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An Appeal to the Friends of The Shah Jehan Mosque, Woking, England

The Council of the Woking Mosque Trust Ltd., The Shah Jehan Mosque, Woking, England, regret to bring it to the notice of the friends of the Shah Jehan Mosque, built in 1889 through the munificence of Her Highness the Begum of Bhopal, that it is unfortunately in need of urgent repairs. The roof and dome of the Mosque are of wood covered with zinc sheeting. Dry rot and wood worm have extensively attacked all the woodwork. The damage was suspected last year, and, in fact, some £600 was collected from His Highness the Amir of Bahawalpur, His Highness the Khan of Kalat and His Highness the Aga Khan for repairs. However, recently it was decided that before any repairs were undertaken, a thorough survey should be made with the help of competent engineers. As a result of this it has been found that the damage is very extensive and will not be arrested by partial treatment. It has also been found that the stone and the cement work need extensive repairs and renovations. The building contractors estimate that the total repair bill will exceed £2,000. The Trust has only £600 for this purpose and its annual income from donations and from investments hardly suffices to meet the urgent current expenditure.

The Council of the Woking Mosque Trust Ltd. have, therefore, decided to appeal to all the friends and well-wishers of the Shah Jehan Mosque, Woking, to make their generous contributions to this noble cause of preserving the oldest mosque in England.

All contributions, however small, will be gratefully acknowledged and may be sent to any of the following addresses:

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The Manager, The Islamic Review, Brandreth Road, Lahore.

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H. H. Khan, Esq., P.O.B. 678, Cairo.

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

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Continued on page 2

OCTOBER 1956

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Between Ourselves

THE COVER

The decorative design on the Cover is the work of Mr. 'Abd al-Sattar, a young Egyptian of Pakistani extraction. The central theme is the famous Arabic sentence, Allahu jadda Jalalu-hu (God, Whose glory may be illustrious), which is written in Kufic characters into the design.

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The Islamic Review

OCTOBER 1956

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Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11
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THE RAPE OF EGYPT

“As to the Muslim world, its duty is quite clear. We must boycott Sir Anthony Eden, Messrs. Mollet and Pineau and their like.”

The betrayal of Egypt and the stab in the back by Britain and her satellite, France, aided and abetted by a frontal attack by Israel, has, to say the least, left the civilized world aghast, for only a few days before it appeared that Egypt was emerging successfully and peacefully from her bold and logical action of nationalizing the Suez Canal. In our last issue we pointed out that Egypt was ready to pay full compensation to the shareholders, that she had adequate funds to pay this, and that there was no further cause for dissension.

It had long been known that Israel had been preparing to start a so-called “preventive war” to attempt to smash the emergent Egyptian army before it got fully trained in the use of its new equipment. Israel’s days were numbered, and she knew it. Therefore she started by carrying out murderous attacks on Jordan, a country which was re-organizing its army after the expulsion of General John Bagot Glubb and the dismissal of various British officers. Egypt’s army in the Sinai Peninsula of 12,000-15,000 was poised to come to its ally’s aid, but the vast proportion of Egypt’s armour was massed on the Suez Canal ready to repel the threatened British and French satellite forces. Israel had to act quickly because the Suez dispute promised to come to a quick end, and once this had been peacefully settled, the Egyptian army would have been able to concentrate on the Sinai Peninsula. The Israelis and French plotted to start a war and the French imperialists, the so-called “Socialists”, having betrayed the confidence of the Sultan of Morocco and of the Premier of Tunisia, Mr. Bourguiba, in capturing the Algerian leaders on their way to a peace conference in Tunisia, carried out the most unscrupulous act of hypocrisy and vandalism in modern history. Britain issued an ultimatum to Egypt and stabbed her in the back and bombed her. The days of the Black and Tans and Amritsar were back.

The British and their French satellites had the effrontery to order the Egyptians miles back from their frontiers, while hypocritically telling the Israelis to move back only a few miles on Egyptian soil. The real intentions of the British were crystal-clear to all. They intended to grab the Suez Canal and destroy the Egyptian Air Force, while their Israeli ally engaged the Egyptian Army in the Sinai Peninsula and thus upset Egypt’s plans to defend the Suez Canal against British aggression.

The whole civilized world, and the Egyptians in particular, were flabbergasted by this vicious form of attack and its even more sinister explanation. Nobody believed that the British Tories had renounced imperialism, but many Westernized Orientals did believe that there was an inherent element of human decency which would tend to cool down the British lion once it had roared and snarled. It was also thought that the economic arguments allied to political expediency, would have a temporizing effect on the commercially-minded British. These facts were fully marshalled and dealt with in last month’s issue of The Islamic Review, because along with the Egyptian leaders and all the other important leaders in the Muslim world we shared these views. We felt tolerably safe in entitling our leading article “No Bloodshed Over Suez”. Now we must confess that, along with the rest of the world and above all with the British Labour leaders, we were completely misled. By his action, Sir Anthony Eden has earned the loathing and eternal hatred of the whole Muslim and Afro-Asian world. He has not even had the decency to resign and make place for some other Englishman who will inevitably be faced sooner or later with the unenviable task of trying to restore the vestiges of British prestige in the world.

Reaction to this act of double-dealing were violent in Britain itself, where a vast crowd assembled in the Trafalgar Square of London and demanded the dismissal of the Premier and the overthrow of the Government. Here an almost insurrectionary spirit reigned and many of the workers were openly talking of forcibly stopping the British war effort by strikes in the key industries. Only the moderation of the trade union leaders and the Labour leaders prevented these taking place. The combined efforts of the United Nations backed by the United States, the British opposition and Russian threats forced Sir Anthony Eden to climb down and to stop the invasion in its initial stages after the capture of Port Said and a small strip of the Canal. Sir Anthony Eden has not only succeeded in forcing the Egyptians to block the
Canal for possibly three to six months, but he has almost driven Pakistan, India and Ceylon out of the Commonwealth and caused Syria and Saudi Arabia to break off relations with Britain and caused all Europe to be forced, sooner or later, to reintroduce petrol rationing.

Unfortunately, the British Labour leader, Mr. Gaitskell, failed to ram home the advantage he obtained from the support of the millions of civilised British pacifists. Instead of working up popular opinion in England to a frenzy and driving Sir Anthony Eden out of public life once for all, he attempted to divide the Tory Party. Both Mr. Gaitskell and his deputy, Mr. Griffiths, did, however, tear to shreds the hypocritical excuses of the British Premier for his "police action".

The reactions in the Muslim world and the other Afro-Asian countries were surprisingly moderate, apart from a few demonstrations and offers of volunteers in Pakistan and the hurling of verbal and written epithets against Sir Anthony Eden, who was rightly in this case compared with Hitler. Everyone was amazed to see that no action was taken on the other borders of occupied Palestine apart from a few skirmishes on the Jordan and Syrian borders. Clearly it was the duty of these countries backed by Iraq to go to the attack. It was immaterial if they won or lost. A moral principle was at stake — Arab unity and solidarity, Muslim brotherhood in the real and literal sense of the word. Everyone knows that in 1939 Britain went to the help of Poland against Nazi Germany. She had neither the arms nor the manpower to defeat Hitler, but in the end she triumphed. In this case Britain and Israel were replacing Hitler as the aggressor and a combined Arab counter-attack would not only have saved Egypt’s Sinai army but it would inevitably have brought the active support of the other Muslim and Bandung powers to the Arab States and most likely would have resulted in the elimination or the crippling of Israel.

At present the only victor is Israel. France is utterly discredited and Egypt is still free to help Algeria. In spite of the capture of Ben Bella, Muhammad Khider, Boudiaf, Hussain Ait Ahmad and Lashner in a Moroccan plane which was diverted over Algeria by its French pilot (an act of aerial piracy which has permanently wounded the moral pride of the Sultan of Morocco and the Premier of Tunisia, Mr. Bourguiba, the greatest and the most reasonable of North African politicians), there remains in Cairo a fully representative committee of Algerians at liberty to continue the struggle until the French are forced to negotiate. Britain has completely lost her political, moral and economic position. The cost of the campaign against Egypt so far is £40-45 millions, or more than the total value of Britain’s share in the Suez Canal Company. Besides, petrol rationing and increased freights are going to hit Britain’s export trade and cause the price of her imports to rise. Moreover, the inevitable campaign of sabotage against Britain in the East is just about to start. The Irish Press, the daily organ of the Fianna Fail Party, of which that great veteran anti-imperialist Mr. Eamonn De Valera is the leader, has pointed out four objections to Sir Anthony Eden’s policy of rape. One of these is that it will only require one Egyptian swimmer to place a limpet bomb on the bottom of a ship passing through the Canal in order to create an intolerable position. The Egyptians are the world’s greatest long-distance swimmers. We know the Italians carried out this kind of sabotage in Alexandria during the last war on a considerable scale. No British or French ship passing through the Canal will be safe in future. Who can blame the Egyptians for resorting to the time-honoured tactics of guerrilla fighters?

On Britain’s doorstep the Irish people have been loud in their denunciation of British imperialism in Egypt. Not only has the Irish Press given full details of Egyptian communiqués, but Mr. Boland, Mr. Sean McBride and the Foreign Minister, Mr. Cosgrave, have denounced the British action. Every Irish worker, peasant and intellectual, fully understands this vile policy so reminiscent of the Black and Tan thuggery in Ireland after the First World War. Irishmen may even go to police the Armistice Area, so that along with the Oriental contingent there may be a preponderance of Egyptian sympathisers in this force.

The United States Government was furious with its treacherous British ally which acted behind its back in a cowardly fashion on the very eve of the Presidential election. However, Eisenhower is now in a position to put his foot down with regard to Israel once and for all, and to displace Britain from her political and economic position in the Near East. If he fails to liberate Egypt speedily, then the Soviet Union will step in.

Britain is now having the effrontery to suggest that she is instrumental in having an international police force set up on the Egyptian frontier by her action. This is the greatest hypocrisy of all. She is also trying to invent a Russian plot to take over Egypt. What really happened to the Russian technicians and planes in Egypt is still uncertain, but it would appear that Russian technicians and planes left Egypt at the outbreak of hostilities for other friendly Arab States such as Syria. It seems unlikely that Russia has sent planes direct to Syria. Clearly the Russians did not welcome being involved in a war with Britain, for this would inevitably bring in the United States on Britain’s side. It seems that the Egyptians were sacrificed by the Russians in the interests of power politics.

In Egypt itself Colonel Jamal ‘Abd al-Nasir appears to be as popular as ever. Only a small part of the Suez Canal has been occupied and the international police force will be subject to a friendly United Nations. His main problem is to get the Israelis pushed back to their former frontiers and the police move up to twelve miles from the Sinai frontier.

As to the Muslim world, its duty is clear. We must boycott Sir Anthony Eden and Messrs. Mollet and Pineau and their like. On no account must Muslim statesmen deal with them. No compensation must be paid to Suez Canal shareholders — the damage done to Egypt will thus be in some degree compensated. The Palestine question must be settled once and for all. Time and numbers are on the side of Egypt. The youth of Britain will rue the day when Sir Anthony Eden sacrificed her position in the world in an effort to out- Churchill his mentor.

During the whole crisis the Egyptians were the only people who behaved in a civilized fashion. They appealed to the United Nations and did what was humanly possible to localize the conflict, limit the number of casualties and spare their fellow Arabs from the sufferings of war. Ultimately justice must triumph and Egypt’s reticence and forbearance may well prove to have been an act of consummate statesmanship.

With regard to the conduct of the Sinai campaign, it must be pointed out that Israel, with its small area, its highly industrialized urban population and its internal lines of communication, can mobilize far faster than the Arab States on the perimeter of occupied Palestine. In the normal course of events Egyptian planes would have bombed the Israeli forces once they came near the Suez Canal and would have attacked them in the front and in the rear. British bombers prevented this.
THE PROBLEM OF HUMAN EVOLUTION

The Muslim and Christian Theories Compared

By KHWAJA KAMAL-ud-DIN

The Christian doctrine of the “Fall of Man” contrary to all scientific troubles

Turn any page of the great book of nature, and the same story of ever-growing progress we find narrated in bold letters. Every atom in the universe is on its way to progress. It has got some inherent qualities in it which must find their development in due course of nature. A seed sprouts into a plant, then it converts itself into a tree, and fructifies in the long run. Advancement is the order of the day in the realm of nature. “From a sea-shell to a cathedral, from a blade of grass to an oak... from the luminosity of a firefly to an electric arc, from the song of a cricket to an oratorio,” matter and energy, in different collocation and under special distribution, are always on their way to ever continuous progress. There is no stagnation, no retrogression.

Do not various steps in the evolutionary progress in nature within scientific ken bring home to us the same truth in strong colours? All these wonderful manifestations of nature we observe all around, together with what is in store for us to experience, do inherently and potentially exist in every speck of that huge mass called ether which envelops the whole universe. These specks in particular organizations become electrons, and an associated system of electrons gives birth to atoms of matter which constitute the whole inorganic universe. Then comes life, which constructs protoplasmic complex. Life — that vivifying principle with its constructive function and with ability to discriminate between the wholesome and the deleterious — may not itself be energy or matter, but its process would have been of no avail without the receptive faculty of the matter and energy. Similarly protoplasmic congeries or cells, or further development produce brain, which acts as a womb for the rudiments of Mind. Another development evolves consciousness, which becomes sublimated into ethics, philosophy and religion. Mind, in popular parlance, soul, may be a separate entity, as a dualist would suggest, or it may be another name of the final evolution on the physical plane; it hardly affects our hypothesis.

But this difference of view hardly affects the hypothesis that every atom in nature is potentially progressive. It may be controlled by external factors, but such influences from without were of no avail without the receptivity of Matter. It is inherently progressive and not retrogressive. All things in creation are so made as to attain gradually to a state of perfection within their sphere of capacity. It points out not only the erroneousness of the doctrine of the “Fall of Man”, which upholds that an original state of perfection has given place to degradation, but it also falsifies the Christian doctrine of salvation. Such beliefs may not be detrimental to further progress, but are contrary to all scientific truths. Nothing in the universe in its original state is perfect. Perfection comes through gradual development, something potential is to be actualized. Salvation, therefore, is not redemption. Nothing made by the Great Hand inherently possesses any defect. Defect is an acquisition and the gift of unhealthy environment. This is a truism, and everything in nature bears an eloquent testimony to it. Man, the microcosm of the whole world, the universe epitomized, could not be otherwise. He would be untrue to his very nature and fabric if he doubted his natural greatness and his potentials for further development. Man has been taken to be the noblest of God’s creation, the best specimen of His handiwork. Should he not possess highest imaginable qualities which, when full-fledged, would raise him up next only to God? The premises were too clear to lead us to wrong inference. Yet the world took thousands of years to solve this problem. Religion, if from God, should have enlightened us on this subject, as this ought to be the only subject of Divine revelation.

These dark and dull clods of earth, when brought under human intelligence, have been worked into a paradise-like garden. Hence science has come forward to our help and to make a millennium of this world in its physical nature. But science creates nothing. Everything was inherent in the universe, which, when worked upon under certain laws, was
Religion in its dogmatized form a hindrance to progress

And what a low view for us to entertain if we believe in a thing like Redemption. It is a slur on humanity. To believe in “regeneration” means first to believe in the debasement of the human nature. If we are above degradation at our birth, we are above redemption. No sin by birth, no regeneration.

We are at a loss to understand the psychology of a mind which, accepting man as after the image of God, believes simultaneously in the dogma of sin by birth. Is it not a blasphemy, in addition to its being nothing short of absurdity? What would be our estimation of God if His image or His vicegerent on His earth, as man has been believed to be, was born in sin? There can be no human betterment in the face of such beliefs, and such was the case in the West as long as the Church had its sway on the Occidental mind. Every kind of reform in the West found the Church among its foremost enemies. She did her utmost to strangle all learning and science. She could not bear to see the torch of knowledge going beyond the four walls of the covenants. All scientific discoveries were discouraged and branded as witchcraft. In short, no landmark in the history of European civilization was reached without rousing strong ecclesiastical opposition. But the Church was justified in her own ways. Man fell through Adam, she believed, and was saved through the grace of Blood. “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (St. Paul, Romans 5:18). With such notions redemption could only be in requisition. This if secured through belief in the blood, all such branches of knowledge which could shake these beliefs could not be welcomed.

Thus religion in its dogmatized form in Europe became a hindrance to that human evolution which should have been its only legitimate goal if it came from God. But the object of Divine revelation was not rightly appreciated in other places as well. To know God and to worship Him was taken to be the only human goal, which it was said was conducive to all human progress. It is all truth. But we still grope in darkness unless we understand what the knowledge and worship of God means. If to know God is simply to believe in His existence, and to worship Him is to accept Him in the manifestation of His certain attributes, as most of the religions demand their votaries to do, we fail to understand how such a belief or knowledge can contribute to our betterment. Besides, there can be no choice between one form of religion and the other. Any form of the heathenism or idolatry will be on a par with many a religion of some of the civilized nations.

Can the worship of god-in-man help us?

The present-day idolator bows down before an image; but the image with him represents a certain god-in-man who appeared in days bygone in the world and for his then marvellous feats and spiritual guidance was taken as God. Woden, Thor and Jupiter of the olden days in the West, and Ram and Krishna in India, were only men raised by God in various parts of the world to guide their fellow-beings and to raise humanity. They possessed qualities seemingly superhuman in their own times. Ignorance and credulity invested them with the attributes of the Godhead. They began to command human worship. When they died their images took their place to keep their memory evergreen. Could there be any difference between one who addresses Krishna in his prayer, or invokes his help while keeping that great Hindu god before his mental eye, and the other who does the same thing but, in order to cure distraction of mind and secure
concentration of thought, keeps the image of Krishna before his physical eyes? Reason makes no distinction between the two.

For this reason we have always admired the Romish form of Christianity. If you have to accept Jesus as God, and if you have to address him in your prayers, if you think he can come to your help, and that his picture is always before your mind when you adore him, it will be more useful to keep his idol before you, as it will help contemplation. In fact, there is nothing to differentiate one from the other. If the Roman Catholics with their images of Christ and his Mother are idolators, so are the Protestants when they worship Christ. However, the question is how does it help human advancement and further our evolution when we bow to Christ either with or without an image of him before our eyes? We may presume that by accepting Krishna or Christ as our deity our craving to know God was satisfied. But there are other sides to our nature — emotional, ethical, moral, spiritual, etc. How to evolve those? We know, we feel, and we act: how are our actions and thoughts to be affected by our simple belief in some God in man as well as in the manifestation of His certain attributes? How will our knowledge be furthered to help our advancement by our worshipping this man or that? In short, to impart merely a rudimentary knowledge of God with some notions of worship could hardly be a laudable object of Divine revelation. All-Sufficient God hardly needs human adoration. Our glorification hardly adds anything to His glory and grandeur.

The object of religion should be human edification

His glory consists in the accomplishment of His great design in the creation of man, the highly developed product of His great work. His revelation should be sent to man to help him, rather to enable him to fulfill the object for which he was brought on this globe. Divine glorification means human edification. A religion without having this as its first object is a myth and a mockery. All human institutions are supposed to help our progress, much more should an institution which claimed Divine inspiration for its origin. Does not our nature disclose the highest capabilities for advancement? How then can a scripture be accredited with Divine origin if it fails to contain guidance to the accomplishment of that end? Blessed be the memory of the Prophet Muhammad, whom this secret was disclosed! The following we find as the concluding portion of what appears to be the preamble of the Qur’ān:

“...And who believes in what hath been revealed to thee (Muhammad), and in what hath been revealed before thee, and full faith have they in what comes hereafter: These are guided by their Lord and will be evolved.” (2:3, 4).

Thus the Qur’ān declares the intent and object of the Divine revelation, whether received by or before Muhammad. The Qur’ān in these words no doubt enjoins belief in the past revelation. But human evolution has been announced to be the only test of their genuineness. We believe in the Divine message of all the prophets of the world, but whatever has been left by them to us cannot be accepted by us as authentic unless it contributes to human evolution. Similarly any tenet or doctrine which the world has fathered upon them cannot be accepted unless it adds to the edification of man. The opening verse of the Qur’ān reminds us of God who is Rabb al-‘Alamin, the Lord of the Worlds. The epithet consists of two words, Rabb and ‘Alamin. The latter is the plural of ‘alamin, meaning world. But the word Rabb is very

instructive and suggestive. It conveys not only the idea of fostering, bringing up or nourishing, but also that of regulating, completing, and accomplishing. According to Raghib, Rabb signifies “The fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion.” Hence Rabb is the Author of all existence, Who has not only given life to the whole creation, its means of nourishment, but also beforehand ordained for each sphere of capacity, and within that capacity provided the means by which it continues to attain gradually to its goal of perfection, which means conversion of inherent potentialities into actualities. Thus the Last Book of God at its very commencement teaches us to adore a God Who helps our evolution.

This epithet of Rab al-‘Alamin, i.e., the Evolver of everything in the Universe, opens our eyes to the various components of the Universe and to their growth. Every atom in nature not only receives creation and fostering from the Great Hand, but completion also. It shows capacity to evolve. It seems to possess qualities which still await scientific discovery, but they are tending to development as soon as they are brought under favourable circumstances. Does not all this lead us to think of our own nature and its development?

The object of worship is to arouse in us the consciousness of unlimited powers we possess

Worship of God, some say, is thanksgiving and glorification. It consists of repeating certain formulas and citation of certain Divine attributes with some gesticulations. We shall have a very poor estimation of God, may, derogatory to Him, if we believe that these citations and gesticulations are His only pleasure. Lip-gratitude and word-glorification, if unattended with actions consistent with our citation, are a farce and a mockery. True worship consists in finding out means to invite manifestation of His attributes. Incovation to God means creating of circumstances which may enable us to move those particular powers of His which we speak of in our prayer. We call Him Most Merciful God in our prayers; but the sole object, taught in the Qur’ān, is to remind us that our God is a treasury of Mercy and Compassion, and we should qualify ourselves to deserve His mercy. Simply, if the Muslims open their prayer by calling their Lord as Rabb al-‘Alamin, the Creator, Nourisher, Maintainer and Evolver of everything in the universe, it is to draw their attention to the great problem of Evolution, to convince them of the unlimited powers they possess, which they have to discover and to find out means to get them developed. They are assured of Divine help in their task, as the very epiphany of this attribute of “Evolver” promises. Thus the final Book of God came to enlighten us some thirteen hundred years ago, on what became a universal truth in the nineteenth century of the Christian era. It exploded the theory of Redemption, and established that of Evolution, which is the only true gospel to humanity. Redemption, even if secured, would help humanity only after this life, while the gospel of Evolution helps us in rising higher and higher in this very world, while it by no means discourages our aspirations of gaining permanent and eternal edification or bliss in the life to come.

