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3a “I am told that there have been some rare cases of men being converted to Judaism in Britain in modern times as a result of their falling in love with Jewish women and marrying them on this condition.”—Author.
world today. “Their success was only partial, and in so far as they were able to promulgate certain languages, Latin in the case of Christianity and Arabic in the case of Islam, and to cause a modification of certain nationalities”. The last part of Professor Husri’s statement is a clever escape from a major issue!

To this he adds, “The Christian religion, for instance, tried to cover the whole world. Nevertheless, it could not prevent the Christians from dividing into separate States and waging war against one another. The same applies to Islam. It is evident that the Muslim faith tried to unite the whole world under the banner of the Qur’an, but history tells us that the Muslims themselves did not remain united for long, and that the spread of Islam did not prevent the Muslims from dividing into several nations and States or even quarrelling among themselves. That is because theoretical principles are one thing and actual facts are something else. And what is given out as religious precept differs from what is realized in social life. The universal religions have never been a single unit, even at the acme of their power and influence”.

It seems to me that Professor Husri is forgetting the fact that what applies to religions applies in a greater measure to nationalities. They have not been immune to divisions and sub-divisions. Poland was partitioned four times in history (including the partition of 1939 between Germany and Russia). Germany herself, the pattern on which al-Husri bases most of his theories and arguments, was divided into 300 States, and even today is divided into various zones and governments! Besides, as Professor Toynbee suggests in his admirable work Civilization on Trial, the various temporal States which appear under the impetus of any faith are mere wheels on which a civilization based on a universal religion advances further and further. They perish and are replaced by others, but the faith that produced them is everlasting.

The part played by language and faith in unification

Apart from the fact that a religion is an incentive for the rise of different forms of States and civilizations, it also helps to propagate and preserve a language. In this Professor Husri is in full accord with us. He says that there is a strong relation between a language and a faith, for every faith is based on a particular language and helps to spread it. Latin, for instance, was propagated through Christianity much more than through the Roman conquests. Likewise Arabic was spread through Islam more than through political expansion and administrative power. . . . And when a language gradually becomes obsolete, giving way to a slang dialect derived from it or a foreign language that supersedes it, it finds its last refuge in temples, religious rites and prayers. Now Latin, for instance, is still being read and chanted in Catholic churches during religious ceremonies, though it has long ceased to be the spoken language of its people. The same also applies to Syriac.

When, however, a religion splits into sects each sect will support a certain language, as was the case with Christianity when it split into an Eastern and a Western church: thus the Catholic supported the Latin and the Orthodox the Greek language, giving the Greeks thereby a spiritual and even a temporal authority over the rest of the Balkans. When the Bulgars, among other Balkan nations, awoke, they found themselves under two authorities: (a) the political authority of the Ottoman Empire, and (b) the religious authority of the Greek Church. Yet they observed that the Ottoman authority did not touch their national existence because it did not interest itself with their local language, whereas the Greek Church touched their national existence as it was spreading the Greek language in their midst, and sending Greek priests to every quarter of their towns. For this reason the Bulgars had to work for their religious independence from the Greeks before attempting any political independence from the Ottoman Turks.4

Professor Husri forgets that such a thing is not possible in Islam, since the Bible has many versions in Aramaic, Hebrew, Greek and Latin, whereas the Qur’an has only one universal version, and that is in Arabic. Even those who have attempted to translate it could not have the translation as a final substitute for the original copy, because the latter has a literary value and chanting effects of its own. However hard Professor Husri may try, he cannot deprive Pan-Islamism of the power that rests on the two fundamental elements which he himself advocates as props of Arab nationalism, namely, language and history. To support his theory he forgets that the history he is referring to is more of an Islamic nature than an Arabic one. Even the so-called Arabic history is so much intermingled with the history of other Muslim nations that it is very difficult to divorce it from its predominantly Islamic character.

Paradoxically enough, Professor Husri has made an excellent study of Ibn Khaldun (d. 1406 C.E.) in two volumes published in Beyrouth in 1943 and 1944 under the title Dirasatun ‘an Muqaddimat Ibn Khaldun (Studies on the Prolegomena of Ibn Khaldun). Yet Ibn Khaldun himself asserts that the Arabs cannot be made into a nation except through religion. Such a statement coming from a man with Ibn Khaldun’s insight has paramount importance.

A lesson from the early history of Turkey and today from that of Pakistan

Professor Husri’s claim that Islam was never a nationality but for a very brief period is contradicted by his discussion of the rise of a national ideology among the Ottoman Turks, where he admits that for several centuries the Ottoman Turks had no nationality other than Islam. The word Turkish was never referred to except in connection with the common uneducated folk or the simpletons; so much so that when some historian had to mention the word Turk they had to qualify it as beh tırek, meaning senseless.5 Their great poet ‘Abd al-Haqq Haamid derived practically all his plays from Islamic history. Among others he composed Tariq Ibn Ziyad, Musa Ibn Nusair and Zaynah. In the introduction to one of his Spanish plays he said that “he had thought of selecting the plots of his plays from the national history of the country, to show the people the glory of their ancestors” — thus making it plain that up to that time the Muslim history of Spain was considered as part of the national history of the Ottoman Turks.

‘Abd al-Haqq Haamid’s action is reminiscent of that of Iqbal, Pakistan’s national poet, who lamented the fate of Muslim Spain in many touching poems in Urdu, treating medieval Muslim history as a source of the modern national history of the new State. “A religion cannot be made the basis of a modern State” is a fallacy that is refuted by the rise of both Pakistan and Israel in our own times.

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4 Notice the interdependence of nationality and religion. When the Bulgars drifted away from the Greek Church and founded their own Church, they actually founded a new nationality.

5 Muhaddhar fi Nasha’ al-Fikrah al-Qawniyiyah, p. 120, foot.
To give further support to his theory of nationalism, Professor Husri falls back on Arab history before Islam, and even speaks of Islamic history as “not being purely Islamic, as some ignorant people imagine, but as having characteristics and elements that are not related to Islam in any way” [4]. If this claim, which lacks substantial proof, be correct, it would be very difficult to discern and assess the Arab and the non-Arab share in Muslim civilization because they are so intermingled even in matters literary and linguistic that it is much safer to speak of “Muslim civilization” and “Muslim history” rather than “Arab civilization” and “Arab history”, which can only land us in a mess of confusion and contradictions.

Arabs are a nation

In our opinion every reasonable Muslim today believes that an Arab federation is an important step towards a Muslim federation. The United States of Arabia must become a reality sooner or later; but it should not bar the way to pan-Islamism. We wholeheartedly endorse what Abd ul-Ghani al-Arisi said at the first Arab Conference in Paris (18th-23rd June 1913):

“Do the Arabs have the right to be a nation? According to the professors of politics, a nation does not have the right to be designated as such unless it has the qualifications set forth by the German scholars, namely, the unity of language and race, or according to the Italian scholars, the unity of history and custom, or according to the French scholars, the unity of political aspiration. If we look at the Arabs from all these angles we find that they have answered all these requirements: they have at once one language, one history, one set of customs, and one political aspiration. So, according to the scholars of all three schools of politics, the Arabs have the right to be a community, to be a group, to be a nation!”

What was true forty-one years ago still holds good, but the Arabs who are qualified as a group by all the schools of politics have the right not only to form one united nation, but also have the right to form one solid bloc with the rest of the Muslim countries, for Arabism and Islamism are two facets of one and the same thing. It is futile to talk of the one without the other.

7 Literary names like Sibawaih, Abu Nuwas, Ibn al-Muqaffa‘ and Ibn al-Rumi in medieval history, and Shawqi, Rusafi, Zahawi, ‘Aqdad, Taymur and Muhammad Kurd ‘Ali in modern history make it incumbent on us not to divorce the word “Arabic” from its sister word “Islamic”, otherwise we fall into paradoxical errors.
THE SURVIVAL OF ISLAM AND MUSLIMS

"And hold fast, all together, by the cord . . .
And be not divided among yourselves" (The Qur’an).

By SA’EED MALIK

A cursory glance at the past of Muslims

“I am sure none of us is unaware of what has befallen the Muslims. I do not entertain the slightest doubt that the cause of this was the discarding by the Muslims of their religious adherence to the Qur’an and the Sunnah”, said H.M. King Sa’ud Ibn ‘Abd al-'Aziz of Saudi Arabia while addressing the Muslims recently.

Let us examine this important fact of what “has befallen” the Muslims in the light of history: what was their condition before they discarded their religious adherence to the Qur’an and the Sunnah, and try to find out its causes and the remedies in the present context of the international situation.

Islam gave the Arabs a propulsion, a force which streamed them out of the peninsula in the seventh century after Jesus Christ and made Islam a universal religion, while at the same time opening up before them a vast horizon — the old Roman, the Byzantine and the Persian empires. Arising in a desert land, Islam sailed forth on its great adventure against heavy material odds, and triumphed. The Arab genius and the Islamic spirit revitalized and synthesized the ancient cultures of Greece, Rome and Persia.

Between the seventh and the thirteenth centuries, Muslim influence had clearly manifested itself in the East and the West. In 846 C.E. the Arabian fleet was at the gates of Rome, and in 878 C.E. Pope John VIII had to pay tribute to them. It was during the illustrious Caliphs of ‘Abd al-Malik (685-705 C.E.) and his son that the Arab empire reached its zenith — from Tours in north-west France to Kashgar in Chinese Turkestan. Spain was brought within the embrace of Islam; the Indus Valley was subdued and its conquest, after a long period of chequered history, eventualized as late as 1947 in the newly-formed State of Pakistan. In 1071 C.E. the Turks conquered Asia Minor and in 1076 Jerusalem was in their hands. Within the next few decades they had subjugated the whole of the Balkan Peninsula and advanced through Hungary to the walls of Vienna. During these centuries the realm of Islam was the most civilized and progressive portion of the world.

It possessed the largest navy in the medieval world and had mastery over the Atlantic off the coast of Spain and West Africa, the Mediterranean Sea, the Red Sea and the Pacific Ocean. It ran industries that manufactured highly-finished goods, admired both in the East and the West. It carried on trade by sea routes from Korea and Japan to Spain and France and from North Africa to the heart of Siberia. Muslims were the first to manufacture gunpowder. They dug out from the heart of the earth its treasures of precious metals and liquids. They set ideals of civic life, hygiene, agriculture, food, games and music, and all these centuries before there was “so much as one public lamp in London”; when the “dwellings of the rulers of Germany, France and England were scarcely better than stables”.

The Qur’an was the source of knowledge and greatness of the Muslims of yesterday

This remarkable impetus that the spirit of Islam gave to knowledge came direct from the Qur’an and the Hadees. Says the Qur’an:

“... those who do not hear, understand and speak are the vilest animals in God’s sight” (7:29);
“... that the details of revelation are given to those who have knowledge, who have understanding” (6:98); and that of all things it is knowledge by virtue of which man is superior to angels and is the viceroy of God on earth (2:31-34).

Emil Deutsch wrote: “The Qur’an is a book by the aid of which the Arabs taught Europe philosophy, medicine, astronomy ... stood at the cradle of modern science and made us late-comers for ever to weep over the day when Granada fell . . .”

Says the Prophet Muhammad: “He who leaves his home in search of knowledge walketh in the path of God . . . to seek knowledge is the duty of every Muslim man and every Muslim woman . . . acquire knowledge if you have to go to China . . . it enableth the possessor to distinguish right from wrong; it lighteth up the path to Heaven. It is our friend in the desert, our security in solitude, our companion when friendless. It guideth to happiness, it sustaineth in adversity. It is an ornament among friends and an armour against enemies . . . he dieth not who seeketh knowledge . . . to listen to the words of the learned and to instil into others the lessons of science is better than religious exercises . . .”

What was the result of this zest for knowledge?

Education spread in the Muslim world with electric speed. From the seventh to the thirteenth century C.E. was the period of Islamic glory both intellectual and political. During this period Muslims became the leaders of philosophical thought and science. About the Muslim jurisprudence Edmund Burke says: “... Muhammadan law is interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world. . .” Professor Philip K. Hitti in his History of the Arabs describes Ibn Khaldun (d. 1406 C.E.) “as the greatest historical philosopher Islam has produced and one of the greatest of all times.” Similarly in geography, astronomy, mathematics, chemistry, physics, medicine, etc., Islam produced some of the intellectual giants, thinkers and philosophers like al-Biruni, ‘Umar al-Khayyam, al-Zarqali, al-Khwarizmi, Ibn Sina, Al-Farabi, al-Ghazzali, al-Razi, Rumi, Ibn al-Haytham, Ibn Rushd, to name but a few.

The eclipse of the Muslims in Arab lands and elsewhere

The Muslims continued to maintain their supremacy so long as they remained loyal and devoted to their faith, both
in thought and deed. The pendulum then swung to the other side, and what a fall its swing brought about in its train! King Sa’ud said: “. . . I have not the slightest doubt that the cause of this was the discarding by the Muslims of their religious adherence to the Qur’an and the Sunnah.” How true! Let us now go into these facts in greater detail.

The eclipse suffered by the Muslims affected a mighty nation of once most virile people who, according to ‘Allama Iqbal, had changed the very destinies of nations. The fall of the Muslims constituted a tragedy which marked the end of an era that had witnessed a great splendour and made the world a better place to live in.

Disunity and rivalry among the Muslim rulers is the chief cause of their decline

From the thirteenth century onwards a steep decline in Muslim power set in. There were many causes for it. The East enclosed itself in its shell of mysticism while the West monopolized materialism — both flowing in absolute watertight compartments. The later Muslim rulers gave no encouragement to learning, and the torch of learning passed from the Muslim East to the Christian West. Iqbal describes this state in the following words:

“... but these pearls of knowledge, these books of our forefathers, Our hearts bleed when we see them in Europe.”

