

www.wokingmuslim.org

***The Islamic Review* archive**

Large magazine format series,
1949–1971

[Go to list of 1957 issues](#)

November 1957

The Islamic Review

WORKING
ENGLAND

NOVEMBER 1957
THREE SHILLINGS



TO OUR SUBSCRIBERS AND CONTRIBUTORS

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

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

Annual subscription £1 10s. 0d.; single copies 3s. post free or the equivalent of this amount unless otherwise mentioned.

Subscribers who remit foreign currency from abroad should kindly add bank charges to the amount remitted.

Registration to all countries at the equivalent rate of 12s. per annum per parcel

The cost of sending 'The Islamic Review' by Air Mail varies with its destination, e.g. Egypt 3' -, Pakistan 4' - extra per copy

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

Australia :

R. L. Priestley, Esq., 22a Trennery Street, West Richmond, S. Australia.

British Guiana :

H. B. Gajraj, Esq., 13, Water Street, Georgetown.

British West Indies :

Maulavi Ameer 'Alie, "The Gem," 64, Charlotte Street, Port of Spain, Trinidad.

Burma :

Smart & Mookerdam, 221, Pagoda Road, Rangoon.

Ceylon :

Messrs. W. M. A. Wahid Bros., P.O. 195, 233, Main Street, Colombo.

Dutch Guiana (S. America) :

Alhadj-Abdr. B. Jaggoe, "Doekan," Saramacca Straat 115, P.O. Box 926, Paramaribo, Surinam.

Egypt :

H. H. Khan, Esq., P.O.B. 678, Cairo. £E.1.50 post free; single copies P.T. 15.0.

England :

"The Islamic Review", The Shah Jehan Mosque, Woking, Surrey. £1 10s. 0d. post free; single copies 3s.

Fiji

The Desai Book Depot, Box No. 160, Suva.

France :

for name and address of the agent please apply to The Manager, "Islamic Review", as above. Annual Subscription, 1,500 francs post free; single copies 150 francs.

Holland :

NV Boekhandel Antiquariaat en Mitgeverij, C.P.J. van der Peet, Nwe Spiegelstraat 33-35, Amsterdam C.

Hong Kong

Sambo's Library, P.O. Box 448, Hong Kong.

Iraq :

Ibrahim Adem Sachwani, Esq., Merchant, Ashar, Basrah.

Kenya :

The City Bookshop, P.O. Box 1460, Fort Jesus Road, Mombasa.

Nigeria :

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

Malaya :

Messrs. M. M. Ally & Co., P.O. Box 241, 103, Market Street, Kuala Lumpur.

Jubilee Book Store, 97, Batu Road, Kuala Lumpur.
N. Muhamed Ismail, P.O. Box 233, 13, Jalan Masjid, Ipoh, Perak.

A. Abdul Rahim, 31 Jalan Ibrahim, Johore Bahru.

South Africa :

Messrs. Union Printing Works, 91, Victoria Street, Durban, Natal.

Persian Gulf :

Messrs. Ashraf Bros., Import-Export, Bahrain.
Messrs. Ashraf Bros., Import-Export, Kuwait.

Tanganyika Territory :

Messrs. Janoowalla-Store, P.O. Box 210, Tanga.

The United States of America :

Moslem Society of the U.S.A., 870, Castro Street, San Francisco, California. \$5.00 post free; single copies 45c.

The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York, 27 N.Y. \$5.00 post free; single copies 0.45c.

Western Germany :

Der Imam, Die Moschee, 7/8, Brienner Strasse, Berlin-D.M. 18.00 post free; single copies D.M.1.00.

AGENTS IN INDIA

Sh. Mohammad In'aam-ul-Haque, House No. 100 — A Class, A'zampore, Malakpeth, Hyderabad-Deccan.

Messrs. Usmania Book Depot, 104, Lower Chitpur Road, Calcutta.

S. Ziya Karim Rizvi, Bhagalpur.

Islamia Book Depot, Newspaper Agent, New Market, Tatarpur Chowk, Bhagalpur City (Bihar).

AGENTS IN PAKISTAN

"The Islamic Review," Azeez Manzil, Brandreth Road, Lahore.

Eastern Pakistan

Abdul Samad Jamali, B.A., East Pakistan Islam Mission, 28, Purana Mogul Tuli, Nawabpur Road, Dacca.

Majlis Bookstall, Bangla Bazaar, Dacca.

Shamim Book Agency, 1, Johnson Road, Dacca.

Messrs. M. A. Malik & Bros., 5/16, Takarhat Lane, Nawabpur Road, P.O. Box 178, Dacca.

Messrs. M. A. Malik & Bros., Newsagents, Jessore Road, Khulna.

Messrs. News Front, 75, Jubilee Road, Chittagong.

Subscriptions may begin with any desired number.

Begum Noor Jehan, c/o Md. Wahed Bakhsh, Jinnah Road, P.O. Dist., Jessore.

Messrs. T. Ahmad & Co., P.O. Santahar, Dist. Bogra.

Muhammad Zahidul Huq, Esq., Station Road, P.O. Sonapur, Dist. Noakhali.

Pakistan Library; Booksellers & Stationers, Magura, Jessore.

Messrs. M. A. Malik & Bros., Court Road, Chittagong.

The Pakistan News Agency, Station Road, Saidpur, Dist. Rangpur.

Continued on page 2

Kindly quote your subscriber's number when corresponding.

Between Ourselves

THE COVER

The picture on the Cover is that of one of the three famous mosque minarets — the minaret of the Kutubuyyah Mosque at Marrakush, Morocco. It represents the glories of Morocco of the 12th century C.E. All these minarets were designed by one Arab architect, named Jabir.

One notices right on the top of the minaret a flag floating, which shows that the prayers are in progress.

The Kutubuyyah Mosque minaret is designed after the model of the Hasan Minaret at Rabat, Morocco, and the Giralda in Seville, Spain, and is 230 ft. high.

THE CONTRIBUTORS

Mizanur Rahman, M.A., a Pakistani Muslim, is President of the Nazr-ul-Islam Academy, Karachi. He is the author of several books in English and Bengali.

Muhammad 'Ali, a Pakistani Muslim, is one of the foremost leading authorities on Islam. He has the pride of place in being the first Muslim to have successfully translated the Holy Qur'an into English.

Dr. Khurshid Ahmad Fariq, an Indian Muslim, is Senior Lecturer in Arabic in the University of Delhi, Delhi, India.

Ahmad Sayeg, a British Muslim, has travelled widely in the Far Eastern Muslim countries.

Dr. Hashim Amir 'Ali, an Indian Muslim, is Principal of the Agricultural College, Hyderabad-Deccan, India.

W. B. Bashyr-Pickard, B.A.(Cantab.), an English Muslim, is the author of several books on Islam. He writes fiction and poetry.

G. Neville-Bagot, an Irishman, is keenly interested in the politics of North African Muslim countries.

The Islamic Review

NOVEMBER 1957

45th YEAR OF PUBLICATION

Contents

Editorial :

The Importance of 17th November, 1957 to the Muslim Peoples	3
The Triumph of the Truth of Monotheism	4
by Mizanur Rahman	
Islam and Slavery	6
by The Late Muhammad 'Ali	
The State Letters of Caliph 'Umar	11
by Dr. Kurshid Ahmad Fariq	
Afghanistan	15
Afghanistan and Turkey	20
Pakistan Re-Visited	23
by Ahmad Sayeg	
Must the Hajj rotate around the Seasons ?	27
by Dr. Hashim Amir 'Ali	
A Review of Algeria's struggle for Independence	30
by G. H. Neville-Bagot	
The 18th November in Morocco	34
Book Reviews	34
What Our Readers Say	36

TO OUR SUBSCRIBERS AND CONTRIBUTORS

AGENTS IN PAKISTAN (continued)

Shah Tabarak Hossain, Esq., Newspaper Agent, P.O. Alamnagar, Dist. Rangpur.
S. Masood Ahmad, Esq., Bookseller & Newsagent, P.O. Ghoramara, Rajshahi.
Farooq Library, Booksellers, Rajshahi.
Sri Madhuzdan Bhattachari, Jee Newsagent, Zindabazar, P.O. Sylhet.
Messrs. M. Aslam Khan, Newspaper Agents, Khan Manzil, Chandpur, Dist. Tippera.
The Manager, The News Agency, Kushtia.
Kausar Ali, Esq., M.A., Professor Daulat-pur College, Daulatpur-Khulnia.
H. K. Roy, Esq., c/o Railway Bookstall, Dinajpur.

M. A. Majeed, B.A., Newspaper Agent, Kohinoor Library, Faridpur.
M. A. Siddiqi, Proprietor of Alam News Agency, Lalmonirhat Rangpur.
The Manager, Azmat News Agency, Chawk Bazaar, Barisal.
S. M. Hassan, Book House, Hashmia Restaurant, Station Road, Chittagong.

Western Pakistan

The Manager, Spring Works, 3, Temple View, Preedy Street, Karachi.
Victory Bookstores, Booksellers & Publishers, Rawalpindi.
The New Quetta Bookstall, Jinnah Road, Quetta.

AGENT IN KASHMIR

Annual Subscription Rs. 16/12, post free ; single copies Rs. 1/11
Abdul 'Aziz Shora, Esq., Editor, *Roshni*, Srinagar, Kashmir.

The Islamic Review

Founded by THE LATE AL-HAJJ
KHWAJA KAMAL-UD-DIN

The Shah Jehan Mosque,
Woking, Surrey, England

Telephone: WOKING 679

Telegrams & Cables: MOSQUE, WOKING

London Office:

18 Eccleston Square, Victoria, London,
S.W.1. Telephone: VIC. 2591



نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." —THE HOLY QUR'AN 33 : 40
"There will be no Prophet after me" —THE PROPHET MUHAMMAD

VOL. XLV. No. 11

NOVEMBER, 1957

Jumada 'l-ula, 1377 A.H.

The Importance of 17th November, 1957 in the history of Muslim Peoples

Since the sack of Baghdad by Hulaku in 1268 C.E., the decline of the Muslim world in all spheres of life has been incessant. It reached its depth during the nineteenth century, and the result was that its stagnation soon became a byword. Even its principal source of strength, its unity, which received tribute from friend and foe alike, was not taken seriously. As a result of its political divisions from which it has been suffering ever since the days of Saladin, its traducers had begun to openly assert that Muslim unity was nothing but a myth. As recently as October 1956, on the occasion of the invasion of Egypt by Israel in collusion with France and Great Britain, a member of the Knesset (the Parliament of Israel) in an interview in London with the political correspondent of the British Broadcasting Corporation, exultantly remarked that the Zionists knew for certain that there was no such thing as Arab unity. In other words, Israel and its collaborators knew that their plans to swallow up the Arab countries of the Middle East one by one could never be thwarted. But this is not to say that the Muslims, especially the Arabs, were not conscious of the imperative need to unite to meet the danger that was looking them in the face to destroy them. Men like Jamal al-Din al-Afghani and others had foreseen all this and warned them of their political extinction if they did not unlearn their past history of disunity, which was the direct result of their thinking in terms of their tribes, clans, families and countries rather than in terms of Islam, that is to say, of an idea. One World Muslim Congress after another was held at intervals at Mecca, Cairo and Jerusalem to think of ways and means of stemming the tide of decline of the Muslims. But for one reason or another all this warning and thinking was destined to be a dead letter till 22nd March 1945, when the Arab League Pact was signed by the Arab countries. Since then many more efforts have been made to bring about the unification of the Middle Eastern Arab countries. But once again the Arab League found that its path was bestrewn with difficulties and that the pacts which it was signing were being signed only to be thrown into the discard a little later. Needless to say, the long tale is disheartening enough.

This is not the place to go into the complex question and factors that have contributed to the failure of the Arab peoples to realize their innate ambition of the unification of their various units. For to Arabs, as also to non-Arab Muslims, it is as plain as a barn-door that the existence of the Arabs as one political entity is not only desirable but also there is everything for the asking which is the prerequisite to a federation or confederation of the Middle Eastern countries. The community of language, religion, geography and external manifestations of a common culture — habits, food, music and architecture — all point to one logical and patent conclusion, that the peoples of the Middle East have no possible excuse to be divided into so many political units.

This disconcerting state of affairs in the Middle East even led some Muslim observers to remark that disunity is inherent in the mental make-up of the Arab, and that even the leaven of Islam, whose outlook on life is recognized as a potent factor in obliterating the geographical and linguistic limitations, has not been very successful in its mission to the Arabs. This may be an exaggeration, but the fact is that it does not help one in arriving at any other conclusion.

It is in this context that we wish to emphasize the importance of the momentous decision taken on Monday 17th November 1957 by the peoples of Syria and Egypt to form a federal union of their two countries. This is the first time during the last 800 years that two Arab countries have decided to form a federal union of two distinct geographical units. A decision of this nature is prominent by its absence in the history of the Arab peoples of the last 800 years. With the exception of the reign of Saladin in the twelfth century C.E., when political unity was imposed on the Middle East from above, it is the first time the countries of the Arab world, who have so much in common with each other that there is hardly any other part of the world blessed with so many factors contributing to unity, have taken a step in the right direction, and it is the first time that the unity is self-imposed. It is to be hoped that this unity will go forward from one strength to another and that the Muslim world once again will have the courage to think of a bright future. The 17th of November is indeed a glorious day in the history of the Arab peoples, and will go down in the history of the world of Islam as one of the red-letter days, for it was on this memorable day that forty members of the Egyptian National Assembly joined with the members of the Syrian Parliament in a joint session held at Damascus in a unanimous vote on a federal union of Egypt and Syria. The deputies called on their respective governments to enter forthwith into negotiations with a view to establishing the federation. The Egyptian members who formed an official parliamentary delegation took part in the debate before the vote and the Deputy Speaker of the Egyptian Parliament, Colonel Anwar Saadaat, presided at the invitation of the Syrian Speaker, Mr. Akram Haurani. Although this was not the first time that the members of one Arab national parliament had spoken in another chamber, it was the first time they had voted. After the vote hopes were expressed that the Syrian-Egyptian union was "but a step towards the comprehensive Arab Union". Syria and Egypt, who have a unified military command under the Egyptian Commander-in-Chief, have also considerable agreement on cultural matters through such agencies as the Arab Postal Union and the Arab League. Economic union is the next step, the principle of which was approved in September 1957.

الله

نور السموات والأرض

(GOD is the Light of the Heavens and the Earth)

The Triumph of the Truth of Monotheism

By MIZANUR RAHMAN

“To sum up, the intrinsic and basic tenets of Islam have gained currency in the world, both among Muslims and non-Muslims. The beauties of Islam are overshadowed at present by the glory and glamour of Western civilization originally incepted in Muslim Spain. The day of Muslim glory was eclipsed by the night of its decadence in the process of natural revolution. The night follows the day and vice versa. But the light is light whether it comes from the east or west, north or south. The survival of the fittest is natural law. But Islam has its immortal and inexhaustible potentiality. It has influenced the world, and will continue to do so through the original custodians or otherwise. The Islamic truths have triumphed and will continue to do so. If the original custodians cannot utilize the God-given treasures, they will lag behind. But the light of truth is bound to shed its lustre all over the world, as does the lustre of the sun and the moon”

Islam's dynamic impact on polytheism and idol-worship

In 630 C.E. the Prophet Muhammad rescued the Ka'bah and the city of Mecca from the clutches of idolatrous people, a people who had forced him to leave his city of birth because he preached Islam. Muhammad never claimed Islam to be a new religion. He said it was the same religion which was preached by previous prophets and that he had come to establish the religion of his predecessors in its true and original form. In spite of this, the polytheists of Mecca persecuted him so much that he was compelled to seek refuge in Medina. The Prophet Muhammad was not even spared in Medina. A number of attempts were made to kill him and his teachings even in Medina. He was attacked and forced to defend himself in the battles of Badr, Uhud and the Ditch, which were all fought on the outskirts of Medina. Eight years after his flight from Mecca, the Prophet Muhammad returned triumphantly to Mecca. He could have killed all those people who had persecuted him and attempted to murder him, and who were now at his mercy. But he very generously pardoned them all. When the Prophet obtained possession of Mecca he destroyed the 360 idols in the Ka'bah under an express commandment from God. The verse of the Qur'an which was revealed for the occasion says: "Verily Truth has come and falsehood has vanished; for falsehood is bound to vanish" (17: 81).

This categorical dictum of the Holy Qur'an regarding the evanescence of falsehood or untruth, and the triumph of truth, enunciates a very important principle in the life of individuals and nations. "Truth shall prevail" — this dictum has also been emphasized in other religions of the world which are followed by millions of men and women.

The ethical value of truth as a moral principle of life is not the subject matter of my present discussion. I want to discuss the truth of Islam, or *Tauheed* (Monotheism), which is the soul and breath of Islam, as against the falsehood of polytheism, immediately implied in the Divine Revelation quoted above. Has the truth of *Tauheed* triumphed in the world since the advent of the Prophet of Arabia, and has the falsehood of polytheism vanished? I think the answer is, and can only be, "Yes," by reference to the context of things in the world. Polytheism, or idol-worship, is not completely extinct from the world. But idol-worship, in most countries, if not all, is more or less symbolic now rather than real, as in the past. In other words, the old conception about idols being real "gods" worth worshipping has now changed into regard for "idols" as symbolizing certain aspects of Godhood such as majesty, awe, mercy, kindness, etc. For this change the dynamic impact of Islam, as preached and expounded by the Prophet of Arabia, is perhaps mostly, if not solely, responsible. This is undoubtedly a great achievement of Islam, if acknowledgment of the supreme overlordship of One God over the entire universe is a matter of merit, as it undoubtedly is, theistically, Islamically and humanistically.

Islam a dynamic dispensation of life

Islam is a dynamic dispensation of life. Dynamism presupposes proselytism in its potentiality. Potentiality ceases to have the force and effect it should have if it is not preached and practised. Money in circulation is money worth the name: money not in circulation and hoarded is no more useful than a pile or pebbles or clods of earth. Similar is the

case with a dynamic dispensation of life. This is the inherent implication involved in the proselytizing spirit of Islam. There is nothing wrong in the effort to preach the virtue or utility or potentiality of something useful in your possession and custody. Advertisement has become part and parcel of our life, commercial and otherwise. If matter counts in life, so does spirit. Religion is concerned with matters spiritual, which are of greater import and implication than mundane or material matters. Judged from this standpoint, preaching for the sake of spiritual enlightenment and truer attitude towards the "kindred points of heaven and earth" must be considered a supreme duty on the part of humanity. This standpoint is Islamically described in the Qur'an as *fi sabil Allah* (for the sake of God). And this is the view which impelled the Muslims of the earlier ages to take to the preaching of Islam and its potentiality as a dispensation of life through methods mostly peaceful, but occasionally military too. It has to be admitted by lovers of truth and readers of history that Islam was preached much more by saints and merchants than by conquering generals. The sword of inherent simplicity and potentiality of Islamic tenets and teachings, and the shining examples of its earliest preachers and exponents did much more for Islam than the so-called shining swords of certain soldiers who might have resorted to this method out of their extra zeal not sanctioned by the Holy Qur'an, which clearly rings out: "There is no force or compulsion in Faith".

Islam's spread due to the efforts of Muslim saints and merchants coupled with its innate simplicity

In support of the peaceful penetration of Islam, hundreds of examples may be quoted from history. Let us take the example of East Pakistan, which is the biggest concentration of Muslims within one administrative unit in the world. It is undisputed and universally admitted history that Islam set its foot on the soil of Bengal centuries before its partial conquest by General Bakhtyar Khiljee in 1203 C.E.. Bakhtyar could not, and did not even try to, conquer East Bengal, which continued under non-Muslim rule till it came under Muslim sway quite some time after. East Bengal was practically the farthest province from Delhi, where the Muslim power was enthroned. And yet the number of Muslims in East Pakistan has been the largest throughout from the ninth or tenth century C.E. onwards, from the viewpoints of compact unified administrative area and geographical extent. The sword did not, and could not, do it. In fact, the sword had nothing to do with the spread of Islam in East Pakistan and Far-East Asia. It was the Muslim saints and merchants who did the miracle by dint of their force of character, gifts of persuasion and sincere, selfless zeal, coupled of course with the innate simplicity, potentiality and charm of Islam and its universal appeal, social justice and tolerant equality towards non-Muslims. This is eloquent and unchallenged history. The myth of Islam having been propagated with the sword in one hand and the Qur'an in the other is mostly, if not solely, the malicious concoction of prejudiced people.

Muslim conquests have helped mankind in the spheres of science, sociology and culture

It is true the Muslims did conquer many countries during the Middle Ages. They did this for spreading the message of Islam far and near. And this has helped humanity very substantially indeed. Take the case of the conquest of Spain by the Muslims under General Tariq in 711 C.E. Has not this conquest, followed by Muslim suzerainty over Spain during the next thousand years or so, benefited Europe and humanity at large? It has, as candidly admitted by all right-

thinking historians and schools of cultural development and European Renaissance, done so much for humanity in the spheres of science, sociology, culture and the spirit of research which is directly due to the contact of Europe with Islam through Spain. It may not be generally known that the conquest of Spain by the Muslims led to the introduction of tariff on international trade. In fact, the very word tariff is but the English version of the Arabic *T'areef*, leading to Spanish *Tariffa* and ultimately to English *tariff*, which plays such an important role in the commercial world. It is historically correct to say that it is the problem of tariff that led to the emergence of the United States of America as an independent State outside the pale of British dependency. To put it briefly, tariff made England lose America and America emerge as an independent country or nation. The students of history know how the tax on tea started the trouble at Boston between England and America, ultimately leading to the War of Independence between England and America.

The essential truth of Islam — the oneness of God and universal brotherhood of mankind under the common overlordship of God — has definitely caught the imagination of humanity

The triumphs of the cardinal truth and teachings of Islam is a long story which cannot be told in detail in the course of a single article. The story needs volumes. The purpose of this article is merely to focus attention on this important matter. The essential and basic truth of Islam — *Tauheed* and universal brotherhood of mankind under the common overlordship of God, One and Unique — has definitely caught the imagination of humanity. The principle of human equality, which is another characteristic truth and teaching of Islam, has certainly moved even atheistic minds. The unity of mankind is no longer a poetic dream. It is now a reality under experiment through the United Nations Organization and its allied or independent organizations. The conception of human liberty and equality between man and man, and even between man and woman, is one other contribution of Islam for the benefit of humanity. It was the Prophet Muhammad (Peace be on him!) who first of all enunciated the principle of universal brotherhood of mankind by declaring that the "believers are brothers", and conceded the same rights to woman as to man. It was Muhammad again who emphasized the necessity of compulsory education for men and women — a principle which has helped the world so much. But for the advent of Islam under the Prophet of Arabia early in the seventh century, slavery might have remained a scourge for humanity even now. It was Muhammad who made an Abyssinian slave the first *Mu'azzin* (Caller to Prayer) of Islam in the person of Bilal, honoured in Islamic history.