1 This word “Salvation” does not convey the real idea, viz., attainment of human goal.
2 The word used in the Qur’ān is Ma‘fīthin, which has Falah for its root. Falah means success, prosperity, and to bring out things hidden and latent.
A view of the city of Medina with the Five Minarets of the Prophet's Mosque. In the background on the right-hand side can be seen the "Green Dome" of the Mausoleum of the Prophet Muhammad which also contains the grave of the Caliph 'Umar, whose remains were laid to rest by the side of the Prophet Muhammad

THE STATE LETTERS*

OF CALIPH ‘UMAR (634-644 C.E.)

By Dr. Khurshid Ahmad Fariq

VI

68. To Sa’d Ibn Abi Waqqas.

This letter is given by Ibn ‘Abdi Rabbhi and some other later writers. No mention is made of its narrators or its context or occasion except that it was addressed to Sa’d and his army. The fact that it is unusually long and is not recorded by Tabari and other early writers, notwithstanding its important contents, throws a shadow of doubt on its authenticity. Briefness was not only a virtue with the early Muslim rulers but also a necessity, as paper was scarce and dear, and ‘Umar, in consonance with the rigorous simplicity of his life, is certain to have been very frugal in the use of paper and words. It may well be that several letters of the Caliph or their parts are pieced together and presented as a single letter.

"I ask you to fear God in all circumstances, for to fear Him is the most potential arm against the enemy and the most effective stratagem in war. (2) I also ask you and your army to guard against disobeying God with far greater care than you do in guarding against your enemy, as the harm done to an army by its misdeeds is far greater than that done by the enemy. (3) The reason of the Muslims' victory is that their enemy is given to misdeeds. If it were not so, we should never be able to defeat him as our numbers and arms are far inferior to his. And if we are unable to defeat him by virtue of our good conduct, then certainly we cannot do so by our inadequate strength. (4) Let it be noted by you that as you march to the battlefield, your actions are constantly watched by protecting angels deputed by God. Feel ashamed of them and avoid disobeying Him. (5) Do not say that since our enemy is worse than ourselves, he should never be victorious over us; for sometimes worse people gain victory over less bad people as the disbelieving magians did vis-à-vis the Israillis (Jews) who had displeased God. (6) Pray God to help you to keep your passions in check and your prayer should be made with the same earnestness as when praying for victory over the enemy. I also pray God to confer this precious gift (control over passions) on you and me. (7) Be kind to the Muslims and do not tire them by overmarching and do not deny them stay at convenient and comfortable places, so that when they reach the battlefield, they may not be wanting in vigour. They are going to an enemy who has the advantage of being in his homeland, whose soldiers and horses are in full state of energy. (8) Halt a day and night every week during your march to enable the army to recuperate itself and set in order its arms and things. (9) Encamp at a distance from the villages of those who have concluded pacts with you or have become Dhimmis (those under Islamic protection) on payment of the Jizyah. No Muslim should be allowed to go to their villages except one thoroughly upright in his conduct and trusted by you. (10) No soldier or officer of your army is to divest a villager of his belongings as you have assumed responsibility for the security of their life, property and honour. You are under a heavenly trial to fulfil your obligations to them as they are to fulfil theirs. As long as they fulfil their obligations, treat them well. (11) Do not seek to defeat your enemy by maltreating those who have entered into agreements with you. (12) On crossing into the frontier of the enemy send out spies in his land and try to know his plans and preparations. (13) You must have in your service such spies or local emissaries as are trusted by you for their sincerity and veracity; for the reports of a liar, though partially correct they may be, cannot help you, and an insincere reporter will report against and not for you. (14) When you get near the

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land of the enemy, send numerous reconnaissance parties and other detachments to the land that separates you from your enemy. The detachments should intercept enemy reinforcements and provisions while the reconnaissance parties should probe into their military shortcomings and strategic secrets. (15) Select brave men noted for sound judgment for reconnaissance. Fast-running horses should be provided for them. The detachments should have in their ranks such men as are inspired by a keen zeal for war and can bear up under the hardest fight. (16) Don’t allow personal interest to influence the selection of members of the reconnaissance teams and detachments. For the harm thus done to your cause and the discredit brought to your wisdom would be far greater than the benefit accruing from your partiality to favourites. (17) Do not send reconnaissance teams and troop detachments in a direction where they are likely to be overpowered, grievously hurt or annihilated. (18) When you observe the enemy in your neighbourhood, summon all your scattered troops and get ready to use your strategems and striking power. (19) You should delay the fight, unless started by the enemy, as long as this would enable you to discover his military weak points and strategic secrets and also make you thoroughly acquainted with his terrain. Having equipped yourself with this essential knowledge, you could fight as effectively as the enemy. (20) Appoint guards in your camp and take all possible precautions against nocturnal assault. (21) If a member of the enemy camp is brought to you without man (assurance of protection), cut off his head in order to strike terror into the heart of the enemy. God is the master of your affairs and upon Him depends your success” (The ‘Iqd al-Farid by Ibn ‘Abdi Rabbihi, Cairo, 1913, 1/67-68, the Nihayat al-’Arab by Nuwayri, Cairo, 6/168-169, the Jawahir al-Adab by Ahmad Hashimi Baig, Cairo, 1/177, the ‘Asr al-Qur’an by Muhammad Mahdi Basir, Baghdad, pp. 44-45).

69. To Sa’d Ibn Abi Waqqas.

Announcing the victory of Qadisiyyah, Sa’d stated in his letter to the Caliph:

“On the morrow of the victory about seventy Companies, and on its fourth day a contingent of seven hundred Arabs from Syria, joined us as reinforcements. I have not given them any share of the booty, and await your directions.”

The Caliph wrote:

“In the name of God, the Most Kind and Merciful. Peace be on you! I praise God, besides whom none else is fit for worship, and invoke His blessings on Muhammad, His Messenger. Your letter is to hand. I offer many many thanks to God for the victory He has bestowed on the Muslims through you. I have little doubt that God has put me under a trial by making me your ruler as He has done to you by making you my subordinate. (This is followed by about twelve words of unintelligible text.) If a ruler is kind to his subjects and they are loyal to him, then it becomes the duty of the former to treat the latter (subjects) well and it becomes the duty of the subjects to exercise self-restraint and appreciate the kindness of the ruler. Basically the booty falls due to those who are present in the fighting, but a part of it should certainly be given to those who come as reinforcement after three days of the war. Even your slaves and clients joining it after three days of its start shall be entitled to a share of the booty” (The Futuh of Waqidi, Cairo, 2/115).

70 and 71. To Sa’d Ibn Abi Waqqas.

Zuhrah Ibn Hawiyah Jushami, a young, daring and enterprising man, had command of the vanguard of Sa’d’s army in the battle of Qadisiyyah. He took pleasure in courting risks and was very good at fencing and arrow-shooting. Many brave and high-placed Persians fell to his sword before, during and after the battle. Among them was a Persian general of royal line, Jaalinoos. He was commander of Rustam’s vanguard and had previously led several armies in the Sawad against Abu ‘Ubayd and Muthanna. Divesting Jafalinoos of his valuable uniform, he dressed himself in it and appeared before Sa’d triumphantly. Sa’d rebuked him for appropriating the costly prize and wearing it without his permission. He asked him to surrender it forthwith. Zuhrah took offence and complained to the Caliph, and so did Sa’d, pointing to Zuhrah’s improper appropriation of the very valuable uniform (which was sold afterwards for 70 thousand dirhams). The Caliph wrote as follows:

“Do you hurt Zuhrah, the man who has so very admirably braved the flames of the war, and who would be of immense use to you in the fighting that is yet to come!”

“You cool his vehement zeal, damp his courage and embitter his feelings. Restore to him his prize (uniform, distinctive marks and arms of Jaalinoos) and give him in token of his extraordinary exploits 500 dirhams more than other veterans of Qadisiyyah” (Sayf-Tabari, 4/135).

There is another letter recorded by Tabari on the same theme. Like its predecessor, it is narrated by Sayf from a different set of transmitters. Its context is not given, but it appears from the contents of the letter that Sa’d’s complaint related to concealment by Zuhrah of a part of the spoils he had taken from Jaalinoos. Most probably someone had told the Commander-in-Chief that Zuhrah had withheld the pair of jewelled armlets worn by the great general as part of his distinctive marks.

“I know Zuhrah much better than you. He is not the man to conceal any part of the prize he has won. I pray God that if your reporter has made a false statement He may favour him, like Zuhrah, with a pair of armlets for his arms. From now on the spoils of a man killed in the war should, as a rule, be given to the killer” (Sayf-Tabari, 4/135).

72. The Commanders in the Sawad.

After the momentous conquest of Qadisiyyah two important letters — one by the leading commanders and the other by the Commander-in-Chief — were addressed to the Caliph asking him to define his government policy with regard to the Sawad, its landlords and peasants. The first letter said:

“Some landlords of the Sawad claim that pacts had been signed with them by the Muslims in the past. But as far as we know none of the landlords of the Sawad with whom pacts had been made in the pre-Qadisiyyah days (by Khalid and Muthanna) have kept them except the princes of Baniyayn, Barusama and ‘Ullays. The people of the Sawad assert that the Persian government had forced them to break the pacts and go to war, but that they had neither gone to war nor deserted their lands.”

Sa’d’s letter stated:

“The people of the Sawad had fled to safety. After the war, the faithful landlords who had kept their agreements and not gone to war came. We have (provisionally) assured them that we shall honour the agreements our predecessors had made with them. They say that (most of) the estate owners of the Sawad have deserted their estates and gone to Mada’in. Pray let me have your directions with regard to (a) those who have kept their pacts, (b) those who have deserted their holdings, and (c) those who say that the Persian government had compelled them to go to war but rather than go to war they had gone into hiding.”

“The Commander of the Faithful! We are in a wide and agreeable country which lies deserted. We are small in
numbers while those who wish to enter into agreement with us are many. I am certain that to win their hearts by a lenient and friendly policy will not only result in the return of its inhabitants and agricultural prosperity, but will also weaken the cause of our enemy.”

Calling a public meeting, the Caliph made a speech of which the first half related to the importance of good conduct and respect for divine law and the latter half dwelt on the situation in the Sawad as portrayed by the two letters. He asked them to consider the matter and give advice. The following recommendations were made by the leading Companions:

1. The agreement of the landlords who stayed in their estates and did not go to war should be respected.
2. The landlords who assert that the Persians had forced them to break the pacts and go to war, but they did not do so, should furnish evidence in support of their assertion. If evidence is favourable, their previous agreements should be honoured; if it is against them, the agreements should be abrogated and fresh ones made.
3. In the case of those who emigrated or deserted their holdings, the Muslims are free to either take them back as Dhimmis or divide their property among themselves; and,
4. Those who co-operated with the Persian government but are now ready to stay as loyal subjects should pay the Jizyah or emigrate.

The Caliph replied to the first letter as follows:

“God, the Great and Exalted, has given man, under very special circumstance, option in all matters, but there are two exceptions: (1) Justice and (2) His worship. Human beings do not enjoy option under any circumstances to worship or not to worship God who cannot be satisfied but by much worship. So has man no option, under any circumstances, in matter of justice. It is his duty to be just to all, whether friend or foe, relative or stranger, and under all circumstances whether good or bad. Though apparently justice smacks of leniency, its power to extinguish the names of tyranny which looks strong and prevent disobedience of God, is very great indeed. (2) All landlords of the Sawad who have stood by their pacts and have no committed hostile acts, should be taken under the protection of Islam as Dhimmis. (3) As regards those who say that they had been forced by their government to break the pacts, but did not go to war or emigrate, you may either honour their word or abrogate the pacts and convey them to a place of safety in unconquered Persia.”

73. Reply to the second letter.

“All landlords who have stayed and had no pacts should be on a par with those who have had pacts as they (i.e., the former) did not emigrate and did not commit hostile acts. (2) All cultivators with a similar case should be treated likewise. (3) All landlords who have had pacts and did not co-operate with the Persian government should enjoy, provided evidence of their faithfulness is forthcoming, the protection of Islam on payment of the Jizyah. If evidence is contrary, their old pact should be cancelled and new ones concluded. (4) In respect of such landlords as have co-operated with the Persian government and emigrated (after the defeat of Qadisiyyah) you may either call them back, granting protection of payment of the Jizyah, and restore their property, or if they refuse to come back, divide their holdings among yourselves” (Sayf-Tabari, 4/144).

74 and 75. To Sa’d Ibn Abi Waqqas.

This letter is given by several early and later writers except Tabari. In fact, it ill-accords with Tabari’s letters just described. It shows that the Muslim army had demanded the distribution of the Sawad and its population to themselves. In case the letter is genuine, it related, perhaps to the portion of the Sawad round about Qadisiyyah and Hirah, and was written soon after the great battle. The letters cited by Tabari were probably written some months later when most of the central lower and western Sawad on the right of the Dijlah (Tigris) had been conquered by Sa’d’s cavalry and his main army stationed on the outskirts of Mada’in waited for an opportunity to cross the swollen river and storm the capital. And since the Caliph disallowed division of the Sawad among the army, as we shall just learn, Sa’d and other leaders sought to restore normal conditions there and wrote to the Caliph (vide letters 72 and 73) to formulate a policy covering different categories of peasants and landlords in that fertile land.

“I am in receipt of your letter. You write that the Muslims want to divide among themselves the land they have conquered by the sword. On receiving your letter, make a careful survey of the spoils (arms and cattle) brought by your warriors and divide it among them after deducting the Fifth (the Centre’s share).

“As regards the lands, rivers and canals, these are to be left in possession of the agriculturists so that the revenue collected from them may be spent on the salaries of the army. If you give the land to them, nothing would be left for the coming generations” (Futuh al-Buldan, Cairo, p. 274, Ibn ‘Asakir, Cairo, 1/181).

Some writers include the following in the above, others regard it as a separate letter:

“My directions to you are:

“(1) That the start of war our opponents should be invited to accept Islam and shall have three days’ respite for consideration;

“(2) That those who accept Islam before the start of war shall have the same privileges and obligations as other Muslims, and shall also be endowed to the spoils of the impending war;

“(3) That those who accept Islam after the war and their defeat, shall forfeit their property to the victorious Muslims, who shall distribute it among themselves” (the Kitab al-Kharaj by Abu Yusuf, Cairo, p. 24; the Kitab al-Kharaj by Yahya Ibn ‘Adam, Cairo, pp. 27-28; the Kitab al-Anwal by Abu ‘Ubayd Qasim Ibn Sallam, Cairo, p. 59 (the same author on p. 126 cites it as a separate letter); the Kanz al-Umran by Burhanpuri, Hyderabad-Deccan, 2/190 and 2/297, and the Sunan Kubra by Bayhaqi, Cairo.

76. To Qutbah Ibn Qataarah Sadusi.

Persian villages and watchposts in the Shatt-al-‘Arab (the large delta about a hundred miles long formed by the Dijlah and the Furat) had been since 12 A.H. (633 C.E.) under regular raids led by an Arab leader, Qutbah, from his base across the nearby Arabian border. In 12 A.H. (633 C.E.) Khalid was asked by Caliph Abu Bakr to leave Yamamah (where he was staying after destroying Musaylimah) and go to the help of Muthanna, who also raidied the Persian strongholds in the neighbourhood of Hirah. On his way there Khalid conquered with the help of Qutbah an important Persian watchpost, Khuraybah, which skirted the Arabian border some miles south of the Delta and served to protect its rich lands and the routes which connected Ahwaz and the Persian Gulf with the Arabian mainland. Having made further conquests in the Delta and Maysan, Khalid marched
upwards and left Qutbah to hold Khuraybah and guard the frontier. Qutbah noticed that the Persian officials in the towns and villages of the Delta after the operations of Khalid did not show their old aggressive spirit and were nervous. He aspired to expel them but the force at his disposal was very inadequate. He addressed a letter to ‘Umar telling him of the bright prospects in the Delta and of his own weakness. He made a request for reinforcements. The Caliph replied:

“I am in receipt of your letter in which you speak of your raids on Persian localities in your neighbourhood. I approve your action. Nevertheless, don’t take risks and keep at your post until further instructions. Beware of surprise attacks by the Persians” (Mada’ini-Tabari, 5/150).

77. To ‘Utba bin Ghazwan.

As Khalid was sent to the help of Muthanna by Abu Bakr (12 A.H.—633 C.E.), so was ‘Utba sent to the help of Qutbah by ‘Umar Rabi’ I or II (14 A.H.—635 C.E.). But both Khalid and ‘Utba had supreme command and the two generals, Muthanna and Qutbah, were to act as their lieutenants. Joining Qutbah with a force of about 500 Arabs, ‘Utba attacked and conquered Obullah, the most prosperous town of the Delta. It was a centre of international trade and a big port on the mouth of the Delta where ships from China, India and other lands loaded and unloaded merchandise. A man named Salamah received a large cooking-pot as part of his share of the booty which the Muslims gathered on the fall of the city (Rajab or Shawban, 14 A.H. (635 C.E.)). It was thought to be of brass, but in reality it was made of gold. When this fact was brought to the knowledge of the Supreme Commander (‘Utba), he asked the recipient to return the pot, but the latter refused to do so. The matter was referred to the Caliph, who gave this decision:

“If Salamah confirms on oath that at the time of receiving the pot, he thought it was made of brass and not gold, then it should be left to him, otherwise he should part with it and its proceeds distributed among the whole army” (Tabari, 4/152).

78. To Sa’d Ibn Abi Waqqas.

In the battle of Jisr, 4,000 Muslims were lost as killed or drowned; two thousand of the survivors fled and the great general Muthanna was left with 3,000 strong. To retaliate the defeat and prevent a Persian invasion of Arabia, he appealed to the Caliph for prompt reinforcements. Bajilah, a brave tribe from the Yemen, had about this time come to Medina. The Caliph wanted them to join Muthanna. But they preferred to go to Syria because many tribes of their province (the Yemen) had already gone there and they desired to be with them. There was a shortage of manpower at Medina at this time and the need of Muthanna was urgent. The Caliph, therefore, thought it wise to win over Bajilah by a concession. He said to their leader, Jarir Ibn ‘Abdillah, that if he and his tribesmen would go to the Iraqi front, he would give them, as a special case, one-fourth of the Fifth (Khum) of the Iraqi conquests. This is the version of Sayf-Tabari, 4/70. A tradition in the Futuh al-Buldan (on which the following letter is based) tells that the Caliph promised the tribe one-fourth of the booty and the conquered lands. A second tradition narrated by Qasim Ibn Sallam (the Kitab al-Amwal, p. 61) goes as far as to say that for two or three years the tribe of Bajilah actually received one-fourth revenue of the Suvad and that later the Caliph persuaded Jarir to give up his claim in favour of the larger interests of all Muslims. To return to the tradition of the Futuh al-Buldan. The second great defeat of the Persians at Jalula across the Dijlah (the Tigris) brought a vast booty to the Muslims, of which one-fourth was claimed by Bajilah. For unspecified reasons the Commander-in-Chief refused to entertain their claim and referred the matter to the Caliph, who wrote:

“If Jarir prefers to think that he and his tribe have waged war for a stipulated share like that of the musallafat al-Qulub, then give them the stipulated share. But if they think that they have waged war for the sake of God and His favour, then they are sincere Muslims and as such shall have privileges and obligations similar to theirs” (The Futuh al-Buldan, Cairo, p. 277).


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Reflections on the Spirit of the Arabic Language

Arabic and the Aryan Group of Languages

By Professor, Dr. A. K. GERMANUS

“The strict triliterality of Arabic has drawn the boundary lines of its evolution, but within these lines its free development owing to the richness of its derivative power is unlimited. There are no new inventions which Arabic can not express with its own roots.”

The problem of the Arabic language

The great German historian, Leopold Ranke (d. 1886), declared that the Middle Ages boasted of two classical languages: the Latin and the Arabic, but that Arabic with its richness of derivation and fluency far surpassed Latin.

The Arabic language has been favoured by the Creator that He sent down His word to the Prophet Muhammad in this admirable idiom which started a culture in the Middle Ages unequalled by any other in literature, learning and sciences. The adaptability of this wonderful tongue to all technical innovations has enabled it to disregard the slavish borrowing from other languages; it has also enabled it to incorporate the new ideas in its original system.

The history of Arabic extends over fourteen centuries, during which long period it developed from the *qasidas* of the pagan poets, across the Ommayyad and the golden period of Abbasid centuries, through the philosophical writing of an Ibn Khaldun, to the present-day enjoyable modern Arab fiction and drama. The most striking feature of this luxuriant language is its dual nature, which divides it into several branches: the strictly spoken literary style and the various popular dialects. Of course, it does not stand alone in this respect. But the problem of this duality is in no other classical language so conspicuous, or even so burning, as in Arabic. At the beginning of Arabic culture eminent Muslim linguists noticed the discrepancy between the written and the spoken Arabic; they tried to stem the influx of foreign elements, which as a result of the speech of numberless newly-converted Muslims belonging to Muslim non-Arab nationalities, gradually corrupted the pure Quraishite diction sanctioned by the Holy Qur’an. No language, living or dead, has ever been uniform in its structure and vocabulary. Technical texts must needs differ from poetical expression, and the sober scientific style cannot be adapted to sentimental creation of literature. But as stated above the state of the discrepancy between the classical and popular Arabic is much more complex than the normal and necessary peculiarity obtaining in other tongues. While literary Arabic is written in the same way, and subjected to the self-same rules, from Morocco to the Persian Gulf, the spoken dialects differ to such an extent that even some neighbouring countrymen cannot understand each other.