Great political upheavals led to the destruction of towns and wholesale massacres of Muslims, as a result of which great social evils crept into Muslim society. The East became bankrupt in science, and with science went trade, industry and prosperity. This decline in thought and culture brought in its wake the decline in political power. The verdict of history is that the Muslims fell a victim to the great temptations offered by the conquest of a vast empire, which resulted in civil strife and disunity, the bone of contention being the “khilafat”. The influence of Hellenism had its due share on Muslim politics which changed the character and complexion of Islam as a State. In the thirteenth century the Mongol invasion swept through the lands of Islam. The destruction of the Caliphate by Halaku and his hordes in 1258 C.E., which in itself was the result of sectarian hatred and rivalry, brought to an end the Arab empire. About 1400 C.E. Tamerlane at the head of his Tartar followers overran Arabia and Iran. In the seventeenth century the Ottoman empire began to show signs of decadence. In 1783 Russia acquired the Crimea and Georgia. After 1830 Algeria went to France, Cyprus to Britain, and Serbia, Greece and Rumania became independent. After World War I Egypt, Syria, Palestine, Arabia, Tripolitania, Tunis and Algeria were scraped off the once mighty Ottoman empire.

By 1568 C.E. the last of the Moors had been pushed out of their last stronghold on the Spanish mainland after a glorious reign of eight centuries. And in the words of Syed Ameer ‘Ali, “the fires of the auto de fé were lighted at Granada, at Cordova and at Seville, and from day to day the flames devoured numbers of men, women and children, and so the unlucky descendants of the race that had conquered Spain bore patiently the tortures and outrages to which they were subjected. Not satisfied with despoiling and reducing their victims to hideous servitude ‘the Christians their extermination... the destruction of the very memory of their glorious existence’.” From the fall of Granada (1492 C.E.) to the reign of Philip II (1556-98 C.E.), three million people — the wretched remnants of the once mighty Moors — were driven out of the Iberian Peninsula to perish or survive on the African coast.

It was not the superiority of the West, but the disunity and rivalry among the Muslims and the lavish extent of their empire that was responsible for the reconquest of their territories by the Western powers. Moreover, the Europe of the eighteenth century was inspired by a new sense of life, a sense alien to Islam, while on the other hand the Muslim East not only lost touch with Western progress but also with its own past.

Indian Muslims and their future

India came under Muslim influence first with the conquest of Sind by the young Arab commander Muhammad Ibn Qasim in the beginning of the eighth century C.E. After him came the Turks, the Afghans, the Persians and the Moghuls from the north, and established Muslim kingdoms at Delhi and elsewhere, expanding steadily to east and south until in the time of Aurangzeb ‘Alamgir (d. 1707 C.E.) the Muslim flag flew over the southernmost point of India. The advent of the Muslim rule proved to be the charter of freedom for the followers of non-Brahmanical religions. Later on the weakness of the centre and the rivalries and disunity among the various Muslim rulers made the entry of the British into Indian politics a foregone conclusion. In the eighteenth century they were already beginning to dream of establishing their sway over the whole of India. The Muslims made a last bid to regain independence in 1857, but lost, and in turn were mercilessly crushed down. This Muslim effort made the English think the Muslims of India their worst enemies, and they accordingly chalked out their policies to curb any future Muslim aspirations.

In the meantime a number of Hindu revivalist movements busied themselves, not of course without British encouragement, to obliterate every trace of Islamic influence which had taken root in India during the twelve centuries of Muslim rule. In history alone, the communal-minded Hindu historians left far behind their British masters in distorting historical facts and giving colour to them according to their needs in order to malign Muslim rulers.

In 1925 the Aryan Samaj leader, Hardayal, emphasized that the future of the Hindu race rested on four pillars: (1) Hindu Sanghatan, (2) Hindu Raj, (3) Shuddhi, and (4) conquest of Afghanistan and the frontiers. He said that so long as the Hindu nation did not accomplish these four things “the safety of our children will remain in danger... and if Hindus want to protect themselves they must conquer Afghanistan...”. Not only this. The Hindu expansionist eyes even before partition were being cast on her other neighbours. After India became independent that lust for imperialist expansion gained momentum, and countries like Afghanistan, Burma, Ceylon and Indonesia began to receive special attention.

Muslims in Indonesia and their present rulers

In south-east Asia, Arab contact began in the fifteenth century. Islam found the soil very fertile here and won over many converts from the inhabitants of this area, especially in Indonesia and Malaya, while Burma and the Philippines even today contain large Muslim communities. The Indonesian archipelago, consisting of some thousands of small and large islands, has a population of over 70,000,000, about 90 per cent of whom profess the faith of Islam. Europe made
many inroads into the area early in the sixteenth century. First came the Portuguese, then the Spaniards, followed by the Dutch and the British, who established their colonies. The Dutch, however, succeeded in maintaining their sway over the archipelago for nearly three and a half centuries, when they were driven out by the Japanese in the Second World War. After the defeat of Japan, the Dutch were reinstated by the Allied Occupation Forces, but after successive uprisings against the Dutch colonialists in which the country suffered enormous hardship, the people of Indonesia at last won their independence, which was officially recognized in 1949.

Defining the principles which would be the guide and the basis for free Indonesia, Dr. Sukarno in his speech on 1st July 1945 said: “... if we wish to live as a free nation, if we wish to live as a member of a free world, imbued with humanitarianism based on the principle of conferring, to live in complete social justice, to live in peace and prosperity, if we desire to live in the belief of God in the fullest sense, we shall build a free Indonesia on five principles — the Panjatsila — i.e., (1) Indonesian nationalism, (2) humanitarianism, (3) democracy, (4) social justice, and (5) belief in God”. Since the independence of Indonesia many Cabinets have taken office in this young republic and have been ousted. The two main political parties are the Partai Nasional Indonesia (P.N.I.) and the Masjumi (the major Muslim party). The party in power now is the P.N.I. (the Nationalist Party), which, according to Dr. Yusuf Wisibone, a former Finance Minister of Indonesia, “is following India in her foreign policy” (vide Mimbar Indonesia for 15th March 1954), and is bracketing itself with India on foreign relations.

Elaborating his country’s foreign policy, President Sukarno on 17th August said: “… Cabinet has succeeded Cabinet, events of various kinds have happened inside and outside the country, but our foreign policy, based upon not choosing sides and upon strengthening co-operation in Asia has not suffered change. This policy is now known to us as “policy bebas” or an active independent policy directed towards peace — and all our action in the field of foreign affairs is reconciled with our national interests and with the spirit of Pantijsila…” This swing of Indonesia towards India was clearly visible during and after the recent Colombo conference of five Asian Prime Ministers. The Prime Minister of Indonesia, Dr. ‘Ali Sastroamidjio, while supporting the Indian Premier Nehru’s stand that colonialism was a greater threat to South-East Asia than Communism, was reported to have emphasized that “… Colonialism is an historical fact while Communism is only an ideology; colonialism brings conflict between the oppressor and the oppressed while Communism is a mere ideology without any compulsion to believe in it or not…” (P.N.I. daily, Suluh Indonesia, for 12th March 1954). The Indonesian Premier overlooked the fact that theoretically Communism is rather an idealistic concept, but the ideology that the Kremlin is offering the world has no relation to theoretical Communism. It is a philosophy of power in its most wicked form: a way of life that enslaves bodies, withers minds and distorts moral values. Instead of “brotherhood” and goodwill, the entire effort of Communism is to intensify class struggle and set brother against brother — indeed man himself against his Creator.

Muslims in Central Asia

The Russian conquest of Central Asia was affected in the second half of the nineteenth century. In a series of ruthless campaigns Russia succeeded in subjugating the old, dis-

jointed Muslim Khanates. West of the Caspian Sea the Turkoman tribes were subdued with terrible slaughter. All this happened because of lack of proper realization of the common danger that threatened to envelop the Muslims and their States and their ignorance of the conditions around them. While on the other hand the diplomacy of the West, in the words of Iqbal, “has shattered the unity of the millat just as gaz dissipates the gold”. But Iqbal also suggests a recipe, a remedy, a cure for that, and says:

“In unity and discipline of the Muslim nation lies the salvation of the East,
And Asiatics are unaware of this fact so far.”

All through the downward trend of Muslim history one thing stands out prominent, unmistakable, clear: the Muslim, whether in Asia, Africa, Europe or China, everywhere, has been the victim of his own internal strife, disunity, rivalry, lack of faith, lethargy, ignorance of scientific developments and modern education more than anything else. And this has led to his downfall.

First steps towards Renaissance

Although the downward tendency had begun in the thirteenth century, the seventeenth, eighteenth and nineteenth centuries have justly been described as the dark ages of Muslim rule in Asia. Towards the end of the nineteenth century, however, a vigorous intellectual movement was started by Jamal al-Din al-Afghani (d. 1897 C.E.) in the Near East and Sir Syed Ahmad Khan (d. 1898 C.E.) in India which opened the door to an Islamic renaissance. Iqbal gave a new effective weapon of self-realization to the peoples of Asia to fight against the oppression of foreign rule and to assume leadership of a new world. He had great faith in the future of Asia, and with the confidence of a prophet he predicted the re-emergence of Asia as a great force. For Iqbal, however, without religion there is no salvation for mankind. Power without vision, science without religion and politics without morality would lead humanity to a sad end.

Due to the successful efforts of Sir Syed Ahmad Khan, the Muslims of India no longer adopted an attitude of abhorrence towards the culture of the West, which had earlier characterized their attitude. Instead, an extremism of a different type became visible. Many of them were now tending to become blind worshippers of everything Western, to the detriment of Islam and the values enshrined in its culture, and oblivious of the crisis that was overtaking the West. Of this Iqbal says:

“You have reconciled yourself to the slavery of the West,
My grudge is against you, not against the West.”

At the same time, he exhorts his co-religionists to acquire Western knowledge and science, and says:

“The strength of the West is due to knowledge and science,
Her lamp is alight from this fire only.”

And again:

“The Arts and Sciences, O lively and eager youth!
Require a keen intellect, not Western clothes:
What is needed in this quest is vision,
Nor this nor that particular head-dress!”

He never weared of stressing the importance of scientific study. Philosophy and science both aim at impartial and systematic knowledge. It is the combination of religion,
philosophy and science which can harness knowledge for the true service of man. No nation without these three can rise to any great height.

In Muslims' unity lies their strength

Immediately after the creation of Pakistan, the father of the nation, Qaid-i-azam Muhammad ‘Ali Jinnah, while addressing the Shahi Darbar at Sibi, Baluchistan, on 14th February 1948, set before the Pakistani Muslims the ideal of Islamic democracy. He said: “... It is my belief that our salvation lies in following the golden rules of conduct set for us by our great law-giver — the Prophet of Islam. Let us lay the foundations of our democracy on the basis of truly Islamic ideals and principles...” And again on 17th April 1948, he brought home to the Pakistani Muslims the lesson of unity among the Muslims in the following words: “... It has been my constant endeavour to try to bring about unity among the Muslims, and I hope in the great task of reconstruction and building up the great and glorious Pakistan that is ahead of us you realize that solidarity is now more essential than ever. We Muslims believe in one God, one Book — the Qur’ân — and one Prophet, so we must stand united as one nation. It is an old saying that in unity lies strength, united we stand, divided we fall...”

Unity, Faith, Discipline

Even earlier during the struggle for Pakistan, the Qaid-i-azam had given Indian Muslims their three watchwords — Unity, Faith and Discipline — and which have been adopted as the motto of the new State. Unity, oneness of essence, is the prominent and underlying spirit in Islam and the true source of its strength and vitality. The ideal of Discipline forms the very root of all human and national progress. Discipline embodies the virtue of endurance, courage, organic harmony and uprightness, lack of which invariably results in confusion, chaos and discontent. Faith inspires high and noble ideals, morality, character and integrity which bring unbounded cohesion and faith in the goodness of the mission. Iqbal says:

“Think not of my millat
On the basis of what you
See among people of the West.
Their unity springs
From their love of the
Land, and their
Pride in Lineage. But
Thine is rooted in thy
Faith. If thou suffereth
Thyself to let go of thy
Faith, where would thy
Unity be? and so when the
Unity is gone where
Would the millat be?”

In The Answer, Iqbal ascribes the following reply from God Almighty to man:

"Unto a nation Faith is life,
You lost your Faith and fell,
When gravitation fails, must cease
Concourse celestial."

Muslim awakening

It is, however, gratifying to note that Islam has begun to awaken under the influence of Europe. New forces are beginning to inspire the Muslims amidst a serious crisis in every sphere of life and is rapidly adapting itself to the new field of work. According to the writer of the Western Civilization in the Near East, a new type of Muslim is arising, and with him a new approach to modern ways of life is beginning to manifest itself. Let us hope that the awakening now noticeable in the world of Islam will enable the Muslims not only to overtake those who have gone far ahead but also to regain their old leadership. And in doing so, we hope the Muslims of today will not forget the lesson history has taught them, to their great loss: “United we stand, divided we fall”.

Says God: “And hold fast, all together, by the cord which God (stretches out for you) and be not divided among yourselves”. The Prophet emphasized: “Believers are in relation to one another as (parts of) a structure, one part of which strengthens the other”. And in his address, H.M. the King of Sa’udi Arabia reminded his brethren: “... In the present turbulent and blinding atmosphere it is incumbent that all Muslim nations stand united as one solid impenetrable column”, and further warned, “Beware, the slightest discord among Muslims shall spell disaster for Islam and its followers”. Have we not seen what happened to the once vast and glorious Muslim empires all over the world — all due to mutual distrust, selfishness and disunity?