To sum up, the intrinsic and basic tenets of Islam have gained currency in the world, both among Muslims and non-Muslims. The beauties of Islam are overshadowed at present by the glory and glamour of Western civilization originally incepted in Muslim Spain. The day of Muslim glory was eclipsed by the night of its decadence in the process of natural revolution. The night follows the day and vice versa. But the light is light whether it comes from the east or west, north or south. The survival of the fittest is natural law. But Islam has its immortal and inexhaustible potentiality. It has influenced the world, and will continue to do so through the original custodians or otherwise. The Islamic truths have triumphed and will continue to do so. If the original custodians cannot utilize the God-given treasures, they will lag behind. But the light of truth is bound to shed its lustre all over the world, as does the lustre of the sun and the moon.

ISLAM AND SLAVERY

Islam's Way of Abolishing Slavery

Islam had to deal with two kinds of slaves—those who were in the possession of the Muslims before their adoption of Islam and those who were taken captive in wars

By THE LATE MUHAMMAD 'ALI

INJUNCTIONS RELATING TO THE GRADUAL EMANCIPATION OF SLAVES IN ISLAM

Islam's first object was to better the condition of slaves in the seventh century society

The Prophet wrought, as is recognized freely, a complete transformation in the social and moral laws of the Arabs, if such a lawless people can be said to have had any laws. The most deep-rooted evils were swept off before his mighty word as a straw before a strong gale. But slavery, as I have shown previously, was not an unmitigated evil. It was on the other hand, rendered necessary by certain social and political conditions of ancient society. It was, moreover, a more advanced and humane substitute for the more ancient practice of indiscriminate massacre of the vanquished enemy or the captives were taken in war. But leaving aside all these considerations, the sudden abolition of this institution in Arabia was fraught with immense danger to the social order of the country, and such a step would have been severely injurious not only to the masters, but even to the slaves themselves. The vast slave population whose independence of spirit had been crushed by a lengthened abject subjection, would, if suddenly set free, have proved dangerous to society morally as well as socially. The penniless indolent fellows, as most of the slaves were, would not have themselves gained anything from such freedom, and would, from workers for the advancement of humanity, have been turned into vagabonds and beggars.

The object Islam had in view was, therefore, first, to better the conditions of slaves, to educate them, to make them aware of the dignity of human nature and conscious of the necessity of labour and work, and then to emancipate them. It was for this reason that it established a perfect brotherhood between masters and slaves so that the degradation which attached to the position of a slave and from which most of the evils flowed might be removed. That this brotherhood was a real and living force has been already shown. The Holy Qur'an also says:

"And to those of your slaves who desire a deed of manumission, execute for them, if you know good in them, and give them a portion of the wealth of God which He has given you" (24:33).

This verse requires two conditions for the manumission of a slave. First, that the slave manumitted should not be a worthless fellow. He should be only freed if the master knows that he would be a useful member of society. But if his freedom is likely to prove harmful to himself and to society, he should better fill the position in which he is of use. The words "if you know good in them" were explained by the Prophet himself to mean "if you know that they are good in some handicraft by which they can gain their subsistence, so that they are not left to be a burden upon society". (For this explanation see the *Tafsir Kabir* where this tradition of the Prophet is recorded.) The second requirement is that he should not be turned out penniless into the world, but that the master should give him a portion

of his property, so that he might be able to make a start in the world as a respectable person. It is easy to see that if these two conditions are not fulfilled, the emancipation of the slave would bring more harm than benefit. There is also a tradition to the same effect which is related by the *Bukharee*. It is reported that Abu Zarr, one of the companions of the Prophet, asked him: "Which slave is it most excellent to emancipate?" The Prophet replied: "The one that is highest in price and most highly estimated and loved by his master". It was such a slave whose emancipation could be a substantial gain to society. A freedom which turned a working slave into a beggar or a thief was not desired or recommended by Islam, for it brought benefit neither to society nor to the individual. The object which Islam had in view was to better the conditions of slaves and along with it to arrange for their gradual emancipation. It was for this reason that when a slave was freed, his first concern was whose *maula* or free man he would be; in other words, who was the man to provide him with sufficient means to start in the world and to support him in his difficulties? These considerations compelled Islam to adopt the method of gradual emancipation. In fact, it was not found possible even in the nineteenth century that the slaves should be all set free at once, and gradual emancipation has been the rule adopted in all countries where slavery has been brought to extinction. It is, therefore, absurd to bring forward against Islam the objection that it did not at once set free the whole slave population of Arabia.

Muhammad's own example in the matter of emancipation of slaves

Before giving the injunctions relating to the gradual emancipation of slaves in Islam, let me draw the reader's attention to one very important and significant point. The Prophet, as has been often shown, was not only a teacher, but his chief characteristic which distinguished him from all other teachers of the world was that he was pre-eminently an exemplar. The Holy Qur'an exhorts the Muslims in plain and forcible words to follow the example of the Prophet. Thus it says:

"Verily for you is in the Messenger of God an excellent example to follow" (33:21).

Since the Prophet's words and deeds were to serve the following generations as guiding rules of life, we find them minutely recorded in the traditions. What was the example, we may now ask, which he set for the followers with regard to the emancipation of slaves? In the most trustworthy accounts of his life, we find it recorded that he always freed his slaves. In one of these the names of many of the male and female slaves freed by him are given, and the actual number of the male slaves so freed is given as forty-three and that of female slaves as eleven. (See the *Mawahib Ludunniyyah*, which states this on the authority of Ibn Jauzi.) But others have stated the number to be far greater. The

important point to be borne in mind, however, is that he freed every slave that came into his possession. Here is a clear indication as to what he wanted his followers to do. All those who came under his influence set free their slaves in large numbers so far as it was consonant with the then state of society. When a slave proved himself to be sufficiently diligent, he was set free with a gift. The Prophet's deep sympathy for the slaves and the earnest desire of his soul for their emancipation was so great that his companions knew it for certain that they could please him by freeing slaves. When Abu Huraira, the well-known reporter of traditions, became a convert to Islam and took the oath of allegiance to the Prophet, the first deed of piety he did, as a token that he was prepared to obey the Prophet in all things, was that he freed his slave who had followed him in the presence of the Prophet. The slaves came to him with their complaints sure of full justice being done to them. The result of such complaints frequently was that the slave was made a free man. A person who was beating his slave was discovered by the Prophet and perceiving from afar that he would be in great wrath, he immediately cried out: "He is free now for the sake of God, O Prophet of God!" "And if thou hadst not freed him," was the angry answer, "thou wouldst have met with sore punishment". Such was the noble example of the Prophet, and this was the greatest well-wisher of humanity in whose wake the early Muslims followed. The state of society at that stage did not permit them to bring about a general emancipation of the whole slave population and such a step would in fact have been premature. But the gradual emancipation of the slaves continued under the immediate successors of the Prophet, who with mighty emperors and vast empires at their feet led as simple lives as their master.

The injunctions of the Qur'an and the Traditions of the Prophet Muhammad about slaves

I now come to the injunctions contained in the Holy Qur'an and the traditions of the Prophet requiring a gradual emancipation of the slaves. The first thing to be borne in mind is that kindness to slaves, upon which the Holy Qur'an laid so much stress, really meant the ultimate freedom of slaves. This is clear not only from the Prophet's action of emancipating every slave that came into his possession, but also from his oft-repeated words as found in traditions. In one of these traditions, already quoted, he is reported to have said: "Verily my friend Gabriel continued to impress upon me the necessity of kindness to slaves, until I thought (that he meant) that people should be no more taken as slaves". The authenticity of this tradition cannot be questioned, as he himself acted upon these words, and freed all his slaves. Similarly there is another tradition on record showing that the ultimate object of enjoining kindness to slaves was their emancipation. One of the companions of the Prophet so interpreted this injunction when he was told to be kind to his slave, and immediately set him free.

In one of the earliest chapters, the Holy Qur'an enjoins the emancipation of slaves in the following words:

"And (notwithstanding all these blessings upon him) man does not attempt to ascend the difficult mountain road, and what knowest thou what that mountain road is which it is so difficult to ascend? It is the emancipation of slaves."

Mark the importance which the Holy Qur'an has here given to the emancipation of slaves. But the Holy Book has at the same time seen and realized the insurmountable diffi-

culties in the attainment of this object, and hence it has described it as the mountain road which it is difficult to ascend. In 2:177, the emancipation of slaves is mentioned as one of the greatest deeds of virtue which are enjoined on all true Muslims. The truly righteous man, we are told in that verse, is he who spends his wealth "in freeing slaves and ransoming captives". It should also be borne in mind that such verses do not simply contain exhortations, but they give a description of the companions of the Prophet, many of who not only set free their own slaves, but also spent large sums in purchasing slaves for the sake of emancipation, thus one of the companions is related to have freed one hundred slaves, while of Abu Bakr he is related to have spent 40,000 dirhams at Mecca in purchasing slaves for the sake of freeing them. The emancipation of slaves was, therefore, a Muslim's religious duty and it was faithfully performed by the companions of the Prophet.

The emancipation of slaves a duty of the State

Not only was the duty laid on the individual to devote a part of his wealth to the emancipation of slaves, but this duty devolved as well on the State. The alms which were officially collected and were a kind of tax levied on the value of property were to be spent among other objects for freeing slaves. The Holy Qur'an says:

"Alms are only for the poor and needy, and those who are appointed for their collection and distribution, and those whose hearts are reconciled, and for emancipating slaves, and for those in debt, and for the cause of God, and for the wayfarer. This is an ordinance from God; and God is Knowing, Wise" (9: 60).

This chapter belongs to the latest period of the Prophet's life and was revealed at a time when a Muslim State with full authority had been established. In this verse, therefore, are indicated the various uses of the State Treasury, the chief source of income, in which was the poor rate.

Besides these general injunctions for the emancipation of slaves the Holy Qur'an made it compulsory for a man who had the means to free a slave, under certain circumstances. Mark the following two occasions:

"It is not for a believer to kill a believer save by mischance and whoso kills a believer by mischance shall be bound to free a believer from slavery; and the blood-money shall be paid to the family of the slain, unless they convert it into alms. But if the slain believer belongs to a people carrying on hostilities against you, then let the slayer confer freedom on a slave who is a believer. And if he be of a people between whom and yourselves, there is agreement to refrain from hostilities, then let the blood-money be paid to his family, and let him set free a slave who is a believer" (4: 94).

The other verse alluded to denounces the form of divorce called Zihar, or a man saying to his wife: "Be thou to me as my mother's back", which was in use in the days of ignorance; and makes such a person liable to a penalty. Rendered in English it runs thus:

"As to those of you who put away their wives by saying: 'Be thou to me as my mother's back'—their mothers they are not; they only are their mothers who gave them birth! and verily they utter a blameworthy saying and an untruth; but truly God is Forgiving, Indulgent. And those who thus put away their wives, and afterwards would recall their words, must free a captive before they can come together again. To this

you are warned to conform and God is cognizant of your actions.” (58 : 4, 5).

In the third verse in which the emancipation of a slave is enjoined as an atonement for a fault, it is made alternative with other forms of expiation :

“God will not punish you for a mistaken word in your oaths : but He will punish you in regard to an oath taken seriously, if you violate it. Its expiation shall be to feed ten poor persons with such middling food as you feed your own families with, or to clothe them, or to set free a slave.” (5 : 91).

The traditions of the Prophet Muhammad on the freeing of Muslims

The traditions of the Prophet lay the same stress upon the freedom of slaves. As I have already said the Prophet did not enjoin a wholesale emancipation of the slaves at once, for such a step would have proved highly injurious to the peace and well-being of society. But neither did he like slavery to be continued for ever. Freeing a slave was one of the highest forms of virtue in his teachings. The following saying of the Prophet is recorded in the *Bukharee* : “Whoever frees a Muslim slave, God shall protect every one of his limbs from fire for every limb of the slave set free.” Bará, son of ‘Azib, reports that “a person came to the Prophet, may peace and the blessings of God be upon him, and said to him : ‘Point out a deed which should bring me nearer to Paradise and take me farther away from fire.’ The Prophet said : ‘Free a slave and ransom a captive.’”. There is also a tradition which says that “the most beloved of all deeds with God is the freeing of a slave”. Emancipation of slaves was especially enjoined on particular occasions. “Asma, daughter of Abu Bakr, reports,” says the *Bukharee*, “that we were enjoined to free slaves whenever there was an eclipse.”

The conditions when a slave can demand his freedom

So far I have quoted the verses of the Holy Qur’án and the traditions which enjoined the emancipation of slaves as a religious duty, as a deed of virtue or as an expiation for a sin. But this was not all that Islam did for the freedom of slaves. Their gradual emancipation was secured in other and more important ways. In all the cases pointed out above the freedom of the slave depended upon the master’s will, and though, as I have shown above from the example of the Prophet and his followers, large numbers of slaves were freed in obedience to these Divine commandments, yet the slave had not in any one of these cases the means to compel the master to set him at liberty. I will now describe the cases in which the master was bound to free the slave if the latter showed a little diligence. The following verse which has already been quoted in another connection makes it compulsory for the master to free the slave if he fulfils certain conditions. It runs thus :

“And to those of your slaves who desire a deed of manumission, execute it for them if you know good in them, and give them a portion of the wealth of God which He has given you” (34:33).

This verse shows that it is obligatory upon the master to execute a deed of manumission when the slave applies for it, the only condition being that he should know some handicraft by which he may be able to gain subsistence for himself, as explained by the Prophet himself. The retention of this condition was necessary, so that a freed slave instead of being a gain to society might not prove a harm to or a burden upon

it. That this and no more was the object of the Prophet is clear from the tradition which has already been quoted as explaining the verse.

That execution by a master of a deed of manumission when the slave applied for it was compulsory appears also from the traditions. Under the heading “Execution of deeds of manumission”, *Bukharee* writes after quoting the verse above referred to : “Rauhee reports from Ibn Juraij that he said to ‘Ata, ‘Is it compulsory for me to execute the deed of manumission when I know that my slave has the means wherewith to pay?’ ‘Ata replied, ‘In my opinion it is compulsory.’ ‘Amr Ibn Dinar says: ‘I asked ‘Ata if it was founded on any report. He could not mention any at the time but afterwards said to me : “Moosa, son of Anas, informed me, that Sirin requested Anas to execute a deed of manumission for him, he being a wealthy man. Anas refused to do it. Sirin went to the Caliph ‘Umar, may God be pleased with him. The Caliph ordered Anas to execute the deed of manumission which he refused again. Thereupon the Caliph flogged him with a whip while he read the verse of the Holy Qur’án : ‘Then execute a deed of manumission if you know good in them.’” Anas then executed a deed of manumission.” The sum to be paid by the slave was usually required to be paid in instalments in order to afford a facility to the slave, but the master was not entitled to lengthen the period of slavery if the slave could pay the whole sum at once. A judgment of the Caliph ‘Umar is recorded on this point. A woman executed a deed of manumission for her slave, payment to be made in monthly or annual instalments. But suddenly the slave came into possession of a large property and went to the mistress to pay her the residue of the sum all in one instalment. The woman insisted on the payment by instalments. He then went to ‘Umar who ordered him to pay the amount into the treasury, and then sending for the woman told her that her slave was freed and that she could take her money from the treasury all at once or in monthly or annual instalments as she liked. Thus the slave was emancipated and the woman drew her money from the treasury all in one instalment. These two cases show clearly that the slave could compel his master to execute a deed of manumission only if he himself was able to pay his ransom by some handicraft which he knew or by any other means.

Manumission sometimes received by public subscriptions

In cases when a deed of manumission was executed, the slave had not merely to depend upon his own labour. More often subscriptions were raised for his assistance, or a person in well-to-do circumstances paid the whole amount. The Holy Qur’án itself enjoins the Muslims to assist slaves in gaining an emancipation. The words “And give them of the property which God has given you” are variously interpreted, but all interpretations of this verse make a monetary assistance of the slave a necessity. Primarily, no doubt, the masters of the slaves are enjoined to give assistance to the slaves for whom they themselves execute the deed of manumission, such assistance taking the form either of the remission of a portion of the amount fixed upon, or of a gift to be granted after the slave became free to make him settle in a good condition. But it is also certain that the Muslims are also urged in this verse to contribute to the sum which the slave must pay. This appears from the words and example of the Prophet as well as the example of his followers. It is related in a tradition (see the commentary of the Imam Razi under this verse), that a person said to the Prophet : “Tell me of a deed by which I should enter paradise.” The Prophet

replied, "Though thy words are brief, thy question is great : free the slave and ransom the captive if thou desirest to enter into paradise." The man said : "Do not these expressions, freeing a slave and ransoming a captive, both mean the same thing?" This he said because in Islam no slaves were known except those who were taken captives in war. The Prophet replied : "Not so. By freeing a slave it is meant that thou alone shouldst free him, and by ransoming a captive it is meant that thou shouldst assist him in the payment of the sum, which he is required to pay by the deed of manumission."

Examples where Muslims assisted slaves in getting their freedom

Nor are examples wanting in which the Muslims thus assisted slaves in getting their freedom. The Prophet himself assisted Salman of Persia in getting his freedom by planting three hundred palm trees with his own hand, which was one of the conditions of manumission. The other condition was the payment of a sum, and for this the Prophet exhorted his companions to raise a subscription, which being done, Salman got his liberty. 'A'ishah, the Mother of the Faithful, similarly assisted Barira, a female slave, in getting her freedom from her master. The Holy Qur'an also lays great stress upon rendering assistance to the slave to enable him to get his freedom. *Fakk al-Raqabah*, or the ransoming of a captive, is particularly enjoined by the Holy Qur'an, and the Prophet himself explained it as meaning subscribing for the payment of the sum which the slave must pay by the deed of manumission. This is in fact described as one of the highest forms of virtue. We have also seen that a part of the State income must also be spent, according to the Holy Qur'an, in purchasing freedom for slaves. We see, therefore, that the slave is not left alone to pay by his labour for his manumission, but his master should himself assist him as well as other Muslims, failing which a national subscription should be raised, and a due portion should also be paid from the poor-rates, collected by the State, for the noble object of emancipating slaves. In fact, in the way pointed by Islam, no diligent and good slave could have any difficulty in obtaining his freedom, and had the Muslims of later generations acted upon these injunctions, all the slaves in Muslim countries would have been emancipated long before.

Cases when the emancipation of a slave was compulsory

Other cases in which the emancipation of a slave was compulsory may be briefly noted here. If a slave was beaten by his master, the master was compelled to free him. I have already described some cases of this nature which came before the Prophet. The earlier Caliphs who succeeded him followed in his footsteps. The Imam Malik notes the case of a female slave who was beaten by her master. The case being brought to the notice of the Caliph 'Umar, the slave was immediately set free. Another case in which the slave was considered to have earned her freedom by right was that in which a female slave was taken as wife by her master. If she gave birth to a child, she was no more treated as a slave, and after her husband's death she was a free woman. Where a slave was the common property of several masters, and one of them freed him to the extent of his own share, he was bound, if he had the means, to pay to the co-owners the price of their share in the slave and they were bound to free him in such a case. If a slave was freed by the will of his

master, the heirs were bound to treat him as a free man. (See the *Bukharee*, chapter on the emancipation of slaves.)

Captives of war in the days of the Prophet were looked upon as slaves

Besides the large number of slaves who were freed in obedience to these injunctions, those who were made captives in war and who by the laws of war then prevalent were looked upon as the slaves of the conquerors, were always set free except when the heinous nature of their crimes called for an exceptional punishment. Eighty men who came to fight against the Prophet when he conquered Mecca were taken captives, and it is reported that they were all set free. In the battle of Honein in which the Muslim force was the largest that ever fought under the Prophet, and the enemy also represented an enormous tribe called the Hawazin, six thousand were made captives by the Muslims, and all these were set free by the Prophet without exacting any ransom. In fact the Holy Qur'an recommends the free dismissal of the captives of war as the better course, and allows the other alternative, i.e., the exacting ransom, to be adopted in the case when a free dismissal is not desirable, for it says that after making the enemy captives, "either show liberality by free dismissals or exact ransoms" (47:5). The order in which the two alternatives are mentioned shows clearly that preference is given to the former course. It was for this reason that after taking captives from the Hawazin, the Prophet kept waiting about ten days for the survivors to come and request the release of their prisoners. And at last when they came after these prisoners had been distributed among the Muslim soldiers, the Prophet ascended the pulpit and thus addressed the Muslims : "After due praise to God, I inform you that your brethren have come to you repentant, and I have come to the conclusion that their captives should be given back to them ; whoever of you then loves to do it as an act of kindness, let him do it, and whoever desires that he should be paid the ransom him will we pay out of what God will give us." All in one voice obeyed the commandment of the Prophet and released the prisoners without exacting any ransom. (See the *Bukharee*.)

Two kinds of slaves at the advent of Islam

It will be seen from the above that Islam had to deal with two kinds of slaves and for the freedom of each kind it adopted different courses. To the first kind belonged the slaves who were in the possession of the Muslims before their conversion and who had for long been in subjection, and in the second class were comprised the captives taken in wars which the Muslims had to fight whose slavery began only with their capture. As those who belonged to the second class passed from a state of freedom into a state of slavery only at the time, their immediate emancipation could not have any evil effect upon the social order. They had their properties, their houses and their trades and professions, and their freedom would only have restored them to their own possessions and businesses. From them there was only one danger, i.e., that being restored to independence they might again disturb the peace of the country and be an impediment in the unification of the nation. The Holy Qur'an, therefore, ordered that when there was no reason for such danger, the captives should be all set free as an act of kindness and without exacting any ransom at all, as the Prophet did in the case of the Hawazin who came to him "repentant" as shown above on the authority of the *Bukharee*. If there was

any danger, then ransom was to be exacted so that their power might be reduced and they might not again disturb the peace of the country. Only in extreme cases were any of them retained, either when their return to their own country was fraught with great danger or the peace of society, or when they failed to pay their ransom. But generally such captives were set free immediately.

