May 1956
THE ISLAMIC REVIEW

WOKING

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Between Ourselves

THE COVER

The picture on the Cover is that of "the Mother of Minarets of the North African Islamic world". This is the minaret of the Qairawan Mosque in Tunisia. The mosque was built by a companion of the Prophet Muhammad, 'Uqbah Ibn Naif', in the year 43 A.H. — 668 C.E., but the minaret was not built till the year 150 A.H. — 767 C.E. This minaret is amongst the most beautiful works of Islamic art to be found in North Africa. The minaret is of a square shape and has three storeys. Its design was copied in all Arab North Africa. The style is simple and plain and is in striking contrast with the style followed in Asia.

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THE ISLAMIC REVIEW
FURTHER STEP TOWARDS ARAB UNITY

French Repression in Algeria

Britain, France and the Arab world

During the past month there have been two distinctive but equally hopeful steps towards Arab unity. On the one hand, Egypt, Sa'udi Arabia and the Yemen have signed a mutual security pact, and on the other, the leaders of Tunisia and Morocco have made it abundantly clear that they will give the maximum possible aid to their sister State, Algeria, whose independence is the only permanent guarantee of their continued enjoyment of their newly-won freedom.

Both British and French imperialisms have received serious setbacks in Arab territory, so that the British have had to moderate their policy in the Aden Protectorate. They have also failed to induce the Soviet leaders to reduce definitely their shipment of arms to Egypt or to get a very positive declaration on the Soviet attitude towards Israel.

The British Government continues to adopt an entirely negative attitude towards the constructive Pan-Arab policy of Egypt, a policy which is the active implementation of Arab national aspirations, dating back over half a century. What is more, these ideas were encouraged by British politicians, diplomats and soldiers before and during the First World War as a means of destroying the Turkish rule in the Arabian Peninsula.

The co-operation of Sa'udi Arabia and the Yemen is a sure sign that a great measure of unity has been achieved. The late King 'Abd al-'Aziz Ibn Sa'ud, after defeating the Imam of the Yemen, was sagacious enough to tender the hand of friendship to his former foe. His sons, with Egyptian encouragement, are following suit. Surely it is far more important in the interests of world peace that the big States of Arabia should combine with the technical support of Egypt rather than that permanent discord and petty Sheikhs should hold sway and keep out the rising tide of Arab nationalism which is spreading to Ifni and Mauretania in the West and Zanzibar in the East (not to mention Morocco, Algeria and the Sudan).

Sooner or later Britain will have to evacuate the Arabian Peninsula, where her protectresses are relics of the British rule over the Indian sub-continent. The Aden refinery and other allied interests will in the long run be best safeguarded by anticipating rather than by holding back the progressive forces of Arab nationalism, which have time on their side.

Formerly, when Egyptian politicians did little and Egypt's foreign diplomats were forced against their will to be the apologists for the follies of ex-King Faraq, the British Press sneered at "decadent" Egypt. Now the British and French are clamouring against Egyptian "imperialism". The complete bad faith and insincerity of these accusations is too patent for any detailed comment. The British Common-wealth stretches throughout the world; English-speaking people control the Falkland Islands off the coast of South America; Australia and New Zealand are vast independent countries closely allied to Britain. Yet Egypt makes no protest at this, the result of past expansion. Britain and France, however, deny Egypt the right to come to the aid of her fellow Arab Muslims in the continents of Arabia and Africa, although these countries are far nearer to Egypt and are united to her by the bonds of language and religion.

The proposed close co-operation of Egyptian and Jordanian Armed Forces is an excellent measure. It is the only guarantee against Israeli aggression. The declarations at the recent World Zionist Conference "belly" the optimism of the British Foreign Secretary and the Secretary-General of the United Nations, following the latter's visit to the Middle East.

Palestine the pawn of Soviet-British reconciliation

The two main issues of Soviet-British reconciliation were German unity and the security of Israel through the discontinuation of the flow of arms from the Russian satellite countries to Egypt. The Arab and other Muslim countries in the Middle East have everything to lose and little to gain (save Palestine). In the event of another world war breaking out, the Soviet Union would undoubtedly be forced by the obvious dictates of military strategy to wipe out the oil-producing centres of the Middle East and put to the Suez Canal out of commission. Further, she would most likely attempt to occupy Turkey and Iran. Under other circumstances, Egypt and the other Arab-Muslim countries would have welcomed the complete success of the Anglo-Soviet talks. However, on this occasion it was quite clear that the preservation of Israel was Britain's main concern, and that this was to be achieved by inducing the Soviet and satellite countries to apply an armaments embargo to Egypt. Under these circumstances it is hardly surprising that the Muslim powers were pleased that Britain and the Soviets did not see eye to eye and that Syria is now receiving some of the necessary arms to repel the perpetual Israeli aggressors.

Again, a great clamour has been made by the British Press about the replacement of the British officials from Sa'udi Arabia concerned with the flight against the locust. Here again, as usual, the campaign skims the surface of the
question, and the underlying political issues such as the Buraimi dispute, which would necessitate the removal of British officials from Sa'udi territory, are carefully glossed over. As we have already stressed, almost incessantly, the point that once Britain composes its major issues with the Arab world, then and only then will her technicians and technical aid and her trade be welcomed with open arms by the Arabs.

The death roll mounts in Algeria

While Morocco is reaching national unity through the inevitable absorption of the former International Zone of Tangiers, the repression is mounting in Algeria, and only the other day the French claimed to have killed some 280 Algerians in less than two days. The Algerian death roll is mounting, and the Algerian nationalists claim there have been about 100,000 Algerian victims of the repression, a figure which is roughly nine times the total figure admitted by the French authorities.

Recently in Constantine, the capital of Western Algeria, the French Chief of Police was assassinated in the ghetto. Thereupon a French colonial went into the Arab quarter and shot down several innocent passers-by in cold blood. He was allowed to go scot-free and is even said to have brazenly flaunted the authorities by attending the Inspector’s funeral on the morrow. One would have thought that this would have been the end of the affair, but not a bit of it. The French daily, Le Monde, carried an account from its correspondent. It says all the 40,000 members of the Arab population were rounded up and taken out of the Arab quarter while the 15,000 male section of this community was kept for hours in a square while their houses were ransacked. About 12 Arabs were later killed without any sort of trial.

In Paris, a meeting of North Africans and the courageous Frenchmen Monsieur Claude Bourdet and the lawyer Yves Deschezelles was brutally set upon by French security forces after they had expelled from the meeting some Poujadist fascists. Recently in Morocco some French colonials were arrested when apparently about to make an attempt on the life of M. Mendès-France, who played a great part in the achievement of Tunisian autonomy.

The flight of the Algerian leader, Mr. Farhat ‘Abbas, to Cairo and also of the Deputy Mayor of Algiers, ‘Abd al-Rahmane Kiwane, and Tewfik Madani, is a clear indication that nobody has any confidence in the French Government. Mr. ‘Abbas, who formerly said, “I am France” (La France, c’est moi), has, after years of moderation and francophobism, been forced to accept the nationalist conception. His flight has completely upset the hypocritical professions of moderation of the French Socialist imperialists.

FLOWERS FROM THE GARDEN

(II)

A Man should Rejoice at all Times

How can this be? at all times to be glad?
Is there no sorrow, suffering, no loss, no blighted hope, no death?
Shall we upbraid a man for being sad,
When friends bring enmity, when sickness falls, when perisheth
The light of eyes, the strength of limb and all he had
Of beautiful possessions — freedom itself — fast vanisheth?
Is pain a pleasure? is a cloud delight?
Cannot some sobbing sorrow come and bring us night?

Sorrows there are; calamities may come; dark death
Reaps harvest still unceasing, old and young depart,
And clouds of horror hover our frail humanity.
But what is frail? ‘Tis but the body. The eternal spark
Is quenchless. So one should not fear
Anything ever,
Remembering ever
That God ever,
The Eternal Fount of Joy, the Merciful, is near.
Clouds do bring rain, making appear
The golden grain, the trees, the fruits. May not a tear
Bring mercy to the heart? — some recollection that
Above, above,
Rides still resplendent that
Eternal Light of lights, undimm’d, unsorrowing,

Eternal Joy that makes our hearts rejoice
In a calm ocean of delight for ever unassailed
Therefore, think on these things and at all times rejoice!

William Bashyr Pickard.
COMMUNISM, ISLAM
AND SCIENTIFIC SOCIAL ORDER

By F. RAHMAN

"The Qur'an is concerned with the religion of man. It is not a text-book of science or economics. Therefore, it would be unreasonable to search for scientific or economic theories in it. Yet we find that a golden thread of scientific and socio-economic ideas runs throughout the Qur'anic text, so much so that scientists and economists have yet to realize the truth it contains."

"The path leading to prosperity and lasting peace is the one the followers of which depend as much on God as on their technical skill... And when the prayer is finished, then may ye disperse through the land; and seek the bounty of God; and celebrate the praise of God often (and without stint) that ye may prosper." (62:10)

The growth of man's reasoning mind leads to the rise of materialistic philosophy and also its decline

Natural calamities and diseases in the past were looked upon by primitive man as due to the wrath of God, Who was supposed to live in natural objects. Thus nature worship formed part of his daily life.

Then arose a class of men among the primitive people, who practised magic and witchcraft. They were able to heal the sick and they appeared to be able to control the forces of nature. They formed the priest class.

From observation of the celestial bodies astronomy was born. The Prophet Abraham came from a people who were good astronomers in those days. From a knowledge of the astronomical lore of the past he came to the conclusion that the sun, the moon and the stars were not worthy objects of worship as they had been considered until then. He thought that worship was due only to God, the unseen Creator of the universe.

In a similar manner man's reasoning mind gave rise to philosophy. Greece produced a large number of great philosophers. Their philosophical ideas were further developed by the Muslim savants who propagated them in Europe through the Moorish universities of Spain.

Descartes (d. 1650), the founder of modern philosophy, thought that God created the laws of nature to which everything is subjected. According to Spinoza (d. 1677), God was the prime cause. (Leibniz (d. 1716) thought that God was the Creator of the Universe according to plan.

The founders of scientific philosophy, Locke (d. 1704) and Hume (d. 1776), thought that the world was a complex of sense impressions. The founder of the critical school, Immanuel Kant (d. 1804), thought that our sense impressions are not the only source of knowledge. He held that the mind has certain concepts independent of all experience.

Kant was followed by Hegel (d. 1831), Comte (d. 1857), J. S. Mill (d. 1873) and others. The philosophical views of these thinkers were opposed by Karl Marx and Engels. They transformed Hegelian idealism into dialectical materialism.

Materialism drew its strength from the discoveries of Darwin and Newton. The phenomenal success of Newtonian mechanics led the scientists of those days to become materialist in outlook. Although Newton himself believed in God, many who came later attacked religion from all sides.

But the later discoveries of science influenced thought in a new direction. While the nineteenth century idea of materialism was deep-rooted in the soil of the Soviet Union, its influence declined in the rest of the world. At the turn of the present century materialistic philosophy based on classical physics was challenged both by science and by philosophy. This challenge has not yet been met. On the
contrary, experimental researches show clear signs of strengthening the hands of the challenging thinkers.

Some modern physicists and biologist thinkers on materialistic philosophy

The Nobel prizewinner Henri Bergson (1859-1941) introduced organic concepts of physiological science into philosophical thought and thus moved away from the static materialism of the seventeenth century. The mathematical physicist Sir James Jeans (1877-1944) maintained that the physicist-philosopher must look beyond physics to the border land of the material and spiritual world.

The physicists Bohr, Schrödinger, Heisenberg and many other distinguished scientists criticized materialism. Thus the French physicist, de Broglie, said:

"The danger inherent in too intense a material civilization, to sum up, is not that civilization itself; it is the disequilibrium which would result if a parallel development of the spiritual life were to fail to provide the needed balance" (Matter and Light, 1939).

While in the nineteenth century a scientist of repute would not talk publicly of God or religion for fear of being ridiculed, we find that in the first half of the present century many top-ranking scientists believe in God and speak of the usefulness of religion.

The Nobel prizewinner A. H. Compton says:

"There can be no question of God’s existence."

R. A. Millikan, who won a Nobel prize in physics, says:

"Religion and science, then, in my analysis, are the two great forces which have pulled, and are still pulling, mankind onward and upward" (R. A. Millikan, The Autobiography).

Some of America’s most distinguished men, among whom there were fifteen leading scientists and engineers, including the President of the Carnegie Institute of Washington and R. A. Millikan, expressed their views about religion in the following written statement made in 1923:

"...The purpose of science is to develop without prejudice the facts and the laws of nature. The even more important task of religion on the other hand is to develop the conscience, the ideals and aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and the happiness of the human race" (R. A. Millikan, The Autobiography).

Albert Einstein, the greatest scientists of our age, said:

"To the sphere of religion belongs the faith that the regulations valid for the world of reality are rational, that it is comprehensible to reason. I cannot conceive of a genuine scientist without that profound faith. The situation may be expressed by an image: science without religion is lame, religion without science is blind" (Phillip Frank, Einstein, pp. 342-3).

The Nobel prizewinner, bio-physicist, Le Comte du Nouy, says:

"God grant that we are mistaken. But if we have read the signs of the times correctly, or even if we have exaggerated some of the symptoms, the only salvation for mankind will be found in religion" (Le Comte du Nouy, Human Destiny, p. 183).

The challenge to materialism is coming not only from physics and biology but also from parapsychology. Parapsychological researches carried out in the laboratories of Cambridge and London Universities in England and also of the Duke and Harvard Universities in the United States of America, have shown that besides the physical component of man there is also a psychological component. These results have been corroborated by researches in many other countries of the world. As a result, materialism stands face to face with a formidable challenge today.

Marx’s philosophy ignores the psychical aspect of man

New political movements are very often supported by philosophical ideas. Thus Marx’s materialistic philosophy gave rise to a political movement known as Communism. Marx gave the idea while Lenin and Stalin put the same into practice. Similarly, Iqbal originated the idea of an Islamic State for us and it was Jinnah who established Pakistan.

But, whereas Iqbal’s philosophy takes cognizance of both the physical and the psychical aspects of man, Marx’s philosophy ignores one important aspect. As a result, Marxian philosophy is violently anti-religious. Lenin said about his philosophy that "it is absolutely atheist and resolutely hostile to all religion” (Lenin, Marx-Engels-Marxism, p. 240).

Karl Marx (1818-1883) was born in an era when the industrial revolution revealed the exploitation of labour by capital in its worst form. Through a study of Western history he came to the conclusion that the capitalists exploited the industrial workers, feudal landlords exploited the peasants, and the Christian Church exploited the innocent masses. In other words, he saw exploitation everywhere. No wonder that he declared war both against the bourgeoisie and against religion.

The oppressed people of France and Russia were aroused to violence by his inflammatory writings and speech. However, it was the revolution in Russia alone that achieved success. The Czar was dethroned and the Union of Soviet Republics was established. Since then the people of the Soviet Union have been subjected to dictatorial rule under which the whole nation has been geared to action for industrial and scientific development. As a result of this all-out effort phenomenal material progress has been made.

At the present time the world is virtually divided into two camps: one of these is headed by the United States of America and the other by the Soviet Union. The former is a Capitalist and the latter a Communist country. Ideologically the two countries are opposed to each other.

While formulating his economic theories, Marx thought that these were based on sound scientific grounds, and as such they were like any other theory of science, and subject to scientific determinism. Keeping this idea in mind he made certain prophecies. According to him the Capitalist economy would result in chaos and confusion. Accordingly, the then industrially most developed England would collapse through revolution. But it did not prove true. On the contrary, Capitalism thrived in the United States of America, showing the inadequacy of his theory.

Now we find that, even though ideologically diametrically opposite, both the United States and the Soviet Union are making tremendous progress. This points to the fact that it is not the ideology but some other common factor which is the basis of this material progress. That common factor is technological skill and productive effort. Nature has a vast storehouse of raw materials and a vast reservoir of energy. Skilful use of energy for industrial and agricultural production is sure to make any nation prosperous, be it Capitalist, Communist, Fascist or Theocratic. Natural laws are universal and so these cannot be moulded by any "ism" or ideology.
It is true that both the United States and the Soviet Union are making progress in production; but the rate of progress is more spectacular in the Soviet Union than in the United States. This is due to the fact that in the Soviet Union a Giant State Machine is running the wheels of its industries; harvester combines and irrigation pumps are working day and night. Each individual forms a part of this gigantic machine. As such progress has to be bought at the expense of individual liberty, many have had to undergo untold sufferings in the labour concentration camps. The price of this rapid progress is very high indeed.

If Communism, on the whole, were better than controlled Capitalism, the materialist West would have turned to Communism as was predicted by Marx. But, on the contrary, it is found that industrially the most advanced country stands against Communism.

**Why Communism is opposed to religion**

Communism has many characteristics of a religion. In the Communist philosophy God has been replaced by the State. Communism idealizes the national heroes in place of the mythological gods. Like many religions it is intolerant of other ideologies. Its dogmas are as rigid as those of a religion. Hence it cannot stand any other religion. However, according to the policy laid down by Lenin and many other leaders, no more war is waged against religion publicly. The new policy is to strike religion at its root. Hence religious worship is tolerated but no religious teaching is allowed in schools. While religious teaching is not allowed, anti-religious teaching is compulsory and anti-religious propaganda is allowed by decree. Thus article 124 of the Soviet Constitution states:

“In order to ensure citizens freedom of conscience, the Church in the Soviet Union is separated from the State and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.”

Having been separated from the Church, the school has been controlled on purely materialistic lines. The school syllabi have been made such that the Communist doctrine is deeply rooted in the mind of every pupil. "Thus in the syllabus for foreign languages we find that among the specified subjects for discussion in foreign languages are the home life of the pupil, "the happy life of children in our country and the hard life of children in Capitalist countries".

In the syllabus for Russian language and literature (which is compulsory for all school students in the Soviet Union) we find that pupils in classes five to seven will learn "to condemn some of the characters and justify others, to hate some and love others."

The syllabus for chemistry has been prepared to make the pupil acquire, while learning the facts, theories and laws of chemistry, and problems of their practical application, a dialectical, material (and in particular, an anti-religious) outlook on a natural phenomenon.

Since chemistry is compulsory in schools throughout the Soviet Union all students are thus subjected to anti-religious propaganda.

Modern psychological researches have shown that we learn by repetition. Thus when an idea is repeatedly presented to the young mind it becomes deeply rooted there. At a later period in life it is no longer possible to shake off the idea whether good or bad.

Thus the Communist ideology based on atheism is deeply rooted in the mind of the boys and girls before they realize what is good and what is bad.

In the United States also the boys and girls are taught that Christianity and Capitalism are the best. One interesting point to note is that in Great Britain, where people enjoy more freedom in this respect, there are a large number of materialists. But, strangely enough, very few of them are favourably disposed towards Communism. In fact, there are many who are hostile to it owing to its inherent defects. Moreover, modern scientific discoveries have moulded the ideas of many to such an extent that there has been a revivalist movement in most of the technologically developed countries of the West.

