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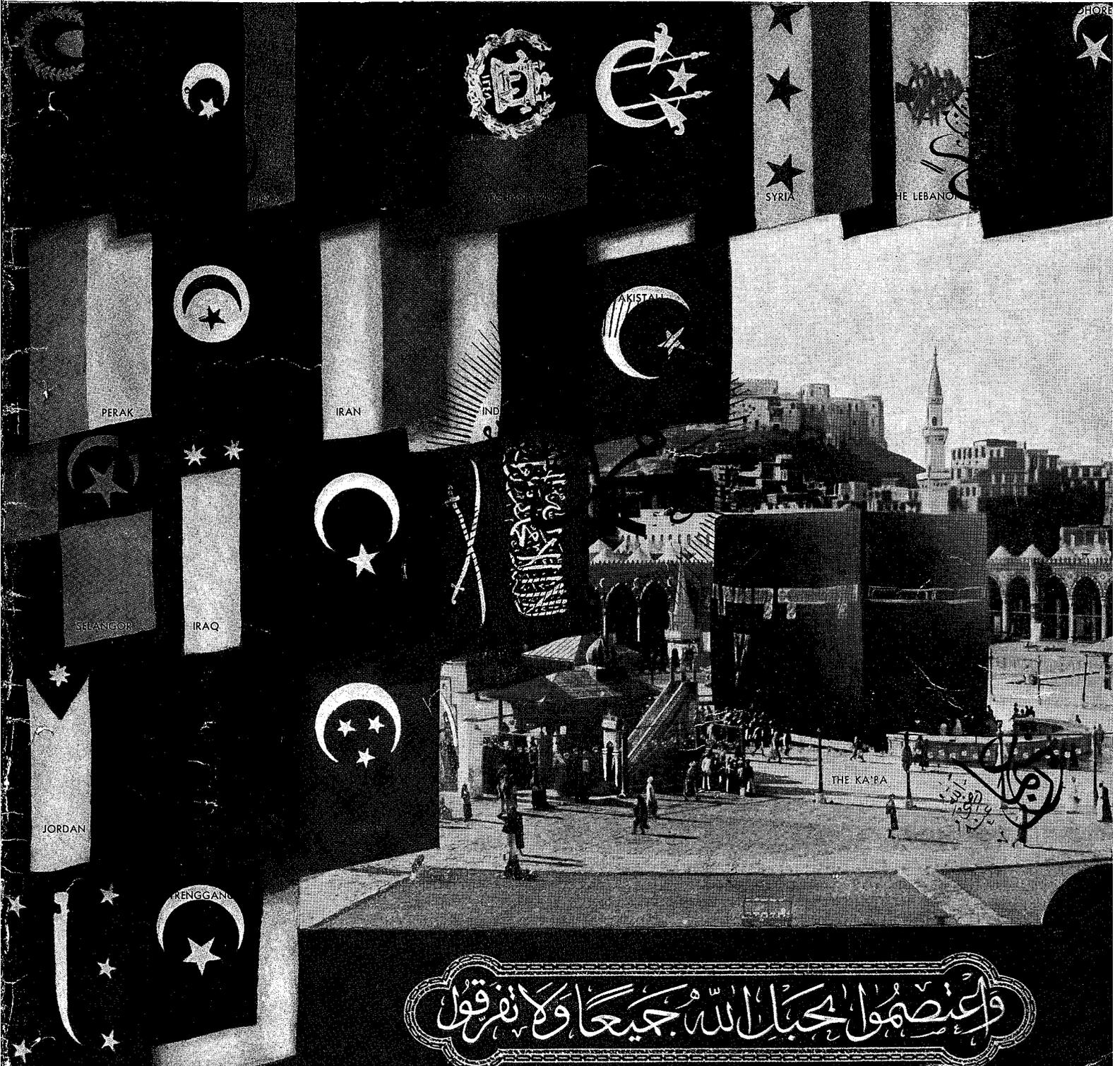
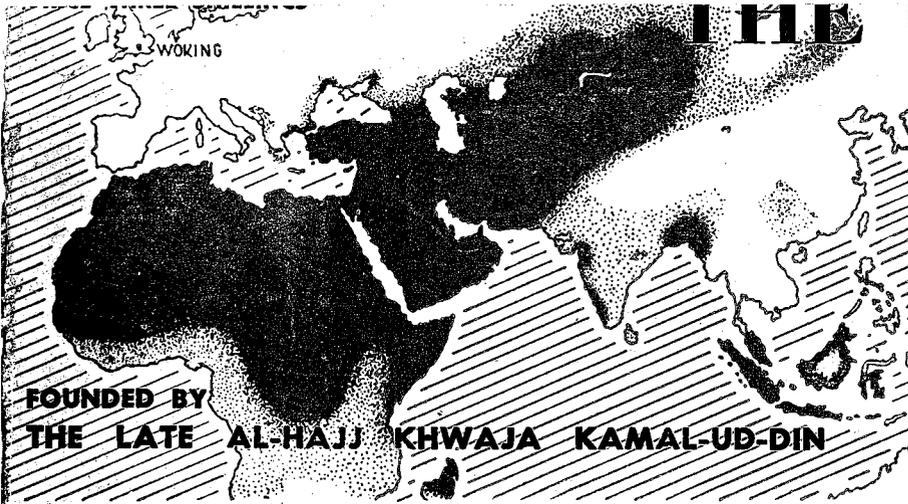
August–September 1956

AUGUST-SEPTEMBER 1972

# ISLAMIC REVIEW

FOUNDED BY  
THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

WOKING ENGLA



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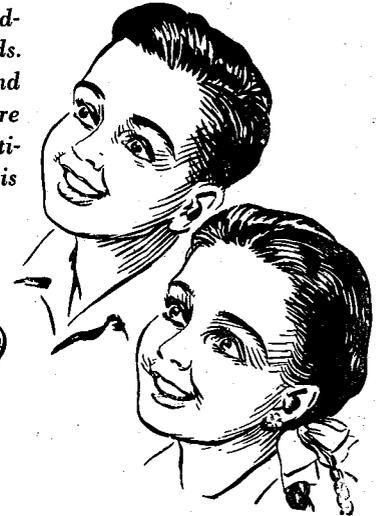
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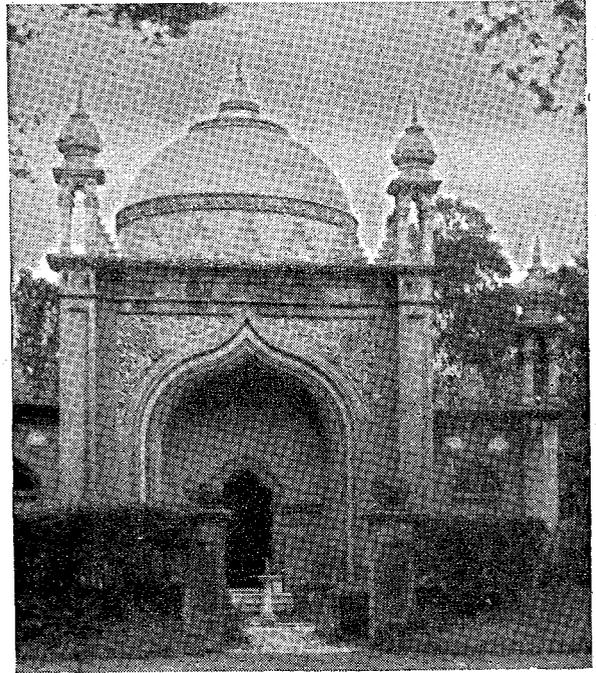
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The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned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

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*Continued on page 2*

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## Between Ourselves

### THE COVER

The illustration on the Cover depicts the various national flags of some of the Muslim countries with the picture of the Ka'bah at Mecca in the right-hand corner. The Arabic writing at the foot of the illustration is the famous verse of the Holy Qur'an (3:102), whose translation reads: "Hold fast to the cable of God and do not disperse."

### THE CONTRIBUTORS

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# The Islamic Review

AUGUST-SEPTEMBER 1956

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### AN APOLOGY

The Editor tenders his apologies for the inordinate delay which was none of his seeking. He is fully conscious that in the journalistic world delay is well-nigh inexcusable. But perhaps the mention of the fact that during the last few months the Woking Muslim Mission and Literary Trust suffered the loss by death of two of its foremost workers, Dr. S. M. 'Abdullah and the Maulavi Aftab-ud-Din Ahmad, might help in appreciating the difficult period through which it had to pass.

However, the Editor seizes this opportunity to say that an effort is being made to make good the loss in time and number of pages of *The Islamic Review* before the year is out.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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. XLIV. Nos. 8—9

AUGUST—SEPTEMBER, 1956 C.E.

Zu 'l-Hijjah 1375 A.H.

—Muharram—Safar 1376 A.H.

# NO BLOODSHED OVER SUEZ

In spite of the obvious aversion of the vast mass of the British people to any action against Egypt involving the use of force, the British Prime Minister continues his crusade and seems to be completely under the dominance of his Tory backbenchers and the French Government, which, having lost the political war in Algeria, is merely exploiting the outdated British imperial arrogance in order to provoke a military occupation of Egypt.

It seems almost incredible that so experienced a diplomat as Sir Anthony should have allowed himself to be influenced by the advocates of a typical jingoist policy. This outmoded policy, a combination of the Nelson touch and the jingoism of the Victorian era as characterized by the campaigns for the relief of Gordon in Khartoum or Cawnpore or Ladysmith, can bring no possible credit to a man who signed the 1936 Treaty with Egypt and was largely responsible for the independence of Cyrenaica (if not of all Libya), the evacuation of the Suez Canal and the independence of the Sudan. The whole of Sir Anthony's career, including his stand against Hitler and Mussolini, will be weighed on the success or failure of those who oppose violence and aggression, and any attack on Egypt would be a complete negation of the great spirit of comprehension he had formerly shown to the rising tide of Arab nationalism which had been encouraged by Britain into forming the Arab League. His capitulation to his back-benchers makes one wonder if he has any real backbone or if he is another *homme de paille*, to use a French expression.

Britain, a power which weathered two World Wars and defeated single-handed the German Air Force in the last war and withstood the armed might of Hitler for one year single-handed, has nothing to gain by attacking the resurgent Egypt which, under the dynamic influence of Colonel Nasir and his associates is rapidly becoming a first-class power in the Middle East. Quite to the contrary, Britain has every-

thing to gain by helping Egypt advance both politically and economically; for any person with even an elementary knowledge of the Middle East must have realized that, if this area was to be effectively guarded against Russian infiltration, this could only be done by the Arabs themselves led by a powerful modern State, which Colonel Jamal Nasir and the other members of the Egyptian Government are creating.

Surely the British must have learnt the lesson of the last war. If Britain had freed and built up economically the Indian sub-continent and Malaya and Burma, if the Dutch had done the same with Indonesia and if China had really been helped politically and economically, the speedy success of Japanese aggression in 1941-2 would have been unthinkable. As it was, the British and Dutch troops and civilians received the greatest humiliation in their history. Middle East defence against Russian domination is conditioned today by the attitude of the peoples of this area — the Arabs, the Turks and Iranians. If these peoples do not feel it of sufficient interest to protect themselves, then the Western or NATO powers cannot possibly do so on their own.

The conception of an Arab League was an excellent idea and if Britain had really backed Arab unity against Israeli aggression and had not sought to play off Iraq against Egypt and Sa'udi Arabia, the West would have had little to fear from Russian influence in the Middle East today. But as things now stand, progressive forces in the whole of the Middle East, including hitherto peaceful Aden and Bahrein, realize that Britain's support of Arab reactionary quislings is the main stumbling block in the way of their achievement of their ideas. They realize that "British democracy" is not for export.

At the time of the nationalization of the Suez Canal Company, a very important Egyptian trade delegation was in Britain under the leadership of the Minister of Commerce.

Its purpose was to attempt to adjust the gap between Egypt's imports from and exports to Great Britain. Egypt showed a desire to export more food to Britain. The delegation was met by a hostile Press, and it was obvious that British Conservatives were far more interested in lecturing the Egyptians against the danger of trading with the Iron Curtain countries and taking arms from them than with helping to build up Egyptian economy. To add to this came the brutal withdrawal of the proposed loan to the Egyptian Government for the Aswan Dam project. As a result, American cotton interests, Tory back-benchers and Zionists were jubilant.

Everybody knows that the Aswan High Dam project is the backbone of the economic projects of the Egyptian régime. All that had remained for Egypt to do to prepare for this project was for her to work out an agreement with the Sudan Government for the distribution of the surplus Nile waters. The Western Powers brutally torpedoed these projects by withdrawing aid and thus deprived the Egyptians of their main hope of economic progress. Colonel Nasir was forced by the pressure of public opinion to take a course which had long been delayed. The Suez Canal was the last vestige of Western imperialism; it was the hated manifestation of the years of foreign occupation. Disraeli's investment of some £4,000,000 has paid dividends worth many times this sum and the capital value of the Suez Canal shares on the London Stock Exchange is over £70,000,000. As the main dues were paid by British shipping (over 30 per cent), Britain and Egypt should really have had mutual interests in the working of the Canal harmoniously. But Britain sided with the French directors of the Company and the fanatical so-called French Socialist Government of Mr. Mollet. The French, defeated by Germany in six weeks after hardly striking a blow, and evicted from Syria and the Lebanon by mass action and the just action of the British; the French, utterly defeated in Vietnam at Dien Bien Phu after the expenditure of over £2,000,000,000 of French, American and Vietnam's money; the French, evicted from Tunisia and Morocco by mass action and world opinion, continue their inane and ridiculous pretensions of being a world power by seeking to get British and American troops to win the war that they themselves have lost in Algeria by attempting to exploit the Suez Canal question and to provoke bloodshed in Egypt and its reoccupation. By these methods they think they can cut off the supply of arms and money to the armies of the heroic Algerian National Liberation Front. They are most likely even planning to undermine the newly-won independence of Tunisia and Morocco. Sir Anthony Eden, by associating himself with Messrs. Mollet and Pineau in their childish pique, is as absurd as a schoolmaster throwing stones through a window in company of the pupils he is meant to be helping to bring up.

Fortunately public opinion in Britain and the United States has shown a strong reaction to jingoism. The *Manchester Guardian* excelled itself in the excellence of its leaders. It made it clear that Britain could lose its status as a major world power in the event of the use of force. The

London weekly, *The New Statesman and Nation*, had a tremendous influence in averting war, and generally there was a vast renaissance of Liberal and Labour moderation and pacifism, although the danger at the time of writing these lines is by no means over. The British Labour Party leader, Mr. Gaitskell, after appearing to be more bellicose than the Conservatives, was forced by public opinion, if not on reflection, to divide the British House of Commons and to induce the British Government to refer the Suez question to the United Nations. The economic absurdities of routing shipping round the Cape are beginning to assert themselves. By withdrawing their pilots and by applying economic sanctions to Egypt (only 40 per cent of the dues are now being paid to Egypt and 60 per cent to the former Suez Company), the Western Powers have lowered their democratic prestige in the eyes of the East and laid the way open to Communist penetration of Egypt.