Fraternal alliances

Muslim countries have generally been an easy prey to foreign non-Muslim aggression, due to their inherent weakness, their mutual differences and the lack of cohesion. For facing any possible foreign aggression it is imperative that the Muslim States make a close fraternal alliance among themselves. For alliance it is necessary that the Muslim countries try to understand each other thoroughly and sincerely, while at the same time keeping an eye on the natural enemies of Islam, those who do not wish its revival or a unison among the Muslims. The rulers of the Muslim countries should realize once for all that in isolation from one another they are likely to become too weak to defend their interests. Muslim countries are important strategically and economically. Oil and other raw materials have been and are the chief temptations for foreign avarice. The poverty of the Muslim masses is another main reason for their falling easy victims to alien power-politics. Communist expansionism, economic exploitation and political penetration are the three main problems facing the Muslim world today. A united stand on all fronts is the only solution for the survival of Muslims and the Muslim countries on the international map.

Will this ever remain a Utopian ideal? Only history and the coming events can tell!
Art and Cha in Old Baghdad

Above -- "... green plates with black traceries ... brocades fit for princes ... ewers and coffee pots ... all gleaming gold and red"

★

Centre, top -- "Above it all is a sky of lamps, great brass structures for Arabian town halls, delicate mandolin shapes in steel tips, telescopic lamps, parchment concertina between brass caps; and beside them camel bells ... all chiming sweetly on different notes"

★

Below -- The carpet mender pursues a centuries-old craft

Colour plates on this page are by courtesy of the Editor, IRAQ PETROLE
Colour photography by Eve Stakes
and Charm
in
BAHDAD, IRAQ

Above: "... and there before us beams a lighted treasure house, and
at its door a Guardian smiling with the smile of one who has seen a
million pass, visitors from different climes who have peered and gasped."

*  

Centre, bottom: Damascus brocades threaded with gold. Damascus
coffee-pot and ewer, with a plate from Alexandretta

*  

Below: The modern busy Rashid Street, Baghdad
How the Indian Muslims came to Trinidad

Over a hundred years ago when Negroes and Chinese had proved a failure in the sugar-cane fields, Indians were imported from India under indenture to save the sugar industry from ruin. Today through the indefatigable labours of these pioneers under severe and adverse conditions Trinidad is a veritable garden and boasts of being one of the foremost and most progressive of the West Indian islands.

The first shipload of Indian immigrants arrived here by the Fatel Rozack in May 1845, while the last shipload was brought by the Ganges in 1917. The total number that arrived in the Colony amounted to 147,592 within a period of 72 years. They were mainly Hindus and Muslims and the history of the disappointments, the pains and miseries of these poor souls under their term of semi-slavery, and the courage and fortitude with which they carried out their term of indenture will indeed make a good study for the humanist.

Out of the mass of immigrants that came one per cent would be a good average of those that were literate, all of whom were men. The purpose of this article is to deal chiefly with the Muslims and henceforward I shall confine myself to a review of their activities.

Despite their adverse conditions these people were very God-fearing and held fast to their religion with inflexible pertinacity. The spark of Islam they had brought from India was ever kept aglow by them: deep within their breasts their love for their religion took precedence before all other avocations. It was an age of faith and, as such, their beliefs were also blind. They made no scholarly research but followed the prescribed form of ceremonies in which they had been brought up in their homeland.

Islam, as a great spiritual force, clearly demonstrated itself in the lives of these people: for, though they had woven many strange and superstitious ideas around its fundamentals, they maintained the cardinal doctrines with unadulterated purity. With a fanatical zeal they served their religion and with loyalty and devotion they completely resigned themselves to the will of God.

While most of the children were still working in the cane fields, a small percentage of privileged boys received the scanty education which was available. They were taught English by the Canadian Mission schools to which institutions Indians could never forget their debt of gratitude, while Urdu and Arabic reading of the Qur'an were privately taught by philanthropic individuals. The girls, however, did not have an equal share in education with the boys. Their place was considered to be the home, hence no English was taught to them. Those girls who could not spare the time to go to the Maktabs (an Arabic word meaning schools) owing to pressure of housework remained unfortunate illiterates.

Over 50 mosques scattered all over the Colony stand today as living monuments to the religious zeal of those Muslims. They worked hard in all occupations as businessmen, tradesmen and agriculturists, while a great majority continued in their work on the fields. The first generation showed marked intellectual progress, among them being doctors, lawyers, clerks, book-keepers, Justices of the Peace, etc. Though the second generation were better equipped intellectually, there never dawned upon them any consciousness for racial or religious preservation. Their term was one of passive adherence, in which they did no harm. For them life was a perpetual motion of unconscious improvement and unconscious discovery.

When one reflects upon the condition in which these people came here — disappointed, poor and illiterate in their serfdom — even Rip Van Winkle would admire and congratulate them on having preserved their identity for over a century.

The first Muslim Missionaries from India

In 1914 there came to Trinidad a very pious gentleman who had travelled all the way from India via Fiji and Mauritius. His name was The Maulavi Haji Sufi Shah Muhammad Hasan Hanafi Qadiri. He claimed to be from the lineage of the Sufis and indeed his Oriental garb, resembling much the attire of a Coptic Patriarch, coupled
with his vigil and devotion to Islamic ceremonials, won for him much respect and veneration from his followers.

He practised the system of "Peerce Mursheede" (an Indian phrase which means an order on entry into which the disciple called Murheed takes an oath of allegiance to his religious leader called Peer) and bound his followers by a written declaration called "Shagara". All those who accepted him as their Peer (guide) were assured of heaven. He laid great stress upon the garb of a Muslim and almost made it a fundamental necessity. The women, according to him, should wear flowing pyjamas and long Kooerti (shirts), while the men should wear broad Eastern pyjamas with long coats and a turban or a brimless hat, a Fez or cloth. People who did not dress in this manner were hurled out by him from the pale of Islam. Despite his rigidity and violent anathemas of Kuffr (disbelief), his followers kept increasing daily.

This infiltration aroused the fury of thinking men, while the "Red Beard" (for so he was known afterwards) continued to sway hundreds towards his fold. Sayyid 'Abd 'al-Aziz Meah, of Princes Town, started to explode the baseless dogmas, while, at a public meeting convened in the mosque at Tunapuna under the presidency of Subratee Meah, the fatwa (pronouncement) of Kuffr (disbelief) was passed on The Peer Hasan. As soon as the old Peer realized that things were taking a different turn and the community was dividing itself in strife, he decided to leave for India in 1918.

Minor differences continued to brew and the gulf gradually widened. A couple of years later a committee comprised of, among others, Haji Ruknuddin Meah, Abdul Ghany, Rahamut, Ameer Buksh and Eamam Baksh, decided to send for a religious teacher from India. Communications passed between the committee and the Woking Muslim Mission of England, and ultimately in the latter part of 1921 there arrived a religious teacher, the late Fazal Karim Khan Duranni, B.A.

A master of the English language, Mr. Duranni proved to be a thunderbolt to Christian carpers of Islam; his reply to the Reverend Forbes was a masterpiece in itself: he did much to eradicate false ideas of Islam among Christians. Among his publications in Trinidad were three pamphlets: The Virgin Birth; Trinity, Original Sin and the Book of Genesis and The Promised Land.

After two years of service Mr. Duranni left these shores in 1923. While he had effected a mild reform among the younger generation, his work had no permanency as he had left no foundation or organization behind him, and when he left, his work also went into a deep sleep.

There was one youth, however, from Siparia, Ameer 'Ali by name, who, fired by the love of Islam, seized the opportunity extended to him by The Maulavi Fazal Karim Khan to take a course in Islamic theology at the Tabligh College of the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore. He accordingly sailed for India in 1923.

The Age of Enquiry

In 1930 returned The Maulavi Ameer 'Ali from India after having graduated in Islamic theology and toured Egypt and some parts of the continent of Asia. He was given a warm reception by the Anjuman Tackveeyaat Islam (Taqwiyat al-Islam Association, founded in 1926) and shortly after was appointed Mufti, under the presidency of Mr. Salamat 'Ali of Arima. The Maulavi Ameer 'Ali ushered in a new era of enquiry and no one cared even to believe the word of God without thorough examination. Mr. Ameer 'Ali taught Islam in conformity with new thought and scientific discoveries. He propagated the idea that Jesus was dead: that he was not taken up to heaven alive and therefore would not come back, that the Ascension (Mi'raj) of the Prophet Muhammad (upon whom be peace) was spiritual and not physical, and that the seclusion of women was not in conformity with the spirit of the veil as propounded by the Holy Qur'an. He advocated that women should work side by side with men and be given equal privileges in the social development of the community.

These ideas and several other reforms struck the older heads like a thunderbolt from the blue. The storm of opposition could be imagined than described: for it was a repetition of history, the same as when any great man introduced a new thought and suffered untold misery and martyrdom at the hands of the vulgar only to be idolized after his death. So, as time went on, the persecution, which at first was done in the name of religion, became quite a personal matter and the feeling developed that Ameer 'Ali must be annihilated at any cost.

The rift in the Muslims of Trinidad and the founding of the Sunnat wa 'l-Jama'at Association

In June 1935 The Maulavi Ameer 'Ali was made Life President of the Tackveeyaat Islam Association of which he was already Mufti. A strong committee rallied around him but from among them his two most ardent supporters and co-workers were Muhammad Hakim Khan and Muhammad Rafeeq. The trio had so consolidated themselves for the sake of Islam that their names became synonymous with one another and so it could undoubtedly be stated that whatever progress was made by the Tackveeyaat Islam Association was made by the combined efforts of these three gentlemen.

The Tackveeyaat Islam Association was incorporated as a non-sectarian body and was the first Muslim body in Trinidad to be so incorporated. It was through its efforts that Marriage by the Immigration Ordinance was superseded by a Muslim Marriage and Divorce Ordinance. It is no exaggeration to say that the Tackveeyaat Islam Association was always actively engaged in the welfare and social development of Muslims generally. Despite the stilt opposition it got from its sectarian rivals. Soon the association was divided into two, and physical violence was avoided only by the intervention of the law. A chain of litigation and injunctions followed which lasted for about three years.

The Sunnat wa 'l-Jama'at Association

The Sunnat wa 'l-Jama'at Association was founded mainly on account of the differences caused by the preaching and reforms activated by the Tackveeyaat Islam Association. After a controversy on the Muslim Marriage and Divorce Bill about the year 1933 a few members seceded from the Tackveeyaat Islam and formed the Sunnat wa 'l-Jama'at Association. This Association represented the Hanafi school of thought, who formed the bulk of the Muslim community and administered to the needs of their particular section. It was incorporated in 1935.

The Sunnat wa 'l-Jama'at Association sent a representative to India to select a scholar well versed in theology who could successfully bolster up the waning spirit of the Association, which was now growing lethargic. As a result of this the services of the The Maulavi Naeen Ahmad Seemab were acquired in the latter part of 1935. But his stay was short. He left Trinidad in 1937. He did not succeed in bringing the two Associations together.
The founding of the Trinidad Muslim League and its work

Finally the party headed by the Maulavi Ameer 'Ali again showed their magnanimity and relinquished their connection with the Tackveeyatul Islam Association for whose development they had laboured for over fifteen years. There is nothing to stop the march of progress and truth, and Islam was not to be stifled within the narrow limits of sectarian boundaries. The Maulavi Ameer 'Ali and his party were undaunted, and on Pakistan Day, 15th August 1947 the Trinidad Muslim League was founded as a Nonconformist (Ghair Mukallid) body.

Its foundation was laid only after a thorough survey of the world of Islam. The Universal Brotherhood of Islam was preserved by the proclamation that anyone who accepted the Kalima — La Ilaha illa 'Ilah Muhammad al-Rasul Allah (“There is but One God and Muhammad is the Messenger of God”) — is a Muslim. There is nothing to make one a Kafir (disbeliever) except a denial of the above formula, and that the authorities on religious matters were the Holy Qur'an and Sunnat of the Prophet Muhammad (upon whom be peace), that, to use the words of the Prophet, “Paradise lies at the feet of the mother,” a woman must be placed again on the high pedestal from where she has fallen. The history of the Trinidad Muslim League during the brief span of six years is too big for such a brief article. This, however, I shall say, that during the past internal wranglings were responsible for keeping alive the spark of religion among a community rising in stages from the ground. This was a necessary feature for self-preservation, but today, with the high standard of education and the realization of tolerance in religion, there is an open avenue very wide in expanse for the younger generation, and for this reason I say that the work of the Trinidad Muslim League is not only a lesson for Muslims in Trinidad but provides food for thought to Muslims in any part of the world.

There was a very great disadvantage in educational affairs for both Muslims and Hindus, and this lasted for over 100 years. I refer to the fact that neither the Hindu religion nor the Muslim religion was recognized by law as denominations for running Government-aided schools. The only religion considered eligible for such a privilege was Christianity.

In the early days the Canadian Mission did much for Indians in the field of education, even though their central idea may have been one of proselytizing the Indians and bringing them within their own Presbyterian fold. These two communities owe much to the Canadian Mission. The Canadian Mission taught Christianity in the Hindi language at schools. This helped to preserve the Hindi language. In this respect the Muslims were at a discount, but they were not backward; for they established their own Mukhtas (schools) and taught Arabic and Urdu in a system best known to themselves. This helped greatly the preservation of their religion.