**Religious revival in the Capitalistic and Communist countries**

Thus in the United States, which is industrially the most advanced country in the world, there has been a steady rise of the religious influence from 1800 onwards without any recession. In 1949 it was reported that 77.4 million (53 per cent of the total population) were members of the Christian Church.

Even in the Soviet Union itself there has been a sign of religious revival, in spite of anti-religious propaganda and teachings. These point to the fact that there has been a wrong approach in the philosophy of Communism. It has denied the existence of the spiritual urge. The human mind for something nobler than mere bread and butter, for something of a spiritual nature.

The history of the development of Communist philosophy reveals that Marx formed his opinion about religion while keeping Christianity in his mind. No doubt people have been exploited in the name of religion; but religious teachings are not responsible for that. Religious teachings, especially those of Islam, about which Marx had little knowledge, are for the good of humanity. In fact, Islam stands against exploitation of man by man, be it in the economic field or in the psychical field; its teachings are for the benefit of mankind.

Common man may be exploited in the name of anything, even in the name of Communism itself. Bertrand Russell, one of the world’s greatest thinkers, says: "Fascism and Communism, when analysed psychologically, are seen to be extraordinarily similar. They are both creeds by which ambitious politicians seek to concentrate in their own persons the power that has hitherto been divided between politicians and capitalists. Of course, they have their differing ideologies. But an ideology is merely the politician’s weapon; it is to him what the rifle is to the soldier. This is still true, psychologically, even if the politician is taken in by his own eloquence. The technique of both parties is the same: first to persuade a minority by an ideology which appeals to hate; then by some trick, to confine military power to this minority; and finally, to establish a tyranny."

In the Soviet Union, which is regarded as the paradise of the working class, the difference between the wages of skilled and unskilled workers is much greater than that in the United States. Those at the higher strata of society live in big villas while the workers live in barracks. So there is very little difference between the lot of workers in the Soviet Union and that of the United States, except that the workers of the United States enjoy much more freedom.

The Soviet Union tried to follow the rules of Communism with strict adherence, but that did not work satisfactorily. Soon difficulties arose owing to defects in the
system. These difficulties were more or less overcome by adopting some Capitalistic methods, such as allowing the people to own private property, giving higher pay for better work and allowing a little more freedom. Thus superiority of incentive over force was recognized. China has gone a step forward in allowing certain facilities to Capitalists.

This orientation of policy is significant. For, this points to the view that through experience the Communists are coming to recognize the defects of their systems and, while eradicating these defects, they are deviating from their original course and approaching slowly towards the centre from the extreme left.

Now let us consider some of the defects of Capitalism. In a Capitalist country the worker becomes a tool in the hands of the Capitalist. He is granted bare subsistence and no more in spite of the large profits made by the hard labour of the worker. This is not fair. The production on which profit is made is dependent as much on labour as on capital. As such, the worker has a legitimate share in the profit. This right was not recognized at the earlier stage of industrial development in the United States. As a result, labour unrest and strikes threatened the industries and the stability of the country.

**Capitalism and Communism are now treading the same path**

There are two well-known methods of dealing with such a situation. Labour unrest may be suppressed by the force of arms or by granting all the demands of the workers. Both methods have defects. However, it is better to meet any reasonable demands of the workers, as has been the present practice in the United States, than to compel labour, as had been the practice with the Fascists. The United States has chosen the former path because of the importance of individual liberty. At first the industrialists were reluctant to part with their profits. But they were heavily taxed by the State and money so collected was utilized for the benefit of the people. This put a check to exploitation of labour by capital. Thus the United States eradicated many of the defects of Capitalism without having recourse to totalitarianism. That is how she saved liberty and also saved herself from disaster that would have come through labour unrest.

Thus we find that through first-hand experience both the United States and the Soviet Union are approaching the straight path leading to prosperity. This path is the middle one to which both appear to be approaching slowly but steadily. In the social order so developed both the physical and the psychical needs of man will have to be satisfied otherwise the society will not be stable. It should be noted, however, that although stable it will be dynamic. This is the goal to which the advanced nations must march forward through social evolution.

If the theory of dialectical philosophy is applied correctly, one arrives at the same conclusion. This argument has been put forward very nicely by Professor Max Born, who was awarded a Nobel prize in physics in 1954. While delivering the Joule Memorial Lecture at the Manchester Literary and Philosophical Society in February 1950, the noted Quantum physicist said:

“The President of the Russian Academy of Sciences, Professor Vavilov, has published (in *Vox*) an interesting article in which he has explained the ideas of dialectical materialism and used as an example the development of optics. The thesis ‘light consists of particles’ and the antithesis ‘light consists of waves’ fought with one another until they were united in the synthesis of quantum mechanics, and the same holds for electrons and other constituents of matter. That is all very well and indisputable. Only why not apply it to the thesis Liberalism (or Capitalism), the antithesis Communism, and expect a synthesis, instead of a complete and permanent victory for the antithesis.”

**Religion as defined by the Qur’an takes into account that man is a psycho-physical entity**

When the defects of both Capitalism and Communism are corrected a stable society may be established. In that society importance will be given to the psychic needs of man, that is God and religion will have high place. Man will be regarded correctly as a psycho-physical entity and not wrongly as a physico-chemical machine. As natural laws are invariable and yet progress is possible through the evolutionary process, so also the basic laws of such a society will be invariable. These laws will be those of a true religion as defined by the Qur’an. Thus it says:

“Set thy face firmly towards the true religion, the religion of God’s handiwork, the nature in which He has created man. Thou wilt find no change in the laws of nature — that is the true and perfect religion” (30:30).

The golden rules on which such a society would flourish have been laid down in the Qur’an. But there are some among us who openly declare that Islam served its purpose in the past and that it cannot serve us now since the Qur’an and Sunnah, on which Islam is based, are very old and unscientific. The truth is that such persons neither serve the cause of science nor that of Islam. A study of the Qur’an and science side by side will prove the truth.

The Qur’an is concerned with the religion of man. It is not a text-book of science or economics. Therefore, it would be unreasonable to search for scientific or economic theories in it. Yet we find that a golden thread of scientific and socio-economic ideas runs throughout the Qur’anic text, so much so that scientists and economists have yet to realize the truth it contains.

**The Qur’an on scientific research**

The Qur’an emphatically stated the benefit that would derive from scientific research. Thus it says:

“... and whoever is granted *hikmah* (science) receives the supreme advantage” (2:269).

Through scientific research we are yet to receive the bounties which are flowing to us from the heavens, as the Qur’an says:

“Do ye not see that God has subjected to your (use) all things in the heavens and the earth and has made his bounties flow to you in exceeding measure, (both) seen and unseen” (31:20).

We have not yet tapped the vast reservoir of solar energy which is flowing to us in exceeding measure. We do not know much about the nature and origin of cosmic rays which are coming through inter-stellar space. Perhaps the stars are losing matter in the form of energy. We should reflect more and more and find out the method of harnessing energy for our benefit. The Qur’an says:

“And He has subjected to you as from Him, all that is in the heavens and on earth; behold, in that are signs indeed for those who reflect” (45:13).

Also:

“He has made subject to you the night and the day; the sun and the moon, and the stars are in sub-

THE ISLAMIC REVIEW
jection by His command: verily, in this are signs for men who are wise."

From the scientific discoveries of recent times we come to know that from the sun all planets of our solar system originated. The earth gradually cooled down and water accumulated in the oceans. The first living cell originated in water about one billion years ago. Man appeared only one million years ago. He has reached his present status through different stages. Thus our ancestor was Cromagnon Man, who descended from Neanderthal Man, both of whom are extinct now. If the evolutionary process is recognized then we are led to conclude that present men will march forward stage by stage. The Qur’án says:

"Do not the unbelievers see that the heavens and the earth were joined together before We clove them asunder? We made from water everything living. Will they then believe?" (21:30).

Also:

"Has there not been over Man a long period of time when he was nothing . . . (not even) mentioned?" (76:16).

Again:

"What aileth you that ye hope not toward God for dignity: Seeing that it is He that has created you by various stages" (71:13-14).

And:

"That ye shall journey on from plane to plane" (84:19).

The earth is not the only abode of life. Many scientists have recently stated this. There are a large number of planets in the vast universe where living creatures may be found. The Qur’án says:

"And among His signs is the creation of the heavens and earth, and the living creatures that He has scattered in them: and He has power to gather together when He wills" (42:29).

One day man may be able to cross the gravitational barrier of the earth and continue his onward journey to other worlds. Already the exploration of space by means of artificial satellites has been planned by man. The Qur’án says:

"O ye assembly of Jinn and men! If be it ye can pass beyond the zones of the heavens and earth, pass ye. Not without authority shall ye be able to pass" (55:33).

Thus the scientific hints scattered in the Qur’án are of far-reaching importance.

The Qur’ánic ideas about social science

In the field of social science the Qur’ánic ideas are equally valuable. The evils of Capitalism are, among others, hoarding and monopoly. As long as money and the technological know-how are circulated among people the evils of Capitalism cannot do much harm. Thus a stable society is possible even on a Capitalistic system. The Qur’án warns the hoarders and monopolists in the following terms:

"For God loveth not the arrogant, the vainglorious — nor those who are niggardly or enjoin niggardliness, or hide the bounties which God has bestowed on them" (4:36).

"Woe to every (kind) of scandalmonger and backbiter, who pileth up wealth and layeth it by, thinking that this wealth will make him last for ever" (104:1-3).

"And there are those who bury gold and silver and spend it not in the way of God: announce to them a most grievous penalty" (9:34).

Equally condemnable are those who do not believe in God but depend only on their own industrial skill and those who worship men in place of God. The Qur’án warns them in the following words:

"What do then those who disbelieve think that they can take My servants to be guardians beside Me? Surely We have prepared hell for the entertainment of the unbelievers.

"Say shall We inform you of the greatest losers in (their) deeds?"

"(These are) they whose labour is lost in this world’s life and they think that they are well-versed in skill of the work of hands" (19:103-105).

The path leading to prosperity and lasting peace is the one that follows which depend as much on God as on their technical skill.

"And when the prayer is finished, then may ye disperse through the land; and seek the bounty of God; and celebrate the praise of God often (and without stint) that ye may prosper" (62:10).

If we follow these instructions, undoubtedly we shall be able to establish a scientific social order which alone can bring lasting peace for mankind.

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FACTS AND FIGURES ABOUT EGYPT

National Income (Estimate) 1953: £E.857,000,000.

Budget 1954-55: £E.227,000,000 (about $680,000,000).
£E1 = $2.46 (1953); 2.70 (1954).

Budget 1955-56: £E.315,000,000.

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The project is to be completed by 1959.

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Cost: Approximately £19,000,000.
To be completed in 1957.

State Oil Refinery
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THE STATE LETTERS*

OF

CALIPH 'UMAR (634-644 C.E.)

By Dr. Khurshid Ahmad Fariq

III

25. To Abu 'Ubaydah Ibn Jarrah.

This letter is without context. Its reporter says that 'Umar sent it to Abu 'Ubaydah, who read it out to the Muslims at Jabiyah. Jabiyah had been conquered as early as the Caliphate of Abu Bakr in 12 A.H. (633 C.E.), and it is very difficult to judge at what time and in what context this letter was addressed:

"No one can establish the law of God except a man of mature judgment, keen vigilance, unimpeachable character, who is not biased in favour of his friends or relatives in the exercise of his power and who cares little for the reproach of anybody in the administration of divine law" (Ibn Jauzi, Cairo, p. 96, and Izalat al-Khafa', Barailly, India, 2/179-180).


"From 'Umar, Commander of the Faithful, to Abu 'Ubaydah, his commander in Syria.

"I praise God, besides whom none else is fit for worship and invoke His blessings on Muhammad, His Messenger.

"You have asked for my instructions for the next move after the victory of Yarmuk. The cousin of the Messenger ('Ali) has suggested that you should advance on Filastin (Jerusalem). I hope that God, the Almighty and Glorious, would enable you to conquer that city. Peace (and His blessings and mercy be on you and the Muslims) God is enough for us and is the most excellent trustee." (Waqidi, Cairo, 1/137, bracketed portion from Calcutta edition, 2/244).

27. The Governors of the capital cities

The holy city of Jerusalem was besieged by the Muslims several times after their entry into Syria, but its commanders

held out, as they were promised succour by the Emperor and also because they hoped the Muslims would be defeated by superior Syrian arms and expelled from the land. After the fateful defeat of the Greeks at Yarmuk and reoccupation by the Muslims of the abandoned territory, Abu 'Ubaydah pressed the siege with extraordinary vigour, and the commanders of Jerusalem, finding their position hopeless, showed readiness for terms provided Caliph 'Umar personally negotiated and signed a settlement. Abu 'Ubaydah let the Caliph know of this conditional offer and the latter, after consultation with his advisers, set out for Syria and signed a pact with Jerusalem in 17 A.H. (638 C.E.).

One day when he was supervising a feast given by him to the people of Jerusalem, the Chief Monk of the city said to him that since wine had been forbidden to the Muslims, he could suggest a beverage for their use which had been allowed by Christian scriptures. The Caliph showed his eagerness to see the beverage and when it was brought, he asked the Chief Monk to tell him about its ingredients and the way it was made. The Chief Monk said that fresh grape juice was heated on a fire and when two-thirds of it had been evaporated, it was cooled and drunk. The Caliph put one of his fingers in the beverage and shook it. Then taking out his finger and looking at it, he remarked that the beverage was like tar (Tila'). He drank it and asked his military commanders in Syria to use it. The tradition goes further and says that he wrote the following recommendatory letter to the Governors of the principal cities:

"In Jerusalem a beverage was brought to me. It is made from the fresh juice of grapes. The juice is heated on fire and when two-thirds of it has evaporated and the remaining one-third is left as thick as tar (Tila') it is taken as a beverage. I direct you to prepare the beverage and distribute it to the Muslims in their rations" (Anas Ibn Malik, Tabari, 4/161).


1 See the map for places.
28. Another version of the above letter is given by Azdi in his Futuh. His reporters substitute the Chief Monk for ‘Amr Ibn ‘As, and declare that the letter was addressed to ‘Ammar Ibn Yasir. As is well known, ‘Ammar became Governor of Kufah in 21 A.H. (641 C.E.), and the pact of Jerusalem was signed in 17 A.H. (638 C.E.). I do not know whether ‘Ammar held any governorship in or about 17 A.H. (638 C.E.). In view of this disparity between the time of the writing of the letter (i.e., the year 17) and the year 21, when ‘Ammar is known to have become Governor, the version of Tabari seems more authentic.

“This is to inform you that I had gone to Syria where some people brought me a beverage which they used as drink. When I inquired about the method of its preparation they said: It is made from the juice of fresh grapes; the juice heated until two-thirds of it is burnt and one-third is left, and this happens when its foamy and ill-smelling substance, that is to say, its unlawful part, is consumed and its lawful and healthy part is left. Direct the Muslims under your command to supplement their drink with this beverage” (Azdi, p. 230).

29. To Abu ‘Ubaydah Ibn Jarrah

According to the Futuh of Waqidi, Abu ‘Ubaydah had signed, after his reoccupation of Hims in 15 A.H. following the victory of Yarmuk, a pact with the Governor of Qinnisrin pledging stay of military advance in his territory for one year. The request for the pact had come from the Governor, who wanted time to get help from the Greek Emperor. Though Abu ‘Ubaydah knew the intention of the Governor, he nevertheless agreed not to interfere with Qinnisrin and the lands under its jurisdiction for one year. For many days the Caliph did not receive any communication from the front, and this led him to think that the Muslims were inactive and that their zeal for Jihad had abated. He wrote the following letter to rouse them:

“In the name of God, the most Kind and Merciful.
Peace be to you! I praise God, besides whom none else is fit for worship, and invoke His blessings on Muhammad, His Messenger. I urge you to fear God, the Exalted and Great in all your deeds, whether public or private, and to be on your guard against disobeying His Glorious Majesty. I also warn you not to believe the statement of men about whom He has said: ‘Say (O Messenger), If you hold your fathers and your sons and your brothers and your wives and your family and your acquired wealth and your trade of the decline of which you are afraid, and your beloved homes, dearer than God and His Messenger and Jihad for the cause of Islam, then wait until God sends His retribution to you. God does not show the right path to disobedient people’ (The Qur’an).

“Blessed be the last of the Messengers and their leader and praised be God, the Lord of the Universe” (Waqidi, Cairo, 1/166).

30. To Abu ‘Ubaydah Ibn Jarrah

The elders of the important city, Halab (Aleppo) had signed a pact with the Muslims. At some distance from the city walls and situated on a mountain, there was a very strong fort in which the Greek Governor of the Halab district lived. Relying on this impregnable fort, he did not come to terms with the Muslims and shut himself up in it. Abu ‘Ubaydah laid siege to the fort and the siege continued for several months, during which the beleaguered army regularly catapulted the Muslims and made nocturnal raids. Finding the prospects of reducing the fort as bleak as ever, the Muslims resolved to raise the siege. For many days Abu ‘Ubaydah sent no letter to the Caliph as he wanted to write only when the fort was conquered. Greatly worried by the lack of news from Syria, the Caliph wrote this letter:

“In the name of God, the most Kind and Merciful.
From the slave of God, ‘Umar, to Abu ‘Ubaydah, his commander in Syria. I have not received any letter from you since many days past and am exceedingly worried. Lack of news about my Muslim brothers has greatly distressed me. I cannot see why I am not getting any letter or messenger from you. It seems to me that you want to report only about victory or spoils. Though very far away, I am always praying for your welfare and am as anxiously waiting for good news from you as an affectionate mother waits for good news from her dear son. I am sure that you will do all you can to strengthen the Muslims and Islam” (Waqidi, Cairo 1/159, Calcutta 3/32).

31. To Abu ‘Ubaydah Ibn Jarrah

As the Muslims saw no prospect of reducing the fort of the Governor of Halab despite their persistent and costly efforts for more than four months, it was decided to raise the siege and retire to Halab. From here Abu ‘Ubaydah addressed a letter to ‘Umar telling him of the conquests of Qinnisrin and Halab and of his withdrawal from the fort. The Caliph sent the following reply:

“Your envoys have conveyed your letter to me. I am delighted to learn about the victories and the precious help that God granted us against the enemy. I also know with regret about the Muslims who fell as martyrs for the cause of Islam. You say that you have retired from the fort of Halab to lands between Halab and Antakiyah. I do not agree with you on this matter. Is it fit for you to leave unvanned a man whose territory and capital you have conquered? Your action is bound to create everywhere the impression that you have failed to subdue him. This will not only damage your prestige and contribute to his but will also rouse to active hostility those who have so far been idle or afraid of you. Revive the ambitions of the Roman army and encourage the princes of Syria to continue against you. You should not, therefore, proceed further unless you have taken the fort.

