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THE
ISLAMIC
REVIEW

WOKING - SURREY - ENGLAND

JUNE
1959

Three
Shillings

WHAT IS ISLAM?

THE following is a very brief account of Islam and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM: THE RELIGION OF PEACE.—The word "Islam" literally means: (1) peace; (2) submission. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of God for the guidance of humanity.

THE QUR'AN.—The Gospel of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messenger-ship of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage of the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God — the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the

Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMEN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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Between Ourselves

THE COVER

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

THE CONTRIBUTORS

Professor Dr. M. 'Abdullah al-'Araby, an Egyptian Muslim scholar of repute, is at present Legal and Economic Adviser to the Islamic Congress, Cairo, Egypt.



Yuri Smirnov is a Russian scholar.



Abbasuddin Ahmed is a Pakistani Muslim scholar.



G. H. Neville Bagot, an Irishman, is a keen student of North African Muslim affairs.



Dr. Ernest M. Howse is a Minister in the United Church of Canada, Toronto.



Dr. Bayard Dodge, ex-President of the American University of Beirut, the Lebanon, is at present writing a history of al-Azhar University.



W. B. Bashyr-Pickard, B.A.(Cantab.), a British Muslim, is the author of several books on Islam. He also writes poetry.



J. F. Buxton is a British Muslim.



A. R. M. Zerrug is a Ceylonese Muslim lawyer.



Dr. J. Hans is an Austrian scholar who specializes in financial aspects of the world of Islam. He has to his credit a few monographs on the financial problems of the Muslims of today.

The Islamic Review

JUNE 1959

47th YEAR OF PUBLICATION

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Abdul 'Aziz Shora, Esq., Editor, "Roshni", Srinaga, Kashmir.
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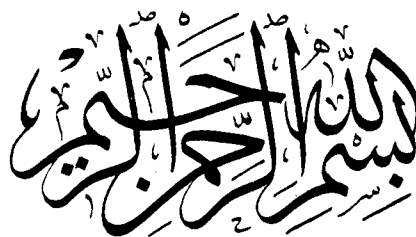
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نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"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. XLVII No. 6

JUNE, 1959 C.E.

DHU 'I-QA'DAH, 1378 A.H.

THE ARAB OIL CONFERENCE INTER-STATE ZAKAT

It is perhaps no exaggeration to say that one of the main elements, if not the main element, of material progress in the twentieth century is oil. In various forms, oil has brought comfort and benefits to mankind; and without it, or without an adequate substitute for it, many of the characteristics of modern life, which we now take for granted, can hardly be imagined.

The world's total output of oil in 1958 was 905,236,000 metric tons. 173,760,000 metric tons of this was produced in the Arab countries of Su'udi Arabia, Kuwait, Qatar, Bahrain, Iraq (and Iran 41,000,000), and 147 million barrels of the world's proved total reserves of oil are in the Arab countries. The great importance of Arab oil can therefore be easily appreciated if one recalls the paralytic effects on the world generally, and on Europe in particular, of the temporary and partial halt in the production and transportation of Arab oil as a result of the tripartite aggression against Egypt in 1956.

The Arab Oil Conference

Viewed in this light, the oil conference and exhibition held under the auspices of the Arab League in Cairo during the period 16th-23rd April 1959 was a very important event. Its declared purpose was to strengthen co-operation and solidarity among the Arab countries concerned in the production, refining and transportation of oil for the purpose of obtaining an increased share of the profits therefrom. Voices were heard at the conference — in subdued and murmur-like fashion — denouncing the fifty-fifty arrangement for the sharing of profits between the Arab countries and the foreign oil companies, and urging these companies to offer increased shares to the Arab countries. There were also proposals for the participation by the Arab countries themselves on a wider scale in the transportation, refining, pricing and marketing of Arab oil. The conference also discussed a proposal put forward by the delegate for the Lebanon — which is not an oil-producing country — urging the Arab oil-producing

countries and the oil companies operating there to pay 5 per cent of their annual revenue to an Arab Development Fund which would give loans at low interest rates to the Arab countries through which the oil passes in the course of its transportation from the producing countries. In its final resolutions, however, the conference skimmed over most of these proposals. In vague terms, it affirmed the need for improving the basis of profit-sharing between the oil-producing countries and the foreign companies, and urged more frequent consultations among the Arab countries on oil matters generally. The Lebanese proposal for a development fund was referred to "the appropriate quarters in the Arab League" for further study.

Why the conference failed

The Arab Oil Conference was the first of its kind, and for this reason alone it would have been too optimistic to expect any far-reaching results from it. It started with a major handicap — the absence of a delegation from Iraq, which is a major oil-producing country. Iraq's unfortunate boycott of this conference was occasioned by a dispute between the Government of Iraq and the United Arab Republic on political matters not directly connected with the oil problems of the region. The conference was also handicapped by the fact that the majority of the oil-producing Arab countries, which are British-protected and independent only by name — attended it for no better reason than to give a show of superficial Arab solidarity, caring little for any change in the present state of affairs, and anxious not to offend or antagonize the oil companies or the protecting Power.

Naturally, without absolute solidarity among the oil-producing countries and the countries through which the oil pipe-lines pass, and unless these countries present a united front *viz-à-viz* the oil companies, there can be little hope of success for any demand by the oil-producing countries for increased shares in the oil profits. The latent threat of

nationalization, to which the oil-producing countries could resort in the event of the refusal by the oil companies to agree to their demands, could not be effective unless it presumed a firm unity of purpose among all the countries concerned with the production of oil in the region, Arab and non-Arab. The experience of Iran over the question of oil nationalization in 1954, and increased production elsewhere in the region, has not been forgotten. Although there is not at present any surplus of oil in the world, production in many countries in the region is running below maximum capacity. This means that total loss of production in any one country could be easily offset by increased production in the other countries in the region. This being the case, it might be premature to talk about justice for the oil-producing countries by the drastic remedy of nationalization; and polite negotiations appear to be the only reasonable means open to the oil-producing countries for the time being.

Who produces the oil

One cannot, therefore, in fairness criticize the resolutions of the Arab Oil Conference in these respects. But there was one aspect in which, in our opinion, the conference showed meagre forthrightness and scant courage. This was in regard to the proposal for the establishment of an Arab Development Fund. Examine the following table:

Country	Estimated reserves in millions of barrels	Oil output in 1958— in metric tons	Royalties paid out by the oil companies in 1958— in £ (Sterling)
Kuwait	60,000	70,100,000	*120,000,000
Kuwait (Neutral Zone)	6,000	4,000,000	
Su'udi Arabia	47,000	50,400,000	*100,000,000
Iraq	25,000	35,800,000	96,000,000
Qatar	2,500	8,070,000	16,000,000
Bahrain	230	2,000,000	4,000,000
Egypt	400	3,000,000	
Iran	33,000	41,000,000	88,250,000
Israel		90,000	
Turkey	70	328,543	
Algerian Sahara	3,500	400,000	

* In excess of.

This table shows that the majority of the countries in the Middle East with the biggest output of oil (which in most cases is rising progressively), and with the most substantial income from this source, are small countries with very small populations. Obviously, the money they receive is more than is needed for the welfare of their own inhabitants.

Who squanders the oil

What happens to this money? In some cases it goes direct into the pockets of absolute rulers, who seem to believe that the oil resources of their countries are their exclusive personal properties. The balance of the money — and in some cases it runs into many millions — is salted away in British, American and Swiss banks. Sometimes it is lent to foreign governments or organizations at little or no interest.

The ugly nature of this set-up can be seen in proper perspective if one considers that the present grave political and economic ills of the Arab world and the Muslim world generally stem from a shortage of money for economic development. To obtain money for this purpose some countries have willingly or unwillingly bartered or jeopardized their sovereignty and dignity to a Big Power which advanced them loans, often at a high rate of interest and with economically pernicious strings attached. And all the time, many Muslim Governments—or, more specifically, individual Muslim rulers — have been wasting or sitting unmoved on untold millions of pounds or dollars.

The Islamic Solution

In our opinion, the present state of affairs is contrary to the principles of Islam, and the Qur'an provides adequate and effective remedies for it. The Qur'an says: "The believers are brethren . . ." (49:10). This brotherhood knows no artificial political frontiers. The Moroccan, for example, is as much the brother of the Kuwaiti as his next-door neighbour in Kuwait, and in the eyes of God, and of political necessity, they live in the same parish and domain. Of the righteous Muslims the Qur'an says: "In their wealth is a share for the one who asks, and for the needy" (51:19). This applies as much to the relationship between States as between individuals. So does the provision of the Qur'an as regards *Zakat* (or poor rate), which every Muslim is required to contribute from his income for the welfare of those less fortunate than he.

In the light of these principles of Islam, we urge the establishment of an "Inter-State *Zakat* Fund" made up of contributions by all the Muslim countries (oil-producing and otherwise) at a fixed rate of their annual revenues. This fund, which should be administered by representatives of all the Muslim countries, should advance interest-free loans to member-countries to help them implement worthy development and other projects. The sublime principles of Islam, including its exhortations to justice, compassion, industry and progress, will give the necessary guidance for devising a set of rules to regulate the grant of loans, assess the comparative merits and the urgency of requests for loans, and supervise the implementation of projects for which the loans are made.

Admittedly, the Muslim oil-producing countries, which on the basis of just 5 per cent of their 1958 royalties would be contributing £35 million to this fund, would not gain much from it in the immediate future, because their needs would be more than met by the remaining 95 per cent of the royalties. But this does not mean that they would never benefit. The oil reserves are not inexhaustible, and even before they dry up the world might have less need of oil because of the availability of cheaper atomic power. When this time comes, the now oil-producing countries would not be sorry to have such a fund available to help them.

We believe in all solemnity that this simple, almost naïve-sounding proposal is a practical one. All that is needed to make it a reality is goodwill among a few rulers. The good that will come from it will be tremendous. It will enable the poor and struggling Muslim countries to march with dignity and freedom on the road of progress, and will thereby help to change the face of the entire Muslim world to the great benefit of all the peoples of Islam.

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ECONOMICS IN THE SOCIAL STRUCTURE OF ISLAM

An Appraisal of Islamic and Western Economic Institutions

By DR. MUHAMMAD 'ABDULLAH AL-'ARABY

Islam not a mere ritualistic religion. It is a code of human conduct, a comprehensive way of life

Islam is primarily a social system, which aims at the reconstruction of society on equitable foundations by the removal of injustice, social, economic and legal. Accordingly, the Islamic structure of society is permeated with ethical, economic and political tenets, which inter-penetrate and interact, and are not, in any sense, self-enclosed units. They actually involve each other, and constitute one synthetic whole. The nature of Islamic society is thereby given a dynamic character, where this threefold combination of basic principles is simultaneously at work, in response to the eternal needs of mankind.

In this essay I shall deal only with the economic tenets governing the Islamic social structure, but on the understanding that we take into account relevant ethical and political tenets, since they are all equally indispensable for the success of Islam's economic policy.

The ultimate object of policy is to mould Islamic society into a co-operative *bloc*, where conflicting interests and antagonistic trends are equitably balanced, and harmoniously blended together.

It is also to be understood that I am concentrating strictly on the economic principles of Islam, in their bearing on Islamic society, and not on the behaviour of Muslim communities who mostly forsook these principles so many centuries ago.

For Islam is not a mere ritualistic religion. It is primarily a code of human conduct, a comprehensive way of life. Even its ritualistic functions have a bearing on this way, exercising a salutary impact on its infinite trends. Islamic economics, therefore, combined with the appropriate ethical and political tenets, regulate one aspect of this way, the material aspect.

Main institutions of Western economy

Islamic economics regulate social behaviour through institutions which are similar in terminology to the institutions of Western economy, but which differ fundamentally in content and in application. Perhaps the shortest cut to a concise appraisal of Islamic economic institutions, governing the social structure of Islamic communities, is to give a list of the main institutions applied by Western economy, and then give a brief account of the corresponding Islamic institutions.

The main institutions governing Western economy are :

- (1) the institution of private property ;
- (2) free enterprise, guided exclusively by economic motives ;
- (3) the spontaneous operation of the law of supply-and-demand ; and,
- (4) free competition, resulting in the survival of the fittest.

Let us see what these institutions do mean, and how they do operate, in both systems, in regard to social structure.

We will deal separately with private property, the cornerstone of economic activity, and then deal jointly with the three remaining institutions, on account of their close inter-dependence.



Professor Dr. M. A. al-'Araby

1. THE INSTITUTION OF PRIVATE PROPERTY **The Islamic conception of private property**

This is the institution that has far-reaching influence on the whole economic structure.

The right of private property is sanctioned by Islam. The owner is entitled to the exclusive use of his property, to its disposal in his lifetime and after his death. He is fully protected from encroachment by others. If the State, on behalf of the community and for the public good, wishes to dispossess him of his property, it is bound, as a general rule, to give him duly, in exchange, a fair and equitable compensation.

Thus Islam is at variance with the Communist system, which does not recognize the private ownership of factors of production and, to their extent, opposes the instinct of acquisitiveness inherent in human nature, and ignores an essential economic incentive.

But, while the right of property is thus sanctioned by Islam, it is far from being the absolute right prevailing in the capitalist system, which, as a rule, is exercised according to the unlimited discretion of the owner. There are definite positive, as well as negative, obligations imposed by Islam on the right of private property. The theoretical basis for both types of obligations is a fundamental doctrine of Islam,

which is so deeply rooted in the conscience of every Muslim that it commands his loyal adhesion.

This doctrine asserts that everything in the universe is owned by God, its Almighty Creator, and that man is the temporary possessor, the interim owner. God, and God alone, is the owner of all the "goods" in the universe, "economic" and "free" goods alike, for the distinction between the two, based on the criterion of "scarcity", is man-made.

Man is deemed to be the vicegerent on this earthly planet, an agent empowered and ordained by his Creator to utilize these goods to satisfy his wants and advance his private interests, and, jointly, to promote the welfare of his community and of mankind in general.

Thus, according to this divine thesis, man is a mere trustee of all property in his possession, bound to comply with all the duties of a wise and honest trusteeship. And, since he is the sole beneficiary of this trust, he has to show his gratitude to God Almighty for all the fruits and blessings he derives from this divine trust.

Consequently, man in respect of all property in his possession, being a trustee, and a grateful trustee, is bound by the following obligations, both positive and negative.

Positive obligations on a Muslim in regard to private property

(1) Of the positive obligations there is the primary obligation of devoting all his energy, intellect (a distinctive blessing of the Almighty), and his ability to the task of utilizing his property in such a way as to procure a fair satisfaction of his wants, without infringing or trespassing on the interests of the community. Islam, in contrast with teachings of certain other religions, abhors poverty, and exhorts Muslims to be industrious in promoting their material welfare. The better off they are, the better Muslims they can be.

(2) The *zakat*, an obligation to assign a definite annual portion of his capital wealth to the benefit of the needy classes in the community. This obligation is compulsory on every Muslim who is in possession of the imposable minimum. It is enforceable by the State, if he is reluctant to fulfil it.

The term *zakat* has in Arabic a distinct, twofold sense. It connotes "purification of soul", and "making wealth greater in bulk". In the first place, it purifies the soul of the giver, by the moral training it affords, in depriving one's self for the benefit of others. In the second place, by diffusing goodwill among the less fortunate classes of the community, it results in better productive co-operation, a valuable economic factor in the development of wealth.

It is also to be noted that the *zakat*, imposed annually on capital funds, contributes to the dispersal of wealth, and helps to avert the evils of undue accumulation.

(3) The *infaq*, i.e., expenditure in the way of God. This obligation has a wider scope than the *zakat* with its definite assessment. It extends to all voluntary endowments for the cause of "public good". It is voluntary only in the sense that its assessment is entrusted to the Muslim's conscience, but Islam, by its manifold Qur'anic injunctions, raises it to the level of the most sacred obligations. The Qur'an says: "And spend of your wealth in the cause of God, and make not your hands contribute to your destruction" (2 : 195), thus assimilating the non-fulfilment of this obligation to self-destruction. Only the extent of the obligation is left to the free will of the Muslim, and is voluntary in this sense alone. In other passages of the Qur'an, this obligation is assimilated to the obligation of self-sacrifice in the cause of God, and is even given numerical precedence: "And strive with your *wealth* and your persons in the cause of God"

(9 : 41), and "Strive in the cause of God with your *property* and your persons" (61 : 11).

It is specifically to be noted that the Muslim holder of property, in fulfilling this obligation of the *infaq* and the previous obligation of the *zakat*, is merely fulfilling the terms of his trust, and acquitting himself of the bond of gratitude to the Almighty Creator, the Dispenser of this trust.

(4) The fourth positive obligation, imposed on the right of private property, is, in fact, derived from the last-mentioned obligation, with this slight difference, that it is enforceable by State authority. It partakes, therefore, of the nature of "expenditure in the cause of God". It is the obligation imposed on the owner of property to supply, out of the proceeds of his property, his allotted share of State taxes, required for the upkeep of the community and the satisfaction of its common needs. The obligation, however, based as it is on the obligation of "expenditure in the cause of God", and not exclusively on State compulsion, is conscientiously discharged, in contrast to the tax-evasion prevailing in capitalistic countries.

Negative obligations on a Muslim in regard to private property

So far as regards positive obligations limiting the right of private property, on the negative side, Islam imposes the following obligations :

(1) The owner of property is bound to abstain from using his property in such a way as to inflict any damage to others' property, or to cause any injury to the community in general. The practice of monopoly, whenever it is detrimental to social interests, is prohibited.

(2) The obligation forbidding him to let his property stand idle, producing no return to himself or to the community, which deliberate inaction may expose him to the risk of expropriation. Islamic law authorizes the State in certain cases, i.e., cultivable land abandoned for a period of three years, to expropriate the owner and hand the land to a more diligent trustee.

(3) In the use of the proceeds of his property (or of any other source from which he acquires pecuniary gain) the owner is forbidden to hoard the money he gets from such proceeds. Likewise, prodigality and excessive extravagance are prohibited, both extremes being prejudicial to the health of the community.

Hoarding impedes the circulation of money, an essential requisite of economic security, and results in the accumulation of stagnant wealth. On the other hand, excessive extravagance, irrational spending on vicious vanities and worthless pursuits, breeds class hatred, and builds up a destructive antagonism inside the community, detrimental to social cohesion. The State is empowered to prevent the prodigal from exercising authority over his property. Thus, here as elsewhere, Islam has drawn a middle path between the two disruptive extremes.

(4) The fourth obligation is the obligation to abstain from practising usury, which, in Islam, covers "interest", based on mere lending of money, whether at market rate or at an exorbitant rate.

Why Islamic economy objects to interest

The fundamental objection of Islamic economy against interest, whether for a consumption or a production loan, is that it is not fairly earned. In the case of a consumption loan to an individual, imposing an interest on such a loan is an act of exploitation, reprehensible to the spirit of mutual assistance, which should prevail in Muslim communities, in obedience to the ethical commands of Islam. In the case of

a production loan, the loan may contribute to an increase in the earnings of the enterprise, but the lender has neither shared in the added activity of the producer, nor in the risks of the enterprise. He is to get his interest whether the enterprise succeeds or fails.

This is the institution of interest when it functions on a small scale, when some individuals save part of their income and lend their savings directly. But from this starting point the institution of interest, once legalized by the capitalistic system, has led to the expansion of banking finance to the extent of dominating the economic and political activities of whole nations. World finance, devoid of all ethical and humanitarian considerations, was born with interest as its life-blood.

(5) The last obligation imposed on the owner of property is his duty to abstain from using his command of money to gain undue political influence in the councils of society, with the sole object of directing the operation of social institutions towards furthering the service of his pecuniary designs. The Qur'an says: "And do not eat up your property among yourselves in sinful activities, nor use it as bait for those in authority, with intent that ye may eat up wrongfully and knowingly a portion of other people's property" (2 : 188) (italics are mine).

The scrupulous observance of this obligation is radically influential in securing the social structure of Islamic communities against factors of decay which continually threaten Western society. There, the wealthy few, combined into corporations, cartels and trusts, dominate the political sphere of national life in all its divers aspects. Internal and foreign policy is thereby made subservient to their dictates. And when they have exhausted all the unfair possibilities of the home market, they begin their frantic search for foreign ventures and the capture of outlandish markets. Colonialism and imperialism follow in their trail.

The Islamic law of inheritance

Before leaving the Islamic concept of private property, mention must be made of the Islamic law of inheritance, on account of its far-reaching influence on the social structure of Muslim communities. In order to prevent the accumulation of wealth in the hands of the few, Islam has ordained the division of the deceased's estate among all his heirs, male and female; he is not permitted to bequeath his estate, in part or in whole, to one of his heirs, as is done in some Western legal systems; nor is he permitted to favour one heir at the expense of another; nor is the inheritance limited to direct descendants: it extends also to other descendants, thus affirming family bonds. The outcome of the Islamic law of inheritance is the gradual parcelling of huge fortunes and big estates, thus remedying the gross inequalities of wealth within the different classes of the community. And, pursuing the same policy, Islamic law permits the owner of the estate to bequeath part of it, not exceeding one-third, to beneficiaries other than his heirs. If he leaves no heir or legatee, his property goes to the community, represented by the State.

Appraisal of the Islamic concept

To conclude this brief review of the Islamic institution of private property, in its relation to social structure, it is needless to affirm its evident superiority over the equivalent institution in Western economy.