Fortunately for Egypt, it would appear that it would take at least eighteen months to build sufficient ships and shipyards to put a boycott of the Canal into effect. Also, the Arabs of the oil-producing countries would violently react, and this would suit neither British nor American interests. Already there is talk of unifying Arab policy over the export of oil and the meeting of the Iraq and Sa'udi Arabian monarchs has been a most welcome sign of growing Arab unity. America's support of Egypt's right to bring the question of proposed British and French aggression before the agenda of the Security Council is a fine demonstration of fair play.

It remains to be seen if the inane idea of the Western Powers, of the white racialists such as Mr. Menzies, to take an armada of ships through the Canal against Egypt's wishes, will prevail. Egypt has offered fair compensation at the current market price of the shares (this would amount to about £70,000,000). Over £100,000,000 of Egyptian money lie frozen in Britain. Thus there is no question of this sum not being paid. Once the compensation is paid, the matter should be ended. Considering the vast profits made by the Company in the past, this is a most generous offer.

The Egyptian Government is making a courageous and successful attempt to keep the Canal working efficiently. British observers are unanimous in stating that Colonel Nasir is more popular than ever as a result of the action he has taken in nationalizing the Canal — a measure that was long overdue in the eyes of the Egyptian people. It is also realized that any attempt to replace Colonel Nasir by a puppet Quisling régime would be opposed by the whole of Egypt.

The result of any attack on Egypt would be disastrous for Britain. Pakistan and India and Ceylon would inevitably leave the Commonwealth and the goodwill promoted by the liberal measure of Mr. Attlee's first Labour administration would be wrecked for ever after and the whole Muslim world would be filled with hatred.

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## TO OUR READERS AND PROSPECTIVE SUSCRIBERS

As a result of an increase in the cost of production, the yearly subscription rate of **THE ISLAMIC REVIEW** has been increased from 25/- to 30/- for 12 calendar months as from 1st July, 1956. The management feels confident that the readers of **THE ISLAMIC REVIEW** will continue to give it their valued support as heretofore.

اللَّهُ

نور السموات والأرض

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

## THE 'ID al-ADHA (1375 A.H.) SERMON

Why Islam of all religions is free from colour and race prejudices

By THE MAULAVI 'ABDUL MAJID

**“The gathering at Mecca which comes to an end today, consisting of tens of thousands of Muslims, consisting of poor and rich, prince and peasant from all countries, meeting together from far and near, all wearing the same simple unsewn garment, is an annual demonstration of the brotherhood of man in Islam and sets a grand practical example of fraternity and equality. Each of these pilgrims on his return home enlivens his fellow beings with his experiences in the plains of Mecca. You can imagine the enthusiasm and how fast it would spread. There is no parallel to this institution in any other religious system of the world. Islam is unique in this and unsurpassed”**

### The purpose underlying the celebration of the Festival of Adha

Today's festival is called the festival of Adha (that is to say, of sacrifices) primarily because every Muslim, after having performed his pilgrimage to Mecca, sacrifices an animal on the plains of Mina near Mecca, secondly because it is in memory of the willing, unstinted and spontaneous sacrifices made by the great Patriarch Abraham and his son Ishmael. But although the patience, perseverance and courage with which the son offered himself to be killed by the loving hands of his father, and the readiness which the father showed in sacrificing his son in pursuance of a dream he had had, are enough in themselves for their memory to have been made immortal for all time to come by the institution of sacrifice, as Islam has done, yet it is not merely in this lofty consideration that the occasion of today has its far-reaching importance. We Muslims are proud of this occasion and of the blessings that flow from it, which we in our turn are able to pass on to our fellow beings all over the world.

Now it is a fact that the principle of the equality of man and man has been enunciated and affirmed by all religions. There is nothing, for instance, to choose between Islam and Christianity in this matter. If we read in the words of St. Paul the following: “God hath made of one (blood) all nations of men for to dwell on all the face of the earth” (The Acts, 17 : 26), then we, when turning to the pages of the Qur'an read the following, the same sentiment in a

slightly different form: “O you men! We have created you of a male and a female and made you nations and tribes that you may know each other. Verily the noblest of you, in the sight of God, is the best in conduct. Surely God is Knowing and Aware” (59 : 13). Indeed, one could multiply the number of such edifying and inspiring excerpts and verses from the religious books and writings of the prophets and saints of other religions. Such words and phrases do indeed create a desire for a better world order. They do create a fundamental change in men's minds, but they definitely do not suggest how to express that change in practice and conduct. For is it not a fact that the belief in the fatherhood of God and that we all are the children of God has been preached in one form or another from the pulpits of the Christian world for the last two thousand years? And yet the net result of continual doses of these admirable ideals is that the behaviour of the present Christian crowds is indistinguishable from that of the crowds that believed in the virtues of clannism and tribalism before the advent of Jesus. The answer that is made, when this is pointed out, is that Christianity has not been tried, that it has not been given a fair chance. Such an answer may satisfy some, but I wonder if it will satisfy those who realize that 2,000 years is a long period for any experiment. To illustrate my point further, I would take you to the year 640 C.E. in the land of Egypt. When the Muslim conquerors sent a deputation of their ablest men to discuss the terms of the surrender of the capital of

Egypt, headed by 'Ubada, a Negro and the ablest of them all, the Archbishop Cyrus exclaimed, "Take away that black man! I can have no discussion with him." The scared Archbishop, to his astonishment, was told that this black man had been commissioned by 'Amr Ibn al-'As, the Commander of the Muslim army, that the Muslims held Negroes and white men in equal respect, and that they judged a man by his character and not by his colour.

"Well, if the Negro must lead, then he must speak gently," ordered the prelate, so as not to frighten his white auditors. The reply of the Muslim Negro 'Ubada shows the spirit of the early Muslims and of the Muslims of today with all their backsliding. 'Ubada said, "There are a thousand blacks as black as myself, amongst the companions of our Commander. I and they would be ready each to meet and fight a hundred enemies together; we live only to fight for God and to follow His Will; we care naught for wealth, so long as we have wherewithal to stay our hunger and to clothe our bodies. The world is naught to us, the next world is all."

### **Race and colour considerations still control the judgement of men in the West**

The point which I wish to emphasize is that the spirit of the Christian prelate Cyrus of Egypt prevails even to this day in the West. Race hatred still rules and controls men's judgments. In some countries people are persecuted and even exiled because they belong to a different race. Every one knows the gulf that snobbery and class distinction make to separate English people from each other and how they spoil the otherwise admirable character of English life. Here one talks of democracy, but is not aware of its real import. Here one at best understands by democracy the universal suffrage, but the classes are careful that its essence does not infiltrate the masses. Considerations of prestige and discipline create class distinction and snobbery. It is simply next to impossible for an Englishman of the masses to understand the ease and freedom with which the poor move in Muslim countries amongst all sorts and conditions of men. The Muslim rich also show no trace of any consciousness of class. The snobbery and class distinction of English life are simply incomprehensible to us Muslims. We, bred and born in the Islamic system of life, cannot understand the class distinction of English life. We Muslims have our poor, but poverty is one thing and inferiority another. With us there is an equality real enough to override the greatest inequality. With us priority in faith and spiritual eminence are the only real claims to distinction.

### **Two historical incidents to illustrate the social and political ideal of Islam**

By way of contrast I give you two historical incidents, which will illustrate the social and political ideal of Islam.

In the days of the Caliph 'Umar the Great, in the beginning of the seventh century, the King of the Ghassanids, named Jabala, accepted Islam as his faith. Jabala went in great pomp and ceremony to perform the pilgrimage to Mecca. While circumambulating the holy shrine of the Ka'bah, the robe of a poor pilgrim was accidentally flicked across the King's neck. The King turned and in a fury struck his fellow pilgrim violently, knocking out his teeth. This is how the Caliph 'Umar the Great records what followed: "The poor man came to me and prayed for redress. I sent for Jabala, and when he came before me, I asked him why he had so ill-treated a brother Muslim. He answered that the man had insulted him and that, were it not for the sanctity of the place, he would have killed him on the spot.

I answered that his words added greatly to the gravity of his offence, and that, unless he obtained pardon of the injured man, he would have to submit to the usual penalty of the law. Jabala replied, 'I am a King and the other man only a common man.' I said, 'King or no king, both of you are equal in the eye of the law.' The King escaped in the night and became a Christian rather than apologise."

Islam abolishes both priesthood and hereditary kingship, and for this reason its conception of equality is on a different plane to that to which our friends in the West are accustomed when they use such phrases as "the King can do no wrong." By abolishing sacerdotalism and kingship, Islam emancipates man completely. It makes him the complete master of his destinies both in the physical and the spiritual world. Nowhere has the recognition of the value of the soul and the dignity of the individual been so much emphasized as in Islam. In Islam, if there has to be a king, then he submits to the same law as applies to an ordinary individual of the kingdom. The well-known incident of Sultan Salahuddin Ayyubi (known to Europe under the name of Saladin) who flourished from 1137 to 1193 C.E. will be remembered by many in illustration of my remarks. The Sultan (who was Sultan of Syria and Egypt and one of the mightiest men of his day) appeared before the tribunal in an action brought against him by one of his humble subjects. In a few words the story is that a man by name 'Umar al-Khalati came to the holy city of Jerusalem and appeared before a court of justice. He placed in the hands of the judge a certified memorandum and begged him to read it. The judge asked him who his adversary was. The man replied that his affair was with the Sultan and added, "this is the seat of justice, where I have heard you make no distinction of persons." "Why," the judge replied, "do you bring this action against the Sultan?" The man replied, "I had a slave who remained in my possession until his death. The name of the slave is Sonkor. At the moment of his death he had several large sums of money, which now are mine by right. He died leaving these sums, and the Sultan has taken possession of them. I lay claim to them as my property." The judge remarked, "Why have you delayed your action so long?" The plaintiff said, "One does not forfeit one's right by delaying to claim it. Here is the certificate, proving that the slave remained my property until his death." The judge read the document and found that the slave had been bought by the plaintiff from a merchant of Arjish in Armenia and that the witnesses in the document had never understood that the slave had ever ceased to be the property of his master in any manner whatever. The instrument was in legal form. The judge said to the plaintiff, "It is not meet to adjudge a claim in the absence of the party sued; I will inform the Sultan and will let you know what he says in the matter." The Sultan, when told of the legal suit, thought it utterly absurd and asked if the document had been carefully examined. He was told that the document had been taken to Damascus for examination and that the judge had appended a certificate to that effect. "Very well," the Sultan replied, "let the man appear, and I will defend myself against him and conform to all the regulations prescribed by law." The Sultan, placing himself before the plaintiff, called upon him to state his case. The plaintiff stated his case, and the Sultan replied in the following words: "This Sonkor was my slave; he never ceased to be my property till the time I gave him his freedom. He is dead, and his heirs have entered upon his inheritance he left." The plaintiff answered, "I hold in my hand an instrument that will prove the truth of my case. Please open it so that its contents may be known." The judge opened it

and found that it bore out the statement of the complainant. The Sultan having informed himself of the date of the paper replied, "I have witnesses to prove that Sonkor was in my possession and at Cairo at the said date. A year before, I had bought him with eight others, and he remained in my possession till he received his freedom." The Sultan then summoned several of his chief military officers, who bore witness that the facts were in accordance with the statement of the Sultan and declared that the date given was exact. The plaintiff was confounded.

These two instances should suffice to show how deep-rooted is the principle of the absolute equality of all men in Islam, and will bear witness to the sense of justice inspired by the teachings of the Holy Qur'an, and will give some idea of the practical institutions which enable us Muslims to put our ideal of the unity of all believers and the brotherhood of man into actual practice.

#### **Non-Muslims on the change that comes over an individual when he joins the Brotherhood of man in Islam**

The miraculous change that comes over an individual when he joins the brotherhood of man in Islam, and the reality of human fellowship under the aegis of Islam have been remarked by all those writers and travellers who have had the good fortune of mixing with Muslims. Dr. M. N. Dhalla, a distinguished Zoroastrian high-priest in India, published about fifteen years ago a book entitled *Our Perfecting World*, and in it paid the following tribute to Islam for rising above colour and racial prejudice:

"Muhammadanism alone among the religions of the world has remained free from colour bias . . . it welcomes all converts with open arms, whether they be Negroes or pariahs. Without reserve it accords them their rights and privileges, and receives them into its social circle as much as into its religious fold. It is the only religion that excludes all barriers of birth and colour, and admits its converts into the community on the basis of complete social equality." The same writer, referring to this matter elsewhere, makes the following observations: "Until the race problem is solved, peace and goodwill cannot come on earth. The race problem is the most menacing that confronts civilization."

In view of these observations it will be quite correct to say that moral exhortations, even backed by religious authority, are not efficacious. For otherwise the history of Christendom, for example, would have offered a different spectacle and would have been free from race hatred. But the Christian world is the same today as it was at the time of the conquest of Egypt by the Muslims, as I have illustrated already by referring to the words of the Christian prelate Cyrus. Therefore it would be no exaggeration to say that there is something else that is wanted and there is still something that is missing from Christianity. In other words, why is it that Islam alone succeeds where others fail?

The diagnosis of Islam is that it is the lack of right and suitable formalism and institutions, through which alone man can get an opportunity to express his noble ideals of human fellowship, and human brotherhood, that is ultimately responsible for the discrepancy and anomaly existing between his behaviour and the high ideals he entertains and is so anxious to materialize. How, then, does Islam try to solve the difficulty that has been the bane of its predecessors, which, in spite of their sublime idealism, as sublime as that of Islam, were unable to make that idealism part and parcel of the lives of their followers? What does Islam do to remove the wide gulf existing between the ideals of man and his behaviour?

#### **Why Islam succeeds where other religions have failed despite their ideals**

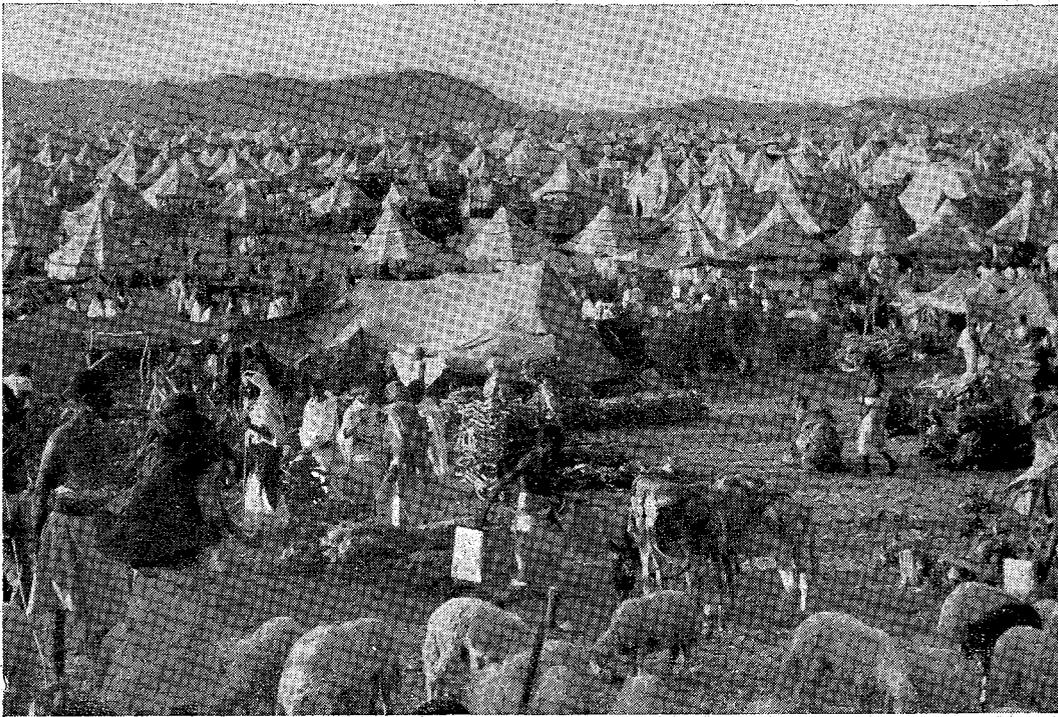
The first thing Islam does is this. While it creates the suitable frame of mind by echoing in common with all other religions the essentials of the brotherhood of man, it also realizes that mere pious wishes and words have not been enough to induce man to give up his age-old tribal outlook on life. It is here that Islam is an improvement on its sister religions. Islam does succeed in implementing the ideal of human fellowship simply by devising institutions that enable every Muslim to practise effectively and learn visually that we are in reality the children of God. One of those institutions, which, linked together, gradually awaken in a Muslim a consciousness of his real place in relation to his fellow beings and ultimately make him cosmic conscious, is the festival of today which we are now celebrating.