The Indians, however, embraced every opportunity as it came by, and from time to time proved they were none the worse in literary and educational affairs if fair opportunities were given to them. Among them were doctors, lawyers, clerks, artisans, and they were forging ahead side by side with the other communities. For a long time they had been learning from others, but it was now dawning upon them that they also could be the teachers of knowledge.

Mr. Ameer 'Ali had fought in every quarter for schools to be run by Muslims and Hindus, and had done a great deal of spade work on this important question. Both Hindus and Muslims are now recognized as denominations fit to run primary schools in the Colony. It was as if stored energy released from somewhere that in a short period of time more than a score of schools was opened up by Hindus and Muslims. With the dawn of a rising consciousness in both educational and religious fields the way is now open for the preservation of Islam and its culture.
Mr. Ghulam Muhammad,
The Governor-General of Pakistan

By Muhammad Rafiq Khan

An arch-enemy of pessimism

"To yield to pessimism is un-Islamic." No Muslim statesman of the present age has lived more bravely up to such a motto in public life as the present Governor-General of Pakistan, Mr. Ghulam Muhammad. Third in the line to hold that high office, worthy indeed has he proved himself as a successor to the late Qādir-i-azam Muhammad ‘Ali Jinnah, who seven years ago founded the independent country of Pakistan. Jinnah has his place among the "immortals" of modern history, and deservedly; for not only did he breathe life into his vision of a separate Islamic democracy, but he chose for the new state two men who knew how to preserve and perfect the task he had begun. One of them, Liaquat ‘Ali Khan, laid down his life for Pakistan. The other, His Excellency Mr. Ghulam Muhammad, we rejoice to have still among us in the world today — and now as Pakistan's principal functionary and head of the State.

Pakistan indeed owes more than its people realize to Mr. Ghulam Muhammad's refusal to yield to pessimism. The words we have quoted were those he uttered himself in his ‘Id message to his people in June last year, just when Pakistan had begun to emerge from the threat of a major economic disaster, caused by crop failures and a slump in world prices for raw products. The measures he then took, including the dismissal of the Government of the day and the arrangement of timely help from abroad, speedily averted the danger and stabilized the country's finances (steps in which he was most loyally and ably assisted by the new Premier, Mr. Muhammad ‘Ali). Far earlier, however, he had conquered any semblance of the spirit of "pessimism" which might well have prevailed in the still more critical days of 1947 and 1948, when the "infant country" of Pakistan was learning to walk alone in a world which did not lack enemies.

Jinnah on Independence Day, 14th August 1947, fully understood that the new country would need a strong hand to guide its economic course. The whole machinery of administration had to be set up, with only a handful of experienced officials and next to no equipment. Pakistan had only small, hardly available, monetary resources, and India was withholding funds allotted to Pakistan under the Partition agreement. Financial "experts" predicted that Pakistan would become a bankrupt State within a few months, with not enough money to pay its way and no reserves to meet an inevitable unfavourable balance of trade. Jinnah's reply to the jeremiads was to name the late Liaquat ‘Ali Khan as Premier and Mr. Ghulam Muhammad as Finance Member to the Central Government — with Liaquat to plan and build, and Ghulam Muhammad to provide the financial structure.

Here were two arch-enemies of "pessimism" and it did not take them many weeks to transform the picture. What they knew was that, although for the moment the Treasury was nearly empty, Pakistan had a virtual monopoly of raw jute and a precious store of raw cotton, with which India and other countries could not dispense. The "silver fibre" of the Sindh and Punjab cotton fields and the "golden fibre" of Eastern Bengal signified money — and India, recognizing also the legal and moral weakness of her own financial obduracy, eventually handed over to Pakistan the money she had wrongfully retained.

Mr. Ghulam Muhammad as Finance Minister of Pakistan

Mr. Ghulam Muhammad meanwhile had set up his departmental machinery and was preparing another surprise — the presentation of a balanced budget. This he followed up with three more in successive years, with always a substantial surplus of revenue over expenditure. One by one other financial measures were introduced with conspicuous success at every stage. A State Bank was organized and an Industrial Finance Corporation was founded. Equitable fiscal adjustments were made between the Centre and the Provinces, Government loans were over-subscribed by the
loyal response of the public, and, with the taxation system better stabilized, funds became available immediately for development purposes both for industry and for agriculture, and Pakistan at last possessed a money market of its own.

This miraculous transformation of the scene was due mainly, (on the material side) to a sequence of excellent harvests which, together with the high level of world prices prevailing, made Pakistan’s jute and cotton exports extremely profitable, while food crops were sufficiently abundant for the population’s own needs. Much of the credit must nevertheless go to Mr. Ghulam Muhammad’s policy of keeping a judicious control over the country’s use of the surplus money, by limiting imports as much as possible to industrial equipment and allowing consumer goods in such quantities and at stages as would serve to check inflationary tendencies. By this means he was able to provide internal channels for the investment of individual savings and at the same time to keep the cost of living within reasonable control.

In these measures the Finance Minister of Pakistan was influenced both by reasons of State policy and by his own altruism. In an Islamic democracy he realized the interests of the masses must have first place, and they should be the ones to benefit most. He had the foresight, moreover, to know that dependence upon an exportable surplus of the raw materials of agriculture might well prove to be precarious. Without sufficient factories of her own, since nearly all industrial equipment lay on the Indian side of the borders, one or two seasons of scanty rainfall would mean a set-back to prosperity and perhaps more serious repercussions. It was to a better balanced economy that Mr. Ghulam Muhammad early turned his thoughts and energies. Pakistan must manufacture more of her own cloth, and engineering requirements, constructional materials and consumer goods — her own motor tyres, bicycles, hardware, paper, sugar and hundreds of other articles in daily use, far too much of which was having to be imported. Coal and oil fuel too was a necessity costing the country much money because the bulk of the supplies came from abroad.

Of enormous significance at this stage was Mr. Ghulam Muhammad’s refusal to devalue the Pakistani rupee at a time when the currencies of all the other Commonwealth countries had depreciated in terms of dollar equivalents. The pessimists declared that the Finance Minister’s policy would ruin Pakistan’s foreign trade. It did nothing of the kind; for the country’s exports continued to command the world’s markets and her imports were on the most advantageous of terms.

Apart from the purely financial and economic aspects, Mr. Ghulam Muhammad’s mind was also influenced by the important consideration of national defence. On the east and on the west were frontiers each more than a thousand miles in length. Afghanistan had early assumed a hostile and threatening attitude and her regular forces had even attempted occasional incursions into Pakistan territory. On the east, following unhappy events in Kashmir, many divisions of the Indian Army were in unpleasantly close proximity. The defence of Pakistan had therefore become from the outset, a paramount factor, calling for severe financial sacrifices in order that the army, the air force and the navy should be armed and equipped adequately to repel any possible danger. Great quantities of defense materials allotted to Pakistan under the Partition scheme were still in India’s hands (much has never been delivered to Pakistan) and there were not even repair or replacement facilities to keep the forces supplied. Every detail had to be imported, until an adequate organization was set up in Pakistan itself. The dire need for factories, engineering shops, maintenance works, transport, fuel and power for military as well as civil purposes was thus driven home into the minds of the Finance Minister and his colleagues from the very day of their country’s birth — and their financial policy had so to be devised as to stand this sudden and unprecedented strain.

Mr. Ghulam Muhammad’s attainments

Fortunately the “financial wizard” who was able to produce surplus budgets annually in the face of such appalling difficulties, was no charlatan, but a thoroughly trained and experienced former member of the pre-Partition Indian Audit Service, admission into which was through one of the severest competitive examinations in the world. Coming by way of the Anglo-Oriental College, Aligarh (later known as the Muslim University of Aligarh), Mr. Ghulam Muhammad was one of the very first Muslims to enter that service, where his thoroughness soon marked him out for promotion. He had a natural aptitude for facts and figures, but his genius was based upon sheer hard work and relentless energy. No detail was too small for his attention. On one occasion, for example, having noticed that the appointment of travelling ticket examiners on one of the railways had failed to check the widespread custom of ticketless travel, he disguised himself as one of the examiners, boarded a number of trains, and discovered that the ticket inspectors as a body spent their time sleeping in the guard’s van. Before he reached the age of 40, Ghulam Muhammad was appointed to Senior Audit Posts, and in the early days of World War II his services as an Additional Secretary in the Supply Department of the Government of India brought him the honour of a C.I.E. In 1942 he went (on loan) to Hyderabad State as Finance Minister to the Nizam, and further recognition came to him in the form of a knighthood. Later, in loyalty to a decision of the All-India Muslim League Council, he renounced both knighthood and C.I.E.

Such were the professional attainments and the career of the man who built up Pakistan’s financial strength and who was next called upon to render yet greater services to his country. The hour came when that most devoted Prime Minister, the late Liaquat Ali Khan, fell a martyr to an assassin’s bullets. Khwaja Nazimuddin, who had filled the office of Governor-General of Pakistan since Jinnah’s death, decided to assume the premiership and Mr. Ghulam Muhammad was nominated as Governor-General. In most senses the change was but a widening of his activities and interest, for in his new capacity he was not a mere figurehead but a yet more useful worker for his country. Watchfully, he kept his gaze on every aspect of national life, both at home and abroad. Realizing the need for more extended contacts, he made a tour of Europe, America and the Middle East.

Mr. Ghulam Muhammad as Governor-General of Pakistan

It was not long after his return from such a journey, in April 1953, that Mr. Ghulam Muhammad found that a grievous deterioration had taken place in Pakistan’s economic position. The recession in world prices had turned her trade balance into a deficit, accentuated by the partial failure of both food catch crops through inadequate rainfall and restricted supplies of canal water. In Western Pakistan the people, dependent chiefly on wheat for their staple diet, were faced with semi-famine conditions caused by a short fall of over a million tons in the wheat harvest. Prices had begun to soar and the welfare of the masses was seriously endangered.
A swift examination convinced the Governor-General of Pakistan that only stringent measures could restore economic safety. How he personally intervened, without constitutional precedent to guide him, and replaced the Central Cabinet, is recent history. The curtailment of unwise spending, the acceptance of a free gift of nearly a million tons of wheat from the United States, the consequent freeing of funds for the speeding up of industrial productivity, the replacement of monetary reserves and the steady development of agricultural output, not only held off the economic threat, but have regained for Pakistan the prosperity of the first few years. In those tasks he had the full support of Mr. Muhammad Ali and his new Cabinet. Though much remains to be done, the restoration of financial stability has led to immense advances along the road of industrial and agricultural progress.

Nor has Mr. Ghulam Muhammad's horizon been limited to purely economic functions. As Governor-General he has had the whole field of national effort and of international relationships to explore. While leaving the Cabinet and the individual Ministers to plan and carry out the details in every sphere, his has been the guiding hand and the inspiration in many directions. In his travels abroad he not only kept himself well informed about manufacturing and agricultural processes in more advanced lands, but helped to pave the way to important diplomatic relationships which signify far-reaching benefits to his own country. Three of these merit special mention: the renewal of a general trade agreement with Britain, the signing of an economic aid pact with the United States, and the conclusion of a mutual defence and economic treaty with Turkey.

**Mr. Ghulam Muhammad and the Muslim world**

While never proclaiming that Pakistan aspires to a position of leadership of the Muslim world, the present Governor-General of Pakistan has always been at special pains to promote any movement calculated to strengthen Islam as a whole. At home he has been a most genial and informative host to many distinguished visitors from the Middle East including King Faisal of Iraq, King Sa'ud Ibn 'Abd al-'Aziz of Sa'udi Arabia, and leading personalities from Egypt, Jordan and Iran. His own visits to Cairo, Ankara, Riyadh and Tehran have always helped to promote cordial relationships throughout Islam.

It was in fact at Tehran in 1950 when he presided at the second conference of the International Islamic Economic Organization, that he gave very striking evidence of his own devotion to Islamic principles and his zeal for the welfare of Muslims in general. In his presidential address he attributed the plight of the Islamic countries today to a failure to live up to the social objective charted 1,400 years ago. "It is useless to rue our fate and yearn for the might-have-been of history. The question before the Muslim world today is to rebuild itself on modern lines based on knowledge—the common inheritance of man," he remarked, and he proceeded to point out the ways in which the Muslim nations could co-operate with each other in exploring the situation, planning improvements and extending mutual help in the execution of projects. His message, taken from the Holy Qur'an, was one of hope: *La tahminu wa la tahzau wa annum al-Hal'launa in kuntum Mumineen* (Do not despair, for you will arise, if you are faithful). To this he added: "Islam has resilience and it offers solution of the infinite problems of life. Why have we reached our present condition of decadence? Not because the teachings of Islam have become obsolete, but because we have gone far away from the way of life which Islam taught us. We have ceased to take life as missionaries and crusaders against evil. We have become selfish and the love of money and ease has afflicted us. The contemptuous disregard of worldly comforts and worldly grandeur which characterized the lives of the early Caliphs has gone out of our lives. We have become poor not only in material things, but also in spirit, in scholarship and in wisdom. But we shall rise again. The message of Islam is eternal and the decay of a few generations of its nominal followers does not and will not affect the glory of Islam."