In Islam, the institution is directed to the benefit of the owner of the property, thus maintaining the incentive of self-interest, an essential requisite of economic growth. At the same time, the institution, through its positive and negative obligations, based on the theory of trusteeship, is directed

jointly to the service of the community. This harmonious balance of conflicting interests eliminates class hatred, affirms social cohesion, reduces the possibilities of accumulation of wealth in the hands of a limited group, and develops a more equitable distribution of national income.

The Western concept, on the other hand, directs the right of private property to the exclusive benefit of the owner, unfettered by any ethical restraints, and regardless of any social considerations. By the consensus of Western economists, the operation of the absolute right of private property has culminated in class-struggle, social disruption, disastrous accumulation of wealth in the possession of a minority, exercising a nefarious influence on the nation's destiny. Professor Laski described this anti-social behaviour of the propertied minority in the following terms: "The class which possesses property moulds the civilization of that society in the service of its own interests. It controls the government, it makes the laws, it builds the social institutions of the commonwealth in accordance with its own desires."

II. THE THREE AUXILIARY INSTITUTIONS

(a) The Islamic concept

(1) Free enterprise and economic motivation

Islam encourages and ordains free enterprise. Every Muslim is exhorted to undertake the achievement of some useful activity, useful to himself and to the community. Every Muslim is accorded full freedom to choose the activity, the career or job that agrees best with his talents or inclinations. There is no restraint whatever due to class privilege or social standing, capacity and merit being the only criterion of worth. Equality of opportunity is thus guaranteed to all. For equality of opportunity implies the total absence of privileges, granted by law, or grabbed by power, and is thus the first step to secure freedom of enterprise. Islam, however, admits inequality in results, due to natural differences in individual capacity and endeavour. But, since equality of opportunity is the prevailing rule, inequality in achievement could not be a source of social friction.

Islam has further secured freedom of enterprise by an indirect approach: by ruling that any activity, any occupation, mental or manual, skilled or unskilled, command the respect of society; only idle parasitism is to be an object of contempt. Thus Islam, by securing equality of opportunity, by sanctifying human activity in every field of endeavour conducive to common welfare, has laid a solid foundation for free enterprise, and has fully satisfied the natural impetus of self-interest as an economic motive.

But, far more important as a sound economic policy, is the fact that Islam has set limits to this self-interest, to save it from falling into vicious extremes. Islam achieved this necessary limitation by ordaining that work is a form of worship, and how can one's worship be accepted if it is directed to the prejudice of the community as a whole. The Qur'an always joins faith with the accomplishment of good deeds. Faith, alone, as a passive attitude, as an inactive mood, is not enough.

The value of this religious limitation, imposed by Islam on the economic motive of self-interest, may be contested. Can this religious limitation avail against the wild incentive of pecuniary gain?

Modern sociologists in the West admit that men, as at present constituted, are moved largely by self-interest, but they nevertheless insist that this is mainly because of the environment in which men have been created, and that if they were reared in an environment in which self-interest was stressed less and the general good more, they would be

unselfish enough to respond to incentives other than that of personal gain. And Islam, in any one of its functional acts of worship, has amply created this responsive psychological atmosphere, and amply provided for his sorely needed breeding.

(2) *Competition*

Competition, in the sense of emulation in achievement of good deeds, is permitted, and called for, in Islam. "Good deeds," the most reiterated command of the Qur'an, is a wide term. It covers on the one hand charitable deeds, and on the other hand economic activities which by reducing the cost of production, or by improving the processes of production, enable the consumers to get the required "goods" at a lower price. This contributes a definite service to the community, and competition in such economic activities is highly recommended, just as monopoly prices are strictly prohibited by Islam.

But competition in the economic sphere, though authorized, recommended and called for, is nevertheless hedged by moral injunctions, which aim at alleviating its impact on the community, and eliminating its social evils. There is an Islamic ruling which states, "Religion enjoins advice". This is an approximate translation of its meaning, but its implications can be illustrated by practical examples. Before inflicting an irreparable harm on his competitor, a good Muslim would try, if possible, to advise him to change his methods of production, or ask him to join him in a co-operative enterprise, or guide him to undertake a job more suitable to his capacity. A good Muslim would always remember that treacherous devices constitute a grave sin; so is deceiving the public on the quality of his wares by unscrupulous advertising, or taking unfair advantage of the public's ignorance or carelessness; so is unfair dealings with an eventual competitor to drive him out of the market.

These and similar other practices are repugnant to the ethical precepts of Islam. The only type of competition sanctioned by Islam is honest, loyal and straightforward competition. Such malpractices may either vitiate transactions and induce amends to the injured party, or at least constitute "sins" which the Muslim, who is ordered to be in communion with God five times a day, will instinctively shrink from committing.

(3) *Supply and Demand*

As a general rule, the economic law of supply and demand is admitted by Islam as a fair measure of market value, but only when it is spontaneously applied. When private monopoly steps in, the spontaneous operation of the law of supply and demand, as a fair measure of the market price, is vitiated, and diverted by human malice to illicit gains by a monopolistic group, to the detriment of the whole community. Therefore, Islam has strictly prohibited private monopoly in all its divers manifestations, a prohibition enforceable by State authority.

In the early stages of Muslim society, monopoly took the form of hoarding foodstuffs and, when the market was depleted, selling the hoarded goods at a monopoly price. Muslim jurists met this situation by authorizing the State to enforce the prohibition against monopoly, the enforcement to be carried out in a gradual process, beginning by a warning or admonition served to the hoarder, then confiscating the hoarded goods, with or without compensation to the hoarder, in the light of his response to previous warning, then distributing such hoarded goods to the public at a fair price.

Islam, however, authorizes State monopoly of certain "service", or the supply of certain "goods" which are vital

to the community, and which, owing to their special economic nature, are liable to fall in the grip of private monopoly. These cover what is now termed "public utilities".

(b) *The Western concept*

After this bare outline of the Islamic concept in respect of the three auxiliary institutions, we shall now see how these self-same institutions operate in a capitalistic economy. We shall begin by discovering the effects of the exclusively "economic motivation" of all human endeavour, as proclaimed by the capitalistic system.

The views of Western thinkers on economic motivation and free enterprise

Economic motivation, i.e., pecuniary gain, is considered a sufficient justification for any type of enterprise, regardless of any moral or social considerations; it is a valid motive for all human endeavour. And as long as there is no restraint on such an enterprise by State authority, the enterprise is deemed to be "free". This interpretation, devoid of all ethical considerations, is the generally admitted view of Western economy. It is now condemned by a score of modern economists and thinkers in the West. Professor Zohn Ise says: "Acquisition is the motive behind economic activity. Rather logically, there are no absolute limits to it, for the capitalist system exercises an absolute compulsion to boundless extension, to the unlimited acquisition of money. Activity in the capitalist system is determined no longer by the need of any or all classes, but only by the possibility of making profits. Business men became so lost in the pursuit of money — which should be only the means to the good life, rather than the end — that they forgot the end itself."

The corrupt influence of such interpretation of economic motivation and free enterprise, on the social structure of a community, needs no further comment. As Professor Werner Sombart has said: "Ideals orientated upon the value of human personality loosen their hold upon man's mind; efforts for the increase of human welfare cease to have value. The means becomes an end." We can go on quoting many eminent thinkers and economists of the West, whose views affirm the superiority of the Islamic concept. But it is more interesting to point out the remedy which many Western sociologists are trying to suggest, and exhort capitalist society to adopt. They argue that if people are conceded to be essentially selfish, they are so partly or largely because of environment and tradition, because from the cradle to the grave they are made constantly aware of the heavy emphasis on money as a measure of respectability. They therefore insist that if environment and training stressed other ideals, people would respond to them almost as well, if not quite as energetically, as to the love of lucre.

This view, expressed by modern sociologists, is the closest approach to the Islamic attitude toward the problem of economic motivation and self-interest, although it lacks much of the effectiveness of Islamic self-discipline. For human beings, to be so reared and educated that they would largely overcome their selfish desire for pecuniary gain at any cost, require the vigilant support of religious consciousness.

Competition and supply-and-demand

We now take the remaining institutions of Western economy, viz., supply-and-demand, and free competition, to see how they actually function. The verdict of most Western observers is that monopoly and monopolistic combinations, which now dominate capitalistic economy, have vitiated the normal operation of supply-and-demand, and have succeeded in supplanting competition in most fields of economic activity.

Competition, where it still subsists, devoid of its moral restraints, has become a cut-throat strife; without equality of opportunity competition has become a shame race. This is an added confirmation, if any is needed, of the value of the Islamic concept of competition in its relation to social structure: competition enlightened by moral directives, and safeguarded by ethical injunctions.

Monopoly, in its divers forms, by restricting supply, imposing "administered prices", dominating national and world markets, has vitiated the spontaneous functioning of the law of supply-and-demand, undermined free enterprise, fostered the rise of a few giant combinations to dominate national and world markets, stifled vigorous competition and handicapped all competitive endeavours. As the late President F. D. Roosevelt has very appropriately said: "Private enterprise is ceasing to be free enterprise and is becoming a cluster of private collectivisms, making itself as a system of free enterprise after the American model, when it is in fact becoming a cartel system after the European model."

In fact, American enterprise has lately surpassed its European model. Regardless of the higher interests of humanity, it has concentrated into "Big Business", into corporations, cartels and trusts, spanning the national frontiers. This corporate form increased the amount of monopoly, through the increase in the size of business units and the decrease in their number, and the facilities it affords for interlocking directorates, interlocking stock ownership, patent-owning companies, and various other inter-corporate devices, the world of big business is bound up in intricate webs of control that make a mockery of the concepts of competition and freedom of enterprise.

The disastrous consequences of free enterprise as understood in the Western capitalistic system

The effect of such a state of affairs on the social structure of a community can be easily imagined. We may set forth the disastrous consequences in the following summary:

1. Too much income goes to a small group at the top who are not bound by any positive obligations on their absolute right of private property, such as the Islamic *zakat* and "*infaq* in the cause of God". They do not spend all their income for goods but deposit a large part of it in banks, partly for future investment and because banks give them a regular "interest", and partly because they have more income than they care to spend. On the other hand, the masses of the people have not got enough income to buy the products they need, the products that industry must produce if there is to be full employment. Business has become so generally monopolized that prices did not fall with declining costs (the result of mass production), but were maintained at a level so high that the masses of the people, with their inadequate share of the total income, were unable to buy more goods.

2. The second consequence is a crop of recurring crises, resulting mainly from two causes: over-production and under-consumption, on the one hand, and on the other, the nefarious influence of the banking system, expanding "commercial credit" in times of boom and contracting it in times of depression.

3. The third consequence is class hatred, and social disruption, fostered by the continuous sight of a minority rolling in wasteful luxury, and blandly indifferent to a majority existing on the verge of destitution.

4. The fourth consequence is the anti-social control exercised by this minority over the so-called democratic

government of their country. Here is the admission of one of this minority, William Randolph Hearst, speaking of his country, the United States of America: "We still maintain a republican form of government, but who has control of the primaries that nominate the candidate? The corporations have. Who controls the conventions? The corporations. Who controls the machinery of elections? The corporations. Who owns the bosses and the elected officials? Are they representatives of the people or of the corporations? Let any man answer the question truthfully. If the corporations do all this — and they surely do — can we any longer maintain that this is a government by the people? It is a government by a distinct 'class'."¹

And here is the boast, the challenge, of another, F. Townsend Martin. "It matters not an iota what political party is in power, or what President holds the reins of office. We are not politicians or public thinkers; we are the rich, we own America, we got it, God knows how, but we intend to keep it if we can, by throwing all the tremendous weight of our support, our influence, our money, our political connections, our purchased Senators, our hungry Congressmen, our public-speaking demagogues, into the scale against any legislature, any political reform, any presidential campaign, that threaten the integrity of our estate."²

5. The last consequence is the impelling drift towards economic imperialism. Here the harm extends to other regions, and to other sections of innocent humanity. The cause of the drift is threefold:

The threefold cause of the drift towards economic imperialism

- (a) The productivity of modern industry is so great that producers are often unable to operate at full capacity because they cannot find markets at prices which yield what their insatiable greed considers a satisfactory return. In order to keep their prices up these producers, mostly associated in monopolistic combinations, must either restrict production or find foreign markets, or both; and they wage an aggressive search for foreign markets in order to maintain at least the output which will yield them maximum profits. Exporting manufacturers obviously prefer to have political control over the people to whom they export, for it may enable them to prevent these peoples from imposing high tariffs against them: it might even be possible to persuade them to impose such tariffs against their competitors, thus securing for themselves at least a partial monopoly for their trade.

- (b) Moreover, the need for foreign fields in which to invest surplus savings arises, particularly in monopoly capitalism, because the big industries make large profits which they can invest at home only at a declining rate of interest. There is a scarcity of capital in most of the under-developed territories. Once such investments are made, they tend to increase. It is thus that Great Britain, and to a lesser extent France, Germany, Belgium and Holland, piled up their vast foreign investments, and set up their colonial domains, for political control is more important for investments than for trade; investments without political control are hazardous. In many cases this control, though not open or absolute, may be made fairly effective through political manipulation or military coercion.

- (c) At last investments in the natural resources of undeveloped countries may be made not only for the profits to be made directly from their exploitation, but in order to secure needed raw materials.

Thus, economic imperialism, foster-child of capitalistic economy, has been, in each of the three above-mentioned, an important factor in many wars. Capitalists inevitably clash in their quest for foreign markets, investments and raw

¹ George Seldes, *You Can't Do That*, p. 211.

² Zohn Me Canaughy, *Who Rules America?*, p. 312.

materials ; and since they are usually backed by their governments, which they largely control, wars result. The sufferings of humanity, on this score, are beyond all possibilities of evaluation.

Conclusion

Now that we have seen what Islamic economy can accomplish in the way of shaping social structure, and have seen the havoc generated by the opposite system through its corresponding economic institutions, we believe it is needless to go any further in developing this analogy. The Islamic system, consistently applied, produces universal welfare, through an all-embracing co-operative endeavour. The other system produces gross inequalities and glaring injustices in the distribution of national income, fosters accumulation of wealth in the possession of the few and misery and anxiety for the masses, both factors contributing fatally to class antagonism, social disruption and international tension, making of the structure of any society a crumbling edifice.

APPENDIX

A personal proposal to accommodate the Islamic prohibition against interest with the economic needs of the present time

I. BANKING UNDER ISLAMIC ECONOMIC SYSTEM

Islam, as well as previous divine revelations, prohibits charging interest on loans of money. The evil effects of legalizing interest in capitalistic economy have already been considered. But the economic necessities of the present time require the formation of money capital to meet the expansion of economic enterprise and the exigencies of modern industry. The community should be encouraged to save, for saving is the only means of capital formation.

But most people are not disposed to save, for saving implies foregoing present satisfactions. To induce people to save requires an incentive. This incentive is "interest". Of course, we are concentrating on production-loans, and not consumption-loans to a needy individual.

How can Islam meet this situation? There is no possibility of going around the strict, explicit, prohibition of interest. But is there no other legitimate way of achieving capital formation, and thus securing economic growth, without resorting to the forbidden interest?

Let us see how banks, in the capitalistic system, actually operate.

There is no doubt that such banks supply the community with valuable services, both in internal and international trade, for which services they get their commission or fee, a pecuniary compensation rightfully earned.

This is a legitimate function that should be maintained. This is "work", work on a high level of skill, and Islam ordains that when human effort is exerted in a legitimate activity it should be equitably remunerated. When banks finance a commercial transaction, accept bills of exchange, issue letters of credit, collect or pay debts of a customer, organize subscriptions to joint stock companies, give expert advice on the trade market, etc., they are doing a legitimate job for which a corresponding remuneration is due. This remuneration should be in the form of a fee or commission, relative in its amount to the extent of the effort exerted and the risk, if any, taken, but not in the form of a fixed interest on cash funds, if any cash funds were advanced.

Similarly, in the case of banks financing commercial or industrial enterprises, not as shareholders of its stock (for in this case the question of interest does not arise), but merely as suppliers of loans, i.e., advancing cash funds, they are equally entitled to fix their remuneration as they see fit, provided it is not in the form of a fixed interest on the funds

advanced, regardless of the success or failure of the enterprise, but always in proportion to the profits which the promoters of such enterprises are expected to make, i.e., a certain percentage of such profits. At the same time, such banks have to share in the eventual risk of the enterprise, so that if the enterprise does not produce any profit, they only get, *if the assets of the enterprise permit*, their money back, no more than the funds initially supplied and expenses incurred. Of course it is up to them to minimize the possibilities of loss if they wisely invest their loanable funds.

This participation in the profits, and sharing in the risks of loss, is, or at least partakes of the nature of, an authorized Islamic contract, the contract of *Qiradh* or *Mudharaba*, commercial banking, with its perverse expansion and contraction of the money supply. Banking, with the able assistance of monopoly, seems certain to give us both bigger and better depressions hereafter — unless the State does assume and discharge with some wisdom its responsibility for controlling the circulating medium.

The question now is how to replace this reprehensible function, and at the same time conserve what utilitarian elements it contains? Here is a personal suggestion which, in my view, conforms very closely to the Islamic precept stipulating the safeguarding of the "public good". All individual deposits held by a bank (or a financial institution, whatever its name may be), should be pooled together, and then invested by the bank in various commercial or industrial enterprises. At the end of every year, or every term, total losses should be subtracted from total profits, the balance (after subtracting the bank's expenses, and the dividends due to the shareholders of the bank) to be distributed among the depositors, in proportion to the amount of their deposits.

Here again is another derivative of the authorized Islamic contract of *Qiradh* or *Mudharaba*.

This personal opinion is necessarily of a general character. Details cannot be presented or discussed here, but it bears the general idea which should dominate the functioning of Islamic banking : remuneration — and not "interest" — for any financial operation on behalf of a customer ; participation in the losses and profits of all enterprises financed by banks ; distribution of the balance, *on some equitable basis*, among the shareholders of the bank and the depositors. In short, co-operation of capital and labour should be the guiding principle.

II. CONSUMPTION LOANS AND ISLAMIC ECONOMIC SYSTEM

Up till now we have been dealing only with production loans advanced by banks. What about consumption loans, charged with interest, advanced by banks to needy individuals? I suggest that this function of the present banking system should be undertaken by State institutions, to be entrusted, in part or in whole, with levying the *zakat*. Such institutions will relieve persons included in the seven categories of *zakat* beneficiaries ; this relief will be a definite gift, not to be repaid.

To needy individuals outside these categories, the *zakat* institution can, out of the *zakat* funds, advance the required loans, to be repaid without charging interest. These loans when repaid will be put back in the *zakat* funds to maintain its classified expenditures. It is to be noted that the repayment of such loans will hardly ever be evaded ; for in addition to the Islamic injunction that every debtor should repay his debt, the knowledge of the borrower that his repaid debt will help to alleviate the misery of the qualified candidates of the *zakat* will evidently be, aside from any

collateral securities, a powerful inducement for prompt repayment.

III. THE NEED OF A PAN-ISLAMIC CO-OPERATIVE BANK

The prevailing idea in my proposal is to replace the reprehensible functions of the capitalistic banking system by a firm, and mutually beneficial, association between capital and labour. Money deposited in banks will receive not the fixed prohibited "interest" but an equitable remuneration for the part it played in promoting industry. This will encourage saving, an essential requisite of capital formation. The bank itself, including its shareholders, will receive a legitimate remuneration for the efforts it exerts, and the discrimination it displays, in directing the shareholders' capital and the depositors' funds towards sound investments.

This co-operative spirit, uniting capital and labour in healthy association, is, in my view, a basically Islamic precept. Some Muslim States, Egypt for one, have already launched a vast programme of establishing co-operative banks and co-operative institutions undertaking banking functions, with branches extending to every locality.

I suggest that once every Muslim State has adopted such a procedure there should arise a Pan-Islamic Co-operative Bank, whose capital will be contributed by all the co-operative banks of every Muslim country. This will be an Islamic equivalent to the so-called World Bank for Reconstruction and Development. When we remember the vast undeveloped resources of Muslim countries, lying idle in dire need of capital investment, and promising such immense returns, the certainty of such a Pan-Islamic Co-operative Bank will be a turning point in Islamic revival.

ABU 'ABDULLAH RUDAKI'

A famous Tajik Poet who flourished ten centuries ago

By YURI SMIRNOV

A remarkable poet of the Middle Ages, Rudaki was called the "Homer of the 10th Century" by his contemporaries. Legend tells us that he wrote about 1,300,000 lines of verse, but only a thousandth part of that tremendous heritage has come down to us. The Mongol invasion destroyed many relics of culture and the biggest libraries in Bukhara, Samarkand, Merv and Herat. Priceless manuscripts went up in flames.