Today is the last day of the pilgrimage; today is the 10th day of the 12th month of the Muslim year. In Mecca today there are gathered together tens of thousands of men and women from all over the world. They have gone there because Islam wants every believer to perform the pilgrimage to Mecca at least once in his lifetime. In the words of the late Sir Thomas Arnold let me describe to you the part this festival of today plays in the social life of us Muslims. "No touch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here in the supreme act of worship, the Negro of the West Coast of Africa meets the Chinaman from the distant East, the courtly and polished Ottoman recognizing his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time, throughout the whole of the Muhammadan world, the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city of Mecca, as in their own homes they celebrate the festival of 'Id al-Adha . . . whatever be the race, colour or antecedents of the worshipper, he is received into the brotherhood of the believers and takes his place as an equal amongst equals" (*The Preaching of Islam*, London 1913, pp. 416-7).

The marvellous fraternal spirit transcending all barriers of race, country or colour animates today the great brotherhood of Islam in exactly the same manner as it did 1,400 years ago, when it was preached and instituted by the Prophet Muhammad, and this in a degree not discernible in any other community of mankind. Here, I am proud to say, at any rate we have a great example and a great promise for the redemption of humanity. If Islam had done nothing else than eliminate (as it has incontestably done) the unconscionable barriers of racial antipathy and national exclusiveness from among one-sixth of the human race, scattered over the surface of the globe and covering every land and clime, then it must hold civilization its debtor for ever.

Christianity, after two thousand years of evolution, has signally failed in this vital aspect. The conception of a human brotherhood, a social communion that would transcend geographical, racial or national boundaries, seems to be equally unrealized in the other great religions of the world. It is Islam alone that rules out in practice, no less than in theory, the claims of race or nation, caste or colour, which claims break the unity and mar the harmony of the human family; and there can be no question but that it is along that path the world will have to travel to find its ultimate salvation.

The gathering at Mecca which comes to an end today, consisting of tens of thousands of Muslims, consisting of poor and rich, prince and peasant from all countries, meeting



*A few miles away from Mecca is the vast plain of 'Arafat, where pilgrims from all over the world, numbering about half a million, all clothed in two unsewn sheets, assemble to listen to the 'Id al-Adha sermon which emphasizes both in theory and practice at the same time the spiritual and moral equality between man and man.*

*Our picture shows the pilgrims and their tents.*

together from far and near, all wearing the same simple unsewn garment, is an annual demonstration of the brotherhood of man in Islam and sets a grand practical example of fraternity and equality. Each of these pilgrims on his return home enlivens his fellow beings with his experiences in the plains of Mecca. You can imagine the enthusiasm and how fast it would spread. There is no parallel to this institution in any other religious system of the world. Islam is unique in this and unsurpassed.

The gradual evolution of the daily prayers of us Muslims into the international gathering, which is being celebrated this day at Mecca and in which we are joining by our prayers and our sympathy, makes a fascinating sociological study. It must be remembered that a Muslim is initiated into the idea of the equality of man and man on the floor of the mosque, where prayers give every day a demonstration of the simplicity and the equality which run through the whole of the Islamic system.

#### **The duty of Muslims towards the world of today**

We Muslims must never forget that, as yet, it is only one-sixth of mankind (the Muslims making one-sixth of mankind) that has tasted the delicious fruit of equality. With what is happening in many parts of the world the duty of us Muslims towards our fellow beings becomes all the more important. They perhaps have a faint appreciation of but as yet they do not know the fullness of the taste of this fruit; and the reason is partly because we have failed in our duty to carry the light of Islam to them. The Qur'an says to the Prophet Muhammad, "Give to the people what has been revealed to you from your Lord" (5:67). This commandment holds as good today as it did 1,400 years ago. The world is in sore need of ways by which it can obliterate its racial differences and forget its antipathies. No one but Muslims can do this task. About fifty years ago the need was perhaps not so serious. Race theories were confined to sociologists and ethnologists. But now one has begun to preach and glorify openly the virtues of the doctrine of enslavement, of exclusiveness, of partiality, of intolerance towards people not belonging to the white race. The message of the moral fraternity, of the equality of souls, of social

justice, of charity towards all, of protecting the weak and the oppressed, is being pooh-poohed and derided openly. We Muslims, in common with our Christian friends, are inspired by the conviction of the fact that the individual does not develop but through devotion to others, through service to his fellow beings. But there is something more that we possess and that our fellow brethren in Christendom do not possess. That something leaves us as the only people who can shoulder the responsibility. Let us appreciate our position. We are the only spiritually democratic people in the world; for what other community or people can boast of being free from the blight of priestcraft? We alone can give spiritualized democracy to the world. I know that Europe has built up idealistic systems that preach race equality, that inculcate service to mankind, but experience shows that truth received through pure reason and through religions without the right and suitable accompaniments of formalism is incapable of bringing the fire of living conviction to societies and is incapable of a regeneration *en masse*. No religion in the world excepting Islam, not even Christianity, possesses the means of changing and transforming societies into veritable fraternities. No doubt Christianity has succeeded in changing the lives of individuals, and is doing so every day, but wholesale transformation has never come its way. The same applies to other religions.

The world has made progress, unparalleled in its history, in the matter of its conquests of the forces of nature, only to find that it is destroying itself and digging its grave with its own hands. As yet five-sixths of the world are groaning under the crushing burden of race consciousness, passionate exclusiveness and other ridiculous superiority complexes, and these five-sixths of mankind have not as yet realized that each and every person of them is to be of service to and to co-operate with all the others rather than to be an enemy to all the others. This is a huge task! No one can shoulder it better than we Muslims, who not only possess the incomparably broad and cosmopolitan outlook on life but who also are the custodians of the secret and the methods to put that universal outlook on life into practice.

# THE EFFECT OF ALCOHOL ON THE BRAIN

“Intoxicants are an uncleanness; shun them” (The Qur’an, 5:91)

By F. E. RELF

“We can perhaps realize that alcohol, by attacking the brain, attacks the highest part of us, affecting life in its most vital part, tending to drag down and not to lift up to higher and fuller life. Man’s great prerogative is to rise from instinct to reason, and control, to emerge from the animal to the human: then to aspire to higher realms of life and conduct when he enters into communion with the good, the beautiful and the true, that is, with God”

## General structure and function of the brain

Before considering the effect of alcohol on the brain it is necessary to know something of the general structure and function of the brain.

The brain, or central nervous system, is enclosed in the bony cranium, usually known as the “skull”, and is completely protected by this bony covering. From this central nervous system nerves go to every part of the body: nervous impulses going from the brain and bringing messages to the brain. The average weight of the brain is 49 oz. for men, 44 oz. for women, being greater in man, in proportion to its weight, than to any other animal. The brain substance is made up of an immense number of “cells”, so minute that nine million would cover an area one cell deep, one inch square. These cells begin to form in the womb three weeks after conception, and all are present at birth, though, of course, in a very simple form. We do not grow any more cells after birth; we make use of those we have as life and growth proceed.

The three chief parts of the brain are (a) the *medulla oblongata*, or spinal bulb, situated at the base of the cranium, really a continuation of the spinal cord. It transmits nerve impulses and acts as a nerve centre, and controls the physical functions of the body: respiration, heart-beat, circulation of the

9,000,000

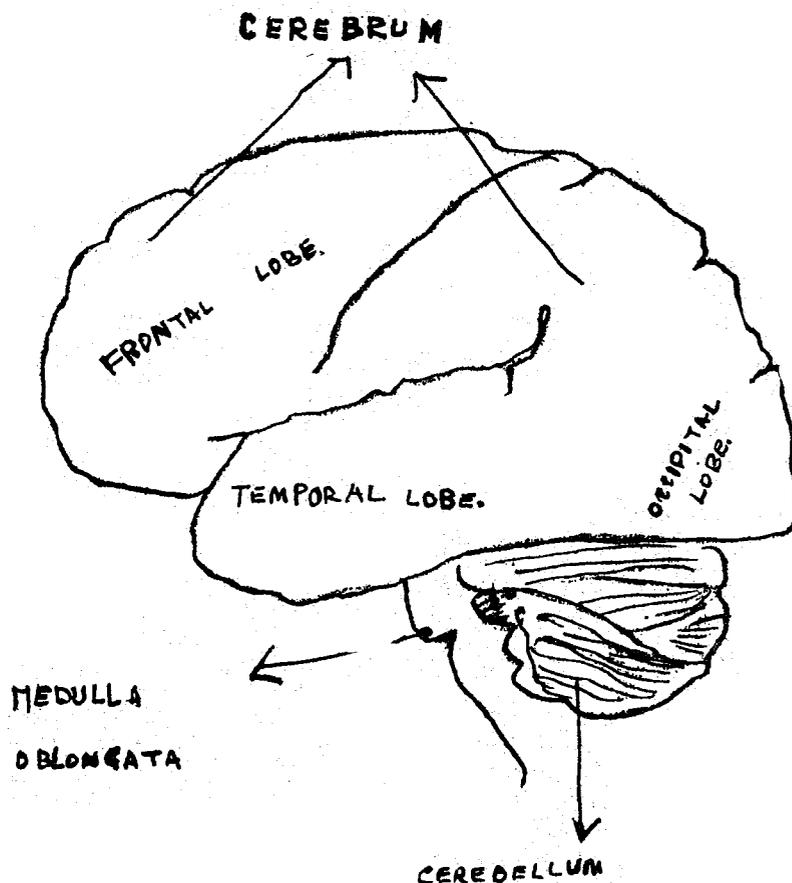
blood, and the whole of the digestive system; it is completely developed at birth, and is the “oldest” and strongest part of the brain.

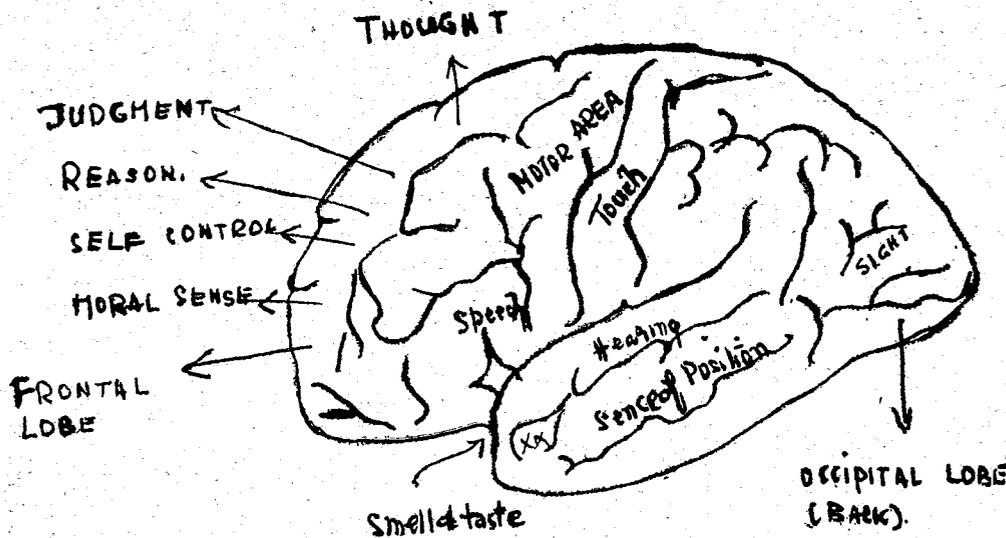
(b) The next part of the brain to be developed is the *cerebellum*, or “little brain”. It lies behind the *medulla*, and under hinder part of the great brain. Like the other parts of the brain it consists of nerve cells (grey matter) and nerve fibres (white matter). It is not fully developed at birth, and continues to grow for about 12-14 years. Its function is to control all the skeletal muscles, and so, the larger movements of the body, walking, running, standing, etc., also the balance of the body, whereby the two halves of the body are able to work in harmony.

(c) The *cerebrum* or great brain is by far the largest part of the central nervous system, and fills up the rest of the cranium, overhanging the *cerebellum* as stated above. Here are situated the sensory areas, as they are called, the parts of the brain which receive impressions from the nerves which convey messages to the brain: sight, sound, taste, touch, smell, feeling, are all received by this part of the brain. Here, too, is

situated the speech centre, that unique gift of God to man, the ability to speak.

Then we come to those other powers that lift us human beings above all other of God’s creation in the world — intellect, moral sense, reason, judgment, self-control, self-criticism, memory, power of choice, recall, learning, conscience, convention, appreciation of beauty, to name only some. It has been said that mutual activity is tied up with cerebral activity: it only goes on in conjunction with brains, and with brains that are working properly. Mutual activity becomes more intense, more varied, and better organized in each individual during his or her development.

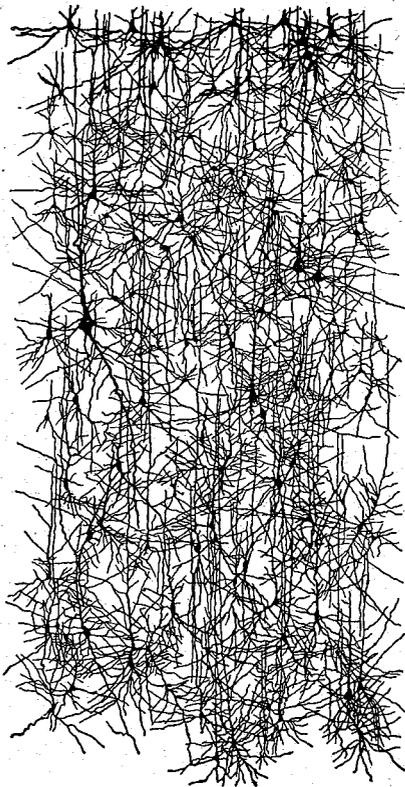




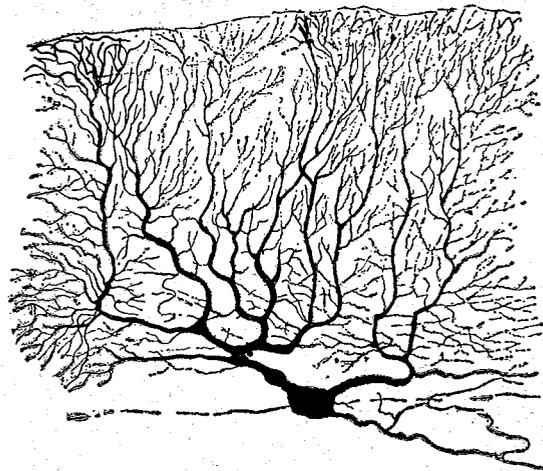
The cells found in this part of the brain are the most complicated and finest of all, in structure. They are the last to be developed (indeed this part of the brain grows throughout life), and the first to give way under strain or other adverse conditions.