“After its conquest, send out cavalry to the plains and post horsemen in the mountain passes and let all points of strategic importance from Ma‘arrat (probably Ma‘arrat-Misrin, a city in the district of Halab, about 15 miles away (cf. Yaqut) to the banks of the Euphrates) be covered by your army. However, you should be ready to make peace or enter into settlements with every prince or town that may wish to do so on your onward march. I entrust you and all the Muslims to the charge of God. I am sending herewith some companies of Arabs, clients, footmen and horsemen hailing from the East Yemen who have volunteered to lay down their lives for the sake of God. More reinforcements shall continue to reach you” (Waqidi, Calcutta 3/35-36, Haqiq al-Akhbar by Faridun Beg, quoted by Rafiq Beg ‘Azm in his Ashhar Mashahir al-Sharg, Cairo, pp. 454-5).

26. To Abu ‘Ubaydah Ibn Jarrah

In 17 A.H. (638 C.E.) the great city of Antakiyah (Antioch) and the military base of Heraclius in Syria surrendered to the Muslims. Announcing this victory to ‘Umar, Abu ‘Ubaydah stated in his letter that Antakiyah was a very
fine city and that he did not stay there as he feared the Muslims might get used to the comforts of the town and have their zeal for Jihad relaxed. He also asked the Caliph for directions for future action and referred to the growing fondness of the Arabs for Roman women and their eagerness to marry the latter. ‘Umar wrote him as follows:

"In the name of God, the most Kind and Merciful. From ‘Umar, Commander of the Faithful, to Abu ‘Ubaydah, the Commander-in-Chief in Syria. I praise God, besides whom none else is fit for worship, and invoke His mercy and blessings on His Messenger Muhammad. I thank God, who has conferred this victory on the Muslims, who has reserved the reward of the hereafter for those who fear and revere Him, and who has been kind and helpful to us throughout our trials.

"You say that Antakiyah is a town of such plenty and comfort that you thought it inexpedient to let the Muslims stay there, lest they should be used to comfort and have their zeal for Jihad slackened. I think you should have done otherwise. For God has not disallowed good things to the pious and the God-fearing. He says: O Messenger of God! Eat good things and do good acts. I know all that you do (The Qur’ân). You should have, therefore, allowed them to relax and rest and enjoy the nice food of Antakiyah to their hearts’ content. You say that you are awaiting my directions for advance to the Durub (fortified mountain passes that lie north of Antakiyah leading to the Byzantine territory) in the rear of the enemy. Well, you are in a much better position than I to judge on this matter as you happen to be on the front and must have been well informed by your spies about the enemy. If you think that an advance across the Syriosis-Byzantine mountain passes would be in the interest of the Muslims, you should send cavalry in that direction and penetrate into the Roman lands, blocking all routes to the enemy. Your cavalry should be accompanied by reliable Arab Christians to guide them in the difficult terrain. If the commanders of a town or fort wish to enter into a settlement with you, do concede their wish and abide by your agreements with them. As for the eagerness of the Arabs to marry charming Roman women, you should allow marriage to those who have no wives and if they wish to buy Roman maids, you should also allow them to do so in order that they may not be driven to immoral acts. Peace and blessings and mercy of God be on you and your comrades!" (Waqidi, Cairo 3/136-37, also with textual variations in Haqiq al-Akbar by Faridun Beg quoted by Rafiq Beg ‘Azim in his Ashhar Mashahr al-Sharg, Cairo, p. 454).

33. To the Byzantine Emperor

After the conquest of Halab, Antakiyah and finally Manbij in 18 A.H. (639 C.E.), Abu ‘Ubaydah sent raiding parties to the Syriosis-Greek frontier. His horsemen inflicted considerable damage on the Romans and reaped a rich harvest of booty. However, one of his commanders, ‘Abdullah Ibn Hudayfah, fell a captive in the hands of the Romans. The Caliph was very sorry on account of ‘Abdullah, and to secure his release he addressed the following letter to the Byzantine Emperor:

"In the name of God, the most Kind and Merciful. I praise God, who has neither wife nor children and invoke His blessings on his Messenger Muhammad, the Victorious. From ‘Umar. Release ‘Abdullah Ibn Hudayfah, whom you have captured. If you do so, God may, perhaps, give you guidance, but if you refuse to release him, I shall send a force of brave warriors who are not distracted from the remembrance of God by trade or any other occupation. Peace be

on those who follow the right course and are mindful of the punishment of the next world." (Waqidi, Cairo 2/18).

34 and 35. To Khalid Ibn Walid.

It was brought to the notice of the Caliph that Khalid had anointed his body in a Syrian public bath, presumably at his headquarters, Qinnasrin, with a preparation that contained wine as one of its ingredients:

"I understand that you have anointed your body with a preparation of wine, notwithstanding the fact that God has forbidden wine whether pure or diluted as He has forbidden sin whether openly done or in secret. God has forbidden touching of wine just as He has forbidden its drinking except that one may have to touch it to wash it away. You must clearly realize that wine is an unclean thing and to apply it to your body means to pollute it. So if you have once applied it by mistake, do not do so again!"

In support of his action, Khalid wrote to the Caliph that the preparation had been so thoroughly diluted with water that the wine had lost its properties. This explanation aroused the feelings of the Caliph and he wrote:

"It seems to me that the grandsons of Mughirah have become a victim of rudeness. I pray to God not to cause you to die in this state." (Sayf Ibn Umar, Tabari 4/204).
36. Another version of letter No. 34
   "I learn that you went to a bath and that the non-Arab
   attendants there made for rubbing on your body an oint-
   ment mixed with wine. It seems to me that you, O grand-
   sons of Mughirah: 'have been created to burn in Hell"'
   (Izalat al-Khaf'a 2/202).

37. To Abu Ubaydah Ibn Jarrah.
   According to the author of Nasikh al-Tawarih,
   Khalid Ibn Walid had charge of the district of Qinnisrin
   in 639 C.E. He was a very generous man and people from
   Hijaz and Medina came to him to celebrate his military
   achievements and get rewards. Among his numerous visitors
   was Ash'ath Ibn Qays, the scion of the Kindi kings of the
   Yemen and a son-in-law of Caliph Abu Bakr. He hailed the
   invincible hero with a fine ode and received a gift of ten
   thousand dirhams. Soon the news of this gift reached
   'Umar. He had long since disliked some qualities of Khalid,
   of which one was his wasteful generosity, and he felt that
   the time had come for stern action. So he addressed the
   following letter to the Commander-in-Chief, who was then
   at his headquarters, Hims:
   "On receipt of this letter, summon Khalid from
   Qinnisrin and standing before your whole army ask him
   about the ten thousand dirhams he has given to Ash'ath Ibn
   Qays. If he hesitates to answer your question, throw his cap
   off his head, and throw his turban round his neck and don't
   let him go as long as he does not answer your question. If
   he says that he gave the present from the spoils of the war,
   he confesses his embezzlement of the public money, and you
   must forthwith exact from him the sum of ten thousand
   dirhams and remit it to the public treasury. If he says that
   he gave the present out of his own funds he confesses to be a
   prodigal whom God has decried in His Book and you should
   send him to me (dismissing him from his office) so that I may
   inflict upon him the punishment of the prodigal" (Nasikh
   al-Tawarih by Muhammed Taqi, Bombay, 4/347).

38. To the Muslims of the Capital Cities.
   The account of the action against Khalid recorded
   by Tabari on the authority of Sayf Ibn 'Umar suggests that the
   letter just cited above had an unfavourable impression on
   Abu 'Ubaydah. He was shocked and amazed. Yet, he had
   to act according to the Supreme Command. He called Khalid
   to Hims. A large congregation of spectators assembled and
   Khalid was brought to face his trial. For one reason or the
   other, Abu 'Ubaydah found it impossible to conduct the pro-
   ceedings himself, and so the courier of the Caliph was asked
   to do so. He asked Khalid whether he had given money to
   Ash'ath from the public funds or his own pocket. But
   Khalid kept silent and even the persistent demands of the
   courier for speaking could not break his reticence. Abu
   'Ubaydah, sullen and depressed as he sat, did not dare to
   intervene. Bilal, the muezin of the Prophet, was present.
   He was an old man, bold and outspoken. He came forward
   and facing Khalid said that the orders of the Caliph must
   be carried out. He took off the cap of the general and tied
   his turban round his neck and put the same question to him
   as the courier had done. Khalid said that he had given the
   money to Ash'ath from his own pocket. Bilal put the cap
   back on Khalid's head, untied the turban from his neck and
   apologized. According to Sayf, 'Umar had asked the Com-
   mander-in-Chief to dismiss Khalid, but he did not do so as
   he was loath to grieve his old and esteemed colleague, and
   the Caliph himself had therefore to issue a decree dis-
   missing Khalid and recalling him to Medina. From Hims the
disgraced general went first to Qinnisrin to collect his
belongings and made a farewell speech to the army under his
command, informing them of the ill-treatment of 'Umar.
From Qinnisrin he came back to Hims and delivered a fare-
well address to the Muslims and took leave of old friends
and co-workers. Then he set out to Medina. Meeting the
Caliph there he said: "I have complained to the Muslims of
the treatment you have accorded to me. By God, you have
not acted decently in my case." 'Umar asked: "From where
did you get so much wealth?" Khalid said: "From my
share of the spoils and from the proceeds of the arms and
dresses of distinguished warriors whom I killed single-
handed. You may take that part of my wealth which
exceeds sixty thousand dirhams." Khalid's belongings were
assessed and it was found that his total wealth amounted to
eighty thousand dirhams. Of this the Caliph took twenty
thousand and deposited it in the treasury. Then he said to
Khalid in a conciliatory tone: "O Khalid! By God you are
dear to my heart and I esteem your services. In future you
will never have occasion to find fault with me."

As there was popular indignation in Medina and other
capital cities of Syria at the dismissal of the ever-victorious
general, the Caliph felt it necessary to issue this letter:
   "I have not dismissed Khalid for any dishonesty on his
part or displeasure on mine, but because I find that many
people have become enamoured of his military achievements.
I fear that they may drift to the dangerous position of placing
their trust in him and of regarding him as the fountain of
victory and success. By removing him from his office I simply
want to make them realize that it is God and not
Khalid who is to be trusted and looked upon to for help and
victory" (Sayf Ibn 'Umar, Tabari 4/205-206).

39. To Abu Ubaydah Ibn Jarrah.
   In 18 A.H. (639 C.E.), Abu 'Ubaydah informed the
Caliph that a number of Muslims had drunk wine and that
in support of their act they argued that the words of the
Qur'an — Fa Hal Autum Muntahun (Will you cease drink-
ing?) — did not contain any command to abstain from wine.
The Caliph, after consultation with his advisers, wrote as
follows:
   "Call the delinquents and ask them to give their opinion
about wine. If they say that wine is lawful, cut off their
heads, and if they say that it is unlawful, punish them with
eighty whips."

In accordance with the above behest, Abu 'Ubaydah
called the delinquents and asked them in the midst of a con-
gregation to express their opinion about wine. They unani-
mously admitted it to be unlawful and were punished with
eighty whips.

40. To Abu Jandal.
   The victims, some of them noted Companions, were
seized with a feeling of such deep shame and humiliation that
they shut themselves up in their homes and gave up all social
contact. One Abu Jandal among them happened to be over-
sensitive and had his mind deranged. Abu 'Ubaydah
reported the matter to the Caliph and requested him to write
a few mollifying words to the sufferer. The Caliph wrote as
follows:
   "From 'Umar to Abu Jandal.
   "There can be no doubt that God will never forgive
those who attribute equals to Him and may forgive, if He so
wishes, lesser offenders. Do not, therefore, despair; repent
of your sin, raise your head, and go out to the people. God,
the Exalted and Great, says: You devotees of mine who have
acted inordinately by violating the divine law, do not be dis-
appointed of the mercy of God. Certainly God remits all
sins, for He is very Kind and Forgiving (The Qur'an)."
ARAB INFLUENCES IN AFRICA

Arabic Words in Negro Languages

By M. D. W. JEFFREYS

With the extensive knowledge of the Niger and of its course displayed by the Arabs long before Europeans had any other knowledge of it except the erroneous information supplied by Ptolemy, the geographer, about 140 C.E., it becomes clear that Arab influence must be strong in Western Africa. The region of Arab influence on the Negro was called by them the Sudan, a word which is derived from the Arabic word "Aswad," pl. "Sudan," meaning the black, and refers to people inhabiting this vast region. The Sudan meant for the Arab all that part of Africa south of the Sahara (also an Arabic word), from the Atlantic seaboard to the valley of the Nile.

Lady Lugard (1905, 81) mentions that Arabs had visited Ghana in the eighth century C.E. and they have been in continuous occupation of these areas ever since. The great caravan route from the mouth of the Senegal River to the Nile via Timbuktu, Bornu, Lake Chad and Darfur is also the great pilgrim way to Mecca. Hence it is to be expected that Arabic influence for over a thousand years is bound to have left its influence in several ways. The influence will be traced in the infiltration of Arabic words into the Negro languages; in the introduction of crops and finally in the introduction of folklore. In this article I shall deal only with the infiltration of Arabic words, leaving the other two items for separate articles.

HAUSA

In western Africa the Negro language showing most Arabic influence is the Hausa. It is the lingua franca of the western Sudan. One may say that this language is permeated with Arabic words, as a glance at Bargery's Hausa dictionary will show.

Thus in Hausa addini means "religion" in general, any religion, and comes from the Arabic "Din," religion; while afalatu means that which is superior to something else, from the Arabic afdal, "preferable". In Hausa al'ada means "custom", "habit," and has as its ancestor the Arabic word 'adat. 'Adawa in Hausa means "hate" and comes from the Arabic word 'adwa, "to transgress". The Hausa used the Arabic characters for writing their language in Hausa and the name for this type of writing is "Ajami," a word of Arabic origin. Albarushi, "gunpowder," is from the Arabic barud; while a bullet is harsashi from the Arabic rassas. However, I do not intend to give a list of words that have penetrated the Hausa language and become at home there. I prefer to select a few Arabic words that have become acclimatized and to study their history.

The Hausa word of a "gun" is bundiga. Now the origin of the word "gun" in English is unknown, whereas the derivation of the Hausa can be given. Bundiga is a variant of the more common form bunduk, which is the Swahili form of the word.

The origin of this word in Africa can be traced to Arab trade and Arab influence. Sir Harry Johnston (1922, II, 314) gave the following derivation of the word: "Bunduki from the Arab bunduk, which is a form of the Arab name for Venice (Venedig — from Venetium became Bandig, Bundig in Mediterranean Arabic in medieval times). An improved type of firearm was manufactured in Venice and spread thence by commerce through the eastern Mediterranean, thus reaching the Arabs of north and east Africa, who applied to the new weapon their name for Venice. The word is very interesting as it has penetrated Negro Africa from several directions. It is now the chief root for 'gun' throughout east Africa wherever the Zanzibar traders have penetrated, but it is also here and there the word for 'gun' in the central and western Sudan and in parts of the Congo, having come thither from Moorish Africa." One wonders what was the name for gun before this alleged new type of gun was made at Venice. One naturally asks this question because the Arabs appear to be the first human beings to use gunpowder for warfare in guns, though the Chinese are credited with inventing the explosive but merely for use in fireworks. Thus Lady Lugard (1905, 36) gives the prescription for making gunpowder in Spain towards the end of the eighth century C.E. Arabic records, according to Palmer (1928, II, 52), show that in a battle between the Bulalu and Saijawa in Northern Nigeria in 1169 C.E. guns were used. At the siege of Tafile in North Africa in 1274 the Arabs, according to Lady Lugard (1905, 66), used cannon, and at the end of the fourteenth century, when the Emir of Bornu paid a visit to Kano, he had in his retinue a number of musketeers. One feels that Sir Harry Johnston was making a guess and that he consulted the Encyclopaedia of Islam he would not have put forward this plausible derivation. Sir Harry Johnston had consulted Benton for vocabularies of Bantu and semi-Bantu languages, but appears to have overlooked what Benton had to say on the subject. Benton (1913, 284), remarking on the Kanuri word for "gun", writes: "... bendegi which has usually been derived from Venedi = Venice, the original source of supply. Huard, however, in the Encyclopaedia of Islam under bundukiya, derives it from Latin (nux) pontica = a hazel nut, hence a bullet. He gives bunduki = a Venetian sequin, as coming from bundikiya, the Arabic name of Venice."

However, even this account of the origin of the Arab word bunduk for a gun is not the full story. In India the name for a gun is much the same and of course owes its origin to the Arabs, who likewise introduced it into India. Yule & Burnell (1903, 127), two chroniclers of Anglo-Indian lore, write: "Bundook. H. bunduk from Arabic bunduk. The common Hindu term for a musket or matchlock. The history of the word is very curious. Bunduk, P.6. banadik was a name applied by the Arabs to flintlocks (also some allies) because they came from Venice (Banadik, Comp. German Venedi). The name was transferred to the mud-like pellets shot from cross-bows; and hence the cross-bows or arbats were called bunduk, elliptically for kaus al bunduk, 'pellet-bow'. From cross-bows the name was transferred again to fire-arms, as in the parallel case of arquebus. (Al-Bundukani, 'the man of the pellet-bow,' was one of the names by which the Caliph Harun al-Rashid was known, and al Zahir Baybars al-Bundukdari, the fourth Baharite Soldan, A.D. 1260-77, was so entitled because he had been a slave to a Bundukdar, or Master of Artillery — Burton, Arabian Nights — XII, 58. 1875. Banduquis, or orderlies of the Mahratta, carried long guns in a loose red cloth cover. Drew. Jumoo and Kashmir 74.

The point to notice is that owing to Arabic influence, the Negroes in contact with Arabs took over not only the
gun but also the Arabic name for it, whether the Negro was in east, or in west, Africa. The Arabic word *lima* for a "lime" is a widespread stem found among the Negro languages of western Africa for this fruit and it is a sure indication that the Arab introduced it to the Negro.

An Arab word or a word used by the Arabs for a fearless military leader was *bature,* and this word is still used among the Hausa as a word for "Arab" and also for "European." It also occurs among the Fulani in the form *turci* and is now applied to Europeans. It is however in east Africa that this word still retains its original meaning. Thus Oberg (1941, 139), describing a ruling group that entered Uganda many centuries ago and organized the local natives, writes: "The majority of these *abakungu* were *abatwari,* leaders of military bands".

**Fulani**

Another language greatly influenced by Arabic is Fulani, though it is not a Negro language. Thus in *dukkaniru,* which in Fulani means a "shop" or "store," one can see the Arabic *dukkan*; while *fitina,* "trouble," in Fulani is the Arabic *fitna,* "intrigue". *Hadsesewol* in Fulani means "tradition" while *hadisi* in Arabic means much the same thing. The word "rum" in Fulani has been mistaken for "rom" by Christian missionaries, where a little knowledge of Arabic would have saved them making this mistake, for the Byzantine Empire is known as "Rumije" in Arabic. So much then for Arab linguistic influence in western Africa.