Islam did not set slaves free at once

The case for those who had for long been in slavery was, however, different. Their immediate release would have meant the upsetting of the whole social order. Not only would it have been an immense loss to the masters, but even the slaves themselves would have been turned out into society as impecunious beggars. They had no houses, no property, no trade, no learning. Many of them did not even know a handicraft. If they were all set free at once, where were they to go and from what source could they get their subsistence? It was not their immediate emancipation that could better their condition. A different course from that which was adopted in the case of the fresh captives of war was needed in their case, and this the Holy Qur'an adopted with true wisdom and foresight. It first raised the position of the slave and made him as a man the equal of his master. The indignity which attached to his position was removed. It then ordered the slaves to be properly educated and trained. Then it pointed out different ways of their emancipation. The masters were exhorted to do every good that lay in their power to those who were under them. The example of the Prophet who freed all his slaves was a further inducement. Not only was the slave to be set free, but actual and substantial good was to be done for him. One part of the State income which accrued from poor-rates was necessarily to be spent in freeing slaves. Emancipation was described as a deed of highest merit. Its great meritoriousness was further impressed upon the faithful by making the

emancipation of slaves an atonement for various kinds of transgressions, so that they might certainly know that it was a deed most pleasing in the sight of God. All these injunctions culminated in the order which required a deed of manumission to be executed for every slave who could do something to earn his livelihood and who could therefore be a good member of society and not a burden upon it. By this means every slave who had any diligence and was sufficiently hard-working could earn his freedom. The master could not refuse to execute the deed of manumission in such a case. After the deed was executed, the slave followed any profession that he chose to pay the ransom. Only if he was a worthless fellow could he relapse into slavery.

How excellent and wonderful these injunctions! No one in that age, nor even long afterwards, thought of these noble reforms. No one ever had the deep sympathy for mankind which this pride of the whole human race had. Consider, on the one hand, the darkness prevailing the world in the sixth and seventh centuries of the Christian era and then consider these noble and enlightened injunctions. What was the source from which this clear light came and illuminated the heart of that man who was born and bred in a wilderness in a dark age? No sentimentalist was he that he should have preached blindly the emancipation of slaves. With a deep divine sight he saw their needs and the needs of the society, and gave injunctions so well fitted to bring about the noble object that they have never been surpassed. Can this man be blamed for engrafting slavery upon the system he founded who did so much to abolish slavery? The path which was pointed out by the Prophet and in which he himself and the early Muslims walked is clear before us, and let the captious critic find any fault with this path. But no one with the ordinary share of common sense in his head would blame the Prophet or the noble religion of Islam for errors of later introduction.

(To be continued)

THE Egyptian Economic & Political Review

AUTHORITATIVE OPINIONS ON EGYPTIAN AND MIDDLE EAST BUSINESS

*Analysis of Political
and Economic Issues*

Documentation on:
ECONOMICS • INDUSTRY • COMMERCE
NEW LAWS • STATISTICS

Yearly Subscription : £1 9s. plus postage

Published by :

The Egyptian Economic and Political Review
33 SH. ABDEL KHALEK SARWAT • CAIRO • EGYPT

**NOW OFFERED
AT THE REDUCED PRICE OF 5'9d.**

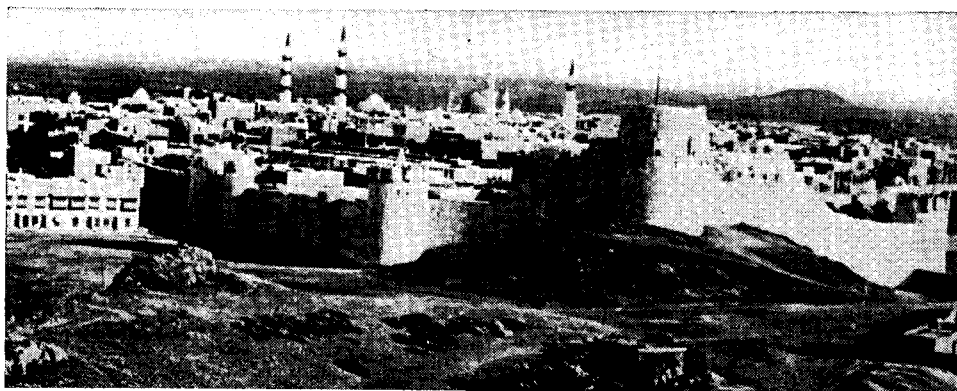
Instead of 12'6d.

THE IDEAL PROPHET

Demy Octavo, pp. 274

by KHWAJA KAMAL AL-DIN

This book is an excellent exposition of the moral aspect of the life of the Prophet Muhammad



*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

XIII

164. Ibn Abi Shaybah in his *Musannaf* has cited a letter on the authority of Hasan Basri which relates to the levy of $2\frac{1}{2}$ per cent duty on Muslims only. No mention in it is made of the duty on either the *Dhimmi* or *Harbi* merchants. He, however, cites a separate letter concerning the *Dhimmi* only, which agrees with those of Abu Yusuf Qurashi in so far as the rate of the duty is concerned, but differs from their letters on three points:

- (1) It renders liable to taxation all merchandise of less than 200 dirhams up to a limit of 70 dirhams, when it shall be exempt from duty;
- (2) It lays down that the duty shall be levied on those goods only which the *Dhimmi* produce for assessment and which they declare as meant for selling; and,
- (3) It lays down that the customs officer shall issue a written certificate specifying that the goods were taxed on such and such a date and that no further levy shall be imposed within a year of its issue.

The narrator of the letter by Ibn Abi Shaybah is Zurayq, the *Maula* of the Bani Fuzarah, to whom it was addressed:

"Charge all Dhimmi merchants passing from you 1 dinar (equal to 10 dirhams) for all goods of the value of 20 dinars which they declare as meant for trade. Charge goods of lesser value proportionately. But charge nothing for goods of 7 dinars or less. Give them a written undertaking that no more duty will be levied on them until one complete year has passed" (Ibn Abi Shaybah, *Musannaf*, MS. No. 802, 2/501, Dar al-Kutub, Cairo, Egypt).

165. *To Ziyad Ibn Hudayr.*

As pointed out above, 'Umar had imposed a 10 per cent

customs duty on all foreign non-Muslim merchants. This obviously meant that the mere entry of a *Harbi* (foreigner) in the *Dar al-Islam* (Muslim territory) for trade rendered his goods liable to taxation irrespective of how long he stayed there. But a second Tradition in Qurashi's *Kitab al-Kharaj* says that the 10 per cent duty was to be levied when the *Harbi* (foreign) trader stayed in the Muslim territory for six months or less, but if he stayed more, up to a year, then the duty was cut down to 5 per cent. It seems that the Caliph had not taken into consideration, while writing the previous letter, the factor of a *Harbi* (foreign) merchant's stay in the *Dar al-Islam* (Muslim territory), and that later, when his attention was drawn to this matter and he felt that the prolongation of the merchant's stay in a foreign land, away from home and family, meant a positive discomfort, he gave him a very generous concession.

Ziyad Ibn Hudayr, the first officer appointed to levy the trade tax ('*Ushoor*'), says that when he turned the Caliph's attention to the inconvenience caused to *Harbi* (foreign) merchants by their prolonged stay in the *Dar al-Islam* (Muslim territory) as a result of delayed sale or late recovery of arrears (such seems to be the import of Ziyad's words), the Caliph wrote:

"If the Harbi (foreign) merchants stay for six months (in the Muslim territory) charge them at 10 per cent, but if they stay (more than six months to a maximum of) one year charge them at 5 per cent" (*Kitab al-Kharaj* by Aadam Qurashi, pp. 172 and 25).

166. *To Abu Musa Ash'ari.*

The expansion of the conquests in Ahwaz brought larger and larger revenues to the treasury of Basrah. To manage them and to keep an account of the income and expenditure required, not only mathematical knowledge but

* The twelfth article in this series appeared in *The Islamic Review* for October 1957.

also technical skill in both, in which the Arabs were seriously wanting. The Greeks and Persians by virtue of their long traditions of administration were competent account-keepers. Ibn Miskawayh records that when Abu Musa asked the Caliph's permission to employ the Persians for his revenue department, the latter gave the following reply in the negative :

"Do not restore them to the position of honour (or authority) which God has taken away from them. Keep them in the humble position in which God has placed them. Instead, learn yourself (which you need)" (*Tajarib al-Umam* by Ibn Miskawayh, MS. No. 9644, p. 297, Dar al-Kutub, Cairo, Egypt).

167. The principle embodied in the above letter is contradicted by another (to Yazid Ibn Abi Sufyan or Mu'awiyah) cited in *Ansab al-Ashraf* by Baladhuri.

"Send us a Greek (proficient in arithmetic) who could work out for us the shares fixed by our law of inheritance" (Ibn Ishaq in *Ansab* (rotograph) 9/585, Jami'ah al-Duwal al-'Arabiyyah, Cairo, Egypt).

168. *To Abu Musa Ash'ari.*

"Offer the first afternoon prayer when the sun is inclined a bit from the centre of the sky. Offer the second afternoon prayer when it has considerably declined but is still bright. Offer the sun-set (Maghrib) prayer when it has disappeared. Offer the night prayer ('Ishaa') when the twilight is gone. You can delay it, if you wish, till midnight, but not later. Offer the dawn prayer (Fajr) while the stars are yet clear and dense and read the longer chapter of the *Qur'an* in it. Bear in mind that the combination of two prayers at a time without a cogent reason is a major sin" ('Abd al-Razzaq, *Musannaf*, and Ibn Abi Shaybah, *Musannaf*; *Kanz* 4/187). Two other versions with minor textual variations have also been given (see *Kanz* 4/187).

169. *To Abu Musa Ash'ari.*

"Offer the second afternoon prayer ('Asr) when the sun is white and the margin between day and night is sufficiently wide to allow a camel-driver to cover 10 miles. Offer the 'Ishaa' prayer within a third of the night; you can, however, delay it till midnight. Avoid carelessness (in the discharge of your religious obligations)" (Ibn Abi Shaybah, *Musannaf*; and Bayhaqi, *Sunan*, *Kanz* 4/190).

170. *To Abu Musa Ash'ari.*

"Recite Qisar al-Mufasssal in the sunset prayer, Wast al-Mufasssal in that of the night ('Ishaa') and Tul al-Mufasssal in that of the dawn (Fajr)" ('Abd al-Razzaq, *Musannaf*, *Kanz* 4/206).

171. *To Abu Musa Ash'ari.*

"It has been brought to my notice that the inhabitants of the capital cities have adopted the use of public baths. I urge that no one should go to a bath without wearing a waist wrapper and should not utter any name of God while there, and two persons should not take a bath in one cistern" ('Abd al-Razzaq, *Musannaf*; Ibn Abi Shaybah, *Musannaf*; and Bayhaqi, *Shu'ab al-Iman* in *Kanz* 5/136).

172. *To Abu Musa Ash'ari.*

"Learn thoroughly the Sunnah (usage of the Prophet), master the Arabic language well, read the *Qur'an* in clear, correct and intelligible accents, and practise the simple and

hard life of Ma'dd (son of Adnan, progenitor of the northern stock of the Arabs), from whom you have descended" (Ibn Abi Shaybah, *Musannaf*, *Kanz* 5/228).

173. *To Abu Musa Ash'ari.*

"Ask those under your command to learn the Arabic language, for this develops the talent of correct speech, and ask them to narrate (and recite) Arabic verse, for this inspires with noble ideals" (Ibn al-'Anbari in *Kanz* 5/241).

174. *To Abu Musa Ash'ari.*

While drafting a letter to 'Umar, the Secretary of Abu Musa committed a grammatical mistake. He wrote *Min Abu Musa ila 'Umar* (From Abu Musa to 'Umar) instead of *Min Abi Musa ila 'Umar*. This provoked the Caliph so much that he asked the Governor to beat his Secretary and dismiss him :

"On receiving this letter give your Secretary (the token) punishment of one whip and dismiss him from your service" (*Futuh al-Buldan* by Baladhuri, Cairo, Egypt, p. 354).

Some traditionists say that the cause of the Caliph's provocation was not the grammatical mistake but the failure of the Secretary to observe the etiquette. He should have started the letter in this way : *Ila 'Umar Ibn Khattab min Abi Musa Ash'ari* (To 'Umar from Abu Musa), putting the name of the Caliph first (Ibn al-'Anbari and Ibn Abi Shaybah, *Musannaf*, *Kanz* 5/244).

175. *To Abu Musa Ash'ari.*

It is related that Abu Musa had withheld part of the full share of booty to which a certain Arab of his army was entitled. The latter objected to this and hot words were exchanged between the two. Abu Musa had him beaten with twenty whips and cut off the long hair which adorned his head. The Arab went to Medina, and taking from his pocket a packet which contained his hair, threw it at the Caliph, who in surprise asked what the matter was. The Arab narrated his pathetic story. 'Umar disapproved of Abu Musa's action and wrote :

"Peace be on you ! Such and such one has complained to me of your high-handed behaviour (literally, of such and such deeds). I abjure you that if you have punished him (literally, done to him what you have done) in public, you should also sit in public so that he may take his retaliation upon you. And if you have punished him in a lonely or private place, you also should sit in a like place and allow him to avenge himself on you" (*Ansab al-Ashraf* by Baladhuri (rotograph) 9/596, Jami'ah al-Duwal al-'Arabiyyah, Cairo; Bayhaqi, *Sunan*, *Kanz* 7/299, and *Muhalla* by Ibn Hazm, Cairo, 1351 A.H. (1932 C.E.), 9/379).

The words "such and such one" of the letter suggest that it is giving a summary and not the actual text.

176. *To Abu Musa Ash'ari.*

The famous 'Abdullah Ibn 'Umar narrates that an Arab came to his father (Caliph 'Umar) either on the occasion of the pilgrimage of the Ka'bah or that of 'Umrah, with tears in his eyes, and said that he had drunk wine, that Abu Musa had punished him with twenty whips, had shaved his head, blackened his face, and that he was made to go round the streets while a public crier continually cried that none should mix with him. "My passions are so deeply stirred by this insult," the Arab continued, "that sometimes I am inclined to cut off the head of Abu Musa with a sword, sometimes I

wish that you send me off to Syria where none may know me, and sometimes my heart is swayed by a desire to emigrate to a foreign land (*Dar al-Harb*) and live among the non-Muslims." Umar wept as he heard the Bedouin. He cheered him with kind words and wrote Abu Musa this condemnatory letter :

"Peace be on you ! Such and such a one of the tribe of Taym has complained to me of your high-handed behaviour (literally of such and such deeds). By God, if you act again in this way (i.e., shave the head or blacken the face and impose social boycott on drinkers of wine) I shall blacken your face and make you go round in the streets. If you wish to try my warning repeat your action" (Bayhaqi, *Sunan*, Kanz 3/107).

177. To 'Amr Ibn al-'As.

This letter was addressed most probably during the siege of Alexandria. The great victory at Baabilyoon (Babylon), the backbone of Egypt, paved the way for the conquest of the rest of the country. The Muslims met their first great check here. Their army of about 4,000 was inadequate to bring about the surrender of the well-defended and strategically placed citadel. They applied to Medina for reinforcements. Four thousand men, and some say 12,000, joined them. Thus strengthened, 'Amr pressed the months-old siege and secured the surrender of Baabilyoon. The Mukaukis (Cyrus) retreated to the nearby Nile island of Raudah, which had been linked to the fort by a bridge of boats. Here he negotiated with the Muslims. He had been too deeply impressed by their discipline, austere life and religious zeal to try them any further in battle. The lesson of the defeat of Heraclius in Syria was before him. His terms to the Muslims for the cessation of warfare were :

- (1) All adult Copts of Egypt (Upper as well as Lower) excluding children, women, old and disabled persons, will pay a yearly tax (the *jizyah*) of two dinars (about 15/- then, and about 35/- at the present rate of exchange).
- (2) The Copts will retain all their belongings.
- (3) The Roman population (over 100,000) will have option between living in Egypt under Muslim protection on the payment of the *jizyah* and emigration. These terms were, however, subject to the ratification of the Emperor (Heraclius) at Constantinople, but were later adhered to by Cyrus even though the Emperor rejected them.

The Copts did not like the Romans and their rule. Religious and political causes accounted for that. Muslim conduct seems to have impressed them from the very beginning of 'Amr's entry into Egypt. Ibn 'Abd al-Hakam records that one senior Coptic Bishop at Alexandria had in a letter exhorted the Copts to welcome the advancing Muslims and that they (the Copts) had extended their help to 'Amr when he was dealing with the Roman defenders of Farama (*Futuh Misr* by Ibn 'Abd al-Hakam, pp. 53-54). After the pact with the Mukaukis, the Copts openly and willingly co-operated with the Muslims. They procured food and fodder, repaired roads and bridges, and their leaders accompanied the Muslim armies for guidance and help (Ibn 'Abd al-Hakam, p. 66).

The draft agreement sent by Cyrus to the Roman Emperor at Constantinople highly displeased him. He repudiated it outright, administered a sharp reprimand to the viceroy and criticized his action. "The Arabs came to you," he said in his letter of condemnation, "with only twelve thousand men, while you had in Misr (the city below

Babylon) innumerable Copts, and even if they had disliked war, chosen to pay the *jizyah* and preferred the Arabs to us, you had more than one hundred thousand well-armed Romans at Misr and Alexandria, and yet you failed to fight successfully the small and ill-armed bands of the Arabs and chose for yourself and the Romans the humiliation of the Copts. You and the Romans must fight till victory or death. . . ." (Ibn 'Abd al-Hakam, pp. 64-65). However, the Mukaukis, who had a better realization of the situation than the Emperor, did neither withdraw the pact nor do any hostile act.

Having liquidated Baabilyoon, the Muslims proceeded, after a short pause, to Alexandria, the capital of Egypt. Between it and Baabilyoon there were a number of fortified towns, the majority of which were conquered without much ado. Both man and nature had fortified Alexandria. It was defended on the north by the sea, "on the south by the canal and Lake Mareotis and on the west again by the Dragon canal, on the east side and south-east alone the approach was open" (*The Arab Conquest of Egypt* by Dr. A. J. Butler, 1902, p. 293). Opposite the city walls there were several other fortified positions at strategical angles (Ibn 'Abd al-Hakam, p. 67). The Roman High Command had set up a double defence : (1) the city with its subsidiary defences and (2) the fortified suburban villages which had been of late further reinforced. It took the Muslims several months to pierce through the outer defence system. The Roman Emperor (Heraclius) had ordered the Governor of Alexandria (whose identity is not clear) to make an all-out attempt to beat the invaders and to fight for every inch of land. Arms, provisions and soldiers poured in from Constantinople to Alexandria, and the Emperor himself was resolved to go there and supervise the military operations. For he and his ministers felt strongly that the loss of the capital would be a crippling blow to the Roman Empire and its prestige as the champion of Christianity. Alexandria occupied a very important position in the Christian world. It had many churches, of which some were of the first rank. Since the loss of Palestine, the greatest Christian festival, Easter, would be celebrated at Alexandria. Apart from being an international port, it was an old and highly-developed centre of science, learning and art. Some of the most magnificent specimens of the Byzantine architecture adorned it. After a desperate battle, lasting several months, the Roman armies in the outer defence system were defeated. They took cover in the fort of the great capital, and with this started the second phase of fighting, which the invaders found much more difficult and trying than the first. The factors which aggravated their difficulty were, over and above the disadvantages imposed by natural and man-made defences, and the volleys of stones from the catapults, the stubborn and determined resistance offered by the defenders, who had no half-hearted elements in their ranks such as the Copts, and who had been charged with a fanatical zeal to save their government, their religion and its great monuments. It is asserted by some early Egyptian traditionists that when the Emperor died before he was able to carry out his intention of going to Alexandria, the Muslims had already been five months at its front, and that they had to toil for nine months more before vanquishing it (Ibn 'Abd al-Hakam, p. 72). The long delay made the Caliph very impatient. He wrote 'Amr :

"I wonder at your delay in conquering Egypt, with which you have been occupied for the last two years. (To my mind) this delay is due to nothing but your unprecedented conduct and your fondness for those things of the world of which your enemy is fond. God, the Blessed and Exalted, never helps any people unless they are earnest in*

their determination. I had sent you four men and informed you that each of them was equal to one hundred men. I have known them to be so, but if the fondness of the world has changed them now as it has changed others, it is a different matter. On receiving this letter of mine, make a public speech exhorting the Muslims to fight their foe, to adhere to patience and determination and to make a concerted attack. This should take place on Friday when the sun has declined (a bit), for that is the hour when divine mercy descends and prayer is granted. The people should supplicate God for help and victory" (Yahya Ibn Khalid in Ibn 'Abd al-Hakam, p. 71; *Husn al-Muhaadarah* by Suyuti, 1/58; Ibn Iyas in his *Futuh Misr* (first edition, 1311 A.H.), 1/31, omitting certain parts of the letter, states that it was in connection with the conquest of Misr (Babylon and the city under its walls) and not Alexandria. I, after Ibn 'Abd al-Hakam, prefer to take the word Misr to mean the whole country and not the particular town).

178. To the Nile.

There was an old custom in Egypt to throw a virgin bedecked in a bride's dress and ornaments into the Nile. This act was believed to bring about a rise in the level of the river, sufficiently high to allow its waters to reach the remotest fields. A delegation of the Copts visited 'Amr Ibn al-'As in the summer of the first year after the Muslim conquest, informed him of the sacrificial practice, and asked his permission to celebrate it on the 12th of June. Taking the practice as a mere superstition and therefore un-Islamic, 'Amr disallowed it. The cultivators waited three months for the rise in the Nile, and as it did not take place, they resolved to emigrate. This perturbed the Governor and he turned to Medina for advice. The Caliph, commending 'Amr's action, sent a writ of paper, bearing the following lines, to be thrown into the Nile:

"If you flow by your own power, then cease flowing; and if it is God, the One and the Complete, who makes you flow, then we pray God, the One and the Complete, to make you flow."

'Amr acted as he was asked to and the level of the Nile, so goes the Tradition, rose sixteen cubits high, allowing its water to inundate all the fields (Ibn Lahi'ah in Ibn 'Abd al-Hakam (ed. Charles C. Torey, 1920), pp. 150-151; *Mukhtasar Kitab al-Buldan* by Ibn al-Faqih, Leyden 1302 C.E., p. 56; *Ahsan al-Ta'asim* by Maqdisi, Leyden 1906 C.E., p. 207; *Tarikh al-Khamis* by Diyarbakri, Cairo 1283 C.E., 2/242; *Tarikh Misr* by Ibn Iyas, 1/31; *Tarikh Dimashq* by Ibn 'Asaakir, microfilm No. 16 (from Vol. 13 of MS. at the Zahiriyah Library, Damascus), Arab League, Cairo; Kanz, 6/230).

179. Second version.

"In the name of God, the All-Merciful. From the servant of God, 'Umar, Commander of the Faithful, to the Nile of Egypt. You are indeed a creature of God, with no power to harm or benefit. If you are flowing by your own power, then cease flowing as we don't want you, and if you are flowing under the authority of God, the Mighty and Great, then flow as you used to do. Peace be on you!" (*Futuh Misr* by Waqidi, Leyden, p. 84, in the Cairo edition 2/140, with certain variations).