#### The effect of alcohol on the brain

When alcohol is ingested, it is speedily carried to the brain, where it first acts on the highest part, that portion of the brain concerned with reason, judgment, etc. Alcohol has a special affinity for nervous tissue — it is from this fact that most of the psychological, mental, moral and social ills resulting from the



A portion of the grey matter (cortex) of the cerebrum (highly magnified). After Kölliker.



consumption of alcohol arises — as Shakespeare says: “O God that men should put an enemy in their mouths to steal away their brains!” (Othello, Act II, Scene III).

The first effect of alcohol is on the brain, and this is true whether alcohol is taken before or after birth: indeed, the ante-natal effects of alcoholism are very important, though we cannot deal with them here.

“The direct effect of alcohol upon the nervous system is in all stages and upon all parts of the system to depress or suspend its function: it is, in short, from first to last, a narcotic drug.

“Without signs of intoxication in the full, ordinary or legal sense of the term the hearing and individual attitude of mind suffer temporary change as an effect of the drug; and those in contact with the person so

affected have for the time being to deal with an altered individual, whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control.”

Compare these two quotations from *Alcohol and the Human Organism* with the words of the Prophet Isaiah: “They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are so swallowed up of wine they are out of the way through strong drink; they err in vision, they stumble in judgment.” We can see at once the very serious effects of narcotising the brain with alcohol.

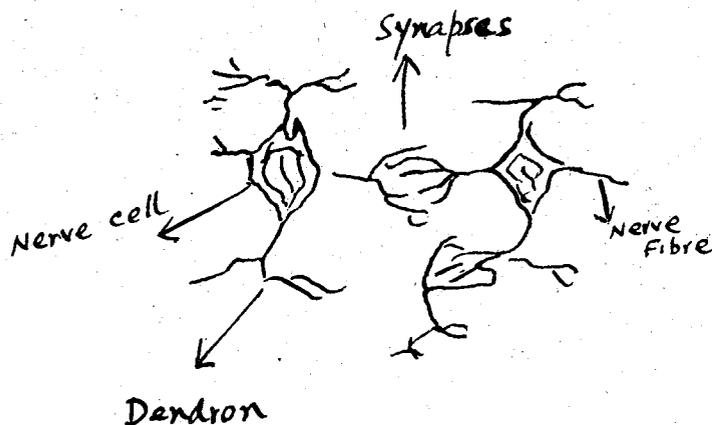
It has been truly said “something better inevitably steps out when alcohol steps in” and “alcohol never put one particle of ability, courage, manhood or charm into any individual which was not already there”, and the Prophet Habbakak has some stern words to say about offering alcohol to others: “Woe unto him that giveth his neighbour drink . . . and maketh him drunken”.

The apparent stimulation of alcohol is due to this paralysis of the cells in that part of the brain which governs self-control, reason, judgment, etc.; it is like taking the brake off a machine which may for a time run faster, but is soon

out of control. When the higher part of the brain is deadened, the lower emotional part gains the upper hand: the speech centre is affected: the “lower” instincts come to the surface and under the influence of alcohol people say and do that which they would not do if their brains were free from alcohol. In his book *Alcohol and Human Life*, Dr. Courtney Weeks says: “Alcohol never adds to the deepest joys of life; it never deepened the wondrous joy of motherhood nor enhanced the glory of fatherhood; never really made man or woman yearn and aspire towards a great ideal.”

Owing to the action of alcohol on that part of the brain

governing the finer muscle movements, nervo-muscular co-ordination is lessened; speech becomes slurred and indistinct; finer movements such as are needed in skilled work of all kinds — in driving a car, and in typing, to name only a few — are impaired, though owing to the blunting of self-criticism the person thinks he is doing his work better, is driving his car carefully, is typing accurately. There is a



growing awareness of the moral implications of the road accident problem, and it is realized that the taking of only a small amount of alcohol by the driver of a car is one of the causes of motor accidents. The new "Highway Code" issued by the British Ministry of Transport emphasizes this very strongly. The slowing down of the reaction time of the motorist may make all the difference between safety and an accident.

### Effect of alcohol on the cerebellum

The cerebellum is the next part of the brain to be affected by alcohol: here, too, muscular co-ordination is impaired, and the person so affected is unable to walk properly. He reels and staggers and may fall to the ground. He is, in general parlance, "drunk", but as the late Reverend Henry Carter said, "A man staggers in his mind long before he staggers in his legs".

The *medulla oblongata* is finally affected by alcohol. Its function is altered: the person becomes insensible and falls into a deep sleep, sometimes into a coma from which he may or may not recover.

As was said at the beginning of this article, the brain is composed of millions of living cells, each needing food, air and blood supply — not actually in touch with each other but connected by means of very delicate nerve fibres or dendrons, and nerve impulses pass from one cell to another along these dendrons which again do not actually touch, but branch out into dendrites ending in a synapsis or "junction". These branches and their "connections" are swollen and altered under the influence of alcohol; the passage of nervous impulses is slowed down, and the actual photoplasmic substance of the cell is altered in structure and the end connections are altered or even destroyed.

Much more could be said, but space does not permit. We can perhaps realize that alcohol, by attacking the brain, attacks the highest part of us, affecting life in its most vital part, tending to drag down and not to lift up to higher and fuller life. Man's great prerogative is to rise from instinct to reason, and control, to emerge from the animal to the human: then to aspire to higher realms of life and conduct when he enters into communion with the good, the beautiful and the true, that is, with God.

## BENGHAZI

### THE NIGHT FALLS FROM THE YELLOW HILLS

The night falls from the yellow hills —  
A cruel darkness comes and kills  
the sinking sun from behind the sea.

The sky is painted red like blood.  
Be silent, heart, the hand of God  
caresses you in every plea.

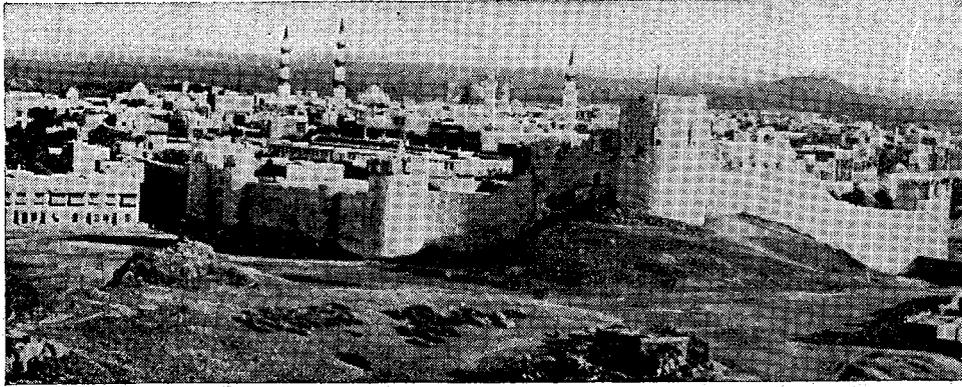
The night falls from the yellow hills,  
from desert-plains and Djebel-mills,  
of Africa the magic night!  
Forgotten are the old-time dreams,

of former life the dying schemes —  
of childhood, first love, clear and bright.

The night falls from the yellow hills.  
The palm-woods and the town it fills  
with mystery and lovely sound!

I see your face, I feel your eye  
so sweet and brown — last days of May  
and nights of flowers in the ground . . .!  
Benghazi.

Otto Karl Duepow.



*A view of the city of Medina with the Five Minarets of the Prophet's Mosque. In the background on the right-hand side can be seen the "Green Dome" of the Mausoleum of the Prophet Muhammad which also contains the grave of the Caliph 'Umar, whose remains were laid to rest by the side of the Prophet Muhammad*

## THE STATE LETTERS<sup>★</sup> OF CALIPH 'UMAR (634-644 C.E.)

By Dr. Khurshid Ahmad Fariq

### V

#### 58. *To Muthanna and other Commanders*

According to the transmission of Sayf Ibn 'Umar, Khalid and his energetic lieutenant Muthanna had conquered in 12 A.H. (633 C.E.) a considerable portion of the lower and central Sawad<sup>1</sup>, including Hirah and the Persian Gulf coastal town of Kazimah. In Rabi' I 13 A.H. (634 C.E.) he handed over his charge to Muthanna, and himself proceeded under orders from the Caliph to Dimashq (Damascus) as Commander-in-Chief of the Syrian forces. About this time Persia was in the grip of a serious political instability. There was no strong king on its royal throne. Supreme power was wielded by military leaders who had divergent interests and quarrelled among themselves. Muthanna sought to take advantage of the unsettled conditions in Persia. He visited Abu Bakr at Medina and after informing the latter of the factions at the Persian court asked for reinforcements to launch a big attack on Iraq. But the ailing Caliph died before helping him. The first task to which the next Caliph, 'Umar, applied himself was to raise an army and send it to Iraq under Abu 'Ubayd Thaqafi. Muthanna had already hastened back to his headquarters, and pending the arrival of the new army had started regular raids into the villages of the Sawad that lay between the Tigris and the Euphrates. When some days later Abu 'Ubaydah arrived with his army, the Arabs fought a number of successful engagements with the Persians in the lower and central Sawad (Kaskar and Baghdad district).

But soon a serious tragedy befell them. In a fierce battle (known in history as the Yaum al-Jisr, Ramadhan 13 A.H. (634 C.E.)) Abu 'Ubayd, faced with overwhelming odds and acting imprudently against the advice of his counsellors, fell and 4,000 Muslims were either killed or drowned in the

Euphrates that lay at their back. However, the Persian generals failed to follow up their gains as a crisis at the Court summoned them back. After the battle of Jisr, several small forces were sent from Medina and with their help Muthanna defeated the Persians in a number of engagements. Finding the situation favourable he now began large-scale depredations into the lower, upper and western Sawad, and his raids penetrated deep into Sabat, Baghdad and Takrit. A delegation of the chief landlords of Iraq and other influential Persians waited on Queen Buran's prime minister, Rustam, and his rival, Fayruzan, censured the factions which had done grievous harm to the realm and exhorted them to unite and save the Sawad from the ever-increasing attacks of the Arabs. The two great leaders between whom the loyalties of the Persian people were divided promised to meet the delegation's wishes. A conference of the leading military personages was held. They decided to elect Yazdajird, the 21-year-old scion of the imperial line of the Chosroes, as their king, and pledged themselves to stand united under his banner. The most urgent need of the hour was to arrest the incursions of the Arabs. The new king set about to reorganize the national armies and reinforce or reoccupy the military outpost of Iraq.

A report on the new changes in Persia and the lively zeal with which the new government was stepping up

<sup>1</sup> By the Sawad is meant the agricultural lands of Iraq irrigated by the Tigris and the Euphrates and their numerous canals. In its greatest length, the Sawad extended from Hadithah in the west to 'Abbadan (estuary of the Tigris and the Euphrates) in the east, and in its greatest breadth from 'Udhayb in the south (Arabian border) to Hulwan in the north. It had an area of about 39,000 square miles. The Sawad and Iraq in early Islamic history were almost synonymous. The earliest conquests and raids by Khalid, Muthanna and the cavalry of Sa'd Ibn Abi Waqqas (before the fall of Mada'in) were restricted to the lands that lay to the right of the Tigris. Yaqut's *Mu'jamu 'l-Buldan*, Cairo 5/159.

\* The fourth article in this series appeared in *The Islamic Review* for July, 1956.

military preparations to expel the Arabs from Iraq was sent to the Caliph by Muthanna and other commanders. Events were now moving fast. The report had hardly reached Medina when under the spell of a vigorous anti-Arab propaganda campaign by the agents of Yazdajird, rebellion broke out in areas under direct Arab control. The Arab officers who had been posted there to collect dues with token troops fled. Muthanna had to give up his raids. He collected his scattered cavalry and retired to Dhu Qar. Here he received the following letter from 'Umar.

*"Get away from the neighbourhood of the hostile Persians and withdraw to the banks of the rivers, canals and swamps on the Arabian side of the Iraqi border. (2) Enlist for military service every brave Arab and horseman of the (Christian) tribes of Rabi'ah, Mudar and their confederates. If they willingly come out to fight as your comrades, well and good, otherwise ask them to emigrate. (3) The Persians are in a serious mood. Every effort should be made to keep up the morale of your army so that it may fight with the same ardour as its opponents"* (Sayf-Tabari, 4/61-82).

#### 59. Another version of this letter

*"Withdraw to the Arabian side of the Arab-Iraqi border and induce the Arabs living near to join you against the Persians. While on your side of the frontier, you should not be far away from the Persians and await my instructions."*

Muthanna and his Kharaj officers had hardly left the Sawad when a wave of revolt swept over the conquered lands and Persian forces from the non-conquered lands advanced with a fanatical zeal to expel the intruders. Muthanna, his cavalry and Kharaj officers with their token forces, withdrew chased by the Persians and crossed into the Arabian side of the border (Dhu Qar). The Persians reoccupied their frontier contentments and outposts. Muthanna lost no time in posting cavalry at all strategic points along the Arab-Iraqi border till the suburbs of Obullah port.

#### 60. All State Representatives in Arabia

On hearing from Muthanna about the accession of Yazdajird and the determination of the new government to punish the Arabs, 'Umar felt the need for a supreme war effort. He sent urgent orders (Dhu 'l-Qa'dah 13 A.H. (634 C.E.)) to all State representatives in the peninsula to recruit every able-bodied man for military duty. Part of his directive is preserved in these words:

*"Enlist all Arabs who have arms or horses or are noted for bravery or military genius and send them to me. This is to be done with the greatest despatch"* (Sayf-Tabari, 4/82).