**Swahili**

Turning now to east Africa one finds that Arabic influence there has to be distinguished from that of the Persian and Hindu influences. This task has already been undertaken by Dr. Bernhard Krumm in his book, *Words of Oriental Origin in Swahili.*

Arab influence persists to this day on the east African coasts and begins there more than a thousand years ago, but it would seem that the Persians were there before that because the name Zanzibar appears to be of Persian origin. Thus the *anzis* part of this word comes from the Persian *zeng,* meaning black, while *bar* means coast, or land. Today, Zanzibar is the name of an island, but formerly the name was applied to the mainland opposite this island.

The Arabs were, after the Phoenicians, the great navigators of the Indian Ocean, and much of their trade was the export of Negro slaves to Asia. So widespread were these Arab activities, according to Chinese records, vide Hirth & Rickhill (1911, 14), that there was at the beginning of the seventh century a "foreign colony at Canton, mostly composed of Persians and Arabs who had black slaves" (p. 31). The east coast of Africa was the main supply area for Negro slaves, though the ports in the Red Sea exported slaves drawn from as far away as the Niger basin. Negro slaves were employed as crews on Arab ships, as well as middlemen traders on shore for trading with the inland peoples. As a consequence, there grew up on the east Africa littoral and throughout the ports of the Indian Ocean a *lingua franca* known as Swahili. Now the name Swahili, as Bishop Steere (1896, XIII) affirmed: "... is beyond all doubt a modified form of the Arabic, Sawahil, the plural of Sahil, a coast," and meant originally the peoples of the coasts. Today this Arabic word means the language spoken by the peoples of the coasts, that is, by the Negroes on the east coasts of Africa.

On the origin of this Swahili language, Ward (1931, IV, 4, 520) writes: "Canon Broomfield would seem to be right in maintaining, as against pastor Rochl, that there never was a "Swahili" language before the Arabs came to the coast. It seems fairly clear that various Bantu languages plus the Arabic element, have gone to make Swahili as now known." One can thus see that the creation of Swahili has been the long result of time and miscegenation. Arabs have been in contact with the east coast of Africa since early times. Hollingworth (1951, 34) points out that the first Arab settlement on the east coast of Africa of which there is any historical record took place towards the end of the seventh century C.E., and that there have been Arab settlements on the east coast of Africa ever since.

Many of the words in Swahili are accordingly of Arabic origin, and one can safely say that where there is no Bantu word for an object or a new idea, the Arabic word is used. Thus "wealth", based on money, is known as *muli* in Swahili, and this Arabic word turns up in Zulu as their word for money.

**Some interesting Arabic words used in African languages**

**THE WORD "HIND" IN THE ARABIC LANGUAGE**

An early name for the Omani Arabs and their land was Manga. Now as the Arabs brought maize to the Banu on the east coast of Africa one finds that in many east African tribes, for instance in Nyasa land, the Bantu name for "maize" is *chimanga* or variants of it. Among the Somali maize is called *Arabek.* In Swahili itself the word for maize is *muhindi,* and this name appears to be a stumbling block, because the word is usually translated as "grain of India", "maize". But if one crosses the Indian Ocean to India one finds that the Hindu word for maize is *Mecca cholam* or the "sorghum of Mecca". The word thus indicates that India got its maize from Arabia. *Muhindi* then in Swahili as "the grain of India" becomes an inexplicable riddle. However, the riddle is solved when one discovers that, according to Ingrams (1932, 25): "Zinj was one of the old Persian and Arabian sections of the world, namely, Hind, Sind and Zinj, referred to by the medieval European geographers, as India Major, Minor and Tertia". What is clear is that so far as the Arabs were concerned the word was divided into *Hind* = Arabia, *Sind* = India, and *Zinj* = Africa. In the early centuries of the Christian era, southern Arabia was called, according to Wright (1855, 29, 1939), Ind or Hind, as also was Abyssinia. Moreover, there was an Arab king called 'Amr Ibn Hind of Hirah who reigned in the latter half of the sixth century, so that one can now see that in Swahili, which owes its origin to Arab influence, the word *muhindi* for maize means the "grain of Hind", or "Arabia" and has nothing to do with Hindustan. Furthermore, in southern Arabia, according to Hunter (1877, 66), the present-day name for maize is *hind*. Among other Swahili words that are of Arabic origin are *almasi*, "diamond," from *almas*; *askari*, or "Negro infantryman," from Arabic *'askari*. This name came to the fore in the English language during the 1914-18 war, when ultimately the campaign in east Africa was fought out by each side employing mostly *askari*. Actually the first use of this word in the English language is said to have come from west Africa, when, in *Macmillan's Magazine* of October 1929, the word *askari* is used for native soldiery. To continue with a few more examples of Arabic words in Swahili there is *frasi*, "horse", from *faras*, and *kitabu*, a "book", from *kitab*.

**THE WORD "KAIFIR" IN SOUTH AFRICA**

Going further afield in the Negro languages of east Africa one finds the Arabic word for an "infidel", a "heathen", is *kaifer*, and this word is in use in South Africa

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among the Europeans as an impolite name for the Bantu. The latter were thus named by the Arabs. The Arab word *jalia* as a name for a type of ship is found in Swahili as *galawa*, while among the Gogo of east Africa the word for a ship is *ngalaba*. In Zulu, *ngalawana* is the name for a harbour tug, while the English word "galley" appears to belong to this group of words. The *Oxford English Dictionary* states that the origin of the word "galley" is unknown, but it now seems that it derives from the Arabic *jalīa*. It is also known that in the sixteenth century Arabs were settled in the kingdom of Monomotapa, which is now roughly southern Rhodesia, so one would expect to find Arabic words in use among the Ngoni there. Peters (1902, 270) writes: "The natives (Shangaans) call 'copper' *masuk*, and distinguish it from 'gold', *delama* or *derama*." Among the Swahili "copper" wire is called *mazoka*, while among the Gitonga, according to Mr. Lanham, "copper" is called *sugi*. I have not been able to trace an Arabic root for these Negro words for copper, nor does *delama* appear to be of Arabic origin. Any help in elucidating the origin of these Negro words would be much appreciated. Mr. Lanham* has drawn my attention to the Zulu word *isikhathi*, meaning "time", which derives from the Arabic *waqt*, meaning time.

Finally, the names for the *dagga* plant (*Cannabis sativa*), so much smoked in South Africa, will illustrate the influence of Arabic through Persian on several languages. The South African name *dagga* is, according to Pettman (1913, 136), traced to the Hottentot word *dachab*, or "wild hemp". But this plant is neither smoked nor is it a hemp. The botanical name for *dachab* is *Leonotis leonurus*, and it is indigenous to South Africa. *Cannabis sativa* is a native of Persia and was probably introduced into South Africa by the early Arab traders. There were Arab traders settled in Monomotapa, the present southern Rhodesia, before Vasco da Gama rounded the Cape of Good Hope in 1498. I trace the word *dagga* back to the Arabic *dawa*, meaning "medicine". In Persia the name for *Cannabis sativa* is *banj|. There is an early Arabic name for this stimulant, namely *bangue*, while its name in the Coptic or ancient Egyptian language, whence it reached Greece, was *nibani*.

This stimulant appears to have been spread through eastern and southern Africa as a result of Arab penetration, and one finds, according to Theal (1901, VII, 29) that the Roman Catholic Friar, Dos Santos, who was in Sofala in 1586, writing of the local natives, says: "Em toda esta cafraria se cria uma certa herva que os facres semeliam, a que chamam bangue." Here one recognizes the old Arab name *bangue* for this stimulant. In Swahili this word is *bangi*.

The name of this plant has entered the English language from three sources. It occurs as *bhang*. In modern Arabic the name is *hashish*, whence comes the English word *assassin* via the Greek name for this stimulant, which becomes in English *nepenthe*. Now both the *Oxford English Dictionary* and Liddle & Scott in their *Greek-English Lexicon* declare that the origin of this word is unknown. However, Yule & Burnell (1930, 59) point out that in the Coptic *Nuban* for this stimulant: "... it is easy to recognize the Homeric *nepenthe". *P* and *h*, and *th* and *j* are phonetically interchangeable in the Indo-Germanic languages, and so *nepenthe* appears to be but a dialectical variation of *nebanji*.

Both the *Oxford English Dictionary* and Liddle & Scott's *Greek-English Lexicon* suggest that the plant named under *nepenthe* was opium and not hemp. There is some support for this claim when one notices that the name for opium in Swahili is *afuni*, which again could be a dialectical variant of *nebanji*.

Such facts as these point to the extent to which Arabic words have penetrated the Negro languages of Africa.

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**REFERENCES**


THE MUSLIMS OF FINLAND

By ZAHUR TAHIR

General information

When at the beginning of the last century Finland fell as an autonomous State under the rule of Russia, the first group of northern Turkish merchants who wandered about in various parts of Russia came to Finland. A part of them settled down in Finland.

At that time there was an Islamic Association in Finland which was founded in 1830. As this association was dependent on a "Religious Bishopric" located in Ufa, which took care of the religious matters of the Northern Turks in Russia, it was not officially recognized by the Finnish authorities.

It was after the First World War, and after Finland had become independent and declared religious freedom, that as a result of some alterations in her constitution the Islamic Congregation was re-constituted and officially recognized.

In the nineteenth century the Turco-Muslim minority gradually began to take shape. In 1917, after Finland had become independent, many changes took place. One could see these changes both in its way of living and in social activities. For instance, the Turco-Muslim community began to pay more attention to the strengthening of its relations with other Muslim countries.

The Turco-Muslims of Finland are of northern Turkish origin and they still speak this dialect, although among them there is a small group of people belonging to some other Turkish tribes. Today they number about 900, and live scattered in fifteen towns and villages. As to their source of livelihood and occupation, almost all of them are merchants, dealing mainly in furs and textiles. Most of their shops are situated in Helsinki and other larger towns. However, among them there are also doctors, lawyers and engineers.

The Turco-Muslims of Finland adhere to their religion and nationality. They cherish their own culture and national traditions carefully.

Relations with the Finns

The democratic Constitution of Finland and the mentality of her people give an excellent possibility to the Turco-Muslims to protect and improve their own culture. They view with favour this activity of the Turco-Muslims and one can say that in general there exists a healthy relationship between the Finns and the Turco-Muslim minority.

The Islamic Congregation of Finland

Having settled down and obtained Finnish citizenship, the Turco-Muslims of Finland founded in 1925 a body with a view to looking after their religious affairs, and named it the Islamic Congregation of Finland.

This body, besides taking care of the religious affairs, is also empowered to solemnise the marriages of the members. The Congregation is also responsible for all statistics dealing with the births, marriages and deaths of its members. Its field of activity includes a supervision of the cultural affairs of the colony. As religious instruction is obligatory in Finland the Congregation arranges and pays for courses for those Turco-Muslim pupils who attend Finnish secondary schools to teach them religion and their native tongue. When the Turco-Muslims of Finland found sport, cultural and other clubs, the Congregation always protects and assists them. In 1952 during the Olympic Games the Congregation did its best to entertain all the Muslim sportsmen who had come to Finland and tried to make them feel at home among fellow Muslims.

The Islamic Congregation of Tampere

Besides Helsinki there is an Islamic Congregation at Tampere, founded in 1943, which looks after the religious and cultural affairs of the 40 Muslims at Tampere.

The Turkish Association of Finland

This Association was founded in 1935 for the purpose of preserving and advancing the culture of Turco-Muslims of Finland. Its activity is based, above all, on introducing and implanting in the minds of the Turco-Muslim youth born and grown up in Finland its own culture and national traditions. In this respect it organizes meetings, conferences and lectures. Also at Turku and at Tampere there are similar associations with the same aims.

Sports Club "Yolduz"

It is only natural that in the advanced country of Finland the Turco-Muslim youth should display interest in sports. In 1945 a sports club, called Yolduz, was founded. This sports club has raised a few good sportsmen among the youth. It has separate football, tennis, table tennis and chess groups.

The studies of Turco-Muslim youth and children

Elementary school education is obligatory for children in Finland. The Turco-Muslim children attend Finnish schools. At first it was not possible to establish a Turkish school. To secure the teaching of religion and the native tongue to the Turco-Muslim children the Islamic Congregation, soon after its foundation, arranged for instruction in religion and native tongue in Helsinki and other towns. The Congregation has maintained this activity ever since. After finishing elementary school many Turco-Muslims continue their studies at secondary schools and some of them at the University.

The Turkish elementary school

The majority of Turco-Muslims live in Helsinki. When there was a sufficient number of Turco-Muslim children of school-going age a Turkish elementary school was established in Helsinki. It has the same rights and duties as other Finnish schools. After finishing this school the pupils can continue their studies at Finnish schools. At the Turkish elementary school the pupils are taught both in Finnish and in Turkish.

The Muslim cemetery

In 1870 the Finnish authorities gave a piece of land, 1,724 sq. metres, to Turco-Muslims for a cemetery in Helsinki. In 1951 they bought an adjoining piece of land, 2,171 sq. metres, at a moderate price from the Finnish authorities. Thus the Muslim cemetery covers an area of 3,895 sq. metres. The other Muslim cemetery is situated in Turku.

Burials in these two cemeteries are conducted according to Muslim rites.

THE ISLAMIC REVIEW
The Congregation House and the Mosque

In proportion to the increase in the number of Muslims the need of a bigger place of worship became imperative. With the money collected from among the members, the Islamic Congregation bought in 1928 a flat in a building situated in Helsinki. The biggest room was turned into a mosque while the other rooms were used by other clubs of the colony. But soon it became apparent that with the ever-widening field of activity of the Turco-Muslims of Finland the space in this flat was not sufficient for all purposes. This state of affairs gave birth to the idea of a special building, with one floor to serve as a mosque, the other as an elementary school and the rest for different purposes such as meeting rooms for the sports club, the Finnish Turkish Association and for other clubs. It is intended to let the ground floor, consisting of shops, as a source of income to balance the budget of the Islamic Congregation.

In order to carry out its plan the Islamic Congregation bought in 1941 and 1948 a stone building and a wooden house in the centre of Helsinki with the assistance of some of its charitable members. The cost of the new building is estimated to exceed 100 million Finnish marks. The Turco-Muslims, being few in number, had been unable to raise this amount of money. They have decided to appeal for help to the leaders of Islamic countries.

The first to respond to the appeal was the Government of Pakistan, with a donation of £5,000. This encouraging news was received with great joy by the Turco-Muslims of Finland. It is hoped that other Islamic countries will follow this example so that the Islamic Congregation can at last start building the long-desired mosque.

The materialization of this plan means much to the Turco-Muslims of Finland in so far as it involves the preserving of their national and religious needs.

Until the new mosque is built, the Congregation has taken the three adjoining rooms in the stone building which it owns and set up a temporary place of worship therein and given its flat to the elementary school and cultural associations.

Social life, meetings, conferences, theatrical performances and weddings

The Association of Turks of Finland plays an important role in the social life of the Congregation. The Association arranges conferences, theatrical performances and two or three times a year national cultural events. Muslims all over Finland are invited to these functions, which are well attended. On these occasions the Turco-Muslim youth of Helsinki perform a play and execute choral singing. Often the Turco-Muslim youth of other towns participates in the programme and also in other activities.

Usually the children have their own part in the programme by way of singing and reading poems of a great northern Turkish poet, Abdullah Tokay, who wrote most of his works for children.

The number of Turco-Muslims attending these occasions varies from 200 to 300. The clubs of other towns also arrange similar theatrical performances and meetings.

These meetings, national events and weddings, make it possible for Turco-Muslims in various parts of Finland to meet each other. There prevails a very strong bond of unity and close relationship among the Turco-Muslims of Finland.

The Muslims of Finland at one of their ‘Id Prayer gatherings

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"GOD BE PRAISED"

The above picture records those tense moments of relief and joy which members of the Pakistan Constituent Assembly experienced on the termination of their long and arduous work of framing a Constitution for their country at midnight on 29th February 1956. Members of the Assembly have risen in their seats to offer thanks to God, and with their hands spread before Him are asking Him to give their country strength and prosperity.

A bird's eye view of the impressive ceremonial parade ground where the Pakistan Armed Forces
The Minister of Pakistan, is addressing the House of the Constitution Bill on the 29th Assembly, Mr. 'Abd al-Wahhab Khan, in chair.

The 23rd of March 1956, the date on which the State of Pakistan assumed the style of "The Islamic Republic of Pakistan", fell on a Friday — the appropriate day for Muslims to give thanks to God for His unbounded mercies. Our picture shows the Maulana Ihtisham al-Haqq, one of the foremost religious dignitaries of Pakistan, leading the Friday prayers. Behind him in the first row are standing the President of the Islamic Republic of Pakistan, Major-General Iskandar Mirza, the Prime Minister of Pakistan, Mr. Muhammad 'Ali, the Minister of Commerce, Mr. Habib Rahimtoola (right to left, sixth, seventh and eighth respectively).

The March Past was held in Karachi on the occasion of the Pakistan Day on Friday 23rd March 1956.
NEW RESPONSIBILITIES

The Principle Features of the Constitution of the Islamic Republic of Pakistan

(I) THE FREEDOMS IN THE CONSTITUTION

By 'Ali Mazher Rizvi

Starting from liberty as the fundamental basis of law, Islamic jurists have reached a twofold conclusion: (1) liberty finds its limits in its very nature, because liberty unlimited would mean self-destruction — and that limit or boundary is the legal norm or law; (2) no limit is arbitrary, because it is determined by its utility or the greatest good of the individual or of society. Utility, which is the foundation of law, traces also its boundary and extent. Certain restraints upon freedom add to man’s happiness. Partly they save him from the difficulty of going back to first principles for every step he has to take; they summarize for him the past experience of the community. Partly, also, they prevent every opposition of desire from resulting in conflict; they thus secure him of security.

Freedom is a right carrying certain obligations, but not a license unrestricted and unlimited. “Your freedom ends at the point from where my nose starts” is an old saying. The Constitution of Pakistan guarantees every possible freedom to the citizens of Pakistan. It fully ensures freedom of thought and belief; freedom of speech and expression; freedom from want; and freedom from fear. In accordance with Islamic justice and fair play, it guarantees all the fundamental rights, including such rights as equality of status and of opportunity and equality before law. It seeks to give greater freedom to its people even than of some of the most advanced countries.

Freedom of thought and belief

The Constitution provides in unambiguous words that every citizen has the right to profess, practice and propagate any religion or belief and every sect thereof has the right to establish, maintain and manage its religious institution. Any section of citizens having a distinct language, script or culture shall have the right to preserve them. It abolishes untouchability and forbids its practice in any form by declaring it a punishable offence.