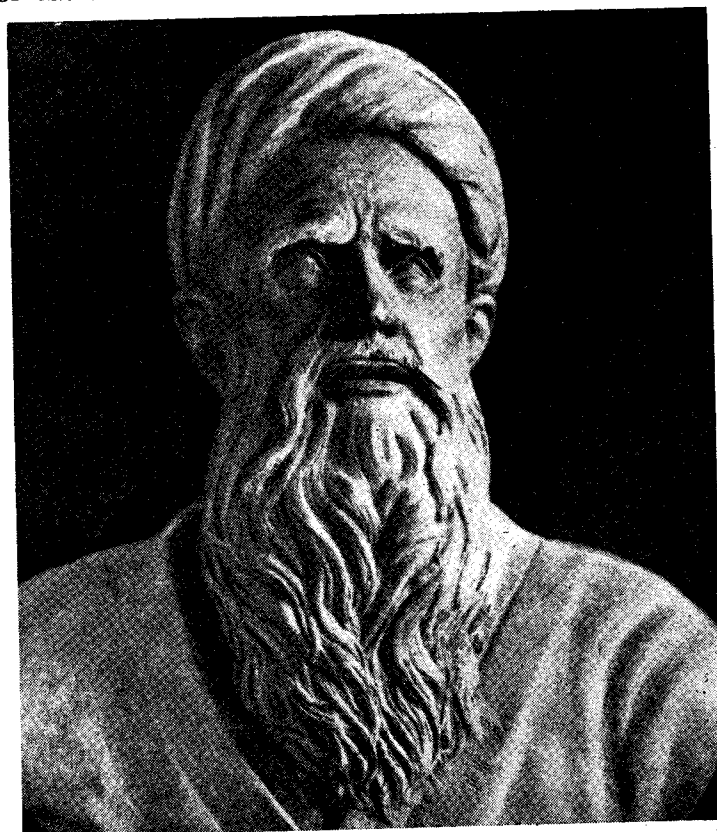
A few hundred hitherto unknown verses by Rudaki, recently found by Sa'id Nafisi of Iran and A. Mirzoyev of Tajikistan, have been included in the new editions of Rudaki's works. The people's love for the great poet is shown by the verses and songs dedicated to him, the number of his poems set to music, and the streets and squares that bear his name. The Rudaki Museum in the Tajik town of Penjikent is always crowded. The tenth century anniversary of the poet's birth was marked on a big scale in the Soviet Union.

Rudaki created genres which became the foundation of classical poetry in Persian. For many centuries, poets used his *mathnavi* (long poem), *qasida* (solemn ode), *rubai* (quatrain), and *ghazal* (lyrical poems) as models. No wonder that Tajiks and Persians, and the Persian-speaking inhabitants of Afghanistan, Pakistan and India, regard Rudaki as the founder of their poetry. He was also one of the first Tajik translators. His superb translation of verses by the outstanding Arab poet Ibn al-Rumi is well-known.

Rudaki was born in the small *kishlak* of Panjrudak (in the present-day Penjikent District of the Tajik SSR), and there he was interred. A mausoleum was unveiled over his grave during the anniversary celebrations.

According to the 12th-century historian 'Aufi, Rudaki was only eight years old when he "began to write verses, and they were of such a subtle content that they enraptured the people. His popularity mounted and, besides, God had endowed him with a fine voice and an ability to charm people with his singing. He became a singer and learned to play on the lute from Bakhtiyar, who was an outstanding musician. . . . The fame of Rudaki spread round the world. Amir Nasr of Khorasan, son of Ahmad of the Samani dynasty, showered favours on him. . . ."

But the favour of the ruler was short-lived. The poet was expelled from the palace and blinded, and he ended his days



"Tajiks, Persians and Persian-speaking inhabitants of Afghanistan, Pakistan and India regard Rudaki as the founder of their poetry."

a beggar. Facts available to historians indicate that Rudaki's expulsion was due to his connection with the popular Karmathian movement, which preached property equality.

Nothing could break the poet-humanist's optimism, his love for and faith in the people. Rudaki never tired of glorifying knowledge and sang praises to the human intellect. He was a profound philosopher, who reflected on the world and its destinies, on life and death, on man as the peak of life.

1 Courtesy, the Editor, *The Soviet Union*, Moscow, Russia.

NAZRUL ISLAM

A Poet of the Pakistan People

By ABBASUDDIN AHMED

(Translated from the Bengali by Mrs. Laila Ahmed)



*The Shelley of the East,
Nazrul Islam*

The first time I saw Nazrul Islam was when I was a student of the B.A. class in the Cooch Behar State College, India. He was invited to address a *Milad-i-Nabi Mahfil* (The Prophet Muhammad's Birthday meeting) arranged jointly by the local schools and colleges. We went in a body to the railway station to receive him. With his long, dark and flowing hair, large eyes and imposing moustache, he struck awe and reverence in us. We carried him in procession to the college hostel. Fortunately for me he was put in my room.

The *Milad* was over by noon and the poet addressed a large audience in the compound of the new mosque in the afternoon. A musical soiree of his songs was organized the same day after dusk at the Cooch Behar Club, situated on the Bairagi Lake. People from all walks of life thronged to hear the poet sing his songs. The poet sung on from evening to midnight his compositions, entitled *Shikal para gaan* (Song of the Fetters), *Charkhar Gaan* (Song of the Spinning Wheel), *Balo Mavoi, Mavoi* (Come on, let us invoke the name of God), *Jater Name Bajjati* (Evil designs in the name of caste), etc. His songs, charged with youthful vigour, threw into high relief the sentiments and aspirations in the minds of the people who had gathered.

Cooch Behar was then a princely State under the British Crown. The inflammatory songs by Nazrul alarmed the authorities, and police in plain clothes began to move around our hostel. The poet, however, was indifferent to this, and house-to-house musical soirées went on as usual. At that time I used to write short stories for our college magazine, and had earned the title *Kavya Ratnakar* from literary circles. One day the poet asked me humorously, "What is this tail (meaning the title) for at this young age of yours?" I was so ashamed by this remark that never again have I used the title. The poet had also asked me to sing a song. I felt so small in the presence of the poet that I fought shy, but the poet reassured me, saying, "What are you afraid of? Go on, sing". At last I sang a song by Tagore. The poet patted me warmly and exclaimed, "What a sweet voice you have. Just as one doesn't know how one looks unless one sees oneself in the mirror, you don't know how sweet is your voice unless you hear it on records. Look, you come over to Calcutta. I shall have your songs recorded."

I was deeply shocked by Nazrul Islam's features when I saw him at the gramophone company two years later. He seemed to have lost his youthful vigour, gone was his moustache and his body had become bulky. But his hair and his large eyes were the same as before. He also looked somewhat reserved.

It is, however, difficult for a man of his disposition to wear a grave look for long, and this became evident in two days' time. He was again his jolly self. He was a first-rate table-talker, with hardly anyone to excel him at this. His narration was punctuated by hearty laughter that was peculiarly Nazrul's. It is impossible to imagine how hearty that laughter was unless one had heard it. Whether at the rehearsal room of the gramophone company or at the radio station, the same hearty laugh always resounded against the

massive walls of the two- or three-storeyed buildings. The only two persons who could keep pace with this laughter were Haridas Babu and Ranjit Ray, both singers of comic songs. We did join them but could not catch up with them either in point of continuity or intensity. Doubtless our lungs would have withered by the strain of such ringing laughter hour after hour!

He was called *Qazi Da* (Brother Qazi) by everybody. I also started calling him so.

He wrote numerous songs for the gramophone company. More often than not he would leave his mass of songs in the rehearsal room of the company. It so happened that a certain poet who had just started composing songs for the gramophone company stole portions from Nazrul's poems and passed them on as his own. One day the Music Director, Kamal Das Gupta, warned Nazrul Islam: "*Qazi Da*, take care. You may not know, but the fact is that there are some poets, writing for the gramophone company, who have not only been stealing ideas but *verbatim* lines and portions from your compositions."

Nazrul was taken back by this piece of news. The next moment, however, he smiled broadly and said, "Never mind that. A few drops taken out from the ocean make very little difference."

One day as I was humming a line from a *Bhawaian* song at the gramophone company Nazrul Islam entered the room and said, "Go on singing, Abbas. Go on."

I sang the song once. But he said, "Don't stop. Go on singing until I ask you to stop." I started singing the song over again, and after 10-15 minutes he asked me to sing a song composed — evidently extemporé — by him in the same tune. The wording of the song was:

"Soi Kochua was the name of the river
And fishermen catch fishes . . . etc."

Nazrul Islam's new song read:

"And *Ghanjana* dances on its bank . . . etc."

The poet liked very much to hear *Bhawaian* songs. He used to say, "I can't explain the charm that these songs cast over me and my mind traverses the lands of mountains as I listen to them".

One day he asked me to tune one of his famous songs with *Bhawaian* music. The song was:

"That black-skinned girl with tufts of cloudy hair..."

One day as we were idly chatting in the gramophone company premises, Nazrul Islam entered and posed a very illuminating question: "How would you adorn your sweet-heart, be she your wife or fiancée, if you won a lakh of rupees in a raffle?"

Some said they would buy her costliest jewels from the most fashionable jewellers. Others said they would spend the money on buying her the daintiest dresses and so on. Then Nazrul Islam said, "Now hear how I would like to adorn my darling!" And he sang his famous song, *More Priya hobe osho ranee* . . . The English translation of the song is as follows:

"Do come and be my love, O Queen!
I'll get star-flowers for hair-do
And with three-nights' old Chaiti moon
I'll make the earrings for you
Round thy neck, my girl, I'll place
A line of swans strung in a lace.
With lightning's gold-tape shall I bind,
Thy cloud-black hair that billows in the wind.
With a sandalwood-and-moonbeam-balm
I'll anoint thy body sweet.
And snatching Red from the Rainbow, dear,
I'll use it as *alta* for thy feet.
With my seven-tuned songs, my Love
I'll build up thy trysting cove;
And around thee all encircling —
My poetry nightingales will sing."

Pakistani Poet of Human Freedom

Although today an incurable mental disease has silenced the pen of Nazrul Islam, long known as the "Rebel Poet" of Pakistan, his poetry, songs and message continue to amuse, delight and inspire his countrymen and others familiar with his works. Despite his humble beginning and meagre education Qazi Nazrul Islam rose to eminence as a poet leading a crusade against injustice and misery. Born on 23rd May 1899, in undivided Bengal, he abandoned his studies to enlist as a private in the Army and served abroad in the First World War. His first work, *The Autobiography of a Vagabond*, was contributed to a leading journal in Calcutta from the battlefield. At the conclusion of the war, when his regiment was disbanded, he set out to carve an important niche for himself in Bengali literature. He strove tirelessly, through the medium of prose and poetry, for the deliverance of Muslims from a position to which they had been relegated in India. He composed and sang fiery songs and made an immense contribution to the national movement for freedom.

He composed poetry on Kamal Ataturk, 'Umar Farooq and Khalid, the great heroes of Islam. He was editor of journals such as *The Comet*, *The New Age* and *The Plough*. "Equality, Liberty and Fraternity" was the theme of his

writing, but by then he had already earned the epithet of "Rebel Poet" by writing the now famous poem "The Rebel" — a poem of exceptional vigour, expression and sentiment.

Shelley of the East

As a most passionate patriot, Nazrul Islam raised the standard of revolt against the forces of exploitation. His ideas are no less revolutionary than those of Shelley.

Nazrul Islam and Shelley lived and wrote in more or less similar circumstances of suppression and repression. In the case of Nazrul Islam, it was the period of British domination over the sub-continent; while Shelley's period of maturity coincided with the period of the French Revolution. Shelley's "Prometheus Unbound" and Nazrul Islam's "Vidrohi" (The Rebel) are permeated with tremendous spiritual enthusiasm. They revolve round a central idea of a struggle between slavery and freedom and the ultimate unity of mankind.

Iqbal and Nazrul Islam

Iqbal and Nazrul Islam were the originators and creators of a new angle of poetic vision and thought. They looked at life from a new impression and imagination and opened a new vista of creative thinking. Action rather than day-dreaming is the keynote of their poems. The goal of humanity, according to them, is not submission but supremacy. By constantly preaching that life is not merely contemplative but also assertive, they unfolded the steps of ascent to the highest place of perfection.

"Brother man, O listen to me
Man is the highest truth of all
None on earth is greater than he."

The poem below, written in Bengali, has been translated into English by Mr. Abdul Hakim, a former Speaker, Provincial Assembly, East Pakistan.

AN EVER-NEW-BORN

"O thou nameless, new-born traveller
come across unknown land!
What distinctive ornament doth thou wear Today?
What fetters are these for one free of fetters?
Again to my heart's content
Tell me by what name should I call thee?
Thou didst lose thy way from this house,
And dost then come back home
again and again each time under a new name!
O Dear, O my treasure, the precious jewel of
my dark abode!
Thou dost fill my hungry mansion with a small
quantity of the sweet of thy little hand!
Today out of the fullness of deep felicity
Doth an ocean of tears overflow in my breast,
to call thee by thy new name
Why doth my tongue falter?
Why doth my mind bend under a weight?
From the land of sunset, O traveller, dost
thou step forward to the land of sunrise?"

A BOOK TO READ AND POSSESS A Short Account of Early Muslim Architecture

By PROFESSOR K. A. C. CRESWELL

London 1958.

9/6 post free

The Shah of Iran

**Since 1950 150,000 hectares of
Crown lands have been distributed
amongst 10,000 families**

**Since the war all revenues from the Crown
lands have been used for public welfare**

The Shah's childhood

Iran, with a thousand miles of contiguous frontier with the Soviet Union, has, in recent years, settled down to the task of using her vast and increasing oil resources for economic development and social reforms. Political calm and stability have been established and with her partners in the Baghdad Pact (Turkey, Pakistan and the United Kingdom, with partial U.S. participation), she is aligned with the West and making great strides forward.

Today Iran is blessed with a young, democratic ruler who leads his country in a benevolent and intelligent manner. Muhammad Reza Shah believes in evolutionary reforms and is a public-spirited monarch. He brought to the throne the conviction that Iran could not hold herself safe in the chrysalis of neutrality and isolation and that her fate was bound up with the Western democracies.

Coming to the throne on 16th September 1941, when Rommel was at the gates of Alexandria and Von Kleist in the foothills of the Caucasus, when Soviet and British armed forces were occupying parts of Iran, the young Shah and his Government, aware of the precarious position of the Allied armies and the German threat to the Middle East, concluded a Treaty of Alliance with Great Britain and the Soviet Union, ranging Iran on the side of the Allies. Iran's help to the Allies at that time was of the greatest importance, and she was referred to as the "Bridge of Victory".

Born in Teheran on 26th October 1919, the young Crown Prince Muhammad Reza did his primary schooling in the capital and at the age of twelve was sent to the Chailly secondary school in Lausanne and later to Le Rosey at Rolls in Switzerland. His record away at school was a good one. The young prince showed the necessary ability to assimilate facts and technical knowledge. He demonstrated, too, an instinctive enthusiasm for sports, capturing several cups and prizes in athletics.

In 1939, he returned to Teheran and entered the Officer's Training College. Concentrating on the study of infantry, he received his commission in the Army after two years.

He then took up the duties and functions of a Crown Prince. Under the guidance of his famous father, Reza Shah, the young Muhammad Reza participated in affairs of State,



His Imperial Majesty Muhammad Reza Shah.

gaining first-hand knowledge and experience of the science of administration and the art of government. It was from his father, too, that he learned the pattern and structure of reform that are so much a part of his reign. Agriculture, education, finance, commerce and industry, transportation, the judicial and health systems, were all overhauled by Reza Shah the Great. The social order, modern progress and the re-awakening of national fervour begun by Reza Shah are carried on today by Muhammad Reza Shah.

The Shah's respect for the Constitution and parliamentary system

A democrat by upbringing and predilection, Muhammad Reza Shah has the deepest respect for the Constitution and parliamentary system of Iran and has, even in the most adverse circumstances, observed its sanctity. "The utmost regard for the Constitution" was how the Shah himself described his fundamental belief, in taking the oath in Parliament after his accession to the throne.

"The form of government conducive to national unity and progress is a democratic government." So emphasized the Shah in his first radio message to the nation.

"In democracy, when all the threads and reins of power of the country are in the hands of the nation, everyone is able to co-operate to the best of his ability and horizon. The refreshing breeze of liberty, the most sacred benefaction on earth, thrives on this form of government; but enjoyment of the fruits of liberty and freedom impose certain duties and obligations on nations and individuals, the repudiation of which will surely disrupt the whole fabric of society and of liberty. It has been proved beyond the shadow of a doubt that nations who failed to live up to their social and commercial duties, who abused freedom and liberty and who allowed personal gains and motives to supersede national ones, have sooner or later fallen by the roadside."

As a combination of the enlightened spirit and education of the East and West, the Shah is a progressive and a social reformer who thrives upon the affection and the respect of his people. He is a dedicated man. In 1949, on a visit to New York, he described himself as a "modern liberal monarch". With keen intellect, and a tremendous sense of wit and humour, the Shah has a strong passion for his people and a fervent desire to serve them. His simple mode of life, his evident sincerity, his burning sense of mission, and his equanimity, all appeal to his people. The most outstanding thing the Shah has done is to democratise Iran and to revitalize the country's younger generation. The Shah is one of history's most popular monarchs; he is an all-round sportsman, excelling particularly in ski-ing, tennis and horsemanship. He is a first-class shot, pilots his own aircraft and loves speed.

From the first, the Shah realized that his main task was to uphold the independence and sovereignty of Iran, and, at the same time, to improve the lot of the masses and raise the general standard of living. Two main obstacles thwarted Iran's advance towards a modern, healthy nation capable of standing on her own feet. One, the stubborn realities of foreign influence which had plagued the affairs of Iran ever since the days of Napoleon and, secondly, the vested interest of that small group of right- and left-wing reactionaries and extremists, who are poles apart in their political convictions yet have a tacit, unholy alliance in retarding the progress and amelioration of social conditions in Iran. The Shah has steadfastly tried to deal with the dual obstacles of foreign policy and the formidable problems of domestic rehabilitation and social reform.

The difficulties that befell Iran consequent to the disasters of World War II, the disruption of her political, economic and social stability, brought into vivid focus the many weaknesses of the country. A less staunch man than the Shah might either have shirked his heavy responsibility or taken refuge behind the cloak of Constitutional Monarchy. But Muhammad Reza Shah did not flinch from the constitutional task set before him.

The Shah's characteristic qualities help him to face the problems of Iran

His keen sense of self-orientation, his remarkable tenacity of purpose and his extraordinary patience are perhaps the main attributes which have assisted him in facing the complexities of Iran's problems.

After World War II, when attention could be once more turned to social and economic advancement, the Shah himself set an example by arranging for the sale of the Royal Estates to peasants by easy instalments, and the proceeds devoted to the establishment of a Development and

Co-operative Bank to help the farmer.

Iran today, under the leadership of her young, democratic monarch, is on the road to progress. The serious economic and political problems that beset the country four and a half years ago seem well in the past. Oil production is setting new records; an ambitious development programme, aimed at improving agriculture, transportation and industry, is under way. Iran's currency is one of the strongest in the Middle East. This economic improvement has contributed to political stability. Iran is responding to the stimulus of democratic government, freedom of thought and the establishment of a system which encourages initiative and a sense of responsibility. Above all, the strengthening of moral character and a regeneration of social purpose is the prime concern of the sovereign. The Shah's gentle and evolutionary, but resolved, methods have a soothing effect which is new to Iranian diplomacy, and it is his patience as much as his foresight that has triumphed over the internal and external hazards which have faced the country in recent years.

In an address to the National Press Club in Washington on 14th December 1954 the Shah observed:

"We are trying to telescope centuries into decades and trying to catch up with the Western industrial and technological revolution. The scene in Iran affords a striking opportunity for Iranians to stop looking furtively back but to look and plan ahead, and for the leading Western Powers to use their vast resources economically and technically and by private investment to help Iran introduce wide, effective and permanent agrarian and industrial reforms, and to raise the general standard of living. The mass of Iranians are resolved to put their house in order, but they need political stability and a helping hand. The challenge for the Western Powers is to identify themselves with the social and human revolution of the people of Iran, and to encourage and aid the national aspirations of our people for a better way of life. The greatest contribution the West can make is perhaps to understand sympathetically the difficulties and problems of Iran — problems which are manifold, ancient and imperative."

The Shah's clear thinking and objectivity were illustrated when in the Gabriel Silver Lecture at Columbia University on 4th February 1955 he observed:

"We must be strong enough spiritually, socially, economically and militarily to dispense with apathy, parochialism and economic and political instability. We must be strong enough internally and externally so that the temptation of subversion from within, supported from without, can be obliterated. This can only be achieved through raising the general standard of living and allaying the innumerable daily anxieties of the masses. I am convinced that the economic help given by the Western world to peace-loving nations will be dedicated to the defence of world peace. No better investment could be made. We Iranians have a sense of time and of the long continuity of tradition, and the impulse which can only come from a turbulent and proud history. The dominant theme of our policy is the wholehearted support of our people in the purposes and principles of the United Nations and our unwavering resolve for the safeguarding of our independence and sovereignty. On this there will be no compromise."

And again in an address to the Near East Foundation in New York City on 7th February 1955:

"... We are opposed to poverty, illiteracy, to Communism, to imperialism, whatever shape or guise they

may take. We are opposed to these things because all of these pestilences are in one way or another detrimental to the development of that latent genius of refinement so alive in our people. Though our immediate problem is not parrying outside influences it is a salutary reminder of our looming trials and tribulations.

"In Iran the civilization is old but democracy is young; the economies are shaky and the people sensitive and proud. We are trying to equate the timeless theme of Persian culture with the demands of modernization and the impact of the West. It therefore devolves upon the Western Powers to help us steadily and effectively so that we may consolidate our national economy and carry out our social reforms."

The Shah brought to the throne the conviction that Iran



His Imperial Majesty at a social function of the religious dignitaries of Iran.

His Imperial Majesty has graciously given a valuable Persian (Kerman) carpet to the Shah Jehan Mosque, Woking.

The carpet will be formally placed in the Shah Jehan Mosque on the next al-Adha festival day by an Iranian religious dignitary, Mr. S. M. Mahdi Khorasany.

could not hold herself safe in a fortress of neutrality and isolation and that her fate was bound with the Western democracies. He has also awakened the natural fervour and vitality in the country's younger generation. Conscious of their historical heritage, proud of their country's contribution to mankind's civilization, and inspired by their beloved Sovereign, His Imperial Majesty Muhammad Reza Shah Pahlavi, Iranians are resolved to revive and maintain the standards and traditions of their cultural and historical attainments, blending the old and the new, fusing the East and the West.