It is strange that the writ is concerned with the flow of the Nile, which was no point at all behind the sacrificial practice, but its rise, to which there is no reference in the writ.

180. To 'Amr Ibn al-'As.

On the resumption of peaceful life in Iraq and Syria subsequent to their conquest, regular items of income in the form of the capitation tax and land revenue started pouring into the treasury of Medina. The question arose how to dispose of the inflowing wealth. The Caliph in consultation with his advisers founded in 20 A.H. (640 C.E.) (15 A.H.—636 C.E., according to Sayf) the Institution of Public Salaries (*Diwan al-'Ataa'*). Registers were made bearing the name of all members, including infants and clients (enfranchised slaves) of individual clans and tribes. Grades of salaries were fixed on the basis of relationship to the Prophet and services to Islam. The highest priority was given to his wives, and next to the warriors at Badr and so on. The following letter is in connection with the salaries allotted to 'Amr and the participants of the Bay'at al-Ridwan (a little before the truce of Hudabiyah, 6 A.H. (627 C.E.)):

"Find out the number of Muslims in Egypt from amongst those who had taken the Bay'at (i.e., pledged their devotion to the Prophet) under the Tree and allot to them a salary of 200 dinars (per annum). Fix for yourself the same amount by virtue of your office of Governor, and also for Khaarijah Ibn Hudhaafah and 'Uthman Ibn Abi al-'Asi ('Uthman Ibn Qays Sahmi in *Tabaqat* by Ibn Sa'd, 7(b)/190), for their (conspicuous) bravery and hospitality respectively" (Yazid Ibn Abi Habib; Ibn 'Abd al-Hakam, p. 145; *Tabaqat* by Ibn Sa'd, 7(b)/190 and 4(b)/8).

181. Second version.

"Fix a salary of 200 dinars for those who had taken the Bay'at al-Ridwan under the Tree and allow yourself the same amount in virtue of your office of Governor and place Khaarijah Ibn Hudhaafah in the Distinctive Grade (which carried a salary of 2,500 dirhams per annum) for his outstanding bravery" (*Futuh al-Buldan* by Baladhuri, p. 461; it is noteworthy that both the letters come from the same set of transmitters).

182. To 'Amr Ibn al-'As.

When Alexandria fell, all those Romans who could afford it left the city by sea for Constantinople. The Muslims found many houses, villas and palaces vacant. 'Amr requested the Caliph to allow him to set up his headquarters at Alexandria, where there was ample accommodation for his army. 'Umar as a matter of principle disliked settlements of the Muslims at places separated from their Arabian base by sea or river. He wrote:

"I don't like it that you should settle the Muslims at a place separated from me by river or sea in winter or summer" (Ibn Lahi'ah in Ibn 'Abd al-Hakam, p. 91).

183. Second version.

Its transmitters say that the Caliph despatched three copies of it to Sa'd Ibn Abi Waqqas (at Mada'in), the Governor of Basrah and 'Amr Ibn al-'As (at Alexandria).

"Don't allow water (river or sea) to intervene between you and me, so that whenever I wish to ride down to you I could do so" (Layth in Ibn Sa'd; Ibn 'Abd al-Hakam, p. 91).

Ya'qubi (Leyden), 2/180, states in a slightly different version that it was addressed when the Muslims, after having fought a desperate battle with the Nubians, came back and laid out their houses for settlement at Jizah, the western bank of the Nile, opposite Baabilyoon.

AFGHANISTAN

1. Afghanistan at a glance

Climate

Right in the heart of Asia lies an ancient land — Afghanistan. Situated geographically between longitude E. 60° 30' and 75° 50', and latitude N. 29° 30' and 38° 30', it has a population of approximately 12,000,000.

Bound for about 1,250 miles by the Soviet Republics of Uzbekistan, Tajikistan and Turkmenistan on the north; by Persia on the west; Baluchistan on the south; and for 63 miles on the east by the Sinkiang Province of the Chinese People's Republic, by Chitral and Pakistan, it is a predominantly mountainous land, with the important Hindukush range running from the north-east to the south-west.

The highest peak is that of the Ter Ajmir (approximately 25,400 feet). For most of the year the mountains are all snow-covered, thus furnishing the many thousand valleys below with sufficient water to render them fertile. In almost all these valleys the Afghans busy themselves with the land and agriculture.

To the south-west lies a vast, flat zone, with scanty water now, although it is known to have once been an important centre of civilization: this area comprises the Chakhanssur and the Helmand Valley. However, as the Helmand River flows through part of this region it is thought that its water could again be utilized for irrigating the greater part of the plains thereabouts.

The Helmand is one of the four major rivers of Afghanistan, the others being the Amu (Oxus), defining about 750 miles of boundary between Afghanistan and the Soviet Union; the Hari-rud, which runs through the Province of Herat before draining into the deserts of Turkmenistan; and the Kabul, which, with its tributaries, finally finds its way into the Sind (Indus) River.

Because the encircling high ranges allow no rainclouds to pass through, the climate is fairly dry with very slight rainfall, in fact the maximum recorded is 400 metres, and the minimum 55 metres. Kabul, the capital, averages about 300 metres, Jalalabad 185 metres, Mazar-i Sharif 120 metres, and Chakhanssur 55 metres.

There are, however, areas where a wintry cold is rampant for seven months of the year; while in others the four seasons are easily distinguished; and yet in some districts there is very little or no cold season at all.

Some of the valleys are over 8,000 ft. above sea-level, others between 3,500 ft. and 8,000 ft., and there are even



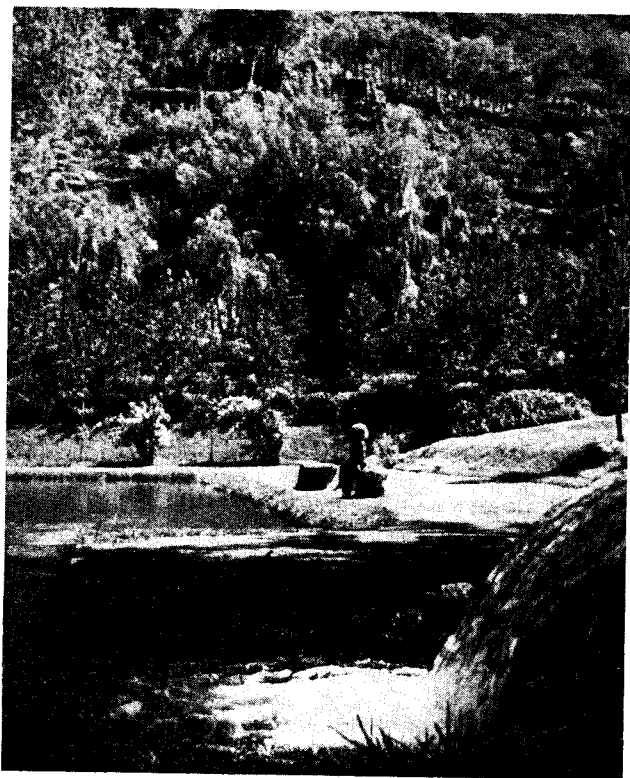
His Majesty Muhammad Zahir Shah, King of Afghanistan

those of only 1,300-2,000 ft. It can be seen, therefore, that the country has a varied climate, and consequently a varied vegetation.

Farm produce

The staple crops of Afghanistan are wheat and rice, and in most areas maize is also grown. Other major crops are barley and millet. In the Eastern Province sugar cane is cultivated, and date palms may be found there too. Cotton is grown in this part, as well as in the provinces of Mazar-i-Sharif, Kataghan and Badakhshan.

Almost all kinds of vegetables grow in Afghanistan, together with oil-bearing seeds, and an abundance of fruits and nuts, grapes perhaps topping the list. Among the rest come all kinds of citrus fruits, melons, mulberries, blackberries, apricots, peaches, pears, apples, quinces, figs, pomegranates, cherries, walnuts, almonds, pistachios, and many more.



A small child wonders at some of the beauties of his national heritage, where the feathery mountain shrubs gently clamber to the rippling waters below

The Eastern and Southern Provinces have natural olive groves, pine woods and many other types of timber; while in the Kabul Province poplars grow, their long straight trunks destined for building purposes.

As already mentioned, the majority of the Afghan population follows agricultural pursuits, but there are also some 2,000,000 folk who enjoy a pastoral life with their herds of sheep, goats, cattle, horses and camels. These people, the greater part of whom live in the southern and eastern regions, tend their beasts on the green pastures of the Hindukush range in the north and the Suleiman range in the south.

Rich mineral resources

Afghanistan is a land rich in minerals, too, some of which have been used by the local communities for centuries, but, due to a lack of modern mining methods, as yet the full resources have not been exploited. There are large deposits of iron, lead, copper, chromium, coal, petroleum, mineral salts, sulphur and precious stones such as the famous Afghan lapis-lazuli, rubies, amethyst, etc. Silver has also been found, and hundreds of years ago it was mined at Panjshir in the Kabul Province.

So it is with this physical and geographical background that the Afghan nation enters the world picture.

Afghanistan yesterday and today

Settled in the hamlets, villages, towns and cities of their mountainous country, the 12,000,000 or more Afghans are a

hardy people who have, until now, mostly carried on the traditions of their past civilization. Once their land was called Aryana, but between 5 and 19 C.E. it came to be known as Khorassan. The name Afghanistan is a fairly recent one, dating back to the early 19th century.

Between the Aryans of ancient time and the Afghans of today many periods of national strife have been suffered, which, together with devastating invasions and foreign intrigues, have tremendously retarded the pace of Afghan progress.

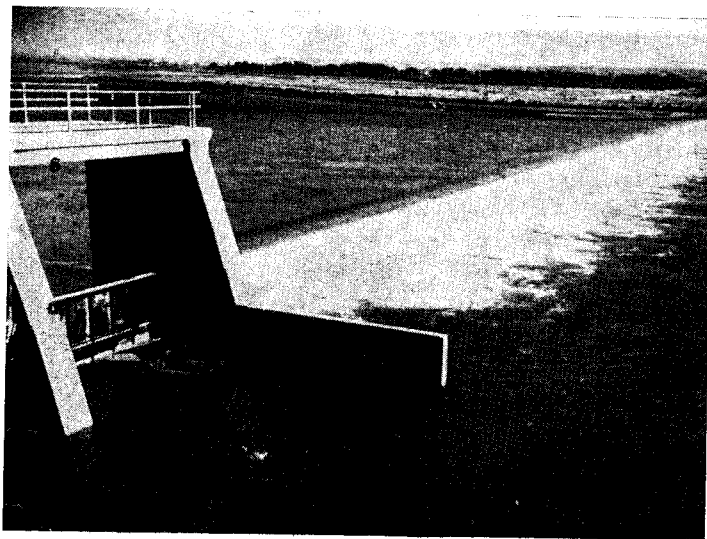
The invasions (not without heroic resistance from the people) of Alexander of Macedonia, Chengiz Khan and Temur the Lame (Tamerlane), are the most outstanding; while the country's precarious situation during the nineteenth century imperialistic moves also left a notable imprint on the land and its people.

The mere fact that Afghanistan has emerged from all the hardships of bygone years as an independent nation striving for peaceful progress and security is a sure sign of their determination to protect their age-old cultural heritage in line with the social requirements of modern times.

Today Afghanistan is a constitutional monarchy, with judicial and executive powers at its helm. Its Parliament consists of two Houses: the National Assembly and the Senate. The former is a body of 173 members, elected every three years by male voters over the age of 21; while the latter is a smaller group of eminent men appointed for life by the King.

According to the Constitution of Afghanistan, the King appoints the Prime Minister, who then forms a Cabinet. This last, on the approval of the monarch, is made responsible for the various Government departments.

The National Assembly has power to check the activities of the various ministries, to approve or disapprove the Government's budget, and to ratify all laws presented to it with or without amendments. When the National Assembly is not in session any Government Bill becomes temporarily effective if and when ratified by the King. However, it



This is one of the largest and most important irrigation projects currently being undertaken in this part of the world, thereby once again creating many thousands of acres of new and rich farmland for the people. The Hilmand river at the point where the Bogra Canal branches away from it and brings water to dry land



An Afghan peasant gathering in the season's wheat crop

remains subject to confirmation by Parliament at its next session. All Bills have to pass the two Houses. Judicial power rests with three Islamic courts — the Primary, Appeals and Supreme.

To examine offences committed by Ministers and officials in the day-to-day execution of Government duties there are further courts. These, too, are in three stages, the verdict of the last being final.

The following Ministries are entrusted with particular Government duties: National Defence, Foreign Affairs, Interior, Justice, Finance, Education, Health, Communications, Commerce, Public Works, Agriculture, Mines and Industries, Press and Information, Tribal Affairs and Planning.

In Afghanistan there are thirteen provinces in all, the head of each being appointed by the Prime Minister, and approved by the King. Various minor aspects of government work in each province are looked after by directors appointed at Kabul by the Ministry concerned; e.g., a provincial Director of Education is appointed by the Ministry of Education and carries on his duties under the immediate supervision of the Governor of the province, and forwards progress to the Ministry of Education.

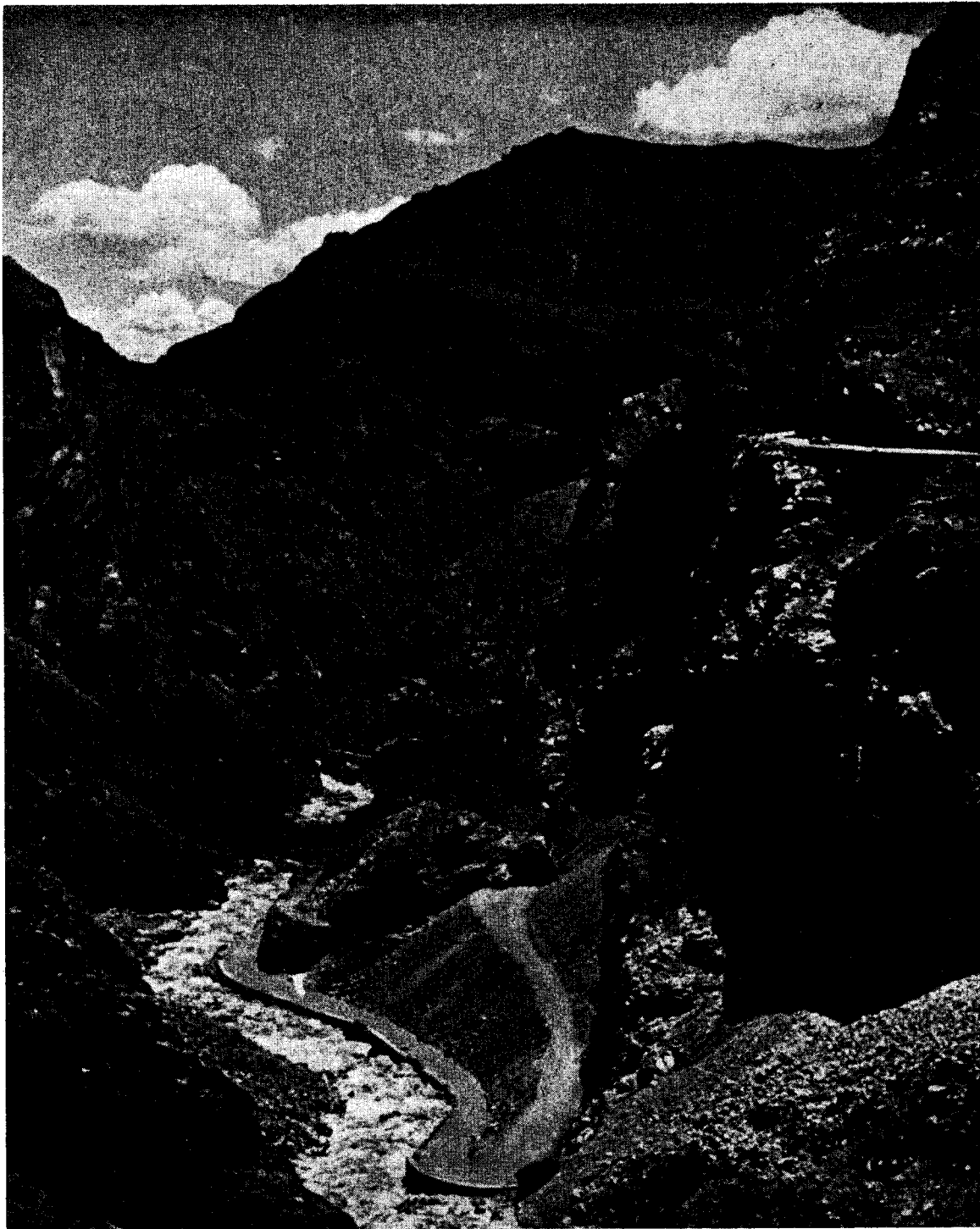
Education, health, roads, community development and industrialization

The vigilant Afghan Government have undertaken carefully calculated measures to better the country and the prosperity of the people, and today the nation enjoys many new privileges.

(1) Education is compulsory and free, even at university level, when students are salaried during the time of their studies. Throughout the provinces there are thousands of Primary and Secondary Schools; and Kabul University has faculties of Medicine, Law, Literature, Science, Economics and Religion. There are also military training schools and a college.

In recent years many High School and University graduates have been given chances to further specialized studies abroad at the expense of the Government. In almost all the provinces there are now special literacy courses for adults.

(2) Widespread improvements in health are notable throughout the country, and such diseases as malaria, small-pox, etc., which at one time claimed many lives, are rapidly becoming extinct. The Ministry of Health is establishing hospitals, control points, and clinics in even the most outlying districts.



A view of Tang-ee-Gharoo of the new Kabul/Jalalabad road. Under the Five-Year Plan this thoroughfare will be widened to about 10 metres, and will be the main highway between the two cities. The previous Lata-band road will accordingly be closed, due to the perilous conditions during the winter time.

(3) Road conditions generally are improving, and what is more important, the people in many regions have taken a sincere interest in connecting their villages and towns with the main highways.

Thus a greater number of local products and handicrafts, such as material and pottery, come into the cities, causing attention from such organizations as the Agricultural and Cottage Industry Bank. Loans and assistance, like the secur-

to completion during the next five years.

(6) For the past eleven years land reclamation projects have been in progress, the major area being the Helmand Valley in the south-west. Present plans envisage the building of dams in the Badakhshan, Kataghan and *Mashriki* (Eastern) Provinces, so as to irrigate many thousands of acres of arable, but as yet arid, countryside for the benefit of those farmers without land.

ing of a little modern machinery to advance local village industries, are given to the people by this bank.

(4) Well under way are the Government's plans for community development, and it is expected that within five years some 2,220 villages out of a total of 24,000 will be covered by the present plans. These aim to make every village a self-supporting unit, giving it the most advanced knowledge possible of better education, health, sanitation, crops and farm life in general. Where needed the Government will furnish the basic equipment to farmers who will then carry out everything necessary to become useful, healthy and prosperous communities.

(5) Industrialization is also showing itself in Afghanistan. The Government have either established or promoted various small industries. Textile mills, cement works, glass plants, leather crafts, and the refining of sugar are examples. At Sarobi, near Kabul, a hydro-electric power plant was installed a few months ago; and currently a number of further sites throughout the country are being surveyed with a view

2. Main Features of the Afghan Five-year Plan

Irrigation projects

Because Afghan economy is comparatively poor at present and the living standard low, the Government, in their continuous effort to improve general conditions, have initiated a Five-Year Economic Development Plan.

This Plan came into force on the 1st of Meezan, 1335 A.H. (21st September 1956); and the Ministry of Planning, recently established by Act of Parliament, will be directly responsible for the co-ordination of all projects carried out by the various other Ministries.

Main emphasis, however, has been placed on agriculture. The Plan in this case is based on the principle that both equipment and knowledge should be made available to the farmers, so that they can increase their output per *jarab* ($\frac{1}{2}$ -acre), and per individual beast.

Research stations will be established to study the problems arising, and these will conduct campaigns against animal and plant pestilences and diseases. Agricultural mechanization will also be undertaken, especially in the northern and south-western provinces.

Farming schools will be set up, in addition to the present High Schools and College of Agriculture, and there will be seasonal courses in the farms and villages for the further training of personnel.

All this is to be carried out because Afghanistan is a predominantly agricultural country, the main means of livelihood being occupation on the farms, and the tending of livestock. With the present conditions receiving proper attention, it is expected that farm output will not only suffice the internal exigencies of the country, but that it will be possible to export more products such as cotton and wool, to the advantage of the people.

New dams will be constructed on the following rivers: Kunduz at Kataghan, Kokcha at Kataghan, Sardeh at Ghezni, Paltu at Katawaz, Kharwar in Kabul Province, and Machalghu.

A new canal will carry water from the Kabul River near Jalalabad to irrigate a vast tract of land south and east of the city.

By these measures it is hoped to increase the arable land in Afghanistan by 1,250,000 *jarabs* (625,000 acres).

Forestry plans in various districts will ensure better climatic conditions, prevent erosion and floods, and produce more timber.

The cost of the Agricultural Five-Year Plan to the nation will be:

For agriculture and irrigation: 2,073,702,000 Afghanis.¹

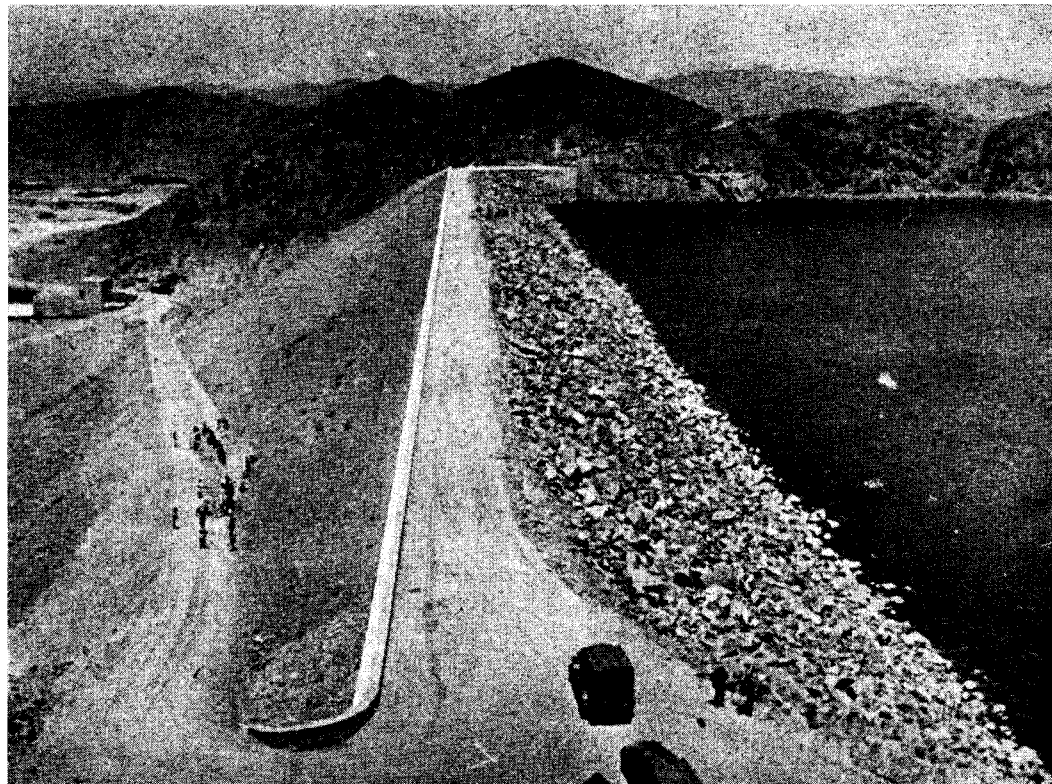
For the rearing of livestock: 9,623,000 Afghanis.