It further guarantees that no citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of his religious belief. No religious community shall be prevented from providing religious instructions for pupils of the community in any educational institution maintained wholly by that community. Furthermore, no person attending any educational institution shall be required to receive religious instruction or take part in any religious ceremony or attend religious worship if such instruction, ceremony or worship relates to a religion other than his own.

Although the Constitution lays down that no law shall be enacted which is repugnant to injunctions of Islam as laid down in the Holy Qur’an and the Sunnah, it makes the concession that it shall not affect the personal laws of non-Muslim citizens for their status as citizens and in application of Islamic provisions to the personal law of any Muslim section the expression “the Qur’an and the Sunnah” shall mean the Qur’an and the Sunnah as interpreted by that section.

Freedom of speech and expression

Freedom of expression is guaranteed in some of the written constitutions of the world as one of the fundamental rights of the citizens. “Give me liberty to know, utter and to argue freely according to conscience above all liberties,” says John Milton. Freedom of expression assures diverse forms: it may reflect itself in the spoken or the written word or be embodied in other media of publicity. Freedom of speech has had, down the ages, to reckon with the shackles and restraints placed upon it by the government or by other agencies like the Church. There has always been an attempt by those who wield political or economic power within the State to suppress the expression of opinion on the part of those who are out of power; and that is done with the obvious intention of perpetuating their own hold and authority on the people.

Article 8 of the Constitution enunciates in unmistakable terms that every citizen shall have the right of freedom of speech and expression.

Doubts expressed in certain quarters that the term “freedom of expression” in the Constitution does not cover “freedom of the Press” springs from the mistaken notion that journalists require a distinct provision to safeguard their freedom to express their views. The right of the citizen to a free expression of his personal opinions covers every mode of such expression. He can express himself by word of mouth, through writings, paintings, cartoon pictures or any other form intended for the eye to see or the ear to hear. Freedom of the Press — a most precious right of mankind — has thus been guaranteed in the Constitution.

Freedom from fear

The Constitution of the Islamic Republic of Pakistan declares in unambiguous terms that all citizens are equal before law and
EXHORTATIONS

The Prime Minister of Pakistan, Mr. Muhammad 'Ali, is addressing a public meeting at Karachi on the Republic Day of Pakistan and reminding people of the new responsibilities they have assumed.

entitled to equal protection of law and no person shall be deprived of life or liberty save in accordance with law. No person shall be held in slavery. It also prohibits all forms of forced labour.

The Constitution lays down full stress upon the personal freedom of an individual. It holds that every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of twenty-four hours of such arrest. It also provides that no person shall be punished for an act which was not punishable by law when the act was done, nor shall any person be subjected to a punishment greater than that prescribed by law for an offence when the offence was committed.

RECEPTIONS

The Special Envoys from different countries who had come to participate in the Pakistan Republic Day are being presented to the President of the Islamic Republic of Pakistan, Major-General Iskandar Mirza

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Freedom from want
The Constitution aims at building a Welfare State. It provides that every citizen shall have the right to enter upon any lawful profession or occupation and to conduct any lawful trade or business. No citizen otherwise qualified for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the grounds only of race, religion, caste, sex, residence or place of birth. The State shall endeavour to (a) promote with special care the educational and economic interests of the people of the Special Areas, the backward classes and the Scheduled Castes; (b) remove illiteracy, and provide free and compulsory primary education within the minimum possible period; (c) make provision for securing just and humane conditions of work, ensuring that children and women are not employed in avocations unsuited to their age and sex, and for maternity benefits for women in employment; (d) enable the people of different areas, through education, training and industrial development, to participate fully in all forms of national activities, including employment in the service of Pakistan.

It endeavours to (a) secure the wellbeing of the people, irrespective of caste, creed or race, by raising the standard of living of the common man, by preventing the concentration of wealth and means of production and distribution in the hands of a few to the detriment of the interest of the common man, and by ensuring equal rights to all citizens and to all workers and employees, and (b) provide for all citizens, within the available resources of the country, facilities for work and adequate livelihood with reasonable rest and leisure; (c) provide for all persons in the service of Pakistan and private concerns social security by means of compulsory social insurance or otherwise; (d) provide basic necessities of life, such as food, clothing, housing, education and medical relief, for all such citizens, irrespective of caste, creed or race, as are permanently or temporarily unable to earn their livelihood on account of infirmity, sickness or unemployment.

(II) POWERFUL INDEPENDENT JUDICIARY IN THE CONSTITUTION
By Justice
How to delegate authority and have it too? That has been the problem of a sovereign people in all places at all times.

There is no escape from delegation of power. It has to be done in the interest of an efficient administration; the necessity of a powerful, efficient administration is recognized on all hands.

But then there is always the fear of an administration running amok; and therefore the necessity of effective controls over the administration.

You may say, “The ballot box is there.” It is. It is a very effective control, too. But the difficulty with the ballot box is that it is not speedy enough. Sometimes, the inherent delay in the exercise of authority through the ballot box tends to render it totally ineffective.

The virus of “totalitarianism” at many a place, many a time, has proved to be too quick acting to be controlled through the ballot box. And once totalitarianism establishes itself in the system the ballot box is known to have acted even as negative control.

Checks and balances
Limitations on authority through a written constitution, prescribing the do’s and don’t’s, is another method of keeping the administration in harness. Similarly the system of checks and balances. Coupled together the written constitution and the checks and balances have seemed to work all right so far.

Still, there seems to be no getting away from an absolute authority ranking as infallible who must have the last word. Written constitutions need interpretation and different authorities even in the checks and balances fabric need an arbiter to settle their quibbles. After millennia of trial and error the republics have found an answer to this need in a powerful independent judiciary.

Experience again taught sovereign peoples that their judiciary must comprise experts known for their knowledge, integrity and impartial, dispasionate approach to problems. Given the prerequisites, full power and full independence from all possible interference — the judiciary so far has proved itself worthy of the trust reposed in it; and capable of acting as the much-needed watchdog of the interests of the peoples in the republics.

Last word
The Constitution-givers of Pakistan — the youngest of the republics — seem to have taken fullest advantage of the experience of older republics in framing the provisions for the judiciary.

The Constitution of the Islamic Republic of Pakistan takes fullest cognizance of the fact that the judiciary must always have the last word in:
(1) interpreting the Constitution; and
(2) protecting the rights and freedoms of the citizens of the Republic.

The Constitution of Pakistan reflects the great pains and the special care taken by its framers in making the judiciary immune to all possible interference in the clearest and most unambiguous terms.

The Constitution clearly lays down that only those trained in the liberal judicial traditions of the Bench or the Bar who are eligible for appointment as custodians of law and guardians of the people’s liberty, rights and privileges. To ensure a sound base for the pyramid judiciary, with the Chief Justice of Pakistan at the top of the pyramid and the High Courts of East and West have been given full powers of “superintendence and control over all courts”. This power to the High Courts guarantees proper dispensation of justice throughout the country. It also ensures that only capable judicial officers, known for their integrity, will get an opportunity to climb the pyramid. On the other hand, the Chief Justice of Pakistan has been allowed full say in the choice of judges of the Supreme Court as well as of the High Courts.

The Constitution bears down specifically that the judges of the Supreme Court “shall be appointed by the President after consultation with the Chief Justice (of Pakistan)”. The judges of the High Court will be appointed “after consultation” with the Chief Justice.
of the High Court concerned. The Constitution gives fullest security of tenure to the judges of the Supreme Court and the High Courts. The procedure for removal of a judge of the Supreme Court is the same as that for amending the Constitution itself. But while the Constitution can be amended on any grounds, a judge of the Supreme Court can be removed only on ground of proved "misbehaviour or infirmity of mind or body".

According to the Constitution a judge of the Supreme Court shall not be removed except:
1. By an order of the President;
2. Made after an address to the National Assembly; and
3. Passed by the majority of total number of its members and a two-thirds majority of those present and voting.

Immune to Interferences

A judge of the High Court "shall not be removed" unless the Supreme Court on reference being made to it by the President reports that the judge should be removed on the ground of "misbehaviour or infirmity of mind or body".

The Constitution also makes the judiciary independent of both the legislature and the executive in matters of interference with its activities as well as in financial matters, while the emoluments of the judges of the Supreme Court and the High Courts are guaranteed. The legislature cannot reduce or reject the budget of the judiciary. Even in matters of transfer of High Court judges the Constitution lays down that a judge of a High Court cannot be transferred except with his own consent.

(III) MINORITIES AND THE CONSTITUTION

By Anthony Maseenahs

The Islamic Republic of Pakistan's minority religious groups, consisting of twelve million people and making up a score or more religious groups — Hindus, Christians, Parsis and Buddhists — are guaranteed by its Constitution effective participation in the national life of this vigorous new State. It guarantees them full citizenship, religious freedom, and rights of privileges and equality of status and opportunity with their 63,000,000 Muslim compatriots. Indeed, to some minorities they have a new dignity. This is especially true of the 5,421,000 Schedule Caste citizens, who, with the abolition of untouchability, will enjoy the full status of human dignity — a right till now traditionally denied them by fellow members of their faith.

The rights of minorities are laid down every where in the Constitution — beginning with the preamble which declares that "adequate provision should be made for the minorities to freely profess and practise their religion and develop their culture"; through the declaration that "all citizens are equal before law"; to even the most Islamic clauses where the development of a modern Islamic social system is conditional to the non-curtailment of rights, privileges and security of minority groups "to profess, practise and propagate" their religions.

The Speaker of the National Parliament, though professing any religion, can act as the Head of State of the Islamic Republic during the absence or inability of the President to discharge his duties. Thus, in effect, a non-Muslim can at some time perform the functions of the President. Furthermore, the Prime Minister, who is the de facto chief executive of the Government, need not be a Muslim; and when it is remembered that the President must in all cases (except in the matter of appointment of judges and election tribunals) act on the advice of the ministers, it is clear that non-Muslims can exercise effective power. They can also aspire to all or any of the Government offices and hold the highest rank in the civil and military services of the Republic.

Article 18 of the Fundamental Rights specifies that minorities, as every other citizen of Pakistan, have the "right to profess, practise and propagate any religion"; and that "every religious denomination and every sect thereof has the right to establish, maintain and manage its religious institutions".

Additionally, Article 13 of these Rights ensures that the children of the minorities may grow up in the atmosphere of their professed faiths. This Article stipulates "no person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own"; and that "no religious community or denomination shall be prevented from providing religious instruction for pupils of the community or denomination who attend any educational institution maintained wholly by that community or denomination". It is also provided that " every religious community or denomination shall have the right to establish and maintain educational institutions of its own choice and the State shall not deny recognition to any such institution on the ground only that the management of such institution vests in that community or denomination". There can also be no discrimination against any community in granting exemptions or concessions in relation to taxation to any religious institution.

All these Fundamental Rights are justiciable — that is, they may be enforced by the Supreme Court, which is independent of the Executive.

Minorities are also guaranteed equality of opportunity with their Muslim compatriots. Article 17 provides that "no citizen otherwise qualified for appointment in the service of Pakistan shall be discriminated against in respect of any such appointment on the ground only of race, religion, caste, sex, residence or place of birth".

Besides this, it is one of the directives of State policy that "the State shall safeguard the legitimate rights and interests of the minorities, including their due representation in the Federal and Provincial services". Another directive enjoins the State to "secure the wellbeing of the people" irrespective of caste, creed or race.

Even in the Constitution's specifically "Islamic clauses" which provide the foundation for the evolution of a modern Islamic society, it is expressly stipulated that in enforcing these "Islamic provisions", "nothing shall affect the personal laws of non-Muslim citizens or their status as citizens or any provision of the Constitution". That, in itself, is sufficient guarantee for the minority communities.

Thus the minorities are guaranteed full citizenship, religious freedom and the opportunity to play an effective role in the national life of the Islamic Republic of Pakistan.

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What is Bahasa Indonesia?

Language is one of the most important manifestations of the culture of a nation. It is, above all, the means of establishing contact one with another. Thoughts, wishes and feelings are conveyed by language, for it is the medium of everyday transactions, of conversation, of correspondence — both formal and informal — and of instruction. Its importance is obvious in education, in the passing of information from a Government to its people, and in the expression of the moods and feelings of the writer in poetry and belles-lettres. Indeed, the development of a nation’s literature reflects the development of thought and ideas in the life of its people. In modern life, language has become even more important with the accent on the Press, films and radio as a means of keeping the world informed.

It is not surprising, therefore, that a young country such as Indonesia should appreciate the role played by language and that the people and Government should understand the development of their own language and recognize its problems.

The Bahasa Indonesia is the Indonesian language, but what in fact does this mean?

A great poet, scholar and lawyer, Mr. Sutan Takdir \textquoteleft Alishahbane, has said that the Bahasa Indonesia is the language of communication, of speech and writing, which was developed centuries ago in S.E. Asia, and which at the time of the nationalist movement among the Indonesian people in the twentieth century was consciously and of definite purpose, chosen and adopted as the sole official language throughout the Republic of Indonesia. He maintains that this Bahasa Indonesia is based on the Melayu language, but that it is adapted to the needs of contemporary society and the developing and expanding life of the Republic.

But is this definition in fact true?

A study of pre-history proves that two waves of immigrants spread down from what is now called Siam, Indo-China and Yunnan (S. China) into the archipelago. The first wave, known as the Proto-Malayans, swarmed down in about 3000 B.C., and were followed by the second wave, the Deutero-Malayans in about 500-200 B.C.
(686 C.E.), the inscription of Karang Brahi at Djambi, Sumatra, Kedukan Bukit (683 C.E.), and the Talang Tuwa inscriptions in Palembang—all support such a theory. These are all written in Old Malay and the language has obviously been influenced by the Sanskrit of India. Evidence seems to point to the fact that these inscriptions were made during the Melayu and Criwidjaja kingdoms of Sumatra.

The Criwidjaja has been called one of the most powerful island empires (vide Hall, S.E. Asia). It dominated the politics and trade of the whole of the Western part of the Archipelago. The Old Malay language was used as a medium of trade, especially in the coastal areas.

When Islam came to Indonesia, its adherents used this Malay language as a vehicle for the propagation of the faith, and with the development of Malacca as the central trading port of S.E. Asia, Malay became of even greater importance as the main means of contact throughout the Archipelago even as far as the Moluccas.

The conquest of Malacca by the Portuguese in 1522 and its subsequent development as a centre of the spice trade, made no difference to the increasing use made of Malay, for the Portuguese continued to use it as a means of making contact with the native inhabitants, and there is a vocabulary of Malay terms which was compiled by Pigafetta still extant.

The Dutch East Indian Company and later the Dutch Government itself continued to make use of Malay, as did the Christian missionaries, and a translation of the Holy Bible into Malay was made in 1701.

It can thus be seen that a universal language had developed, not in its original purity, but one whose terms and idioms had been freely borrowed from the regional languages and from Chinese, Arabic, Sanskrit, Persian, Portuguese, Spanish and Dutch. We can distinguish among the Higher Malay, the Lower Malay, the market Malay, the Ambon Malay and the Djakarta Malay. All have their own peculiarities and individual idioms, but each is understood by the other, for Malay was the lingua franca throughout the Archipelago.

Dutch and Indonesian

It was nevertheless part of the Dutch policy to impose and transmit their own aims and culture by means of the Dutch language, which was used as the official tongue in the schools and universities to such an extent that even Indonesian poets wrote in Dutch.

But Indonesia was not isolated from the development of nationalism in the Far East, and the people of the country began to interest themselves in the nationalist movement. The younger intellectuals and students formed the "Young Java" and "Young Sumatra" Associations, and other groups were founded on the same lines. They consciously used the Malay language as well as Dutch at their conferences. Malay was also used in their verses and poems. At that time Melayu was not yet recognized as the Indonesian language, so that a poet from Sumatra could write about his country as "Sumatra" and say that the Melayu language was that of Sumatra. Thus in the twenties many other writers and poets used Melayu in their works.

The national movement, although still embryonic, grew stronger every day until at the Congress of Indonesia Muda (Young Indonesia) on 28th October 1928, its members took a solemn oath swearing that the younger generation of Indonesians recognized only one country, Indonesia; one people, Indonesian; one nationality, Indonesian; and one language, Bahasa Indonesia.

It is interesting to note that at this time, no mention is made of the Malay language, but that with intent the members of the Congress adopt and proclaim the Bahasa Indonesia as the national language.

The newly adopted language is based on the Malay tongue but adapted to the needs and development of the Indonesia of today, and is quite distinct from the Malay language.

The Nationalists based the Bahasa Indonesia on Malay so that it would be easy to learn and simple to express, and also because it is democratic. Unlike other Indonesian languages, it is used and understood by all classes and does not have the stratification of expression such as is found in High and Low Javanese, corresponding to the higher and lower classes.

Yet despite these linguistic movements, the Dutch continued to give preference to their own language, and Dutch was still necessary as a requirement for higher education, for

The population of Indonesia is 80,000,000. There are more than 3,000 islands that make up the Republic of Indonesia.

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the filling of Government posts and all the better jobs in Indonesia. But Bahasa Indonesia was used by the young nationalists in their conferences and mass meetings and by a few newspapers. The younger intellectuals wrote in Bahasa Indonesia, but many of the established men of letters continued to use the Dutch language. The young writers, however, joined together in an association called Padjajaran Baru in order to make the language more familiar to the public, and their magazine *Padjajaran Baru* (The Young Writer) succeeded in this. The Balai Pustaka, a Dutch Government publishing house, put out several books in the different languages of Indonesia as well as in the Malay language, but much of the work of poets and writers could not be published owing to the censorship exercised by the authorities.

The Japanese occupation brings about the abolition of Dutch as the official language of Indonesia

The Japanese occupation during the Second World War led to the abolition of the Dutch language in the community, and it was not permitted in speech or writing. All the official administration, the Press and radio were carried on in the Bahasa Indonesia. Government posters appeared exhorting officials to “Use Bahasa Indonesia!” but this was not as simple as might appear. Those occupying positions of any consequence had, of course, received a Dutch education, and they naturally found great difficulty in adapting themselves to the use of Bahasa Indonesia. Conditions were chaotic for a time and eventually a committee was formed to examine such problems as interpretation, and an attempt was made to systematize the language, standardize grammar, syntax and terms. Within a short period the use of Bahasa Indonesia was obligatory in the schools and was used in the Press and on the radio and at all official conferences, as well as for Government regulations.

When the atom bomb was dropped on Hiroshima and during the subsequent confusion of the Japanese, the President and Vice-President proclaimed the independence of the Republic of Indonesia, and this proclamation was made in the Bahasa Indonesia. It was broadcast to the world in Bahasa Indonesia and the first constitution of the young republic was written in Bahasa Indonesia. Bahasa Indonesia thus became the official language of the Republic and was used for all Government directions and official correspondence. It is used in the law courts and in the schools from the primary grade to the university.