Through the expansion of Islam, Arabic has influenced Persian, Turkish and Hindustani literatures to such an extent that in certain periods there were more Arabic words in a Persian text than Persian, and the Ottoman Turks in their turn stuffed their elaborate style with Arabic and Persian roots, thus making it unintelligible to their illiterate countrymen. The Persians preferred to write Arabic, and many an illustrious Muslim scholar who occupies a pride of place in Arabic literature was of Persian origin. Poetry in Turkish literature has more Persian words than Arabic, while prose contains a greater number of Arabic words than Persian. This state is due to the fact that Ottomans were disciples of the Persian poets and found pleasure in the artistic expression of the sweet tongue of Sa‘di, Jami and Jalal al-din Rumî. In spite of the mighty influx of Arabic words into Persian, as also into Turkish and Hindustani, the difference between the two branches of Persian and Turkish languages, namely, the literary *Fasih* and the popular *Qaba*, compared with that of the literary Arabic and the popular dialects, is cardinal. While the Persian and Turkish grammatical forms remained intact and untouched by the inroad of thousands of Arabic words, the grammar of the literary Arabic and that of the popular dialects is entirely different. The pronunciation of the sounds differs so widely that the two branches of the selfsame tongue seem entirely strange. An Egyptian or Syrian child, when he enters school, is sorely astonished to find that he has to learn his mother tongue anew, so that he accustoms himself to the correct pronunciation and expression with the greatest difficulty.

Arabic linguists have long been aware of the difference between the literary and vulgar idioms, but they restricted their purview mainly to the vocabulary and tried to purge the literary style of barbarisms *lahr*) which had intruded through illiteracy. However, the problem is much more complicated, as a brief survey of similar phenomena in other languages may show.
The characteristic feature of Aryan languages

Let us take the example of the Aryan group of languages which are derived from the common root of Sanskrit and split into innumerable daughter-idioms: Iranian (Persian), Pushhtu, Kurdish, Celtic, Graeco-Latin and their descendants, and further, the Germanic and Slavic group and their branches.

The characteristic feature of this vast family of languages is its poverty in verbs. This statement seems at first sight strange, as the members of this family embrace the oldest and most cultured peoples of human history. The verbs ramifying into strong and weak ones are approximately the same in all kindred Aryan idioms, from ancient Sanskrit down to modern Persian or German. This shows the parallelism of their germinal evolution. One may ask how the poverty of verbs of Aryan languages could supply all the thousands of technical terms which modern inventions borrowed from Graeco-Latin. The answer is simple: by the augmentation of the relatively few root-verbs by preposited syllables which determined the derivative meaning. For instance, the Latin verb of "blowing, breathing" is *spireare*, augmented by the preposition *con-,* which means an association, develops into *consipireare* — breathing together — and gives rise to a concept, that of a conspiracy, when people unite for a certain good or bad aim. Augmented by the preposition *in-,* which means an intrusion, it develops into *insipireare* — breathing into — to inspire somebody to noble deeds. Further, when augmented by the preposition *ad* it develops into *aspireare* — to blow — to breathe for something — aspiration to some higher state. This rule holds good for all derived languages, French, Italian, English, etc.

The German verbs augment and diversify their meaning in the same way. By adding prepositions to the original root, they form from one verb several new concepts, without the necessity of resorting to entirely different roots.

Causes that lead languages into diverse directions of development

The evolution and ramification of languages into diverse directions of development is also due to the change of the geographical environment into which some sections of an ethnological stock are driven by accidental causes, e.g., dislocation by the enemy, dearth, or want of material. Further physiological effects also contribute to the evolutionary growth of particular tongues. The amalgamation of foreigners into the ethnological body of a people results in a differentiation in pronunciation and a distortion of grammar. Jahiz, this ingenious observer of facts, stated in his inimitable *Kitab al-Bayan wa'l-Tabyn* that some diseases of the gums or vocal organs, and the imperfect transmission of speech from parents of different races to their children, are conductive to a dialectical differentiation or corruption of speech.

Environment and languages

As to the cause of environment, the Aryan languages present us with a noteworthy lesson. The descendants of the Aryan primordial stock are linguistically so different from one another that only experts can group them together and reconstruct their common origin. The Greek language, which abounds in vowels, is closely related to the Slavonic idioms, although outwardly they seem entirely alien to each other.

What is the reason for this phenomenon? Primitive societies were much more subjected to the influence of geographical environment than our technically advanced modern communities. The Semitic languages — Babylonian, Assyrian, Chaldean, Hebrew and Arabic — do not display such a vast divergence in grammatical structure and vocabulary as those of the Aryan origin. The Semites probably entered the stage of history from the Arabian peninsula and their first emigrants, the Babylonians, settled in Iraq, between the two rivers. This region was devoid of stone and wood. Consequently the first settlers were compelled to find another material for building purposes, namely, clay-bricks, dried in the sun. This little piece of clay was responsible for an historic development of culture with a special, and high-grade character, still extant in some of our institutions. The Babylonians invented the water-clock, which worked on the mathematical system of six. The Hebrews borrowed this system of "six", and the Old Testament made God create the world in six days. Today our day consists of four times six hours, and an hour of sixty minutes, and a dozen is twice six, while the degrees of a circle count six times sixty, i.e., 360.

The geographical environment was decisive in the evolution of Babylonian-Semitic culture. It is easy to build a house from trunks of trees, or to make it from hewn rocks. But the Babylonians lacked both these materials. They were compelled to erect their tenements from innumerable small bricks. This material presupposed a well-thought out plan and design, and this in its turn created the science of geometry and the discovery of the laws of cohesion and gravitation. The regular swelling of the two rivers during exactly the same periods led the Babylonians to study the constellations of the stars, which gave rise to the science of astronomy. In conjunction with it, sister sciences also sprang up.

The nature of building material further influenced the social structure of the peoples living between the two rivers. People who build their houses with enormous care and industry from small pieces of clay are unwilling to leave them easily when the enemy attacked them, and consequently they stubbornly defended their habitations, and surrounded them with brick walls. The defence necessitated a social and military organization and eventually developed into a regular State, with all its subordinate functionaries. The people, on the other hand, who lived in tents, in caves or wooden huts, easily abandoned their dwellings when circumstances compelled them to do so. The Red Indians of America or the Aryans of old are a corroborative example of this statement. The Aryans wandered across Central Asia and India as far as the Atlantic Ocean. This vast territory was geographically most variegated, and the Aryan languages in the course of the long migrations split up into numerous and distinct idioms, which differ very widely from one another. The Semitic languages, owing to the closer surrounding of their representatives, remained within the confines of Arabia, Iraq and Syria, and display a much closer homogeneity. These languages — Babylonian, Chaldean, Aramaic, Hebrew and Arabic — retained their original triliterality and clung adhesively to a traditional conservatism. While any European speaking an Aryan tongue cannot understand a simple word of his forefathers, the Arabic, the only living language of the Semitic group, has not changed in grammar for fifteen centuries.

The cause that split Arabic into the literary classical and the popular

It was the petrifying conservatism which, as one factor, conduced to the splitting of Arabic into two branches: the literary classical and the popular. In the course of Arabic literature the two branches imperceptibly influenced one another. Pedants of yore down to our day have protested against the corrupting influence of the spoken language and its intrusion into the literary, but hardly noticed the causes

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of this so-called “corruption” and its nature. The strict trilitterality of Arabic has drawn the boundary lines of its evolution, but within these lines its free development owing to the richness of its derivative power is unlimited. There are no new inventions which Arabic can not express with its own roots.

The question whether modern writers should stick to the classical or should adopt the dialectic popular language is not an academic one. The literary Arabic is written and understood by the educated from the Atlantic as far as India. It connects all Arabic-speaking peoples with iron bonds in spite of political and geographical differences. If this iron bond should be broken by the use and sanction of diverse dialects, the unity of Arabic peoples will be torn asunder and they may easily fall prey to the lurking enemy, ready to swallow them up one by one.

A similar phenomenon is noticeable in the history of the German language. The German tribes spoke their peculiar dialects and they do so even now, but Martin Luther's translation of the Bible into the classical German, and the eagerness of the German people to learn, also the widespread use of printing, all have unified all Germans into a cultural body and, finally, also secured their political union.

The Muslims have their sacred book in the Holy Qur'an. The printing press has made books available at a cheap price. Schools are advancing the cause of learning. The Muslims have to choose whether to descend to the level of the poor and ignorant or to elevate the poor and ignorant to the higher level of welfare and education. The choice is easy, and the progress made by extensive schooling, the daily papers, the radio and the interest of the people in the conduct of their affairs has already borne valuable fruits.

Tradition is a mighty factor in the life of a people, and Arab Muslims have such noble cultural traditions manifested in their literature as hardly any other people can compete with. Progress and adaptation of tradition to living circumstances will secure a splendid cultural rise of the Arab-speaking peoples.

**BIBLE STUDENTS ON CHRISTIAN BELIEF**

"Upon the urging of some of their relatives two women witnesses of Jehovah attended a Lent midweek service at a New Jersey Presbyterian church. They did, however, only because they were assured that there would be an opportunity to ask questions by means of question cards, the asking of which might help to expose error.

"As the group entered the church each was given a card with space for two questions. There were three clergymen on the platform and the guest clergyman was speaking, a rather young man compared with the resident clergyman, who had been preaching for some forty years, these two witnesses wrote out their questions. Upon the conclusion of the talk the clergyman who was host asked the ushers to collect the question cards. As the only ones who had written out any questions by then were the two witnesses, their questions were at once used.

"The first question was: 'In view of the definition of the trinity, which states that the Father, Son and Holy Spirit are all equal in power, substance and eternity, how is it that even in the heavens the Son is in subjection to the Father? 1 Cor. 11:3, 15:28, etc.'

"The host read the question and as he did so his face turned crimson. The guest came in slowly with head bowed, thinking hard and with his hands clasped behind his back. Then he shrugged his shoulders, raised his hands in a gesture of hopelessness and said with a sheepish grin: 'Well, now, that's a very deep question and I'm sure that the one who asked it won't be satisfied with this answer — it would take about an hour to fully answer it — and that is that the trinity is a divine mystery and we are not expected to understand it.' With that he sat down.

"Then the second question was read: 'Why are we led to believe that immediately after death we go to heaven or to hell, when, as Christians, our whole faith is based on the Resurrection, which the Bible tells us will not take place until after the world's end, at which time Christ will raise all those in his memory?'

"Again the guest clergyman repeated his gestures of helplessness and the audience, as well as the two clergymen on the platform, smiled. Finally he said, 'These are very difficult questions tonight,' at which everybody chuckled. He then repeated that it would take too long to answer this question and that even then it would not satisfy the one who had asked it. If anyone wanted to speak to him after the ser-
The Prophet Muhammad at Home

His chivalrous respect for the women of his household, affection for the children and solicitude for domestic servants

By B. Taylor Grant

Characteristics of Muhammad’s life

The Prophet Muhammad’s life presents a vast and varied panorama. From an orphan whose father died before his birth, and his mother when he was a child of six, we find him facing life in all its changes and reverses, rising ultimately to be the overlord, spiritual as well as temporal, of the vast, far-flung peninsula of Arabia. To every task, and to every mission that he was called to fulfill, he brought a depth and brilliance of his own. As a boy with his playmates, as a young man striving to earn a living, as a community worker organizing the defence and succour of the weak and helpless, as one persecuted for his message of one God and one humanity, as a soldier, a statesman, a friend, and as a foe, there is hardly any vicissitude of life in which the Prophet Muhammad has not blazed for all time a trail which can be of everlasting inspiration and insight, even more so in our present-day distracted and war-torn world.

For a woman, however, the most fascinating aspect of the Prophet’s life was the historic contribution he made towards the elevation of womanhood to the fullest stature of human dignity. It will only be a bare statement of fact to say that the advent of the Prophet Muhammad marked the dawn of a new era in the destinies of woman, revolutionizing the whole structure and outlook on womanhood, regarded

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until then as little more than goods and chattels, and sometimes even less. Nowhere can we get a truer perspective of anyone than in his own home, observing his ways and treatment of his own household. Here, precisely, we find the most valuable heritage of the Prophet Muhammad to all humanity—his chivalrous respect for the women of his household, tender affection for the children and solicitude for domestic servants.

Muhammad's conjugal fidelity and high esteem and respect of his wife

Let us look back over the centuries to refresh our memories about the Prophet's home life. The first outstanding fact is the conjugal fidelity, and the high esteem and respect of his wife that he commanded till the end, a test, it will be agreed, few, if not all, will care to contest. He chose for his life partner a lady Khadijah by name, a forty-year-old widow, fifteen years his senior, but not a stray cloud ever darkened their married life, which lasted over twenty-five years. The ties of marriage had grown deeper and firmer as they advanced in years, sharing each other's ways, interests, and smiles and frowns of fortune.

The Prophet Muhammad in one of his periodic retirements for prayer, meditation and guidance, had gone to the nearby mountain of Hira, where he had just received the first flash of divine revelation announcing the high mission for which God had chosen him, that mission to redeem humanity from a life of sin and superstition and to establish faith in a divine dispensation. The impact of the tremendous command given him overwhelmed the Prophet, and with awe he hurried home and lay down in great agitation. The lady Khadijah, like any wife, hurried to him, all solicitude and anxiety. The Prophet then related the whole of the strange spiritual experience, which had so deeply shaken him. The instant reaction of this lifelong companion, who knew his deepest nature as only a wife can do, was to reply, “Do not worry; God will not forsake you; your mission can never be a failure. You have always been most generous to your kith and kin; you have always helped the poor, the orphans and the widows; your hospitable door has always been open in welcome. You have always been a strong fighter for a just and righteous cause. It is unthinkable that a man of such high virtues should come to grief.” Commendation like this from one's wife is no small thing. Creating such a deep impression on a life partner, as this testimony shows, bears witness to the Prophet Muhammad's great qualities, and the purity of relations with his wife. During the arduous and tiring days of the Prophet's proclamation of his divine mission his wife stood by him, sharing sorrow and suffering, to which the Prophet and those who rallied around him were subjected. The memory of Khadijah's steadfastness lasted and persisted through the days of comparative comfort and affluence which followed the rise of Islam as a ruling power over a vast territory.

After Khadijah's death the Prophet Muhammad married 'A'ishah, who without malice once remarked on the Prophet's frequent references to his former wife, adding that God had given him a good wife like herself. “By God,” replied the Prophet, “nothing can make me forget Khadijah, who stood by me when the whole nation was up in arms against me, and who befriended me when all else deserted me.”

Muhammad's solicitude for slaves and domestic servants

The Prophet Muhammad's attitude to his children was evidenced by the utmost affection combined with respect. “Respect your children” is a well-known commandment of the Prophet Muhammad, and when Fatimah, his daughter, came to visit her father after her marriage, the Prophet Muhammad always rose to greet her. To the youngest members of the family and to his grand-children, Hasan and Husain, he showed the most lavish affection. He would play with them, let them mount his back, even during his prayers. So tender was his heart to children. A report was brought to him one day of the barbaric custom common in pre-Islamic days of burying female children alive, even though the child still clung to its parent's neck, an incident which caused the Prophet Muhammad to burst into tears. The Holy Qur'an contains a most indignant denunciation of this horrible cruelty.

Now a few words about the Prophet's treatment of domestic servants. Slavery in those days was an established institution much to be deplored. The Holy Qur'an declares the emancipation of slaves as something to be regarded as the highest of virtues. One of the Prophet's sayings enjoins us, “Give to your servant to eat the same food as yourself, and what clothes you wear, give the same clothes to your servants.” How the Prophet gave a good example of this is amply illustrated in the well-known story of the slave boy, Zaid, of his household. He was freed by the Prophet, free to go where he liked, and to do what he liked. Zaid, however, was quite happy where he was, and to everybody's surprise refused to accompany his own father to join his family, insisting that he preferred to stay with the Prophet, who was a father to him and who gave him a real home. Another servant, Anas by name, relates that in many years' work he never once heard a harsh word fall from the Prophet Muhammad's lips.

One of the Prophet's daily contacts was an old woman who used to sweep the mosque. Having noticed her absence for a few days, he sent to inquire about her, with his usual kindness, only to discover that she had died a few days before. The Prophet was very distressed at this news and asked why he had not been informed, adding, “I should have liked to accompany her funeral”. He then got up and went to the graveyard and stood in prayer for some time.

These few instances should serve to remind us of the Prophet's teaching, of his humility, and his deep human sympathy and compassion. The Prophet had no pretensions, nor a suggestion of superiority of any kind about himself. He even disliked being singled out for distinction by curious visitors to the mosque.

He enjoyed humble tasks, milking the goats, mending shoes and even sweeping. This insistence on his common humanity was exemplified at the building of the first mosque at Medina, where he was happy joining his companions in the actual work with the clay and stones. This humility of the leader, spiritual and temporal, of a whole nation whose utter devotion he enjoyed, was the foundation and the embodiment of the Prophet Muhammad's whole personality which marked and endured through every incident, both easy and difficult, through the whole of his life. The Islamic proclamation of faith, “There is no god but one God, and Muhammad is His servant Prophet,” can surely find some response in the example set in the life of the Prophet Muhammad, God's most humble servant, who treated all God's creatures with the utmost kindness and sympathy.
THE PROPHET MUHAMMAD’S
MUSLIM STATE OF MEDINA

A brief review of the stresses and strains to which the Muslim State at Medina was subjected after the Prophet Muhammad’s death

By H. F. ROFE

From the fortieth year of his life the Prophet Muhammad preached to the heathen Arabs, converting them to a way of life which postulated a Divine plan for human affairs, and demanded man’s alignment therewith. Having rendered individuals conscious of their obligations, he proceeded to lay the foundations of a State which should give the best opportunities for their performance. While primarily concerned with the material at hand, he was intuitively aware that his message might find a welcome in distant lands; for he appealed to elements which transcended spatial and temporal considerations, and were common to humanity. A fundamental rule for the conduct of human relations was that ceaseless striving towards the ideal should be accompanied by exclusive reliance on Divine Grace, without which human effort would reap no lasting benefits.

Arab historians tend to ascribe to the Prophet Muhammad all the credit for the subsequent spread of his movement beyond Arabia, through campaigns fought after his death; while Western scholars are prone to attribute a large measure of the successful spread of Islam to independent factors, whether economic conditions, migratory impulses, or apparent “chance”. In Islamic ideology, it is precisely this unconscionable element which is recognized as a manifestation of the operation of the Divine Law. It is probable therefore that the Prophet correctly intuited the ultimate prevalence of Islamic principles without full understanding of all intermediate developments. Hence his followers were encouraged to spread his teachings, exerting themselves according to their several capacities and talents, and showing no quarter to those who insisted on living in open rebellion against the cosmic harmony.

During his ten years’ residence in Medina, the Prophet Muhammad sent missionaries to outlying parts of Arabia, and tribal chieftains throughout the peninsula offered nominal allegiance to Islam, from varying motives. Naturally, only pioneer prospecting could be accomplished within the space of a decade in an area of more than a million square miles, when transport was slow and the centre of the country a trackless wilderness.

Such tribes as offered voluntary adherence to Islam were expected to demonstrate their good faith by contributions according to capacity. Spiritual movements, like other less idealistic groups, require hard cash to facilitate the diffusion of their creeds and practices. Yet regular contributions will only derive from sympathy or compulsion. Where the more distant tribes had least reason to identify their own interests with the cause of Islam, there was little incentive to continue paying tribute after the Prophet’s death. Elected rather than hereditary authority was respected by the anarchic Bedouin, who gave his allegiance to an individual rather than a system of ideas. The latter had in any case been so im-

perfectly assimilated by those tribes distant from Mecca and Medina that the Prophet’s death was the signal for a return to former lawlessness. The emissaries of Medina fled home, and in many provinces, tax-collectors were expelled or massacred. Even the capital of the Muslim State was threatened with attack.

The Caliph Abu Bakr’s determination saves the new Muslim State at Medina from disintegration

It was the responsibility of the Caliph Abu Bakr (d. 634 C.E.) to protect and foster the seeds sown by the Prophet, to consolidate the conquered terrain, to convert the theoretical allegiance of the Arabian tribes into de facto assimilation to Islamic standards. The germs of a new world-culture had been scattered by the Prophet throughout the Arabian peninsula. It was the uncompromising loyalty to Islamic principles demonstrated by the first Caliph which enabled these germs to survive their birth-pangs and develop ultimately into a mighty empire.

The events of the years 11 and 12 A.H. (632-633 C.E.), concerning which there is much chronological confusion among Arab historians, are normally referred to as the Riddah. This Arabic word implies apostasy, turning back, backsliding. In most of the Arabian provinces, these years were characterized by an attempt to return to the former life once the personality of the Prophet no longer dominated the scene. We find a parallel among the fickle Children of Israel, who hungered after the fleshpots of Egypt as soon as they were confronted by the hardships of the desert, and seized the opportunity for backsliding which was presented by the absence of their Prophet.

Attempts were made to bargain with the Caliph, who was, however, adamant about the need for continued payment of taxes. These were irksome to the Bedouin as a symbol of subservience. Precisely for this reason Abu Bakr insisted on them; for the meaning of Islam was subservience to God, and the curtailment of childish irresponsibility. It was however necessary for the Caliph to prove his fitness to operate as the Prophet’s delegate. His election had been a matter of Medinese politics, not a Divine Revelation, for the Prophet died without naming a successor.

It was necessary to deal severely with some cases of genuine apostasy, and to regain the goodwill of those who considered their ties as binding only to the person of the
Prophet Muhammad. These maintained a negative and neutral policy waiting to see how the Medinese State would fare. There were also cases where the Muslim State acted as peacemaker between Arabian tribes, a role with an interesting precedent since the Prophet Muhammad himself owed his invitation to settle in Medina to the local need for an impartial arbiter. There were several instances where adventurers sought to emulate the Prophet Muhammad’s success by counterfeiting his credentials, and false prophets arose among several tribes at this time. Attention to these conditions in the peninsula was to lead eventually to the conquest of independent areas which had never previously offered allegiance to Islam, hence the choice of the term “apostasy” is scarcely appropriate to describe the cause of these campaigns.