Such then is the man who stands as representative of a young and vigorous new nation. Administrator, scholar, economist, diplomat, he has also the gifts of good humour and geniality. Mr. Ghulam Muhammad is a non-smoker; parties are boredom to his mind. For relaxation he prefers a "Jeeves Omnibus"; and he lives in the utmost simplicity, although forced by his position to endure some of the pomp of State. When you look at him, you find a man who stands straight and looks up: a man with broad shoulders, a smile of the utmost geniality, a strong upper lip, and the pointed chin that denotes an unbreakably firm will. In his private life he has been happy. In his public career he always knows clearly what he wants and has had the intuition as well as the courage to choose the right way. Jinnah's remark, "I am proud of you", when Mr. Ghulam Muhammad presented his first (balanced) budget, did not spoil him. He has continued to serve Pakistan with equal brilliance and success. Today all Pakistan can say to him: "We are proud of you". To them he would probably smile in his good humoured way and deliver his famous retort: "The mission of Pakistan did not end with the creation of Pakistan."

**Land for Landless Villagers in Turkey**

The distribution of land continues in Turkey to farmers and villagers that have none of their own.

During the past six months alone some 4,197 families in 56 villages have been given 12,682 hectares of farmland, with the additional grant of another 3,575 hectares to be used as communal pastureland.

Land distribution since the programme was initiated in 1947 has totalled 688,297 hectares of farmland and 455,160 hectares of communal pastureland to 142,629 families in 2,044 villages.

Recipients of free land also benefit from financial facilities out of a special fund with which to meet the initial cost of operation and the purchase of new equipment. Groups of tractors at the disposal of the Land Distribution Commission help farmers to break the new ground.

**SEPTEMBER 1954**
The Emergence of Muslim-Christian International Religious Co-operation


By Professor Mahmud Brelvi

The aims and objects of American Friends of the Middle East, Inc.

American Friends of the Middle East, Inc., New York, is a non-political and non-profit-sharing organization headed by its President, Miss Dorothy Thompson, and Vice-President, Mr. Garland Evans Hopkins. Its members are independent Americans who believe that "peace can be waged", at least in part, by a better understanding of the religious, cultural and social aspirations of people in other parts of the world. Their interest lies in the peoples of the Middle East. They believe that "our great civilizations in the Middle East and West derive their strength essentially from the same well-springs and that a better mutual understanding between Americans and the people living between Morocco and Pakistan will result in greater harmony of action". They hope, through lectures, publications and other means, to enable Americans to come to a better understanding of the many contributions Middle Eastern peoples have made to culture and civilization. They also wish to bring to the attention of the peoples in the Middle East those values in Western civilization which might be of value to them in adjusting their way of life to the rapidly changing conditions of our age. An unbiased interchange of opinion is needed, free from political pressure and racial or religious discrimination.

The whole world is, at present, undergoing a spiritual crisis. Periods of crises are always periods of danger. This is especially true in the Middle East, where the situation is extremely complicated. Taking advantage of the complexity of the situation, Communist propaganda attempts to pose as the saviour of the people, promising fulfilment of all their aspirations. Now is the time to prove to the Middle East by word and deed that their interests are better served by a people who respect the freedom and integrity of the individual than by a régime which destroys these rights with utter cynicism. When human freedom, the inalienable right of all men, is endangered in one part of the world, it is endangered everywhere. Thus the nations of the Middle East, without discrimination or favour, must have the same right to develop their way of life that Westerners themselves enjoy.

The American Friends of the Middle East, Inc., hopes to achieve these aims by:

1. Providing an exchange of public opinion and information between the American people and the peoples of the Middle East;
2. Sending specialists in different fields under the auspices of the Committee to establish bases of co-operation with religious, cultural and socially-minded leaders of the Middle East;
3. Bringing public-spirited leaders from the Middle East to America to lecture before student, church and civic groups, and, at the same time, providing them with ample opportunity "to acquire first-hand knowledge of American life and institutions";
4. Encouraging public exhibits of the arts and creative industries of the Middle East in connection with American universities, churches and other cultural centres.

This organization has published several good books on the Arabs and the Palestine refugee problem. Its members have, from time to time, visited the Middle East, and it has invited several Arab and non-Arab Muslims and Christians of the region, including Middle-Eastern ladies, to the United States. Its President, Miss Dorothy Thompson, who is a well-known newspaper columnist and lecturer, wrote a very thought-provoking letter to the New York Times (21st July 1951), in the course of which she said: "At present the United States is perhaps the most unpopular of all the Western countries (in the Middle East), largely because of its lead in sponsoring the State of Israel. . . . Nothing infuriates the articulate leaders of the Arab States so much as to be perpetually reminded of their backwardness, while Israel,
which has received hundreds of millions of dollars of foreign capital, is praised to the skies. If, as *Time* recently remarked, Syria is 'one of the most backward areas of the world', one must recall that, until six years ago, following the fall of the Ottoman Empire, Syria was ruled by France. So, if the population is backward, illiterate and unsanitary, it might be well to ask what enlightened France was doing in the area for a generation.'

The well-known American author and a member of the American Friends of the Middle East wrote an even bolder letter to Representative Joseph W. Martin, Jr., on 2nd August 1951, in which she said: "The Arab population of Palestine has been swept out, dispossessed without compensation, in order to make way for the Israel that already exists. A million homeless and starving refugees testify to the 'freedom' and the 'stand against tyranny' of which you speak. Congress is being asked, at the same time, to grant money to Israel and its army (i.e., to the policy which creates the refugees), and to grant money to help feed the refugees thus created. There are strong anti-American forces in Israel, including one of the most active Communist organizations in the Middle East. Even the Arab Communists have their centre inside Israel, and work on the Arab world from Haifa... It is the opinion of every American in the Middle East that this policy of ours will give us the eminence of the entire Islamic civilization without gaining us the dependable friendship or alliance even of Israel. Zionism, Sir, is a dynamic movement; it can never possibly stand still or it would die. . . . The State exists, bristles with military zeal, and is full of people who openly demand more Arab territory even now — and will demand still more tomorrow. Such movements as this have never in human history ended in anything except war.'"

Muslim and Christian thinkers meet at a Convocation to consider the future of their co-operation with one another

Islam and Christendom share many common interests. They also have many common enemies, among them the proponents of secularism, materialism and Communism. These two great religions, sharing these interests and these enemies, should find some ground for co-operation with each other. The best approach to this problem is to get together leaders of both religious groups in an explanatory meeting, in which each participant would recognize that there are areas of agreement and those of disagreement. One would agree in what respects one can have a meeting of minds, and agree to disagree where one cannot.

The American Friends of the Middle East charged its Executive Vice-President, Dr. Garland Evans Hopkins, to invite such an Anti-Materialistic Muslim-Christian International Religious Convocation of thirty-five Muslim and thirty-five Christian leaders at the Hotel Ambassador, Bhamdoun, near Beirut, the Lebanon, for a week (22nd-27th April 1954). The Convocation brought together outstanding leaders of the two faiths from Australia, Egypt, Canada, France, Germany, Greece, Holland, India, Indonesia, Iran, Iraq, Italy, the Lebanon, Pakistan, Scotland, Spain, Syria, Turkey, Afghanistan, Malaya, Jordan, the Yemen and the United States of America. This was the first time in human history that this type of group had been convened on a world scale. Participants sought to find the extent of the common ground on which the two faiths could co-operate in facing the mutual opportunities, challenges and dangers of life in the twentieth century. This Convocation brought the progressively-minded spirits among Muslims and Christians together: at least it was a step in this direction. The delegates fully understood the differences between the two great world religions, and did not attempt to emphasize them. On the contrary, they sought ways and means to make possible greater co-operation, so that in view of the common danger confronting them all they might be able to strike out into a new comradeship of ideas. Besides, the group spent a good deal of its time in fraternizing and socializing.

Among the Muslim delegates who attended: Mr. Saeed Ramadan, of the al-Ikhwan al-Muslimun (The Muslim Brothers) (Egypt); M. Shaik Mustafa Siba'i, of the al-Ikhwan al-Muslimun (Syria); M. Imam Khalisi (Iraq); Dr. Omar Farrukh (the Lebanon); Dr. Sabri F. Ulgener (Turkey); Mr. Majid Mo'ateqar (Iran); Mr. Nashashi (Jordan); His Excellency Mr. Salahuddin Saljuqi (Afghanistan); Dr. al-Sagoff (Malaya); Dr. Muhammad Katravi (Indonesia); and from Pakistan the author and three others. The Pakistan Government welcomed the idea of holding such an International Convocation, and the Prime Minister of Pakistan, Mr. Muhammad 'Ali, sent a message of welcome and encouragement to the Convocation.

The work of the Convocation

There were three sessions of the Convocation each day, with two or three committee meetings scheduled from time to time. The theme of the Convocation was "The Spiritual Qualities and the Eternal Values of Religion versus the Barren Philosophy of Materialism". The programme outline was as follows:

(a) Re-examination of the spiritual assets in both religions;

(b) The spiritual qualities of religion and the dignity of man: the significance of these assets (1) for the individual, (2) for the family, and (3) for society — in both Islam and Christianity;

(c) Social work based on religious concepts in both religions;

(d) The social challenge of Communism in our times: What are the answers of Islam and Christianity, respectively, to Communism;

(e) Practical application: (1) how can both Islam and Christianity transmit these spiritual values to the younger generation, and (2) in what manner can both co-operate in achieving this aim?

The great French Orientalist, Professor Louis Massignon, wrote to the Rev. Trocme, the delegate from France to the Convocation, as follows:

"The theme of the Convocation corresponds exactly to what has been the purpose of my life for almost forty-six years. As you know, the 'Badlaya' movement, founded on the 12th June 1953, works for a reconciliation between Muslims and Christians. The members of the movement, who mostly prefer to remain anonymous, are fasting from sunrise to sunset every first Friday of each month, as a sign of repentance for the injustices committed by the members of their religion and their nation against members of other religions or nations."

Dr. Garland Evans Hopkins, sponsor of the Convocation, while addressing a plenary session, said:

"No group in all the centuries that have passed since the founding of Christianity and Islam has had placed more squarely on its shoulders the possibility of altering the very course of history. This meeting is fated to be remembered throughout the history of our two
faiths; ours is the decision as to whether it shall be remembered as a monumental failure or as the dawnspring of a new era of fraternity and co-operation between Islam and Christendom. . . . All the basic principles upon which we both agree are challenged today by the philosophy of materialism, which denies the very existence of any creation higher than matter, denies the existence of a spiritual force in the universe, denies the existence of God and His creative power, and thus also robs man of any qualities higher than those inherent in matter. The net result is the horrid decline of all values, specifically human values. . . . There are those who find it easier to spot the error on the other side than to spot it in their own group. Our first task is to remove the mote or beam, as the case may be, from our own eyes or the eyes of our own faith group, before getting too concerned about the beam or mote in our brother's eye."

In the final session of the Convocation on 27th April 1954 the Chairmen of respective committees read out their reports for adoption and approval. The co-Chairman of the Findings Committee (the writer of these lines) read out the following Statement of Purpose, which was approved by the House.

STATEMENT OF PURPOSE

The Muslim-Christian Convocation believes that the fundamental conflict of our times results partly from the failure of people to avail themselves of the spiritual assets of religion. Even among those countries which have least been affected by this failure, oppression has frequently been inflicted by the powerful on the feeble, the stronger nations failing to recognize and respect the rights and aspirations of weaker nations. In this situation, we who believe in God and try to abide by His Commandments, must face the currents of atheism and materialism which have permeated all communities and nations.

The Convocation has emphasized that there is a large area in which fruitful co-operation can be developed between the two faiths of Islam and Christianity. We both believe in the One God. While holding strongly to our respective convictions, we believe that we can mutually collaborate in opening up effective channels for transmitting the teachings and morals of our respective faiths to our respective younger generations. Indeed, we believe that there is urgent need further to explore ways of co-operation as suggested throughout the course of the Convocation.

We believe that at Bhamdun we stand at the crossroads in the affairs of men. We have no quick solutions for our problems, and we possess no immediate means for righting wrongs. We do, however, dare to demonstrate our faith that it is the Will of God that those who believe in Him should live as brothers and work one with another toward the goals for mankind which He has disclosed, prominent among which is respect of men for the inalienable rights of their brothers and the protection of all mankind from exploitation and abuse.

We, therefore, in solemn convocation, assembled on this 27th day of April, Anno Domini 1954 — Sha’ban the 24th in the Hijra Year of 1373 — do constitute ourselves a Continuing Committee on Muslim-Christian Co-operation, and do pledge that, under God we will work unceasingly with mutual confidence and regard for the rights of others to promote understanding and brotherliness between the adherents of Islam and Christianity.

Then, Dr. Paul Robinson, of the United States of America, co-Chairman of the same committee, read out the plan of the proposed Permanent International Organization, which resolved that a second Convocation be, and hereby is, called to assemble not later than the spring of 1956 C.E. — 1375 H.E.; that the signers of the Statement of Purpose do constitute themselves, and hereby are so constituted, the Charter Members of the Continuing Committee on Muslim-Christian Co-operation; that the officers of the Executive Committee, to be elected by the committee from among its members, be co-Chairmen (Muslim-Christian), co-Vice-Chairmen (Muslim-Christian), a Secretary (Muslim or Christian), and a Treasurer (Muslim or Christian); that there be, and hereby is, established an Executive Committee, to be elected by the members of the Continuing Committee, consisting of sixteen members, including the officers of the committee, eight of whom shall be Muslims and eight Christians, to serve as the executive body of the committee, ad interim, of the Second Muslim-Christian Convocation.

Thereafter, the Chairman of the Nominating Committee (Dr. Mustafa Zia of Egypt) read out the following names of the Executive Committee, which were unanimously accepted:

Muslim — Professor Mahmoud Brejifi (Pakistan); Dr. Jawad Ali (Iraq); M. Bahjat al-Bitar (Syria); Mr. Ali Mahadeen (United States of America); Mr. Muhuyiddin Nusafi (the Lebannon); and Dr. S. R. Shafiiq (Iran).