For the protection of livestock and plants against disease: 51,617,000 Afghanis.

The above figures comprise 22.8 per cent of the total Five-Year Plan expenditure.

Transportation and roads

The next important feature of the Plan is transportation. At present a network of roads encircles Afghanistan, but



Arghandab Dam. A general view of the main embankment, showing the discharge valve-house and future power-house site to the left. At the right can be seen the reservoir, with the intake gate tower in the background

these are not all-weather highways; in fact, in certain areas the roads and bridges are sometimes washed away by seasonal floods.

It is the Government's aim to improve the major routes to the east, north and south, so that these can easily take heavy traffic travelling to and from the country. Furthermore, many workshops are to be installed in the main cities and along the highways, with sufficient provision for the repair of lorries and other vehicles.

Within the scope of the Plan, the highways between Kabul and Torkham, Mazar-i-Sharif, and Spinboldak will be substantially improved. They will be widened to 10 metres, and bridges will be built with a view to permanency. About 1,000 kilometres of these roads will be asphalted.

To facilitate air travel between the capital and the various provinces, the existing airports will be improved and, where necessary, new airstrips will be constructed. This phase of the Plan includes the international airport of Kandahar, the Kabul airport (which will be capable of receiving all types of aircraft), and those of Jalalabad, Mazar-i-Sharif and Herat.

(Continued on page 22)

¹ £1 = 55-57 Afghanis.

AFGHANISTAN

BROTHERS MEET

The King of Afghanistan's

(26th August—9th Se



His Majesty the King of Afghanistan, who visited the Turkish War Academy at Ankara, is opening a present the Academy has offered him.

AFGHANISTAN :

Population : 12,000,000 (wholly Muslim).

Flag : Green, red and black, with a white mosque in the centre.



His Majesty the King of Afghanistan (left) with President Ismet Inönü of Turkey (right) in Ankara. Speeches were given by the latter in Ankara. Speeches were given by the King of Afghanistan, among other things, said : "Our friendship with all the nations of the world, Afghanistan has close and sincere ties with the peoples of the Middle East, this wish both independently and at international level, especially towards Asia and the Islamic world, is for the happiness of the Muslim world and all mankind, world peace."



His Majesty the King of Afghanistan is paying his respects to the memory of the great Muslim Saint and Sufi, the Maulana Jalal al-Din Rumi (d. 1273 C.E.), at his mausoleum at Konya, Turkey, by reciting the Fatihah.

N AND TURKEY

MEET BROTHERS

istan's State Visit to Turkey

st-9th September, 1957)

TURKEY:

Population: 24,109,641 (majority Muslim).

Flag: Red, with white crescent and star.



(left) with President Jalal Bayar of Turkey, at a reception speeches were exchanged emphasizing the long-standing, sister Muslim nations of Afghanistan and Turkey. The King said: "With due consideration and respect for the world, Afghanistan desires in particular to maintain peace in the Middle East. Afghanistan has often expressed its interest in international gatherings, and her clear-cut policy, which is well known. We wholeheartedly desire the peace of all mankind, and this can only be achieved through world peace."



His Majesty the King of Afghanistan is placing a wreath at the grave of Kemal Atatürk (d. 1938) at Ankara.



His Majesty the King of Afghanistan (left), accompanied by the President of Turkey, at the Zonguldak Coal Mines.

The Afghan ports of Kizil Qala and Kilift, on the Amu River, will be modernized so as to be able to receive outgoing or incoming cargoes from the Soviet Union. The cost of this part of the Plan will be 1,444,522,000 Afghanis.

pitals, dental clinics and laboratories in various districts. Main emphasis will be placed on preventive measures against disease. The sum allotted to this phase of the plan is 92,970,000 Afghanis.



The superb mosque dedicated to the Caliph 'Ali (d. 661 C.E.) at Maza'r-i-sharif, Afghanistan. The magnificent exterior is decorated entirely with mosaic in azure stones.

Additional postal services, telephonic and telegraphic communications, as well as meteorological stations, will be set up to the tune of 488,738,000 Afghanis.

Education, health and community developments

In the educational field 160 new Primary Schools, 250 adult literacy courses, over 25 Secondary Schools, 2 Technical Colleges and 2 University Faculties will be established within the next five years. To construct the new schools will cost 250,000,000 Afghanis, and the necessary laboratory equipment \$10,000,000. A total of 318,800,000 Afghanis will be spent on educational progress in Afghanistan.

Health plans will include the setting up of many hos-

Community development programmes will account for some 241,000,000 Afghanis.

For the exploitation of coal mines, oil fields and other mineral beds, with a view to utilizing the country's natural resources to the utmost, a sum of 242,439,000 Afghanis has been allotted to the Ministry of Mines and Industries.

New factories will come into operation for the manufacture of textiles, cement, glass and others, and the sum of 1,875,600,000 Afghanis has been set aside for this.

In all, the total expenditure of the Plan amounts to 11,980,769,000 Afghanis, and it has been so arranged that there will be no difference between income and expenditure on the same during the five years of its existence.

PAKISTAN RE-VISITED

Pakistan today is an embodiment
of the wish of its leader
expressed ten years ago

By AHMAD SAYEG



A British Muslim, Ahmad Sayeg

"... the country started from scratch. Bit by bit, in spite of great opposition, the people have certainly lived up to the famous words of their leader, when he said, 'It is now for you to build as quickly as you can, and as well as you can'. I am sure from what I have seen, on my re-visit to Pakistan, that each and all have listened to his words, and before my eyes lay the result of their labours"

Pakistan has made great progress in spite of great handicaps

I suppose it is only natural, when one has been away from a country for a short time, that unconsciously on return one compares what was seen in the past to what is seen at the present time. I first visited Pakistan in 1952. I again visited that country in 1956. During this period of four years considerable change has taken place. And as far as I am concerned, the change is staggering.

I will commence by quoting the historical words spoken by the late *Qa'id-i-azam* Muhammad 'Ali Jinnah, founder of Pakistan, and describe what has been the result of these words during the brief existence of the new State :

"Nature has given you everything, you have got unlimited resources. The foundation of our State has been laid and it is now for you to build as quickly and as well as you can. So go ahead and I wish you God speed."

To every person that was a definite call for action, and I think the result has been amazing.

Let us study the actual set-up of this country. We find that unfortunately Pakistan is divided into two sections, East Pakistan and West Pakistan, and separated by more than 1,000 miles of Indian territory. Most people will agree, I am

sure, that this is a great handicap. In everyday life we observe that it is far easier to manage or control any business or enterprise housed under one roof, but by having one department near headquarters and another miles away, a considerable amount of valuable time is wasted contacting each other either by telephone or telegram, particularly on urgent matters. It is rather similar to a woman having part of her household in one street and the rest four streets away, when it all could be housed under one roof. I admit that such a position as hers does not generally exist in everyday life, but for the sake of a parallel, let us pretend that it does so. Undoubtedly from the very beginning, Pakistan has been working under adverse circumstances.

About the country and its people

The country covers roughly an area of 364,737 square miles, and the two areas I have mentioned can be joined only by airlines and sea routes. These facts have been under the constant attention of the Government, and it is trying to develop these communication lines in the best possible manner.

Pakistan grows about 70 per cent of the world's jute in its Eastern section, for heavy rain is vital to the cultivation

of jute, and the rainfall is considerable in this part of the country. Some of the finest jute fibre is grown in Mymensingh, Dacca, Faridpur, Pubna, Bogra and parts of Rangpur, though the largest district is Mymensingh. This unit is similar to Malaya, for it has great waterways with jute plantations stretching for miles, whereas in Malaya the same type of thing exists with rubber and coconut, and again, the fishermen reap the harvest of the sea.

Pakistan has become the home of millions of refugees who were deprived of all their belongings during Partition. Today they are striving with patience and fortitude to rebuild their lives after a terrible upheaval.

Let us take a rough survey of the land as a whole. We find that in West Pakistan there is a burning stretch of desert in the south, with rough sandhills, rock and cactus. In the north, the plain is intersected by canals and channels, making the land rich for wheat and cotton, while in the north-west, the hills are interwoven by water and vegetation.

Let us study the people, for besides the fishermen of East Pakistan we find the sturdy farmer of the Punjab, and again, the tall and bluff Pathan, who is the guardian of the frontier, while far to the north we see the robed Buddhist priest in the seclusion of his mountain hermitage, and lastly, the fearsome Hur of Sind. Although they have widely different customs and even speak different languages, all are united in their loyalty to the nation.

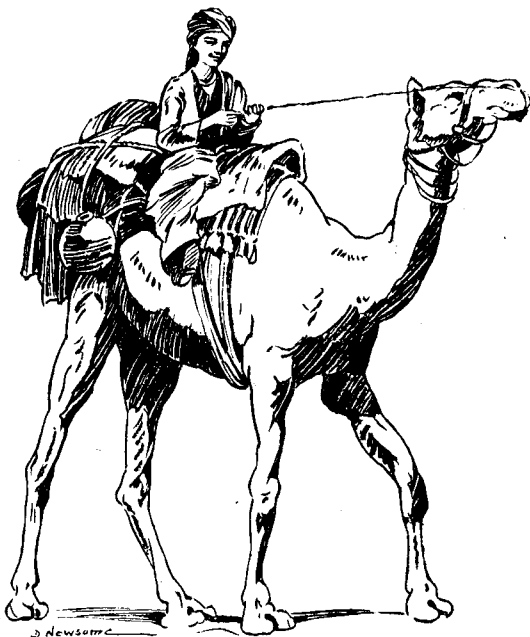
Pakistan's economic progress

A great reformation is taking place in agricultural economy, and the expansion of cottage and small-scale industries are all helping the economic development of the country.

Industries have certainly increased and are fast becoming the backbone of the country. To further this end, the Government has set up a Department of Scientific and Industrial Research.

This is a brief outline of this young country, and without further ado I will endeavour to convey what has impressed me on my return as far as advancement is concerned.

First, I am greatly enamoured by the wonderful goods



A common means of transportation in West Pakistan

the people are turning out. Canework is foremost on my list, for I should imagine everything it is possible to make in cane has been devised, and it certainly is executed in the most delicate and artistic manner, and includes shopping baskets, chairs, tables, screens, prams and even cots. I never tire of watching the craftsmen busy at their work.

Secondly, the weaving of carpets, which lately have begun to challenge the products of neighbouring countries, produced in the most wonderful designs and delightfully vivid colours.

On my first visit the pencil industry was in its infancy, but now one can obtain really good articles for drawing, copying and colouring. I found them as good, if not superior to, those that are imported. Another important item, of special interest to me, is the fact that the country is now manufacturing cycle tyres and tubes, cycle rubber accessories, coupled with car tyres, hospital goods, rubber sheeting of all kinds and soles and heels, and one factory is making car and truck tyre retreads.

I was invited to a modern chemical plant, the first of its kind in Pakistan, and was amazed at the capacity of the output, about 10 tons per day. The plant was producing several grades of sulphuric acid, hydrochloric acid, aluminium sulphate, potash alum and ferrous sulphate.

Pakistan tannery is producing high-quality leather in all varieties such as chrome, suede, *glacé* kid and patent leather in various colours. With shoe factories working to full capacity, they are greatly helping the needs of the country. Most of the boot factories are designing sandals of beautiful design for export, and I greatly admired in particular the *Zari Chaplies*.

Some of the table lamps I watched being made are exquisite in colour and execution, while those made of camel skin would grace the home of the most artistic person. This industry is advancing by leaps and bounds, and its markets are extending rapidly, and while watching this work being done I felt that here was a great opportunity for paper sunshades to be produced at the same time.

Most interesting items in the form of sea-shells were being offered for sale at Clifton (Karachi), and these had been obtained from Pakistani waters. This small industry could be widely developed in the way of fancy boxes, especially for the tourist trade.

I have been shown surgical instruments that have been manufactured in Pakistan, and are of very fine structure, while the silverware and design and delicateness is wonderful in every way. No visitor to Pakistan should fail to get a set of this magnificent ware, for I am sure they would treasure them for the rest of their life.

Now let us see what has been accomplished in the way of providing the sportsmen with the equipment necessary to their individual type of sport. In recent years Pakistanis have proved their worth in this field of activity. Some of the goods I have seen displayed are excellent, such as footballs, tennis rackets, hockey sticks, badminton bats and shuttlecocks, besides a host of other products suitable to the noble art of sport, which are of great value to the youth of the nation.

Lacquer-work has advanced rapidly, and some of the designs are very enchanting, especially on vases and lamps. A mirror I was shown was so unique and beautiful that the shopkeeper had very little difficulty in selling it to me.

Some of the work accomplished by refugee artisans is most clever and beautiful in design. I was shown some Muradabadi utensils and the work that had been put into them was beyond comprehension. One of the loveliest was called *Siah Qalam*. It is a lucky person who possesses some

of the pottery made in Pakistan, for the patterns, which include flowers, leaves, stars, hearts and intricate Oriental designs, are very pleasing to the eye. I was shown some that had been made in Bahawalpur and they were a picture of beauty even to look at them.

Wicker-work in East Pakistan has advanced, and includes baskets and plates, all having a futuristic tendency about them; they are so strong and must entail a lot of work and patience.

Tea plantations are doing well in East Pakistan, and sugar cane is being grown more and more in the country.

ing an acute shortage of power, and so the Government has sanctioned various projects, including the installation of 140,000 kW. at Chittagong, Sidhiranj, Khulna, Lyallpur, Hyderabad and Karachi. Out of the hydro-electric projects sanctioned, three have already been completed. The Karnaphuli hydro-electric project in East Pakistan, which will have an installed capacity of 160,000 kW., will provide electric power over an area of 15,000 square miles.

The Warsak hydro-electric project will have an installed capacity of 150,000 kW., and is the most important power project in West Pakistan. The project is being executed in



Specimens of Pakistan pottery.

"It is a lucky person who possesses some of the pottery made in Pakistan, for the patterns, which include flowers, leaves, stars, hearts and intricate Oriental designs, are very pleasing to the eye. I was shown some that had been made in Bahawalpur and they were a picture of beauty even to look at."

A great change has also taken place in agriculture, for the old tools are fast disappearing while modern ones are taking their place, especially in earth-turning tractors, while irrigation is being developed more and more, enabling a barren land to be turned into vast acres of cultivation. The use of fertilizers has become essential to the people, whereas in the olden days they did not seem to favour them at all.

Iron and steel has shown progress during recent years, as also has the engineering industries. Coal has been steady in its production ever since the birth of Pakistan. Ship-building and the manufacture of cement have now become very important and major industries.

Woollen textiles is one of the most important raw materials of Pakistan, and the "harvest" from wool becomes more and more each year.

In the production of textiles, greater emphasis is now being laid on the production of fine and super-fine yarn and cloth. Art silk yarn and rayon spinning and weaving are progressing considerably. The cigarette industry is growing apace, with roughly 4,848,000 cigarettes being produced in Pakistan during 1955, while new factories are fast becoming realities and will go into production shortly with an added capacity of 3,400,000 cigarettes yearly. Plastic, paint and varnish industries have made rapid strides.

Power for new industries

New industries that are springing up every day are mak-

collaboration with the Canadian Government, and on completion will not only provide cheap electric power, but will also offer a navigational highway between Pakistan and Afghanistan.

Pakistan is making arrangements to enable underdeveloped areas to grow

In order to help the backward communities of Pakistan, 44 co-operative societies have been founded. Industrial colonies have been established at Malir and Landhi in Karachi. These colonies are engaged in the production of surgical instruments, carpets, tents, sports goods, hand-loom textiles, leather, metal and woodcraft.

East Pakistan is in the process of development, and in the near future it will be raised from a woefully underdeveloped area to its proper place in the national economy. Its progress has been slow owing to the shortage of foreign exchange, but now special allocation has been made to meet the requirements of capital plant and machinery for industrial schemes in the area.

The Armed Forces

The Army, Navy and Air Force are becoming a well-knit fighting force which should be able to repel any aggression that might threaten the country. It is interesting to note that in the world of sport, the Army athletes have proved themselves most formidable, for in the current year's

National Olympics, no less than 15 Pakistan records were bettered by Army athletes.

Women are actively participating in the growth of the new nation

The advancement of women in Pakistan is reflected in the activities of the All Pakistan Women's Association, founded by the Begum Liaquat 'Ali Khan, wife of Pakistan's first Prime Minister. The Association covers a variety of projects in health, social education, industrial welfare, legal assistance and advice, youth welfare and cultural activities, not forgetting the rights and responsibilities of women.

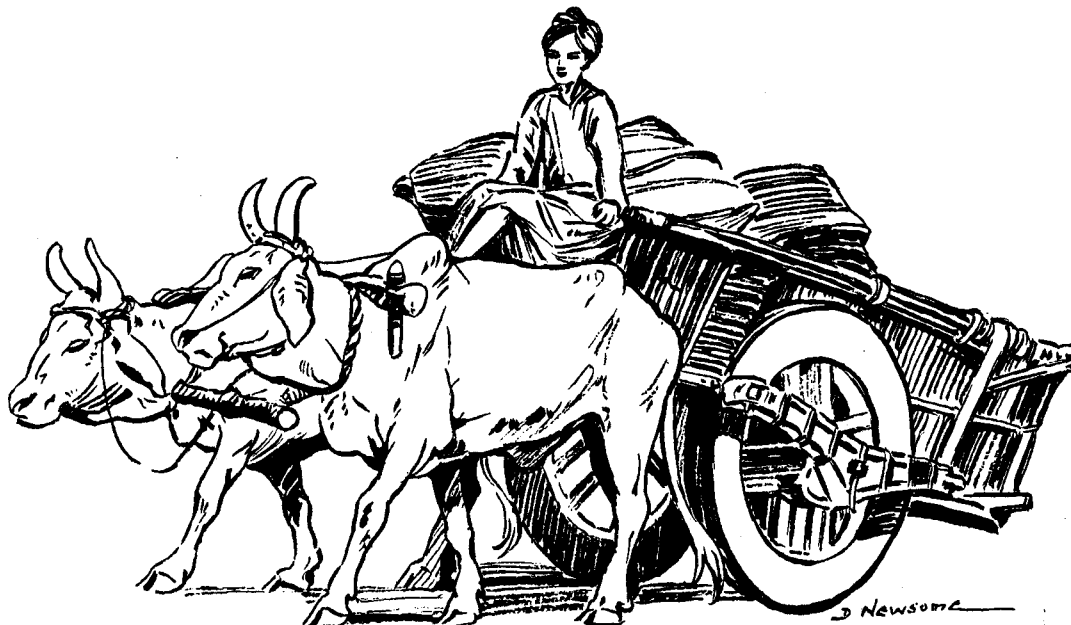
Railways in Pakistan

Pakistan Railways, after facing an uphill task, have now 88 diesel-electric locomotives and in spite of unprecedented

floods in both East and West Pakistan the number of wagons loaded were 9 per cent more than last year, and the railways carried 4 per cent more of passenger traffic, while there has been an appreciable improvement in all aspects of its working.

In conclusion, here is a brief summary of "Pakistan of Today". Bit by bit, in spite of great opposition, the people have certainly lived up to the famous words of their leader when he said, "It is now for you to build as quickly and as well as you can". I am sure from what I have seen, on my revisit to Pakistan, that each and all have listened to his words, for before my eyes lay the results of their labours..

Year by year the country is advancing and in a short space of time I am certain the economic structure will be as sound and healthy as is the case in countries that have been in existence years before Pakistan was ever thought of.



The bullock cart of Pakistan

The Battlefields of the Prophet Muhammad

By Dr. M. Hamidullah, Ph.D.(Bonn), D.Litt.(Paris)

11 in. x 9 in.

48 Pages

Price 3/-

Illustrated with photographs and charts of the battlefields

**INVALUABLE TO ALL STUDENTS OF MILITARY HISTORY AND OF GREAT
INTEREST TO ALL MUSLIMS, GIVING A FULL ACCOUNT OF THIS PART OF THE PROPHET'S LIFE**

PRAYER IN ISLAM

By **MUHAMMAD YAKUB KHAN**

(Imam, The Shah Jehan Mosque, Woking, England)

1. The Significance of Prayer
2. The Main Prayer—Fatiha

3. The Prescribed Prayer
4. Special Prayers

Illustrated

Price 2/6

Postage 3d.

MUST THE HAJJ ROTATE AROUND THE SEASONS?

How the luni-solar calendar of Islam became purely lunar

II

By DR. HASHIM AMIR 'ALI

“ Could a purely lunar calendar ever have served any secular purpose during the lifetime of Muhammad ? And even after the Prophet, has it ever served any but religious routine ? If the answer is that the purely lunar calendar is not meant to serve any but religious purposes, how can we reconcile this specific incompatibility between life and religion with our contention that Islam is a practical religion in harmony with the necessities of human existence ? ”

Muslim antipathy to problems affecting their socio-religious life

More than a year has passed since my first article entitled “ Must the Hajj Rotate Around the Seasons? ” appeared in *The Islamic Review*, Woking, for March 1956. I should have thought that on such an important issue Muslim scholars would be more vocal. But to my surprise only one letter, from Professor H. K. Sherwani, appeared in *The Islamic Review* for June 1956. The learned gentleman indirectly supports my theory but opposes the adoption of the practice which the acceptance of the theory would involve.

Since then the Hajj has occurred twice in the hottest part of the year. Hundreds of elderly pilgrims must have died of excessive heat; tens of thousands must have suffered intensely. And yet throughout these eighteen months, no other Muslim scholar in any part of the world has shown his interest by commenting on a proposal that would bring the Hajj every year at a time when it is neither very hot in the day nor very cold in the night. I am indeed grateful to Professor Sherwani for at least writing a letter to the Editor on the subject.