The difficulties encountered were tremendous, and it was not long before a congress of philologists was convened to discuss them. Held in Medan from 28th October to 2nd November 1954, the Congress came to important decisions. A system of spelling was to be inculcated which would be both simple and practical and which would meet the everyday needs of all branches of the community. A complete new vocabulary was to be built up to include all the new terms needed for all the modern sciences and arts. An official grammar was to be written and established by a committee drawn from the scholars of the community.

Bahasa Indonesia and administration

One of the most pressing problems facing the Government was the adapting of the new language to the needs of central and local government. Clarification of interpretation was vital for the different ministries of the Government, who had to find a common means of expression so that official business could function efficiently and without misunderstandings among the Government offices.

Exact definitions of terms in law had also to be found. When one considers how many court cases turn on the exact meaning of a phrase or on a past judgment, it is not difficult to imagine what confusion there can be without codification of the language of the courts as well as of the law itself. The efficient functioning of the law machinery is dependent upon a common language which is understood by all litigants, and without such an elementary essential, chaos ensues. The position in Indonesia was further complicated by the fact that customary law continued to run in the Provinces side by side with that administered by the central courts, and as the local and regional courts were retained, the whole system had to be unified and administered in the new language. Under the Dutch administration the law had been codified in Dutch and administered in this language; the task now was to transfer to the Bahasa Indonesia at the same time adapting the law to the present situation of the new sovereign republic.

International law had also to be translated into the new language, so that all terms used in negotiation could be understood without ambiguity.

A special commission was appointed consisting of law professors and specialists in customary and religious law. This committee set about its immense task of codifying and establishing the law in Bahasa Indonesia, and great progress has been made, although its work still continues. In addition, professors of law at the universities regularly meet practising lawyers so that terms in law used in lectures may correspond with those in law practice.

Bahasa Indonesia and the sciences

Bahasa Indonesia was introduced at scientific lectures in the universities and as a medium for scientific conferences and discussions. A committee was also set up in this field to iron out some of the difficulties of translating technical terms used in modern science into Bahasa Indonesia. Textbooks, both for the schools as well as the universities, had to be written or translated into Bahasa Indonesia, for students who did not understand Dutch were beginning to enter the schools. The scientists and linguists combined on the committee to tackle the enormous amount of work involved. Professors were encouraged by special prizes and additional royalties to write in the new language, and libraries for the scholar and the community were started which eventually will have complete collections of scientific textbooks in Bahasa Indonesia.

Scientists were encouraged to use the new language in seminars and discussions. It was hoped that specialists making their hospital rounds with their juniors would instruct and discuss in the national language. But the language was still strange in academic discussion as practically all those of professorial status had received a Dutch education and were used to thinking and expressing themselves in Dutch, especially where their academic subjects were concerned. Such habits are difficult to break, but with every succeeding year the Bahasa Indonesia gains in strength and becomes more and more accepted.

It was found that there was also a need for foreign linguists and for scholars of English and Asiatic languages who were able to make use of foreign textbooks, understand and translate them. Without this interchange of information it is not possible for a scientist to know what progress is being made throughout the world in his particular subject. Conversely, it is hoped that the fruits of Indonesian research will be made available in other languages and that, provided such discoveries are worth while, other countries will take the initiative in translating Indonesian textbooks into their
own languages. In this way, world-wide research is forwarded in a spirit of true co-operation.

**Bahasa Indonesia and everyday life**

As the new language was to be used as a medium of instruction from the primary school to the university, it was necessary to have an established grammar for the schools, and at the same time an Institute of Languages was set up both for the Bahasa Indonesia as well as for the regional languages, for most villages still use their own regional tongue. This was not frowned upon, for the Congress of 1954 recognized the strength of these languages and their value. The two languages are not considered to be mutually exclusive, for the regional languages have the strength of tradition and the heritage of a rich and vital literature. They can stimulate the Bahasa Indonesia and be a source of inspiration to writers of literature in the new language. Bali, Sunda, Java, Kalimantan, Sulawesi and the Moluccas, for example, all have a fruitful store of legend and written traditional works which if forgotten would be an impoverishment to the country as a whole. Bahasa Indonesia, naturally, is building up its own literature and is still young. Being a national language and yet closely associated with regional languages, it can draw with profit upon the treasures of the regions.

The Congress was wise in its decision not to eradicate the regional languages, and this helped in the battle against illiteracy, for advances were thus able to be made on two fronts, for both the Bahasa Indonesia and the regional language were employed in the fight. Eventually, of course, the regional languages will be displaced by the spread of the new language, especially when the new generations grow up. But this will be the result of a natural linguistic evolution and will not be the result of an arbitrary extirpation of the traditional. It may well be that the local language will survive in dialect and accent or even as an alternative, as in Wales and Ireland in the United Kingdom, and it will be interesting to watch future developments.

The transfer from the old to the new has not always been smooth in every sphere of everyday life. Fierce controversy has arisen over questions of style. For example, the Press now writes in Bahasa Indonesia. Yet, as is true of the Press all over the world, the journalist does not employ the language of the schools nor will he be put in the straight-jacket of official phraseology. In a free country with an independent Press the latter will employ the style of its choice and will resent any admonitions on the way it should express itself. This is all to the good and, of course, the journalist is one who adds considerably to a language by his very vitality and fresh approach.

Film directors too have their problems. A film about Djakarta, for example, will have its dialogue in the dialect of Djakarta, just as a film of London will employ Cockney speech. Those directors who wish to bring realism to the cinema, those who wish to reflect life as it is, cannot accept official Bahasa Indonesia at present. But this problem will solve itself in time as more and more of the people use Bahasa Indonesia as their natural tongue. The children of today will find the "new" language instinctive tomorrow.

**Bahasa Indonesia and literature**

Great literature belongs to the whole of mankind and an institute must be established to translate the world classics into Bahasa Indonesia so that these may be available in Indonesia. Work must also be done on the collecting and translation of important works at present in the languages of Java, Bali and Sumatra, for these languages too have much to offer in the field of literature. There must be a bibliography and an anthology of drama available in the new language so that rising young writers will have such sources easily to hand. The development of the Bahasa Indonesia depends on the creative force of such writers and poets who will create a literature, and today there are young writers who are willing to experiment with and expand the Bahasa Indonesia and who are willing to study world literature.

**Bahasa Indonesia and the future**

A product of the nationalist movement, the Bahasa Indonesia is as yet immature, and to be a language sufficiently adequate to cover the needs of modern society it must depend upon the scientist, the linguist, the writer and the artist, who will, in the next few years, build upon the foundations which have already been laid. The child poring over his new grammar at the primary school may then eventually become the scholar who, using the finely forged instrument of the Bahasa Indonesia, will make the world recognize the existence of standards of research and literature of the highest order in Indonesia.

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**THE MANAGER, "THE ISLAMIC REVIEW", WOKING, ENGLAND.**
ISLAMIC STUDIES IN INDIA

By M. MUJEEB

The Influences that determined the course of Islamic Studies in India

The threefold feature of the Islamic concept of learning

A scholar, who was his boyhood friend, came to the court of the redoubtable Umayyad Caliph, ‘Abd al-Malik. During the conversation, the Caliph asked the scholar about the places he had visited and the men of learning who held supremacy there. He was astonished to find that in hardly any city was the religious and intellectual leadership in the hands of an Arab. This was in the first century of Islam, when Arabs dominated the Muslim world politically and socially. Conditions changed with time. The Arabs lost their hold on governments and armies and could not retain their position in the sphere of religion. Arabic was the language of theology, philosophy, science, and several fields of literature. But the men of learning belonged to all the races that inhabited the world from the valley of the Ganges to the Atlantic and from Transoxania to the southern limits of the Sahara. The learned were judged by their learning and not by their ancestry.

The Islamic concept of learning was all-comprehending, like the concept of humanity. Though for a time knowledge meant knowledge only of what was relevant to the religious life, religion soon became the unifying, integrating element between all the different branches and types of knowledge. In the Muslim Weltanschauung, the worldly and the spiritual have never excluded each other. The idea of a good life was built out of the best of both worlds. The theologian verifying a tradition, the historian verifying facts, the man of common sense evaluating peoples and opinions, the merchant studying market conditions, the craftsman judging his material and his customers were all on the same level, all fulfilling the Qur’anic injunction of thinking, reflecting, of lifting the truth, of acting wisely so as to win merit both in this world and the next.

A third feature that is both significant and unique is the enormous importance of the opinion of the ‘Ulama, the learned. Islam is opposed to any system such as the Church in Christianity. There has never been any authority for determining the true doctrine and the correct law apart from the consensus of opinion among those entitled by their learning to give an opinion. The growth of Muslim law, its application to various situations, its interpretation in the light of new circumstances, has depended very largely on the judgment of the ‘Ulama. This has placed them in very embarrassing positions. It has led to soul-stirring conflict between conscience and prudence, and to the assertion or the suppression of views by the State with the aid of the ‘Ulama or by the ‘Ulama with the aid of the State. But no authority other than the judgment of the ‘Ulama has ever been acknowledged.

Mosque as a centre of learning

The subject of study originally was Din, religion, which meant the Qur’an, and acts and sayings of the Prophet Muhammad as an exposition of the teachings of the Qur’an. But additions were made to these fundamental subjects very soon and very rapidly, as Islam spread to countries where

Professor M. Mujeeb

Arabic was not spoken, and Muslim society became large and diversified. The curriculum, when organized teaching and learning began, would have included, along with the Qur’an, the traditions, fiqh or law, Arabic grammar, the elements of mathematics, history, geography and astronomy. As the Muslims became heirs to, and guardians of, the knowledge handed down from Egypt, Greece, Iraq, Iran, and were stimulated to acquire the knowledge, academic, scientific and technical, of countries like India and China, the curriculum was expanded and specialization became possible and necessary. Instruction was originally given in mosques, and to the end the mosque formed the central architectural and institutional feature of the madrasah, or college. Elementary education was given in mosques, and the imam, or the person in charge of leading the prayers, was ipso facto a teacher. The madrasah, known also as the dar al-‘ulum, was located in buildings attached to the central mosques of the town or city, or was specially built, with a mosque occupying a central position. The popularity and eminence of a madrasah depended on the teachers, and students migrated from one madrasah to another for more detailed or specialized study.

When the Muslims were establishing themselves in India, in the eleventh, twelfth and thirteenth centuries, Muslim thought was undergoing profound changes because of the influence of Greek philosophy, logic, metaphysics, mathematics, astronomy and medicine, as well as the influence of Sufism. Political and social instability required the maintenance of the social system in its known and existing form, which meant that there was a strong conservative element which demanded that the study of law should be confined to precedents, that opinion should base itself on authority. But as law derived from the Qur’an and the traditions and comprehended public and private law, ritual and personal conduct, insistence on precedent and authority conformed to freedom of thought, even in the field of science. Conservatism found its chief strength among the theologians, who not only expounded but administered the law as Qadhis, and were, therefore, what we would today call the judiciary. But their jurisdiction was much wider than that of the courts today, for they also decided matters of dooms and were responsible for the maintenance of orthodoxy and the regulation of life according to religious precepts and injunctions.

Muslim India was an organic part of the Muslim world. All ideas and movements in the Muslim world produced repercussions here, and appeals could be made to learned opinion outside if views repugnant to orthodoxy found political support in India. A close study reveals gradual shifts of emphasis from orthodoxy to mysticism, to pantheism, to agnosticism, back to orthodoxy, and orthodoxy itself shifts its emphasis from one school of thought to
another, from the study of commentaries and commentaries on commentaries to the independent study of the original sources, from catholicism to puritanism, from narrow dogmatism to a cautious eclecticism. And all these shifts of emphasis affected the teachers, the students and the curricula of what we call Islamic studies in India.

The ‘Ulama, the Sufis and the State

One of the most important functions of education, and the sphere in which it found most support from the State and from those in government service, was the training of persons to become Kadhis and muftis, that is, those who administered whose influence was generally very limited, took up a different position. They refused to accept any political authority or to associate themselves with any political policy. But they felt it their duty to live among the people, to offer solace and guidance, and to build up a community life around spiritual interests. They adapted their teaching to meet individual requirements and took the risk of being considered heretical, and while many Sufis, especially in the earlier period, were profound scholars, and thought it unwise to deviate too often and too far, there were others who made religion largely personal and mocked at those who mixed up faith and spirituality with learning, tradition and law.

The beautiful mosque attached to the Muslim University of Aligarh, India

the law and those who delivered judgment in matters of dogma that were referred to them. It stands to reason that, because of their association with the administration, the ‘Ulama who served the State and attempted to guide its policy in matters of religious law and practice and the rights and duties of citizens, were forced to make compromises, to sacrifice their independence, to overlook policies that may have been unavoidable, but were none the less unlawful. We have, however, classic instances of the ‘Ulama in government service risking their lives to speak what they held to be the truth, and of exercising restraints on monarchs who were too impetuous.

We have also, on the other hand, equally remarkable instances of the ‘Ulama refusing to accept favours of government service, of refusing to attend the court or of meeting kings even in their own houses. There were even some who preferred to starve rather than be introduced to noblemen who would have been happy to help them, the ‘Ulama who rejected the existing social order as basically unjust and were willing to suffer the consequences. It was these ‘Ulama who were held in the highest esteem, and were believed by the mass of the people to represent the real Islamic tradition of knowledge and virtue. Some of them got the opportunity of establishing themselves in an institution; some were able to gather students around themselves and disseminate their ideas, some could only achieve a lonely dignity.

The Sufis, apart from those of the Suhrawardy order, The State’s requirements of personnel for the judicial service made it necessary to establish a permanent system for the study of Islamic law. But institutions for this specific purpose could not be set up, because law could not be dissociated from dogma, and no one whose personal reputation as a scholar and an exponent of the orthodox faith was open to question could be given a responsible position under the Government without offending public opinion. Recruitment thus became largely a matter of patronage by the court in the first instance and then by the chief judge, or Sadr al-Sudur, and by the provincial judges. This was a most unsatisfactory method, specially because rivalries among the ‘Ulama gave to those in power almost unrestricted opportunity of harrassing their opponents. But there seemed to be no alternative.

The tendency of the ‘Ulama in Government service to represent the policy of the king weakened their moral position and prevented their becoming the dominating influence in spite of the patronage they could dispose of. This enabled the body of the ‘Ulama, whether attached to madrasahs or independent, to express their views with considerable freedom, to emphasize what they considered important and to oppose opinions and practices which they considered unorthodox or worse. The conflicts as a rule were, therefore, between different schools of thought, and so long as the opposition remained academic and did not take a political colour or endanger the peace, the Government did not take

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sides. The earliest dispute that we know of was on the question whether it was permissible to listen to singing, accompanied or unaccompanied by instrumental music. By the latter half of the fourteenth century the doctrine of immanence had become popular among the Sufis, and it led gradually to a general indifference to those dogmas and traditional habits of thought which kept the Muslims apart as a religious community. There were periodic upsurges of orthodoxy, but the social and political value of a doctrine which showed the way to a peaceful co-existence, if not spiritual co-operation, among the different communities was too obvious to be denied. Occasionally someone claimed to be a prophet, or the Mahdi or even God, and this afforded the more orthodox 'Ulamá splendid opportunities for vindicating the true faith. Most deep-rooted of all was the prejudice of the Sunnis and the Shi'áhs against each other, and since the vast majority of the Indian Muslims were Sunnis following the Hanafi school, the greatest hero at any time among the scholars was he who controverted the doctrines of the Shi'áhs most convincingly or led the opposition against them most boldly. Court intrigues in the reigns of Akbar (d. 1605 C.E.) and Jahangir (d. 1627 C.E.) originated in this Sunni-Shi'áh prejudice, and the Shaikh Ahmad of Sirhind (d. 1624 C.E.) has been glorified because he fought the Shi'áh influence at the court and finally succeeded in overpowering it. He was also opposed to the doctrine of immanence, and to the attitude which minimized doctrinal differences among the Muslims and between Muslims and non-Muslims.

From the beginning of the eighteenth century Muslims gradually lost political power. This created a new situation. It also gave a new orientation to Islamic studies in India, represented by the teachings of Shah Waliullah. He was the leader of a reform movement, the effects of which are evident even today.

This is a very brief review of the influences that determined the course of Islamic studies in India. We must bear them in mind when we examine the curricula and estimate the value of what was achieved. For the main significance of Islamic studies is to be seen in the attempt to meet new situations, to present solutions of new problems, to keep faith and reverence alive in a world of changing values.

The method and curriculum of Islamic study during the 11th, 12th, 13th and 14th centuries

In an age when millions of tons of paper are manufactured and millions of books printed, it is difficult to visualize the value of books when paper was hand-made and books were copied laboriously transcribed from the original. But it is this simple fact, that books were available but were few and costly, that determined the whole system of education until the invention of the printing machine. By the time Muslim rule was established in India, it was possible for a writer to become well known during his lifetime, to be read and admired wherever his language was spoken and written. But he would have to be a good scholar or a good writer, whatever his subject, and his work would have to stand the test of a thorough study. When books were few, the opinions of those who wrote them were of great account, because it was only through reading them that knowledge could be acquired, and that knowledge had to be sound and reliable according to the best current standards.

Most of the books that were used as textbooks in the earliest institutions of education established in India had been written in the eleventh, twelfth and thirteenth centuries, the Kashshaf of Zamakhshari, the ‘Awarif al-Ma’arif of the Shaikh Shahabuddin Suhrawardy, the Maqamat of Hariri, the Shah Namah of Firdousi, the Qamus of the Shaikh Ibn ‘Ali Sina, to mention a few that are representative of particular fields of study. Those who used them as texts and took their students through them, explaining the difficult points, commenting where comment was necessary, dictating notes and emphasizing what had to be remembered, would themselves have studied these books under some scholar. In fact, a man’s knowledge was measured by the number of books he had read, and the scholars under whom he had studied. And if he wished to teach students, he would have to get permission to do so for every book he had read from the scholar under whom he had studied it. This permission was called ‘ijazah, and corresponds to our diploma. The ‘ijazah of a scholar of repute had great value, and, therefore, those who wished to achieve distinction went from one scholar to another for the study of books and subjects in which the scholar had specialized. The classics on each subject were known; and they constituted the curriculum.

The important subjects of study, about the end of the fourteenth century, were grammar, literature, logic, Islamic
law, Islamic jurisprudence, commentaries on the Qur’an, Hadith, mysticism, scholasticism and medicine. It was considered unworthy of an educated person to be entirely ignorant of any subject, and from the beginning the texts and the methods of instruction were such that the growing mind would get acquainted to some degree with every subject of study. Whether he went from a knowledge of the elements to a detailed study depended upon his tastes and his opportunities, but a physician who knew nothing of the Hadith or a mystic who knew nothing of medicine would not be considered well-informed. Knowledge, whatever its degree, had to be integrated, comprehensive, useful.