Christian — Fr. Edward Arbez, S.J. (United States of America); Dr. Aziz Surjyal Aliyu (Egypt); the Rev. Farid Audeh (the Lebannon); Dr. Edward L. R. Elson (United States of America); Dr. G. E. Hopkins (United States of America); Dr. Basil Ioannidis (Greece); Fr. Felix Pareja (Italy); and Dr. J. M. Millas Vallerosa (Spain).

The Resolution on Palestine

Following that, Dr. Robinson read out the following Resolution on Palestine, which was passed.

We, who have assembled in this First International Muslim-Christian Convocation in the history of the world, have become acutely conscious of the grave problems of the area in which our meeting is taking place. We deplore that the Holy Land, sacred to both Islam and Christianity, has been torn by aggression and strife. Nowhere in all the world is there less peace than in the homeland of the Prince of Peace; and in adjacent areas, the historic lands of both early Islam and the early Church, the situation in the Holy Land has produced uneasiness and instability. Refugees, displaced from home and heritage, are scattered throughout the area. Their misery weighs heavily on our hearts and conscience. Our message of hope (or the future and mutual co-operation in building a better world must seem almost a mockery to them in their despair. And yet we marvel at the strength of mind and character these refugees possess. All but a few have continued true to their faith in God, and still believe that justice and mercy will prevail; they still have hope, even after so many years, that through the United Nations some justice and reason will prevail. We can understand why some of them have been tempted to turn from God. Some of them feel deserted by brethren of their own faith, others have become cynical about the sense of justice among the Great Powers and the United Nations itself.

We pledge them that we, who have witnessed their plight, shall not forget them; that, as we return to our homes, we shall lift our voices on their behalf to urge the Government of which we are citizens and the United Nations speedily to take measures leading to their repatriation as far as possible, to compensate, where reparation is not possible, and to solve the problems of the Holy Land on such a just basis that a durable peace may come to prevail, where today there is only strife and bloodshed.
Concluding the final session of the Convocation, the writer of these lines read out to the House the report of the Findings Committee for approval and adoption. It emphasized:

"The values of our historic faiths, which have such great relevance for this moment in history, must be transmitted to the next generation in such a way that the youth of our lands will be drawn to the ways of God. Our ancient truths must be interpreted in modern terms. Our moral precepts must be related to the problems of this day. Our faiths must be a religion not only of the mosque or church, but of the home, the school, the market place, and the seat of government. We are united in our belief that man’s existence on earth is not merely an accident of nature, but a purposeful act of the creative will of God. We must unite, not merely on many common basic principles, but also in upholding and defending these principles in the face of the dangers which confront us both. We pledge ourselves to do all within our power to further the spirit of friendship between the peoples of our faiths, to eradicate prejudice and misunderstanding, and to create in every good way brotherhood and mutual understanding."

The House finally thanked His Excellency M. Camille Chamoun, President of the Republic of Lebanon, for his kindness and courtesy in paying an official visit to the Convocation in order to meet the Muslim and Christian delegates.

HOW AMERICAN MONEY BOLSTERS UP ISRAEL

The cloak of "charitable funds" used to bolster up Israel

Mr. Arthur M. Churchill, a retired lawyer from Portland, Oregon, the United States of America, and a loyal American citizen who is deeply interested in foreign affairs, has made an exhaustive study of certain issues he believes to be the cause of the present situation in the Middle East. He brought to the attention of the Finance Committee in the Senate on 15th April 1954 the subject of the so-called "Charitable Exemptions" of funds raised in the United States for foreign States in so far as they have been applied to contributions sent by Zionist organizations in the United States to Israel. In the opinion of Mr. Churchill, the United States Government should review the whole question of such "charitable funds", a review which shall accomplish three very important things:

1. Saves to the taxpayer, over a period of years, several hundred millions of dollars.
2. Corrects a costly interpretation of the law not intended by anyone which has grown up gradually by accretion.
3. Removes distortions which contribute greatly to the present chaos in the Middle East."

In his appeal to the Senate Committee, Mr. Churchill said that "Zionist contributions to Israel have been amazingly generous. They come from ‘big givers’, who, under our high tax rate and the charitable exemption rules are allowed to deduct such contributions from their top brackets, in figuring their income tax. The result has been a very distorted situation. Such deductions do not come out of the atmosphere. The Government must go on. You must find the tax money to finance, for example, the staggering costs of defence. If one group of big givers sends their money abroad to a special community in which they have a special interest, and if they are allowed to deduct these sums from their taxable income, the load is merely shifted to other citizens who may not even inquire about what causes the shift.

"Part of the colossal sums sent from America have really come from private pockets. But most of them, it will surprise many to know, come ultimately from the taxpayers. The use of the "Charities" clause is only a part of this. But it is the largest item. The loan of $135,000,000 by the Export-Import Bank, out of all proportion per capita to any other loans, calls for investigation without fear or favour. And the so-called ‘grants-in-aid’ are purely contributions by the taxpayer."

"The pressure on Congressmen and Senators has been very great," said Senator Russell of Georgia, Chairman of the Foreign Relations Committee, on the Senate floor in 1951. "All of us have had constituents who have appealed to us to support not only the increase from $40,000,000 to $50,000,000 but we have also had appeals made to us to introduce a bill such as these two Senators are sponsoring, to give Israel $50,000,000 as a grant."

Mr. Churchill said that, "Altogether, it is my estimate that there has been sent to Israel, out of the American economy, close to a billion dollars. And it is proposed under the new 'Jerusalem Plan' of last October that we send another billion over the next seven years. The great part of these vast sums, without precedent in human affairs, come directly or indirectly out of the taxpayers."

By comparison, Mr. Churchill said, "The combined annual contributions to several Middle Eastern Colleges, which have made so great a contribution to the entire region, have been only a half million dollars compared with $55,000,000 to 1,430,000 Jews in Israel."

Are these gifts charitable at all?

"The law seems clear. Section 39.23 (N) (1) provides specifically that such corporation or fund must be ‘organized and operated exclusively for charitable purposes . . . no substantial part of the activities of which is carrying on propaganda or otherwise attempting to influence legislation.’"

"1. Since a major part of the very soul of American Zionism is to influence legislation and to bring pressure on Senators and Congressmen, and since the intermeshed Zionists funds and corporations file few clear accountings and probably no human being knows where one leaves off and another begins, it would seem that an affirmative showing, at frequent intervals, should be so convincing that there would be no room for doubt. Otherwise any exemption
should be refused on grounds of propaganda and legislative pressure alone."

In a second appeal to the Committee Mr. Churchill said, "When I presented this to the Committee on 15th April, I was under the impression that any organization claiming an exempt status would file annually in its Director's office a report on Form 990A, giving its disbursement in detail, this to be a record open to the public. This I thought was annually checked by the Department. I find I am wholly wrong. The United Jewish Appeal of Washington, D.C., is an excellent illustration. I had supposed their annual reports were on file in the Baltimore office. Thinking their figures would illustrate the nation-wide situation, last week I went to Baltimore. I was shocked to find no annual report for several years, though they collect large sums each year for Israel.

"2. The records of the Department of Justice disclose, beyond peradventure, that the major part of these funds, thus exempted, go to and are applied by the agent of a foreign power, registered and making a report as such twice a year. How pray, can payments to the registered agent of a foreign power be 'Charities' within the American tax laws?

"3. Nearly all these sums were admittedly applied to migrants to the 'agathering of the exiles', to building them homes to transporting them to Israel, to building up agriculture for them. The Zionist appeals insist, and insist again, that this was imperative charity. But was it? Actually it was military."

Mr. Churchill brings several quotations from Ben Gurion's book, Rebirth and Destiny of Israel, from Mr. James MacDonald in his book, My Mission to Israel, and from many other Zionist sources which prove beyond doubt that these "charities" are fundamentally for the military security of the States of Israel.

A menace to the peace

Mr. Churchill finds this issue a menace to the peace in the burning Middle East, and a betrayal to the neutrality of the United States towards Israel and the Arab States. He quoted that "the United States officials are convinced Washington must pursue a policy of strict neutrality toward Israel and the Arab States..."

"How can we pursue a policy of strict neutrality when, in addition to sending nearly 200 million dollars to Israel in gifts (grants-in-aid) from the taxpayers, and in addition to $135,000,000 as a 'loan' of the Export-Import Bank utterly out of proportion to that of any other nation on earth, we are permitting the continued extraction of other hundreds of millions of dollars from the same taxpayers, under the innocent looking 'charity clauses' of the tax laws?

"Indirectly all of these involve a partnership. By a simple shifting of Israel funds, our money, indirectly, sustains the armies and the border warfare maintained by Israel."

Recently most newspapers in the United States carried a full page advertisement by the United Jewish Appeal, entitled, "They Must not Stand Alone."

"This was," Mr. Churchill said, "an appeal for partnership with Israel nominally economic but actually military. It is addressed to American Jews. But if, by adroit use of the exemption clause of the tax laws, much of the burden is passed to other taxpayers, is not this just another device for making the United States a partner in the border warfare which plagues the world today?"
What They Say About Us . . .

GIBBON'S VIEWS ON THE PROPHET MUHAMMAD AND ISLAM

Culled by ZAFAR AL-HAQ KHAN, B.Sc. (Hons.). (Wales)

(Edward Gibbon, one of the greatest of all historians, was born in London in 1737. His father sent him to Oxford, where a brief-lived conversion to Roman Catholicism necessitated the close of his university career. In 1776, the first volume of the Decline and Fall of the Roman Empire appeared. Its success was instantaneous; but there was some outcry over the attitude adopted by the author towards Christianity in the famous fifteenth and sixteenth chapters. He died in London on 16th January 1794 in his fifty-seventh year.)

The lineage of the Prophet Muhammad

"... He sprung from the tribe of Koreish and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Kaaba. The grandfather of Mahomet was Abdol Mottaleb, the son of Hashem, a wealthy and generous citizen, who relieved the distress of famine with the supplies of commerce. Mecca, which had been fed by the liberality of the father, was saved by the courage of the son. . . . The glory of Abdol Mottaleb was crowned with domestic happiness; his life was prolonged to the age of one hundred and ten years, and he became the father of six daughters and thirteen sons. His best beloved Abdullah was the most beautiful and modest of the Arabian youth. . . . Mahomet . . . the only son of Abdullah and Amina, was born at Mecca, four years after the death of Justinian, and two months after the defeat of the Abyssinians, whose victory would have introduced into the Caaba the religion of the Christians. In his early infancy, he was deprived of his father (being the posthumous child), his mother, and his grandfather; his uncles were strong and numerous, and in the division of the inheritance, the orphan's share was reduced to five camels and an Aethiopian maid-servant. At home and abroad, in peace and war, Abu Taleb, the most respectable of his uncles, was the guide and guardian of his youth; in his twenty-fifth year, he entered into the service of Cadijah (Khadeeja), a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mahomet and Cadijah; describes him as the most accomplished of the tribe of Koreish; and stipulates a dowry of twelve ounces of gold and twenty camels, which was supplied by the liberality of his uncle. By this alliance, the son of Abdullah was restored to the station of his ancestors; and the judicious matron was content with his domestic virtues, till, in the fortieth year of his age, he assumed the title of a prophet, and proclaimed the religion of the Koran.

The Prophet Muhammad as a man

"... According to the tradition of his companions, Mahomet was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Mecca; the frankness of his manner concealed the artifice of his view; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage both of thought and action . . . the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdullah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia; and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. . . .

Islam is uncompromisingly monotheistic

"... The Christians of the seventh century had insensibly relapsed into a semblance of paganism: their public and private vows were addressed to the relics and images that disgraced the temples of the East. . . . The mysteries of the Trinity and Incarnation appear to contradict the principle of the divine unity. In their obvious sense they introduce three equal deities, and transform the man Jesus into the substance of the son of God; an orthodox commentary will satisfy only a believing mind: intemperate curiosity and zeal had torn the veil of the sanctuary; and each of the Oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism. The creed of

1 Edward Gibbon, The Decline and Fall of the Roman Empire, Chapter I.
Old spellings of the Muslim names have been retained in the original quotations from Gibbon.—Ed., J.R.
Mahomet is free from suspicion or ambiguity: and the Koran is a glorious testimony to the unity of God.

"The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the author of the universe, his rational enthusiasm confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the Koran. A philosophic atheist might subscribe the popular creed of the Mahometans: a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? The first principle of reason and revelation was confirmed by the voice of Mahomet; his proselytes, from India to Morocco, are distinguished by the name of Unitarians; and the danger of idolatry has been prevented by the interdiction of images. The doctrine of eternal decrees and absolute predestination is strictly embraced by the Mahometans; and they struggle with the common difficulties, how to reconcile the presence of God with the freedom and responsibility of man: how to explain the permission of evil under the reign of infinite power and infinite goodness.

What Muslims think of Jesus

"The God of nature has written his existence on all his works, and his law in the heart of man. To restore the knowledge of the one, and the practice of the other, has been the real or pretended aim of the prophets of every age... The authority and station of Adam, Noah, Abraham, Moses, Christ and Mahomet rise in just graduation above each other; but whosoever hates or rejects any one of the prophets is numbered with the infidels... For the author of Christianity, the Mahometans are taught by the prophet to entertain a high and mysterious reverence. "Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed unto Mary, and a Spirit proceeding from him: honourable in this world, and in the world to come; and one of those who approach near to the presence of God"... The Latin church has not disdained to borrow from the Koran the immaculate conception of his virgin mother. Yet Jesus was a mere mortal; and, at the day of judgment, his testimony will serve to condemn both the Jews, who reject him as a prophet, and the Christians, who adore him as the Son of God. The malice of his enemies aspersed his reputation and conspired against his life:... the Christians insensibly forgot both the laws and the example of their founder..."