A description of the various sources of threats to the safety of the Muslim State at Medina

The most serious threat to the cause of Islam at this time was his the pretender Musailima, of the Banu Hanifa in Central Arabia, the area where apostasy was most marked. He had sought, even in the lifetime of the Prophet Muhammad, to establish a spiritual, even partnership in his material enterprise. His revelations, like his injunctions to followers, would appear to be inspired by the early Meccan surahs of the Qur’an and the practice of the Prophet Muhammad, with minor variations. He appealed to the tribes of his own region, whose entire concept of conduct tended to be influenced by considerations of blood rather than spirit. A prophet from among themselves was a greater source of satisfaction than submission to an outsider. Possibly Musailima attracted a number of disaffected elements from other tribes, since from the year 11 to 12 A.H. (632 to 633 C.E.) his adherents seem to have swelled from a force of 10,000 warriors to four times that number. Successful in two wars against the Muslim army, he was finally defeated and killed at ‘Aqarba by the great Muslim general Khalid. Accounts of the carnage vary considerably, and Muslim historians put enemy losses on that occasion at anything from 700 to 20,000. So many of the Prophet Muhammad’s companions perished in this campaign that it was decided afterwards to avoid exposing these authorities on Islam in purely religious military enterprises. The honour of slaughtering Musailima was later claimed by many warriors, including the subsequent Umayyad Caliph Mu’awiya (d. 680 C.E.).

Before this campaign, Khalid had already defeated at Buzakah, in north-east Arabia, another adventurer, Tulaiha, of the Banu Asad, an apostate Muslim who later claimed prophethood for political ends. He escaped from the field of battle and lived to return to the fold of Islam and was eventually pardoned for his ambitious follies, since he rendered subsequent services to the Muslim cause. Unlike Musailima, he made no attempt to codify his “revelations” into any system or religion.

Religious motives appeared at this moment so convenient a cloak for political intrigue that a Mesopotamian Christian clairvoyante, Sajah, actually invaded Arabia to diffuse her ideas there. Some tribes found her less exciting than the Prophet Muhammad, and rallied to her banner, but when she sought to start a war of conquest they rapidly abandoned her, and she finally married Musailima after contemplating attacking him. There is some doubt whether she remained with him until his death, or returned quietly to her own country.

In southern Arabia another religious leader, Aswad, made a bid to exterminate Sasanian Persian domination of the Yemen. The fact that the Persians (who were presumably Zoroastrians) appealed to Medina against this aggressor led to greater interest of the Muslims in the extreme south, which had only been very superficially integrated into the framework of the Islamic State. Aswad was eventually murdered by Persian envoys in San’as, through the cooperation of his wife, a widow whom he had forcibly married. He would appear to have possessed certain psychic gifts, and to have practised hepatoscopy or some other form of divination from animal sacrifices. His activities do not appear to have been directly connected with Islam, but rather indicate a quite independent movement.

The Muslim campaigns against the seceders in Arabia result in the unification of Arabia and the spread of the Arabs into neighbouring lands

The series of campaigns against various Arab tribes led to their embracing Islam (excepting the Christian “buffer-State” of Hira near the Persian frontier, who preferred to pay tribute and retain their beliefs). The whole of Arabia was now in a warlike mood, and Islam forbade fights between its adherents. The movements of large forces across the peninsula led to contacts with border forces, friction with Persian elements. Eventually the Muslim leaders sought to canalize the ardour of the newly-converted tribes by integrating them into the army, and directing them against non-Muslims. Military expeditions had familiarized many soldiers with new areas, possibilities of plunder in Arabia had decreased with the ubiquitous spread of Islam. The standard of living in the desert was very low, but the Arabs had not previously dared to attack beyond their borders, where the troops of the two great powers, Byzantium and Iran, would rapidly have defeated them.

At the end of the Ridda war, however, we find a large compact army, composed of Arabs from all the various tribes, experienced in numerous campaigns, and seeking fresh outlets for their energies. This occurs five years after the Byzantine army had pillaged the Persian stronghold of Ctesiphon and exhausted itself in the process. The Persian court was a hotbed of rival factions, and new emperors were being nominated every few months. In their incursions against the Arab border tribes, the Muslim forces had opportunities to note the weakness of the two great powers to the West and East. Arab armies poured into the domains of both empires and eventually defeated and converted their inhabitants. There was no intention to spread Islam at the point of the sword. Rather did the Arabs become unified for the first time under a single central command. Their unity, military ardour, religious faith and empty stomachs, led them to irrupt among the effete and enervated Persians and Byzantines, whose luxurious degeneracy was no match for the sinews and stamina of the ascetic desert-dwellers. An era of conquest was the result. For speed, area and durability, it has scarcely any parallels in history. It brought Islam to the inhabitants of many distant lands who had never heard of the Arabs in the time of the Prophet Muhammad.

The unification of Arabia was therefore a direct consequence of the new spiritual force unleashed by the Prophet Muhammad, his example and his teaching. He gave to the Arabs new concepts and unfamiliar ideals, and these inspired many to look to new and more distant horizons, stimulating them to mould and master external circumstances, rather than acquiesce in an indigent and ineffectual existence. It was this spiritual impetus which achieved the unification of the Arabs; it was the co-incidence of favourable conditions abroad which enabled this impetus to spread across the globe, assimilating into a synthesis that culture which it encountered of value, and producing the Islamic civilization.
"A mountain-like ship" passing through the Suez Canal.
"He will cause mountain-like ships to sail in this sea" (The Qur'ān, 55:24).
Only those who have watched the modern "mountain-like" ships sailing through the Suez Canal while standing on its banks can fully appreciate the intensity of the prophetic vision of these words of the Qur'ān.

THE QUR'ĀN ON

THE CONCEPTION OF THE SUEZ CANAL

Internal evidence to show that the Qur'ān is not the work of Muhammad

By ‘ABD al-HAQQ VIDYARTH'I

A broad hint in the Qur'ān regarding the construction of the Suez Canal at a future date

The Suez Canal has become the world’s most urgent and important problem which is these days exercising the minds of statesmen of both the West and the East. Indeed, upon this slender thread hangs the peace of the world, and the slightest spark in this explosive region may touch off a World War which every man and woman the world over rightly dreads as the end of this civilization, and is so anxious to avert. The reason why the Suez has assumed such importance is not far to seek. Upon this narrow 101 mile-long strip of water depends the whole prosperity of both the West and the East. The prosperous advanced countries of Europe owe their entire prosperity to two main factors: the abundant oil supplies of the Middle East and the short cut to their Asian markets which the Suez Canal constitutes. The people of Asia, likewise, depend on this water link with Europe for their imports from the West, so essential for their industrialization. Small wonder that top-ranking statesmen of the world are putting their heads together to explore a peaceful settlement of the dispute, reconciling the demands of Egyptian sovereignty with the free flow of ships. It will be no exaggeration to say that never in history did a strip of water command such vital significance to the destinies of a vast bulk of humanity. Speaking on the issue in the recent Security Council debate on the Suez Canal dispute, one of the delegates rightly described it as “one that threatens the very life and strength of countless nations”.

Few people, however, know that the Qur'ān, fourteen centuries ago, gave a broad hint as to the linking up of the Mediterranean and the Red Sea, describing the connecting link as one of God’s greatest boons. A glance at the verses concerned (55:17-25) leaves no room for doubt as to the identity of the two seas, divided by a barrier, and the destined fusion of their waters in course of time, resulting in mountain-like ships sailing therein, to the immense benefit of the “two Easts” and the “two Wests”. The verses in question read:

“Lord of the two Easts and Lord of the two Wests.
“Which, then, of your Lord’s bounties will you deny?
“He (Lord) will make the two seas to flow independently, (finally) to meet.

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“From them are brought out pearls (lul’u’) and the coral (marjan).
“Which, then, of your Lord’s bounties will you deny?
“Between them being a barrier, they will not rush on each other.
“Which, then, of your Lord’s bounties will you deny?
“And He will cause mountain-like ships (to sail) in this sea.
“Which, then, of your Lord’s bounties will you deny?”

Some significant words in the Qur’ān about the Red Sea and the Mediterranean

There should be little difficulty in locating the “two Easts”, “two Wests”, the sea producing lul’u’ (pearl) and the sea producing marjan (coral), and the “mountain-like” power-propelled modern liners unknown at the time of the revelation of the Qur’ān. The Red Sea is known for its pearls and pearl diving has always been a most flourishing industry. The phrase used in Persian, Urdu, Durr ‘Adan, and in Arabic, Durr ‘Adan (the pearl of Aden) points to the same fact. The Mediterranean is the home of the precious red coral.

Of the different kinds of corals, the most important in practical interest is the red coral of commerce. It is found near Algiers and Tunisia and off the Sardinian, Sicilian and Balearic Islands. Great quantities are fished near Naples and at Sciacca in Sicily. Pale rose-coloured coral found in the Mediterranean fetches very high prices in Asia, Africa, Russia, Japan and South America.

Having located the two seas spoken of in the above verses, it should take no great imagination to spot the “barrier” — the narrow isthmus that for ages stood between these two seas, known as the Suez. This “barrier”, says the Qur’ān, will, some day, disappear, connecting the two seas, through which would flow trade between “two Easts” and “two Wests”; by means of ships as huge as mountains. Mark the pointed reference to “two Easts” and “two Wests”! Who could imagine fourteen centuries ago the terms which have only recently sprung up — the Near East and the Middle East, and Western Europe and Eastern Europe? The “mountain-like ships” are also something modern, beyond the wildest imagination of the Arabs plying their small craft with the help of precarious winds.

The most significant words in this description of the Qur’ān are la yahghiyaan — i.e., the two seas will not rush on each other. It is a fact of history that for long since ancient times man dreaded that the digging of a canal connecting the two seas would mean the submerision of either Asia or Europe; for it was believed the levels of the Red Sea and the Mediterranean were not the same.

The Qur’ānic verse contains a reference to this apprehension; for it states that the two seas are not going to rush on each other, their levels, for all practicable purposes, being the same, and rather than lead to the destruction of the European and Asian humanity, their fusion is destined to prove the life-vein of the prosperity of both.

Historical accounts of the early attempts to connect the Mediterranean with the Red Sea are conflicting. But it may be taken that the idea of digging a canal to connect the two seas was conceived by the Pharaohs when Egypt had a highly-developed engineering science, as the pyramids still testify. But they must have given up the venture as they must have been, as was Napoleon, warned by their engineers of the dangerous consequences that were bound to flow in the wake of letting loose a high-level sea over a low-level one.

However, a canal connecting the Nile Delta with the Red Sea was constructed probably by Rameses II, and there are early Egyptian records of such a canal. From an inscription at Karnak, Upper Egypt, it appears that this canal
existing in 1380 B.C. It apparently became blocked and was reopened about 520 B.C. by King Darius I of Persia. During the Roman period certain repairs were carried out; but it was the Arab conqueror of Egypt, 'Amr Ibn al-'As, who again thoroughly repaired and cleared the canal, making it serviceable for navigation. Part of this old canal was used in connection with the construction of the Sweet Water Canal during the building of the present Suez Canal.

In modern times the project of direct communication between the Mediterranean and the Red Sea has been under consideration from as early as the fifteenth century, but it was not until Napoleon commissioned the engineer Lepère in 1798 to examine and report as to the practicability of the scheme that any definite steps were taken to test the possibility of carrying out such a work. Lepère came to the conclusion, as a result of his survey, that the Mediterranean was about 30 ft. lower in level than the Red Sea. Later on Lepère's error was detected. The French diplomat De Lesseps in 1849 began to study the problem and in 1854 secured the support of the ruler of Egypt, Sa'id Pasha.

The Suez Canal also does not suffer from another handicap to which the Panama Canal is subject. The tidal range at spring tides is about 1 ft. 6 in. at Port Sa'id and 5 ft. 0 in. at Suez. The times of high tides do not coincide, but the maximum difference in level between the two ends of the Suez Canal does not normally exceed 4 ft., and there is thus no need for any locks as in the Panama Canal, where though the mean sea level is the same at Panama and Colón, the rise and fall of tide at Colón is 24 ft. and at Panama 21 ft.

The Hope for the future
A yet deeper significance of the words la yabghiya' will not be missed by those who know the Qur'anic style of underlining some moral or social truths by calling attention to the phenomena of nature. The two seas of humanity — Democracies and Communist countries — are apparently poised dangerously against each other over the Suez Canal issue. It is realized on all hands that one little false step may set the whole of the Middle East and for that matter the whole world ablaze. Do the above words contain an assurance that the much-dreaded clash between the forces of Democracy and Communism, leading to a world cataclysm, will, after all, not come, and that, indeed, the two blocs will, in the long run, merge into one, thereby heralding the dawn of the new era, wherein the spiritual values of life, human fellowship and social justice will reign supreme?

One only hopes that they do.

[The above article was written before the flare-up of hostilities in the Suez region. Developments since then lend added point to both the fears and hope expressed therein. The Israeli and Anglo-French attacks on Egypt shook the whole world, and at one time it seemed as if the World War had been brought to our very door-steps. But, thank God, the worst did not come to the worst, and, as hinted in the note of hope struck in the Qur'anic words La Yabghiya', peace is once more in sight — on a more stable basis, let us hope.
—Editor]

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**FLOWERS FROM THE GARDEN**

**(VI)**

_I am with thee always_

Wherever thou dost wander, there am I:
I go with thee.
Whenever thou dost linger by the way,
I stay with thee.
At home, at work, asleep, awake,
There am I, silent, active, never slumbering.
How canst thou fear, how canst thou be dismay'd,
When ever with thee watches the All-Wise?
Know
This is so.

Speak to this Ever-Present Guardian, the Merciful,
This Lord of Power Supreme.
May be in stillness thou shalt hear
The Voice respondent of the Ever-Near.
What need of intercessor? He is Ever-Near.
What need of distant supplication? He is Ever-Near.
What need of worry or of trembling fear?
Know thou to Him art ever dear.
Trust not thy limbs too much —

William Bashyr Pickard.
SA'UDI TOI

JIDDAH QUARAN

This station, which was formally opened by His Majesty King Sa'ud on 3rd April 1956, is to be used as a check point for everyone entering Sa'udi Arabia for the pilgrimage to Mecca, was built at a cost of SH.12,000,000—about £1,000,000—and is the first of its kind to be erected and operated solely under the responsibility of Sa'udi Arabia.

It replaces the Kamaran station, which dealt with pilgrims coming from the Far East. Al-Tur, the Egyptian station, where pilgrims' ships from the north were obliged to stop for inspection, in future will be used only for pilgrims from Egypt itself.

For the past 70 years sanitary problems connected with the pilgrimage have been recognized to be of international importance, but it was only in 1892 that al-Tur and Kamaran were authorized as quarantine stations to control communicable diseases.

Several years ago the World Health Organization revised and consolidated all existing conventions and drew up sanitary regulations that came into force in October...
UDI ARABIA TODAY

JIDDAH QUARANTINE STATION

Armally opened by His Il 12,000,000 is to he e used as the first of its kind to be financial responsibility of the Egyptian, which dealt with the Egyptian, then the north were obliged to will be used only for the technical problems connected to be of interest only in 1892 that al-Tur was quarantine stations to the Old Health Organization meeting conventions and drew into force in October 1952, under which the authority for control of quarantine matters regarding the pilgrimage was turned over to Sa'udi Arabia for the first time, and the Jiddah station was begun.

Technical aid was requested from the World Health Organization, which assigned a quarantine expert to help develop and organize the station, and equipment for a bacteriological laboratory, while disinfection equipment was sent by the Food and Agriculture Organization.

The Jiddah station is 2 kilometers from the city itself and consists of a "transit complex" comprising a quarantine station for the accommodation of contacts under observation, an infectious disease hospital, a general hospital and the laboratory.

It will be of international importance from an epidemiological point of view, serving not only to control the health of pilgrims and travellers entering Sa'udi Arabia, but also overseeing those leaving the Hijaz after the pilgrimage to prevent them from carrying infections to their homelands.

The new Najah School at Jiddah.
THE GREATNESS OF MAN—AS EVIDENCED BY THE LIFE OF THE PROPHET MUHAMMAD

By THE SHAIKH AHMAD HASAN al-BAQURI

Limitations on greatness

In any community throughout history there have been men who were singled out from among the other members of the community and looked upon as leaders. Such men have been chosen for leadership for various reasons — mental, cultural or physical.

There is no doubt that history has known many leaders and distinguished men in the various fields and aspects of human endeavour. But it is a fact that, with one or two exceptions, such leaders and great men, however distinguished and able they have been, never had a claim to greatness in more than one field or aspect of human activity and distinction. Indeed, the fact is that any great man or genius was never able to be such except as a result of suppressing and sacrificing his latent interests and talents in other sides of human activity and skill. In other words, these great men could never achieve greatness in one side of human activity except at the expense of the other sides of human activity, which they are forced to neglect, and which thereby become dead and lost. Thus we find that the great men of history have achieved great heights of distinction in one aspect of human skill, only to fail miserably in other sides of human endeavour and often sink even below the level of the ordinary man in the street with regard to such neglected talents. It is for this reason that we read in history such fantastic anecdotes about the life of great men, anecdotes which often portray them as sub-normal. You need not go back to history to prove this fact. An examination of the great men of our times would suffice. Great philosophers can be found who have bad tempers and bad manners, and who are eccentrics in their conduct. Not many of our great thinkers are equally great workers. Few of those who draw good plans on paper can execute them in practice. Many men can be found with great ideas and wonderful messages which would help mankind, but few of them are blessed with the ability to convey their messages convincingly to their fellows, or capable of defending their ideas when they are being attacked by their enemies. Very often the patrons of such messages bend under the pressure of the task which they shoulder, and down with them goes their message and their idea.

We say all this with no intention whatever of lessening our respect for greatness and our admiration of great men. Genius and skill in man is very often beneficial to mankind. It helps progress and development, and allows mankind to make strides towards a better life. This is how civilization was born, and this is why it has continued to flourish. The men of learning and wisdom, and the men of genius, are the architects of man’s progress and the guardians of his interests. No one can claim the whole credit for this progress, for no man has been able to possess genius and skill in more than a minute aspect of the sum total of human capacity. It is co-operation between all men of genius and goodwill which results in the progress and advancement of mankind. This is how progress has happened in the various stages of history — one great man helps another, and the work of one great man complements the work of another, and the result is the progress of the community. This is also how progress will continue to be promoted in the future. No one man, however great he may be, will ever be able to claim for himself the whole credit for the progress of mankind.

Comprehensive greatness

But there has been one man in history who was an exception to the rule of human greatness and to the general run of great men. His life demonstrated the heights to which human greatness can aspire, and showed that man can be majestically great when his personal attributes encompass many human skills and refinements. This man was Muhammad Ibn ‘Abdullah, the Prophet of Islam, who was born thirteen centuries ago.

The greatness of Muhammad is a fact which every one of the 400,000,000 Muslims of the world believes and openly professes. It may be said that the Muslims believe in the virtue of the fact that they believe Muhammad to be the bearer of the Message of Islam, are rather prejudiced in his favour and inclined generously to attribute to him claims for greatness which are not his. And in this respect, one must admit that there are many Muslims who are not able to explain to a non-Muslim in a convincing manner why they believe Muhammad to be the great man of history.

But the inability of some Muslims to explain and substantiate logically the greatness of Muhammad is one thing, and the factum of the greatness of Muhammad is another. The truth is that any non-Muslim, who cares to free himself from prejudice and bias, and face facts as history records them, will find it inescapable to admit that Muhammad was a truly great man, with the claim par excellence to greatness. He will be faced with the stark fact that Muhammad, by possessing genius and skill in the various aspects of human activity and endeavour, surpassed all the great men who preceded him, and all those who came after him. He was a man whose greatness was such that he was able to guide the destinies of his people well and successfully, alone and unaided. And that is the hallmark of the truly great, and of what we may call “comprehensive greatness”.

A truly great task for a truly great man

Almost every era in history had its own great men, who had a claim to greatness in various narrow fields of human endeavour. There were the scientists, the reformers, the philosophers, the military leaders, the litterateurs, the artists, etc. They all had their own role to play in the overall story of the progress of mankind and his advancement.

History also tells us that the era during which Muhammad was born was an era of stagnation and bankruptcy in most of these fields of progress and development. It seemed as if human activity had been struck with paralysis. The minds of men had become barren. No great or semi-great men had risen to enlighten and guide their fellows. All historians agree that this era was a really curious era in history, and that it was unique for this mysterious inactivity and barrenness.

To shake the dust off this era, and to wake up its people from their slumber, there had to come a man who would be able and strong enough to do the job. The darkness which had overtaken that age could not be dispelled by a

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few small satellites emitting a faint light — it needed a brilliant star shining penetratingly into the darkness.

There was thus a need for one great man who could possess the various attributes of greatness and be able to tackle the manifold task of helping humanity to overcome its diversified illnesses. He had to have a great spirit, a great mind and great strength, so that he could deliver mankind from the abyss into which it had sunk, and lead it forward from darkness to light.

And Muhammad Ibn ‘Abdullah came, possessed of all the attributes of human greatness, perfectly ready to tackle the task before him.

The historians are agreed

Muhammad's greatness is not a proposition upon which historians can disagree. His life and actions are recorded in the annals of history far more accurately and exhaustively than the life of any worthy man before or after him. He was surrounded by a group of Companions who were always careful to take note of every one of his actions and utterances, and who even reported to the world what they thought were his inner feelings and reactions at various stages of his life. These companions were loyal men who recorded for posterity what they saw and heard of Muhammad. His actions and words were noted meticulously and commented upon for the benefit of posterity, for they formed an integral part of the Shari‘ah (the law) of Islam, interpreting and explaining the provisions of the new faith for its followers. The result is that we have today a complete and accurate record of the life of Muhammad, a record from which we can form an opinion about him and express a view about his personality in a manner that leaves little to speculation and conjecture.