Distribution of Crown Lands and its effect on the income of the farmers

An effective step in the improvement of the land tenure system has been the distribution of Crown Lands. In 1950, the village of Varamin, in the vicinity of Teheran, became the first distributing centre. The experiment was found to be highly successful and since then nearly 150,000 hectares of Crown Lands have been distributed among 10,000 families.

The sale of Crown Lands to farmers and peasants is conducted on the basis of ten times the annual rent of the farm, less 20 per cent, this amount being redeemed over a period of 25 years, without interest, the farmer being required to pay one instalment after the main harvest each year. The land is mainly sold to villagers actually working on it, to owners of tilling oxen whose livelihood comes from the land, and lastly to roving farmers who wish to settle on land and work it.

The area covered by the Royal Decree was about 800,000 hectares, including 121,000 hectares of cultivated land, 53,000 hectares of cultivable land and 200,000 hectares of potentially cultivable. Some 2,400 villages out of a total of 40,000 villages in Iran are located on these lands, each village varying in size from half-a-dozen to about 200 families, aggregating 50,000 families or about 300,000 persons.

The proceeds of sales of the Crown Lands are set aside for development purposes beneficial to farmers. These provided for the establishment of a Development Bank and Co-operative organization to grant financial and technical assistance to farmers, train rural teachers and village workers and establish village schools and hospitals.

A modern Public Health Co-operative of Curative and Preventive programme, which includes the control of malaria,

public health, nursing, maternity, sanitation and inoculations against typhoid, diphtheria and tetanus, is now in operation and has produced excellent results. Since the end of the Second World War all revenues from Crown Lands have been exclusively used for Public Welfare.

In the first year following the distribution of the Crown Lands, the farmers' incomes were more than doubled; now they are fourfold. In a matter of years, when this scheme has gathered momentum and reached its climax, 4,000,000 acres of cultivated land will have been distributed amongst 250,000 farmers and the income derived by farmers will have been increased appreciably.

Late in 1954, the Iranian Government followed the initiative of His Imperial Majesty the Shah and provided for the distribution of Public Domain Lands. The Government owns between 4 to 5 million hectares of land on which 2,000 villages comprise an estimated population of 800,000.

The Distribution of Crown Lands in Iran, one of the first landmarks in the establishment of a Community Development Programme in the Near and Middle East, may well serve as a prototype of effective land distribution and agricultural rehabilitation throughout that region.

Besides the distribution of Crown Lands, the Shah has created a philanthropic organization called "The Pahlavi Foundation" to promote public health and civic education, to strengthen the weapon of the spirit and elevate public morality, to help the poor and the needy.



**Leaders of the Algerian National Liberation Front
Ministers of the Provisional Government of Algeria**

Left to right (standing): Muhammad Yazid (Information), Mahmoud Sharif (Arms), Abdel Hamid Mahri (North African Affairs), Ben Youssef Ben Khedda (Social Affairs), Abdel Hafid Boussouf (Communications), Lakhdar Ben Tobbal (Interior). Seated: Francis (Finance), Karim Belqasem (War), Farhat Abbas (Premier), Lamine (Foreign Affairs), and Tawfiq Madani (Cultural Affairs).

THE ALGERIAN RESISTANCE MOVEMENT, 1954-1959

Algerian civilian and military casualties amount to 500,000

By G. H. NEVILLE-BAGOT

The deaths in action of Colonels Amirouche, a 31 year-old jeweller, and Houes, organizer of Wilaya VI, have once more focused attention on the military aspects of the Algerian armed uprising which aims at establishing a completely independent Algerian Muslim State in which the 1,200,000 Frenchmen and French Jews of Algerian descent will be offered the alternatives of remaining French or becoming an Algerian minority. Both Amirouche and Houes have posthumously been awarded the highest decorations of the Algerian Resistance — the *Witham al-Muqaawamah* and *Hilal al-Jihad*.

For two years the French general, with the ruthless but able parachute ex-leader General Massu, had sought in vain to capture Amirouche, but his final elimination, while it is a severe blow to the Algerian Resistance movement, cannot affect the final result of the Algerian insurrection.

In the admirable anti-imperialist French weekly, *France Observateur*, Paris, a detailed survey of the activities of the Resistance leaders shows that of the original military leaders only two are now alive, Karim Belkasem, now Vice-Premier of the Algerian Provisional Government, and Rabah Bitat, a former commander of the Algiers district (*Wilayah*), now in prison in Algiers.

Some of the Algerian Resistance military leaders

The Algerian national revolution was started at midnight on 21st October 1954 by a small group of 22 Algerians, veteran nationalist militants most of whom had served long-term imprisonment for their views, or were on the run. They had been members of the extreme nationalist movements — the North African Star, the Algerian People's Party (formed in 1937 after the repeated dissolution of the NAS), and the

MTLD, or Movement for the Triumph of Democratic Liberties.

All these parties had been controlled by the veteran nationalist Haj Ahmad Messali Hadj, but although this party in its reconstructed form had completely submerged the moderate reformists of the *UDMA* (Democratic Union of the Algerian Manifesto) in the County Council elections of 1948 (the only moderately fair elections ever held in Algeria), the *MTLD* party, whose leader, Messali, was perpetually in prison or under house arrest in Algiers or in France, was rife by dissensions, many of its ablest members such as Imash, Dr. Lamine Debaghine, Dr. Chowki Mostefai, Hassine Lahwel, the party secretary, Muhammad Yazid and Abderahmane Kiwane, having either resigned or been expelled.

In 1954 the Central Committee in Algeria under Lahwel, Kiwane and Yazid broke away. They were expelled by the *MTLD* congress leaders in Brussels, which packed as it was with Messalists represented the *émigré* Algerians from France, where the North African Star had originated. Of the Algerian leaders, Ahmed Mezerna, Merbah Filali and Sa'doun (now Messali's representative in England) remained with Messali and controlled the party paper, *Free Algeria*, while the Central Committee in Algeria started a new paper, the *Algerian Nation*, with the party funds.

The Central Committee was accused of being too moderate and of co-operating too readily with the Algerian Major, Mr. Jacques Chevalier, a Gaullist who was considered relatively progressive and whose building programme for Muslims was supported conditionally by the Deputy Mayor, Abderahman Kiwane, a brilliant young nationalist.

Apart from these two groups there was also the hard core of the party, the active para-military group known as the *OS*, or Special Section. This group formed a new organization known as the *CRUA*, or Revolutionary Committee of Action and Unity, which hoped to re-unify the party but which was opposed to Messali's attempt to impose himself on the party as President of the *MTLD* for life.

The *CRUA* can be said to have been the extreme wing of the *MTLD*. Its leaders were Ahmed Ben Bella, a man with the genius of the great Irish organizer Michael Collins, Karim Belkasem, Ait Ahmed Hosine, who became the leading diplomatic brain of the movement abroad, Mostefa Ben Boulaid, Larbi Ben Mahdi, Muhammad Boudiaf, Mourad Diddoushe and Yusuf Zighout. The veteran deputy Muhammad Khider was a very prominent founder-member of the group. At the time of the split in June 1954 he was in exile in Cairo.

The *CRUA* planned an armed insurrection to break out on 31st October 1954, something similar to the 1916 Easter Rebellion which took place in Dublin. At that time the Tunisian patriotic forces, or *Fellagas*, as the French contemptuously called them (Highwaymen) were operating in the Aurès Mountains in the Algeria *department* or province of Constantine, this district having been for a long time the seat of the resistance movement.

The *CRUA* leaders in Algeria at the time of the revolt were Boudiaf (who was captured and kidnapped by the French in a Moroccan plane *en route* from Morocco to Tunis on 22nd October 1956 together with Khider, Ben Bella, Ait Ahmed Hosine and M. Lasheraf), Karim Belkasem (the Vice-Premier of the Algerian Government and real military leader since the capture of Ben Bella), Muhammad Larbi Ben Mahidi (whom the French claim committed suicide but whom the Algerians consider as murdered in prison on 4th March 1957), Bitat Rabah (who was arrested on 23rd February 1955), Mourad Diddoushe (who was killed at Conde Smendou in January 1955), Mostefa Ben Boulaid (one of the most

famous active leaders, arrested in February 1955, and who escaped dramatically from Constantine prison in November 1955 only to be killed in an explosion on 27th March 1956), and Yusuf Zirout (who became the Commander of Wilaya II and was killed in action on 25th September 1956).

Other military leaders who have been killed or captured are Yaasef Sa'di (in prison), Ali La Pointe (who was captured in Algiers and was blown up resisting arrest from General Massu's parachute troops), Grine Belkasem (killed on 29th November 1954), Dajdj (an urban councillor killed on 5th November 1954) and Romdane Abane (who organized the Souman Conference in August 1956 in Algeria and was at that time with Karim Belkasem, the most famous politico-military leader. He was also a very able political activist and theoretician, but he appears to have quarrelled with Ben Bella and to have carried on a personal campaign. Also he was a bitter enemy of President Bourguiba of Tunisia. According to the *FLN* he died in May 1958 of wounds received on the front). Dr. Benzerdeb was killed by the French in Tlemcen. The *FLN* weekly, *al-Mujahid*, No. 39, published in French and Arabic, adds to this list the names of Khodja and Lakhdar.

As can be seen from this formidable list of men who gave their lives for Algeria or are rotting in jail, Algeria can produce an almost endless number of able military leaders, and therefore even the death of the valiant warrior Amirouche, who was trained as a jeweller, cannot permanently affect the war in Algeria. He has already been replaced, according to the Paris weekly, *France-Observateur*, correspondent, Roger Paret, by Abderrahmane Mira as military leader in the Wilaya III, which is in Kabylia, the Berber territory. Mira, Belkasem and Amirouche were all Kabyles or Berbers, who formed the background of the Algerian nationalist movement in France, whither they were forced to emigrate so that they could earn enough money to send remittances to their families in Algeria. The French tried to play them off against the Arabs, but in vain.

Apart from the above-mentioned military leaders there were many more who are now members of the Provisional Government and one or two who have disappeared from sight, such as Colonel Wumrane, an ex-soldier who was one of the military leaders from 1954-58 and was active in Tunisia in 1956-58.

Another veteran nationalist of the Algerian People's Party and the *MTLD*, Muhammad Sa'id, joined the *FLN* in 1954 after serving a 12 years' sentence for political activities. He worked with Karim and took over the command of the Wilaya III when Karim went to Tunisia in August 1956, after two years of military and political activity. In the summer of 1957 Muhammad Sa'id went to the Military Academy in Egypt and was replaced by Amirouche Ait Hamouda, who was killed at Djebel Zamer, 70 kilometres from Bou Saada, on 28th March 1959 together with 54 other Algerians in a *meshta* (village) by French *tirailleurs* and parachute troops supported by planes and artillery after a violent struggle.

Four very important ex-military and political leaders now in exile in the Provisional Government of Algeria are Mahmoud Sherif, Minister of Arms Supply and Food, Lakhdar Ben Tobbal, Minister of the Interior, Abdel Hafid Boussouf, Minister of Communications and Liaison, and Ben Youssef Ben Khedda, Minister of Health and Social Affairs. Mahmoud Sherif was formerly a lieutenant in the French army and towards the end of 1956 took over the command of Wilaya I in August 1950. He was elected a member of the Committee of Execution and Co-ordination

and left for Cairo. He is playing a very important part in the military side of the national revolution.

Lakhdar Ben Tobbal was second in command to Zighout, a veteran member of the *OS* and *CRUA*. Although only 33 years old, he commanded the Wilaya II of Constantine from 24th September 1956 till the summer of 1957, when he also joined the *CCE* in Cairo.

The Wilaya V was under the command of Larbi Ben Mehdi till December 1955, when Abdel Hafid Boussouf took over in August 1957. He joined the *CCE* abroad and took over his present functions before the setting up of the provisional government. He was succeeded by Loufti as commander of the Wilaya V. Ben Tobbal was succeeded by Youssef Ben Khedda, who played a very important part in the town of Algiers itself and in linking up the commands of the various Wilaya commands. He and Karim Belkasem are the only two surviving members of the original *CCE*.

Other military commanders are Bashir Chihani (Wilaya I), Abbas Laghrour (Wilaya I), Ben Aouda and Lamouri (Wilaya I), Ali Kafi, the recent commander of Wilaya I, Laskri Amara (Wilaya IV), Mhamed (Wilaya IV), and Omar Oussedik, one of the Secretaries of State, was apparently active in this sector before departing on a mission to buy arms in China. The Ministers of the Provisional Government, Mahmoud Sherif and Ben Youssef Ben Khedda, also officially visited China.

The formation of the Algerian Liberation Front and National Liberation Army

The Algerian National Liberation Front and the National Liberation Army were formed in November 1954. The Central Committee leaders who were arrested in November 1954 later on fled to Cairo, where Abderahmane Kiwane and Hassin Lahwel, the veteran, second only in seniority to Messali in the old nationalist parties, rallied to the *FLN*. So did Muhammad Yazid and Ben Khedda, the Secretary of the Central Committee and the *UDMA*, or Moderate Reformist leads, the veteran Ferhat 'Abbas, Dr. Francis, Ahmed Boudmendjel, a prominent lawyer now in charge of the party organ, *El Moudjahid (al-Mujahid)*, and Tawfiq Madani, the historian of Muslim Algeria, now Minister of Cultural Affairs in the Provisional Government, of which 'Abbas is Premier and Dr. Francis Minister of Economic Affairs.

The Messalist Ahmed Mezerna, held largely responsible for the split, fled to Cairo. He has refused to join forces with the *FLN* and has been interned by the Government of the United Arab Republic. Moulay Merbah is Messali's ambassador at large. Messali has made the great mistake of not joining the Front and has already lost power, apart from some support amongst the Algerian *émigrés* in France and the rest of Europe. The French encouraged a fratricidal struggle in France between the Messalists and the *FLN*, but the latter quickly got the better, and the murders of Algerians in France can be attributed directly or indirectly to *agents provocateurs* and police co-operation.

On the whole the *FLN* has done very well and has behaved very well in Tunisia and Morocco. 'Abbas, by his wisdom and maturity, has won for himself the Premiership, but the real hard core of the Government are the remnants of the *CRUA* and other militarists, and the brilliant Minister of Information, Muhammad Yazid. Abderahmane Kiwane is *FLN* representative in Japan. Unfortunately Lahwel is in ill-health.

The Congress of Souman on 20th August 1956 marked

the apex of the resistance movement and the election of the National Committee.

On 20th-28th August 1957 a congress was held in Cairo at which the *CCE* was raised to 9 members and the *CNRA* or National Committee to 54 members.

The Provisional Committee was set upon 19th September 1958.

International recognition of Algeria to independence

On 8th December 1958 the right of the Algerian people to independence was internationally recognized at the United Nations and voted by 39 votes to 15, with 23 abstentions. Another resolution, with 55 votes to 7, with 23 absentions, recorded its deep concern at the continuance of the Algerian war. The Algerian revolution has advanced a long way since 1954. The 13th May French *putsch* has severely modified the face of a country which was once the seat of world democracy. The Algerian Army of National Liberation had an official strength of 3,000 in 1954, 40,000 in 1956, 80,000 in August 1957 and 130,000 in November 1958. They claim to have civilian and military casualties of 500,000.

No account of the Algerian Liberation Front can be complete without mention of Dr. Lamine Debaghine, who played a very important part in the Algerian Nationalist movement during the war and up till 1947, when he broke away from the *MTLD* in 1955. He resumed activities in the underground movement and emigrated. He is now Foreign Minister and a representative of extreme Algerian nationalism.

Abdel Hamid Mahri, the Minister of North African Affairs, is responsible for maintaining the closest relations with Morocco, Tunisia and Libya and in implementing as far as possible the unitarian resolutions of the Tangiers Conference of April 1958.

Muhammad Ben Bella, in prison on a French island, is Vice-Premier of the Algerian Government, and Muhammad Khider, Hocine Ait Ahmed, Muhammad Boudiaf and Rabah Bitat are all Ministers without portfolio.

The French have attempted to win over captured Algerian leaders, but as in the case of Azzedine, this soldier eventually went back to the *FLN* and is now in Tunisia.

On the whole the *FLN* has shown an extraordinary degree of moderation and unity considering the difficult circumstances in which it is forced to operate. According to a French source about 80,000 Algerian soldiers have so far perished in the conflict. The war is costing France about £2 million per day. Over 400,000 soldiers, sailors, airmen, and several hundred thousand police are involved in the struggle. The French have displaced and "regrouped" between 700,000 and 1,000,000 Algerians. Last year there were 90,000 to 100,000 Algerian refugees in Tunisia. The Algerians now claim that there are about 200,000 Algerian refugees in Tunisia and Morocco.

Continued on page 24

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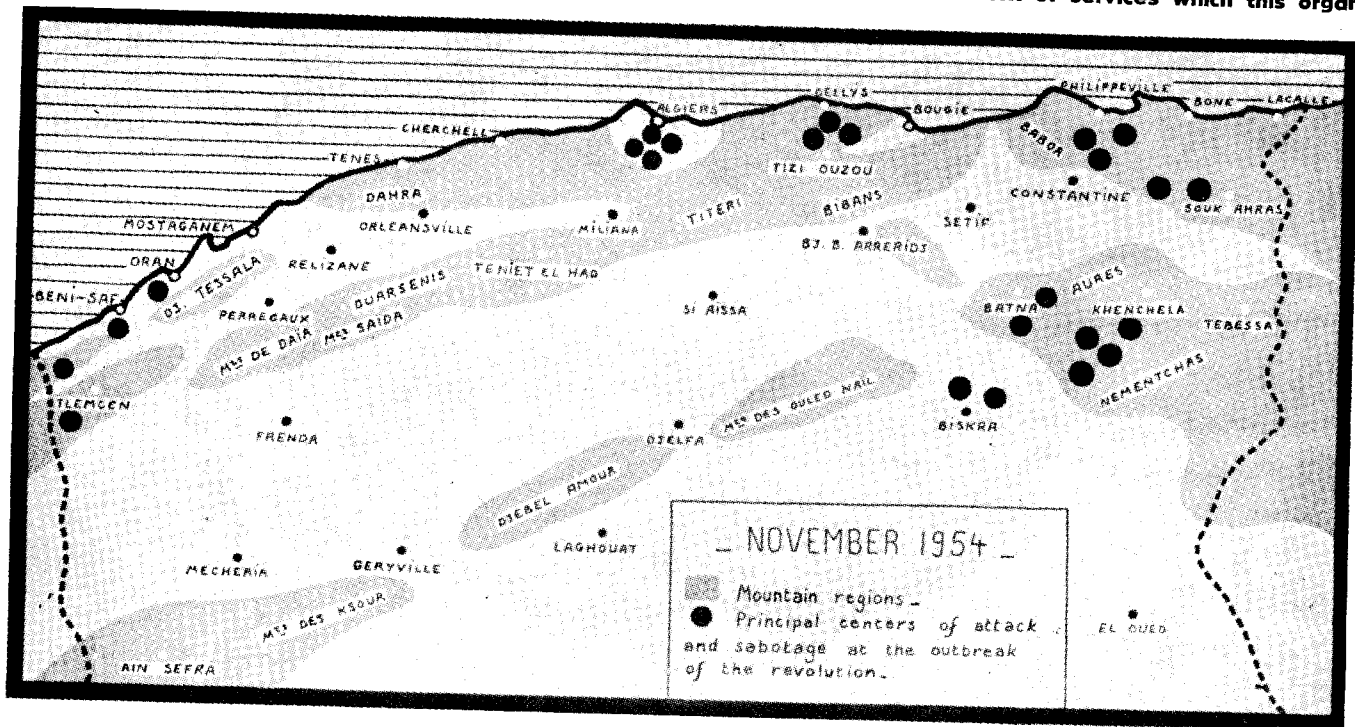
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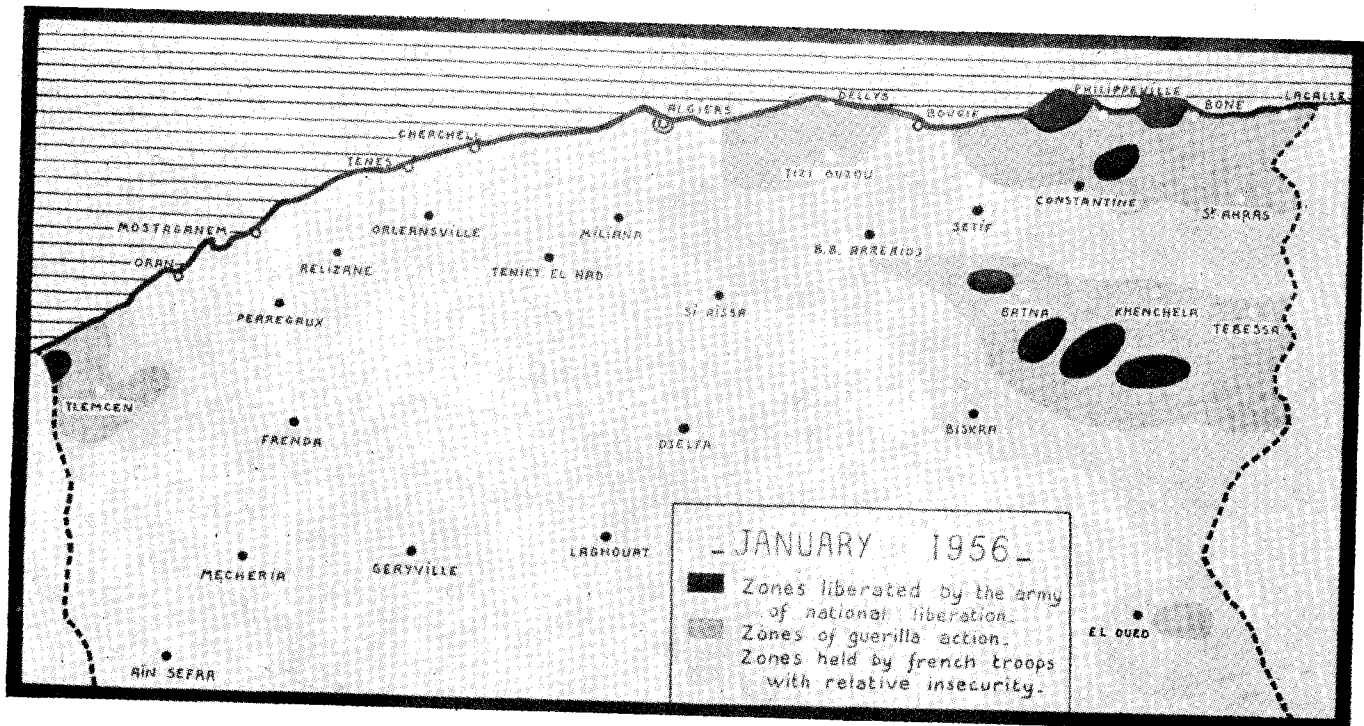
THE ALGERIAN ARMY OF Progress Towards the Total Liberation

During the four years since the outbreak of the Algerian Revolution on 1 November 1954, a revolution has taken place in Algeria. The ALN has carried out daily actions in the guerilla zones. The ALN physically controls more than $\frac{1}{3}$ of Algeria: this action extends to the zones still under enemy control. In the occupied regions, this action is facilitated by the political network of services which this organization has created.