Result of the contact of an infinite and a finite mind

"The communication of ideas requires a similitude of thought and language: the discourse of a philosopher would vibrate, without effect, on the ear of a peasant; yet how minute is the distance of their understandings; if it be compared with the contact of an infinite and a finite mind, with the word of God expressed by the tongue or the pen of a mortal?... In all religions, the life of the founder supplies the silence of his written revelation: the sayings of Mahomet were so many lessons of truth: his actions so many examples of virtue: and the public and private memorials were preserved by his wives and companions. At the end of two hundred years, the Sonna, or oral law, was fixed and consecrated by the labours of Al Bochuri, who discriminated seven thousand two hundred and seventy-five genuine traditions... the precepts of Mahomet himself inculeate a more simple and rational piety; prayer, fasting, and alms are the religious duties of a Musulman: and he is encouraged to hope that prayer will carry him half-way to God, fasting will bring him to the door of His palace, and alms will gain pleasure, or time or place; the devotion of the faithful is repeated at daybreak, at noon, in the afternoon, in the evening, and at the first watch of the night; and in the present decay of religious fervour, our travellers are edified by the profound humility and attention of the Turks and Persians. Cleanliness is the key of prayer; the frequent flection of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran; and a permission is formally granted to supply with sand the scarcity of water. The words and attitudes of supplication, as it is performed either sitting, or standing, or prostrate on the ground, are prescribed by custom or authority, but the prayer is poured forth in short and fervent ejaculations: the measure of zeal is not exhausted by a tedious liturgy; and for each Musulman, for among the Theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy by directing the eye and the thought towards a kebla, or visible point of the horizon. Five times every day the prayers of the nations at Astrakan, at Fez, at Delhi, are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure: the Mahometans indifferently pray in their chamber or in the street... The voluntary pence of the ascetics, the torment and glory of their lives, was odious to a prophet who censured in his companions a rash vow of abstaining from flesh, and women, and sleep, and firmly declared that he would suffer no monks in his religion. Yet he instituted, in each year, a fast of thirty days; and strenuously recommended the observance, as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Moslem abstains from eating and drinking, and women and baths and perfumes; from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramadan coincides by turns with the winter cold and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mahomet alone into a positive and general law; and a considerable portion of the globe has abjured, at his command, the use of that salutary though dangerous liquor. The charity of the Mahometans descends to the animal creation: and the Koran repeatedly inculesates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mahomet, perhaps, is the only lawyer who had defined the precise measure of charity: the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise. Benevolence is the foundation of justice, since we are forbid to injure those whom we are bound to assist. A prophet may reveal the secrets of heaven and futurity; but in his moral precepts he can only repeat the lessons of our own hearts."
The Third Annual Congress of Muslims of the British Isles

Held at the Shah Jehan Mosque, Woking, on 1st and 2nd August, 1954

The first day of the Congress

Three years ago it was decided to hold an Annual Congress of the Muslims of the British Isles and the object of the gathering was "to consider ways and means of creating community life among Muslims living in the United Kingdom and affording them an opportunity to know one another better and develop goodwill and understanding among Muslim brothers and sisters living in the British Isles". This year the sessions were held on 1st and 2nd August 1954. The first session began at 10.30 a.m. with Mr. S. M. Iqbal, a Pakistani Muslim engineer and sometime Secretary of the Muslim Society in Great Britain, London, in the chair. Dr. S. M. ‘Abdullah, Imam of the Shah Jehan Mosque, Woking, opened the meeting with a recitation from the Qur’an. He was followed by Mr. ‘Abd al-Majid, M.A., Editor of The Islamic Review, who delivered his address of welcome. Mr. Majid reiterated the aims and objects of the Congress and reminded the audience of the importance of consolidated work after forty years of expansion work as carried out by the Woking Muslim Mission and Literary Trust. Dr. S. M. ‘Abdullah then read out the report of last year’s Congress, which was adopted as correct. The Chairman then called upon Lt.-Col. ‘Abdullah Baines-Hewitt, who is President of the Muslim Society in Great Britain, London, to speak on the subject “The Future of Islam in England”. The speaker, tracing the history of the development of Islam in Great Britain, stated that as the present-day England is one of the most tolerant countries — even more tolerant than most of the Muslim countries — it afforded an opportunity of giving expression freely and frankly on many controversial matters and religious issues, with the result that there was a great future for Islam in the West, especially in Great Britain. The lecture was followed by a short discussion on certain points which brought the first session to an end at 12.30 p.m.

In the afternoon two special coaches along with three private cars were run from the Mosque to Virginia Water, taking the whole party of about sixty to this well-known beauty spot. The sky was overcast with clouds, but it did not rain, and the party enjoyed the excursion thoroughly. At about 5 p.m. the Azan (the Call for Prayer) was sounded by Mr. Asghar ‘Ali, and congregational ‘Asr (Afternoon Prayer) was led by Dr. S. M. ‘Abdullah. Before and after the prayer the whole party enjoyed cricket and other games, and after a cup of tea the coaches left Virginia Water at about 7 p.m.

The second day of the Congress

The first session of the second day started at 10.30 a.m. with Mr. S. Yusuf Ahmad, M.Sc., a Pakistani Muslim, in the chair. The meeting was opened by a recitation from the Qur’an by a Jordanian Muslim, Mr. M. Shamma, of the British Broadcasting Corporation, which was followed by a prayer in English by Miss Salma Hill, a British Muslim lady. The Chairman, after making some introductory remarks concerning the subject of discussion, “The Problems Facing the Muslim World Today,” asked Mrs. Imti’az Kamal, a Pakistani lady, to give her point of view. She stated that the present-day world of Islam was suffering from some wrong religious conceptions and unless these were corrected and set right there was little hope of any progress in the Muslim world. She specially referred to the problems facing the women of Muslim countries in general and Pakistan in particular, such as the lack of education, the un-Islamic system of the veil, etc. In the absence of Major Farooq Farmer, a British Muslim, Mr. Mu’awiyah Dihalli, a Syrian Muslim and lecturer of Arabic at the University of Durham, England, read out the speech of Major Farmer, who said, “I take the view that unless each and every one of us is a missionary we are just dead meat”. While dwelling upon the missionary work he said, “But there is something which goes before preaching, and that is practising”.

The next speaker was Mr. Bashir Ahmad, B.Sc. (London), a Pakistani Muslim, who dealt with the social, educational, economic, professional and political problems which are facing the Muslim world today. The last speaker was Mr. Ansuddin, an Indian Muslim, who had been working with the Moral Rearmament Movement team for some time. He analysed the whole situation and laid due emphasis upon the importance of our bringing about a change in each and every individual and starting with oneself. He said that mere lip-service to Islam without an example would lead Muslims nowhere.

After a break of two hours for lunch and prayers the meeting recommenced under the Chairmanship of Mr. Mu’awiyah Dihalli, and after some fruitful discussion the following resolutions were proposed and duly adopted:

1. As far as possible regional organizations should be set up so as to bring together as frequently as possible the Muslims living in one locality; and,

2. Special efforts should be made for the collection and disbursement of Zakat. Enquiries as to the use of the seven years’ covenant for charitable purposes and thereby getting the money paid as Zakat income tax free should be made and if possible adopted.

It was decided that the next year’s Congress sessions should be held in Woking and London. That is to say, the first day’s meeting should be held at the Shah Jehan Mosque, Woking, and the second day’s session in London. The two days should be either the August Bank Holiday or Whit-Sunday and Whit-Monday in the year 1955.

At 4.30 p.m. all took tea together, and after the congregational afternoon prayers in the Shah Jehan Mosque, Woking, special prayers were offered asking God’s blessing for the souls of the departed Muslim brothers and sisters during the past year. This brought an end to the two days of the Congress. The atmosphere was extremely friendly and all those who participated felt the rays of fraternal and brotherly feeling and enjoyed each other's company thoroughly.
The Islamic Review

September : 1954

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AGENTS IN PAKISTAN

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Maktaba Tahreek, Anarkali, Lahore (W. Pakistan).
Kashana-i-Adab, Anarkali, Lahore (W. Pakistan).
Markaz-i-Adab, Anarkali, Lahore (W. Pakistan).
The Ideal Book Depot, 42, The Mail, Lahore (W. Pakistan).

AGENT IN KASHMIR

Abdul ‘Aziz Shora, Esq., Editor, Roshni, Srinagar, Kashmir.
must be made known. Injustice, corruption, lethargy, and indifference rouse his anger, and he does not fear to say so. At the same time he is determined to share the hardships of village life. He has refused opportunities to take more comfortable jobs, and has dedicated himself to the service of his villagers. It is astonishing to imagine to ourselves this village lad, going round with his notebook in his hand, reporting with such directness and power village sayings and doings. Unfortunately, the strikingly staccato and picturesque language of the village does not survive translation. But his breadth of knowledge, his eye for situations, his flashes of mature insight, which are, if anything, even more astonishing, are plain enough in this version. We can readily forgive shortcomings of objectivity in a work which is at the same time a unique document of great interest and importance, and also a vivid, amusing, and heartrending account of the village people of Central Turkey.

When Makal embarked on his career of writing about village life, shortly after his appointment as a village schoolteacher, he had little encouragement from anyone, not even his parents. This may be seen in the chapter, "My Writings and the Villagers", when, after the representation made to his mother by the village people, she says, "God gives other people a child, and me nothing but a black stone! You've made fools of all the village folk and even your own family!" His father says, "Son, you're incorrigible! I'm speaking frankly: I swear you'll never come to any good. Instead of trying to better yourself as other people do, you go and work against others." Again, when a village elder complains to his father about the attack made on him, his father, who had been rebuking him for his descriptions of village life in the newspaper, Varlik, says, "A curse on you—that's my last word! God made me a father; if your son's wise, they say, 'you've got all you need; if he's mad, what's the good of owning anything?' Now I realize that there's nothing worse than having a mad son. I'm sick to death of you." He calmed down a little. "I'm still fond of you, I still like you. You've always stood by me in difficulty. But you should watch your step a bit. See here, son!—should one give away the secrets of one's next-door neighbour to the whole world?"

The whole book is a collection of sketches of village life: the first part consisting of portions of his Bizim Koy ("Our Village"). Fame came to him only when it was published in book form at the time of the 1950 General Election when the Turks changed over from a one-party to a multi-party state. It was also exploited by the Russians in their version, Memoirs of a Turkish Schoolteacher. His other book, Koyumden ("From My Village") supplies most of the material in the second part of this book, and the author's reactions in this are less violent than in the first. Zealous and intolerant sections of Turkish officialdom saw in his writing a subversive tendency and the authorities had him imprisoned. He was soon released, however, and taken on a publicity tour of Turkish main cities by his publishers, the Tarlık Establishment, and the Istanbul Turkish daily, Cumhuriyet. The author by now had his reputation established enough for him to be received by the President, Jelal Bayar, and the Prime Minister, Adnan Menderes.

In the book's nine chapters almost all aspects in the life of a Turkish peasant are recorded in a most unsophisticated manner: land problems, status of women, hopeless families, births and deaths, marriage customs, public affairs, medical matters and the author's own crusade against tobacco smoking, are among the subjects dealt with. Protagonists of Mullahism will have something to rejoice in while reading this book, as they will find from the author's description that in Inner Turkey Dervishes and Mullahs still reign supreme. Ironically enough, although he has been accused of heretical tendencies by the Khojas, his version of the true nature and purpose of the religion would be found to be more acceptable to the enlightened Muslim of today. It is as a Turk and a Muslim that he sees village life and not as a devotee of any Western ideal.

Makal is claimed to be the first genuine villager, from the inarticulate millions of peasants all over the world, to describe the village from within. No small credit is due to the Varlık Press, the Cumhuriyet, and lastly the Turkish State, for having allowed him the opportunity to speak so freely, as without the help and timely recognition he received from those quarters he would have been overwhelmed by reactionary elements.

**THE Battlefield of the Prophet Muhammad**
by Dr. Muhammad Hamidullah

"Dr. Muhammad Hamidullah has rendered a very great service to Islamic history by bringing out his brief but exhaustive book on The Battlefields of the Prophet Muhammad. As he says, the Prophet Muhammad (may peace be on him!) was a "mercy to the nations" and yet was the "Prophet of War". It is surprising that historians have not given due importance to this aspect of life. Dr. Hamidullah has very ably filled up this deficiency. There is yet another aspect of which mention might be made here. The Muslims, and particularly the Arabs, revolutionized the art of war and yet we find that the experts on the science of war and military history have not given it the thought it deserves. Although the verdict of history is that the achievements of Muslim generals were outstanding, yet we find that there is not a European writing on military history and science that has ever taken the trouble of bringing out the reasons of the outstanding achievements of Muslim generals in practically all corners of the then civilized world. Dr. Hamidullah's book is not only exhaustive but also gives all the references that can be found in early histories. He has also produced charts and photographs of the battles that he discusses. This makes it all the easier for the reader to understand the course of the battles mentioned by him.

"The language is both simple and dignified. The paper and printing are excellent. It is a pleasure to read the book. I hope that the writer will bring out more of such publications to acquaint the world with the 'unique' methods of humane warfare practised by the Muslims" (Gulzar Ahmad, Brig. Pakistan Army).