And from this complete record of the life (sirat) of Muhammad, we can find little difficulty in passing a favourable judgment on him, and in saying unhesitatingly that he was a truly great man.

How manifold were the attributes of Muhammad's greatness. How uniformly great he was in every respect. An honest man, a charitable man, a tolerant man, and a friendly man. He forgave his enemies; he was tolerant to his opponents; he was patient in adversity; resolute in time of distress; firm in his beliefs; and strong in his actions. He possessed refined humane feelings; he had a skilful approach to the affairs of everyday life, moral, social, cultural, economic and strategic. He set before his fellows an example so sublime and perfect that the passage of time will never detract from its value.

The preachings of moralists, the wise words of the philosophers, the reformers, the economists and the politicians — they have never been able before or after Muhammad to reach the stage of perfection and durability which his words and actions reached.

Suffice it to say in conclusion that God said of Muhammad in the Qur'an: "You are of sublime character."

THE PANCHSILA OF INDONESIA

An extract from the speech of the President of the Republic of Indonesia, Dr. Sukarno, which he delivered on 1st June, 1945 during the Japanese occupation

"(1) Nationalism: 'Indonesian nationalism in the fullest sense, neither Javanese nationalism, nor Sumatran nationalism, nor the nationalism of Borneo, the Celebes, Bali or any other but Indonesian nationalism.'

"(2) Internationalism: 'We should not only establish the free State of free Indonesia but we should also aim at making one family of all nations. Nationalism cannot flower if it does not grow in the garden of internationalism.'

"(3) Representative government: 'I am convinced that the necessary condition for the strength of the Indonesian State is . . . representative government. . . There is not one State truly alive if it is not as if a cauldron burns and boils in its representative body, and if there is no clash of convictions in it.'

"(4) Social justice: 'Do we want a free Indonesia where capitalists do as they wish, or where the entire people prosper? Do not imagine, gentlemen, that as soon as the people's representative body comes into being we shall automatically achieve prosperity. We have seen that in the States of Europe where there are representative bodies there is parliamentary democracy. But is it not so that in Europe the capitalists are in control?'

"(5) Belief in one God: 'Let us observe, let us practice, religion, whether Islam or Christianity, in a civilized way. What is that civilized way? It is the way of mutual respect.'"

ANY MUSULM COUNTRY

Widely travelled, highly educated British Muslim lady (4 years) (Academic Post Graduate Diploma in Chinese Archaeology in the University of London; French Baccalaureat-es-Lettres; proficiency in seven languages, including Russian) — at present employed in responsible capacity by an engineering firm, seeks any position of trust (teacher, tutor or secretary) ensuring a permanent residence in a Muslim country. Highest personal and business references.


PEN PALS

Gagan, Dist. Barisal, East Pakistan, aged 16. Wishes to correspond with friends of both sexes throughout the world. Interests: collecting stamps, magazines, photographs and pictures, view cards and correspondence in general.
ISLAM AND NATIONALISM

Muslims living in non-Muslim majority countries

By SAIF F. B. TYABJI

Two forces in the Islamic world

The ten years that have passed since the end of the Second World War have contained in them signs of a revival and restirring of the Islamic world. But these are signs of what appear to be two opposite and contradictory currents of development. The first current is of nationalism and territorial patriotism, emphasizing the individuality of each nation. The second is of the Islamic religious ideal, which must by its very nature be international and world-wide, affecting even the Muslims who are scattered in handfuls in countries where the populations are largely non-Muslim. Are these two currents really contradictory? And will they ultimately only cancel each other? These are questions requiring serious and dispassionate consideration by all Muslims. It may well be that left to themselves the two currents would cancel each other, thus again making our hope of a revival of the Islamic peoples a hope deferred. On the other hand, with a proper understanding and handling of these forces, the Islamic world may rise again to the position to which it is entitled by merit. The matter is too important for us to ignore or disregard any source that may throw light on it. Let us see what history has to teach us.

The lesson of history

There is a remarkable similarity, as well as significant dissimilarities, between the history of the Islamic world and that of the Christian world. Christianity was revealed some six hundred years before Islam. At first its progress was slow, and it had only recently attained the status of the religion of an empire, when Islam attained this status at a bound. But while the Caliph, who ruled by the law of Islam, was in one person both the head of the State and of religion, in the Christian world authority was divided between the Emperor and the Pope. "As God . . . ruled blessed spirits in Paradise, so the Pope, His Vicar . . . reigned over the souls of mortal men below. But, as God is Lord of the earth as well as heaven, so must He be represented by a second earthly viceroy, the Emperor, whose authority shall be of, and for, this present life" (Bryce, The Holy Roman Empire, p. 113). How much the Christian theories so summarized by Bryce owe their development to the close proximity of the Islamic Empire is shown by a contemporary account of the coronation of Charlemagne on Christmas Day, 800 C.E. Moissac, in his Chronicle, after describing the various reasons which moved the bishops and priests and the Senate to elect Charles emperor, gives the further significant reason: "and that the heathen might not mock the Christians, if the name of emperor should have ceased among the Christians". So the Christians conceived themselves liable to be mocked by the Muslims if they did not have a secular power of all the Christian lands corresponding to the Amir al-Mulminin of the Islamic world.

The Holy Roman Empire, the secular counterpart of the Papacy, lasted with many ups and downs till 1806, when the Emperor Francis II announced his resignation from the office. The Caliphate, after even greater ups and downs, came to an end in March 1924, when Turkey abolished it. The more even tenor of the empire and the Panal throne was due in part to the fact that in the Christian world authority was divided. When the one sank to the depths of degradation, as did the Popes in the tenth and eleventh centuries, there were the great emperors, the Ottos and Henry II, to reform and reclaim the Papacy. But when Hulaku sacked Baghdad in 1258 C.E., and put the Caliph Musta'sim to death, both secular and religious authority suffered a mortal blow. However, what is striking is that the Muslim and the Christian institutions have been almost exactly contemporaneous, though the Christian religion was some six hundred years the elder.

The force of nationalism

What was the real force against which the empire and Caliphate both battled, and which ultimately made them both founder? The fact that this battle was so similar and the founding so much at the same time makes it clear that the force was the same.

This force was the force of nationalism. Nationalism as an ideal, consciously realized and with a theory of its own, is perhaps not more than three or four hundred years old. But nationalism has its birth in what may be called the facts of geography. The magnificent roads constructed by the Romans which had kept the Roman Empire of Augustus and Trajan so closely knit, had been destroyed and overgrown by forest already by the sixth and seventh centuries, and the Holy Roman Emperor, residing in Germany, could only occasionally make his fiat prevail even in Rome, his official capital. Nor could the Caliph at Baghdad control his lieutenant in Spain, who even assumed the title of Caliph himself. These facts of geography made themselves felt, at first imperceptibly, but later with overpowering force, and they emerged finally as nationalism, ready provided with its twin pillars of sentimental patriotism and theoretical justification.

Is nationalism consistent with religion?

How far is this force reprehensible, and how far should this force be resisted? It may be answered that these are futile questions, since, whether the force is reprehensible or not, its existence is a fact, and there can be no question of resisting it because it is irresistible. These answers may or may not be true, but one thing is clear. Nationalism is in no way inconsistent with religion, whether the religion be Christianity or Islam, or any other. This has been amply proved by the experience of Christianity itself. Christianity has had some of its greatest successes since the rise of nationalism. Vast areas in America and in Africa have become Christian by the force and with the tide of nationalism, and millions in India, in China and in South-East Asia have been similarly won to Christianity. Nor can nationalism be opposed to religion in any deeper sense. Nationalism is a manifestation of a political human activity, religion of a spiritual one. The two are on different planes and they cannot clash.

A realization of these facts and a study of the actual experience of the Christians enables the political attitudes of the Muslims over the world to be rationalized. Muslims today are distributed as citizens of two kinds of States. The first are the so-called "Muslim" States, and the second the "Non-Muslim" States. But this distinction is more convenient than real. For example, the Arab States with their
overwhelming Muslim populations are generally classed as Muslim States. But in those States the Christian Arabs have complete equality with their co-citizens, and so had the Jewish Arabs until their unfortunate attempt to establish their own religious State. Nor is there any difference in Indonesia between the Muslim and the Hindu, and for some years one of the most distinguished diplomats of Indonesia has been a Christian. The constitution of Pakistan, it is true, claims to make it into an "Islamic Republic", but it is yet to be seen whether it will become any different from the other "Islamic" countries. In fact the so-called Islamic States are all secular States giving justice to all their citizens, without distinction of creed, and demanding patriotism of them all.

The biggest blocs of Muslims in the "Non-Muslim" States are in India, China and Russia. The case of China and Russia is complicated by the fact that these countries have their own political creeds, having almost the force of, and almost supplanting, religion. But in India it is different: There are forty million Muslims in India, a figure comparable to the number of Muslims in Pakistan itself, and the Constitution of India declares that it is a Sovereign Democratic Republic, securing to all its citizens "Justice, social, economic and political; liberty of thought, expression, belief, faith and worship; equality of status and of opportunity; and, to promote them all, fraternity assuring the dignity of the individual and the unity of the nation."

The case of the Indian Muslims

Assuming, then, that nationalism is a world force, powerfully grounded in every part of the globe, and secondly, the inherent consistency between the political force of nationalism and the spiritual force of religion (it is not necessary to assume that the force of nationalism is in fact helpful to the force of religion, as there is some reason to believe is the case), the future duty and line of action of such blocs of Muslims as find themselves in secular States, such as the Indian Republic, is clear. They must first be active in their religion, in the letter and in the spirit. This is their first duty, as religion is higher and more important than any other aspect of life. In India, for instance, the provisions of the Constitution are clear and mandatory. It may be that in some places practical difficulties may be met by the practitioners of Islam, difficulties caused by the activities of local officials or local groups. But Islam has never faltered at practical difficulties. If it had, it would have been dead long ago. After this first duty of practising and observing their own religion comes the second duty, that of living and becoming part and parcel of the Indian nation and being patriotic to the Indian soil.

Now what does being part and parcel of the Indian nation and being patriotic to the Indian soil mean in practice? Nationhood manifests itself in two ways: in its economic life and in its cultural life. But the economic life of the nation must be one life. Equally so must be its cultural life. In fact a single culture is the most obvious distinguishing characteristic of a single nation. I shall consider the problems of both the economic integration and the cultural integration of the Indian Muslims into the Indian nation.

Muslims in the Indian economic life

Prior to the partition of 1947, the Muslims in India formed two distinct groups, one of which was by far the larger. This larger group earned its livelihood by service in the civil and military departments of government and by agriculture and in small-scale industry, such as weaving and craftwork. The other, which was mainly in the western and south-western regions of India, was engaged in commerce and industry. But though the Muslims thus seemed to be well distributed over the different economic activities in the country, it is a fact that everywhere they kept themselves together and in groups, each group engaging itself in only one kind of activity, whether it be military service or agriculture or weaving or some other. In India, this was not so remarkable, because other sections of the population also did the same, and, in fact, the Muslims kept to themselves less than many others, and it may even be said that they did so only because of the conduct of the other communities, and in self-defence. Since partition and the framing of the Five-Year Plans, the economy of India is being rapidly transformed. The public sector, as the State-owned sector in industry is called, is becoming overwhelmingly the most important, and this public sector is being manned by a new class of civil servants: civil servants engaged in industry. In this new cadre the Muslims hardly exist. What is still more disconcerting is that the Muslims are not entering the armed services, in which formerly they had a share even greater than their due. Both in the civil and in the military service,

The Honourable Abu 'l-Kalam Azad

The Maulana Azad is at present Minister of Education in the Government of India. Besides being one of the leading Urdu litterateurs, he is famous for his deep Islamic learning.
there are at present a few Muslims occupying high office, but these are all senior men recruited long prior to Partition, who have chosen to stay on in India after Partition. What will happen when these retire? It will be a serious blow to India’s secular status, if a reasonable proportion of the government personnel, both civil and military, is not Muslim, and to the Muslims themselves it will be both an economic blow and a blow to the influence which they have on the government of the country. The remedy for this is, however, in their own hands. It is essential that they should not let the feeling of frustration, which undoubtedly exists among the Muslims today, come in the way of their taking a full part in the economic life of their country. Part of the frustration is certainly due to the inner conflict in the minds of many Muslims between the ideal of pan-Islam on the one hand and of Indian nationalism on the other. But the conflict is capable of resolution, and there is no reason why Muslims should not become completely and totally loyal to India, set aside the feeling of frustration and take a full part in the national life of their country while still remaining true and active Muslims. Once this desire to take a full part in their country’s national life is created the practical problems of doing so will be solved of themselves. There is a great desire on the part of the more admirable elements in the Indian polity, led by the present Prime Minister of India, to see an increase in the Muslim representation in the country’s national life and particularly in the government services. It is now for the Muslims to make the next move. In fact, the economic integration of the Muslims into the Indian nation is likely to prove a much easier problem than their cultural integration.

The cultural problem of India

It is far more difficult to create a single culture, if there have been previously different sectarian cultures in existence, and to replace them with a single national culture, than it is to form a single economy in the country. For cultural movements do not lend themselves as readily to control as does economic development. The creation of culture is a hidden process, and culture is formed out of millions of small creations, like a vast coral reef out of the labour and activities of millions of infinitesimal insects, and such creative work cannot be closely directed or controlled.

There are at present two distinct, and in some respects almost contradictory, cultures in India. To one the Indians professing the religion of Islam are attached, to the other the Indians of other persuasions, who are overwhelmingly the Hindus. But fortunately for the future of Indian nationhood neither of these cultures will or can survive. Certainly not the so-called Hindu Culture. Those who are today the principal repositories of the Hindu culture are gulping down in big gulps what Europe and America and China and Russia have to teach. What was known as the Hindu culture is transformed. The Hindu personal law has been radically changed and the old Hindu social system is dissolving before our very eyes. New forms and ideas are invading “Hindu” literature, whether it is written in Hindi, or Bengali, or Tamil or in any of the other fourteen Indian national languages. But what is replacing this “Hindu” culture may also in a sense, and unfortunately, be called Hindu culture, because, in the creation of this new culture, the Muslims are today largely standing aloof, and the new creators are again almost exclusively Indians who profess the Hindu, the Sikh or the Jain religions. There is, therefore, great danger of the new Indian culture again becoming fatally identified with the professors of only one religion.

Will the “Muslim” culture survive? This question must be changed into the question: ought it to continue to exist unchanged? The answer must be unhesitatingly, No. No culture that is alive can or does continue to exist unchanged. It is only the dead and fossilized cultures, if they have sufficient merit in them, that remain unchanged. Greek culture became a dead culture, and then it has survived for two and a quarter milleniums. This may sound paradoxical, but only because the words “dead” and “survive” are being used with special meanings. A culture surviving means necessarily that it has first been fossilized. Such a culture may continue to serve as a source of inspiration, as the Greek culture did pre-eminently, but such a dead culture does not itself evolve into anything new. On the other hand, no one speaks of the Elizabethan culture surviving, though Shakespeare is read today more avidly than he was in the days of the Tudors. The Elizabethan culture has transformed itself into the new modern English culture, which is no more similar to the Elizabethan culture than is the way Queen Elizabeth II dresses or tackles her roast beef to the way Queen Elizabeth I did. But we need not go so far into the past. At the recent Wagner Festival at Bayreuth, Wagner’s famous opera Die Meistersinger von Nuremberg was produced by Wagner’s grandson in a way that must have made Wagner shudder in his grave. This has happened because the German culture of the nineteenth century, of which Wagner

One of the greatest Indian pan-Islamists of this century, Muhammad 'Ali (d. 1931 C.E.)

The Muslims of India and Pakistan owe a debt of gratitude to him for the sacrifices he made in the cause of the independence of India and ultimate creation of Pakistan. He always wore a cap bedecked with a crescent and star as emblems of renascent Islam.
was a creator and a part, is not dead and fossilized. It has evolved itself into the German culture of the twentieth century.

Conclusions

Thus the conclusions to which the thread of argument developed in this article leads are these. Nationalism is a great force that has come into being in every part of the world. It is a force which should not, and, in fact, cannot be thwarted, for it will burst any dam that is placed athwart it. The sources of this force are ultimately geographical, and deeply connected with the progress of the entire human race towards its ultimate end. It does and can form nothing antipathetic to religion, which exists on its own plane of being. The Muslim populations both of the so-called Muslim countries and of the non-Muslim countries should properly play their due part under the reign of this nationalism, and since nationalism evinces itself in the twin activities of economics and culture, these Muslim blocs must take full part in these activities in their respective countries. In India particularly, where the Muslim bloc is very large, but is nevertheless only some 12 per cent of the population, and where there is today in existence a so-called Muslim Culture to which this bloc is attached, the Muslim population ought to take an active part in the political, economic and cultural life of the country as an integral part of the population. The ultimate aim must be, not the preservation of their "Islamic" culture or of their separate economic existence, but the creation of a new national culture and a new national economy, both of which bear the indelible stamp of themselves and of their own cultural and economic background by reason of the simple fact that they have themselves taken part in the making of those new creations.
Future of British Protectorates in Southern Arabia
Southern Arabian Territories and the Yemen

"To the outside observer there is a lack of consistency in the manner in which relations with some countries differ from those with others. Although it can be argued that in India, for instance military needs overshadowed the political desirability of evacuation, thereby justifying the sacrifice of the strategic advantages of these positions, the argument that Cyprus, Buraimi, Aden, the Persian Gulf and the Protectorates are military positions that must be held at all costs is unconvincing."

The rise of the Rasid family in the Yemen in 9th century C.E.

In the past the Arab peninsula was divided into three regions:
(1) Arabia Petraea;
(2) Arabia Deserta, including the Syrian desert, the southern Hedjaz and northern Nafud; and
(3) Arabia Felix (the Sheba Kingdom is considered the most important part of this region).

The prevailing religion in these regions was the Sabaean religion, i.e., the worship of the sun god, the moon god, and their son, Athtar. The Christians arrived in the fourth century and settled their missions there. From the second to the sixth century, Arabia Felix was governed by the Himyarites of whom the present Imams are descendants. In 525 C.E. the Ethiopian Christians attacked the Himyarite Kingdom and occupied it. In 575 C.E. the Abyssinian rule was overthrown by invasion of the Persians. In the following hundred years, the Sunnis (followers of the Shafi'i Sunni school of thought) spread their authority over the coastal regions, whilst the Zaidis settled on the heights.

In the ninth century, the Zaidi Imam Yahya established the Rasid royal family in the Yemen. The name of this family comes from al-Qasim al-Rasi, son of Muhammad, son of Fatima and the Imam 'Aly.

In 1517 C.E. the Ottoman Sultan Salim I invaded the Yemen, and during the next two centuries a number of foreign States disputed the supremacy over the coastal regions of the Arabian peninsula. In spite of an intense competition between Portuguese, Dutch, French, British and even Swedes and Danes, the Ottomans were able to maintain their influence.

At the beginning of the nineteenth century a Wahhabi

1 Courtesy, the Editor, The Egyptian Economic and Political Review for May 1956, Cairo, Egypt.
incursion failed to subdue the area. Ibrahim Pasha, son of Muhammad ‘Ali, landed at Tihamah, which was under Wahhabi rule — after the Egyptian victory of 1818 — and drove out the Wahhabis. The Imam al-Zaidi then regained his official authority over the Egyptian-garrisoned Hodeyda, Zayid and Mokka (the main ports). The Egyptians withdrew in 1840, but Turkish sovereignty remained.

The Ottomans were able to maintain an uneasy position principally supported by alternate pacifications and suppressions till 1911. A violent revolution under the leadership of the Imam Yahya broke out in 1904. Its intensity was such that the Turks had to engage their full forces, and the conflict ended with the fall of Sana’a and the signature of the treaty of Sana’a, which, whilst confirming the sovereignty of the Turks, divided administrative influence over the territory between the Imam in the heights and the Turks at Tihamah and on the coast.

During the Italo-Turkish war the ‘Asiri tribes in the north under the leadership of Muhammad Ibn ‘Ali-al-Idrisi revolted against the Turks and succeeded with the support of the Italians in establishing a passing independence which was enforced during the First World War by their occupation of most of northern Tihamah. In 1914, the Turkish occupation army, which was then about 14,000 men, clashed with the British at Aden, and British warships shelled the Yemeni ports in support of the followers of Idrisi. These military operations ended with the truce of Madras in November 1918, whereby the Yemen was liberated from Turkish sovereignty. Britain now attempted to settle her relations with the two major elements on the scene, the Imam who had sided with the Ottomans and the Idrisi who had sided against them. British troops occupied Hodeyda in 1919 in order to aid Idrisi, but on their withdrawal the Idrisi power declined until it ended with the signature of the Treaty of Ta’if.

The Yemen and the Madras Peace Treaty of 1918 and the Treaty of Sana’a

In November 1918, by the Madras Peace Treaty, the Yemen was liberated from Turkey. This, however, did not contribute to the settlement of the problem of British relations with the Imam on the one hand, who was supporting the Turks, and Idrisi on the other, who was fighting them. British troops occupied Hodeyda for a short time in 1919 in support of Idrisi. This support, however, was short lived, and with their withdrawal the Imam’s superiority gradually increased until by the Treaty of Ta’if Idrisi’s influence in Tihamah was finally ended.

Having since 1839 firmly established herself in Aden, Britain could not remain unaffected by events in the vicinity. Having negotiated several minor agreements in the areas adjacent to Aden the time was now ripe for an agreement with the Imam. Apart from the political desirability of such a move, the Yemen, whose untapped and unchartered resources might well have hidden considerable wealth, both mineral and otherwise, was a tempting target for the British Colonial Office, still enjoying a virtual European monopoly in political and economic relations with Southern Arabia.