#### 61. To Sa'd Ibn Abu Waqqas

One of the most senior Muslims, Sa'd, was Commander-in-Chief of the first great Arab army that defeated the Persians in the memorable battle of Qadisiyyah. After expelling Yazdajird's armies from Iraq, he founded the famous city of Kufah and made it his capital. From 17-21 A.H. (638-641 C.E.) (some of the chroniclers say 20 A.H. (640 C.E.)) he was governor of the lands his forces had conquered. In 21 A.H. (641 C.E.) his services were terminated on the complaint of a section of the Kufi Arabs, who

accused him of partiality and inefficiency to lead the public prayers. Though he disliked certain acts of 'Uthman, he did not support the activities that culminated in the latter's most unfortunate murder. Nor did he participate in any war of the fourth Caliph 'Ali. Sincerity adorned his faith. Having given up public office, he lived a contented life in a palatial house he had built himself near Medina. He was one of the richest Companions of the Prophet and had as many as thirty-five children. He avoided narration of the Hadith, also personal comments on religious matters. When someone invited his judgment on such a matter he said: "I fear that if I give my judgment, you will mix with it a hundred of yours." He died in 50 A.H. (670 C.E.) at a ripe old age (The *Tabaqat* of Ibn Sa'd 3/102, The *Isti'ab* of Ibn Abu al-Barr and Tabari).

When the call for recruitment came, Sa'd was *Zakat* collector at the settlement of the tribe, Hawazin. He made an admirable effort and was able to enlist 1,000 fully-armed horsemen. This notable service, coupled with his other qualifications, prompted the Caliph and his advisers to nominate him for the Supreme Command of the armies of Qadisiyyah. After introducing to Sa'd the principles which should guide his conduct in the new capacity, 'Umar sent him to Iraq with 4,000 Arabs, of whom the majority were from the Yemen. Sa'd had instructions to call to arms the Arabs who lived about Zarud, where he was to halt on his way to Qadisiyyah. Here he was able to add 7,000 brave men to his colours. Soon 8,000 warriors comprising the army of Muthanna joined him. In all upwards of 30,000 Arabs took part in the grim battle of Qadisiyyah. They represented the pick of Arab manhood, talent and pedigree. In the words of our narrators, " 'Umar threw against the Persians every Arab of noble birth, position and social authority, every orator and poet that he could find " (Sayf-Tabari, 4/85-87).

When Sa'd left Zarud for Sharaf, another station *en route* to Qadisiyyah nearer the Iraqi border, he received the following letter from Medina:

*"Send a commander whose selection I leave to your discretion to guard the approaches from the Delta<sup>2</sup> (of the Tigris) to the Arabian mainland and thus protect your flank from a possible assault by the Persians emerging from that direction"* (Sayf-Tabari, 4/87).

#### 62. Sa'd Ibn Abu Waqqas

Sa'd informed the Caliph of his arrival at Sharaf and the effective watch maintained by Arab cavalry at all strategic points along the Arab-Iraqi border from Jabbanah to Ghudayy (the highlands near Basrah). As the Arab armies were in the vicinity of the frontier and would in the next stage of their journey cross it, the Caliph thought it fit to organize them, and send them across the border in the battlefield order. Accordingly, he wrote:

*"On receiving my letter, divide the army into ten parts, appointing corporals ('Arifs) on every ten men and commanders on each of its ten parts. (2) Then arrange the troops in the battlefield order. (3) Allotment of duties and arrangement of troops should be done in the presence and with the approval of the elders. (4) The commanders and corporals should be asked to take over their respective assignments. (5) They should be told that you proposed to fight the enemy at Qadisiyyah. (6) Mughirah Ibn Shu'bah and his cavalry should be recalled. (He was posted to guard the frontier near the estuary and the Obullah port). (7) Keep me informed about the plans of the Persians"* (Sayf-Tabari, 4/87).

<sup>2</sup> The only two routes from Ahwaz to the Arabian mainland passed through the Delta.

63. *To Sa'd Ibn Abi Waqqas*

Organization of the army and appointments to ancillary services, such as doctors, custodian of the booty and judges, having been complete at Sharaf, the Caliph asked Sa'd to cross the frontier:

"*March with your forces to Persia (Iraq). (2) Put your trust in God and ask His help in all your affairs. (3) Let it be noted by you that you are going to fight with a very brave people, far superior to you in numbers and arms, whose country makes movement difficult because of rivers, canals, marshes and pitch dark nights. (4) When you contact the enemy or any of their warriors, be the first to make an assault and avoid debates or discussions with them. (5) Beware of their artifices; for they are very cunning and crafty. (6) To match their superior power and advantages you must have superior determination and will to fight. (7) When you reach Qadisiyyah, which since old days has been the most strongly fortified of all the passages leading inland and occupies a wide and fortified plain, full of palm-groves, and has bridges and impassable waterways ahead, your cavalry should cover all approaches to the bridges and fords, while your main army should occupy a plain not distant from the Arabian desert and the Persian localities. Here you should stand ready. (8) The enemy, finding all their passages blocked, will throw its whole army, cavalry and foot, with dash and determination against you. If you endure their attack, take the fight as a means of gratifying God and winning His favour and are sincere in your effort, I am sure that you will defeat them. Having been defeated, they would never be able to gather an equal strength against you, and if they gather all, they should be wanting in nerves. On the other hand, if they defeat you, the desert would be in your rear where you could withdraw, and since you will be at home in the desert surroundings and in an advantageous position, while your enemy a stranger to it and at a disadvantage, you will have an upper hand over him, the scales would soon be turned and victory would be yours."*

Bringing the letter to a close here, our narrators observe: 'Umar also wrote Sa'd the day on which he should depart from Sharaf. This is followed by the passage:

"*On such and such a day, you should leave with your army and alight (at a suitable place) between 'Udhayb al-Hijanat and 'Udhayb al-Qawadis.<sup>3</sup> From here you should send cavalry east and west (to make raids in Sawad)."*

These words seem to be part of a succeeding letter. 'Udhayb (which I think is the same as 'Udhayb al-Hijanat, Yaqut does not mention the latter) was a Persian stronghold at the edge of the Iraqi border. It lay four miles south-west of Qadisiyyah linked with the latter, by two continuous walls enclosing palm-groves. According to Ibn Ishaq (Tabari, 4/138), Rustam had his forward camp at Qadisiyyah and Sa'd at Qadis or Qudays (a castle near 'Udhayb). This Qadis may well be the spot that lay between 'Udhayb al-Hijanat and 'Udhayb al-Qawadis.

Qadisiyyah was an important town situated on an open plain, devoid of trees or crops, about nineteen miles south-west of Kufah and four miles inside the Persian frontier. To guard the villages of the Sawad against Arab incursions, the Persian Government of pre-Islamic days had built in the vicinity of Qadisiyyah several watch-posts, a ditch and a long double wall which connected Qadisiyyah with 'Udhayb (*The Encyclopaedia of Islam*, 2/612, Yaqut, Cairo, 6/131).

64. *To Sa'd Ibn Abi Waqqas*

This letter was most probably sent while Sa'd was at 'Udhayb. His stay here seems to have lasted several months,

during which he sent raiding parties into the Sawad for fodder and meat, which were scarce in his camp. These raids had serious repercussions at Mada'in. Rustam, it is said, was not in favour of personally leading a large army against the Arabs. He preferred to conciliate them, and in case of failure, to send wave after wave of small mobile armies. But Sa'd's depredations provoked the new king into giving Rustam peremptory orders to undertake personally a big offensive. He gave in but delayed his march so much on the way that he reached Qadisiyyah in four months (Sayf-Tabari, 4/100; Ibn Khaldun, Cairo, 2/94-95 — six months instead of four).

"*Keep your heart steady and free of evil thoughts. (2) Give useful advice to your troops, exhorting them (in particular) to be sincere in their determination to fight and to regard the forthcoming trial as a means of getting divine favour. (3) If anyone be lacking in the sincerity of determination to fight or fails to regard the coming sacrifices as a means of getting the approval and reward of God, you should make him fully alive to both. (4) God helps in proportion to the sincerity of determination and rewards in proportion to the intensity of feeling to regard one's sufferings as a means of deserving God's favour. (5) I admonish you not to ill-treat the Muslims under your command or neglect the momentous task committed to your charge. (6) You and other Muslims should beg God for safety and well-being and oft and anon mutter these words: La Haula Wa la Quwwata illa Billah — Ability to do and power to accomplish depends entirely on the help of God (The Qur'an). (7) Inform me where the Persian armies are and who their supreme commander is. (8) I wanted to give you some instructions but am unable as I have no idea of the plans of the enemy or of the region which your forces are occupying. (9) Give me a description of the country where the Muslims are encamped and also of the land that separates you from Mada'in (capital of Persian Iraq). Your description should be so clear as to bring the whole picture before my mind. (9) Give me a true report of your situation. (10) Fear God and look to Him alone for victory and do not rely on anything that you do. (11) You should bear in mind that God has promised you victory and success and has assumed responsibility to fulfil it by making you victorious in this war. I warn you against doing anything that displeases Him or makes Him withhold the promised victory or makes Him confer His favour on some other people"* (Sayf-Tabari, 4/90).

65. *To Sa'd Ibn Abi Waqqas*

Leaving the families of the warriors at the oasis of 'Udhayb, Sa'd moved to his final camping site — Qadis or Qudays (a castle and a village in the vicinity of Qadisiyyah). From here he launched his raiding parties far deeper into the Sawad than he had hitherto done. Several months' stay at the frontier had seriously diminished his provisions and there was keen shortage of fodder and meat. His armies had risen from a few thousands at Zarud to over 30,000, and to feed them was a difficult problem. To meet it and also to punish those who had broken the pacts, he (and the Caliph at Medina) felt it necessary to launch raids which his energetic cavalry had been carrying on (in the agricultural land enclosed by the two great rivers) ever since their arrival across the Arab-Iraqi border. After more than a month's stay at Qadis, Sa'd's spies learnt at Hirah that formidable army under Rustam had been ordered by the Persian emperor to attack the Arabs and that preparations were proceeding

<sup>3</sup> The whole district around Qadisiyyah was called the Qawadis (*The Encyclopaedia of Islam*, 2/612).

apace. A stir was created in Sa'd's camp by these reports. He hastened to inform the Caliph of the impending offensive. The Caliph wrote him as follows:

"Do not be distressed or upset by the rumours of the impending Persian attack or the reports of your spies. You should, on the other hand, beseech God for help and place in Him your wholehearted reliance. (2) Moreover, you should send a delegation of men of impressive physique, noted for sound judgment and bravery, to the Persian king to invite him to Islam. (3) I am certain that our invitation to him and his people to accept Islam will contribute to the weakening of their power and to our victory. (4) Do keep me informed of all important developments every day."

66. To Sa'd Ibn Abi Waqqas

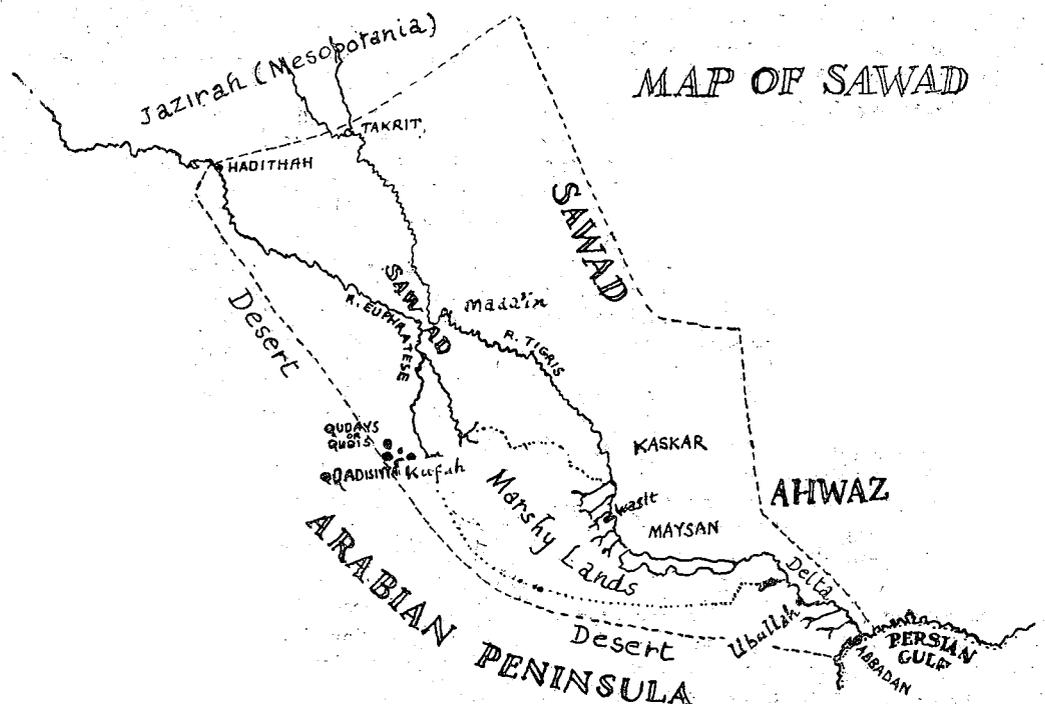
The following two letters, the last of the Qadisiyyah series, recorded by Tabari, were probably received by Sa'd at Qadis or Qudays:

"I have received your letter and am informed about its contents. Stay on where you are until the enemy launches his attack. (2) Let it be borne in mind by you that the coming

battle will remain a memorable event in history. (3) If by the grace and help of God you defeat them, and they turn their backs, do give them a hot chase until you forcibly enter Madd'in. This chase, God willing, will end in the destruction of the government of Madd'in" (Sayf-Tabari, 4/90).

67. To Sa'd Ibn Abi Waqqas

"I have an inspiration that when you meet the enemy, you will defeat them. Dispel, from your heart, all doubt about the final result and replace it by the fear of God. (2) If a Muslim playfully offers aman (protection) to a Persian or makes a sign of aman or utters a word which in their land signifies aman, then do honour the aman and execute it. (3) Do not laugh while on the battlefield. (4) Keep faith in all circumstances, for faithfulness, however unobserved it may be, bears good results, while faithlessness, even by mistake, is productive of the direst results: it weakens your cause and destroys the chances of your victory, strengthens the enemy and augments the chances of his victory. (5) I warn you not to do any act that unbecomes the Muslims or weakens them" (Sayf-Tabari, 4/90).



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# NON-POLITICAL ASPECTS OF THE SUEZ CRISIS

By DR. J. HANS

## The Suez Canal was first conceived by an Austrian Engineer

The name of Ferdinand de Lesseps, the great French diplomatist, financial and engineer, is inseparably connected with the construction of the Suez Canal. Few people, however, are aware that it was an Austrian engineer, Alois Negrelli, who planned the lockless waterway between the Mediterranean and the Red Sea. He was appointed "Inspector-General of the Suez Construction Works" in 1857, after the then ruling regent of Egypt, Sa'id Pasha, had adopted Negrelli's plan, although all the leading experts of that period had declared that the construction of a lockless canal would prove a failure. Negrelli's next task was to induce the government of the Austrian Empire (which at that time was one of the four Great Powers) to participate in the financing of the canal construction. Unfortunately, the Austrian authorities did not share Negrelli's optimism. Negrelli died on 1st November 1858. The Suez Canal was ultimately constructed as a lockless waterway according to Negrelli's scheme and opened to traffic on 17th November 1869.