- The ALN carries out daily actions in the guerilla zones.
- The ALN physically controls more than $\frac{1}{3}$ of Algeria: this action extends to the zones still under enemy control.
- The ALN's activities extend to the zones still under enemy control. In the occupied regions, this action is facilitated by the political network of services which this organization has created.



On 1st November 1954, the armed forces present in Algeria consisted of:
 The ALN—3,000 men, poorly equipped with outmoded weapons.
 The French Army—50,000 men; 260,000 reinforcements arrived during the first year of the revolution.



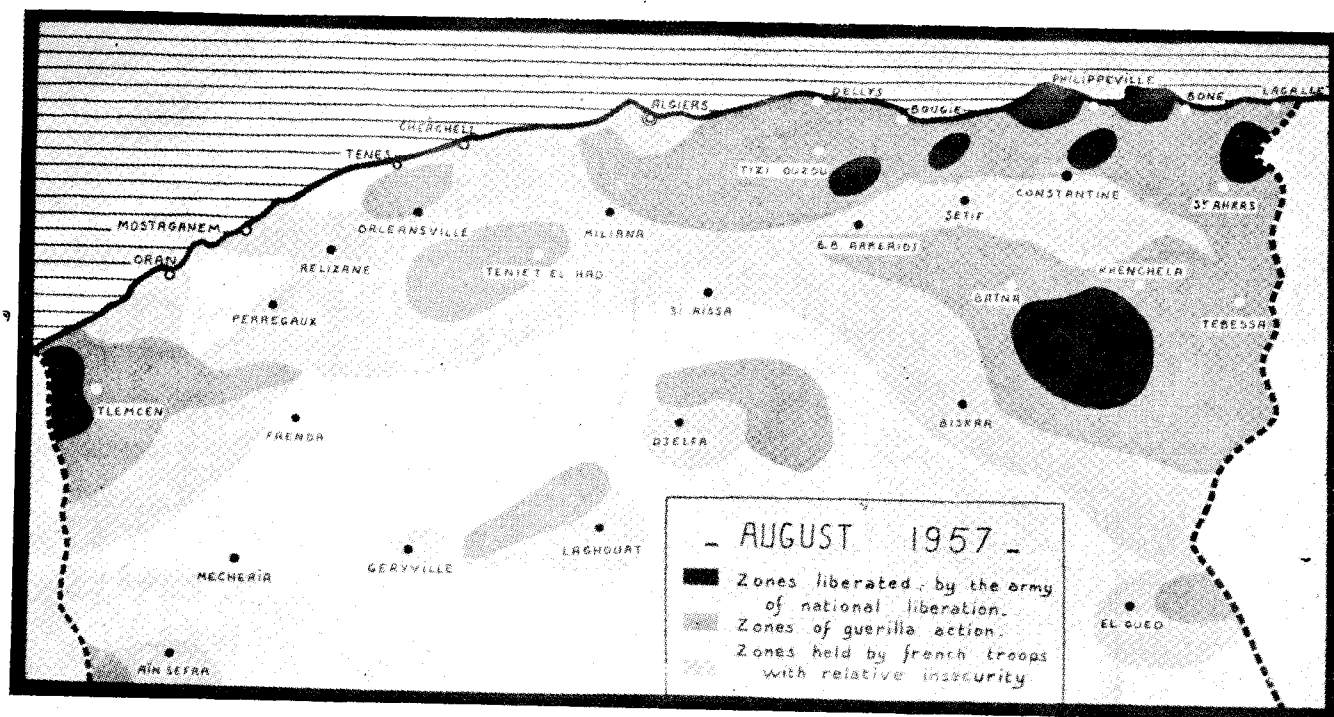
*In 1956, the ALN increased to 40,000 men.
 French military forces were reinforced to number more than 500,000 men.

F NATIONAL LIBERATION

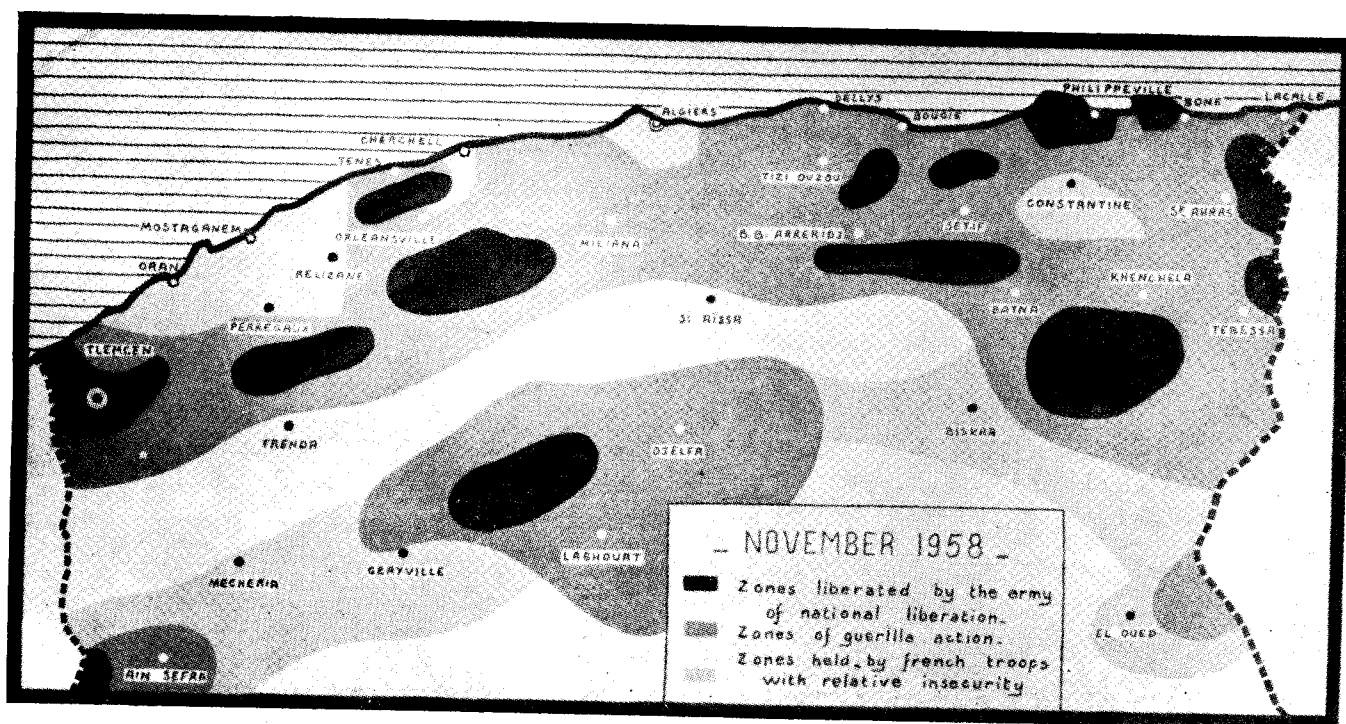
beration of the National Territory

olutionary army—formed by and representing the Algerian people—has been created and equipped.

part of the territory is organized in liberated zones.
 emy occupation through audacious raids by commandos. In these
 al and administrative organization of the population, and by the
 created (information, liaison, transportation, refugee care.)



ALN effectives amount to 80,000 men.
 Reinforcements of the maquis with modern armament adopted to guerilla warfare.
 Combats spread and intensify to cover the entire national territory.



*The ALN numbers 130,000 men.
 Co-ordination of action, and radio liaison between all the wilayas (regions) is perfected.

WHAT THEY THINK OF US . . .

BRIDGES OF PEACE¹

By Dr. ERNEST M. HOWSE

**"Arabs were the first to make medicine a science and issued pharmacopoeia"
H. G. Wells salutes the Arabs as "The torch-bearers of civilization to
the Western World"**

In an article in the English Observer, Professor Arnold Toynbee said that as long as twenty-seven years ago he began making notes for his monumental Study of History. Pondering on the development of his thinking over the years, he says, "As I have gone on, religion has come to take a more and more prominent place till it stands at the centre of the picture." If Professor Toynbee's judgment is correct, then a new adventure in concord between the peoples of the two religions, which together constitute nearly half the population of the world, may have significant consequence for centuries to come.

According to the Biblical story, the first human tragedy was the killing of Abel by his brother Cain. That story is the epitome of human history. God has made men brothers and when the bond of brotherhood is broken, the consequence is chaos and sorrow. The meeting at Bhamdoun, the Lebanon, meant a new adventure in Brotherhood, an adventure by the only men who can truly understand brotherhood: the men who see themselves and all other men as earthly children of the one Divine Father.

To be sure, we must always be suspicious of people who talk of brotherhood in vague, general terms, but who are always fearful when any hand of fellowship is extended across any boundary of prejudice; and who themselves cannot be a committee of five without causing a disruption. Dickens somewhere speaks of the gentleman who was fond of proclaiming his love to humanity while he was on constantly bad terms with most of his numerous relations. But proper suspicions of a flimsy façade of brotherhood should not forbid us to enter the real temple.

In the quieter days of the last century, William Ward in England, an able opologist for the Roman Catholic faith, after (so it seems to a Protestant) he went over and began to sound his own trumpet on the other side, used to maintain that the real bond of spiritual affinity grew stronger as men grew closer to God; that a richer spiritual kinship was possible between the truly devout Roman Catholic and the truly devout Protestant than between the devout and non-devout Catholic, or the devout and the non-devout Protestant. The truly religious, as he saw, are akin in their conception of life. For them the life is more than meat and the body is more than raiment. Men who underneath all other differences feel, alike, a humble dependence upon God, discover a deeper fellowship of spirit than can possibly exist between men of religious faith and men vacant of religious faith, men whose values extend no further, if I remember aright the phrase of an ancient philosopher, than the life of nutrition and increase and the pleasures of the alimentary canal.

The Convocation at Bhamdoun threw Mr. Ward's thesis into vivid relief. There are differences between us; that fact should not be obscured by any triumph of good intention

over truth. Muslim-Christian co-operation will be on all the sounder basis because both Muslims and Christians recognize at the start that co-operation and brotherhood need not imply any syncretism of theological creed. There are differences indeed among the Muslims themselves and also among the Christians.

It is told, in a story that many of the Christians at least will recall, how during the last war two chaplains, one a Roman Catholic, the other a Protestant, served in the same unit in the army with never-failing goodwill and indeed with mutual admiration. The time came when the Protestant chaplain was transferred elsewhere. So his Roman Catholic friend arranged a farewell dinner with officers of the mess. At the dinner he spoke with feeling of his affection for his brother of the Protestant faith with whom he had worked on terms of such constant friendliness. When he had finished his glowing testimony, he affectionately put his hand on the shoulder of his Protestant colleague and said, "Yes, we have done the Lord's work together; you in your way and I in His."

Probably all of us, Protestant, Roman Catholic and Muslim too, have known something of the same feeling. Nevertheless, no conviction that our own company exemplifies the truest and purest development of religious faith need prevent us from recognizing that there are other sheep not of our fold, and that these too have a place in the tender affection of the Father of all mankind.

As we learned at Bhamdoun, though there may be divisions in the realm of theology, there is one place which leaves small room for dispute. It is where an honest friend turns his gaze directly to ours and says, "This is what my religion means to me". In the presence of such witness, humility instructs us to accept that testimony as a truer delineation of the faith it expounds than our external and condescending judgment. I remember with appreciation how in the course of an informative and illuminating address at Bhamdoun, Dr. Khalifeh Abdul Hakim,² Director of the Institute of Islamic Culture at Lahore, Pakistan, summed up the essence of Islamic faith in thirteen points. It might be said that he didn't do quite as good as Moses, who got his down to ten. Nevertheless, the thirteen steps provide material for plenty of reflection among Christians. As they are brief, I may take the liberty of reading them to you:

- (1) Belief in one Supreme Being, the benevolent creator and sustainer of the Universe.
- (2) Belief in the unity of all creation in spite of its multiplicity.

¹ Excerpt from a speech at a Muslim-Christian Luncheon organized by the American Friends of the Middle East, Inc., New York, in 1955.

² Died in January 1959.

- (3) Belief in eternal verities whose knowledge and incorporation in life sums up all true religion.
- (4) Belief in the essential unity of humanity.
- (5) Belief in the Infinite Unseen.
- (6) Belief in the eternal moral order.
- (7) Belief in the survival of the human ego, as a centre of value.
- (8) Belief in the capacity of unbiased reason to apprehend the eternal laws of existence.
- (9) Belief in the harmony of Reason and Revelation.
- (10) Belief in freedom as the essence of the human spirit.
- (11) Belief in individual responsibility.
- (12) Belief in the remedial and ameliorative power of prayer.
- (13) Belief in the infinite enrichment of life if it is rooted in God.

In the minds of many Christians as Dr. Hakim read these points there came, I am sure, the same thought that came to me: This is a highly idealized interpretation of Islam and is at a conspicuous remove from the contemporary witness of Islam in Egypt and Pakistan. My train of thought, however, was soon thrown off that complacent track. Dr. Hakim went on to say: "The number of Muslims who have rightly understood and imbibed the spirit of Islam is as small as the number of Christians who have a true vision of the spirit of Christ. . . . The Muslims have to be converted to Islam as the Christians have to be converted to Christianity."

It might be affirmed that Dr. Hakim's interpretation of Islam represents a renaissance and reformation of Islamic ideas. That affirmation would be no adverse criticism. Every religion, fortunately, has its periodic movements of renaissance and reformation. But I can go back far beyond Dr. Hakim to a Muslim philosopher who wrote before William the Conqueror moved over to the dark islands of the North Sea:

"God has created the spirit of man out of a crop of His own life, his destiny is to return to it. Do not deceive yourself with the vain imagination that it will die when the body dies. The form you had on your entrance into this world and your present form are not the same. Hence there is no necessity of your perishing on account of the perishing of your body. Your spirit came into this world a stranger. It is only sojourning in a temporary home. From the trials and tempests of this troublesome life, our refuge is in God. In reunion with Him we shall find eternal rest, a rest without sorrow, a joy without pain, a strength without infirmity, a knowledge without doubt, a tranquil yet an ecstatic vision of the source of life and light and glory, of the source from which we came."

When Muslims can speak in such terms, Christians can scarcely help feeling that though the adherents of the two faiths may be separated by almost impenetrable hedges, yet we are all together in the one territory; and that the real division, the great gulf, is fixed between that territory and the real from which God has been excluded.

In another address at Bhamdoun, Judge Subhi Mahmasani warmly declared:

"It is not disagreement between Islam and Christianity which is the cause of injustices and disorder in the world, the cause lies in the disagreement or difference between theory and practice. . . . Whenever the cause is remedied, we can join together in proclaiming glory to God in the Highest and on earth peace, goodwill toward men."

When the Christian hears such witness, he becomes more sensitively aware how wide and how significant is the area

within which Christian and Muslim can say to each other in the words of John Wesley, "Is thy heart as my heart, then give me thy hand".

As those of us who now come from what is called the Christian West meet with those who come from that great stretch of territory across the centre of the earth called the Muslim world, we cannot forget the debt of our civilization to other and earlier civilizations indigenous to the areas which have nurtured the Muslim faith. Especially we cannot forget our debt to that extraordinary section of the world's surface between the two great rivers, the Nile and the Euphrates, that fertile crescent which was the birthplace not only of the three great religions of the "Peoples of the Book" — Judaism, Christianity and Islam — but also of all civilization and probably of man himself. We remember that Egypt and Mesopotamia — Iraq, we call it today — had highly developed civilizations thousands of years before the discovery of America. We remember that Persia — now called Iran — and Arabia have both produced empires with far-reaching effects upon every subsequent society. Especially we remember the contribution to our civilization of the genius which flowered in Arabia. At the peak of their greatness, the Arabs were not only the mightiest warriors of their day but the foremost scientists of their age and, at that time, of any age. We do not forget that they were the schoolmasters to Western Europe, that they taught us much of present-day science. We do not forget that the first astronomical observatory in Europe was an Arab observatory in Spain; and that we still refer to heavenly bodies, for example, Scorpion, by Arab fancies. We do not forget that the first medical college in Europe was an Arab college at Salerno, Italy; that the Arabs were the first to make medicine a science and issued pharmacopoeias, that they pioneered in chemistry and were the first to isolate sulphuric acid, nitric acid and alcohol; that they were the first to construct tables of specific gravity, the first to find a solution to quadratic equations and of cubic equations.

And we who are proud of the tongue which Shakespeare wrote cannot forget his debt and ours to Arabic literature. Before there was a library in Western Europe, there was an Arab library in Cairo with 100,000 volumes, 6,000 on astronomy. An American lady who spent thirty years in the Middle East told me that whenever she comes back and speaks to schoolchildren, she begins by asking them how many Arabic words they know. They are as nonplussed as if she asked them how many Tibetan words they knew. Then she begins: algebra, alcohol, alchemy, admiral. She can go on through the alphabet: coffee, cotton, muslin, magazine, almost ad infinitum. She makes it clear that each one of us every day acknowledges in his common speech his debt to Arabia.

H. G. Wells properly salutes the Arabs as "The torch-bearers of civilization to the Western world".

Yet, strange to say, despite our common spiritual lineage in the prophets of the Old Testament, and despite the debt of Western civilization to the civilization arising from Muslim culture, there have existed for a thousand years between the Christian and Muslim prejudices and hostilities which have seemed ineradicable. Hence, one of the primary satisfactions of having a part in this Muslim-Christian adventure is the knowledge that in so doing we may be helping in part to dissolve those prejudices and hostilities, and in a phrase from the memorable Christmas address delivered only a few weeks ago by His Holiness Pope Pius XII, to thrust out towards each other "bridges of peace".

Today Muslim and Christian alike face a philosophy of life which indeed is now incarnate in the Communist State,

but which may become incarnate in other States, and which is more fundamental than any form of government, a philosophy which threatens all spiritual faiths. Facing that philosophy we ought to be willing to reflect upon our spiritual lineage, to consider our spiritual resources and to unite our efforts to preserve them. We cannot dissolve all our differences but we would be wise to celebrate some of our unities. Remembering the homely maxim of Benjamin Franklin we may resolve to hang together lest we hang separately.

A minister who had not previously been in a mental hospital was once walking with the doctor through an institution which housed many hundreds of people mentally sick and disabled. In one ward were people who were physically dangerous; yet, though there were a considerable number of them, the minister was astonished at the small number of attendants who were in charge. He said to the doctor, "What if they should unite?" The doctor replied, "Lunatics never unite." Confronting the world of today, we might say, "Only lunatics never unite." Christian and Muslim, threatened by an enemy which both so properly fear, may feel like the two naval officers on the flagship Victory who had bitterly quarrelled and who, on the eve of Trafalgar, were summoned to the cabin of Nelson. The admiral waved in the direction of the French fleet and said, "Gentlemen, shake hands, there is only one foe."

We must, it is well to repeat, keep clear in our minds that the foe is not a government but a philosophy. We must also be careful not to base our desire for union on the treacherous foundation of common fear, but rather upon the bedrock support of spiritual faith; upon our common belief in God, our common belief in the dignity of all men as the children of God; and our common hope that if we work together we can make a worthier home for all mankind in this planet which God himself has set aside as His own little garden among the stars.

In the bleak days of World War II, that great soul, William Temple, who was being enthroned as Archbishop of Canterbury, spoke not of the bombs that were bursting around him in Britain and not of the threat which then laid its shadow upon his island home and upon all the earth. He spoke rather of the ecumenical movement with Christianity which was drawing people from all the ends of the earth into a new sense of spiritual unity. He said that this was "the great new fact of our time". When one thinks how fateful may be the consequences of spiritual fellowship between the great masses of people who in Islam and in Christianity together confront the gathering threat of a godless philosophy and the living death of a godless world, one may wonder if that convention in the Lebanon may not prove to be the beginning of a great new fact of tomorrow.