The first treaty concluded by Britain was the Ta’if Treaty, which followed the Madras Peace Treaty in 1918, and ended the influence of Idrisi at Tihamah. It was followed by the Treaty of Sana’a in February 1934, by which Britain recognized the Imam as King of the Yemen. By virtue of this treaty and for its duration till 1974, the Imam agreed to maintain the frontiers at their status quo. The two contracting parties agreed to preserve the positions occupied by them then until the date of its conclusion. They further agreed to prevent by all possible means any friction that might take place between the two parties in the area shown on the treaty, as well as to prevent any interference from the subjects of any of the contracting parties or any other party in the affairs of the persons residing on opposite sides of the frontiers. Britain now alleges that the Yemen, in spite of these undertakings, has dared to interfere in the affairs of the Protectorates, for the Yemen had previously agreed not to change by force the temporary boundaries marked in the treaty. This was done in the hope that with time it would be possible to come to a friendly settlement. This underlines the fact that the Treaty of Sana’a supplied no conclusive agreement about the Islamic claim to sovereignty over the Protectorates, a claim which has been temporarily suspended by the Yemen in the hope of an ultimately peaceful settlement.

The Yemen’s claim to a revision of the Treaty of Sana’a

With the British accusations, however, the hope of a peaceful agreement vanished, and little doubt remained that Britain had no intention of accepting the principle of Islamic sovereignty over the Protectorates and the city of Aden itself, now a Crown Colony. The British argument supporting this says that, although the followers of the Imam established their sovereignty over the region for ninety years between the years 1638-1728, they lost it for 200 years and have never regained it since. By replacing the Ottomans as the main authority in the area they contest the legality of the Islamic claim and although a party to the Treaty of Sana’a their interpretation of its clauses differ with those of the Imam.

As is inevitable in cases where treaties are purposely drafted in vague terms for reasons of compromise, the interpretation of an agreement differs according to the attitude and outlook of both parties. In the Treaty of Sana’a both the status quo and the boundaries have been the subject of conflict. Whereas the Yemen has on no occasion failed to make it clear that the boundaries agreed to as a temporary compromise under the Treaty of Sana’a were not and should not be considered as frontiers, the Aden Administration has consistently and systematically attempted to establish these as such. In the interpretation of the status quo, the Yemenite reservation regarding their claim to the Protectorates plays a major part in influencing their attitude towards the various political and economic activities that Britain has been pursuing in the Protectorates.

It is natural that an agreement to respect the status quo is largely based upon the desire of both parties to protect their future rights in an area under dispute, and it therefore follows that when one of the parties actively engages in undermining the other’s position and seeks to consolidate its own, there is a clear case of treaty violation.

The somewhat aggrieved British rejection of this argument on the plea that the status quo clause was limited to the actual boundary and in no way affected the area in dispute, is mere playing with words, and a calculated ignoring of the spirit of the Anglo-Yemeni Treaty as well as of the meaning and intentions of the Yemeni reservations.

The usual arguments have been advanced by the Aden authorities to justify their political and economic activities in the territories. The cause of progress and the development of sanitation and education are the blameless motives they advance for a whole process initiated after the Treaty of Sana’a. This process has aimed at the creation of a local administration subservient and economically dependent on Aden. This was intended to develop by gradual stages into a British-installed government claiming sovereignty, and calling for local support against the Yemeni claims. It would have armed forces at its disposal, officered by Englishmen.
Eventually the Aden Administration could complacently sit back confident that as long as the Yemen could be opposed by their British-created Arab entity in the Protectorates, they could rest securely in the knowledge that the splendid theory of “Divide and Rule” was once more working on their behalf. As to the plea that social and economic reforms in the area cannot be construed as upsetting the status quo, one can only say that, much as one can admire the motives behind a genuine and sincere desire for public service, the latter factor has too often been employed by the Colonial powers as an excuse for increasing their own influence rather than for a genuine desire to initiate reforms. It is not surprising, therefore, that appreciation and regard for unselfish service to humanity is forgotten in a sea of suspicion and doubt.

The British tactics in Southern Arabian territories

Having successfully installed friendly administrations in the eighteen cantons of the Western Protectorate, Abdali, Akrabi, Amiri, Hanskabi, Fadlleli, Yafai, Aulaqi, Halwi, Lubaili and dependencies, negotiations were started several years ago with a view to grouping these separate entities into a single federated unit. Although the British claim that the reason here is mainly economic and social, there is little doubt that the primary consideration is a political one dictated by the prevailing conditions and the somewhat loose loyalty of the tribes, whose defection from Aden appears to be more the rule than the exception. It is useless to deny that the Imam can and has succeeded in frequently commanding the loyalty of tribes that Aden had fondly thought were loyal to their British allies. It is thought in Aden that the creation of a strong federal structure with a centralized capital and a certain measure of autonomy and sovereignty would succeed in discouraging such waywardness, and in calling the tribes to a more acceptable loyalty to British-Arab arrangements. The protectorate of Aden was divided into two, and plans were put forward to form two separate federal States.

These would on the one hand group the tribes and peoples of the Western Protectorate into a federation based largely on subservience to Aden as a central administrative capital and in which the Sultan of Lahej, whose internal administrative development is more advanced than any of the other rulers, would be expected to play a dominant role. The second federation, made up of the socially and economically more advanced States of the Hadramaut with Mukalla as its capital, would enjoy a slightly greater autonomy by virtue of its possessing a separate capital and, in consequence, and in spite of a resident British adviser, be less under the control of the centralized colonial administration of Aden.

A Federation of the Shaikhdoms of Southern Arabia under the British cannot succeed

The first concrete approach towards federation was taken on 7th January 1954. When a conference of the Sheikhs and Emirs was convened at Government House, Aden, the Governor of Aden addressed the Assembly. Discussing the general lines of the federation, he somewhat patronizingly pointed out the merits of his plan, and the meeting ended with a vague suggestion that after consultations a new move towards adopting the plan would be made at some future date.

Either from unwillingness to face facts or from an inability to admit realities, the authorities in Aden show a complacency difficult to justify by events in the area and the gathering storm in South Arabia. The days when a punitive expedition or a British Royal Air Force sortie were able effectively to silence disorder are steadily receding before the grim realization that the possession of modern weapons may not for long be the monopoly of the Aden authorities.

The Call for Arab Unity

It is unnecessary here to go into a lengthy expose of the Arab case. Neither the Yemen nor the Arab League are likely to recognize the British claims to the Protectorate, any more than they are likely to recognize the British aggression on Buraimi. The call for Arab unity now being sounded in Southern Arabia is supported by the whole Arab world. Its effectiveness over the interest-dictated promises of Aden is daily being demonstrated by the defections and wavering of many who in the past had never dared to contest the British dominance. As time goes by, if Britain insists upon maintaining her position, she will have to rely less and less on her tribal levies and her federated police forces. The call for unity, whether in the Sudan, in Jordan or in Libya, has always triumphed over the call of the British.

One can sympathize with the British dilemma. After all, Britain alone of the colonial powers has shown an unusual capacity for retiring in time from untenable imperial positions, and she has often in the process succeeded in maintaining the most friendly relations with former subjects. The evacuation of India, for example, has with time amply justified the courageous decision which made it possible.

To the outside observer there is a lack of consistency in the manner in which relations with some countries differ from those with others. Although it can be argued that in India, for instance, military needs overshadowed the political desirability of evacuation, thereby justifying the sacrifice of the strategic advantages of these positions, the argument that Cyprus, Buraimi, Aden, the Persian Gulf and the Protectorates are military positions that must be held at all costs is unconvincing.

One feels that in London a sharp controversy must exist between progressive diplomats who agree with the futility of maintaining obsolete or obsolescent bases and military-minded diehards who still think in terms of 1946.

Military Power not enough to settle the problems facing Great Britain and France in the Arab World

No one will deny that Southern Arabia and the Persian Gulf are important to England, but although in 1916 and even in 1946 Britain may have felt justified in starting a war rather than abdicating her position there, it is unlikely that today such a justification can be taken seriously. It is not the Arab alone who now faces the British in these territories; it is the impact of the middle twentieth century; an age of communications, oil, mass education and political and social unities in the Middle East. New generations are growing up everywhere in an unstable and insecure world in which they are seeking stability and security. It will be a tragedy if this situation were to be exploited by Britain's enemies. Of all the Western countries England has the most at stake in the Middle East, and it is in the interests of all that Britain be regarded as a valuable friend by the inhabitants.

In North Africa France is learning to her cost the futility and danger of supporting policies to suit the colonialist. No reasonable person today can believe that military force will settle the Algerian problem, even the Frenchman bogged down in a mountain jungle and facing a relentless enemy realizes this, and the strain is even showing in a metropolitan France. For France in Algeria also had her friends and supporters amongst the Arab leaders. Cairo and the Arab League were distant and remote centres of irreverence; France is a night's journey away by sea from North Africa. French policies, however, and the inability of her statesmen to face the facts, have lost her Arab friends, and in the
emotions and passions of an unjust war the Algerian, be he anti-French or not, has united. City-man and hill-man, extremist and moderate, have joined hands against France, and their friends in England would do well to watch North Africa; for after all it is not so very far away.

Even Aden admits that what was generally expected to be a triumphal progress towards federation has been held up. A few confident statements have of course been put out to the effect that although the Yemen may conceivably retard the process for a while, even the Imam cannot hope to put it off indefinitely. It seems that such confidence in no way reflects the true and rather chaotic state of affairs in the Protectorates. Even the most progressive of Sultans, Fadil 'Abd al-Karim, Sultan of Lahej, has defected to the Yemen, and, although his brother, the present Sultan, enjoys the ear and the confidence of Aden, there is little doubt that a divided family provides but poor political support in a crisis.

That the crisis has arrived is evident. The political situation is a confused jumble of uprisings, pro-Yemeni incursions, defections by Sultans, Amirs and 'Amils, British Royal Air Force raids, interrupted road building and various other alarms and excursions. Progress towards orderly pro-British federated government, to anyone outside the lofty circles of the Aden Government, looks very far away. The city of Aden itself, that most inviolate of British colonies, has not escaped the trouble, and yet the Aden Government serenely minimizes it and puts the whole blame on the hopelessly ineffective attempts of the Yemen to retard federation.

WHAT THEY THINK OF US ..

WOMAN IN ISLAM
By J. B. WRIGHT

"WOMEN IN PURDAH"

"There is a saying in Morocco, 'Marriage and death are both inevitable'. That sums up the outlook on life of all Muslim women the world over.

"Women are your tillage,' the Koran (Holy Scripture of Islam) instructs all Muslim men, and it is on that basis that men and women live and work. Woman is subservient to man in all Muslim countries. Yet although the habit of secluding women from the company of all men outside their close family circle is still widely practised, the purdah curtain is being slowly drawn aside. Muslim women are beginning to discard the veil.

"The process will be slow in many cases. In the villages and small communities of country districts in the Middle East, women brought up in a strictly Muslim atmosphere have no knowledge of what emancipation can bring them, and they have no desire to make the adventurous journey into the unknown world outside.

"To them, in the security of the harem, or even — in the poorest household — of a simple mud hut, purdah can be more appealing and hold more comfort for them than freedom outside. The Muslim woman has little interest in anything beyond her husband and her children.

"A story has been told of a rich merchant in Basrah, the Iraqi port on the Persian Gulf. He engaged a cook from Pakistan and the cook's wife as housekeeper. The Pakistani woman did not wear the veil, but when she learned the salary her husband was to receive in his new post she exclaimed with delight: 'Now we are rich. I can go into purdah!'

"Yet Muslims say that purdah was only a temporary measure, instituted by Mahomet himself. They point out that it has no place in the Koran. All the same it has been in force for centuries and even now the custom is dying hard. In the streets of Cairo the visitor can see many Arab women unveiled, but also many (wearing the latest creations of Western couturiers and textile factories) whose faces — except for a narrow strip across the eyes — are shrouded with a thick black veil. There are even more women wearing the voluminous black dress and head covering of the past.

"The great houses of many Middle East cities have their harems closely barricaded with latticed shutters, through which the unveiled women may peer without themselves being seen. It is rare for such women to meet male guests of their husband, even while veiled. They entertain female guests while their husband entertains the menfolk.

"Some Muslim authorities also claim that polygamy is not unconditionally allowed in the Koran. They point out that a man is allowed to have up to four wives only on condition that he can keep all of them in absolute equality. This, they say, is an impossibility.

"Marriage — a sale

"The primary object of marriage with Muslims — as with other religions — is the procreation of children. Indeed, in Arabic the word for marriage is the same as that for sexual union. Which explains the law allowing four wives and an unlimited number of concubines. It explains, as well, why the family is always patriarchal, its head maintaining absolute authority over his wives. The children of the marriage belong to him entirely.

"Muslim marriage is still a sale. A woman is bought from her father or guardian by the payment of a dowry. Today, that dowry passes to the wife and not to the father as in the past. She may refuse to marry a man, but she cannot indicate that she wishes to marry someone else.

"Many marriages are still carried through without the bridegroom ever having seen his bride, for it is an emissary who undertakes all the negotiations. When that emissary asks the intended bride if she accepts the offer, she will remain silent. It would be improper for her to speak her assent, which is then taken for granted.

I This article appeared in one of the most popular weeklies of London, Everybody's, for 13th October 1956.
"It is usual for only half, or sometimes two-thirds, of the dowry to be paid at the time of the contract. The balance is paid after the consummation of the marriage. In the case of non-consummation, half of the dowry must be left with the wife. The most important customs of the marriage ceremony are connected with the consummation. The bride is bathed by the other women, and then adorned by having her feet and hands dyed with henna, and her face made up. On the following day she goes to the home of her bridgroom and is installed on a 'throne' while the wedding gifts are put on show.

"One the marriage has been consummated, the husband is the lord and master of the household, even in those enlightened Muslim communities where the wife has been given progressive advantages. A woman is worth no more than half a man in matters of inheritance and giving evidence. A Muslim husband may correct his wife to the point of beating or incarcerating her. All this is allowed by the Koran, which, however, enjoins moderation in all things!

"The rigid separation of male and female in Muslim countries is marked. In the mosque, men and women sit separately. They walk separately — the women a little behind the men — in the street. In cinemas and on other occasions of public gathering — the men sit apart from the women.

"The woman in purdah is withdrawn completely from normal contact with men.

"Champion of freedom

"Now the pattern is changing. Lala (Princess) Aicha, eldest daughter of Sultan Sidi Mohammed Ben Youssef of Morocco, who has championed the cause of the Muslim women, said recently that sixty-five per cent of Moroccan women have abandoned the veil.

"'A tremendous revolution has occurred in the Moroccan woman's life during the past ten years,' she said. 'It has been my mission to show the way and give an example — among other ways by not hurrying to marry.'

"'She added, 'Our Moroccan saying, Marriage and death are both inevitable goes on. Therefore it is not necessary to hurry about either.'

"That could be said of the battle against purdah. There are still millions of Muslim women who live behind the veil. There are still millions who would not wish to change.'

A rejoinder to the article reproduced above

By M. Y. KHAN

The pictures drawn of the rigours of the veil among Muslims in the article "Women in Purdah" in Everybody's Weekly for 13th October 1956 is on the whole a fair representation of the state of things obtaining in most Muslim homes. It may even be conceded that woman in Muslim lands has been relegated to the position somewhat of subservience to man. But when the article ascribes this to the Qur'an and the Prophet Muhammad, it goes entirely wide of the mark, and betrays an obvious ignorance of the Islamic teachings as to the status of woman. The very tide of revolt against this state of things, which, the article says, is gaining momentum in Muslim countries, derives all its sanction and strength from the Qur'an and the Prophet's dicta. A scripture which lays down the imperative rule, "Women have rights against men just as men have rights against women" cannot, in all fairness, be charged with condemning woman to the position of the underdog. "Paradise lies at the feet of mothers" is a well-known saying of the Prophet Muhammad, who also said: "the best among you is he who treats his wife best". This can hardly be the language of one who looks upon woman as something "inferior", as the article in question has made out the case to be. Snappy quotations, torn out of their context, can hardly be expected to tell the whole truth. That is exactly what the references to the Qur'an in the article do. It is a gross distortion to say that the Qur'an gives a free hand to the husband to "beat" or "incarcerate" his wife, as the article puts it. A glance at the context would show that corporeal chastisement and detention within the four walls of the house have been prescribed as a preventive measure as a last resort against a wife against whom there is a prima-facie case of carrying on an affair with another man, and the power has been vested, not in the husband, but in society, which means a properly constituted legal authority.

It must be conceded that Islam does not share the modern standards of taking sex aberrations lightly, and attaches the highest importance to the purity of married life, which it considers to be the cornerstone of the social structure, and for that matter, of the State. That is the significance underlying the term "village" applied to woman, in view of her function as the breeder of children. Since her role is to breed a healthy race, every care is taken to ensure sexual purity. The amount of misery to children resulting from conjugal infidelity and the disruption of home life needs no telling. The Qur'an is very keen that this does not happen, and lays down measures to nip the evil in the bud. A daughter, no doubt, inherits half of what goes to the son as his patrimony, but that is not because she is inferior and "half a man", as the article puts it, but because she is also to have a share in the husband's property, besides the dowry which is invariably settled on the bride at the time of marriage. To describe an institution like dowry intended to enable a bride to start her life as a wife with a sense of an economic standing of her own, independent of the husband, as "a sale" of woman, as the article does, is another gross distortion of a most beneficent Islamic measure for the uplift of woman.

Love marriages, as understood in the West, are not encouraged in Islam. But there can be no marriage without the woman's explicit consent. Cases were not wanting in the Prophet's own day when marriages were dissolved on the mere plea of dislike for the husband on the part of the wife. Divorce and remarriage of divorced persons — reforms debated in the ecclesiastical councils in this country — were rights conferred upon both men and women by Islam at its very inception. The veil is a mere custom carried to extreme. All that the Qur'an wants to discourage is promiscuous intercourse between the sexes. This means a certain amount of segregation, but in no way such as to prevent woman from fully sharing with men the amenities of life and opportunities for advancement.

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Pre-Columbian Navigation in the Atlantic
Presumptive evidence of trans-Atlantic Voyages of the Arabs

By M. W. D. JEFFREYS

Arabs knew of the existence of the Americas before Columbus

I shall ignore the early voyages of the Vikings round about 1000 C.E. to Iceland, Greenland and North America because there is no evidence that they ever came south from these Polar regions, and I am concerned with the Arab discovery of the Caribbean centuries before Columbus was born. I shall therefore discuss what was known to the Arab world of the Atlantic before Columbus sailed on his voyage of discovery.

Nafis Ahmad, commenting on the Muslim historian, al-Biruni, who was born in 972 C.E., draws attention to al-Biruni’s Kitab al-Hind. In this book al-Biruni, writing of southern Africa says, according to Nafis Ahmad (1947, 12): “During our summer (there) winter prevails, but he also could suggest that the southern sea (Indian Ocean) communicates with the Western Atlantic through a gap in the mountains along the south coast of Africa.” He added, “He has certain proofs of this communication although no one has been able to confirm it by sight.”

So by 1000 C.E. the navigators in the Indian Ocean knew that the present Cape of Good Hope could be rounded. They were also aware of the constellations of the Southern Hemisphere, as Bouchard (1952, 24) points out: “Ce serait aux Arabes qu’il aurait du la connaissance de ces étoiles, invisible dans notre hemisphere. La croix du Sud apparait nettement, par exemple, sur le globe céleste dressé par Kaissar-Al-Khuzazzan, en l’an de l’hégire 622 (1225).”

Major gives evidence of the Cape of Good Hope being rounded from the Indian Ocean. He (1868, 311) writes: “It is on this map, the Mappe Monde of 1459, especially, which preceded by forty years the periplus of the Cape of Good Hope by Vasco da Gama, that we see more clearly laid down the southern extremity of Africa, under the name of ‘Cavo di Diab’. We find delineated a triangular island, Madagascar, on which, north-east of Cavo di Diab (our Cape of Good Hope) are inscribed the names of Sofala and Xangbar. This southern extremity is separated from the continent by a narrow strait. An inscription on Cape Diab states that in 1420 an Indian junk from the east doubled the Cape in search of the islands of men and women (separately inhabited by each), and after a sail of two thousand miles in forty days, during which they saw nothing but sea and sky, they turned back, and in seventy days sailing reached Cavo di Diab . . .”

One is now no longer surprised by the information displayed on the map seen by the Portuguese admiral, D’Albuquerque, in 1511 in the Moluccas. It is now clear that these Indian Ocean navigators were aware of the Americas and the great navigators at this period were the Arabs. Hence, until proved to the contrary, one must credit the Arabs with circumnavigating the Cape of Good Hope long before Vasco da Gama did. They may even have discovered Pomona beach, the diamond beach of South-West Africa, for in the Arabian Nights there is a description of such a beach. In the Harleian Collection of Voyages (1735, II, 367) occurs the following statement referable to circa 1555: “. . . the Almadie, which is but a small boat, comes notwithstanding, from Quiloa, Mozambique and Sofala to the island of St. Helena, being a small spot of land, standing in the main ocean, off the coast of Bona Esperanza, so far separated.”

Some evidence to show the presence of Arabs in the Atlantic before Columbus

One can now understand how and why knowledge and maps of the Atlantic come to be found among navigators and pilots of the Indian Ocean. What is wanted, however, is more definite evidence of Arabs in the Atlantic. The fourteenth edition of the Encyclopaedia Britannica (1929, IV, 729) gives the following information: “The Romans learned of the existence of the Canaries through Juba king of Mauretania, whose account of an expedition to the islands made about 40 B.C. was preserved by the elder Pliny. He mentions, ‘Canaria, so called from the multitude of dogs of great size’. Both Plutarch and Tolemaeus speak of the Fortunate Islands, but from their description is it not clear whether the Canaries or some of the other island groups in the Western Atlantic are meant. In the 12th century the Canaries were visited by Arab navigators, and in 1334 they were rediscovered by a French vessel driven among them by a gale.”