In the fields of theology and jurisprudence in particular, the insistence on Taqlid (on following precedents and recognized authorities) became very pronounced from the tenth century onwards. This made the methods of teaching religion very unrealistic, and the attitude of the theologian and lawyer anachronistic. In the sixteenth century, we notice a great restiveness among the people, which culminates in Akbar’s assumption of the functions of the Caliph and the Imam, and in the appearance of an attitude to religion in which personal experience is pitted against injunctions and precedents. We also find independent study, independent thinking. The Shaikh Ahmad of Sirhind asserted his independence by claiming direct access to the divine sources of knowledge, but he used his great authority and influence to reinforce orthodoxy. The Shaikh ‘Abd al-Haqq of Delhi was, on the other hand, a profound scholar, and his works could be quoted as authorities independently of the current textbooks.

The State-Islamic thought from the 16th century to the middle of the 19th century

In the sixteenth century, then, Muslim religious thought, without necessarily repudiating established authorities, becomes autonomous and self-directing. Instead of scholars from abroad coming and settling here, Indian scholars go to the holy cities to study and to teach. What is of far greater significance, religious teaching is not given in a vacuum, but tends to base itself more and more on the needs of the people. Towards the middle of the eighteenth century, Shah Waliullah wrote his Hujjat Allah al-balighah, one of the most outstanding books on the Islamic philosophy of religion. This work had not only the merit of harmonizing orthodoxy with mysticism, but also of emphasizing the essentials of faith in such a way as to establish tolerance on firm ground and open the way for co-operation among those professing different religions. Shah Waliullah was blessed with illustrious sons and grandsons, pupils and followers, who could carry his message to the mass of the people.

The period from about 1750 C.E. to 1865 C.E. was one of great activity. It seems almost that the energies of the socially reflective people were diverted from politics to religion and culture. The Qur’an was translated into Urdu and for the first time the language actually spoken became the medium of religious instruction. Religious literature began to appear in other Indian languages also. Unfortunately, the religious leaders got involved in disputes on trivial points, and could not work together as a team. They had no political experience, they could rouse sentiments but offer no positive suggestions, they could unite people but could not utilize this unity for significant social purposes. There is no doubt that Muslim society was rid of a mass of superstition and harmful customs, but a movement that could have led to social reconstruction and the creation of new and healthy attitudes degenerated into a revolt, and as a revolt it was bound to fail.

After 1857 and today

After the upheaval of 1857, and the continuous persecution of the active religious leaders, only two courses were open. One was to persist in the old methods, to concentrate on religion and to ignore the changes that had taken place — to ignore the British Government, the system of education it had introduced and the influx of new ideas from the West. The other course was to accept the changes, the Government of the British, the new system of education and the natural sciences, and to work for a harmony between these and the traditional attitudes and beliefs of the Muslim. The second course is represented by what is known as the ‘Aligarh movement. It succeeded in the field of education. The school and college founded by Sir Syed Ahmad Khan flourished, and grew into a University, but the attempt at a synthesis of religion and science, of the traditional and the Western way of life, had to be abandoned.

The first course, that of not making compromises with the contemporary situation, was adopted by the founders of the famous seminaries of Deoband and of Farangi Mahal at Lucknow. The tradition of opposition to the foreign government was maintained, but with it also a rather unreasoning faith in the sufficiency of the knowledge contained in the classical religious texts. The principle that religion was the true basis of life and the factor integrating the different fields of knowledge continued to be asserted, but could not be proved in a social context where religion had withdrawn itself into dogmas and its exponents had turned their backs on every type of knowledge except their own. A later and milder expression of the same attitude was the Nadwah al-Ulama, established at Lucknow. Here history was given an honoured place, the Qur’an was studied not only through commentaries but also directly, and the life of the Prophet was studied not merely to illustrate dogma and law but to bring his personality closer to the believer. The distinguishing feature of the Nadwah, and of its offshoots, the Shibli Academy and the Dar al-Musannifin, was the endeavour to disseminate knowledge about religion. In this enterprise, the Anjuman Himayat-i-Islam of Lahore, the Jam’i’ah Milliah of Delhi and other institutions and organizations have participated. But the representatives of religion have either been aggressive and fought tooth and nail against the scientific attitude, or they have been apologetic and insinuating, trying to prove the superiority of Islam by pointing out the defects of Western civilization or the unreliability of scientific truth.

The only thinker in whom one finds knowledge, confidence and a true appreciation of scientific and religious values is Dr. Iqbal. His Reconstruction of Religious Thought in Islam is bold and convincing, and should be ranked with the Ihya al-Ulum of Ghazali and the Hujjat allah al-balighah of Shah Waliullah as giving a fresh orientation to religious thought. Unfortunately, the book was written in English and remained inaccessible to all except the few who were well versed in Islamic studies and Western philosophy. Otherwise it would have agitated minds, and though it might for a time have ruined Iqbal’s reputation as a good Muslim, it would in the end have widened the religious horizon and shown the light to many who are now enveloped in a deep intellectual gloom.

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ISLAM IN ENGLAND
Palestine Day in London

"A State of Israel in the midst of the Arabs was never, is not and will never be welcomed"

In our issue for March 1956 we promised to print a fuller report of the proceedings of the Palestine Day in London (organized by the Arab Students' Union, London, on 14th January 1956) in The Islamic Review for April 1956. Owing to an unforeseen difficulty it was not possible to do it. However, although a period of a few months has since passed, we believe it has not in any way derogated a bit from the importance of the report, if only to show how difficult it is for British politicians who were invited by the Union to express their views at the Conference, to appraise the intensity of the Arab and Muslim feelings of resentment at the injustice done to their cause by the United States of America and Europe.

We cannot do better than step aside and quote extensively from the views of two British politicians.

"A State of Israel in the midst of the Arabs was never, is not and will never be welcomed"

Dr. Gamal al-Sha'er, the President of the Union, in the Chair, gave the opening address. He stated: "We assemble here today, not as a political rally, not to end our meeting by strong resolutions in favour of the Arabs; and least of all to enjoy mutual admiration. We call for such a Conference as one item of our programme as Arab students, studying in this country. An item of self-education which the classrooms cannot fully provide."

In talking of Zionism, Dr. Sha'er said: "There is not a single Arab who welcomed the dreams of Zionism, no matter to which geographic unit he belonged, no matter what political ideology he preached, no matter what religion he practised. A State of Israel, in the midst of the Arabs, was never, is not, and never will be welcomed. There are so many so-called friends of the Arabs who are unwilling to understand this, or to say the least, to appreciate it. Some of these so-called friends try to have us believe that it is for the cause of democracy and freedom that we should accept what is there. . . . To these and others, our speakers today no doubt will attempt to reply. Nevertheless, the fact remains that the Arabs were perplexed by the support bestowed on a movement which they believe was vicious and wrong. They were astonished to find that Zionism enjoyed sympathy from the extreme right to the extreme left in Western political philosophies, and were more than astonished to find the pillars of Christianity surrendering to political propaganda and admitting a claim contrary to the very basis of Christianity."

Two typical British politicians on the Palestine Question

Mr. Phillips-Price

At noon, Mr. Phillips-Price, a Member of the British Parliament, addressed the Conference. After surveying the Palestine Question historically, he observed: "I have never forgotten the strongest argument the Arabs have: Palestine has, since the days of the Omayyid Caliphate, been an Arab-speaking country at least. The Jews are a foreign and European intrusion. . . . The events which have taken place to bring about the present Arab-Israeli deadlock have been based on world sympathies for the Jews. Their persecution opened up the flood gates of sympathetic emotions. Then came the Balfour Declaration, which was vague and could have been interpreted as a cultural home. But after Hitler's persecution it was difficult to resist their claim to have a place to go to, and at least to be part of a State. But was it right to expel the Arabs and take their land? Was it right to use violence and murder? . . . I do not think the Arabs could claim to go back to the United Nations Partition Plan regardless of the results of the war. They can claim the right to negotiate over disputed territories like the Negeb, but they cannot claim the right to ignore the result of the Arab-Jewish war. Should the Arabs trade with Israel and recognize her? The Arabs would be entitled to maintain indisputably the blockade of Israel and refuse to trade with her, and aim at making the economic position of Israel such that it breaks down and dissolves. The Arabs would not want to do this because of their rejection of the United Nations Partition Plan and because of the expulsion of the Palestine Arabs. But would this be wise? Many things in life are justified but not wise."

Will Israel dissolve as a result of the Arab blockade? May not the Arabs be following a delusion? Israel has an important section of world opinion behind her, especially American opinion. Sympathy for the Arabs is not because they have been oppressed others. This is a harsh and unsympathetic world. The Arabs' chance of getting world opinion and isolating the Jews is by showing readiness to be reasonable.

"History is a record of follies of mankind. . . . Reasonable solutions, at first, at least, are rarely accepted. . . . It is a temptation for the Arabs to risk further blockade and possible hostile out-breaks in the hope that Israel will collapse economically. But world financial support for Israel is not likely to dry up in the immediate future. Meanwhile, there is danger of a war in the Middle East and a third world war arising from it. Does that matter to the Arabs? The Arabs stayed out of the last war and profited economically. Many of the Jews now have sterling balances still due for supplies to the Allied armies during the war. They will not be able to do that this time. They will be drawn into a general conflict. What will come out of the Middle East if that should happen, and should the welfare of Arab lands be endangered unless there is absolute necessity for it?

"The Arabs will not get world public opinion in their favour and away from the Jews unless they show readiness to compromise and discuss. Is world public opinion worth having? What is it? It means opinion in America, Great Britain, the Dominions and Western Europe, Russia is a world to herself. Would the Arabs be wise to continue intransigent, relying on Russia? Russia once supported the Jews against the Arabs. Now they have changed round because they want to use the Arabs as a pawn in their game of crippling Western countries and advancing their idea of world revolution."

"What then should the Arabs do? I think they are entitled, if they recognize Israel de facto, to demand not more generous compensation. If they recognize the right of the Jews to remain in part of Palestine, the Jews must pay for Arab lands which they took. They must find ways of resettling the Arabs in new lands. They must, either through the Negeb or by creating a corridor in Northern Palestine, give Jordan access to the sea. The Jews may have to give up some of their claims to Jordan waters in order to resettle the Arabs on lands for which this water would be needed. All this is possible and would get Western opinion on the Arab side. But it would mean Arab recognition at least de facto, and ultimately the end of the blockade. This is a reasonable solution. If it is not adopted it may mean war, and the consequences of this are incalculable. This would help the cause of Russia, but not of the Arabs."

Mr. Price's speech invited some questions, demanding mostly clarification of what he called reasonable and compromising. It was also suggested that if the Western Powers would carry war in the Middle East, and to win the Arabs once more to their side, they should make up their minds either to go on supporting the unjust claims of less than 2,000,000 Zionists in Palestine or see justice in the rights of a million destitute Palestine Arabs and thus win the friendship of the 40-50 million Arabs on their side.

Mr. Woodrow Wyatt

The afternoon session started with a short provocative speech given by another British politician, Mr. Woodrow Wyatt. He said he had just returned from a visit to Egypt, Jordan and Israel. The Arab case, he said, was based on two points: one real and the other imaginary. The real point in the Arab case, according to Mr. Wyatt, was the problem of the refugees. "The misery and helplessness of the refugees, without land, or jobs, for eight years, is apparent. What is alarming in their case is that they think if they go back to Israel they will be returned, and this is what worries them. But they are not aware that the situation in Israel is very different.

"The second point in the Arab case, the imaginary one, is that they believe Israel is going to attack them to extend her territory. This is not correct. This comes from a fraction of the Israeli Parliament which is an activist, which thinks in terms of such expansion, and they have only 15 members out of 120. I do not
think there is a great threat in this way... The idea among the Arabs is to force Israel to take back the refugees while they do not want to recognize Israel. The refugees cannot go back to Israel because she now has double the population. None of the refugees would go back if they really knew what the actual position was there. The only solution is to accept compensation, which Israel is willing to pay.

Mr. Wyatt then asked: "If you want to go to war with Israel, are you wise?" Then he replied: "It is unlikely that the West would support us if we win, that is why the 1948 events would happen again — war, defeat, truce, etc. I was impressed by economic and social developments in Egypt. Is it worth risking that progress? The Arabs are angry that Israel was not defeated, but it is also clear that we will not help anybody — not least the Arabs. What can you get?"

Then he went on to say that Israel was there now. "On Israel's side, the Zionists are willing to pay compensation to the refugees and put two corridors in the north and the northwestern international control to connect those in Egypt with the rest of the Arab world. I know that Colonel Nasir has no territorial ambitions in Israel. Also, frontier adjustments can be easily settled. What else do the Arabs want? You cannot do anything else except by starting another war. You have to accept Israel as a fact. It is better to try to raise the standard of living in the Arab countries than to embark on an arms race. And you must remember that the Arab refugees, unauthorized communities, are on the frontiers and their safety will be greatly endangered if you started another war. They would be the first to be hit, and the first to suffer beyond reason this time."

Mr. Wyatt's speech was interrupted by some protestations from the audience, and he had to listen to many sharp criticisms who had to state their case for a while in the Arab world. The part such an easy and pragmatic approach to a problem so much alive in their minds with cruel and bitter disappointments, and which, in turn, generated such a state of mind resentful of this kind of approach ignoring all the psychological factors and emotions involved and showing no sympathy for reactions which was only human against such outrageous injustice as was inflicted on the Arab, and which the Arabs were now asked to accept as a fait accompli.

In replying to his critics, Mr. Wyatt said: "I do not think we will get very far by calling each other names. You say that the Arabs were expelled. Israel said that Arab leaders urged them to leave their homes, to which they would return in a few weeks after Arab armies had cleared out the Zionists. The Arab States have no policy and the West is not going to allow Israel to be wiped out. The Arabs should put an end to their dreams and face the realities and try to solve them."

Mr. Bishr's reply to Mr. Woodrow Wyatt

The Chairman then closed the discussion, and asked the Secretary of the Palestine Day Committee, Mr. M. F. Bishr, B.Sc., to address the conference. Before dealing with his subject, "The Partition of Palestine in the United Nations," he dealt with one or two observations of his predecessor. Mr. Bishr remarked that Mr. Wyatt had accused the Arabs of being dreamers when they claimed a right to return to their lands from which they were expelled only eight years ago. While Mr. Wyatt was unsympathetic to these dreams, it was, he said, surprising to find him sympathetic towards the Zionists when they dreamed about Palestine being their home after having left it for two thousand years. He remonstrated with Mr. Wyatt and many Westerners who had sympathetic illusions about Palestine being the home of the Zionists, despite the fact that they came from Slav or European stock, saw as unrealistic the demand of the Palestine Arabs to their rights in their lands and homes from which they were driven by terrorism similar only to Nazi behaviour towards Eastern European nations.

The second point Mr. Bishr made was on Mr. Wyatt's reference to the Arabs buying arms from Russia and their readiness to fall under Russian imperialism. He said: "The Arabs behaved stupidly in the United Nations in the years 1946-48, when the Palestine issue was at its height, and the delegates refused even to consider discussing their case with the Russians, who might have enlisted such support as could have changed the majority votes in favour of partition in 1947. Instead, they depended on the justice and moral obligation to the Western Powers, and the Western Powers, would do by. You did everything possible together with international Zionism to blackmail member States into voting for partition. Now the Arabs, having lost their old saying, "The believer would not be bitten twice from the same wound," decided to change it to, "A big stick attracts no flies." The Arab League had seen fit to declare in 1950 that it would maintain a balance in arms deliveries to Israel and the Arab States, a balance which has ended in the imbalance between the military power of both sides. This fact was brought to light — not without a sense of triumph — in the Western Press that the military power of Israel was superior to the military power of the Arab States. That is why the Arab League wanted to maintain a balance of the West wanted to maintain. Of course, Israel resorted to contra-band, and the Western Powers could not detect the sources of such arms deliveries to Israel! But when Egypt, being alarmed at these reports, tried to assure the Arab States that the arms were coming under her administration, and was pushed to acquire the necessary arms for such defensive purposes from Russia, one heard the vehement voices about Egyptian aggression, etc., to the end of the story."

The third comment by Mr. Bishr was on Mr. Wyatt's statement: "Don't start another war." Mr. Bishr said, "The Arabs did not start the 1948 war. It was proved beyond doubt that Zionists had started their terrorist atrocities against Deir Yasin before any Arab army was engaged against the Zionists, and when those armies intervened, it was to avoid the complete annihilation of the Palestine Arab population, and in that fundamental purpose they were not defeated. Had they not intervened, the Zionists would have gone on with their Nazi-like extermination of the Arab population in Palestine as they did do in a great number of Arab towns and villages.

"Finally, if Russia is sending us arms as a prelude to occupying our countries, as Mr. Wyatt alleged, we will not hesitate to defend our freedom with those very arms."

The Partition of Palestine in the United Nations

Mr. Bishr then dealt with the main subject of his speech, the Partition of Palestine in the United Nations. He talked about the developments which brought the Palestine problem to the United Nations, and said: "It is true that when the problem was referred to the United Nations it was already a complicated issue, but ironically enough, international statesmanship made it all the more complicated. While the Arabs were preparing their argument, the international statesmanship, as illustrated in the United Nations deliberations of 1947, could not see the simple and obvious claims of the Palestine Arabs, and instead, had the most unjust of all political decisions to pass on to Palestine. The author of the United Nations failure to deal fairly with Palestine was the United States' administration solidly backing the illegitimate claims of Zionism. American encouragement, private and official, to extreme Zionism, illegal immigration, and terror, forced the British to abandon their responsibilities and assurances, even those explicit in the Balfour Declaration. The United States led the United Nations to vote for Partition and President Truman recognized the Zionist occupation of Palestine as a de facto State half an hour after its illegitimate birth, with the consequence that armed conflict was unavoidable before the Mandate ended."

He went on to analyse the work and deliberations of the United Nations Special Committee on Palestine, and how the Zionists, regarding the sacrifice of human life, even among the Jews, resorted to their ruthless efforts to impress the Committee that already had two members devoted to the Zionist cause in the person of Garcia Granados and the German representative, Dr. Wu. He quoted Dr. Mague, President of the Hebrew University in Palestine, who pleaded for a bi-national State and not for dividing the country. Dr. Mague declared that "understanding and co-operation between Arab and Jew should never be through a Moratorium on Morality." Dr. Mague referred to the Zionist totalitarianism trying to bring the entire Jewish people under its influence by force and violence, and said: "I have not yet seen the dissidents called by their rightful names—killers—brutalized men and women. All Jews in America share in the guilt, even those not in accord with the activities of this new pagan leadership, but who sit at ease with folded hands."

But people like Granados, Fabregat and Evatt of Australia, together with the United States representatives, advocated Partition and blackmailed the rest of the members of the United Nations to decide for it. Mr. Bishr said that "voices of men like Sir Muhammad Zafrullah Khan, the then Foreign Minister of Pakistan, were drowned in this ruthless atmosphere. No effective listeners could hear him when he talked about the rights of 1,200,000 Arabs in Palestine."