It is rather interesting to recall the talk I had with an Egyptian in the town of Suez in December 1937. I asked my friend to express his personal views on the future of the Canal after the expiry of the Company's concession in November 1968. His reply was as simple as it was logical. He said that among all the countries of the world, Egypt had the least interest in the functioning of the Canal; for Egypt borders on both the Mediterranean and the Red Sea, and therefore it is equally accessible both from the north and from the south. Needless to add that this talk of 1937 was a purely theoretical *tour d'horizon*. It resulted, however, in specifying the three situations which would present themselves by the end of 1968: the most natural one seemed to be the extension of the Company's charter beyond 1968; the other was that Egypt might run the Canal as an Egyptian State-owned undertaking; while the third envisaged the closing down of the Canal because of its decreasing earning capacity as a result of the extension of the pipe-lines for oil transport.

What was theory in 1937 became an accomplished fact in July 1956, eleven years before the end of the termination of the lease granted to the "Compagnie Universelle du Canal Maritime de Suez". In the course of the international dispute due to the Egyptianization of the Suez Canal Company, Egypt's national aspirations and economic domestic policy are spilling over into the international field, thus placing the real issues and the risks involved (which are facing all nations interested in the Canal traffic) in a fallacious and oscillating twilight.

## Some basic non-political facts

An objective approach to the Suez dispute since the end of July 1956 reveals that there is among all parties concerned a trend towards over-simplification of the problems involved and also that there is a tendency to suggest actions and measures which are likely to become two-edged weapons. Too much emphasis is laid on the political aspect of the controversy, though there are too many "third parties", i.e., nations which are politically quite disinterested but which have a vital interest in a positive answer to the question: Will the free, speedy and cheap passage be guaranteed if

the Canal is run by the Egyptian State and not by an internationally composed board?

Nowadays it is probably overlooked that with the opening of the Suez Canal route in 1869 the whole Middle East region re-integrated in world trade. As a matter of fact, the Suez Canal ended a period of some three hundred years during which the Middle East had become a backwater in world trade. The economic decay of the area was chiefly due to the discovery of the Cape sea route to India in the sixteenth century. The nations and countries of the Middle East lost much of their former economic power, which was dependent on the huge overland trading routes. In a word, the area was no longer in a position to develop its own resources.

After the opening of the Suez route the Middle East again became a vital link in international trade. And this role was strengthened by the exploitation of the oil resources and the growth of aviation. It cannot be mere coincidence that the re-emergence of Islam as a political factor in international affairs is registered in an era of economic rehabilitation of the Middle East. For a number of countries the opening of the Suez Canal eighty-seven years ago was indeed as much a windfall as was some forty years later the discovery of the Persian and Arabian oil plethora.

## The Dependence of Middle East Economy on oil

There is no doubt that the present Suez crisis will not entail the danger of a transport bottleneck, for the oil tankers represent between 65 and 70 per cent of the total cargo traffic handled by the Canal. From 1950 to 1955 the oil traffic rose from 48 to 70 million tons, as compared with 25 and 38 million tons of other commodities.

Consequently oil is the main source of the Canal Company's income; in addition, oil is the main source of the national income of the Middle Eastern oil-producing countries; and finally, the Middle Eastern oil meets about 80 per cent of European oil demands (outside the Soviet sphere of interest).

Any action interfering in the cargo traffic necessarily affects a wide international circle of interests. A total stoppage of oil traffic accompanied by a closing down of the pipe-lines (as has been suggested in some Arab quarters) would indeed create a serious situation without any parallel in the modern history of world trade.

The Arab States have declared their decision to stand by Egypt through thick and thin; the corollary to this view lies in the opinion supported in some European quarters that world trade would be able to do without the services of the Suez Canal, as it did during World War II for a considerable space of time.

Neither the Arab nor the European arguments are cogent.

The Arab optimism is confuted by the contents of a report published by the United Nations (Department of Economic and Social Affairs) in May 1956. The report deals with the "Economic Developments in the Middle East, 1954-1955". The following are *verbatim* quotations from this report:

1 *c.f.* my book, *Homo Oeconomicus Islamicus*, Vienna, 1952, pp. 79-80.

"The oil industry in the Middle East, which employs about 150,000 persons, has a cumulative invested capital in the area (including refineries and pipelines) of about \$2.6 billion and is now making to governments direct contributions of about \$880 million a year, in addition to indirect contributions of about \$200 million a year by way of wages to employees and local purchases of goods and services. In 1955, oil income plus local expenditures of the oil companies represented approximately one-tenth of national income in Iran and Syria, one-third in Iraq, between 45 and

of Europe is about 100 million tons. The Soviet bloc excepted, about 10 per cent of this consumption is produced in Europe, with Austria as the biggest single producer of some 3.8 million tons; another 10 per cent is imported from the Western hemisphere (chiefly from Venezuela), and 80 per cent is the share represented by the Middle Eastern oil.

Europe's dependency on Middle Eastern oil is not the outcome of the free play of economic forces but a pre-mediated change in the oil policy of the United States. In an official document entitled *Public Affairs Bulletin No. 89, Middle East Oil in the United States Foreign Policy*, issued



*A view of the Suez Canal.*

*"From 1950 to 1955 the oil traffic through the Canal rose from 48 to 70 million tons as compared with 25 and 30 million tons of other commodities."*

60 per cent in Bahrein and Sa'udi Arabia and over 90 per cent in Kuwait and Qatar. In the latest year for which statistics are available, oil revenue accounted for 38.3 per cent of total government revenue in Iran, 53.1 per cent in Iraq, 71.3 per cent in Sa'udi Arabia and 97 per cent in Kuwait."

#### **The Dependence of European industry on Middle East oil**

Turning to the European comments which belittle the role of the Suez Canal and the Middle Eastern oil shipments, it is not difficult to prove the mistaken reference to the *de facto* elimination of Suez Canal traffic during World War II. First, there was a greatly reduced amount of "civilian" (as distinct from military) traffic through the Canal and secondly, before 1947-48 European oil demand was chiefly met by shipments from the Western (American) hemisphere.

It was under the Marshall Aid Plan given by the United States to Europe from 1948 to 1953 that American oil was gradually replaced in the European markets by Middle Eastern oil *pari passu* with the rapid development of the Arab and Persian oil resources. The annual consumption

in 1950, America's post-war oil policy is frankly explained:

"The United States — even the combined Western hemisphere — has less oil reserves than the rest of the world, but is consuming much more. Security is to be attained only through some form of stockpiling. The only practical form of oil stockpiling consists of oil reserves fully developed but utilized in time of peace only to the extent necessary to keep individual wells in healthy conditions and ready for prompt use in time of emergency. The oil thus impounded is to be replaced as long as possible with imports from the Middle East."

The reader will doubtless be aware of the fact that the two aforementioned documents contain in a nutshell the intricacies of the international oil problem in regard to the role of the Middle Eastern oil. It is evident that any aggravation of the Suez crisis would lead to the development of delicate situations in which many nations, including friends of Egypt, would suddenly find themselves through no fault of their own.



- (i) The Prophet Muhammad died on 27th May 632 C.E., that is, 1st Rabi' al-awwal, 11 A.H. From both calendars you will see that it was WEDNESDAY.
  - (ii) Abu Bakr Siddiq died on 23rd August, 634 C.E. or 22 Jumada 'l-thaniya, 13 A.H. (TUESDAY).
  - (iii) The tragedy of Karbala (the martyrdom of the Imam Husain) took place on WEDNESDAY, 10th October, 680 C.E., or 10th Muharram, 61 A.H.
  - (iv) The conquest of Constantinople took place on TUESDAY, 29th May, 1453 C.E., or 20th Jumada 'l-ula, 857 A.H.
  - (v) American Independence Day was on THURSDAY, 4th July, 1776 C.E., or 17th Jumada 'l-ula, 1190 A.H.
  - (vi) The World War I started on THURSDAY, 4th August, 1914, or 12th Ramadhan, 1332 A.H.
  - (vii) The World War II started on SUNDAY, 3rd September, 1939 C.E., or 8th Rajab, 1358 A.H.
  - (viii) The independence of Indonesia was proclaimed on FRIDAY, 17th August, 1945 C.E., or 8th Ramadhan, 1364 A.H.
  - (ix) Pakistan came into existence on THURSDAY, 14th August, 1947 C.E., or 27th Ramadhan, 1366 A.H.
  - (x) India won her independence on FRIDAY, 15th August, 1947 C.E., or 28th Ramadhan, 1366 A.H.
- THE SOLAR CYCLE is a period of 28 years, after the lapse of which the weekdays on a given date are the same. For instance, on 25th December, 1901, (1+28) 1929, (29+28) 1957, (57+28) 1985, it would be Wednesday.

**Why the Muslims of today do not use their knowledge of astronomy**

Now, the movements of the moon in relation to those of the earth and the sun present a rather difficult and complicated problem. But it is not at all so confused or unsystematic that the Muslims of today should be at a loss to ascertain the dates of their annual festivals and other important occasions. Certainly God has not created anything without cohesion: "And We did not create the heaven and the earth and what is between them for sport" (The Qur'an, 21: 16).

God wants Muslims "to see" and "understand" the perfect order and harmony in nature. If they fail to see this, and fall into confusion, it is indeed their own fault. It is the duty of Muslims to study the variations of days and nights. The Qur'an says:

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men of understanding."

"Those who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: 'Our Lord! Thou has not created this in vain...'" (3: 190-1).

But unfortunately the Muslims have changed the meanings of the Qur'an. For instance, from *Qadr* the Muslims of today imply the rigid predestination (ill fate or good luck). But there is nothing of the sort in the words of the Qur'an to justify this interpretation or outlook on life; for God implicitly reminds every soul of its share in this world (The Qur'an, 8: 77). If we see few rich and many poor, it is due to the wrong distribution of the resources of the world.

after about 2,400 years, we still have to add 11 days to each group of 30 years. But 30 cannot be exactly divided by 11, therefore, we shall have to add one day after  $\frac{10}{11}$  2-11 years. This extra day is added to the last month of the "Muslim Leap Year". We arrange our leap years of 355 days each in the following order: From 1 A.H. to 30 A.H., 11 leap years would be=2, 5, 7, 10, 13, 16, 18, 21, 24, 26, 29.

From 31 A.H. to 60 A.H., 11 leap years would be=32, 35, 37, 40, 43, 46, 48, 51, 54, 56, 59.

From 61 A.H. to 90 A.H., 11 leap years would be=62, 65, 67, 70, 73, 76, 78, 81, 84, 86, 89.

From 91 A.H. to 120 A.H., 11 leap years would be=92, 95, 97, 100, 103, 106, 108, 111, 114, 116, 119; and so on.

THE LUNAR CYCLE is a period of about 19 years after the lapse of which the new and full moons return on the same real days which have been dislocated by the intercalations of extra days in leap years. With the help of these lunar cycles, the priests could locate the Easter Day, which is observed on the first Sunday after the calendar full moon on or after 21st March.

SAROS is a period of 6,585,7806 days which is equal to 18 solar years and 11 days or 18 lunar years and 7 months. After this period the moon and the sun come nearly to the same relative positions and eclipses will repeat themselves. Since ancient times Saros has been used to predict a solar eclipse. It would be interesting to note here the dates of few solar eclipses which occur on or about the new moon and repeat after each Saros: 30.8.1905 C.E. or 29.6.1323 A.H. on Wednesday.

(Add 18 years 11 days) 10.9.1923 C.E. or (add 18 years 7 months) 27.1.1342 A.H. on Monday.

(Add 18 years 11 days) 21.9.1941 C.E. or (add 18 years 7 months) 30.8.1360 A.H. on Sunday.

(Add 18 years 11 days) 2.10.1959 C.E. or (add 18 years 7 months) 28.3.1379 A.H. on Friday.

(Add 18 years 11 days) 13.10.1977 C.E. or (add 18 years 7 months) 30.8.1397 A.H. on Thursday.

(Add 18 years 11 days) 24.10.1995 C.E. or (add 18 years 7 months) 28.5.1416 A.H. on Tuesday.

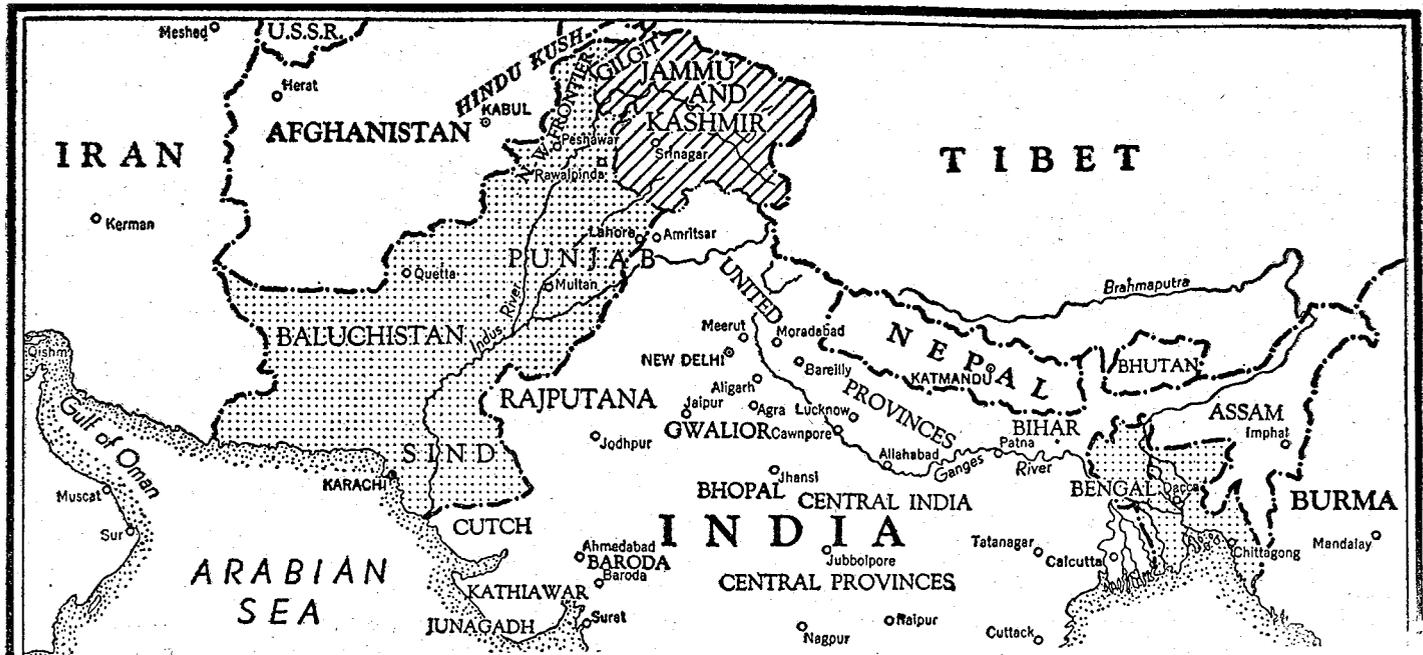
6:	14	22	30	35	38	43	51	59	67	75	83	91	99
3:	11	16	19	24	27	32	40	48	56	64	72	80	88
5:	8	13	21	34	37	45	53	61	69	77	85	93	98
2:	10	18	26	39	42	50	58	66	74	82	90	95	98
7:	15	23	31	44	47	55	63	71	76	84	92	97	98
4:	12	20	28	36	44	52	60	68	75	83	91	96	98
1:	9	17	25	33	41	46	49	54	57	62	70	78	86
:	:	:	:	:	:	:	:	:	:	:	:	:	:

AII—Centuries

3:	11	19	27	35	43	51	59	67	75	83	91	99
8:	16	24	32	40	48	56	64	72	80	88	96	98
5:	13	21	29	37	45	53	61	69	77	85	93	98
2:	10	18	26	34	42	50	58	66	74	82	90	95
7:	15	23	31	39	47	55	63	71	79	87	95	98
4:	12	20	28	36	44	52	60	68	76	84	92	97
1:	9	17	25	33	41	49	57	65	73	81	89	94
:	:	:	:	:	:	:	:	:	:	:	:	:

AIII—Centuries

6:	14	22	30	38	46	54	62	70	78	86	94	97
3:	11	19	27	35	43	51	59	67	75	83	91	96
8:	16	24	32	40	48	56	64	72	80	88	96	98
5:	13	21	29	37	45	53	61	69	77	85	93	98
2:	10	18	26	34	42	50	58	66	74	82	90	95
7:	15	23	31	39	47	55	63	71	79	87	95	98
4:	12	20	28	36	44	52	60	68	76	84	92	97
1:	9	17	25	33	41	49	57	65	73	81	89	94
:	:	:	:	:	:	:	:	:	:	:	:	:



The dotted portions in this map show the two wings of Pakistan.