“ Confusion ” explained

Professor Sherwani upbraids me for saying that “ by the middle of ‘Umar’s caliphate, the record of the Prophet’s life had become confused ”. He says: “ This is not vouchsafed by history ”. And yet, in the self-same brief letter of his, he has himself noted that, as a result of the then existing system of intercalation, “ it is not certain whether the *hijrah* or the migration of the Prophet Muhammad to Medina took place in April, July or September of 622 C.E. ”. Could my worthy historian have provided me better proof for my contention?

I therefore repeat :

- (1) That the mingling of two cultural patterns : (a) the luni-solar calendar involving the intercalation of the thirteenth month of *Nasi* between *Dhu 'l-Hijjah* and *Muharram*, and (b) the sacredness attached to the four months including *Dhu 'l-Hijjah* and *Muharram* — had led to confusion during the ten years after the *Hijrah*.
- (2) That the two verses, 36 and 37, of chapter 9, which were promulgated in the *Hijjah al-Widaa'* (The Farewell Pilgrimage) three months before the

1 Professor Sherwani has omitted the important month of *Rajab* — associated with the word *Tarjib* or “ supporting of the branches of dates with forks when ripened ”. The prohibition of warfare during this month of date-harvest was based upon the need for social survival and security as much as the prohibition on the cutting of date palms even during warfare.

Prophet passed away, were intended to overcome this confusion by the adoption of a purely solar calendar in which there were only twelve months and in which the intercalation of the thirteenth month would not be necessary.

- (3) That with the rush of the multitudes to the banner of Islam and the expansion of the Arabs to Syria and Iran, the brief chronology of Islam had become confused by the middle of the second caliphate and the official recognition given to the purely lunar calendar — of course, with the concurrence of the *Shura* — sealed the fate of this social institution for at least thirteen hundred years, perhaps for twice that period.

Islam in harmony with life

Professor Sherwani, as remarked above, indirectly supports my thesis by referring to the seasonal meanings given to the month-names of the lunar calendar in Lane’s *Lexicon*.¹ This is a fruitful approach to the study of the problem, and in fact it was this undeniably seasonal element in a calendar presumed to be purposely oblivious of the seasons, which startled me some fourteen years ago when in 1943 I began to study this problem. Let me then give in tabular form the seasonal distribution of the months of the calendar which was luni-solar in the time of the Prophet and which (inadvertently, I claim) became purely lunar after the promulgation of verses 36 and 37 in chapter 9 of the Qur’án.

WINTER, SUMMER, SEASONS AND MONTHS IN PAGAN ARABIA

The Two Divisions	The six seasons	The twelve months	Corresponding to
From 23rd September	al-Shitaa'	Muharram	October-November
		Safar	November-December
al-SHITAA'	al-Rabi'	Rabi' I	December-January
		Rabi' II	January-February
To 20th March.	al-Jumada	Jumada I	February-March
		Jumada II	March-April
From 21st March	al-Sayf	Rajab	April-May
		Sha'ban	May-June
al-SAYF	al-Qayz	Ramadhan	June-July
		Shawwal	July-August
To 22nd September.	al-Kharif	Dhu 'l-Qa'dah	August-September
		Dhu 'l-Hijjah	September-October

But for one or two minor discrepancies, Professor Sherwani is right in the seasonal significance which he gives to these month-names. It will be further seen that the year had two main divisions. What the etymological significance of the words *Shitaa'* and *Sayf* is, apart from winter and summer, I do not know; but these words do occur in one of the earliest chapters (106) of the Qur'an, wherein the Quraysh are praised for instituting the two seasonal caravans. Now, could a Hajj corresponding with, say, *Shitaa'* (winter) in one year and shifting, year by year, to the *Sayf* (summer) in fifteen years, fit in with a social organization in which these biennial caravans played so conspicuous a part? In other words, could a purely lunar calendar ever have served any secular purpose during the lifetime of Muhammad? And even after the Prophet, has it ever served any but a religious routine? If the answer is that the purely lunar calendar is not meant to serve any but religious purposes, how can we reconcile this specific incompatibility between life and religion with our contention that Islam is a practical religion in harmony with the necessities of human existence?

We cannot have it both ways. Islam, I contend, *is* in harmony with life: it is the purely lunar calendar that is not in harmony with Islam *and* life!

Is disorder inevitable?

Professor Sherwani says that "the disorders which would result if this purist doctrine were put in force would probably be unequalled in history". Fain as I would be to initiate even a disorder, if it were to be "unequalled in history", I am afraid my learned friend is slightly exaggerating the possible consequences. For, if this thesis were really so antagonistic even to the current beliefs and inclinations of the Muslims, there would surely have appeared more contradictions to my contentions than this single letter from the learned Professor! Would *The Islamic Review* have dared to publish an article that had even a remote chance of leading

to disorders unequalled in history?

And suppose I explain that if the Hajj corresponds with the Nauroz of Iran, the Easter of the Christians, the Passover of the Jews and the Holi of the Hindus (if, in other words, the Hajj is to fall every year on the 21st March, the Ramadhan will fall every year in December, the coolest² season throughout the realm of Islam), is it likely that Muslims in Su'udi Arabia, for example, will raise a hue and cry over the proposal?

A decade to prepare for the reform

The next Hajj to correspond with the vernal equinox will come in 1967 — exactly ten years from now. May those who count in the world of Islam today have the vision to prepare for the introduction of this calendar reform during this intervening decade! And may God grant that Mecca, in the spring of every year from 1967 onwards, become the meeting place of the righteous from among all peoples! May the righteous among the Christians celebrate their Easter in Mecca, may the righteous among the Jews celebrate their Passover in Mecca, may the righteous among the Iranians celebrate their Nauroz, and may the righteous from among the Hindus celebrate their Holi in this house of the one God of all peoples — the *Rabb al-'Alameen*.

² Ramadhan does mean intensive heat and did correspond with the summer in the Meccan period of Islam when the pagan Hajj based on a luni-solar calendar did correspond more or less with the autumnal equinox. But the last Hajj performed by Muhammad fell, as everybody knows, at the time of the vernal equinox. The acceptance of this as the correct time for the Muslim Hajj along with the preservation of the sequence of month names in a purely solar calendar would automatically make Ramadhan correspond with the coolest season of the year. The only anomaly would be that this coolest month would have the hottest name! This would not, however, be stranger than the anomaly in the present Gregorian calendar, wherein the 9th, 10th, 11th and 12th months of the year are called the 7th, 8th, 9th and 10th months respectively!

THE DIVINE DIVAN

22

It seemed an angel of the Lord stood by.
"Why fearest thou," said he, "to dié?
Dost thou, then, think this life is all?
To leave thy body is that grief and gall?
Perchance, if thou wilt listen, I may make things clear
And thou shalt feel the rapture of the Loved One ever near.

23

"Of mortal men two kinds thou mayst observe:
Some say the here and now, this life on earth, is all;
Others account it nothing (how from the truth they swerve!);
They say that death's the doorway to the Eternal Hall,
So they despise the pains and pleasures on this earth that fall.

24.

"But listen truly, God, the Eternal One,
Hath 'stablished fast around thee His eternity.
Eternity is NOW, NOW is serenity.
Waste not thy moments! work with heart and soul!

In life eternal thou mayst watch the ages roll.
Thy Lord is Wonderful, thy Lord is Merciful,
Thy Lord will bless thee when thou doest good.
Do, then, no ill,
Rememb'ring still
By tireless Justice (ah! the guerdon glad!)
Tied to each action, good or bad,
Is thine eternal livelihood."

25.

Beyond!
What magic and what mystery in that one word is found!
We tread a pathway that by blessings fond
From heav'n is spread before us over fairy ground.
See, how He doth thy wants supply!
Like beckoning beauteous butterflies, thy hopes are high,
Telling thee there is more
In store
Beyond!

William Bashyr Pickard.

THE ISLAMIC REVIEW

IRAQ GOVERNMENT

Iraqi Ports Administration

Construction of Wharves at Margil, Basrah

1. Tenders are invited by the Iraqi Ports Administration for the construction of four wharves at Margil, Basrah, and works in connection therewith.

2. The Contract Documents and Instructions as to tendering for these Works may be inspected on and after the 2nd day of December, 1957, at any of the following places, namely—

- A. The Offices of the Ports Administration, Basrah, Iraq.
- B. The Offices of the Ministry of Communications and Works, Baghdad, Iraq.
- C. The Offices of the Consulting Engineers, Messrs. Coode & Partners, 9 Victoria Street, London, S.W.1, England.
- D. The Embassies of Iraq in Washington, London, Paris (c/o Swiss Embassy), and Bonn.
- E. Royal Legation of Iraq in Brussels and Rome.
- F. Embassy of Pakistan in The Hague, and Lebanese Legation in Berne.
- G. Honorary Consulate of Iraq in Stockholm.

3. Firms desiring to tender may obtain four copies of the Contract Documents and one set of the Drawings between the 2nd day of December, 1957 and the 3rd day of February, 1958, from either the Director General, Iraqi Ports Administration, Basrah, or the Ministry of Communications & Works, Baghdad, Iraq, or from the Consulting Engineers, Messrs. Coode & Partners in London, upon payment of ID. 50 (Iraqi Dinars Fifty) or £50 (Fifty Pounds Sterling) for each set of documents, which will not be returnable.

4. Tenders must be accompanied by a deposit of ID. 10,000 (Iraqi Dinars Ten Thousand) or the equivalent in Pounds Sterling to be made at the Rafidain Bank, Baghdad, or at its London Agents, The Midland Bank, Overseas Branch, 122, Old Broad Street, London, E.C.2.

Full detailed conditions as to this deposit may be ascertained from "Instructions to Persons Tendering" attached to the Contract Documents.

5. Tenders for these Works must be submitted to the Iraqi Ports Administration, Basrah, and will be received up to noon on the 3rd day of March, 1958.

6. Particular attention is drawn to Article 22 of the Instructions to Persons Tendering, namely that tenders will only be accepted from firms of contractors who have previously executed works of a similar nature and magnitude.

DIRECTOR GENERAL
IRAQI PORTS ADMINISTRATION
BASRAH.

Facts about Iraq...

Iraqi Dinars*

Development Board Six-year Budget 1955-1960

7,350,000	Funds for Administration and Studies
153,754,600	Irrigation and Flood Control
63,686,000	Roads
22,890,000	Bridges
8,851,550	Airports
24,940,142	Railways
4,000,000	Seaports
9,975,000	Public Health
6,314,000	Educational Institutions
20,900,000	Public Buildings
2,580,000	Summer Resorts and Rest-houses
24,085,000	Housing
67,119,217	Industry, Mining, Power
14,286,818	Development of Animal and Plant Resources and Artesian Wells
59,375,000	Public Buildings
9,900,000	Miscellaneous Projects
500,007,327	Grand Total

*Iraqi Dinar=One Pound Sterling

A REVIEW OF ALGERIA'S STRUGGLE FOR INDEPENDENCE

The Memorandum of Mr. Yazid to the United Nations

By G. H. NEVILLE-BAGOT

The three meetings between the Front leaders and French negotiators

Once more the Algerian question is coming up before the Assembly of the United Nations. On the last occasion France, by a lavish show of expenditure, scored a shameful diplomatic victory. Mr. Pineau, the chauvinist Socialist Foreign Minister in the Mollet Government, attempted to show that the Messalists and the Franco-Algerian Communists were sufficiently active in Algeria to deny the right of the Algerian Liberation Front representatives to come forward as the only valid spokesmen of the Algerian people. He further maintained that the Mollet Government had only entered into conversations with the Front representatives in order to discuss a cease-fire and not to decide the future fate of Algeria. He failed to point out why he had not tried to negotiate with the Messalists and Communists if, as he pointed out, they were as strong as he had maintained.

On the other hand, the Front's representative in New York, the brilliant and dynamic Mr. Muhammad Yazid, presented a memorandum to the United Nations First Committee on 3rd January 1957 (Mr. Yazid is also a member of the National Council of the Algerian Revolution and the Algerian representative or observer in the Afro-Asian bloc). In this memorandum he mentioned three occasions on which the French negotiators had met the Front leaders: in March and April 1956 in Cairo (the Frenchmen were Mr. Begarra and Mr. Gorse), and in July, August and September 1956, when Mr. Pierre Commin, the Assistant Secretary of the French Socialist Party, met the Front representatives at five meetings. Mr. Yazid makes it clear that the first two of these



Mr. Ben Bella, one of the Algerian National Liberation Front leaders, being interrogated by a French police officer after he had been kidnapped from a Moroccan plane brought down forcibly by the French while traversing Algeria.

meetings were of an official nature and that the subsequent meetings assumed an official status at the express wish of the Front representatives. He further claims that the five Algerian leaders who were kidnapped in a Sherifian (Moroccan) plane with a French pilot were flying to Tunisia to join in an Algerian peace conference with the Tunisian Premier, Mr. Bourguiba, and the Sultan of Morocco, with the full approval of the French Premier, Mr. Mollet. Mr. Yazid states that the French mediator accepted the Front leaders as "plenipotentiaries" and agreed to facilitate their journeys carried out for the sake of contacting their fellow-members of the National Council of the Algerian Revolution who were still on Algerian soil, and that the French Premier had asked the Sultan of Morocco and Mr. Bourguiba to examine the possibilities of a peaceful solution to the Algerian question, and once the peace conference of Tunisia was over, further Franco-Algerian discussions were expected to take place.

At these meetings the Algerians asked the French to recognize Algeria's right to independence and desired to set up a Provisional Algerian Government of members of the Front in order to carry out effectively the terms of the cease-fire agreement. The Algerians also agreed to accept the French *colons* (settlers) as Algerian or French citizens within the framework of the Algerian community, guaranteeing them full individual equality, and if the French *colons* opted for

French citizenship, the colonials' legitimate rights would be guaranteed by statute applying to foreign citizens.

The Memorandum points out that the French negotiators only promised that Algeria would become a large French province in place of the present system, in which it is treated as being several French departments, and it would be given a certain amount of autonomy, and "free elections" were vaguely promised after the Algerians had accepted a cease-fire.

Evidently these terms were unacceptable to any self-respecting Algerian nationalist. To add to this came the arrest of the Algerian leaders, Mr. Muhammad Khidr, Mr. Muhammad Ben Bella, Mr. Boudiaf, Mr. Ayat Ahmad Husain and Mr. al-Ashraf, which stiffened the Algerians in their demands, as became clear in Tunisia, where Dr. Lamine Debaghine, an ex-Deputy and a leader of the Front, showed his distrust of "free elections" and once more voiced the demand for independence, while the National Front Liberation Army warrior Wumrane denounced the French atrocities in Algeria.

Mr. Lacoste's sabotage

Mr. Lacoste, the French dictator of Algeria (another French Socialist), has consistently sabotaged all the efforts of North Africans and the French emissaries to sit down at a table together and to discuss peace terms. Mr. Lacoste acts like an independent potentate, and like Marshal Juin, the ex-Resident-General of Morocco (an Algerian colonial), he acts in an insubordinate way which would have led to his instant dismissal had he been a British civil servant. It will be remembered that the Labour Government of Mr. Ramsay MacDonald sacked the late Lord Lloyd for acting independently of the government when he was High Commissioner for Egypt, and Mr. Truman similarly dismissed General MacArthur from his post in Tokyo during the Korean war.

Mr. Lacoste or the Algerian Government officials were responsible for the kidnapping of the five Algerian leaders who had the authority to negotiate with the French. The French War Office and its Minister, Mr. Max Lejeune (yet another Socialist and now Minister for the Sahara), are also thought to be involved in this action. Mr. Mollet apparently wanted to release the prisoners, but he was bullied into submission as his government was based on the support of the Right, and it only subsequently fell on the question of providing appropriate taxation to pay for the war, which is costing at least £730 million per annum.

Mr. Mollet, a typical reformist bureaucrat, exercises a strong hand over the French Socialist Party, but when he visited Algeria the Resident-General did not take sufficiently strong measures to protect him, and he was intimidated by rotten tomatoes and a highly vocal and well-organized demonstration of French colonials into withdrawing his newly-appointed Minister for Algeria, General Catroux, one of the pacificators of Morocco who had lately become an advocate of Tunisian and Moroccan autonomy.

Mr. Lacoste has been kept on in Algeria by the new Premier, the Radical Mr. Bourges-Manoury, for want of a better supporter of colonial repression, and once more Mr. Lacoste and the French police have sabotaged yet another effort to start negotiations.

This apparently is what happened. During the Free Trades Union Congress, a French observer attempted to get in touch with the Algerian Liberation Front leaders who were in Tunisia, namely, the ex-M.T.L.D. Deputy, Dr. Lamine Debaghine, who broke with the veteran Messali Hadj in 1947, and Mr. Muhammad Yazid. According to the Left-

Wing pro-Algerian Paris French weekly, *France-Observateur*, the meeting actually took place, and Mr. Bourguiba, the Tunisian Premier, was informed of what transpired, and it was arranged that Mr. 'Abdul Majid Shaker, the political director of the Neo-Destour Party, whose father was murdered by the French in 1953 (see my article on concentration camps in Tunisia which appeared in *The Islamic Review* for August 1954), should carry this information to the Algerian nationalists who were in La Santé prison in Paris. Mr. Shaker was their lawyer and was thus entitled to visit them. High hopes were entertained that something would come of these negotiations. But on his arrival at Orly airport near Paris, Mr. 'Abdul Majid Shaker was immediately arrested and removed by the French authorities, in spite of the vigorous protests of the Tunisian Ambassador, Mr. Mahmoud Masmoudi, who eventually obtained Mr. Shaker's release after contacting the French Foreign Minister, Mr. Pineau (yet another Socialist), but not the restitution of his papers. Mr. Shaker retired to Tunisia without being able to contact Mr. Muhammad Ben Bella, his client, and possibly one more chance of ending the bloodshed in Algeria was lost.

In New York, Mr. Muhammad Yazid stated on 22nd July 1957 that he and Dr. Lamine Debaghine had refused to see the French emissary, Mr. Goeau-Brissoniere, and made it clear the Algerian Liberation Front was not prepared to make any compromise; that it stood for the only possible solution, political independence; that only by the recognition of Algerian independence could the French open up fruitful negotiations resulting in a new relationship between France and Algeria based on the recognition of the sovereignty and equality of the two respective countries. Mr. Yazid further emphasized the fact that the Liberation Front was engaged in activities in the nature of Franco-Algerian contacts, although the Front wished, if possible, to solve the Algerian problem peacefully by direct negotiation with France. Mr. Muhammad Yazid asked that the United Nations might implement concrete decisions to settle the Algerian question. He blamed the French for making the Algerian question a matter of international mediation.

British share of the responsibility

Unfortunately Britain, apart from the admirable action of Mr. Aneurin Bevan at the recent French Socialist Conference at Toulouse and the International Socialist Conference at Vienna, has blindly supported France in the spirit of the outdated *Entente Cordiale*, which was blown sky-high by the Vichy Government in 1940. It is to be hoped that the Muslim delegates at the United Nations will denounce the abominable behaviour of the French in Algeria and will make it abundantly clear that those countries that support France in her atrocities in Algeria are alienating the sympathies of the Asian members of the United Nations and the Muslim world in particular by backing up French imperialism in North Africa.

In the United States, Senator Kennedy has taken up a much more realistic stand. He was apparently briefed by Mr. Habib Bourguiba Jr., of the Tunisian Embassy at Washington, who has rendered a great service to the Algerian people by convincing this prominent American politician that the only way to keep the Stalinist distortion of Communism out of Algeria is to put a stop to the bloodshed and to pay some regard to the natural aspirations of the Algerian people. Senator Kennedy raised the question of the responsibility of America for allowing such a situation to deteriorate. Like the English politician Mr. Anthony Nutting, he rightly considers that world Muslim opinion is a solid bulwark to be rebuilt against totalitarianism.

Mr. Lacoste attempted to reply to Senator Kennedy. He maintained that the Liberation Front leaders were divided amongst themselves and incapable of unity, that they remained intransigent. He claimed that Tunisia appeared to be dominated by the Liberation Front and that Morocco and Tunisia only wanted to free Algeria in order to benefit from the deposits of oil found in the Sahara by the French. Without the aid of Tunisian arms, he stated, the Algerian war would have been over long ago. He also claimed that Algerian "terrorists" had killed 298 "French" Muslims in January 1957, 322 in March and 800 in May. He opposed a federalist solution or the "folly" of a solution of independence in interdependence or any solution along those lines applied to Tunisia or Morocco. He stated that the real problem lay in the ability of the two communities, the French colonials and the Algerian Muslims, to live in peace together, France's role being that of an arbitrator between the two communities.

Mr. Lacoste's administration has frequently allowed Frenchmen to lynch Muslims openly in the streets. Besides the mysterious deaths in prison of Larbi Bin Mahedi, one of the most prominent Algerian political and military leaders who took part in the underground conference in the valley of the Soumann in 1956 and who was afterwards captured by the French and died mysteriously in jail, a reported "suicide", this and the death of the moderate lawyer, Mr. 'Ali Boumendjel, and many other deaths in prison from tortures remain to be cleared up. Thus for Mr. Lacoste to talk of peaceful co-existence of the two communities under such conditions is just so much hypocrisy. Senator Kennedy realizes that as long as the Algerian war is condoned by the United States, all criticism of Russian barbarism in Hungary will be greatly diluted by the two-faced attitude of the Western powers towards the barbarities of foreign imperialism.

French and Algerian Communists are helping the Front

In Algeria the French and Algerian Communists are helping the Liberation Front, but they do not play a leading role in the actual fighting. The military and political leaders in Algeria itself appear to be Krim Belkasem, Oromdane Abane, Mr. Ben Khedda and Colonel Wumrane. Four of the military leaders, Ben Boulaid, Zighout Didoishe, Ben Mahedi and Ritat have been killed or captured. They planned the revolt in 1954 and founded the Revolutionary Committee together with Ben Bella, Muhammad Khider, Boudiaf and Ayat Ahmed Husain. The revolt is largely concentrated in the mountains of the Kabyl country, in the Constantine area and Tunisian border, and the Tlemcen district and the Moroccan border, but it has its underground supporters everywhere, and is spreading into the Sahara region, where a power station supplying the southern towns of Ghardaia and Laghat was recently destroyed. Large-scale strikes and activities in the town of Algiers have been mercilessly suppressed by French parachute troops.