Continued from page 19

THE ALGERIAN WAR BRINGS DE GAULLE TO POWER

In my article "Tunisia Ripe for Independence", published in *The Islamic Review* for July 1951, I stated that the failure of French democracy to liberate North Africa and to control her pro-Fascist colonial European settlers might lead to the overthrow of democracy in France itself.

The settlers' *putsch* of 13th May 1958 in Algeria achieved this and put De Gaulle back in power. Now, a year later, he is seeking to limit the power of the settlers who with the parachutists and French army leaders in Algeria, General Salan and General Massu, have temporarily destroyed French democracy. He has replaced many of the leading generals and is seeking to win over the Algerians by a series of economic reforms.

In his Constantine speech he promised that in five years one-tenth of the whole French administration (including Metropolitan France) and army must be recruited from "the Arab, the Kabyle and Mozabite communities and that without prejudice to an increased proportion of Algerians serving in Algeria".

He also said that in the course of these five years, salaries and wages in Algeria would be raised to a level comparable to what they are in Metropolitan France.

"Before the end of these five years, the first phase of the plan for the agricultural and industrial development of Algeria will be brought to its conclusion. This phase includes, in particular, the delivery and the distribution of the oil and gas of the Sahara, the setting up, on this soil, of great metallurgical and chemical complexes, the construction of houses for a million people, the corresponding development of health services, of roads, ports, means of communication — in short, the regular employment of 400,000 new workers.

"Gradually in the course of these five years, two-thirds of the boys and girls will be enrolled in schools, and during the three years after that complete school-enrolment of all Algerian youth will be achieved."

On the political plane De Gaulle stated: "Algeria will elect her representatives under the same conditions as will Metropolitan France. But at least two-thirds of her representatives will have to be Muslim citizens. . . . The future of Algeria will in any event be built on a double foundation: her personality and her close solidarity with France."

De Gaulle refuses to open up negotiations on neutral territory with the *FLN* to negotiate a treaty of Algerian independence. Besides his reforms, if viewed in the light of the past, do not exceed the reforms which Mr. Jacques Chevalier, the former liberal Mayor of Algiers, attempted to carry out on a municipal scale, and whose relations with the former *MTLD* Central Committee were instrumental in splitting the nationalist movement in 1954.

De Gaulle does not recognize the *FLN* as the sole repository of Algerian nationalist aspirations, and by talking of Kabyles and Mozabites as well as of Arabs he is clearly concerned with attempting to split up the Algerian Muslims into three communities, although the war has stressed their essential unity. In his latest speech he has once more emphasized the claim that Algeria is a provincial extension of France.

De Gaulle is now faced with the anger of the very extremists who placed him in power. The army may well be on his side. But it is certain that the smallest political or economic concessions to the Algerians will be bitterly opposed.

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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

Al-Azhar: The World's Oldest Existing University

The grand total number for both Al-Azhar University and School enrolment added up to 36,798 in 1957

By DR. BAYARD DODGE

"The scholars at al-Azhar continued to keep alive the studies which were connected with the Qur'án. This was a most important service to render as in India and Indonesia, Turkey and Iran, the populations did not speak Arabic and could not appreciate their Scriptures. In fact al-Azhar was one of the few places in the world where a student of that Ottoman period could study the Qur'anic sciences in a thoroughgoing way."

Higher education was officially started at al-Azhar in the Muslim year 378. During the month of July 1958 we entered upon the year of the Hijrah 1378. Thus, according to the Muslim calendar, organized university studies at al-Azhar are now a thousand years old.

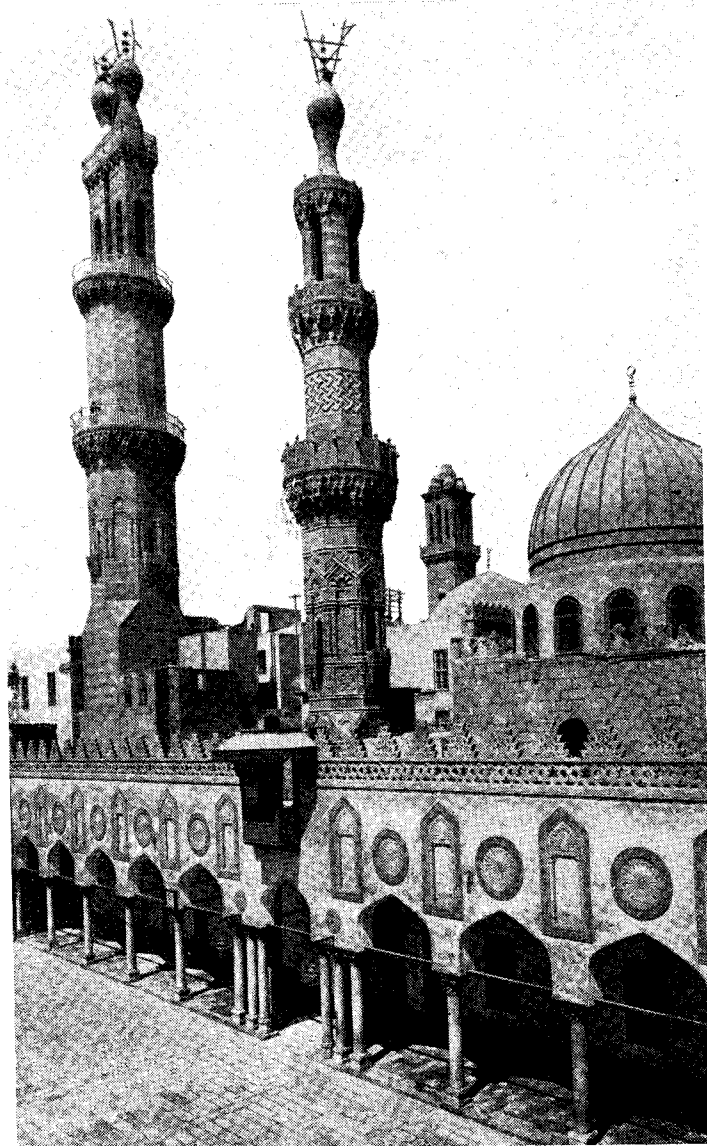
The Muslim year 378 was the same as the year 988 C.E. The institutions of higher learning founded before that date, like the famous Bayt al-Hikmah at Baghdad and the great schools of Andalusia, have long since disappeared. Moreover, it is safe to believe that higher studies were not officially instituted before 988 C.E. at ancient centres of learning like Najf and Fas, Salerno and Naples, Paris, Oxford and Cambridge. Accordingly, it seems to be reasonable to regard al-Azhar as the oldest university in existence and it is most fitting for the American University of Beirut to congratulate its sister institution on the occasion of this millennium.

In order to understand why al-Azhar came to be founded, we must recall what was happening at the end of the ninth century C.E. The powerful 'Abbasid Caliphate had become demoralized, peasants were driven to desperation by unjust exploitations, provincial governors and tribal chiefs were plotting to gain independence, non-Arabs were jealous of Arabs, members of ancient cults objected to being subject to Islam, and the Shi'ites were demanding that a descendant of the Prophet should be the Caliph. From the Oxus to the Atlantic a spirit of revolution was in the air.

The rebels who took advantage of this situation were some of the Shi'ites, who were directly descended from the Prophet through his daughter, Fatimah. They are usually referred to as the "Isma'iliyah"; their best-known leader at the present time is the Agha Khan.

These rebels organized one of the great underground movements of history and by the beginning of the 10th century C.E. were able to seize control of large areas of North Africa. They denounced the 'Abbasids as false successors of the Prophet and set up their own rival régime, which came to be called the Fatimid Caliphate. The first four members of this dynasty were such able rulers that they expanded their kingdom to the west as far as the Atlantic, and in 969 C.E. conquered the Nile Valley. As the Fatimid general did not want to quarter his army of Berber tribesmen on the settled inhabitants of al-Fustat, he built a new garrison town in the sandy wastes between al-Fustat and 'Ayn Shams. This new city was called "al-Qahirah", from which the name Cairo has been derived.

Al-Qahirah was originally an extensive area surrounded by a wall of defence and divided by a central avenue. On the east side there was a strongly fortified palace enclosure and a few hundred yards to the south the Fatimid general constructed a handsome building, to serve as an assembly mosque for the Caliph and his troops. This new building was completed in Ramadhan, 361, or June, 972 C.E. It was originally called "Jami' al-Qahirah", but during the eleventh



The famous twin minarets of al-Azhar Mosque at Cairo, Egypt.

century the name was changed to "al-Jami' al-Azhar".

In the Middle Ages an assembly mosque was not merely used for worship. It was also a centre for court trials, public business, readings of the Qur'án, and all kinds of private classes. Three years after al-Azhar was completed, a leading jurist explained the new Fatimid code of law there. But it was not until the year 988 C.E., or 378 of the Hijrah, that the Vizir Ibn Killis persuaded the Caliph to organize the

1 Courtesy, the Editor, *Middle East Forum*, Beirut, the Lebanon.

law course in an official way. The historian al-Maqrizi records that the Caliph al-'Aziz "fixed stipends for all of the legal authorities who attend the Vizir's classes, granting them such monthly payments as they needed. He also ordered to have living quarters built for them beside al-Jami al-Azhar, where on Fridays they formed a circle after the morning prayer and until the afternoon one. They received annual stipends from the property of the Vizir. The number of these men was thirty-five. On the day of 'Id al-Fitr al-'Aziz used to give them robes and mules to ride upon". Another historian, al-Qalqashandi, says that the scholars "were thirty-seven persons". Perhaps this number included the judge, who was appointed to preside over the group, and the professor who met with them to explain the law.

According to al-Maqrizi, two years after the studies had been organized, the courses were made "jami'ah" or "universal". This term may mean that the enrolment was no longer limited, or it may refer to a complete programme of studies, to take the place of the law course. It is not unlikely that it refers to both of these things.

The Fatimids maintained a staff of over nine thousand agents, who formed a sort of priesthood or hierarchy of missionary propagandists. In Arabic the agent was called "al-da'i" and the Fatimid movement to which he tried to win his converts was "al-Da'wah". In order to work among the peoples of many schools, these agents had to be acquainted with orthodox studies as well as with the Fatimid law, ideology, allegorical interpretation of the Qur'an, and metaphysics. Much of their training was given at the palace and Dar al-Hikmah. It is probable that some of the training was also carried on at al-Azhar. We know that the first textbooks were about the Fatimid jurisprudence and the differences between the sects. We are not certain what other subjects were taught during the Fatimid period, but Professor Muhammad Kamil Husain gives an interesting footnote in his book on al-Mu'ayyad, which throws light on the matter. He quotes an ancient manuscript as saying that "the persons responsible for the Da'wah used to learn the sciences of grammar, philosophy, logic, astronomy, and the fundamentals of jurisprudence at al-Azhar. Then when their interest in science became exceedingly keen, they moved to Dar al-Hikmah". This suggests that when Dar al-Hikmah was founded in 1005 C.E., the scientific courses were centred there, while the more religious studies remained at al-Azhar.

The Fatimids gave beautiful silver ornaments and quantities of books to the mosque. They also made architectural improvements and supplied generous endowments. Because of this official support al-Azhar was used as a place of refuge at times of crisis. A manuscript of Ibn Aybak tells how even the Caliph himself went to the mosque for shelter. "With regard to al-Mustansir, his authority diminished, his rule weakened, and his government was demoralized, so that he left his place and went to al-Jami' al-Azhar, where he took his place in the portico to the right of the entrance by the upper gateway, and remained there until Badr al-Jamali, known as the Amir of the Armies, came to him."

The great prestige of al-Azhar was not destined to last for a very long time. In 1171 C.E. Saladin brought the Fatimid Caliphate to an end and substituted Shafi'i law for the heretical code of the Fatimids. The Friday prayers at al-Azhar were discontinued and the Fatimid programme of studies came to an end. The professors were obliged to earn their living as best they could by doing clerical work and learning trades. At the same time rival schools were founded to teach the orthodox Sunnite doctrines in the place of the Fatimid heresies.

A number of records, however, show that al-Azhar was not entirely neglected during the reign of Saladin and his successors. Al-Mufaddal Ibn al-Fada'il records that the minaret was made higher during Saladin's régime. Professor Tritton quotes Ibn Abi Usaybi'ah as saying that a scholar "taught in al-Azhar from the first thing in the morning till the fourth hour, presumably tradition and law; in the middle of the day he taught medicine and other subjects, as it seems in his own house; in the evening he went back to al-Azhar to meet another set of students. At night he studied by himself. Saladin gave him a salary of 30 dinars and his sons increased that to 100 dinars".

During the last years of the Ayyubi period, when Saint Louis was proceeding up the Nile from Damietta, a notice of the invasion was publicly read at al-Azhar. We can imagine the panic which the announcement must have caused and the crowded conditions in the mosque, as terrified people pressed through the gateway seeking shelter.

Although al-Azhar remained open during the reign of Saladin and his successors, parts of the building fell into disrepair and the educational work was of an informal rather than an official type. Private teachers met their students there and sometimes received personal grants, but the officially supported schools of the period were the new Sunnite institutions, similar to al-Madrasah al-Nizamiyah at Baghdad.

The revival of al-Azhar came after the descendants of Saladin had given way to the Mamluks. During the year 1266 C.E. the Amir 'Izz al-Din Aydmarr constructed a house adjoining al-Azhar. He raised funds to repair the mosque and persuaded the Mamluk Sultan Baybars to provide generous endowments for al-Azhar and to renew the holding of Friday prayers there. About the same time Badr al-Din Bilik, the Khazindar, renovated a large colonnade, where he financed teaching of Shafi'i Jurisprudence, the Traditions, and the seven authorized methods of reading the Qur'an.

In 1303 C.E. the great Cairo earthquake occurred, which seriously damaged al-Azhar and the other public buildings of the city. The Sultan, al-Nasir, however, did not allow this calamity to dishearten the people of his capital. He ordered his officers to repair the injured buildings. The Amir Sayf al-Din Sallar rebuilt al-Azhar. Then, before the reign of al-Nasir came to an end, two other officials built new colleges along the west wall of the mosque. Today these two beautiful buildings, which are known as al-Taybarsiyah and al-Aqbughawiyah, house the university library.

During the period when the sons of al-Nasir were nominally acting as sultans, a number of the leading officers beautified al-Azhar, improved the kitchen and lavatories, provided drinking fountains, built a charity school for orphans, gave funds to pay for the students' food, and financed the salaries of extra teachers. As the minaret toppled over on several occasions, funds were repeatedly provided to rebuild it.

By the time that the Burji Mamluks had come into power, al-Azhar had evidently regained the prestige which it lost with the collapse of the Fatimids. In 1382 C.E., when Barquq was the Sultan, a scholar even as eminent as Ibn al-Khaldun felt honoured to lecture there.

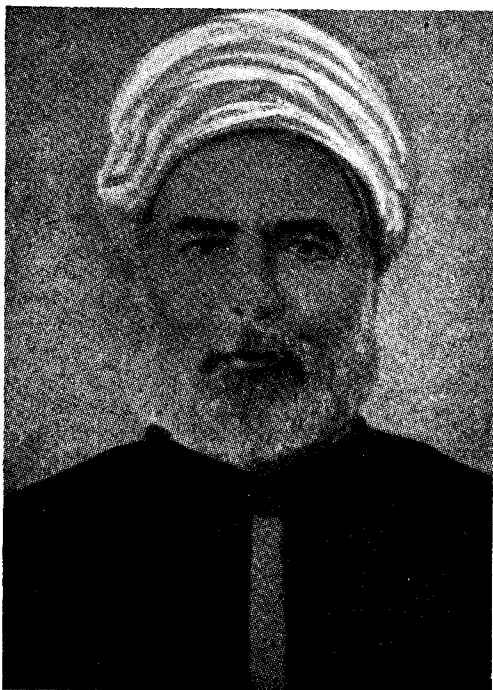
Several quotations from al-Maqrizi throw light on what life at al-Azhar was like in 1415 C.E., during the reign of the Sultan al-Mu'ayyad. "The number of the needy poor, who continued to live in this mosque, reached at this time seven hundred and fifty men, who were Persians, Negroes, people of the Egyptian Rif, and North Africans. Each national

group had its *riwaq* (sleeping quarters) known by its name. The mosque continues to flourish with the reading of the Qur'an, the studies based upon it and its exegesis, and courses on different branches of knowledge such as jurisprudence, the Traditions, commentary and grammar. There are also preaching sessions and '*dhikr* circles' (Sufi seances), so that when anyone enters this mosque he finds the cheer of God, tranquillity, and spiritual calm, such as he cannot find elsewhere."

Most of these seven hundred and fifty persons were undoubtedly students, although some of them may have been Sufi mystics, as the Sultan Barquq had greatly encouraged the Sufis in Cairo and al-Mu'ayyad probably gave them his patronage too. But the students and mystics were not the only men who enjoyed the mosque. "It happened that many persons slept at al-Azhar; shop-keepers, lawyers, soldiers and others. Some sought a blessing by living there. Others could not find lodging elsewhere. Some desired rest by sleeping there, especially during the summer nights and in the month of Ramadhan, so that the open courts and most of the colonnades were crowded."

In 1429 a eunuch named Jawhar al-Qunubayi built a beautiful little room adjoining al-Azhar and in 1496 C.E. Qa'it-Bay finished renovating the mosque. He made the splendid gateway on the west side of the central court and the great minaret to the right of the gateway. He also improved the lavatories and latrines, cleared the roof of ramshackle structures, and started to provide sleeping quarters for the students from Syria and North Africa. The last important Mamluk Sultan, Qansawh al-Ghawri, built the double-headed minaret, which is al-Azhar's finest architectural feature.

If the Mamluk Sultans and their leading officials did so much to improve the building of al-Azhar, we may be sure that they also encouraged its educational work. Although over seventy other schools were built in Cairo, al-Azhar attracted more foreign students and won greater prestige than the newer institutions, because of its sanctity as a great historic place of worship.



The Men who have Influenced the thought of al-Azhar

(Top right) Jamal al-Din al-Afghani (d. 189); (left) the Shaykh Muhammad 'Abduh (d. 1905); and (right) the Shaykh 'Abd al-Rahman Taj. The latter two have been the Rectors of al-Azhar University.





A view of the traditional mode of holding classes at al-Azhar. Scholars sit on the floor around their teacher, who sits on a slightly raised platform.

In 1517 C.E. the Ottoman Sultan Salim conquered Egypt and for nearly three centuries al-Azhar was destined to exist as a centre of Arabic studies in an oppressed Turkish province. During this long period of exploitation and foreign rule, the Turks discouraged freedom of thought as revolutionary. Subjects like science and philosophy were not taught in public institutions and Arabic culture reached a low ebb. The people were so crushed and ignorant that they forgot the progressive spirit of Islam and became the victims of fatalism, ritualism and imitation.

In spite of this stagnation, the scholars at al-Azhar continued to keep alive the studies which were connected with the Qur'án. This was a most important service to render as in India and Indonesia, Turkey and Iran, the populations did not speak Arabic and could not appreciate their Scriptures. In fact al-Azhar was one of the few places in the world where a student of that Ottoman period could study the Qur'anic sciences in a thoroughgoing way.

At the same time the scholars of al-Azhar championed the cause of the common people. Many of the Turkish governors encouraged this policy, as they were glad to "divide and rule" by setting the religious chiefs and peasants against the descendants of the Mamluks. Thus the Shaykh al-Azhar was given the powers of a "Shaykh al-Islam", important ceremonies were held in the mosque, and funds were provided for numerous improvements.

During the eighteenth century there were often riots in Cairo, when the discontented people used to flock to al-Azhar for protection and help. In 1786, for instance, some frantic people climbed up a minaret of al-Azhar and beat what served as a drum, until such a large crowd thronged into the mosque that the Turkish governor intervened with promises of justice.

Because of championing the Qur'án on the one hand, and the rights of the common people on the other, al-Azhar increased in importance while some seventy other schools in Cairo ceased to exist.

So many foreign students came to al-Azhar that by the nineteenth century there were twenty-nine apartments

assigned to the students from different regions. Each of these apartments was a "riwaq". It was an upper chamber, a room adjoining the mosque, or a portion of one of the side colonnades, where the students could keep their modest belongings in chests and spread out their mats to sleep.

All four codes of Sunnite jurisprudence were taught at al-Azhar with a shaykh to supervise the students of each code. The students were allowed to choose their own teachers, but were expected to devote themselves to the religious and legal studies carried on inside of the mosque itself. There were many exceptions to this rule, however, as some of the students studied science and philosophy with private teachers outside of al-Azhar.

In 1752 C.E. the Amir 'Abd-al-Rahman Katkhuda almost doubled the size of the mosque by building a large new sanctuary, with fifty marble columns, a new prayer niche and pulpit. He also built a handsome gateway, with a classroom and library for orphans and his own tomb alongside. In addition to these improvements he renovated many parts of the mosque, improved the lavatories, and constructed a number of beautiful minarets. A quarter of a century after his time the Governor of Cairo, Ibrahim Bay, made a new "riwaq" for the students from the Sharqiyah Province.

In 1798 C.E., when Napoleon Bonaparte entered Cairo, al-Azhar was injured by cannon balls. The French cavalry stabled horses in the mosque courtyard, tethering them to marble pillars. Lamps, books and students' lockers were ruined, six of the leading shaykhs were arrested, and finally the building was closed until 1801, when the French troops evacuated.