# THE CONSTITUTION OF THE ISLAMIC REPUBLIC OF PAKISTAN

## The Preamble

By K. M. SHAMEEM

**“The word democracy in the Islamic sense pervades all aspects of our life. It relates to our system of Government and to our society with equal validity, because one of the greatest contributions of Islam has been the idea of the equality of all men. Islam recognizes no distinctions based upon race, colour or birth. It is this tolerance which is envisaged by Islam, wherein a minority does not live on sufferance, but is respected and given every opportunity to develop its own thought and culture, so that it may contribute to the greater glory of the entire nation. In the matter of social justice also Islam makes a distinct contribution. It envisages a society in which social justice means neither charity nor regimentation. Islamic social justice is based upon fundamental laws and concepts which guarantee to man a life free from want and rich in freedom. It is for this reason that the principles of democracy, freedom, equality, tolerance and social justice have been further defined by giving to them a meaning which is deeper and wider than the usual connotation of these words”**

The new Constituent Assembly of Pakistan was set up under the Governor-General's Constituent Assembly Order of 28th May, 1955. It started its deliberation on Constitution-making on 9th January, 1956, when the Law Minister of the Government of Pakistan introduced in the Assembly Bill to provide a Constitution for the Islamic Republic of Pakistan. The Constituent Assembly sat for 30 days to pass this Bill and concluded its deliberation on 29th February, 1956. The provisions of the Constitution came into force on 23rd March, 1956, which was fixed by the Constitution as the Constitution Day. On this day Pakistan became a Federal Republic to be known as the “Islamic Republic of Pakistan”.

The Preamble to the Constitution describes the basic urge of the Muslims which resulted in the establishment of Pakistan. Pakistan came into existence as the result of a struggle by the Muslims of the Indian Sub-continent to win a homeland for themselves in which they would be free to live their own way of life and develop their own culture. The struggle of the Muslims for independence resulted in the

partition of the Indian sub-continent, so that the majority Muslim-areas of the North-West and the North-East combined together to form the State of Pakistan. In October, 1947, the founder of the State, the *Qa'id-i-a'zam* Muhammad 'Ali Jinnah stated that “the establishment of Pakistan for which we had been striving for the last 10 years is by the grace of God an accomplished fact today”; but “the creation of a State of our own was a means to an end and not an end in itself. The idea was that we should have a State in which we could live and breathe as free men and in which we could develop according to our own life and culture and wherein principles of Islamic social justice could find free play”. This freedom, which the Muslims want for themselves, they do not deny to other communities living in Pakistan. It is an essential part of their faith that non-Muslims living in Pakistan should be equally free to develop their culture, to practise their religion and to be respected and honoured citizens of Pakistan. The constitutional structure of Pakistan has been so designed as to give effect to this basic concept.

The Preamble recognizes that sovereignty over the entire Universe belongs to God Almighty, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust. These provisions are a solemn confession and declaration that God Almighty is the Supreme Ruler of the Universe, and that such authority as man is permitted to exercise must be exercised in the solemn spirit of discharging a sacred trust. It is a constant reminder both to the people and to those who are elected to representative or official positions that they have to account to God for the manner in which they discharge their respective trusts.

Emphasis is placed in the Preamble on the principles of democracy, freedom, equality, tolerance and social justice, which have been further defined by stating that these principles should be observed in the Constitution as they have been enunciated by Islam. Since these terms are generally used in a loose sense, it was necessary to define them further in order to give them a well-understood meaning. The word democracy in the Islamic sense pervades all aspects of our life. It relates to our system of Government and to our society with equal validity, because one of the greatest contributions of Islam has been the idea of the equality of all men. Islam recognizes no distinctions based upon race, colour or birth. It is this tolerance which is envisaged by Islam, wherein a minority does not live on sufferance, but is respected and given every opportunity to develop its own thought and culture, so that it may contribute to the greater glory of the entire nation. In the matter of social justice also Islam makes a distinct contribution. It envisages a society in which social justice means neither charity nor regimentation. Islamic social justice is based upon fundamental laws and concepts which guarantee to man a life free from want and rich in freedom. It is for this reason that the principles of democracy, freedom, equality, tolerance and social justice have been further defined by giving to them a meaning which is deeper and wider than the usual connotation of these words.

Since the Preamble contains the principles on which the constitution is based, it is reproduced below :

“ In the name of Allah, the Beneficent, the Merciful

“ Whereas sovereignty over the entire Universe belongs to Allah Almighty alone, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust ;

“ Whereas the Founder, of Pakistan, the *Qa'id-i-azam* Muhammad Ali Jinnah, declared that Pakistan would be a democratic State based on Islamic principles of social justice ;

“ And whereas the Constituent Assembly, representing the people of Pakistan, have resolved to frame for the sovereign independent State of Pakistan a constitution ;

“ Wherein the State should exercise its power and authority through the chosen representatives of the people.

“ Wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam, should be fully observed ;

“ Wherein the Muslims of Pakistan should be enabled individually and collectively to order their lives in accordance with the teachings and requirements of Islam, as set out in the Holy Qur'an and Sunnah ;

“ Wherein adequate provision should be made for the minorities freely to profess and practise their religion and develop their culture ;

“ Wherein the territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan should form a Federation, wherein the Provinces would be autonomous with such limitations on their powers and authority as might be prescribed ;

“ Wherein should be guaranteed fundamental rights including rights such as equality of status and of opportunity, equality before law, freedom of thought, expression, belief, faith, worship and association, and social, economic and political justice, subject to law and public morality ;

“ Wherein adequate provision should be made to safeguard the legitimate interests of minorities and backward and depressed classes ;

“ Wherein the independence of the Judiciary should be fully secured ;

“ Wherein the integrity of the territories of the Federation, its independence and all its rights, including its sovereign rights over land, sea and air should be safeguarded ;

“ So that the people of Pakistan may prosper and attain their rightful and honoured place amongst the nations of the world and make their full contribution towards international peace and the progress and happiness of humanity .

“ Now therefore, we the people of Pakistan in our Constituent Assembly this twenty-ninth day of February, 1956, and the seventeenth day of Rajab, 1375, do hereby adopt, enact and give to ourselves this Constitution.”

From the above text, it will be seen that the main provisions of the Preamble include the principles that the State should exercise its power and authority through the chosen representatives of the people, the Muslims of Pakistan should be enabled individually and collectively to order their lives in accordance with the teachings and requirements of Islam as set out in the Holy Qur'an and the *Sunnah* (Practice of the Prophet Muhammad), the minorities should be enabled to profess and practise freely their religion and develop their culture and the legitimate interests of minorities and backward and depressed classes should be safeguarded.

The Constitution of the Islamic Republic of Pakistan gives effect to the above principles by creating a Federal Democratic Republic, by making general provisions for the protection and benefit of all citizens and by making special provisions for the Muslims and the minority communities.

#### **Constitutional structure of Pakistan**

The Constitution establishes a Federal Democratic Republic. Sovereignty under the Constitution vests in the people and the Government is carried on by their elected representatives. The President, who is the head of the State, is elected by the people's own elected representatives and can be impeached for violating the Constitution or for gross misconduct. The Federal and the Provincial Cabinets are responsible to the National Assembly and the Provincial Assemblies respectively. The Provinces have been given, as far as possible, complete provincial autonomy.

Fair and free elections to the National Assembly and the Provincial Assemblies are guaranteed through an independent Election Commission. Subject to certain conditions, such as residence, etc., every citizen of Pakistan, who is 21 years of age and is not subject to any disqualifications imposed by the Constitution or an Act of Parliament, is entitled to vote and to elect his representative to the National Assembly and the Provincial Assembly. Similarly, every citizen of Pakistan, who is 25 years of age and is qualified to be an elector, can be elected to the National Assembly or the Provincial Assembly, provided he is not disqualified from being a member by the Constitution or an Act of Parliament.

#### **General provisions in the constitution for the protection and benefit of all citizens of Pakistan**

Part 2 of the Constitution provides for all those fundamental rights which are necessary to safeguard the life, liberty, religion, culture and property of the people. Any laws inconsistent with or in derogation of the fundamental rights are void. Part 3 of the Constitution, which deals with the directive principles of State policy, enjoins on the State the sacred and onerous duty of promoting the social and economic well-being of the people irrespective of race, caste or creed.

The provisions relating to fundamental rights include Article 5 which secures to citizens of Pakistan their life and liberty, equality before law and equal protection of law; Article 7 deals with freedom from arrest and detention; Article 11 safeguards their freedom of movement and their right to hold and dispose of their property. Article 13 and 18 relate to religious freedom and freedom of conscience. Freedom of opinion and freedom of speech and expression are secured by Article 8. Provision is also made for freedom of association in Article 10. Article 16 prohibits slavery and forced labour and Article 17 provides safeguards against discrimination in the services of the State. Marriage, parental authority and status of legitimate and illegitimate children are governed by the personal law of the persons concerned. The right to petition the Supreme Court for the enforcement of fundamental rights is incorporated in Article 22, and the powers conferred by this Article on the Supreme Court are sufficient to guarantee the right to resist oppression.

### **Special provisions in the constitution for the benefit of Muslim citizens of Pakistan**

Since Pakistan is a Federal Democratic Republic, the Muslims, who constitute an overwhelming majority of the population of the country, will be free to live their own way of life and to develop their own culture. Apart from these facilities, the Directive Principles of State Policy enjoin on the State to take steps to enable the Muslims of Pakistan individually and collectively to order their lives in accordance with the Holy Qur'an and the *Sunnah*. The State shall also endeavour, as respects the Muslims of Pakistan, to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Qur'an and the *Sunnah*, to make the teaching of the Holy Qur'an compulsory, to promote unity and the observance of Islamic moral standards and to secure the proper organization of zakat, wakfs and mosques.

The Constitution further provides for the setting up of an organization for Islamic research and instruction in advanced studies in order to assist in the reconstruction of Muslim society on a truly Islamic basis. The Pakistan Parliament has been authorized to impose a special tax on the Muslims in order to meet the expenses of the above organization.

The Constitution also provides that no law shall be enacted which is repugnant to the injunctions of Islam as laid down in the Holy Qur'an and the *Sunnah* and the existing law shall be brought into conformity with such injunctions. Within a year from the Constitution day, i.e., 23rd March, 1956, a Commission shall be appointed which shall make recommendations as to the manner and the stages by which effect should be given to the above provision. The commission is also required to compile in a suitable form, for the guidance of the National and Provincial Assemblies, such injunctions of Islam as can be given legislative effect. The Commission is required to submit its report within 5 years from its appointment which shall be laid before the National Assembly, within six months of its receipt. The National Assembly is required, after considering the report, to enact laws in respect of the report of the Commission. In this connection, it may be stated that the Constitution specially provides that these provisions shall not affect the personal laws of non-Muslim citizens, or their status as citizens, or any provision of the Constitution. The various schools of thought among the Muslims are also protected by the Constitution which provides that in the application of the above provisions to the personal law of any Muslim school of thought, the

expression "Holy Qur'an and the *Sunnah*" shall mean the Qur'an and the *Sunnah* as interpreted by that school of thought.

### **Special provisions in the Constitution which protect and benefit minority communities and backward and depressed classes of Pakistan**

The outstanding features of the Constitution are the provisions which safeguard the religious, cultural and educational rights of the minorities. These provisions are included in Part II of the Constitution which deals with fundamental rights and any law which is inconsistent with them is void. A member of any minority community may enforce his rights by filing a petition in the Supreme Court. Extensive powers have been conferred on the Supreme Court so that it may effectively protect the rights of the citizens including those of the minority communities.

The religious rights of the minorities are protected by Article 18 which provides that every citizen has, subject to law, public order and morality, the right to profess, practise and propagate any religion. Every religious denomination and every sect of such a denomination has the right to establish, maintain and manage its religious institutions. These rights are further safeguarded by Article 21 which provides that no person shall be compelled to pay any special tax, the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own.

The State does not impose a common culture on all its citizens. Adequate provision has, therefore, been made for safeguarding the distinctive culture of the minority communities. The cultural rights of these communities are protected by Article 19 of the Constitution which provides that any section of citizens having a distinct language, script or culture shall have the right to preserve the same.

The educational rights of the minorities are protected by Article 13 of the Constitution which includes the provision that no citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of race, religion, caste or place of birth. This provision, however, does not prevent any public authority from providing special facilities for the advancement of any socially or educationally backward class of citizens. In schools, students belonging to minority communities are exempted from receiving religious instructions or taking part in religious ceremonies which relate to religions other than their own. Every religious community or denomination is permitted to provide religious instructions for its pupils in any educational institution which is wholly maintained by that community or denomination. Similarly, every religious community has the right to establish and maintain educational institutions of its own choice, and the State shall not deny recognition to any such institution on the ground only that the management of such institution vests in that community. These rights have been further protected by the provision which prohibits discrimination against any community in the granting of exemption or concession in relation to taxation in respect of any religious institution.

The "Depressed Classes" or "Scheduled Castes" constitute the lowest castes recognized within the Hindu religious and social system. According to the tenets of orthodox Hinduism, their essential characteristic is that they are "untouchable". They are not only the lowest in the Hindu social and religious system but, with few individual exceptions, are also at the bottom of the economic scale, and are quite uneducated. Article 20 of the Constitution protects the "Scheduled Castes" or "Depressed Classes" by providing

that untouchability is abolished, and its practice in any form is forbidden and shall be declared by law to be an offence. Special provisions have also been made for the promotion of the interests of Scheduled Castes and backward classes. Article 205 enjoins on the Federal and Provincial Governments to promote with special care the educational and economic interests of the Scheduled Castes and backward classes in Pakistan, and to protect them from social injustice and exploitation. Article 206 has made provision for the appointment of a commission to investigate the conditions of the Scheduled Castes and backward classes. This commission will make recommendations as to the steps to be taken and grants to be made by the Federal or Provincial Governments in order to improve their conditions. Provision is also made in Article 207 of the Constitution for the appointment of a Special Officer to look after their interests.