★

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MARRIAGE OF A MUSLIM GIRL TO A NON-MUSLIM
Jamia Street,
Brandreth Road,
Lahore,
Pakistan.
27th July 1954.

Dear Sir,

A letter in the March number of your esteemed journal under the title, “Can a Muslim Girl marry a Christian Boy?” with your own reply thereto, calls for some comments. In your reply although you do not recommend a marriage between a Muslim girl and a non-Muslim boy, you seem to suggest that because the Qur’an is silent on the point such marriages may be regarded as lawful. The Maulana Muhammad ‘Ali, the famous translator of the Holy Qur’an and author of The Religion of Islam, page 165, however, holds a different view. He says: “It may be noted here that while there is an express mention of a Muslim man marrying a non-Muslim woman who profess a revealed religion, there is no mention of the legality or illegality of a marriage between a Muslim girl and a non-Muslim man. The mere fact, however, that the Holy Qur’an speaks of one and not of the other is sufficient to show that marriage between a Muslim woman and a non-Muslim man is not allowed.”

The Maulana is perfectly right in his conclusion, though not in the data. The Holy Qur’an (60 : 10) does deal with the question of marriage between a believing woman and a non-believing man.

“O you who believe! when believing women come to you fleeing, then examine them; God knows best their faith; then if you know them to be believers send them not back to the disbelievers. Neither are these (women) lawful for them, nor are those (men) lawful for them. And give them what they have spent; and there is no blame on you in marrying them when you give them their dowries. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is God’s judgment: He judges between you. And God is Knowing, Wise.”

As for marriage between a Muslim and a non-Muslim woman a permission is given in the following ordinance:

“This day all good things are allowed to you and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the book before you (are lawful for you) when you have given them their dowries, taking them in marrying, not fornicating nor taking them for paramours in secret.” (The Qur’an, 5 : 5.)

So the Qur’an cannot be called silent on this point. As a rule there is no inter-marriage between a Muslim and a non-Muslim. A concession, however, is made in the case of religious communities professing to follow some sort of revealed guidance and this as a measure of inter-religious goodwill. But in this concession also the marriage allowed is of a Muslim boy to a non-Muslim girl and not vice versa. A Muslim woman is not to marry in any case a non-Muslim man. And the reasons for this are not far to seek. Where-as a non-Muslim girl renouncing her religious nationality by her marriage to a Muslim secures a secure and honourable status in the community of her adoption clearly specified in the Qur’an and the Sunnah, no status is obtainable by a Muslim girl going over to a non-Muslim community by marriage, because none of these other religions allow any kind of inter-religious marriage. As the Maulana Muhammad ‘Ali rightly points out:

“The Jewish law does not allow marriage with non-Jews in any case: ‘Neither shalt thou make marriages with them; thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.’” (Deut. 7 : 3.)

St. Paul follows the Jewish law: “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?” (II Cor. 6 : 14.) The Hindu law is even stricter, and allow marriage of a member of one caste of Hindus only within that caste (The Religion of Islam, page 615).

That is why in all civil marriages as they are called provided by secular laws of modern progressive nations, both the parties have to declare that they belong to no religion.

As for difficult cases giving rise to awkward situations one may very well avail oneself of the discretion and latitude implied in the verse on Prohibited Food which ends with the words: “Whoever is compelled by hunger, not inclining willfully to sin, then surely God is forgiving, Merciful.” (The Qur’an, 5 : 3.)

Yours faithfully,

NASIR AHMAD.

* * *

THE ISLAMIC REVIEW IN PAKISTAN
26 The Mall,
Lahore,
Pakistan.
9th June 1954.

Dear Sir,

I just happened to come across an old copy (Vol. XL, No. 2, February 1952 C.E.) of The Islamic Review and was naturally curious to look into the few pages that fell into my hands. I must say that I was greatly impressed by it and felt no little pride.

The need for such a periodical is great in this country.
especially in view of the fact that the so-called “Jehovah's Witnesses” have elaborately planned a missionary programme in this Islamic State. I believe this is one of the major experiments that they wish to make in Muslim countries. I have no doubt about the outcome of such an experiment and it seems they have made a wrong selection of the field to grow their seeds but yet, in a general way, when talk of religion and especially Islam is low, The Islamic Review can prevent some people from going astray.

Yours faithfully,

S. M. IQBAL.

* * *

NEGRO MUSLIMS IN BRITISH GUIANA

Britannia,
West Coast, Berbice,
British Guiana,
South America.
21st May 1954.

Dear Brother-in-Islam,

Assalamu ‘alaikum

After three years of ups and downs I have now the pleasure of writing to you. You had sent me some pamphlets for distribution which I did, but owing to not having any particular stable place, I was unable to reply.

I have been a Muslim since 1919. On renouncing Christianity I first embraced the Jewish faith in Palestine after having learnt Hebrew. I renounced this also and embraced Islam. I was transferred to Egypt as Inspector of Police in 1921. On account of being a Muslim I married a Egyptian lady. Soon after owing to unrest in Egypt I had to return to this country in 1927, where my wife died. I devoted my time to studying the origin of words. I learnt Arabic; I studied German, French, Italian, Spanish and Latin.

In 1933 I took a pledge to preach Islam. I made nearly two hundred converts and as I am a Negro (and incidentally aged 62 years), and as I knew Hebrew, I was also able to convince the Negroes by explaining the meaning of the Hebrew words in the Bible. Later I took up Urdu and Greek, but got no co-operation whatsoever from the East Indian Muslims. During my stay here the Bishops and several Christian priests have looked me up and made offers to me. But my deep love for Islam made me refuse them. I opened schools on several occasions but I had to close down every time owing to lack of co-operation. I had to advise several of my converts to return to their former religion until God opened a way for them. An incident will enable you to understand the difficulties in the way of new-comers to Islam. On the Prophet's birthday night I took some of my female Muslim sisters to the Central Mosque to hear a lecture, and although they were not actually stopped from entering, there was a protest in the newspaper the next day which made some of them refuse to have anything further to do with East Indians, who do not even associate with the Arabs — a most deplorable state of affairs. I know that but for this incident I alone would have made great strides in the spread of Islam. It would pain you to learn that there are several East Indian Muslims who have embraced Christianity for the sake of jobs with the Government.

I do not know how long I will remain here but I am certain that no progress in the spread of Islam could take place in this country among the Negroes so long as an East Indian is at the head of affairs. The Negroes who embrace Islam at present are mostly poor people. There are a few of them in Government employ, but they actually do conceal their identity.

Yours fraternally,

MUSTAPHA SAAD GILKES.

* * *

THE STORY OF MY BECOMING A MUSLIM

P.O. Entumeni,
Zululand,
South Africa,
9th May 1954.

Dear Sir,

I received by registered post from you some Muslim literature for which I thank you.

I have also contacted another English Muslim, Mr. Ahmad P. Robinson, who has written to me two interesting letters about his early religious upbringing and his aversion to the falsity and hypocrisy of Christianity and its churches, which rather resembles my similar experiences.

I thoroughly enjoyed the most interesting and candid article entitled “The Story of my becoming a Muslim” by Miss Jeanette D. Salma Hill, in The Islamic Review for March 1954. It has cheered and encouraged me a great deal, although I am so very much older than she is. There are so many things in her experience and search for truth that I have also experienced. I would so like to write to her if you would be good enough to give me her address.

Yours sincerely,

C. F. WICKES.

* * *

THE THREAT TO ISLAM IN SOUTH AFRICA

c/o Reunion Trading Company,
P.O. Reunion,
Natal,
South Africa.

Dear Sir,

There is in South Africa a great need for Islamic literature in English for the education of Muslim children of school age. The majority of these children do not understand Arabic, and only very few of them take any interest in Urdu literature after they leave their Muslim madrisah and enter upon their secular education.

I entertain great anxiety over the fate of our Muslim community in this country. Our youth has lost interest in Islam, and it would not be long before they would begin to regard religion in the same way as the Western nations regard it, i.e., a mere personal belief not necessarily applied in practical life. But this sorry fate can be averted if immediate steps are taken to teach young people the culture and heritage of Islam in a manner that will captivate their imagination and awaken in them a love for Islam and a sense of pride in belonging to it.

I am writing to you about this because I know that your organization is the only enterprising and broad-minded organization especially fitted for tackling such a problem. If you open an active branch in this country you will protect our community from being taken advantage of by the Christian missionaries.

Yours sincerely,

ABDUL KHALEK SALE JEE.
A summary of the Report for 1953

The Arabian-American Oil Co., New York and Dhaheen, Sa'udi Arabia, in its annual report to the Sa'udi Arabian Government, which opens — at one end in English and the other in Arabic — with a picture and memorial salutation to the late King 'Abd al-'Aziz Ibn Sa'ud, who died on 9th November 1953, says that it achieved a moderate increase in crude petroleum production during 1953 “despite increasingly vigorous competition from other Middle Eastern areas”. The Report says that competition came principally from sources whose expenses were met largely in non-dollar currencies and that this required ARAMCO to accept and use greater proportions of its revenues in these currencies. The Report predicts an “inevitable acceleration of this trend because of the expanding supplies of non-dollar oil that will move into world markets if Iranian oil begins to flow again during 1954, as anticipated”.

The Company spent about $71.5 million in non-dollar currencies last year for commodities, ocean freight and related charges. ARAMCO’s production last year was sixty-five times that of 1943 and twice as much as it was five years ago. The drilling during the year brought indications that the Ghawar Field, the largest yet discovered in Sa'udi Arabia, may extend farther south than originally supposed. According to the Report, at the end of 1953 there were 187 wells producing in Sa'udi Arabia, compared with 131 at the end of 1952.

The Company’s crude output in Sa’udi Arabia in 1953 totalled 308,294,245 barrels, or 844,642 barrels daily. This compared with 301,860,885 barrels in 1952, or 824,756 barrels daily.

During the first months of this year, ARAMCO increased its crude production sharply to 967,658 barrels daily, and in May 1954 it established a new world record for a single company. The output in May totalled 318,530,506 barrels, a daily average of 1,026,791 barrels. The previous record was set in March this year by the Kuwait Oil Co. with an average daily production of 1,012,179 barrels.

The Report says that the Company’s production at its enlarged and modernized Ras Tanura refinery during 1953 totalled 74,559,673 barrels, compared with 62,204,161 barrels in 1953.

The Report, an elaborate 130-page production in colour, also called attention to the Company’s “substantial contributions to Sa'udi Arabia’s social and economic growth”.

The ARAMCO had 22,345 employees in 1953, of whom 13,555, or more than 60 per cent, were Sa'udi Arabs. Nearly 60 per cent of the Sa'udi employees were enrolled in training courses. The Company undertook the building of ten primary schools last year as a contribution towards education of employees' sons in the government school system. As to housing for employees, it was increased and improved during the year, and recreational facilities were substantially expanded, while medical facilities were augmented by the addition of a $2.5 million health centre in Sa'udi Arabia.

Twenty years of growth and achievement

The Concession was signed on 29th May 1933 and became effective on 14th July 1934. Exploration started in August 1933. The Damman Field was discovered in March 1938, and commercial production was declared by the Company on 16th October 1938.

Exploration work was continued with unsuccessful wildcat wells being drilled at 'Alut and Mu'ajdla in 1940. The Abu Hadriya Field was discovered in March 1940, and the Abqaiq Field in November 1940. A hydrographic survey of parts of the Persian Gulf was carried out, pipelines were built, and the Dhaban Stabilizer was completed. The first tanker loaded Sa'udi oil at Ras Tanura on 1st May 1939 in the presence of H.M. King 'Abd al-'Aziz al-Sa'ud. The Second World War started on 1st September 1939.

The Company’s operations were curtailed, and its 3,000 barrels per day refinery was shut down. The United States of America entered the war on 8th December 1941. An unsuccessful wildcat well was drilled at Jufu through most of 1943, with camels transporting fuel oil, cement and other materials. Water studies were carried out, and food and gasoline tanks were inaugurated for the Sa'udi Government. Starting in 1941 the Company aided in the development of Government farms in the al-Kharj region. A 50,000 barrels per day refinery and an underwater pipeline to Bahrain were completed late in 1945 with scarce materials allocated by the United States Government. The Qatif Field was discovered in June 1945.

In the first years after the war, ARAMCO emerged as an important oil company and Sa'udi Arabia became one of the highest-ranking oil-producing countries in the world. This was a period of rapid Company expansion. This expansion was necessary in order to meet a rapid increase in world oil demand, and it was accomplished despite shortages of critical materials and tight and uncertain shipping conditions. The ‘Ain Dar area of the Ghawar Field was discovered in June 1948, and the Fadhili and Haradh Fields were discovered in January 1949. The year 1949 closed with a levelling off in production.

The fighting in Korea, which started in June 1950, led to a sharp demand for more oil. The Trans-Arabian pipeline was completed in late 1950. Commencing in 1950, the Sa'udi Government has been receiving from ARAMCO, through royalties and taxation, revenues amounting to 50 per cent of ARAMCO's net operating income as defined by the applicable law. Iranian oil production stopped in mid-1951. The Sa'udi Government Railroad, built by the Company for the Government, was inaugurated in October 1951. The Safaniya Field in the Persian Gulf was discovered in August 1951, and in the Ghawar Field the 'Uthmaniyyah Area was discovered in May 1951, the Shagum Area in August 1952, and the Huyiya Area in December 1953.
Ahmad Isa al Masalli is just the man for the instructor's post at the Dhahran stabilizer. He has 14 years of service with the Arabian American Oil Company. Now Ahmad passes on his wealth of technical knowledge to his Saudi Arab countrymen who come to work at the complex stabilizer.

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