There is not a great deal to say about al-Azhar during the first half of the nineteenth century. This was, however, an important period for the development both of Egypt and al-Azhar. Napoleon's invasion brought with it a new consciousness of the value of European culture, and the reforms of Muhammad 'Ali and the Khedive Isma'il stimulated a still greater desire for progress. The person who finally lit the flame of reform, however, was neither an Egyptian nor a European. He was Jamal-al-Din al-Afghani, who came to

Egypt from the East in 1870 C.E., preaching nationalism and the revival of Islam. Two of the men who took up the torch where Jamal al-Din laid it down were largely products of al-Azhar. One of them was Shaykh Muhammad 'Abduh and the other was Sa'd Zaghlul.

Towards the end of the nineteenth century the Khedive Tawfiq repaired al-Azhar and the Khedive 'Abbas II encouraged the making of some important changes. The columns and arches around the open court were rebuilt and the 'Abbasiyah hall was constructed at the west corner of the mosque. Old shops, latrines, upper chambers and one of the Katkhuda minarets were removed, so as to make the façade on the main square appear as it does today.

Even before the architectural improvements had been completed, the government started to pass a series of laws, which were enacted between 1871 and 1936. A strict system of examinations was established to control the selection of persons eligible to teach at al-Azhar. Requirements for admission were made stricter and the courses of study were better organized. A Higher Council was instituted and regulations were agreed upon to standardize the grades and academic robes of the teachers.

In 1911 a law was passed which co-ordinated the *ma'aahid*, or religious secondary schools in Egypt, and placed them under the supervision of al-Azhar. These institutions provided the elementary and secondary school education needed to prepare a student to enter al-Azhar. They still exist and have a programme of studies which is entirely different from that of the secular government schools. The Shaykh al-Azhar became the Chairman of the Higher Council, the chief of the religious leaders and supervisor of the affiliated lower schools.

The greatest change came in 1933, when King Fu'ad opened the three new colleges of al-Azhar. These are Kulliyah al-Lughah al-'Arabiyah, Kulliyah al-Shari'ah, and Kulliyah Usul al-Din. The first one is the most popular. It serves as a college of liberal arts and trains Arabic teachers for school work. The second college is a school of Qur'anic law, and the third trains men for preaching and religious leadership. These colleges are on a university level and a great contrast to the form of education which existed at al-Azhar as late as the nineteenth century.

Some very large and handsome new buildings were constructed at the same time that the colleges were formed. Across the street from the mosque there is an administration building. Alongside of the mosque, somewhat to the north-east, there are two new compounds. The first one contains a large auditorium and the colleges of al-Lughah al-'Arabiyah and al-Shari'ah. The second compound holds the largest of all the *ma'aahid* or preparatory schools, as well as the clinics and hospital of al-Azhar. Some distance removed, in the 'Abbasiyah Quarter, residential buildings have been constructed, to hold 4,500 foreign students. The Kulliyah Usul al-Din is in another part of the city. The only students who now study in the mosque itself are foreign boys, who are trying to become adjusted to the system of studies at al-Azhar.

Last year the student enrolment at al-Azhar was as follows:

College	4-year course	2 extra years	Total	
al-Lughah al-'Arabiyah ...	1,838	501	2,339	students
al-Shari'ah	979	69	1,048	"
Usul al-Din	782	64	846	"
			4,233	"

Ma'aahid (religious preparatory schools in different parts of Egypt):

20 directly administered by al-Azhar	25,907	pupils
16 affiliated with al-Azhar	4,078	"
Foreign students in special classes	2,079	"
Classes for technical reading of al-Qur'an ...	501	"
	32,565	"

The grand total for both university and school enrolment added up to 36,798. All of these students were boys, as the plan of having a college for girls has not yet been adopted.

Very few universities in the world offer their students such an efficient system of free clinical and hospital care as is provided by al-Azhar. The chief physician is Dr. Hasan Abu al-Su'ud, who received the M.D. degree at Beirut in 1920 and was a star football player during the First World War. He has a staff of fourteen physicians and surgeons who work with him.

The present curriculum of al-Azhar was adopted in 1936. A boy cannot enter the primary school until he knows how to read and write, how to do simple arithmetic, and how to recite the Qur'an by heart. After four years of elementary study, which includes the Qur'an, the life of the Prophet, the Arabic language and a few supplementary subjects, the boy passes on to five years of secondary school work. During this period he continues with Qur'anic and linguistic studies and also has some courses in logic, history, geography and the natural sciences. If the student completes his school work satisfactorily, he is eligible to enter any one of the three colleges, in which he will require four years to obtain the "Shahadah al-Dirasah al-'aliyah". Two additional years are required to obtain a professional licence, so as to become a teacher, a Shari'ah lawyer, or a religious leader.

In order to be eligible to serve as a professor at al-Azhar a man must do post-graduate work for at least five years, and usually longer, to obtain the degree of "Ustadh", which is similar to a high grade doctorate.

The liberal arts programme in al-Kulliyah al-Lughah al-'Arabiyah includes a very thorough study of the Arabic language, grammar, rhetoric and literature, one other Oriental and one Western language, commentary (*al-tafsir*) traditions (*al-hadith*), logic, philosophy, literature, political history, and geography. If a student continues, to obtain the licence to teach, he must also study pedagogy, psychology and other courses.

The theological course is largely devoted to religious studies, but also includes ethics, psychology and Islamic history. The legal course is naturally devoted to jurisprudence, al-hadith, al-tafsir, and legal history. Both the theological and legal courses include logic, philosophy and a European language.

The former Rector of al-Azhar, the Shaykh 'Abd-al-Rahman Taj, and many other professors, have studied in European universities. This foreign study can serve as a substitute for post-graduate work in Cairo. It is bringing men with broad vision and high standards of scholarship to the faculty of al-Azhar. Many of the professors and most of the students wear modern clothing. Their classrooms are equipped with benches and blackboards and the atmosphere of the new colleges is a great contrast to the picturesque surroundings of former times. Although there is still a good deal of reliance on memory, the system of admissions, examinations, appointment of teachers and granting of degrees is similar to that in modern universities.

Ever since the end of the tenth century C.E., the graduates of al-Azhar have been leaders of religion, law and

education. Today they can be found from Samargand to the Congo and from the Philippines to the Atlantic.

The second half of the twentieth century is confronting al-Azhar with the most difficult problems that it has ever had to solve. It is no longer a unique institution of higher learning in the Arab world. Its leadership is being challenged by the great new secular institutions, which are being developed in the capital cities of numerous Arab States. At the same time the experimental methods of science and technology are weaning members of the rising generation away from reliance upon revelation, while modern customs are upsetting the social institutions of Islam and new legal systems are inter-

fering with the importance of the Shari'ah. Not only Islam, but the world as a whole, must find some way of adjusting modern life and thought to the Atomic Age.

At this time of crisis the scholarship and spiritual leadership of al-Azhar are needed more than ever before. Al-Azhar has formed an unbroken bridge between the Middle Ages and our modern times. During crusades and invasions, earthquakes and epidemics, fires and famines, political revolutions and cultural changes, it has been a centre of worship and learning. As it has met the transitions of the past, so may it solve the problems of the years to come.



"There is no deity worthy of worship except God and Muhammad is the messenger of God"

WHY I EMBRACED ISLAM

"I have at last found that God has given us in the Holy Qur'an everything we need in the way of law, rules and guidance."

By J. F. RUXTON

When I embraced the faith of Islam, I was given the Muslim name of "Siddiq". I should be the first to acknowledge my unworthiness of such an honourable name, but its meaning and all that it stands for holds a special significance for me, because I have, for many years, been searching for the truth (*Sidq*), and now I can positively believe that with God's blessing I have found it, in its deepest meaning, in Islam.

"And whoever obeys God and the Messenger, they are with those upon whom God has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they" (The Qur'an, 4: 69).

I was brought up in the Christian faith — but doubts came to my mind of the authenticity of Christian beliefs

I was brought up in the Christian faith as a Scottish Presbyterian, not a particularly religious family, just of normal education, attending church, Sunday School and Bible classes each Sunday. But I remember we learned the Books of the Bible, the Old Testament, and read them, much as we would read old and ancient stories. But in ordinary weekday life, religion or the Bible was very seldom discussed in our conversation. But as I grew up I began to question a lot of those "stories". Doubts came to my mind as to their authenticity. Why this? Why that? Did God really want me to believe and have blind faith in all that the Bible contained, without any reasoning or questioning on my part? If so what use to me was my intellect and mind? And then there were all the different schisms in Christianity. Was the

truth to be found in the Presbyterian Church, or in Roman Catholicism, or any of the many other divisions, all seeming to oppose each other? I'm afraid I felt quite lost, or for a number of years I went through life in a very cynical and worldly frame of mind.

My profession is that of a private male nurse. My work in hospitals, private homes and travelling abroad has brought me face to face with life and death and suffering. What did it all mean? Did we just come into this world, live a short time, die, and that was the end? No, I always did believe truthfully that there is God who cares for us, and I never gave up the belief that was born in me, that He sent Jesus to guide and teach. But I did not believe in his Divinity, bodily resurrection, or that he could come back to this very worldly and material earth. If he did return, would the Christian Church with all its divisions receive and acknowledge him? I believe not.

It is very evident without any doubt whatsoever that there is law, rule and reason in the workings of nature. One Almighty Power must have a place for everything and everything in its place. And we are told that all these things are here on this earth for man's benefit. Who are we to attempt to upset God's handiwork? So it becomes crystal clear that there must be a right law, proper rules and correct reasoning for man's life and behaviour.

What brought me to Islam

Now I have at last found that God, through our Prophet Muhammad, has given us, in the Qur'an, everything we need in the way of law, rules and guidance, and especially reason-

ing, by which we can perceive the truth — *Sidq* — sometimes signifying “That which is right”.

A revealing verse in the Qur’án says :

“Is it a wonder to the people that what We have revealed to a man from among themselves saying Warn the people and give good news to those who believe that for them is *advancement in excellence* with their Lord” (10 : 2).

Qadama Sidqin may also be translated as meaning “a footing in firmness”. I believe it was Providence that led me into Islam, in an unexpected way.

I was called to nurse a Persian patient who was dying of cancer. He was a Muslim. He suffered mental and physical pain to an extent I have never witnessed before, but he always had a smile and faith in his God, and asked to hold his Qur’án just before he died. I was indeed very proud to have known him. Later on I wished to visit his grave, but did not know where in Brookwood Cemetery it was situated. I was advised to enquire of the Imam of the Woking Mosque, who had officiated at the burial. I was made very welcome, and was given literature relating to Islam, which I could read at my leisure. I seemed to realize then that the Hand of God was in all this. I felt compelled somehow to return for further visits, and got more books, had talks, and asked questions. Then I saw and started to read the Qur’án. Herein were answered all my questioning. It is awe-inspiring, but so undoubtedly to be recognized as the truth.

On 28th September 1958 I formally embraced the faith of Islam. Amongst the Muslims I have found many real friends, and my life and work is now more full and has meaning and purpose.

In saying my prayers five times daily I never have that feeling now of being alone. God is always present to help and guide me. In my search for the truth I find in the Qur’án the following verses :

“The Book (the Qur’án) there is no doubt in it, is a guide to those who keep their duty ; who believe in the unseen and keep up prayer and spend out of what we



J. F. Buxton

have given them. And who believe in that which has been revealed to thee, and of the Hereafter they are sure. These are on the right course from their Lord and these it is that are successful” (2 : 2-5).

QADI COURTS IN CEYLON

By A. R. M. ZERRUG

Qadi Courts in Ceylon serve many purposes connected with Muslim marriage and divorce. Some of these Courts have more work and others have little. In Ceylon these Courts deal with matters pertaining to marital relations, in contrast to the criminal and sexual offences, debts, usurpation of lands, marriage and divorce, which were inquired into, and adjudicated upon, by medieval Qadi Courts.

For the office of Qadi, the sultans and governors appointed men with deep understanding of the religious law. For this reason, the *Fuqaha* (specialists in Islamic Jurisprudence) were appointed as Qadis. A higher standard of morality and piety were also considered a part of the fitness for the office of Qadi ; and from the several anecdotes about the appointment of Qadis, it can be seen that men of high spiritual standing like the Imam Abu Hanifah, the Founder of the Hanafi school of thought, had refused to accept the office of Qadi.

In Ceylon, it is the Minister of Home Affairs who appoints Qadis, and he recruits them from males who are of good character with suitable aptitude for the office of Qadi. When there is a vacancy for the post of Qadi the District Registrar entertains applications for the post.

Applicants should be married Muslims whose wives are living. The applicants should be between 35 and 60 years of age and should reside within the relevant areas of jurisdiction. The question relating to qualifications of Qadis is now being considered by the newly-constituted Muslim Marriage and Divorce Advisory Board. The Board intends raising the qualifications for the office of Qadi to a level adequate enough for such a high post. It is therefore desirable to appoint persons who are well-grounded in Islamic law, and in point of fact it is such persons who are competent to tackle the laws governing Muslim marriages and divorces. It is also desirable to establish theological centres which can train Qadis as in Northern Nigeria.

A Qadi deals with questions relating to maintenance for wife, her child, even though it is illegitimate, her lying-in expenses, *Iddah* expenses, expenses for the duration of her pregnancy until she gives birth to a child, her claim for the dower (*Mahr*), and *Kaikuli*. *Kaikuli*, according to the Muslim Marriage and Divorce Act 13 of 1951, means “any sum of money paid, or other movable property given, or any sum of money or any movable property promised to be paid or given to a bridegroom for the use of the bride before or

at the time of the marriage by a relative of the bride or by any other person”.

A Qadi can act as a mediator between a husband and wife. A husband or wife may sue each other for divorce in a Qadi Court. The Qadi, of course, tries to settle matrimonial disputes by reconciling the estranged spouses. If, however, both parties are adamant and are not disposed towards an amicable settlement, the Qadi grants a divorce to the applicant.

There is one point of practical importance wanting in the methods of reconciliation. It is a suitable and an effective means — a means based on the Qur’anic principle, and which is also observed in Latin countries. It says in the Qur’an, “If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace God will cause their reconciliation”. In my memorandum to the Marriage and Divorce Commission, I strongly emphasized this point. The setting-up of a reconciliation panel was also advocated by eminent judges and prominent citizens in Ceylon when they gave evidence at the divorce probe.

From the Qur’anic verse quoted above it is clear that it speaks of an arbiter from the side of the husband and another from the side of the wife. These two arbiters can successfully settle matrimonial disputes if both be not related to the husband or wife. If they be relatives, it is a moot point whether such arbiters could settle family disputes quite impartially. If, for instance, the guardians of the spouses act as arbiters there is very little chance of effecting a reconciliation between an estranged couple because many married persons, especially the fair sex, are under parental control. Their marriages are disrupted owing to parental pressure and inducement. Considered from these points of view, it may be said that an outsider can be a successful arbiter because such a person can settle family squabbles quite dispassionately.

In Ceylon, no professional lawyer can appear in Qadi

Courts. But recently, at a meeting of the Muslim Marriage and Divorce Advisory Board, a motion was unanimously passed in support of the retention of lawyers in Qadi Courts. The Registrar-General was instructed to take steps to make the necessary amendments in the Muslim Marriage and Divorce Act 13 of 1951. If an aggrieved party is dissatisfied with an order made by a Qadi, the party concerned may appeal to the Board of Qadis. They may retain a counsel to argue their case before the Board. It is, however, the decision of the majority of the Board that sets aside or upholds an order by a Qadi. In the event of the Board’s upholding an order of a Qadi, the aggrieved party may earn the right to appeal to the Supreme Court within thirty days from the date on which notice of the order was given to the appellant. The Registrar-General can request the Board of Qadis to furnish him in writing with opinion on any point of Islamic law which may arise in connection with the administration of the Muslim Marriage and Divorce Act or of any regulation of that Act. This is one among the other important provisions of the Act that gives a Muslim an opportunity to plead his case in the light of the Divine Law (*Shari’ah*).

A Qadi is authorized to administer oaths to witnesses or to Muslim assessors in the Court of any inquiry or proceedings. The assessors are not empanelled to offer assistance to a Qadi at any inquiry under Section 47 of the Muslim Marriage and Divorce Act 13 of 1951.

The duties of a Qadi are arduous and exacting. A Qadi seldom if ever takes a rest, for more often than not he works day and night. A Qadi needs to exercise care in keeping a record of moneys received and paid by him. He is required to send copies of entries and indexes to the District Registrar each month. He is obliged to send duplicates from marriage and divorce registers to the District Registrar. Thus with diligence and care he performs a responsible task — a task for which he is not paid a fixed and regular salary.

THE DIVINE DIVAN

60

Think of Eternity and think of Love,
Where’er thou art, whene’er thou art,
Thy joy shall be supreme. Oh! One Supreme, above,
Beyond, beneath, here and hereafter, Ruler of this heart,
How can one sing Thy Love? How do aught else
But sing in living and for ever live
In singing with the spirit, deeper than the tone of voice
Or sound of moral senses, blessed still to give
The moments of devotion and at all times to rejoice.

61

O Living Light, O Living Love,
O Grace Resplendent from above,
Wake in this heart the knowledge clear

That Thou art ever with me, always near.
Thy Presence is the Perfect Shield ’gainst human fear.

62

Now may I sing the thrilling truth that Light
Can have no fear from darkness in the murky night.
Where’er Light goes, the darkness shrinks away
Abash’d, disintegrated, dazzled by the day.
And this (another facet of the gem of Truth),
Self-evident, no needing other proof
But instant action (if we would) to try it out,
Light conquers darkness, Love conquers hate.
What, then, are all these worldly discords and disputes about?
Light, Love and Peace — this trio great,
By Grace of God, shall usher in man’s perfect state.

WILLIAM BASHYR PICKARD.

ECONOMIC TRENDS AND CHANGES IN THE MUSLIM WORLD

By DR. J. HANS

The world economic boom which started in 1955 and continued right through 1956 reached its climax in the first half of 1957, when it was succeeded by the present stage of economic recession. The world-wide symptoms of commercial depression coincided with the adverse economic effects of the Suez crisis 1956/57. As the latter geographically originated in an area populated by Muslims and in view of the fact that it dislocated and disturbed the economic development of the affected countries it would not be out of place to devote some general considerations in retrospect to the recent events of the world of Islam. The following survey cannot take stock of the economic phenomena in detail; it will simply deal with a number of salient features and typical moving forces. No reference will be made to recent events in the economic field of Turkey and Indonesia as their particular status both in political and economic respects does not supply lessons applicable to the Muslim world as a whole.

It is proposed in this short article to begin with general remarks and a survey of the monetary and financial aspect; a few words will also be said about the planned economy system; the fact that recently the patterns of the Middle East trade have substantially changed deserves special attention. In conclusion the survey will include some statements on the economic co-operation within the Muslim world.

General remarks

The area under review shares the general features of the present development of the African and Asian countries.

Both capital investment and technical assistance is necessary to invigorate the economic life in this part of the world. In addition, stable and efficient governments, a spirit of reform, the spread of education and the utilization of the existing skill and craftsmanship are almost as important as money. In the past the industrial development generally lagged far behind agriculture; this situation is slowly changing with the rising progress of industry.

There is another item peculiar to the Muslim world. The introduction of economic and social reforms ought to be compatible with the Islamic doctrine, which includes also a code of the economic and social behaviour to be observed by Muslims.

Most Muslim countries have recognized that the creation of a healthy social climate should be the ultimate goal of all reforms. "Raising the standard of life of the common man" and "social solidarity" were proclaimed by the Constitutions of Pakistan and Egypt, both enacted in 1956. It is the bridging of the gap between haves and have-nots.

The monetary and financial aspect

Practically all the independent Muslim countries (including Su'udi Arabia) have joined the International Monetary Fund and the International Bank for Reconstruction and Development, the so-called Bretton-Woods "twins" founded in 1944. Sixty-six countries have become members, the newest being Malaya and Tunisia; Libya and Morocco are in the process of becoming members. The Soviet area, however, continues to boycott the institutions.

The association of the Muslim world with the Bretton-Woods system represents a very promising outlook in the economic sphere, as thereby the compatibility of the *riba*

principle with a modern monetary régime has been ratified. This is not the place for a detailed review of the interesting changes in the monetary field during the post-war period. The writer dealt with this aspect in his article "Islamic Law and Western Monetary Thinking" (*vide The Islamic Review* for December 1949).

Membership of the Fund and the Bank means a statutory claim to short-term foreign exchange credits and the easy accessibility to foreign loan markets. Political motives and humiliating terms are eliminated under the Articles of Agreements of these two institutions. To quote only two examples: the Bank granted loans to Persia in 1956 to the amount of \$75 million and Pakistan has received loans amounting to \$126 million between the period beginning with its birth to April 1958.

Among the most important recent developments in the Muslim world the nationalization of foreign banks in Egypt is worthy of note.

Planned economy

Long-term economic planning outside the Soviet area was first adopted in Turkey, Persia and Afghanistan in the inter-war period. Nowadays economic planning is widely accepted in many countries. As distinct from the all-embracing Soviet system of economic planning there are many kinds whereby methods and mechanisms have been installed, which are providing for the juxtaposition of free enterprise and initiative on the one hand and Government-planned economic activities on the other.

The Muslim world has joined this movement. Iraq may be quoted as a classical example in this respect; this country devotes 70 per cent of its oil revenues to long-term development schemes under the control of an independent Development Board.

The republican régime of Egypt is displaying remarkable efforts by planning the economic development of the country in order to cope with the pressure of the mounting population.

The Pakistan Government has emphasized the necessity of a planned economy to meet the special need of this country. It has realized, like other Muslim countries, that unless it places its demands and problems in the context of its overall national needs and resources, it is likely to come to rather lop-sided conclusions.