The so-called Melouza "Massacre"

The French are playing on the alleged Arab-Berber differences, as they did in Morocco. The so-called Melouza "massacre" has fallen rather flat on the Liberation Front forces; for they were supposed to have carried out this massacre, but the bodies of the victims were not to be found as they had apparently been buried. Six hundred of the inhabitants had been evacuated and the journalists were not allowed to go to the actual scene of the "massacre" at Meshta Kasbah but only to the nearby town of Melouza. No valid reason could be given for the slowness of French

military intervention to prevent the massacre. The clannish feuds of the local tribesmen that had lasted for centuries could not be the reason. The French President, Mr. Coty, appealed to international opinion to react to the horror of this "massacre", but when the Algerians welcomed the sending of an impartial committee of inquiry the French took no action. The French are trying to make out that there is rivalry and mutual hostility between Ben Bella, an Arab, and Abane and Krim, the Berber leaders of the revolt. They consider that Ben Bella was influenced by Egypt but that the Berbers looked to the rest of the Maghreb exclusively for help. The French, who are past-masters at division, have seen in Morocco that once the country is independent, the nationalist leaders are quite capable of ironing out their differences, and the wilful exaggeration of local feuds is a classical weapon used by French imperialism.

Only an impartial international inquiry can determine what really happened at Melouza. Here it must be said we know that in the past the Liberation Front have been quite honest and have admitted that they had killed traitors. As the French also have been in Algeria for 127 years, it is natural to assume they had quite a lot of Algerians in their pay. These spies have been forcibly eliminated unless they supported the national movement. Did not the French kill thousands of their own traitors during and after the German occupation?

Some facts and figures of French inhumanity to Algerians

At the recent Trade Unions Congress in Tunisia, the Free Trade Union Movement passed a watered-down resolution in favour of opening up negotiations for peace in Algeria, and even the French delegate was in favour of sending a commission of inquiry to Algeria. Mr. Rashid 'Abd al-Kader, the representative of the U.G.T.A., the 100,000 strong Algerian nationalist union, gave a striking picture of the situation in Algeria. He said the French troops and security forces had risen from 80,000 in 1954 to 600,000 in 1957, and that there were also a large number of special units such as civil guards. He accused the French of using napalm bombs and gas. He claimed that in August 1955 10,000 young Algerians aged between 20-25 were executed, including 3,000 at the Stadium in Phillipville. Furthermore, according to him, whole villages had been destroyed, and at Rivet the Arab quarter was razed to the ground. He added that patriots were subjected to such terrible tortures that they went mad or were killed off under the guise of "suicide". In the concentration camps the Algerians were subjected to infamous humiliation, and French colonials were encouraged to kill any Algerian passer-by they might happen to meet on the street.

General Massu's figure of 20,000 people under house arrest in Greater Algiers was contested by Mr. Rashid, who considered that in this area alone 75,000 to 80,000 people were under house arrest. Mr. Rashid gave a figure of 500,000 for the number of killed since 1954 (the French figure is about 20,000). Recently General Billotte, the President of l'Association France-Occident, gave the following figures for the casualties in Algeria from 1st November 1954 to 31st May 1957: killed, 3,794 French and Muslim soldiers; wounded, 7,000; assassinated, 929 French and 6,539 "French Muslims". He declared that 30 French officers were being killed each month and that the minimum unproductive expenditure per annum was 400 milliards of francs, or roughly £400,000,000. It is interesting to compare these figures with Mr. Rashid's figures of 500,000 killed and Mr. Saadoun of the M.N.A.'s approximate figure of 300,000. The Paris French daily, *Le Monde's* correspondent, Mr.

Pencheneier, mentioned a figure of 5,200 for the number of killed in the Constantine *département* (province) for the month of August 1955. Mr. Rashid showed that the civilian authorities had abdicated to the military and European terrorists, and republican prestige was completely ruined. He said that petty reforms were out of date and that the French knew whom they must negotiate with.

Messali's deputy has warned Mr. Dulles that his support of France is harmful. It seems a pity that the Messalists cannot merge in the Liberation Front, which is now a much bigger and more powerful organization and is backed by the Tunisian and Moroccan Governments. In Morocco the Arab League managed to establish a united front of political parties which lasted until the declaration of independence. French colonialism is the real enemy of the Algerian people, and the French people, who can now be interned and arrested as the result of emergency decrees, are beginning to feel the political as well as the economic effect (such as the rise in the price of petrol) and the drastic loss of civil liberties.

The new Government of France shows no change in its approach to the Algerian problem

Mr. Gaillard, the new French Premier, who has replaced Mr. Bourges-Mannoury, who was defeated in the French Parliament when he introduced the Algerian *loi-cadre*, or outline law, has said that he will seek a political solution for Algeria. He has condemned repression and terrorism and immobility. However, he has once more claimed that indissoluble links bind Algeria to France and he has accused the Liberation Front leaders of being responsible for terrorism and assassination and blames them for preventing the French from exploiting the wealth of the Sahara. Furthermore, he states that a part of Tunisia is occupied by the Algerian forces. With such views there is very little possibility of peace negotiations taking place between the French and the Algerians. Recently in the General Assembly of the United Nations, Mr. Bahi Ladgham, the senior Tunisian Secretary of State and Secretary of State for Defence, made a moderate statesmanlike speech in the hope of persuading the French and the Algerians to meet at the conference table through the auspices of Tunisia, Morocco and the Secretary of the United Nations. However, at the recent conference of the Algerian Liberation Front held in Tunis and attended by Dr. Lamine Debaghine, Romdane Abande, Ferhat Abbas, Krim Belcasem, Muhammad Yazid and the other members of the Committee of Co-ordination and Execution of the Liberation Front, it was categorically stated that France must first of all recognize Algeria's right to independence before any joint Franco-Algerian Conference could take place.

The deadlock remains, as it is doubtful if the present French Government, which includes the Governor of Algeria, Mr. Lacoste, and the Minister for the Sahara, Mr. Max Lejeune, would agree to enter into discussions on these terms.

President Bourguiba and Algeria

President Habib Bourguiba of Tunisia has worked tirelessly to bring about a joint conference, and he has told the Algerians that if Algeria is to be successful at the United Nations, her representatives should adopt a reasonably supple policy.

In October after the fall of the Bourges-Mannoury Government in France there were a large number of incidents on the Tunisian frontier and Algerians were chased into Tunisia and Tunisian subjects were machine-gunned by the French. The whole Tunisian nation went on strike for one day on 4th October in protest. This has led to the demand by Tunisia for speeding up the evacuation of Tunisian bases and aerodromes by the French.

Some facts about the strength of the Front

The Algerian Liberation forces are estimated as being between 60,000 and 100,000.

Mr. Claude Bourdet, the Editor of *France-Observateur* of Paris, opines that 400,000 of the total French strength of 500,000 soldiers are engaged in guarding the big towns, the farms, the roads and the railway lines. Thus the total "operational strength" of the French is only about 100,000, and there is thus little, if any, operational disparity between the contending forces.

Mr. Bourdet writes that the French have practically cleaned the nationalists out of the big towns and have even managed to recruit Algerian mercenaries, known as *Bilahin*, who circulate in Algiers together with the French paratroops. These Algerians are hated even more by the Muslim population than the paratroopers. He quotes an "Anglo-Saxon" correspondent as saying that outside the main towns, the French can only move around under escort in the daytime and no movement is possible at night. Some districts are entirely under Algerian nationalist control.

Recently the desert tribesmen, hitherto pro-French, have been going over to the Algerian nationalists. The Reguibat tribesmen have revolted and the Amenokal of the Twaregs is under French surveillance while the other two Twareg leaders in Libya now support the Algerian Liberation Front. The Libyan Government has vigorously protested against French military intrusions over the Algerian-Libyan border. The "Desert Policemen", or Shamba tribesmen, are now considered unreliable by the French since a 'detachment' of Shamba *Meharistes* (Camel Corps) deserted.

Recent figures taken from French sources show that since the Algerian war started on 31st October 1954, 44,000 Algerian nationalists and 7,000 French Muslims and 4,700 French troops and civilians have been killed.

The ruination of French economy

The cost of the Algerian war to France is now about £2,000,000 per day. France's economic troubles are largely attributable to the Algerian war, and the resulting attempts at wage and price freezes led to the fall of the Bourges-Mannoury Government.

Writing in the November issue of *The Banker*, London, Mr. Jo Saxe, an American diplomat, considers that oil production from the Sahara may amount to 13,000,000 tons by 1961 or 1962. According to him this would account for 30-35 per cent of France's oil requirements in 1965, when her oil bill from current sources will be in the region of 340-400 million dollars. No wonder France is anxious to get these oil supplies working. The Sahara oil deposits are at Edjele, near the Libyan border, and at Hassi Massoud. The oil could be piped through Libya to Gabes in Tunisia and to Bougie in Algeria. Under normal conditions the Tunisian and Libyan Governments would receive a very welcome royalty or rent for guarding the pipelines and permitting the transit of oil through their territories. These countries could then develop their economies out of their own resources. But a pipeline through Algeria could be sabotaged nightly by the Algerian nationalists, and sabotage is not quickly put right. That the French can get little out of the Sahara without first negotiating with the Algerian Liberation Front must be very clear to them.

Mr. Saxe also shows that the normal trade deficit of Algeria is 70 billion francs per annum, but this year it will be about 200 billion francs.

THE 18th OF NOVEMBER IN MOROCCO

"A KING OF THE PEOPLE"

THRONE DAY

The 18th November was a national holiday in Morocco to celebrate the 30th anniversary of the accession of His Majesty King Muhammad V to the throne.

Born in 1910, he is still a young man, and does indeed symbolize all that is youthful, progressive and democratic in his country. He succeeded his father in 1927.

As a descendant of the Prophet Muhammad, His Majesty is both the spiritual and secular head of the nation, and so Throne Day has a distinctly spiritual significance for every Moroccan. It has become the country's major holiday, and because of the deep affection of the people for their King, the 18th November has also an intensely emotional appeal.

Realizing the value of education, not only as a step towards independence but also for the future development of the country, His Majesty has concentrated on providing increasing educational facilities for his people. He even spent much of his private money for building schools, and he persistently encouraged the well-to-do among his people to follow his example.

His Majesty, conscious of the duties and responsibilities of women in modern society, has provided his own daughters with a progressive education. He felt he should give a lead if there was to be a change in the status of women in Morocco. His daughters have discarded the traditional veil. They are active in all kinds of social and charitable work and are keen on sport. His two sons have also received the best modern education available. His Majesty, a keen sportsman, has encouraged his family to take a serious interest in sport.

The deep interest manifested by His Majesty in social problems, education, agriculture and the varied aspects of the nation have brought the people to love him.

Much has happened to His Majesty and to Morocco during these thirty years. His Majesty was at the head of his people in the struggle for independence. Because he would not abandon his people, he was exiled. The Moroccan people stood steadfast, and because of their determination not to accept anyone to take the place of their beloved Sovereign, His Majesty was released from exile. Shortly after Morocco gained its independence.

Today, as king of 10,000,000 subjects, His Majesty is loved and respected by all. He is the driving force behind the many schemes to develop the Moroccan Kingdom. Not a day passes without him being engaged in some new scheme

for the development of the country. He likes to be among his people encouraging them all the time.

Morocco is indeed fortunate in having a king like Muhammad V, who for thirty years has led a life of self-sacrifice in the cause of his people and his country. All over Morocco on 18th November the prayers and good wishes of the people were offered in thanksgiving for a *King of the People*.



His Majesty King Muhammad V



SYRIA AND THE LEBANON, by Nicola A. Ziadeh. Ernest Benn Ltd., London 1957, pp. 312. Price 21/-.

The Suez crisis and the resulting distrust of Britain and France and their economic and military decline in the Middle East, and their replacement by the Soviet Union,

have rendered Syria the most important strategic area of the cold war.

The United States is desperately trying through its new or so-called new Eisenhower doctrine to win back the declining Western prestige. It appears to have been fairly success-

ful with regard to Su'udi Arabia, whose rulers are attempting to oppose Russian influence and be friendly with Egypt, Syria and America at the same time. In the Lebanon the Foreign Minister, Dr. Charles Malik, a convinced Westerner, is a sincere Arab nationalist. This remarkable man has such an exceptional intellectual command and experience that he is able to weigh up the advantages and disadvantages of the Eisenhower plan with consummate ability. The Government of the Lebanon, however, is subject to economic and spiritual considerations.

Syria has recently been accused by the West of being subject to Russian influence. An army officer, Colonel Sarraj, was said to have been exercising undue influence on the Premier and on President Quwatly. Mr. Akram Haurani, whose Socialist Party is far more authoritarian and nationalistic than socialistic, is said to have been co-operating in this pro-Soviet policy. One thing is certain, and that is that the two personalities mentioned above, and the small but efficiently organized Communist Party under the Kurd Khaled Baghdash, were all in favour of accepting a maximum of military and economic aid from the Soviet Union. They were also trying to get the better of the biggest political party, the Sha'b or Populist Party, which has always supported some sort of close link with Iraq.

It is therefore all the more vital to make a study of Syria and the Lebanon and to know something of the past history of the parties and personalities concerned. This book admirably fulfils this, as the writer, a Palestinian by birth, is one of the most brilliant scholars and historians of the Middle East. He takes his narrative up to July 1956. About two-thirds of this book are devoted to the history of the countries concerned, and there are extremely useful chapters on the Government, the political parties, the economic life, human society and problems and prospects. The chapter on "Human Society" will be read with great interest by all those who are interested in the social progress made in these two Arab countries. The data on health and education are well documented.

The one real criticism of this book is the omission of a detailed account of the activities of the Syrian and Lebanese Communist parties. Mr. Khaled Baghdash, the Syrian Communist leader, is known to have a small but extremely well-organized party. Its influence at the present time is certainly felt to be considerable in view of the military aid offered to Syria by the Soviet Union. The whole of the present United States policy in the Middle East is aimed at destroying this influence, and the more we know about it from reliable Arab sources the better. Soviet influence is known to exist in Left wing and syndicalist circles in the Lebanon, but the close economic dependence of this country on its emigrants and its close links with the West largely counteract this influence.

Undoubtedly one of the most interesting proposals to come out of Syria was the proposal made by the Sha'b, or Populist Premier, Nadim al-Kudsi, for Arab unity. Hitherto most proposals emanating from Iraq and Jordan were regarded with suspicion as Hashemite-inspired plots. French influence was used to undermine these efforts, which were supposedly influenced by Britain. In 1949, after the overthrow of the military dictator, Marshal Husni Za'im, by Colonel Hinnawi, the Fertile Crescent project was very much to the fore. The Sha'b leader, Rushdi Kikhya, was elected as President of the Assembly. There were in all 49 Sha'b Deputies out of 115, but, as Mr. Ziadeh points out, a Republican *bloc* of Deputies opposed any form of unity with Iraq, as this would imply a monarchical or semi-monarchical régime. Two meetings of the Assembly (14th and 17th

December 1949) showed not only divergent, but definitely antagonistic views. It became clear that Army circles, whose unofficial spokesmen in the Assembly included Akram Haurani, were restless, and on 19th December 1949 Adib Shishakly, yet another Colonel of the Syrian Army, arrested Hinnawi, accusing him of "high treason" on the grounds of "conspiring" with a foreign power against the interests of Syria.

Thus Syria experienced a third *coup* within the short period of nine months. In so far as Arab politics were concerned, this meant a victory for the Egypt-Su'udi forces against unity projects. Surely there were sincere and genuine defenders of "republicanism" in Syria, but the price was certainly costly. It must be mentioned *en passant* that the National Party favoured in a statement of 29th September 1949 unity with Iraq, after years of opposition to such a plan. The army circles had the support of the Ba'th Party in their opposition to unity, a party that had collaborated with Hinnawi at the very beginning.

The period of Shishakly's dictatorship was considered very favourably in France, who made every effort to moderate Syria's support of Morocco and Tunisia where these countries' cases were discussed at the United Nations.

Mr. Haurani, who is at present exercising a strong neutralist, if not pro-Soviet, influence on Syrian affairs, was a so-called Socialist, but although his party has long clamoured for land reform, his Socialism is intensely nationalistic, not to say "corporate". He helped build up the Shishakly dictatorship, then he quarrelled with Shishakly and finally helped to overthrow him. Now he is apparently allied closely with the Communists in opposing Western influence.

Shishakly gradually suppressed the political parties and set up his own form of *ersatz* Arab national party. The Muslim Brothers was one of the parties concerned and they remained active in Syria after their suppression in Egypt. In fact Syria is now the headquarters of the Brotherhood. On 25th February 1954 an "historic" meeting of the opposition was held at Hims, the home town of President Hashem al-Atassi. It was attended by 90 personalities. This meeting sealed the fate of Shishakly.

Arab unity is dear to the heart of Mr. Ziadeh, who is to be congratulated on this brilliant and detailed *exposé*.

A WORLD ON THE MOVE, with 675 illustrations. Introduction by His Excellency Dr. R. Supomo, Indonesian Ambassador in the United Kingdom. Published by Djambatan Ltd., Amsterdam, 1956. 264 pages. Price 22.50 Dutch florins, or 45/-.

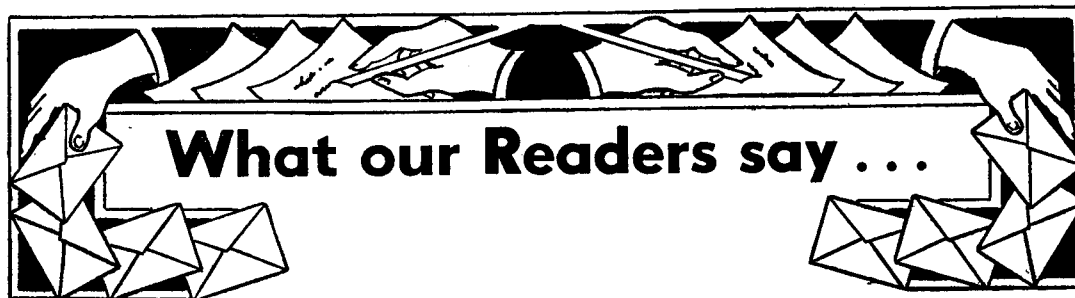
This beautifully illustrated and admirably printed publication deals with the rise or re-emergence of the East. It starts off with illustrations from the earliest times showing the life and religions of the East — Islam, Buddhism, Hinduism, Christianity, etc.

The compilers are Dr. J. Romein, Professor of Modern History at the University of Amsterdam, and Dr. W. F. Wertheim, Professor of Modern History and Sociology of South-East Asia at the University of Amsterdam. The layout is by T. Michels and the captions by H. M. Van Randwijk.

This publication gives a magnificent pictorial record of the East up to the Bandung Conference. The section on Palestine will not meet with the approval of the Arabs. Also, there is far too much blatant Communist propaganda, and

some extraordinary statements which are not exactly correct. For instance, we are told that the Governments of North Korea and North Vietnam are not only non-Communist but have even opposed Communism. As to Colonel Nasir, it is stated that he has opposed the "political influence of Islam". Evidently the authors have confused the Muslim

Brothers with Islam. They seem to forget that Colonel Nasir, who is a strict Muslim, has set up an Islamic Secretariat in conjunction with the King of Su'udi Arabia with the idea of bringing the unity of the Muslim world into being. But these minor defects apart, the visual effect of this book is excellent. It is worth buying and keeping.



SHOULD MUSLIMS BE OPPOSED TO RECEIVING HELP FROM COMMUNISM?

502/5, Galle Road,
Colpetty,
Colombo.
5th August 1957.

Dear Sir,

I am sorry to tell you that I fully disagree with you over the question of the relationship between Muslim and Communist countries. Your editorials in *The Islamic Review* seem to indicate your displeasure with, and opposition to, any connections maintained by a Muslim country with a Communist State. This opposition, I find, is based on the grounds that Communism is infected with un-Islamic principles. But my opinion is that a Muslim country should and must co-operate and build up friendly ties with the Communists without importing the Communist ideology. This is necessary for the achievement of complete freedom from Western colonialism and imperialism. Let me explain why I think the Arab countries of the Middle East should follow a policy of positive neutrality in international affairs and be prepared to accept aid from whichever source it comes without entering into any commitments.

We are quite familiar with policies pursued by the Western powers in relation to the under-developed countries of the Arab Middle East. Their main task in this region, as in other parts of Asia and Africa, is to safeguard their economic interests from the rising tide of nationalism and at the same time prevent the people from adopting Communism. In view of the pro-Western tendencies in almost all the Arab Governments, except in Egypt and Syria, it appears that the West seems to have succeeded in performing this twofold duty. But can we believe that the people approve the policies of a few handful of feudal rulers and their chosen politicians? They certainly don't. The forces of nationalism and reformism are trying to free themselves of the incubus of these feudal ruling dynasties — dynasties which owe their existence to the Western imperialists and which do not much fancy the introduction of democratic thoughts and ideals. It is then for us to lend all support to this nationalist movement which, if successful, as it should be, will not only mean the abolition of feudalism, which is not recognized by Islam, but the eradication of Western exploiting elements.

The Egyptians and the Syrians by remaining neutral to the East-West conflict have received unconditional economic

and military assistance from the Soviet Union and other Communist countries. No Arab country can expect to receive the same aid from the West without some kind of strings attached to them. Nor will the West ever give to the Arabs the same modern military weapons as the Russians have given to Egypt and Syria, for fear of losing both Israel and the oil.

Thus it is clear that the present alliance between the various hereditary Arab rulers and the West is only beneficial to the former and is detrimental to the interests of the poverty-stricken Arab masses.

Yours truly,

ABDUL AZIZ SULAIMAN.

* * *

CO-OPERATIVE BANKING AND *RIBAA'*

Tarabagh,
Tikatuli;
Dacca,
East Pakistan.
12th September 1957.

Dear Sir,

Assalamu 'alaikum !

Allow me to congratulate Mr. Muhammad Abu al-Su'ud for his illuminating article, "Islamic View of *Ribaa'*," in *The Islamic Review* for February 1957. It has been made clear that the term *ribaa'* covers both "usury" and "interest", and as such, both are prohibited by Islam.

I remember having seen discussions on the subject on previous occasions, and they too were of a highly scholarly nature. It seems to be agreed that "it is not impossible to devise an economic structure in which there would be no part played by interest". But admittedly "that would be a very difficult and complex problem" and demand a good deal of zeal and energy and a constant effort.

Now granting that in the under-developed non-totalitarian Muslim lands of today private enterprise has still a long and important part to play, may we not take a cue from the other postulate held by the present writer, also in agreement with others, that "loans (with interest) are not permissible in Islam except when they take the form of partnership"? (The clause within the bracket has been inserted by me to make the correct sense understood.) It has

been admitted that business is allowed with a partner who provides the necessary capital and takes a share of the profit without doing any work, but on the other hand sharing in the risk involved.

Cannot co-operative banking, where the one who obtains the loan is a member of the institution, as also is the one who provides the money, both sharing the common risk of loss in the failure of the bank, be considered a partnership working on the above principle? Of course, any amendments towards further humanization of the institution is and should always be welcome.

I now pass on to my next point, with an apology to the reader for stretching his imagination a little further.