This account of the Arabs and the Canaries and of the rediscovery by the Pharaohs of these islands is a perversion of history. These islands were not rediscovered by the French. The Arabs had never lost contact with them. Thus Edrisi, the famous Arab geographer who died in 1184 C.E., gives the following account of his countrymen reaching the Canaries and of finding among its inhabitants one who spoke Arabic. Major (1868, 147) writes: “From Lisbon then, according to Edrisi, who was the first to write an account of the voyage, ‘Maghrasins’ or ‘strayed ones’ set sail with the object of learning what was on the ocean and what were its boundaries. They were eight in number and all related to each other. Having built a transport boat, they took on board water and provisions for many months, and started with the first east wind.” So that the search for adventure and new horizons animated these early Arab explorers just as Columbus three hundred years later was animated to search for new lands by sailing west before an east or adventurous wind. Major continues: “After a sail of eleven days or thereabouts, they reached a sea whose thick waters exhaled a fetid odour, concealed numerous reefs, and were but faintly lighted. Fearing for their lives, they changed their course and steered southwards for twelve days and reached the island of El Gharism, so named from the numerous flocks of sheep which pastured thereon without a shepherd or anyone to tend them.” Here is an island in the Atlantic bearing an Arab, not a European name, and one concludes that the sheep on this island must have been brought thither by some human navigators, probably Arabs. These Arab explorers then “for twelve days more sailed southwards and discovered an island in which were inhabitants and cultivated fields. As they approached it they were surrounded by boats, made prisoners, and carried in their own boats to a city on the seashore. They reached a house in which were men of tall stature, dark-skinned, with short but straight hair. . . . In this house they were confined for three days, and on the fourth there came to them a man who spoke Arabic, and who asked them who they were, what they sought, and where they came from. They related to him their adventures, and he gave them good encourage-
ment and told them he was the king's interpreter. They returned to their prison and remained there until a west wind arose, when they were blindfolded and put on board a boat and taken out to sea. When they had been out three days and three nights they reached land, and the wanderers were put on shore with their hands tied behind them, and there left. They remained there till sunrise in a miserable condition from the tightness of the cords with which they were bound, but hearing some laughter and human voices near them they began to shout. Some of the inhabitants of the country came to them, and seeing their wretched plight, unfastened them and questioned them as to their adventure. They were Berbers, and one of them asked the wanderers if they knew how far they were from their own country. On their answering in the negative, he told them it was two months' sail. . . . They reached Lisbon in considerable confusion at their disappointment.”

Navigators in the Atlantic in 1340 were the Arabs

From this account the following conclusions may be made, namely, that there was at that time an established sea traffic between this island, probably one of the Cape Verde Islands, and Africa, as is shown by these “wanderers” being blindfolded when a wind from the west arrived, placed in a boat and then landed three days later on the African coast and left where it was known some of their fellow countrymen lived. The boat that brought them would obviously return to its port of departure, where one finds that an Arab interpreter is kept. That there was also sea traffic between this part of Africa and the Iberian peninsula is shown by the fact that the locals not only knew of Lisbon but could tell these “wanderers” how long it would take to reach Lisbon from where they were on the African coast.

However, more definite proof that the Arabs were visiting these African coasts and hence navigating the Atlantic comes from Major (1868, 97), who writes: “. . . in 1484 the learned French orientalist, M. Reinard, published with a French translation the geography of the Arab Abu-al-Fida, embodying therein the ‘geography’ of Ibn Said of the middle of the thirteenth century. In the latter is recorded how a Moor, named Ibn Fatimah, being once at Naul-Lamtha (Wad-Nun, a little north of Cape Non, see Hartman’s Idrisi) took ship and was wrecked in the midst of some shoals. The sailors lost their bearings, and had no notion where they were (they reached Cape Blanco by going northwards). A man then came forward who knew both the Arabic and the Berber language, and asked them how they missed their way. . . .” Here then is clear evidence that the Arabs were by 1250 C.E. navigating far down the African coast and were known there because one of the Berbers spoke Arabic. A hundred years later much more is on record. Thus Sir Clements Markham (1912, 23) in his translation of the Book of Knowledge of the World, which was compiled by a Franciscan monk about 1340, writes: “I went along the (African Atlantic) coast for a very great distance, traversing the uninhabited sandy beaches until I arrived at the land of the Negroes; at a cape they call Buyder (Boydor), where is the King of Guynoa near the sea. There I found Moors and Jews. Know that from this Cape of Buyder to the river del Oro (Senegal) there are 370 miles, all uninhabited land. From this place the panfilo (a galley used in the Middle Ages in the Mediterranean with one row of oars and two masts) turned. I stayed some time, and went to see the lost islands which were called by Tomoleo the islands of La Caridad, the Kalidat of the Arab geographers.” Markham remarks that “the Franciscan preceded all the old Portolani in his account of them. Moors, Spaniards and Genoese frequented them long before the Portuguese.” The point to note is that the navigators at this time were the Arabs, and it is from them that this Franciscan friar obtained his information. Thus an early name for Tenerife was the Arabic one of El Barbe.

The narrative continues: “Know that from the Cape of Buyder to the first island, the distance is 110 miles. I embarked in a leno (lignum, a generic name for all vessels) with some Moors, and we arrived at the first island, which they call Gresa. Then we came to the island of Lançarote, and they gave it that name because the inhabitants killed a Genoese of that name: Thence I went to another island called Bezimurin, and another Rockan. There is another Alegraña, another Vegimar, another Forte Ventura, another Canaria. I went to another island called Tenerife, and another they call the Isla do Inferno, another Camara, another Ferro, another Aragonia, another Salvaje, another Disierta, another Lecmane, another Puerto Santo, another Lobo, another Cabras, another Brasil, another Columbaria, another Ventura, another San Jorge, another Conejos, another Cuervo-Marines, so that altogether there are twenty-five islands.”

Now note that in 1340 all the islands in the Cape Verdes, the Canaries and the Azores, including such uninhabited rocks as Salvajees, were known by name plus one more, Brazil. Now Brazil has an Arabic flavour about it, and it could mean what ultima thule means to us and what Antillia also meant originally.

Maps in possession of Columbus were pre-Columbian

I have already mentioned the Mappe Monde and it is known that Columbus had a map to guide him on his first voyage and one wonders whether there were any other maps depicting the Atlantic before the days of Columbus. Duff gives a brief summary of the known maps. He (1936, 26) writes: “There is . . . the anonymous Weimar Map of 1424, which shows land to the far west of the Atlantic and marked as ‘Antillia’. There is also the map of the Genoese Bedaire made in 1434 which marks Antillia as Isola Nova Scoperta (newly discovered island). There is a third important document in the form of the map of Andrea Bianco, made in 1436. This and the Weimar Map of 1424 show a large slice of land 500-600 leagues (of four miles) west of Gibraltar marked ‘Antillia’ and noted ‘Questo li mar de Sagna’ (Here are Spanish waters).” But at this time Spain was an Arab kingdom and the inference is that the land and waters of Antillia belonged to the Spanish kingdom of the Arabs. Spain was not an entity by itself at that date. Duff continues: “The final link in the chain of evidence is the celebrated globe of the German navigator and geographer, Martin Behaim (1436-1507), who was born, is believed, at Nuremberg. This globe was given to the world in the year 1492.” This was the year that Columbus set out on his first voyage of discovery. “This globe records that in a.d. 734 ‘Antillia’ was discovered and settled by an Archbishop from Oporto. Behaim marks other islands which do not exist but, very significant, he also marks Brazil: and he records that in 1414 a Spanish traveller had visited Antilla.” Now in this century, 1400-1500, there is no record of European navigators putting out to sea westwards until about 1490. Consequently, for these maps to be drawn showing the Americas someone must have gone across and garnered the information. The only ocean-going navigators in that century in the Atlantic were the Arabs, and hence one must conclude that it was they who brought back the information of islands in the Atlantic and of a continent, Brazil, Antillia,
beyond. The statement that an Archbishop left Oporto in 734 and discovered Antilla is without any historical foundation. The statement that a Spanish traveller — not a navigator or pilot — visited Antilla in 1414 indicates that he was a passenger on some ship, and here again one concludes it was an Arab ship. So far other than the presence of Moors on the coasts of Africa, of some Arab names for such islands as El Barb and Brazil, and of the Arab language being spoken in some of the Atlantic islands, there is pre- sumptive evidence of Arab but not of European trans-Atlantic voyages.

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PAKISTAN’S FIVE-YEAR DEVELOPMENT PLAN

The Plan envisages 20% increase in National Income by 1960

The Implementation of the Plan is estimated to cost Rs. 11,600 million from 1955-56 to 1959-60

Right from its inception in 1947, Pakistan was faced with a multitude of problems. The economy of the country was under-developed in almost all its sectors. It produced 70 per cent of the world’s jute, but had no jute mill. There were only a few baling presses. It produces large quantities of cotton, but had only a few cotton textile mills in operation. Agriculture was antiquated and mechanism almost unknown. Natural resources had hardly been tapped. Hydro-electric power was still to be harnessed. Means of communication were utterly inadequate: railways and posts and telegraphs stood in urgent need of repairs and replacement, while the ports of Karachi and Chittagong were not properly equipped to handle incoming and outgoing cargo. In almost every sphere, thus, a fresh start had to be made.

Early Efforts

In order that the development activity in all its directions may proceed in a balanced manner, a Development Board was set up immediately after Partition. It was entrusted with the scrutiny and approval of development projects. In 1950, the Development Board was replaced by a Planning Commission and an Economic Council.

Urged by considerations of political expediency and social justice as also the over-riding economic consideration of breaking the vicious circle of low income, low saving and low investment in the face of an ever-increasing population, the Governments of most of the countries of South East Asia undertook to embark upon programmes of accelerated economic development. In September, 1950, the Commonwealth Consultative Committee met in London and adopted the Development Programmes drawn up by the participating countries for the development of their economy which would cumulatively result in the economic development and prosperity of the region as a whole. The approved programmes collectively came to be known as the “Colombo Plan for Co-operative Economic Development in South and South-East Asia”.

The Six-Year Development Programme 1951-57

In this co-operative enterprise, Pakistan also participated. But the deterioration in the international situation which threatened to affect the supply of plant and machinery and other essential goods required for the development projects, necessitated a greater industrial bias to be given to the Six-Year Development Programme in its initial stages. For this reason, a “Two-Year Priority Programme” was prepared in 1951. It was an integral part of the Six-Year Development Programme.

The Six-Year Development Programme, which had never been conceived as a rigid set of development projects, easily lent itself for adaptation and expansion with the availability of financial and material resources. Several inadequacies revealed in the actual execution of the projects were made good either by revising the schemes or through approval of altogether fresh schemes. The original estimate of Rs. 2,600 million for the Plan over the six-year period was, however, found to be inadequate, so that the cost of the schemes approved to date has involved an expenditure of Rs. 6,909 million.

Planning is a continuous process and it was felt that the Six-Year Development Programme formulated in 1950 needed a reorientation in the light of changed economic conditions and the development of progress recorded so far. With this end in view, a Planning Board was set up in July, 1953, to review the development that had taken place already, to access the resources—both human and material—which could be made available for development over the next five years, to prepare a National Plan of Development based on the fullest possible utilization of those resources and to suggest administrative machinery best calculated to ensure the successful implementation of the Plan. The Board completed a draft Five-Year Plan which was made public last July whose salient features are given below.

Progress achieved so far in various sectors of development has been given in detail in relevant Chapters of the present Volume under Agriculture, Industries, Communications, Ports and Roads and Civil Aviation. The results achieved may not appear to be spectacular but they must be judged in the context of the available resources of the country and the magnitude of problems that Pakistan had to face at the time of its inception.

A 20 per cent increase in Pakistan’s national income is expected to result by the end of the Plan period. By that time Pakistan’s population will have increased by seven-and-a-half per cent. After making allowance for this, the Board estimate that Pakistan’s per capita income will go up by twelve per cent.

Plan Targets

Among the main targets of the Plan are : about 2 million new jobs, a 13 per cent increase in the production of foodgrains, extension of the Village-AID Programme to 26,000

1 Rs. 13.4 = £1.

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villages, irrigation for about 3 million acres of new land, a net addition of 580,000 kilowatts of electrical power, 250,000 new housing units, increase in hospital-beds from 23,000 to 32,000, another 1,500 post offices, 38,000 new telephone connections, and an increase in the foreign exchange earnings to make available by the end of the Plan period Rs. 500 million every year for development purposes from Pakistan's own earnings.

Objectives of the Plan
The principal objectives of the Plan are:
(a) To raise the national income and the standard of living of the people;
(b) To improve the balance of payments of the country by increasing exports and by the production of substitutes for imports;
(c) To increase the opportunities for useful employment in the country;
(d) To make steady progress in providing social services, housing, education, health, and social welfare; and,
(e) To increase rapidly the rate of development, especially in East Pakistan and other relatively less-developed areas.

In preparing the Plan, the Planning Board have kept in mind the social and economic objectives of State policy, which have now been embodied in Sections 28 and 29 of the Constitution. The Board hold that independent Pakistan can have little meaning and evoke little enthusiasm until the men and women on farms, in the factories and in the offices see the way open to a life of respect, dignity and comfort: a life in which they have free opportunities for their own development as well as for contributing to the development of the community.

Ceiling on Land-Ownership
The Board have also proposed the elimination of concentration of land-ownership in a few hands, which is in their view is inconsistent with Section 29 of the Constitution and is responsible for the largest inequalities of income and wealth. Besides constituting gross injustices in the social order, such inequalities operate as disincentives to development. Ceilings on ownership and on units of self-cultivation have also been recommended by the Board.

For ownership, these ceilings are 150 acres for irrigated land, 300 acres for semi-irrigated land and 450 acres for barani (rain-watered) land; and for units of self-cultivations the ceilings are 25 acres for irrigated land, 50 acres for semi-irrigated land and 75 acres for barani land.

Exemptions would be justified in the ceilings of ownership and self-cultivation for gardens and orchards, estates or parts of estates which are already being cultivated by mechanical means, land allocated to agricultural colleges and universities for research purposes and to social service institutions for cultivation by them to meet their own needs.

About East Pakistan, the Board say that after the intermediary interest have been acquired, it will be in accord with the accepted social objective to endow the cultivators in East Pakistan, as in other parts of the country, with full rights of ownership. As cultivators, they would pay rent to the government, while as owners they would be liable to pay land revenue only.

The Board have also recommended that to prevent fragmentation of holdings, the government should first fix the minimum size for economic holdings and then acquire the shares of heirs to agricultural land falling below these limits and use them to increase the holdings of other owners or tenants to an economical size. Those whose shares are thus taken over, should be given a high priority status in the new colonization areas.

Financing the Plan
For financing the Plan, the Board estimate that during the Plan period domestic savings can be mobilized to the extent of Rs. 7,400 million as public savings and Rs. 5,900 million as private savings. Of the total of Rs. 5,900 million of private savings, Rs. 2,700 million will be transferred to the public sector; Rs. 1,500 million in the form of borrowings and Rs. 670 million through sales of government lands, the Pakistan Industrial Development Corporation assets and other miscellaneous items. Of the total borrowings of Rs. 1,500 million, Rs. 700 million are envisaged from the State Bank, representing deficit financing of a moderate amount. Domestic savings being Rs. 7,400 million, this leaves a deficit of Rs. 4,200 million of which Rs. 400 million are expected to be covered by foreign investment. The Planning Board hope that foreign loans and aid will be available for the balance of Rs. 3,800 million.

The Board assume continuance of strict control over luxury imports. They recommend discouragement of extravagant and ostentatious living, promotion of thrift by supporting Pakistani life insurance companies and expansion of Small Savings as well as Postal Savings. They also recommend the formation of a State Life Insurance Corporation.

The main heads of expenditure in the public sector of the Plan are: Village-AID and Rural Development (Rs. 243 million); Agriculture (Rs. 886 million); Water and Power Development (Rs. 2,601 million); Industry (Rs. 1,076 million); Transport and Communications (Rs. 1,642 million); Housing and Settlements (Rs. 771 million); Education (Rs. 381 million); Health (Rs. 287 million); Social Welfare (Rs. 33 million); and Labour and Employment (Rs. 16 million). Including the reserves, the expenditure is estimated at Rs. 9,236 million—Rs. 2,750 million by the Federal Government, Rs. 3,500 million by the West Pakistan Government and Rs. 3,000 million by the East Pakistan Government. Allowing for a likely short fall of Rs. 1,236 millions, the estimated net expenditure comes to Rs. 8,000 million.

In the private sector, the Planning Board expect that over one-third of the total expenditure of Rs. 3,600 million will be invested in industry. Under the Plan private sector expenditure is to be concentrated in the fields of industry, transport and housing. Private resources are to be used for transport equipment, for the development of mineral resources and for development in the fields of agriculture, trade and commerce.

The Plan gives first priority to the Village-AID and Agriculture. About one-third of the total expenditure planned for the public sector is to be devoted primarily to various programmes relating to agriculture—irrigation, Village-AID, reclamation and drainage. Industry and power claim about 27 per cent of the public expenditure on development. In addition, there is a large industrial investment programme in the private sector. Transport and communications absorb about one-fifth of the total public expenditure and social services the remaining one-fifth of the public development programme.

The Planning Board point out that the resources that can be devoted to the improvement of social services like education, health, labour welfare, housing and community services, better drinking water supply and sewerage are limited by the need to provide a solid base of agricultural
and industrial progress upon which further social services depend

**East Pakistan Development**

About East Pakistan, the Planning Board point out that this area had been suffering from neglect for two centuries before Partition. Since Partition, the energies of both Government and the people have been concentrated on the high priority objectives of developing a measure of economic independence for East Pakistan. Substantial progress has been achieved with the building of the provincial capital and harbours, reorganization of transport and development of industry, particularly the balancing of jute and manufacture of jute goods.

Conditions are now favourable for a rapid advance during the Plan period. For agriculture, the increase should be 350 per cent; in water and power development 120 per cent; in the Pakistan Industrial Development Co-operation industries 170 per cent, and in health nearly 250 per cent.

The Board have provided a reserve of Rs. 1,000 million for East Pakistan to accommodate the hitherto unprepared productive programmes such as flood control and small irrigation and drainage works.

For West Pakistan there is a reserve of Rs. 100 million to accommodate productive schemes for the tribal areas, the former Baluchistan and certain other less developed areas.

The Board have given their support to private enterprise for performing the tasks which lie within its competence.

In their approach to the general problems that arise in the course of planning, such as private-versus-state enterprise and land-ownership, the Board have been guided by the fundamental principle that the dignity of man and the high worth of his personality are the basic values of a free society which the people of Pakistan have decided to develop.

In addition to the monetary expenditure in the public and private sectors, there is expected to be an investment of labour and local material which in terms of money may be of the order of Rs. 1,500 million to Rs. 2,000 million during the Plan period. No estimate of such investment has been included in the Plan, but it will have a substantial effect in raising living standards, particularly in the rural areas, where labour and local material will be used for the construction of houses, small irrigation and reclamation works, building of schools, dispensaries, roads, drains, wells and bunds (dams) for collective use and for other durable assets of private use.

The Planning Board have emphasized that to achieve the objectives of the Plan the country's resources must be concentrated on purposes of the highest importance that are expected to give the greatest returns.

The Plan can succeed only if a strict scheme of priorities is followed. Compared with the immense needs of the country, the progress that is possible during the Plan period is small. Nevertheless, there will be an improvement in the condition of nearly every one in the country. The production of food, cloth and several other consumer necessities is expected to rise faster than the population. What is even more important: the Plan will lay a stronger and firmer basis for a more rapid increase in the welfare of the people in later years.

**Village-AID**

The most important objective of the Plan is the betterment of the living conditions of an overwhelming majority of Pakistan's population which lives in rural areas in poor and primitive conditions. The major instrument in accomplishing this task is the Village-AID Programme, which aims at increasing the incomes of the rural people and providing them with more schools and health centres, better water supplies and other social and recreational facilities. All this is to be done mainly by the villagers themselves in co-operation with one another and with the assistance and advice of the village workers, trained to help the villagers to find ways and means of solving their own problems.

During the Plan period, about one quarter of the rural population will be covered by organized Village-AID development areas, that is, about 26,000 villages or 17 million people. At the end of this period the number of trained village workers will go up to 5,000. The Board estimate that at the end of the Second Five-Year Development Plan, it will be possible to cover most of the rural areas in the country.

**Agricultural Development**

In the development of agriculture, the Plan aims that by 1960 the food supply should be fully secure within the country for the growing population and a substantial beginning be made towards a more diversified and more valuable agricultural out-put. The targets recommended in the Plan include a 13 per cent increase in foodgrains and larger increases in cotton, oil seeds, sugarcane, fruits and vegetables.

The Board have stressed the importance of maintaining a balance between agriculture and industry by stimulating agricultural progress rather than by slackening industrial progress.

The total expenditure on agricultural development in the public sector is estimated at Rs. 886 million. Rs. 61 million are to be spent on crop-breeding and seed schemes, which include the establishment of a number of new Government Seed Farms for producing improved varieties of seed. The Board have earmarked Rs. 178 million for the use of chemical fertilizers and natural manures. The use of chemical fertilizers is expected to increase from 50,000 to 80,000 tons at present to about 250,000 to 300,000 tons a year by the end of the Plan period.

For colonization of new areas, the Plan envisages an expenditure of Rs. 115 million. This relates to schemes to bring about 3 million acres of additional land under crops by 1960. About one-third of this land will be in large compact blocks and the Board have recommended that to explore the possibilities of rapid development, some large blocks of land be leased out on a pilot project basis for a limited number of years to private concerns. The Plan also provides Rs. 40 million for control of pests and diseases which cause a loss averaging from 5 to 15 per cent of the total annual value of crops. This loss is much larger during epidemic years.

The Plan has recommended an increase in storage capacity. The present target of the Government is to raise the capacity to 900,000 tons in order to provide space for about 600,000 tons of reserve stocks of foodgrains (500,000 tons of wheat and 100,000 tons of rice). The Board are of the view that these targets are inadequate. As an interim measure, therefore, they have proposed an additional 150,000 tons of storage capacity. This additional storage capacity is to be shared equally by the two wings of the country. An Agricultural Bank will be established for providing necessary initiative and planning for the new rural credit system. Rs. 95 million are provided for the Rural Credit and Rs. 12 million for consolidation of the land holdings.

**Fisheries**

A sum of Rs. 28 million is estimated to be spent on the development of fisheries. This includes provision for two more vessels for the exploration of in-shore and ocean fishing, mechanization of private fishing craft, promotion of Co-
operative Societies for credit and marketing, completing the fish harbour at Karachi and establishing terminal fish markets in Chittagong and Khulna.