Changing patterns of the Middle East trade

A major change in the foreign trade of the Middle East was registered after 1955: a decline in trading with Western Europe and an increasing expansion in trade with the Soviet area, including mainland China. Though this tendency started in 1955 with the supply of Soviet armaments to some Middle Eastern countries, i.e., before the outbreak of the Suez Canal crisis, it was substantially strengthened after that critical turning point in the recent history of the Middle East. Some countries have severed their economic ties with Great Britain and France.

The hard facts of the Suez crisis were described by the Governor of the National Bank of Egypt in his address at the annual general meeting on 26th March 1958. He referred to the strain on Egypt's foreign exchange resources owing to the disruption in foreign trade of the country. This was, as

is known, caused by the blocking of the Suez Canal and by blocking of funds in Great Britain and in the United States. Thus Egypt has turned more and more towards Eastern and Far Eastern countries to dispose of its exports, but still has to rely on the West for imports of many necessities and for a large part of its capital equipment. The Governor went on to say: "Trade is still heavily tilted in the direction of the Soviet republics. Nearly one-half of Egypt's total exports of 1957 went to these countries, while imports from them amounted to only 28 per cent of total imports."

An economic aid agreement was concluded between Egypt and the Soviet Union on 29th January 1958. The agreement provides that a loan of 700 million rubles will be used by Egypt within a period of four years to carry out 65 specified industrial projects. In addition to Egypt a number of other Muslim countries (Afghanistan, Syria, the Yemen and the Sudan) have received Soviet economic aid and technical assistance. In the latter respect (technical assistance) Soviet help is now competing with the United Nations, the United States and the Colombo Plan nations, who ever since 1950 have extended their help to the Muslim world.

In some countries competition between Western and Soviet commercial interests is increasing. Certain odds on the Soviet side are not only due to favourable terms of trade; anti-Western political resentment among Muslims has certainly contributed to the changing patterns of the foreign trade of the area.

Economic co-operation within the Muslim world

Visionary economic schemes on a pan-Islamic basis were discussed in 1949 and 1950, when Pakistan acted as their chief promoter. The then propagated conception of a pan-Islamic economic solidarity was, however, rudely shaken during the Persian-British oil conflict (1951-1954), when the missing Persian oil was promptly replaced by the increased output within the oil-producing Arab countries.

Later on the Arab League — chiefly a political alliance — nevertheless, managed to impose on its members certain minor unifications in the domain of commercial and banking transactions. The more ambitious schemes aiming at monetary and customs unions did not go beyond the stage of discussions.

The Afro-Asian solidarity first proclaimed by the Bandung Conference (April 1955) fully proved its political efficiency during the Suez crisis; but it is still far from cementing a bi-continental economic basis. The difficulties arise, of course, from the rather competitive more than complementary economic structure of many African and Asian countries.

The recently established regional mergers and federation among Arab countries include nuclei of economic co-operation. Here mention must be made of the preliminary discussions aiming at the framing of a Maghrebian economic pact which have taken place from time to time.



Book Reviews

THE PATH OF SUBUD, by Husein Rofé. Published by Rider & Co., London, 1958. Pp. 192, price 15/-.

"Subud" is the name of the Order or mystic cult founded by a Javanese, originally named Sukarno, but subsequently renamed, in a miraculous way, Muhammad Subuh. The apparent similarity between the two words, the book explains, is accidental, the name of the founder having nothing to do with that of the Order. Subud, as the name of the Order, is an abbreviation of three Javanese words derived from Sanskrit, *Sila*, *Bodhi* and *Dharma*, connoting the concepts of right morality, Divine illumination and right action.

The Path of Subud is an introduction of this movement to the Western world, for which work, the author tells us, he has been expressly commissioned by God. Indeed the *Guru* had been given detailed knowledge ten years in advance of a white man with Syrian blood, knowing many languages (a description fitting in with the author), who would be drawn towards him, and prove an ideal pupil to receive the training he had to impart, and, finally, act as the spokesman of his method to the West. The book is thus a fulfilment of that pre-ordained plan. Indeed, the author tells us, so many miraculous and unforeseen factors combined which left him no alternative but to go to far-off Indonesia and stumble upon the very man he was searching for — a spiritual *Guru*.

The Subud aims at awakening the hidden powers of the mind in all men by means of certain "exercises" — something like those in Yoga or some Sufi orders like the Dancing Dervishes of Turkey. The author himself, after a little train-

ing, he tells us, went through strange experiences — his body lapsing into the classical Eastern dance, singing songs in unknown languages, repeating names of ancient gods, making animal sounds, "especially noises like parrots shrieking in the jungle". This kind of dancing is called a form of prayer. "According to Pak Subuh," the author thinks, "the classical dance was a form of prayer obtained under Divine inspiration." The singing also carried supernatural fascination. "Once while I was sitting in a cross-legged position," he assures us, "two lizards came down the wall and approached to within a few feet of me, their heads showing that they were listening intently." Subsequently, when the author qualified as a full-fledged Subudist, he could work miraculous cures of which many instances have been cited.

The author thinks his hero is "a new and higher manifestation" in the hierarchy of the prophets, something like the Messiah foretold in the Scriptures. Muhammad Subuh himself, he tells us, does not make or encourage such a claim. He is mistaken in such a denial, thinks the author, for "he demonstrates qualities symbolically alluded to in the Jewish legend as the criteria for recognizing the Messiah".

Indeed, the author speaks of a "night of ascension" for Muhammad Subuh, when, after 1,000 nights of devotional practices, his soul visited various planets, and reached the sun. The discovery he made there was rather unusual: the sun, he found, was not self-luminous, but borrowed its light from elsewhere.

Among his many spiritual powers is mentioned his clair-

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voyant knowledge, which enabled him to tell his children beforehand the marks they would get in their examinations or, at a fair, which numbers to put their pennies on in order to win. About King George VI, when the author told him the radio news about his recovery, Muhammad Subuh said his disease was incurable. "Four months later, the King died in his sleep."

The book should be of interest to those interested in what are known as "occult sciences". The human mind is gifted with wonderful capacities. Hypnotism, mesmerism, telepathy, clairvoyance, clair-audience are now well-known things. Numerous have been the Muslim saints and Hindu Yogis who were credited with working psychic wonders.

These psychic "wonders" must not, however, be confused with religion, which is concerned, first and last, with character building. A man may be highly psychic, but not necessarily religious. The path of religion, according to Islam, lies in moulding our lives in the light of the Qur'an and the Sunnah — *our practical daily lives*. But for this, all devotional practices carry little value.

There can be two ways to develop psychic powers — the way of the mystic, the yoga-man, or, as the author tells us, the path of the Subud, and the way of the Divine teachers, known as prophets. The "exercises", "practices" and "training" which the disciple is required to undergo in the first system are not the religious path; they may sometimes be even a side-tracking from that path.

These ascetic practices, the Qur'an says, are an "innovation" on the part of man, never enjoined by God. The path of religion lies in a different direction — mentally, in complete God-consciousness, God-realization, and in practical life in doing His will. And when a Godly man, through complete self-surrender and a practical life rich in good deeds, attains that spiritual state described in the Qur'an as *Nafs Mutma'inna* (the soul-at-peace), the psychic powers are just added unto him. In other words, in religion these psychic powers are the by-product of a life of true Godliness. The emphasis in religion is always on life; to the extent the mystic shifts that emphasis to practices, rituals, incantations and other weird performances he treads on a different path.

Since the book does not give the exact nature of the training exercises in the Subud system, it is difficult to say how far they conform to the teachings of Islam. When, however, it makes initiation into the Subud Order the one doorway in this age to unlock on a seeker the secrets of the realm of the spirit, it forgets that with the finality of prophethood the fountainhead of all spiritual blessings for all time to come must be looked for in the Qur'an and in the footprints of the Prophet Muhammad.

REVOLUTION IN IRAQ, by Caractacus. Published by Gollancz, London, 1958.

The Iraqi revolution is by far the most important event which has taken place in the Arab world in the last year, and now a whole host of British writers are claiming to have been wise before the event.

Caractacus has written an admirable book which brilliantly sums up the causes of the revolt and the reasons why the British were hated in Iraq, because they were aloof and were associated in the eyes of the masses with the corrupt monarchist régime.

The ex-Regent Abdul Ilah is shown to have been the worst villain in the piece, and the King's death is considered due to the futile resistance of the Regent in the face of overwhelming odds.

The Regent and Nuri Sa'id rigged the elections, and although Nuri Sa'id is considered as having been a ruthless power politician rather than an amasser of wealth, all his myrmidons bought huge houses and speculated shamelessly in property in Baghdad; honest exporters and importers were hampered by unfair competition and the civil service was riddled with corruption and many parasites drew their pay and did not do a stroke of work. The extreme nationalists, the Socialists, the Ba'th party and the Democrats were prevented from building up a democratic opposition and the growth of the Communist party in face of a police dictatorship was inevitable.

The Army is correctly shown as being composed of middle class and "lower" middle class elements, and its patriotic officers naturally felt the inevitable frustration.

Fadhil Jamali, now in jail, is not considered as being a serious opponent or a man of sufficient strength of character to replace Nuri Sa'id. His bitter attacks on Egypt have led to his downfall.

The author gives an excellent summary of the aims and objectives of Arab Nationalism and the need for Britain to allow the peaceful development of Arab nationalism in the face of British imperialism in the Arabian peninsula.

IRAQ, by Brigadier S. H. Longrigg and Frank Stoakes. Published by Ernest Benn Ltd., London, 1958. 27/6.

This is a first-class history of Iraq, although it is naturally of a far more conservative nature than the book by Caractacus. Brigadier Longrigg's historical and contemporary writing on Iraq are too well-known to require further comment, but this work, which was obviously finished on the eve of the Iraq revolution, gives a very able political, economic and historical appraisal of events in Iraq with the qualification given above. It is an essential work for the student of Iraqi history, for it provides one with the background for considering the racial and above all the economic factors which are behind the Iraqi revolution; a complex pattern of mosaic which must be fully mastered before the present position of Iraq can be fully appreciated.

Brigadier Longrigg was of course closely associated with the former Iraqi régime and the British Protectorate, and his remarks are accordingly very guarded, but he was in a position to obtain a tremendous amount of useful information.

ADEN, by Sir Tom Hickinbotham. Constable, London, 1958. 21/-.

Aden is becoming more and more important as a bone of contention between the Yemen and Britain. *The Islamic Review* has repeatedly stated that Britain should retire gracefully and allow the Yemen to absorb Aden and the Protectorate and to cede the Buraimi oasis to Su'udi Arabia. The Yemen and Arabia are doing a useful and necessary job in unifying the Arabian peninsula and in wiping out petty sheikhdoms backed up by British interests.

Colonel Gamal Abdul Nasser, by supporting the development of Arab nationalism in this sphere, is merely responding to the progressive call of Arab nationalism, and so if Britain works with this stream instead of against it, the sooner she will obtain the friendship of the Arab world, and the Yemen in particular.

This book would be notable if only for its wonderful collection of photographs. The author spent at least 25 years in this part of the world and his observations are accordingly of great importance. He seems to have admired the military ability of the Imam Yahya, who was finally assassinated by a plot led by the ambitious Abdullah Ibn Wazir in 1948. The

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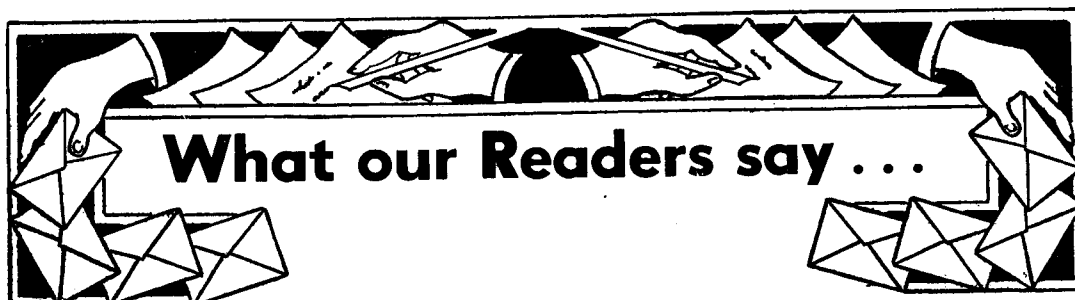
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1955 revolt which led to the execution by the Imam Ahmad of his half-brother Abdullah and his younger brother Abbas, and the alleged rivalry between the Zeidis, who were in power, and the Shaafis, are recounted in detail.

Sir Tom states that the Imam Ahmad did not follow his father's example and respect the frontier treaties with Britain, but he wanted the British Embassy to be in Taiz and not in distant Sana (the Yemen is the only Middle Eastern

country apart from Iraq and the Lebanon which did not break off relations with Britain over the Suez war in 1956 and the Buraimi dispute).

Sir Tom does not, however, deal with the problem of expanding Arab nationalism. He gives an interesting description of the various communities in Aden and the Moderate Nationalist movements.



MUSLIM CONQUEST OF FRANCE

Mustafa Manzil,
Himayatnagar,
Hyderabad-Deccan.

Dear Brother in Islam,

I thank you for inserting my article on "Muslim Occupation of Switzerland and the Adjoining Lands" in *The Islamic Review* for May-June 1958. The article is really a précis of a chapter of my translation of Reinaud's work, to which reference has been made; but somehow it has escaped you that the translation is by the author of the article himself. May I request you please mention this in your next issue?

You will be interested to note that the book has prompted your learned contributor Dr. Hamidullah of Paris to make further researches in the region covered by the map given at the end of the translation and partly reproduced on page 17 of the issue of your journal. He says in his letter from Istanbul:

"Since I read your book I have visited Poitiers twice and prayed for the souls of the Muslim martyrs who fell in the battle (fought in 732). I also took some photographs of the battlefield and prepared a sketch map. Recently I discovered a manuscript at Afyon Qara Hisar in Turkey which contains an unpublished account of the life of 'Abdur-Rahman al-Ghaffiqi (the Governor of Andalus who lost his life in the great battle), which seems to refer to the conquest of Bordeaux by the Muslims. The manuscript also mentions the strange description of a golden effigy of a man which fell into Muslim hands."

In another letter he says:

"I traversed the whole district from Garde-Frainet (Fraxinetum, the town in the south of France from which the Muslims controlled South-Central Europe) to Planès. In Narbonne I visited the *caravanserai* which contains, besides the ruins of an old mosque, two graves with perfect skeletons with their faces turned in the direction of Mecca — May God have mercy on their souls! During excavations I also discovered a few coins with Arabic legends; the Curator of the Toulon Museum has promised to send me their facsimiles for the purpose of their decipherment. I also found a tapestry in the church at Thuir with Arabic writing woven in it. Strangely enough the people of the locality around

Garde-Frainet call the fine view from the top of the citadel the Croix des Sarrazins, or the Saracen Cross. Perhaps the strangest part of my journey was that when I boarded a bus in the village of Garde-Frainet; I heard the Muslim formula *in sha'Allah* (if Allah so wishes) a number of times in a mutual conversation carried on by two middle-aged women travelling in the same bus. In the fort at Carcassonne my guide pointed out certain earthworks which he said existed from Saracen times. When I visited Poitiers a second time I had the good fortune to meet a local magnate who owns a small museum of his own, and has, besides other articles of interest, some lances and daggers of Arab workmanship belonging to the locality. During all these excursions your book on *Muslim Colonies in France, Northern Italy and Switzerland* was my constant companion."

May I request Dr. Hamidullah through your columns to write an illustrated article on this most interesting journey in your esteemed journal?

Yours truly,
H. K. SHERWANI.

* * *

ZAKAT AND THE MODERN WORLD

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

Dear Sir,

I would be grateful if you will print the following letter of mine expressing my views on the *Zakat*.

"Then both poverty and riches produce worse handicraft and worse craftsman?"

"Evidently."

"Then it seems we have found some other things against whose secret entrance into the city the guardians must take every precaution."

"What are they?"

"Riches and poverty," I answered, "for one produces luxury and idleness and revolution, the other revolution and meanness and villainy besides."

"Certainly," he said, "but, Socrates, think of this: how will our city be able to carry on war if it has no money, especially if it is forced to fight a city which is large and rich?" (Plato's *Republic*, Book IV).

So the disparity in wealth is the cause of strife and war.

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Once people are made to abide by the measure of God in the equal distribution of wealth, peace and prosperity will ensure.

Money is only a medium of exchange ; if it loses this attribute it loses its value. It is the amount of labour which creates value, and one who commands labour is rich. The excess amount of labour through man, animal or machine brings surplus value to one who commands labour. If there is a compulsory law in a kingdom that the man who employs labour should share the profit with his labourers equally, that will be a socialistic régime, otherwise capitalistic. But if a capitalist instead of sharing his gain with his workers provides so many amenities for his labourers, like a hospital, school, decent houses, cheap grain, etc., it may be called a benevolent capitalism which existed always in the world, only the denomination has changed. It is nothing but slavery in which the element of compulsion takes the shape of unemployment and starvation. Karl Marx made much capital of this surplus value and calls it exploitation, for which his disciple Lenin found a remedy in drastic appropriation of private property. This has resulted in regimentation, lack of mental and physical rest for the workers and loss of individual initiative and enterprise. And the concentration of capital in the hands of a government has not made the government any better than a despotic government. The government bars any avenue of independent progress. The nation is converted into an army of wage-earners and nothing more. It is true that this mass levelling of humanity has decreased the population of beggars and thieves, but I doubt if it has brought any Utopia dreamed by Lenin.

What is the next remedy? People should have full scope of raising the national wealth unhindered, but the government should act as managing directors in all enterprises which employ labour to check private exploitation, contribution to capital to come equally from both the government and the people. This share-holding is admirable, but there is one flaw. Production needs consumption ; will the government manage both? Hardly feasible. This internal circulation of wealth will not benefit the government or the people. Another system is preferable, and one which the Indian Government is following. Nationalise only important factors in industry, such as banking, insurance, shipping, railways, airways, steel and armaments, and leave the minor industries for private enterprise. But has this decreased poverty and unemployment in India? Hardly. India started on a Communistic pattern of land appropriation. It has abolished landlordism and *rentier* class. A very admirable and just business, but been left half-done. It has left the fragmentation of land for the cultivators, who find it not worth the labour and manure; they are abandoning the uneconomical holding for urban labours, and here they are facing a worse calamity. The urban land is sold to rich men at the highest bid, and they are not inclined to provide cheap accommodation to these stranded masses. Result, the same strife and struggle for a living.

Now let us turn to the Islamic system, which seems to me a fair compromise between capitalism and Communism. There are two kinds of exploitation practised in the world and Islam saw that both these were stopped by mandatory command, not recommendations, but a law which carries a penalty clause with it. It was usury and gambling, which is another name for rank exploitation, of earning money at the expense of others' misfortune without the trouble of earning it oneself. Both these have been declared unlawful and punishable offences. The covetous and ingenious have found loopholes to evade it. A userer might convert his capital into a building and let it out at an exorbitant rent, a gambler might employ sacred deception in obtaining money, to sell

indulgences of *Ta'wizes*,¹ setting up shrines and many other devious ways of exploiting mass superstition. But since they are not illegal in the worldly sense but have a religious threat with them, such evaders cannot hide the fact that God could not be deceived by such legalism into compounding the offence. He looks into the spirit of the command, and woe to him who plays with Him the game of wordy hide and seek as before a worldly tribunal.

Now we come to the important scheme of the equalization of wealth. It is *the tax on hoarding*. Not income tax, not expenditure tax nor sales tax, but a tax on hoarding, and that too compulsory and not voluntary. The first Caliph made war on the Arabs and declared them apostates who tried to evade this tax. If you must hoard and stop the circulation of money, or deprive it of its real function (and everybody wants to save something for a rainy day), do it, but in forty years you will have lost all what you have hoarded. The rate fixed by the jurists was $2\frac{1}{2}$ per cent, the same obtainable as interest in the bank. If you do not employ your capital in any business but are miserly enough to keep it in your private vault, and if it is not stolen, the State will deprive you of it in forty years, and if you die before reaching that term, your successor will be saddled by the State duty. This is the *Zakat*, and God has laid down that the following persons benefit out of it :

- (1) Your own parents and kinsmen primarily and orphans generally ;
- (2) *Fuqara* (Muslim poor) and *Masakin* (non-Muslim poor) ;
- (3) For the way of God, for the propagation of Islam ;
- (4) For the rehabilitation of converts to Islam if they are deprived of a means of living ; and,
- (5) Officials employed to collect this tax.

The last item shows that the *Zakat* was collected by the government as tax. Hoarders may evade this tax by denying their means, but then their hoarding will be a burning mass of metal in the next world for branding their backs and foreheads, and the government therefore trusts that it will not be concealed.

It is no doubt a unique tax. No other government in the world except Islam has thought of it. Do not confuse it with ordinary charity, which is voluntary and which Muslims always do all the time, but the *Zakat* is a discouragement of hoarding and a real and only possible instrument for equalizing wealth and circulating capital. Jesus admonished hoarders and his disciple Peter even went so far as to condemn to death a couple who wanted to save a little from their charity. But they never made it effective like Muhammad by a "tax on hoarding".

Yours in Islam,
S. M. AHMED.

¹ An Arabic word meaning charms, amulets, etc.

PEN-PAL

Mr. K. M. Ola Shonde, 8 Danmegero Street, Mushin, via Lagos, Nigeria, a Muslim student, aged 19, wishes to correspond with male and female pen-pals. Hobbies : correspondence, exchange of gifts.