Let us imagine the formation of what we call a "Welfare State", which has a budget devoting itself in the main to the good of the people as a whole, except for a fair share of administrative expenses. By its very nature it will probably be a republic, and the people subscribing to the State Treasury feel that they do so for their own benefit. That is to say, there is no personal motive with regard to either taxation or expenditure by the State. The State runs a bank capitalized by public loans secured directly or indirectly. The profit accruing to the bank goes back to the people by way of welfare activities including national reconstruction, of course leaving aside a fair portion towards administration expenses. Is not this institution a partnership of the above category?

May I invite scholarly opinions on the subject?

Yours truly,

K. A. KHAN.

* * *

A PLEA FOR THE PROPAGATION OF RIGHTLY CONCEIVED ISLAMIC LITERATURE IN THE ENGLISH-SPEAKING WORLD

7 Dr. Omer Sheriff Road,
Bangalore 4,
India.

16th July 1957.

Dear Sir,

Recently a book was published in English by a publishing house of the name of Vidya Bhavan, Bombay, which is under the direction of a former Governor of the United Provinces, India, Mr. K. M. Munshi. The contents of the book, which was merely a reprint of an American book, *Living Biographies of Religious Leaders*, by Thomas and Thomas, being scurrilous of the Prophet Muhammad, caused riots in various parts of India. The Government had to forfeit all copies, the printers and publishers had to apologize and surrendered the remaining unsold copies. All this happened in the year 1956. Exactly one hundred years ago another Governor of the self-same province, the late Sir William Muir, also wrote *The Life of Mahomet*, a well-designed but profoundly scurrilous book, but unique in the sense that while such books before by Englishmen often had the stamp of gross stupidity, ignorance, fanatical perversion, the book of Sir William Muir claimed to be based on Waqidi, a renowned liar Arab historian of the Abbaside period.

Sir William Muir himself was not an Arabic scholar. His knowledge of Urdu and Persian, on which he prided him-

self, was faulty, but he was fortunate in having as his collaborator a German Orientalist, Dr. Sprenger, whom the East India Company had appointed to make a catalogue of the library of the Oudh Nawabs. Ostensibly Dr. Sprenger was a Christian propagandist against Islam, in which the East India Company was then much interested. He had already written a book in German on the life of the Prophet Muhammad entitled *Das Leben und die Lehre Mohammads*, Berlin 1861. Sir William Muir's book is based on Sprenger's book. It was the time when Indian Muslims and divines were hanged for calling Christians *Nasara* or Nazerenes, and Dr. Sir Saiyyid Ahmed, the founder of the Muslim University at Aligarh, India, had to go to England to publish his book, *Essays on the Life of the Prophet Muhammad*, to controvert Sir William and incidentally explain that the word *Nasara* in Arabic did not mean Nazerene but actually it was the same word as *Ansar* or helpers, as used to denote the Medinite Companions of the Prophet Muhammad or the "helpers" (*ansar*) of Jesus in the Qur'an.

Thomas and Thomas are perhaps some obscure American missionaries of the Methodist or Presbyterian school and belong to the same class of flippant American authors as take pleasure in reviling other religions but their own for the glory of their begotten God. We are familiar with two such Americans and their writings, one Washington Irving and the other a modern writer, Mr. Gunther, who wrote *Inside Asia*. They both have trodden in the path where angels fear to tread, and consequently we read their books with sighs rather than resentment. No doubt America is the home of freaks, and religious mania is stronger there than elsewhere, but the curious mentality of the American people is that they fail to see the beams in their own eyes when finding straws in those of others. I do not think they ever read the Bible independently outside their Sunday School classes, for they do not notice the absurdities, indecencies and atrocities there. They do not seem to be aware of the writings of free thinkers from Thomas Paine downwards. But despite all this, they in season and out of season, keep on painting Muhammad black. I can understand the American missionaries, who have a career and are handsomely paid to live and lie abroad, doing this. But why the American public supports the funds which are collected for spending on a chimera is beyond me. The Americans have every right to throw away their money in this way, but I fail to understand how they could dream that Christianity could possibly replace even a pagan religion of the world, as deeply steeped in superstition as their own, let alone Islam, which is only the original church of Jesus, and of all the blessed prophets of the world. We see that from 1854, when Washington Irving died, till our own time, America has progressed by leaps and bounds in all the spheres of life of the world, but has remained stationary in the religious sphere.

The other day I was talking to an American missionary of the Seventh Day Adventists, who have opened here a correspondence school to teach the life of Christ! (Shades of American commercialism that has now invaded the realm of religion.). I asked him first to tell me what the reform was which Lutheranism had brought in Christianity, for he hardly differed in Christian dogmas from the Roman Catholics, whom he denounced so unsparingly. Popery and monkery, I continued, are hardly very vital points, and as for the image worship, he worshipped others besides God like them. I pressed my point by asking him if he could tell me what the teaching of Jesus was. I told him that Jesus seemed to have taught nothing more than giving good tidings of a Kingdom of Heaven which he himself had left undefined, and that he

never asked us to take him as saviour of the world, never asked us to curse the Ten Commandments of Moses. Of course, I added, Jesus has called all prophets preceding and following him thieves and robbers, but Jesus, in his reported sayings, is never consistent. Jesus calls his trusted disciple a rock upon which his church will be built, and in the same breath he curses him as satan and asks him to get out! Rather than impute these impossible, absurd and contradictory sayings to him, I pursued my observations—it would be better to condemn them as interpolations. Upon this, the gentleman asked me to come later, but I think he is too busy for such discourses, for I have not heard further from him!

Now the question for us Muslims is, how are we going to teach the real Islam to these most progressive nations of the world, the British and the Americans, who hold the key of world destiny in their hands? What a terror it would be to the Godless people of the world, the Communists, if the British and Americans suddenly turned to Islam, after finding that they had been betrayed so far by their priests and their lackeys? The Qur'an has now been translated by the Muslims, but what could result from this bare reading of the Qur'an without knowing the background of Islam? In the first instance, an Englishman, and for that matter, an American, has little patience or devotion to read a book which has been presented to him for generations as an enemy to Christianity. Perhaps they will not touch it with a pair of tongs. Our problem, therefore, is to know how to reach them with our literature. Will they not treat it in exactly the same way as we do their tracts and copies of the Bible issued by their missionaries? The other day I saw a group of Christian missionaries distributing their tracts in Urdu to the Muslims in Bangalore when they had gathered to offer their 'Id prayers. These missionary friends can afford to waste their time and money, for they know that most of these tracts will find their way into the waste-paper basket, but they carry on despite all that. We will not and cannot imitate them. How then are we to reach the thinking section?

One forbidding factor in propagating our literature is that much of the present-day Islam is not based on the Qur'an: Many of our practices find no support in the Qur'an, and nearly 90 per cent of our creed and ritual are foreign to that book.

Thus I have come to the conclusion that the only way to approach the West is to give it a Manual of the Qur'an arranged subject-wise and presented without any of our glosses. We, the publishers of the Abbas Manzil Library, have printed such a manual. We have also added three more books comprising references to our Prophet from the sacred scriptures of the Jews, Christians, Parsis, Buddhists and Hindus, and also our Traditions sifted as far as possible by a learned scholar. And where will you find a better history of the Preaching of Islam than the one written by Dr. Thomas Arnold in the late nineteenth century, and revised by him in 1916 before his death? We have incorporated this in the four books on the history of Islam, besides other matters carefully sifted by the Editor. We thus have the eight books of the Islamic series, namely:

- (1) *Mohammad in the Qur'an*;
- (2) *Mohammad in the Bible*;
- (3) *Mohammad in the Parsi, Hindu and Buddhist Scriptures*;
- (4) *Muhammad in the Traditions*;
- (5) *Islam in India and the Middle East*;
- (6) *Islam in China and the Far East*;

- (7) *Islam in Africa and the Near East*; and,
- (8) *Islam in the U.S.S.R., Turkey and Europe*.

We have withheld the publication of Islam in China because Communist China has suddenly reduced the numerical strength of all religions in China, and we have to enter into a long correspondence on the subject with Muslim associations in Taiwan beyond the reach of the Communists.

Yours sincerely,

S. M. AHMED, Secretary,
Abbas Manzil Library,
Allahabad, India.

* * *

ANTI-ZIONIST COUNCIL FOR JUDAISM, NEW YORK

Flat 8,
29 Abercorn Place,
London, N.W.8.
14th October, 1957.

Dear Sir,

I thank you very much for taking so much interest in such an important issue as to promote understanding between Muslims and Jews. It appears to me that the main objective of the Anti-Zionist Council for Judaism, New York, is to protect the integrity of American Jews as American citizens, who are quite legitimately afraid of being accused of double loyalties. This organization, however innocuous it appears, by denying its kinship with Jews abroad can only go as far as washing its hands off the sins of the Zionists, but it at the same time deprives itself of the right to intervene and take action. In the present Middle East situation the interests of America do not clash with the interests of militant Zionism. It does not betray America if it does not act. But I feel a Jew who condones the crimes of Zionists betrays the fundamental teachings of his ethical creed. Einstein, who was continuously misquoted by the Zionists, wrote in his last book: "I would much rather see a reasonable agreement with the Arabs on the basis of living together than the creation of a Jewish State. I am afraid of the inner damage Judaism will sustain" (*Out Of My Later Years*, 1950). Since the Western powers created Israel for the purpose of tension, all conciliatory efforts are frustrated here by the Press.

You can see it in the answer I received from the *Observer*, London, a paper which pretends to embrace the Arab cause. I had the same experience last November with the *Manchester Guardian*. It is impossible to reach the Jewish public if you talk as a Jew to Jews on behalf of the Arabs.

Yours faithfully,

GERTRUDE ELIAS.

Copy of my letter when I replied to the Observer of Sunday 6th October 1957, on a report about the plight of the Arab refugees.

8/29 Abercorn Place,
London, N.W.8.

The Editor,
The Observer,
Tudor Street, London, E.C.4.

Sir,

As a Jew I feel outraged about the plight of the Arab refugees and their facing again a winter in their camps without any hope for the solution of their sufferings.

I think it is more than urgent for the Jewish people to wake up

Literature on Islam and Other Books

CUSTOMERS ARE ADVISED NOT TO ORDER BOOKS BY AIR MAIL AS THE AIR MAIL POSTAGE IS HEAVY, IT BEING APPROXIMATELY 16/- PER LB.

Books by Khwaja Kamal al-Din

The Ideal Prophet. Demy 8vo. 274 pages	5	0
A Running Commentary on the Holy Qur'an. 141 pages	9	0
Introduction to the Study of the Holy Qur'an. 141 pp.	8	0
Threshold of Truth. Crown 8vo. 196 pages	6	0
Religion of Jesus and Traditional Christianity. 77 pp.	2	0
Sources of Christianity. Demy 8vo. 113 pages	4	0
Message of Islam. Demy 8vo. 74 pages	3	0
Human Faculties and their Development. 35 pages	1	0
Hints to the Study of the Qur'an. Demy 8vo. 37 pages	1	0
With Difficulty is Ease. Demy 8vo. 16 pages	8	
Brief Notes on the Qur'an. Demy 8vo. 16 pages	8	
Islam to East and West. 204 pages	6	0
Modernization of the Islamic Form of Devotion. Demy 8vo. 15 pages	8	

Books by the Maulana Muhammad 'Ali

The Holy Qur'an with Arabic Text, Translation and Commentary. Lxx+1256 pages.	3	0	0
Leather bound—1st Quality	2	0	0
Cloth bound—2nd Quality			
The Holy Qur'an. English Translation without Arabic Text, with short notes and comments. 631 pages ...	12	0	
Religion of Islam. Royal 8vo. 784 pages	1	10	0
Manual of Hadith. Demy 8vo.	1	0	0
Muhammad the Prophet. Crown 8vo. 320 pages	13	0	
Early Caliphate. Crown 8vo. 320 pages	13	0	
Living Thoughts of Muhammad. Crown 8vo. 142 pages	5	0	
Muhammad and Christ. Crown 8vo. 159 pages	4	0	
New World Order. Crown 8vo. 148 pages	2	6	
Introduction to the Study of the Holy Qur'an. 191 pages	5	0	
The Anti-Christ and Gog and Magog. 91 pages	7	6	
The Prophet's Marriages. Crown 8vo. 36 pages	1	6	
History of the Prophets. 162 pages	6	6	

Books by Various Authors

Wright's Arabic Grammar, in 2 vols.	2	15	0
Arabic Grammar with Key, by G. W. Thatcher, M.A. 461 pages	1	4	6
The Reconstruction of Religious Thought in Islam, by Sir Mohammad Iqbal. 8½ in. x 6¼ in. 205 pages ...	1	0	0
Teach Yourself Arabic, by A. S. Tritton. 296 pages ...	7	6	
The Holy Qur'an. Arabic Text with English Translation and Commentary by A. Yusuf Ali. In 2 vols. 1862 pages. 10 in. x 6½ in.	5	0	0
The Bible Handbook	4	6	
Religious Life of Chinese Muslims. Edited by China Islamic Association	3	0	
Atlas of Islamic History, compiled by Harry W. Hazard. 3rd Edition, 1954. 14½ in. x 11 in. 50 pages	2	8	0

A Short History of the Saracens, by Ameer Ali. with maps, illustrations and genealogical tables.	17	0	
5 in. x 7½ in. 640 pages			
The Meaning of the Glorious Koran, by Marmaduke Pickthall. An explanatory translation. 691 pages. 8½ in. x 5½ in. Printed in the United Kingdom	1	10	0
The Legacy of Islam. Edited by Sir Thomas Arnold and Alfred Guillaume. 5 in. x 7½ in. 432 pages, with 42 plates	1	5	0
Outlines of Muhammadan Law, by Asaf A. F. Fysee. 2nd Edition, 1955. 8½ in. x 5½ in. 445 pages	1	8	0
Mohammedanism, by H. A. R. Gibb. 206 pages	6	0	
Golden Deeds of Islam, by M. Ya'kub Khan. Crown 8vo. 132 pages	5	0	
A New World, by W. B. Bashyr-Pickard, B.A.(Cantab.). Crown 8vo. 171 pages	6	0	
Message of the Holy Prophet Muhammad to Europe, by Dr. Marcus. Royal 8vo. 33 pages	2	0	
What is Islam? by J. W. Lovegrove. Crown 8vo. 50 pages	2	6	
Life of Muhammad, by Al-Haj F. R. Hakeem. 48 pages	1	2	
The Status of Women in Islam, by the Maulvi Aftab al-Din. 23 pages	10		
Islam and Socialism, by Khwaja Nazir Ahmad. Royal 8vo. 16 pages	9		
The Teachings of Islam, by Mirza Ghulam Ahmad. Crown 8vo. 212 pages	2	0	
The God that Failed, by Arthur Koestler, Ignazio Silone and Richard Wright. 272 pages	12	6	
Heroes and Hero Worship, by Thomas Carlyle (including Sartor Resartus)	7	0	
Avicenna on Theology. Translated from the Arabic by Professor A. J. Arberry	6	0	
The Message of Islam. A résumé of the teachings of the Qur'an, with special reference to the spiritual and moral struggles of the human soul, by A. Yusuf 'Ali	6	0	
The Arabs — A Short History, by Philip K. Hitti. 207 pages	12	6	
History of the Arabs, by P. K. Hitti. 822 pages	2	5	0
In the Footsteps of the Prophet, by Rafiq M. Khan. 137 pages	4	6	
The Concise Oxford Dictionary. Fourth Edition. 1540 pages. 7½ in. x 5 in.	18	0	
History of the Islamic Peoples, by Carl Brocklemann. 566 pages	1	10	0
Arab Philosophy of History. Selections from the Prolegomena of Ibn Khaldun of Tunis (1332-1406). Translated and arranged by Charles Issawi, M.A. 5 in. x 7 in. 190 pages	7	0	
Spirit of Islam, by Syed Amir Ali. 5½ in. x 8½ in. 515 pages	1	7	6
Muhammad the Prophet of God, by S. Khuda Baksh. 4½ in. x 5½ in. 36 pages	1	3	
Life of Muhammad. A translation of Ibn Ishaq's Sirat Rasul Allah, with Introduction and Notes by Guillaume. 1956. XLVII+813	3	3	0

CAN BE OBTAINED FROM

Prices subject to change

Postage and Packing Extra

THE WOKING MUSLIM MISSION AND LITERARY TRUST

Publishers and Booksellers

The Shah Jehan Mosque, Woking, Surrey, England

Azeez Manzil, Brandreth Road, Lahore, West Pakistan

Literature on Islam and Other Books Continued

Muslim Sea Power in the Eastern Mediterranean. From the Seventh to the Tenth Century C.E. (studies in Naval Organization), by Aly Mohamed Fahmy, D.Ph. 194 pages	£	s.	d.	Modern Islam in India and Pakistan, by Wilfred Cantwell Smith. 475 pages. 8½ in. x 5½ in.	£	s.	d.
Studies in Islam and Christianity, by Dudley Wright. Crown 8vo. 171 pages	1	0	0	Islam and Communism, by Dr. Khalifa A. Hakim. 263 pages. 8½ in. x 5½ in.	16	0	0
Revival of Zakat, by Sh. 'Ata Ullah, M.A. 5½ in. x 7½ in. 110 pages	6	6		Muhammad the Educator, by Robert L. Gulick, Jr. 176 pages. 8½ in. x 5½ in.	7	0	
Glimpses from the Life of the Prophet Muhammad by Eminent Scholars. 4½ in. x 7½ in. 186 pages	8	0		Fundamental Human Rights, by Dr. Khalifa A. Hakim. 27 pages. 8½ in. x 5½ in.	1	0	
What an Unlettered Arab Uttered in his Trances, by Bennett and Browne. Selections from the Qur'an under classified headings such as Sex, Relations, Property Rights, War, Jews, Christians, etc. 5½ in. x 8½ in. 261 pages	6	6		Dewan of Zeb-un-Nissa, by Magan Lal and Jessoe Westbrook. 102 pages. 8½ in. x 5½ in.	7	6	
Battlefields of the Prophet Muhammad, by Dr. M. Hamidullah, Ph.D. (Bonn.), D.Litt. (Paris). 11 in. x 9 in. 48 pages	10	0		Road to Kashmir, by A. de Mhaffe. 206 pages. 8½ in. x 5½ in.	15	0	
The Persian Mystics. The invocations of Sheikh 'Abdullah Ansari of Herat, A.D. 1005-1090. Translated by Sardar Sir Jogendra Singh. Foreword by Mahatma Gandhi	3	0		Caliphate, by S. Khuda Buksh. 106 pages. 8½ in. x 5½ in.	7	6	
The Road to Mecca, by Muhammad Asad, 8½ in. x 5½ in. 381 pages	5	0		Falcon of Spain, by Thomas Ballantyne Irving. 158 pages. 8½ in. x 5½ in.	12	0	
Jinnah, by Hector Bolitho, 8½ in. x 5½ in. 244 pages	1	1	0	Islam and Theocracy, by Muhammad Mazheruddin Siddiqi. 47 pages. 8½ in. x 5½ in.	3	0	
Punj Sura (Five Chapters of the Holy Qur'an). Arabic and English. 5½ in. x 6½ in. 98 pages	1	1	0	Whether Islam has been beneficial or injurious to Human Society in General, by the late Sir Syed Ahmed Khan. 41 pages. 8½ in. x 5½ in.	2	8	
Ali the Caliph, by Muhammad Al-Haj Salmin. 485 pages. 7½ in. x 5 in.	6	0		The Fallacy of Marxism, by Dr. Rafi-ud-Din. 44 pages. 8½ in. x 5½ in.	2	0	
The Holy Saint of Ajmer, by Muhammad Ali Al-Haj Salmin. 85 pages. 7½ in. x 5 in.	1	5	0	Islam the Ideal Religion, also includes discourses on the Holy Prophet Muhammad and the Holy Qur'an, by Prof. Sheikh Yousseff El-Dighy. 170 pages. 8½ in. x 5½ in.	12	0	
The Holy Prophet Through Different Lights, by Muhammad Ali Al-Haj Salmin. XVI + 324 pages. 9 in. x 5½ in.	7	6		Pearls of Faith (being the Ninety-Nine Beautiful Names of Allah with comments in verse from various Oriental sources), by Sir Edwin Arnold. 190 pages. 7½ in. x 5 in.	9	6	
Holy Qur'an. Arabic Text (Hamil). 606 pages. 3½ in. x 2½ in.	1	1	0	Support of the Faith, by Mir Hashmat Ali. 76 pages. 7½ in. x 5 in.	4	6	
Encyclopaedia of Islam, New Edition Parts 1-9...per part (N.B. The full edition must be ordered.)	1	1	0	Glimpses of Iqbal's Mind and Thought, by Dr. H. H. Bilgrami. 124 pages. 7½ in. x 5 in.	8	4	
Sahih al-Bukhari (Urdu Translation) in 2 Vols. 1,612 pages. 10 in. x 7 in.	8	0		The Prophet and Islam, by Stanley Lane Poole. 52 pages. 4½ in. x 7½ in.	2	0	
Holy Qur'an on 1 page with magnifying glass (post free)	19	0		Marriage and Family Life among the Arabs, by S. Khuda Buksh. 57 pages. 7½ in. x 5 in.	2	0	
Islamic Ideology, by Dr. Khalifa A. Hakim. 346 pages. 8½ in. x 5½ in.	2	10	0	The Brotherhood of Purity, by Stanley Lane Poole. 46 pages. 7 in. x 5 in.	2	0	
Sayings of Muhammad, by Allanma Sir Abdullah al-Mamun al-Suhrawardy. 4½ in. x 6½ in. 128 pages	1	0	0	Marxism or Islam, by Mazheruddin Siddiqi. 168 pages. 10½ in. x 6½ in.	9	0	
The Muslim Neighbours of Pakistan, by Mahmud Brelvi. 276 pages. 8½ in. x 5½ in.	1	0	0	Islam's Contribution to the Peace of the World, by S. A. Haque. 52 pages. 8½ in. x 5½ in.	1	6	
	6	0		The Meaning of the Glorious Koran, by Marmaduke Pickthall. Printed in the U.S.A.	4	0	
	15	0					

Prices subject to change

Postage and Packing Extra

ALCOHOL—a pest of Modern Civilisation, a dispassionate study of the effect of Alcohol on the Human Body and on Civilisation. By Muriel G. Heath 7 pp. Price 6d.

ARABIC TEXT OF THE QUR'AN — beautifully printed in various sizes — a valuable present for your friends. Price on application

CAN BE OBTAINED FROM

THE WOKING MUSLIM MISSION AND LITERARY TRUST

Publishers and Booksellers

THE SHAH JEHAN MOSQUE, WOKING, SURREY, ENGLAND

AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, WEST PAKISTAN