Animal Husbandry

A Livestock Census has been given high priority. Expenditure on animal husbandry is estimated at Rs. 93 million. This includes the opening of 16 new cattle-breeding farms, 8 new poultry farms and 5 new sheep-breeding farms. The establishment of private breeding farms with Government assistance will also be encouraged. The Plan provides for the opening of 52 new veterinary hospitals and dispensaries and more than 20 mobile dispensaries. Salvage farms to protect dry cows from indiscriminate slaughter are proposed to be set up near Dacca, Lahore and Karachi. Two milk supply dairy farms for Dacca and Lahore are proposed as also a pilot meat-packing plant for Quetta. Provision has also been made for research for better fodder for livestock.

Range management and soil conservation

In large part, the problem of increasing the amount of feed for livestock is a problem of improving the ranges. Improvement of the ranges in West Pakistan can lead to their supporting several times as many animals as they do now. For this purpose the Plan proposes establishment of a Provincial Range Management Board.

Similar action is required for soil conservation, which is an urgent problem, particularly on most parts of West Pakistan where deforestation and cultivation of slopes and sandy soil have led to severe erosion. Soil conservation is necessary on range lands as well as in forests and cultivated areas. The Plan recommends that working plans for soil conservation should cover complete catchment basins.

Atomic Energy

The final Plan is expected to include a programme for the development of atomic energy. This programme is being prepared by the Atomic Energy Council. The Board say that the use of atomic energy for the generation of power may solve East Pakistan's problem of limited hydro-electric potentialities.

Water and power development

Under the Plan, the present programme of irrigation development in West Pakistan is to be continued. By 1960 it is expected that 2.5 million acres of new land will be brought under irrigation, improved water supply provided for another 2.7 million acres and about 560,000 acres of saline and water-logging lands reclaimed. In East Pakistan, another 400,000 acres of land will be brought under winter irrigation and about 1.5 million acres improved by drainage and flood regulation. This will lay the basis for a larger programme in East Pakistan in the future, particularly in the long-range measure to diminish flood damage.

The major purposes of the Plan in East Pakistan in this sector are:

(a) To provide irrigation water to large areas for double cropping and increasing the production of single crops;
(b) To increase agricultural production in many areas through local drainage and flood regulation schemes;
(c) To prepare plans for and start on a comprehensive programme of new methods and major works for increasing agricultural productivity and reducing flood damage;
(d) To protect large areas from the saline water of the tides;
(e) To improve waterways for inland water transport, and,
(f) To triple the power supply available at the beginning of the Plan period.

A beginning has been made in planning water development schemes which are consistent with the regime of the rivers and designed to serve as many useful purposes as possible. Two major multi-purpose projects, the Ganges-Kobadak and the Karmaphuli, are under way and will be carried forward during the Plan period. Two others, the Teesta Barrage and the Ganges Flushing-cum-Drainage Scheme, are planned to start before 1960. The principles of the Ganges-Kobadak scheme in particular appear to offer promise of application to widespread areas in East Pakistan progressively over a long period of years. The Plan provides for necessary surveys and investigations to prepare additional schemes of this type.

In West Pakistan there are two natural regions, one drained by the river Indus and its tributaries and the other drained by the coastal tributaries and desert streams.

The major purposes to be served in the Indus basin during the Plan period are:

(a) To begin the regulation of the uncontrolled flows of the Indus river and its tributaries for beneficial use, and for the reduction of flood damage;
(b) To improve the water supply to irrigated land;
(c) To provide improved water supply for irrigation of lands now being cultivated;
(d) To provide irrigation water for lands which are now uncultivated;
(e) To reclaim areas now waterlogged and saline, and,
(f) To double the power supply available at the beginning of the Plan period.

The Plan shows that to provide additional supplies for reclamation and improvement of existing irrigation, it is necessary that the Indus and its tributaries be inter-connected. By the end of the Plan period, the Chenab and Ravi rivers will have been linked to the Sutlej and work will have started on the Jhelum-Chenab link. The Plan provides for an intensive and systematic investigation of ground water potential and also for a programme of ground water development.

Two large multi-purpose schemes—Warsak and Mangla—are included in the Plan. Three major irrigation projects—the Ghulam Mohammed, Tauna and Gudu Barrages—are also included as well as a large number of smaller schemes.

The power development programme is designed to provide sufficient power for all essential needs by 1960.

In the areas drained by coastal tributaries and desert streams, which comprises most of the Quetta and Kalat Divisions, the principal purposes of the Plan are:

(a) To improve water supplies to lands now irrigated;
(b) To provide irrigation water to new lands, and,
(c) To expand the power supply.

The Plan says that the greatest possibility for the development of water resources lies in the conversion of short-term flood discharges into usable flows continuing over long periods. The Plan, therefore, provides for the construction of a number of simple diversion structures, detention reservoirs and canals. The programme provides for the exploration and development of ground water by means of open and tube wells. Experimental schemes are also included in the Plan for replenishing the underground sources of water supply by diverting flood water.

Power development projects are estimated to cost Rs. 541
million (this does not include expenditure on power in multipurpose projects) and are expected to increase the installed capacity from 280,000 kilowatts at the beginning of the Plan period (end of 1954) to 860,000 at the end.

Industry

Industrial development under the Plan is expected to lead to an estimated 70 per cent increase in production. Because of the limited resources available, it is important to select those lines of industrial development which promise the maximum results and which will contribute most to a balanced economic development. With the increase in industrial output, the value of the production is expected to rise from about Rs. 7,500 million to about Rs. 13,000 million.

The total expenditure on industrial development is estimated at Rs. 2,984 million. Of this, Rs. 1,908 million will be in the private sector and Rs. 1,076 million in the public sector.

About 200,000 additional hands are expected to get direct employment in large-scale industry, while the increase in small-case industry and through indirect effects of it will be larger.

A shipbuilding and repairing yard and a dry dock is to be completed at Karachi. This will enable to produce ocean-going vessels. A shipyard will also be completed at Khulna to build and repair vessels for inland water transport, and the marine workshop at Narayanganj will be expanded and improved.

The Plan provides for an investment of Rs. 50 million for setting up a plant based on indigenous iron-ore and coal. Another proposal involving an expenditure of Rs. 170 million on the development of the steel industry is also being considered by the Board.

An Industrial Bank is also proposed to be established with private and Government capital and with a loan from the International Bank for Reconstruction and Development.

Transport and Communications

The programme for railways is mainly one of rehabilitation. The first priority has been given to rehabilitating the track of all the main lines and the more important branch lines. This is estimated to cost Rs. 220 million. Another Rs. 312 million have been provided for rolling stock, which will be about 100 locomotives, 600 carriages, 6,000 wagons and smaller items. Some of the new wagons and coaches will be manufactured in railway workshops which will be expanded and improved.

The Plan provides for the construction of about 1,800 miles of new roads, mainly in the least developed areas of the country, while 2,000 miles of the existing roads are to be improved. Rural communities will be encouraged to construct village roads with help from Government under the Village-AID programme. Provision has also been made for road-building research in both wings of the country.

East Pakistan's inland-water transport is to be improved and developed. This includes a large programme of research and development for the evolution of improved vessels suitable and economical on the inland waterways of East Pakistan.

Shipping

A provision of Rs. 60 million of Government funds has been made for the purchase of 45,000 to 50,000 tons of new ships as the first step in a programme of rehabilitation and development. The objective is to enable Pakistani shipping to carry the coastal trade between East Pakistan and West Pakistan by efficient, cheap and regular services and to make a modest beginning in international shipping. A merchant navy academy is to be established at Juldia Port near Chittagong to train personnel for the merchant fleet.

The Plan also provides for the improvement of harbour facilities at Karachi, Chittagong and Chalna Anchorage.

Education

During the Plan period efforts to develop educational facilities will be concentrated on:

(a) substantial improvement is the quality of Primary, Secondary, College and University education;
(b) a large expansion of facilities for education and training in the technical, vocational and professional fields to provide the trained manpower needed in all sectors of the development programme and
(c) opening of new schools as fast as resources permit, especially in areas which are relatively backward.

The Plan lays great stress on the proper training of teachers. Twenty-five new institutions are to be opened for the training of Primary teachers, increasing the capacity of such institutions from 7,500 a year at present to 10,500 a year in 1960. Two new institutions are to be opened for the training of Middle School teachers. They will help increase the number of Middle School trained teachers to 1,250 every year. Two new training colleges are to be opened, increasing the output of trained graduate teachers from 500 to 800 annually. The Plan has also provided for 220 overseas scholarships for the further education and training of University teachers.

The Plan provides for Rs. 56 million for the regional laboratories of the Council of Scientific and Industrial Research, Labour Training Centres and Central Archives and Record offices. A Council of Social Science Research is also to be established.

Social Welfare

In Social Welfare, the Plan provides for the training of about 500 workers, about half of whom will be used in 70 urban community development projects. The other workers will be employed in research and in special programmes for the handicapped, destitute children and delinquents.

Labour and employment

The Plan has estimated that the labour force will increase by about 2 million during the Plan period and that the employment by 1960 will also rise by about as much as the increase in the labour force.

A social security scheme covering sickness, accident, and maternity benefits for certain classes of workers has been recommended as an experimental measure to start in one or two industrial centres.

Health

An expenditure of Rs. 287 million is estimated for health projects. The Board have proposed the highest priority for preventive measures, including malaria and tuberculosis control, medical education and maternity and child welfare. Indirectly, health conditions will be improved on account of increased agriculture production, better nutrition, widespread education and better housing. High priority has been given to the prevention of disease through the provision of safe water supply and improved sewerage. For this purpose Rs. 300 million have been provided in the Housing and Settlements Programme.

In five years, 66 new Maternity and Child Welfare Centres are to be opened to serve about four million people.
The number of beds in hospitals and dispensaries is to be increased from 23,000 to 32,000.

Facilities for medical education will be increased, the number of doctors qualifying every year increasing from 500 in 1955 to 600 in 1960. One of the existing medical schools will be up-graded to a medical college. A new nurses' training and a post-graduate nursing college (to produce teachers for the nurses' training institutions) are also to be set up under the Plan.


It is a matter of no small wonder that the life of the Prophet of Islam remained a closed book to the Western world for many centuries after Islam itself had made its resounding and indelible impact on the Christian world by its rapid spread throughout many of the fairest provinces of the Byzantine Empire and in Spain, Southern France and Sicily. In spite of close cultural contacts with the Muslims of Spain and Sicily and the hundred years or so of the Crusades, during which for long years at a time the Latin kingdom of Syria lived in peace with its Muslim neighbours until its final overthrow by the Mamelukes in 1291 C.E., the Christians had only the haziest and most erroneous ideas about the life and teachings of the Prophet Muhammad. Indeed, up to the very late Middle Ages it was firmly believed that an effigy of Muhammad was the object of worship in the Ka'bah in Mecca!

It was not until the late eighteenth and early nineteenth centuries when Orientalism began to spread and be placed on a firm scientific basis in Europe that Western scholars began to turn their attention to the Arabic sources for a truer appraisal of the life and character of the Prophet of Islam. Although these Western scholars were not always unbiased in their conclusions and, indeed, in many cases used their science as a means of championing Christian ideas as opposed to Islamic ones, yet their study of the original Arabic sources was a very great step forward in presenting the Prophet Muhammad in a proper light to the Western reading public and their influence on other men of letters has been far-reaching.

The principal and most authoritative life of the Prophet is the recension of 'Abd al-Malik Ibn Hisham, who died about the year 830 C.E. of an earlier life compiled by Muhammad Ibn Ishaq, who died in the year 768, some 130 years after the Prophet's death. This work has been, since it was first compiled, the fullest and best documented life of the Prophet Muhammad, and it has been read and studied with the greatest care by educated Muslims from the time its fame began to spread right down to the present day. It has been the basis of countless studies, both scientific and popular, of the life of the Prophet in the many languages of Islam throughout these many centuries, but it only reached a wider reading public when it was published in Arabic for the first time by the great German orientalist Wüstenfeld between the years 1858 and 1860, being again published in a German translation by Weil in 1864. Since then it has been published many times in the Islamic world, each new edition reinforcing its authority and spreading its influence.

It was Wüstenfeld's edition, with Weil's translation and Wellhausen's edition and translation of al-Waqidi's Kitab al-Maghazi, that gave a new and scientific basis to the many studies of the life of the Prophet to come from the pens of Western orientalists in the past hundred years. And, for the first time, the Prophet of Islam was presented to the Western world in a new and sympathetic light by Thomas Carlyle in his brilliant study of The Hero as Prophet which made such a strong impact on his Victorian society so steeped in its prejudices, hypocrisy and self-righteousness.

In spite of all this interest shown by Western orientalists, for one reason or another, in the life of the Prophet Muhammad, it is not a little surprising that it is only now that an English press brings us a full translation of the "official" life of the Messenger of God by Muhammad Ibn Ishaq as presented by the Reverend Professor Alfred Guillaume, Professor Emeritus of Arabic in the University of London. On this great and valuable labour Professor Guillaume has spent a number of years, and the book we now have before us is a worthy addition to the library of the Muslim and of every educated man or woman who is interested in the Islamic world and its way of life.

The translation is very faithful, and in his preface Professor Guillaume gracefully acknowledges the help he had with difficult and obscure passages from Arabic scholars. It is undoubtedly the most important work of Islamic scholarship to come from an English press for many years. An innovation is that the translator has removed from the body of Ibn Ishaq's work the comments and additions made by Ibn Hisham and has placed these as notes at the end of the book. Thus it can be seen at a glance that Ibn Hisham's additions amount to only one-eighth of the whole work. Although the general reader may find the genealogies, isnads and long passages of poetry somewhat tedious, it would be a sad matter if the reading of this book were to be confined to scholars doing research on a limited aspect of the life of the Prophet. It has an essential place on the bookshelves of every educated Muslim who is not fortunate enough to have access to the Arabic original and who is impelled by the love for the Prophet Muhammad inculcated in him from the cradle to immerse himself in the most interesting life of the Greatest of Mankind.

It would perhaps be carping to point out that there are a number of slips in the accepted transcription of Arabic names and that the unfortunate omission of the word "Ibn" on the title-page makes the work attributable to the author's own father, but nevertheless the book achieves a very high standard of scholarship, and congratulations are due to Professor Guillaume for this valuable labour of love and to the O.U.P. on maintaining the high standard of production which we are accustomed to expect in its publications.

44 THE ISLAMIC REVIEW
THE PHILIPPINE MUSLIM INSTITUTION, Inc.
316 Quezon Avenue,
Cotabato,
The Philippines.

Dear Brother-in-Islam,
16th August 1956.

Assalamu 'alaikum!

In foreign countries the Philippines is popularly known as “The Pearl of the Orient Seas”, the only democratic country in the Orient, or “The only Christian country in the Far East”. Because of the latter appellation most foreigners believe that the Filipinos are Christians. But such is not the case. In the southern part of the Philippines along the coast of Southern Mindanao, especially in the provinces of Davao, Cotabato, Lanao, Zamboanga, Basilan, Palawan, Sulu groups, etc., Christians and Muslims are living side by side. In these places, we can also see churches, mosques and chapels near each other. In big cities like Manila, Cebu, Zamboanga, Davao, Baguio, Dumaguete and Bacolod there are also many Muslims attending colleges and visiting universities. In Muslim provinces there are also Muslim political, religious and educational organizations.

One of the most well-known and respected Muslim religious leaders in the country is the Shaikh Hadji Pasigan Bua, founder, organizer and first President of the Philippine Muslim Institution, Inc., from Cotabato, Cotabato. The Shaikh Hadji Pasigan is well-known all over the country for his services to the Philippine Muslims, and does not spare time or money to uplift the Muslims in the Philippines in general. The Shaikh Hadji Pasigan Bua was one of the first Filipino pilgrim leaders to Mecca. To his credit goes the knowledge of having been to Mecca seven times. He has established several mosques, helped several schools and many poor Muslims to go to school. Through his initiative, the Philippine Muslim Institution, Inc., of which he is the President, runs a students’ public library, conducts adult education classes and spreads knowledge about Islam in the isles. Because of his untiring ability, he has succeeded in building up the association to its present stature. Today, the Philippine Muslim Institution, Inc., is one of the biggest, if not the biggest, Muslim organization in the country. Starting with only 21 members a year ago, now it has several thousands and has several units. The Association is a charitable, educational, religious (Agama Islam), cultural and non-political organization. Some of the aims and purposes for which the Association was formed are:

(1) To teach Agama Islam;
(2) To foster love, brotherhood and fellowship among all peoples regarding religious beliefs;
(3) To conduct adult education classes;
(4) To teach moral and ethical principles;
(5) To reinvigorate and reinforce these adopted Islamic ideas and ideals with a view to preserving the Islamic faith;
(6) To inculcate in the minds of its members the importance of education, cultural developments and other allied subjects;
(7) To establish, maintain and further cordial and friendly relations with its neighbours;
(8) To establish schools and mosques; and
(9) To acquire farmland for its members.

Being a charitable organization, most of its funds are derived from membership fees, contributions and donations of members, sympathisers in the country and from abroad, while most of the books, magazines, newspapers and other reading material in the Institution’s library are donations from abroad. Most of these books and reading matter are in English, but books in other languages are expected to arrive soon. Some of the foreign donors to the said library are: The Books for Asian Students Programme of the Asia Foundation, the Burbank Teachers’ Association of Burbank, California, the International Muslim Association of Japan, the Woking Muslim Mission and Literary Trust, Woking, the Moslem Society of the U.S.A., Inc., the Abadi Press and Newspaper of Djakarta, the Republic of Indonesia, the Islamic Centre of Mansfield, Ohio, the United States of America, etc. The Association is anxious to build up its library. It is also the aim of the Association to own a printing press and run a Muslim newspaper in the country. At present the Association is establishing Muslim schools, and plans to offer courses authorized by the government. According to the President of the Association, his pet project is the mass education of Muslim children and to conduct adult education classes for the benefit of illiterate old people, especially the Muslims. At present six members of the Association are studying abroad at Mecca, Cairo and Indonesia.

During the first Philippine National Muslim Convention, the Philippine Muslim Institution, Inc., also took an active part.

Yours sincerely,

DATU KRISLAM BANAWA,
Secretary.

* * * *

“WHAT THEY THINK OF US…”

Dadu.
West Pakistan.
30th August 1956.

Dear Sir,

Assalamo ‘aleykum!

Allow me to thank you for printing the useful article under the caption “What They Think of Us…” which appeared in The Islamic Review for June, 1956. It has opened my eyes. May I suggest that this caption may be the heading under which articles, views and news on this all-absorbing subject may continue to be published till the West is compelled to realize the folly of persisting in this trend, and co-operation is established between the East and the West? In this manner alone an
unnecessary and catastrophic collision between the East and the West can be forestalled. It would seem that an unwitting and unconscious preparation for a new phase of the old crusades against Islam is in the offing. You are really rendering a great service in awakening the West as well as the East to this impending danger.

I wonder if you ever saw a cartoon by the famous British cartoonist Low which was published in Dawn, Karachi, Pakistan, for 25th August 1956. It depicts a coloured giant, labelled as “the Militant East”, about to throw out of the boxing ring “the Internationalism” in the form of cringing Sir Anthony Eden, much to the chagrin of Western countries leaders who stand lowering in the right-hand top corner of the stage in the cartoon. You will do well, sir, by reprinting the cartoon to convey the idea it seeks to convey.

Is this not an unjustified and sweeping tirade against the entire East and a broad hint to the West to throw the book of rules into the waste-paper basket and do something practical about the Negroid militant East that does not mean to play the game?

Election campaign speeches may be meant to be taken with a pinch of salt, but what does Mr. Adlai Stevenson, the redoubtable Democratic Presidential candidate, really mean by reportedly saying that “fires of hatred and mistrust that menace the peace in the Middle East” have been ignored by the Republican régime? Is this a proper appraisal of the legitimate aspirations and struggles of the countries that merely want to shake off the shackles of old colonialism and taste the fruit of the four freedoms, so ably advocated by America herself?

The question is: Will this attitude help in bridging the gulf between the East and the West, provided the bridging is not to be by air-lifting the paratroops and mobilizing the Navy?

It is clear to us, sir, that this upsurge of national spirit, in itself a creation of the West, has no definite undercurrent of religious fanaticism, nor does it amount to be a bid for a showdown between Christendom on the one hand and Islam on the other. Had it been so, the Hindu of India and the Christian community of India and Pakistan, at least, would have given Middle East countries a wide berth. Instead, the West Pakistan Christian Zamindara Labour supports the nationalization of the Suez Canal, the Arab Constitutional Party in Jordan has invited the Indian Ambassador-at-Large, Mr. Krishna Menon, to visit them, and even the staunch Muslim kingdom of Saudi Arabia has played the host to the Prime Minister of India. Afghanistan, another staunch Muslim kingdom, swears by Pandit Nehru.

In spite of the fact that Israel was planted right in the heart of the Arab world, and Lawrence of Arabia is now being degraded, with even Sir Winston Churchill joining the game and forgetting that he had once said about him that “his name will live in English letters and in the annals of war”, and Americans are now and then maligning the Prophet Muhammad (May the peace of God be upon him!) and belittling Islamic civilization and culture, and Christian missionaries are in hot pursuit of converting the Eastern “heathens” to their faith, there is still a vast fund of goodwill for the Britishers who gave the Muslims of India Pakistan and for the Americans, “our allies,” and for the West in general, which is considered as our second Mecca so far as our trade, commerce, education, etc., are concerned. I have before me the literature of the “Arakeen Jami’at Hizbullah, Karachi, Pakistan,” a religious movement, under the guidance of Mr. Mas’ood Ahmed Hashimi, which preaches joining of hands with the Jews and Christians in jihad against atheism.

If the West still deliberately set about turning this milk of human kindness and regard into sour curds, all that one can say is that East is East and West is West and the twains shall never meet.

Yours sincerely, ZIAUDDIN S. BULBUL.

THE ISLAMIC REVIEW
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