"Blackmail there was to get Partition through. The most striking example was provided in the case of the Philippines. General Carlos Romulo gave one of the sharpest attacks on Partition, in which he defended the prudential rights of a people to determine their political future and to preserve the territorial integrity of their..."
native land. General Carlos said: 'As I pronounce these words (without distinction as to race, sex, language or religion), I think of our United Nations Charter, for these words occur in that instrument, over and over again. And the reason is simple; they look forward rather than backward. We cannot believe that the majority of this General Assembly would prefer a reversal of this course. We cannot believe that it would sanction a solution to the problem of Palestine by the formation of a single Jewish State on the land of the Arab-Palestinians. However, General Romulo, thanks to open American pressure and interference, had to leave New York and to give way to another representative who gave the Philippine's vote in favour of partition. On 29th November 1947Partition was decreed by 33 votes to 13 with 10 abstentions. The Canadian representative said, 'We support the plan with heavy hearts and many misgivings.'

"The New Zealand representative spoke of the 'grave inadequacies of the present proposals'. Belgium's representative said, 'We are not certain that it is completely just. We doubt whether it is practical, and we are afraid that it involves great risks. . . . The Palestine question is particularly disturbing for the Belgians. They have to make an effort to understand Zionism. The national honours of four Jewish statesmen and a Belgian still voted for partition. Why? Probably to provide a summer home for the Zionists.

"Sir Zafarullah Khan advised the Western Powers to 'remember that you may need friends tomorrow, that you may need Allies in the future. I beg you not to ruin and blight your credit in those lands.' But although he had many listeners who believed in his words, yet they voted for Partition, thanks to American influence and to Zionist gold. Those listeners had to forget about right and justice and drown their moral convictions until they gave their vote with regret, misgivings and even apologies.

"There could have been no expression of the realities of the situation truer and more ironic than that of Sir Zafarullah Khan, when he said, 'We entertain no sense of grievance against those of our friends and fellow representatives who have been compelled under heavy pressure to change sides and to cast their votes in support of a proposal, the justice and fairness of which does not commend itself to them. Our feeling for them is one of sympathy that they should have been placed in a position of such embarrassment between their judgment and conscience, on the one side, and the pressure to which they and their governments were being subjected on the other'.

Mr. Bishr then concluded by saying, "The Zionist occupation of Palestine was thus a conquest against the will of the inhabitants – many of whom and their respective policies, financial and misguided moral support of a Great Power and sanctioned by the United Nations. As the United Nations proposed Partition and the United States prepared to use violence against this use of violence, the United Nations volunteers against the will of the inhabitants, the United Nations had disregarded all elementary principles of right and wrong, and by so deciding they violated the Charter in letter and spirit.""

The Third Session of the Conference started with a brilliant and scholarly address given by Mr. Walid Khalidi, in which he invalidated the Zionists' allegations that the Arabs left Palestine in response to their leaders' demands. He gave the most illuminating account, supported by evidence beyond doubt, of how the Zionists expelled the Arabs from their lands and homes. Due to the historical importance of his address, it will be published in full in next month's issue of The Islamic Review under the heading of "Causes of the Arab Exodus from Palestine".

Mr. Khalidi was followed by Mr. Clovis Maksoud, who spoke brilliantly for about an hour on the impact of the Palestine Question on Arab foreign relationships. His address was frequently interrupted by the admiration and enthusiasm of the audience. He set out to invalidate Zionist claims of democracy or socialism in Palestine, of their alleged demands for a national home in Palestine, and went on to demonstrate their association with imperialism and their support of the imperialists in North Africa. Dr. Maksoud said that the Zionists were alien to the Middle East, to the Arab world, and to the progressive principles of Socialism; they were a new vicious form of colonial imperialism similar to the Nazis in their claims of racial superiority. He then defended the political doctrines embodied in Islam and emphasized that these contained all the requirements for national progress and social justice on an international scale. He then went on to demonstrate the Egyptian leaders' search for arms for the defence of the Arab cause in Palestine after the West had set out to maintain Israel's aggressive superiority in the military sphere.

The Sudanese Students' Union, the Iraki Students' Union representative, and the President of the Muslim Federation of Students in Pakistan each addressed the Conference, stating the undivided support of the Muslim and Asian world to the just cause of the Palestinian Arabs.

The Pakistani representative in referring to Mr. Wyatt's statement that the Western world would not fail to support the Zionists, said that the rising independent nations of Asia would not hesitate to support the Arabs — their fellow brothers — in fighting Zionist imperialism in occupation of Arab Palestine.

An Israeli at the Conference

An Israeli student who requested a chance to state his case was given the opportunity. He said that Israel wanted peace and not all Israelis were expansionists. He then said that what had been said about the desire of the refugees to go back to Israel was untrue and quoted Colonel Nasir as saying to a French correspondent in an interview published in a recent issue of the Jewish Observer, when asked about the refugees, that he would not think the Arab refugees would consider going back to Israel. Mr. Walid Khalidi then read Colonel Nasir's statement to the Press as being that he did not think the refugees would consider going back to Israel to be treated as second-class citizens. Mr. Khalidi thanked the Israeli spokesman for giving the audience this example of Zionist misquotations, deliberate misrepresentation of even so clear statements as that of Colonel Nasir.

The delegates of the Arab Society in the London School of Economics, of the Syrian Students' Society, the Bahraini Students' Association, all spoke in support of the Conference.

Resolutions

The Conference then adopted the following resolutions:

(1) The Conference supports the right of the Arab refugees to return to their homes and recover their property.

(2) The Conference demands that the Palestine Arabs should be granted the right to determine their own future and the future of their own country in accordance with the Charter of the United Nations.

(3) The Conference condemns the repeated Zionist aggression along the frontiers and against peaceful Arab villages, and declares that the continuous flow of arms to Israel is a direct threat to the peace and security of the world.

(4) The Conference deplores the discriminatory policies and laws enforced against the Arabs in Israel and against Oriental Jews.

(5) The Conference requests the British Government and the governments of the West to reverse their attitude in their continued support for the Zionists and work for a solution which would safeguard the rights of the Palestine Arabs, and recover their stolen property.

(6) The Conference appeals to the British people and the political parties and organizations in the United Kingdom to support the rightful claims of the Palestine Arabs.

(7) The Conference deplores anti-Semitism and all attempts of racial discrimination and appeals to world Jewry not to be led by the dangerous propaganda of ambitious Zionists and not to betray the justice of the Arab cause in Palestine.

(8) The Conference condemns any policy of internationalization of Jerusalem and affirms the nature of the Arab character of the city.

PEN PALS

M. Yahya Salim, Daru Ishaq, Khudadad St., Peshawar, W. Pakistan. Age 17 years, wishes to correspond with friends of either sex throughout the world. Interests: Stamp collecting, printing, coins, reading magazines and international pen friendship.

Abdul Aziz Sulaiman, 212 Main Street, Pethal, Colombo 11, Ceylon. Aged 18 years, wishes to exchange correspondence with boys and girls from any country in the world. Interests: Books, magazines, the Islamic world and exchange of articles of interest.
What our Readers say . . .

AN ENGLISH MUSLIM TALKS TO A NON-MUSLIM
ENGLISH WOMAN

Berwyn,
The Park,
Great Barton,
Bury St. Edmunds,
Sussex.
6th March 1956.

My dear Mrs. Soward,

I was so pleased to receive your welcome letter, although it contained news of your unfortunate pain and discomfort subsequent to your dental trouble. I do hope you are now once again yourself.

I rejoice with you that at least you feel a new life of spiritual freedom, in so much that you have stricken off the awful fetters of “Christianity” and find in your Islamic studies entry into a new life of peace, which is the gift of God, and which all Muslim realize in this life.

I must commend your bravery in your forthright denunciation of the false creed, dogma and superstition of the “religion” falsely attributed to the Prophet Jesus, and which he himself would strongly denounce and repudiate were he to return tomorrow. May peace be upon him! In the Holy Qur’an alone do we now possess the pure Book of God. For Almighty God raised the last and greatest Prophet Muhammad to recite His words to us as the way of life, which if followed, makes us, each one, His beloved child. When I read it, I take it as God’s word, spoken to me and as pure as when the Prophet heard it from the mouth of the Angel Gabriel. Islam—the religion of peace—was delivered by all the prophets ere the corruptions by man polluted all the Books before the Qur’an, and in the Qur’an we have a book impossible to corrupt.

So, dear lady, cherish it as your greatest earthly treasure—never failing—and when heard chanted in the pure Arabic, is above all other earthly songs, psalms or music: for it is indeed the most majestic poem ever delivered to man by his God, all other inspirational works being but meagre in comparison. It is in some ways unfortunate that we English (unless we know Arabic) cannot fully appreciate its exquisite beauty, of the nursery and cadence, but even so the majesty of the diction, in any other tongue than the original, is inescapable and of compelling grandeur; for it is really God’s own word to you direct as from the Heavenly Throne. I speak so after over fifty years of investigation of most of the other “religions”, and was really a Muslim in spirit over forty years ago, as I always read from it as a young officer in the British Navy, particularly when “up and down” the Red Sea and frequently laying off the port of Jeddah; thousands upon thousands of pilgrims have I seen on their way to the Holy City of Mecca, and once I was quite close to that majestic man the late King of Arabia (a wonderful character, too).

Believe me, there is no man on earth as devout and single-minded as to his religion as your faithful Muslims. Today I inwardly rejoice to be numbered as one of them. Let nothing deter you—scorn or lies. But I know your character is sound and I rejoice that God enabled me to lead you toward the fold of Islam.

Yours sincerely.

AHMAD P. ROBINSON.

* * * *

LITERATURE ON ISLAM AS A PRESENT FROM THE
IMAM OF THE SHAH JEHAN MOSQUE, WOKING,
ENGLAND, TO THE PRISONS’ LIBRARY OF
GEORGETOWN, BRITISH GUIANA

America Street,
Georgetown, Demerara,
British Guiana.
3rd February 1956.

My dear Dr. ‘Abdullah,
Assalamu ‘alaikum!

It was very kind of you to send me some Islamic literature for the Prisons’ Library. The Superintendent has asked me to convey to you and all those concerned his most sincere compliments.

Yours very sincerely,

AMEER AHMED KHAN,
Estate Welfare Officer and
H.M. Prisons’ Muslim Priest.

(On Saturday 21st January 1956, Mr. Ameer A. Khan, President of the Society for the Propagation of the Islamic faith in British Guiana, handed over a collection of Islamic books to Mr. Ronald Attken, Superintendent of Prisons, for Her Majesty’s Prisons’ Library.

This collection was made possible through the good offices of Dr. S. M. ‘Abdullah, M.Sc., Ph.D., Imam of the Shah Jehan Mosque, Woking. It included a copy of the Holy Qur’an in Arabic and English, and some valuable writings of al-Haj Lord Headley al-Farook.—Ed., I.R.)

* * * *

THE QUERIES OF A FRIEND INTERESTED IN ISLAM

No. 88 Carretera Del Centro,
Monte,
Las Palmas.
Canary Islands.
4th March 1956.

Dear Sir,

I am now in Las Palmas and, therefore, taking advantage of your offer to help me with literature and information. I should like to have copies of The Islamic Review each
month if that is possible, and if this is the magazine you consider to be of most help to one very interested in Islam. I took it when in Lagos, and was always most impressed by the beautiful writing. One of the loveliest stories I have ever read was an account by an ex-colonial police officer about how he was converted to Islam. I too first began to be interested in your faith because of a very simple and illiterate Hausa gardener who worked for my father.

Here, in a village nine miles from Las Palmas, I am lonely beyond words. My parents are very elderly and I am the only child. I cannot speak this language and have no inclination to learn it either. I often wish that somebody would come here with the teaching of the Prophet Muhammad (on whom be peace!) and bring a fresh outlook to this very Catholic country!

I have read the Qur'an and numerous other works on Islam. Indeed, at this time my little "Islamic library", which I collected when in Africa, is my chief consolation.

I wish there was some way for me to receive instruction in your religion. I should also like to know if there are any medical missions in Islam. I was always told that Muslims did not bother over medical work to the extent the Christians do. I have always been very interested in B.E.L.R.A., and would like very much to go in for leper work, but not through a Christian mission organization. Please can you enlighten me on this point. If I became a Muslim would there be any chance of my finding an opening in such a sphere of work?

Yours truly,
S. MARY PEART.

MUSLIM AND CHRISTIAN MISSIONARY WORK IN AFRICA

Pakistan Ismailia Association,
Harris Road, Kharadar,
Karachi-2,
Pakistan.
29th December 1955.

Dear Sir,

I agree with the views expressed in the letter of Shaikh Mubarak Ahmad published in your esteemed magazine for October 1955. The need of Tabligh work in Africa is indeed very great. Here it will be worthwhile to refer to the speech by His Royal Highness The Prince Aga Khan made at the East Africa Muslim Conference held at Mombasa in June 1945, wherein among many other things he said:

"Last but not least is Tabligh. You should send some missionaries for training in al-Azhar or in Beirut University or in India, whichever may be found more convenient or economical. Unless money comes forward you cannot do all this. I have told you in the next world the question will be asked of you on the Day of Judgement, and you will go with your faces full of black marks and your bodies emaciated if you make no attempt to prepare yourself to answer that question in the way I have indicated to you. You must remember what happened to Islam in Spain and in the South of France. You must have read the Mereyva1 written by the renowned poet Iqbal about the beautiful land of Sicily. If you haven't read it, you had better do so. This is the Spain of East Africa... but let them realize that if you go to another modern civilization with other matters except this, it will crush you. Nothing can stop it. Its own arms must therefore be used in defence, that is, knowledge.

1 Elegy.
2 Give money, give money and give money.

SECOND INTERNATIONAL CAMP OF MUSLIM YOUTH AT ALEXANDRIA, EGYPT, FROM 30th JUNE TO 31st JULY 1956

The General Secretariat,
The International Assembly of Muslim Youth,
18 Amir Husain Street,
Cairo, Egypt.
28th March 1956.

Dear Brothers,

On the occasion of the holding of the Second International Camp of Muslim Youth at Alexandria from 30th June to 31st July 1956, the General Secretariat of the International Assembly of Muslim Youth has the pleasure to invite the representatives of youth organizations and unions from all over the world to participate in this Camp, in which it is hoped youth organizations both from Muslim and non-Muslim peoples will join. The Camp is being organized to strengthen the ties of friendship between the Muslim youth and the youth of other persuasions, and also to discuss how to co-ordinate the efforts of youth into achieving peace and raise the human standard of conduct. As this Camp is of special importance we would like to stress that to attain its aims, the delegations must be composed of active and responsible members of their organizations, and must be authorized to speak on their behalf. In making the selection the fact that the accommodation capacity of the Camp is limited to 150 participants must also be kept in mind.

We therefore request you to let us know the number of delegates you propose to send before the end of May 1956, leaving it to us to allot the number we can receive at the Camp. We shall advise you of our decision by return of post. In this connection we need hardly emphasize that in writing to us the time factor must not be overlooked. In some cases we suggest it will be preferable to let us know your requirements telegraphically. We need hardly add that any suggestions you may have to make will be welcomed by us.

Details of the programme will be sent on application. Meanwhile, it will interest you to know that the Muslim delegates will be the guests of honour of the International Assembly of Muslim Youth from 30th June to 31st July 1956 and the non-Muslim delegates from 5th July to 31st July 1956. The Assembly will bear all the expenses of lodging and transport in the Republic of Egypt during this period.

A tour of the Republic of Egypt, beginning on the 14th July and ending on the 28th July 1956, has also been arranged. The tour will include a visit to the important places in Alexandria, the ancient monuments in Upper Egypt, the projects of the High Dam, the Aswan Dam electrification, the landmarks of Cairo, the Giza Pyramids, the Egyptian Museum, the Islamic Arts Museum, the celebrations of the Fourth Anniversary of the Egyptian Revolution on 23rd July 1956, the newly-created Province, known as the Liberation

THE ISLAMIC REVIEW
Province (al-Tahrir), the iron and steel plants, the cement factories, the Manchester of Egypt, al-Mahallat al-kubra.

Please note the Camp is for men only. With best wishes and kindest regards, I am,

Yours sincerely,

KAMAL YACOUB
Secretary-General.

* * *

“SOCIAL REVOLUTION IN ARAB COUNTRIES”

Birmingham University.
17th February 1956.

Dear Sir,

I read with interest the article “Social Revolution in Arab Countries” by Edward Atiyah about the emancipation of women in the Arab world.

It seems to me as though the Arab and the Muslim world as a whole are paying little heed to their spiritual sources and their intellectual heritage. Instead, they think first of importing foreign principles and methods and borrowing customs from outside.

In my opinion the emancipation of women does not mean having dances and seeing Muslim girls on the dance floor, neither does it mean the mixing of Muslim ladies in gowns of the latest fashion with men! The evil of such behaviour is obvious in the West, especially when we learn that more than 40 per cent of the unmarried girls are not virgins. I am sure that no Muslim will like to see such a state of affairs in the Muslim or Arab countries.

In view of the words of the Qur'an (24:30-31): “Say to the believing men that they should cast down their looks...” and say to the believing women that they should cast down their looks and not display their ornament except what appears thereof...” I just cannot understand why we should cast away our own fundamental principles and doctrines and imitate the West, especially when we know that our circumstances, our history, and the very bases of our life, material, intellectual and spiritual, are different from theirs.

What is our reason for secularizing the State? Is it just because the West has done so? Why should we merely repeat parrot-like and accept everything Europe does without looking into its origin and source, and without their results?

Yours sincerely,

(Miss) NADIMAH HABBAL.

465 Bristol Road,
Birmingham,
England.

Dear Sir,

I was surprised to read the article “Social Revolution in Arab Countries” by Edward Atiyah in The Islamic Review for February 1956. It is obvious that “seeing Muslim girls on the dance floor and the mixing of Muslim ladies in gowns of the latest fashion with men” is contrary to Islamic teachings.

Although it is true that the article represents the views of the author, I think that its publication in a magazine which represents the true Islamic teaching is very misleading and harmful.

Yours truly,

A. A. EZZADDIN,
President of the Muslim Student Society,
Birmingham University.

DO YOU KNOW

- that SOLOMON had visited Bagh-i-Suleman (Kashmir) by air?
- that KHIZR was in Kashmir?
- that MOOSA (Moses) came and died in Kashmir?
- that MARIUM (Maryam [Mary]) is buried at Mari (Muree)?
- that ‘ISA (Jesus) died in Kashmir and his rod (‘ASA) is in Kashmir?
- that JUDAS THOMAS, the twin brother of Jesus, visited Taxila and Kashmir and was killed near Madras?
- that The Prophet MUHAMMAD was foretold by name by Jesus in a Gospel over 600 years before the Hijra?

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