It will be seen from the above statement that the basic

principles stated in the Preamble have, as far as possible, been implemented by the Constitution. The Federal Democratic structure of the State will enable it to exercise its powers and authority through the chosen representatives of the people. The provisions relating to fundamental rights guarantee to the citizens of Pakistan equality of status and of opportunity, equality before law, freedom of thought, expression, belief, faith, worship and association, and social, economic and political justice. The Muslims are enabled to order their lives in accordance with the teaching and requirements of Islam. The minorities are enabled to freely profess and practise their religion and to develop their culture. Adequate provision has also been made to protect the legitimate interests of minorities and backward and depressed classes. The Constitution has also made provision for an independent Judiciary which constitutes the greatest safeguard of the rights of the citizens of Pakistan.

## A BRIEF ACCOUNT OF SCIENTIFIC WORK PUBLISHED IN *MIZAN AL-HIKMAH*

By Professor Muhammad 'Abdul Rahman Khan

Abu al-Fath 'Abd al-Rahman al-Mansur al-Khazini flourished about 1115-21. He was a Greek slave whom his master, 'Ali al-Khazini al-Marwazi, caused to receive a good scientific and philosophical education in Marw. He composed astronomical tables called *al-Zij al-mu'tabar al-sanjari* in honour of Sultan Sanjar Ibn Malik Shah Ibn Alp Arslan, Governor and later Sultan of Khurasan. They give the positions of the stars for the year 1115-6 and the latitude of Marw. In 1121-2 he completed the *Kitab Mizan al-Hikmah*, one of the most remarkable books in mechanics and hydrostatics of the Middle Ages. It contains tables of specific gravities of many liquids and solids based upon al-Biruni and a history of the subject, theory of gravity (a universal force directed towards the centre of the universe (meaning thereby the centre of the earth)), gravity of air, observations of capillarity, use of aerometer to measure densities and appreciate the temperature of liquids, theory of the lever, application of the balance to levelling and to the measuring of time.

### Text and translation

N. Khanikoff, *Analysis and Extracts of the Book of Balance of Wisdom in Arabic and English* (*Journal of the American Oriental Society*, Vol. II, pp. 1-128, New Haven), 1859, with notes by the Editor on pp. 107-128; discussion of the authorship of the work.

Other parts of the *Mizan* are translated in the papers of Thomas Abel and E. Wiedemann quoted below.

### Criticism

H. Carrington Bolton, *The Book of the Balance of Wisdom, an Essay on Determination of Specific Gravity* (*The American Chemist* for May 1876; reprint 20 pp.); *Comparison of the Specific Gravities quoted by al-Biruni*, in

Clement-Mullet *Memoir* (*Journal Asiatique*, 1858) and by al-Khazini in Khanikoff's *Memoir* (the former figures are apparently more accurate, the differences being due to the European editors); H. Suter, *Mathematiker der Araber* (122, 226, 1900); Thomas Abel, *Die Wage in Alterum und Mittelalter* (p. 187, Erlangen 1908); Papers by Eilhard Wiedemann, *Inhalt eines Gefasses in Verschiedenen Abstan-der Vom Erdmittel Punkte nach al-Chazini* (*Wiedemann's Annalen*, Vol. 39, 319, 1890); *Uber die Kenntnisse der Muslime auf den Gebiete der Mechanik und Hydrostatik* (*Archiv für Geschichte des Naturwiss.* Vol. 2, 394-398, 1910).

Apropos al-Khazini and Fakhruddin al-Razi (second half of the twelfth century), see *Encyclopaedia of Islam*; articles: al-Qarastun, Steelyard (Vol. 2, pp. 757-60, 1926), al-Khazini (Vol. 2, p. 937, 1926), and the *Mizan*, not yet published.

All the following papers give abundant extracts from the *Mizan al-Hikmah* which appeared in the *Sitzungsberichte der Physik. Med. Sozietät*, Erlangen; *Über Arabische Auszüge der Schrift des Archimedes: Über Schwimmende Körper* (Beitr. 7, Vol. 38, 152-162, 1906); *Über das Schachspiel und dabei Vorkommenden Zahlen Probleme* (Beitr. 14, Vol. 40, 45-54, 1908); *Über die Bestimmung der Zusammensetzung von Legierungen* (Beitr. 15, Vol. 40, 105-132, 1908); *Über die Lehre von Schwimmen der Hebelgesetze und die Konstruktion des Qarastun* (Beitr. 16, Vol. 40, 133-159, 1908); contains a list of the parts of the *Mizan* already translated; *Einige Biographien nach al-Baihaqi* (Beitr. 20, Vol. 42, 73, 1910) contains al-Khazini's biography; *Über die Stundenwage* (Beitr. 37, Vol. 46, 27-38, 1914); and *Über die Wage des Wechsels von al-Chazine, und Über die Lehre von den Proportionen nach al-Biruni* (Beitr. 48, Vol. 48, 1-15, 1918).

# PRE-COLUMBIAN ARABS IN AMERICA

## Evidence to show that the Arab had discovered America 500 years before Columbus (d. 1506 C.E.)

By M. D. W. JEFFREYS

### Why direct evidence about the discovery of America by the Arabs is lacking

What one would like to have is some direct evidence of the discovery of the Americas rather than inferential evidence, and one is entitled to ask why there is no direct historical evidence of the discovery of the Americas by the Arabs. There is still hope that, in some of the towns of the Sahara, documents of this discovery may yet be found. However, the following historical fact goes far to explain the absence of any documentary evidence for the Arab discovery of America. When the Arabs were expelled from Spain, Nöldeke (1908, VIII, 274) writes: "Cardinal Ximenes (1445-1517), describing that even the remembrance of the service that the Arabs had rendered should be destroyed, ordered in a decree worthy of barbarous times 84,000 Arabian manuscripts to be burned in the public squares of Granada". Think of it, 84,000 Arabic documents, destroyed at the whim of a bigot. With the destruction of possible documentary evidence of the Arabs making the Americas long before Columbus, one is forced to rely on circumstantial evidence. This type of evidence cannot be faked, but in interpreting it one must rely on Occam's razor or the rule of parsimony.

Relying thus on indirect evidence for the discovery of the Americas by the Arabs one may start with an Arab document giving the history of the Muslim kingdom of Melle on the valley of the Niger. Therein is an account of a large migration by sea from Africa westwards across the Atlantic. Welch (1949, 188) remarks that: "In the Masalik al-Absar fi Mamalik al-Amsar, a sort of encyclopaedia composed by a writer usually known for short as al-'Omari . . . there is the verbatim story as told by a fourteenth century Muslim Negro emperor, Kankan-Musa, of how his own father went out into the Atlantic with two thousand ships and was never seen again." Why he went can be surmised from what follows. Delafosse (1931, 62), writing of this region of Melle, remarks: "From 1285 to 1300 reigned a usurper, the only one who is mentioned in the course of the long line of Keita (a ruling group of the Mandingo or Melle kingdom). He was a serf named Sahura. . . . Then Keita again occupied the throne. One of them, Gongon-Mussa or Kankan Mussa, who reigned from 1307 to 1332, brought the power of the Mandingo empire to its apogee." It would thus appear that about 1285 the Keita ruler of the Melle kingdom lost his throne to a usurper. Whether it was this loser or his heir who was the father of Kankan Musa, is not known, but it is known that Kankan Musa's father, thus deprived of his throne, pushed off into the Atlantic never to return.

One concludes that an expedition led by a king with two thousand ships has only one explanation. It was not an instance of mass suicide but a migration to settle elsewhere and found a new kingdom. Now such a migration would not be a venture into the blue but to lands already known. That this expedition never reached the coasts of Europe or of other parts of Africa is vouched for by history.

### Some traces of Arab expeditions reaching the Americas

Is there any trace of this expedition reaching the Americas? It was much larger than anything Columbus ever

led and he made the Americas successfully. There does appear to be evidence that this Muslim migration reached the Americas. In 1870 there was discovered in Haywood County, North Carolina, in the cross chain of mountains, between the Blue Ridge and the Alleghanies, some 2,000 artefacts in pottery and in soapstone or talc. Some represent human beings, some animals and the others pots and tobacco pipes. The human figures are quite distinct from the ordinary American Indian and all are clothed in a close-fitting, well-made garment reaching from the neck to the feet. Now such a garment is not a characteristic of either Indian or European clothing but it is characteristic of Muslim clothing. Among the animals two types can be distinguished. Those that are indigenous to North America, like the bison and the bear, are carved most realistically and lifelike, such as one would expect from an artist who was visually acquainted with these animals. The other type, according to Keane (1882, XII, 282), "seem to be rude representations of the two-humped Baktrian camel, the hippopotamus, rhinosceros and other Old World animals". Now these animals are not a feature of either Europe or America, and so a European or an Indian sculptor is ruled out. On the other hand these animals would be known to the inhabitants of the Melle kingdom, and one inclines to the view that these carved representations of animals known to the inhabitants of Melle were done by an artist who was not visually acquainted with these animals but who worked from hearsay descriptions of them. This view fits in best with the theory that the carvers belonged to an African migration and not to Europeans. Keane points out that "all these objects show signs of having been carved with metal tools and do not indicate that they are of great antiquity". Now, no indigenous metal tools have been found in this area, nor are there any signs of foundries. So one is faced with the sudden appearance of these artefacts in America and the equally rapid disappearance of them when the metal tools became worn out.

### Artefacts in pottery and in soapstone or talc discovered in Haywood County, North Carolina are not European

It is known that these artefacts cannot be of European make because up to the time of their discovery no European settlement is known to have been on this site large enough or long enough to have produced more than two thousand of these objects. As a consequence the occupation of this site by man must have been at a date earlier than any known European occupation, or earlier than the arrival of the "Mayflower" on 25th December 1620. It is also clear that this material culture did not arise in the Americas but must have arrived there from somewhere else. The Old World animals from Africa carved in stone indicate an African origin. Among the tobacco pipe bowls found in North Carolina some were evidently made to be smoked in common by being pierced for two, four or even eight pipes, while the bowl increases in size with the number of pipes for which it is adapted. Now such types of pipe bowls are still in use in Africa, for I was able in 1930 to buy specimens on the banks of the Niger. Furthermore, this type of pipe bowl is

known to have been in use in West Africa in the seventeenth century, and there is no reason to think that it was a recent invention then. Thus Laufer *et als* (1930, 2) writes: "In 1683 a curious pamphlet in French of thirty pages was published at Cologne by Pierre Marteau. It bears the title *Institution et Status de l'Ordere des Chevaliers de la Cajote*. Its author was a French officer, De la Motte. The story he tells is briefly as follows. Several French officers at Hanover took their meals in the tavern of the widow, La Roche. . . . They were in the habit of passing a tobacco-box around after meals. . . . One of the officers who for a long time had travelled in Africa proposed to his friends to smoke in African fashion, that is, all together from the same pipe, which had a very large bowl perforated in several places; ten or twelve tubes being inserted into these holes and permitting as many persons to smoke simultaneously. As this manner of using tobacco was considered more entertaining than that then prevailing in Europe, the whole company applauded this proposition. It was therefore resolved to adopt the African custom and to name the society *Order of the Cajote*, as the tobacco-pipe is thus styled by the Africans". So that there is a close correlation between the types of pipe bowls used on either side of the Atlantic, but one cannot at this moment say definitely that these pipe bowls in America were introduced from Africa. However, Gerardo Riechel-Dolmatoff (1956, LVI, 75), writes: "In 1947, during a short visit to the Chami Indians of the Choco district in Western Colombia, I was able to acquire two multiple-stem pipes of clay. . . . The Chami and other tribes of the Choco district have been in contact with Negroes ever since the sixteenth century, and this district is mainly populated by negroid elements. . . . So far as I am aware, no other tribe in Colombia, or in South America, used pipes of this type." Here is evidence that in South America the presence of multiple-stemmed tobacco-pipes can be traced to Negro contacts, and one's suspicions that those pipes found in the North Carolina artefacts have the same origin are hereby reinforced.

#### **Maize, native of America was introduced into Africa by the Arabs**

Another curious feature of this region is the manner in which the American Indians treat their grain. Kroeber (1948, 446) writes: "The maize peoples in America generally ground — what in England is called a saddle quern in America is the *metate*, Hispanicised from Aztec *metlate*. But by exception, the farming tribes of the south-eastern United States pounded their maize in mortars." Now the peoples of the Niger Valley generally pound their grain instead of grinding it. Thus Prost (1954, 80) writes: "La pierre à moudre n'est plus employé aujourd'hui que dans une zone restreinte in Afrique occidentale. Elle est inconnue, je crois, chez Bambara et à l'Onest de ceux-vi. . . . Dan la région de Gao la pierre à moudre est tres rare". The question arises, why did these eastern American Indians not take over the stone-quern grinding of maize universally used elsewhere in the Americas for pulverizing maize? If these eastern American Indians adopted maize cultivation from other Indians to the west of them why did they not take over the Western method of grinding maize? What caused these particular American Indians to use pestle and mortar? Did they invent this method and, if they did, what lead them and no others to do so? If this local Indian use of the pestle and mortar is an independent invention then it is a curious coincidence that it should occur in an area where these North Carolina carvings suggest that peoples from Africa who likewise use the pestle and mortar method for reducing grain

to meal most probably landed. The explanation of coincidence now begins to be supplanted by the presumption that the migration of a Muslim Arab ruler with his Negro slaves about 1300 C.E. did reach the Americas, but as I have been able to show that maize, an American plant, was being cultivated in the valley of the Niger about 1000 C.E., it is clear that there must have been at least one earlier migration of Negroes under Arab leaders, some of whom returned to Guinea Africa bringing maize with them from America.

#### **The money cowry and the banana and the orange introduced by the Arabs into America before Columbus**

The evidence for an earlier migration is impressive. Jackson (1917, 186, 188), discussing seashells as evidence of migration, writes: "Some interesting evidence of the early use of the money cowry in North America is contained in an exhaustive account on *Aboriginal Sites on Tennessee River* by C. B. Moore. In his description of the Roden Mounds, Marshall County, Alabama, the author informs us that in burial No. 44, well in the body of mound A, were fragments of a large marine bivalve, and five shells, some much decayed, which had been pierced for stringing, like beads. These were pronounced by Dr. H. A. Pilsbury, the well-known American conchologist, to be examples of the money currency, *Cypreae moneta*, of Eastern areas. Such shells have never been recorded before from an aboriginal mound in the United States. The careful investigation of the Roden mounds indicated that they had been built before their makers had any intercourse with white persons. The presence of cowries, therefore, is of special interest." Now note these five cowry shells came from the Indian Ocean, and cowry currency was long established across Africa south of the Sahara and was currency in the kingdoms of the valley of the Niger. In this area it is common to find cowry shells rubbed down for stringing as beads. Furthermore, Arabs were the great middlemen in this trade. They collected these shells in the Indian Ocean and exported them to Africa where other Arabs exploited them for currency in Africa. But one also learns that the American Indians on the Atlantic coast used as currency sea-shells. Thus W. H. Holmes (1883, 235) writes: "The great body of our historical evidence goes to show, however, that a currency of shell was in use among the Atlantic coast tribes when first encountered by the Europeans. They obviously could not use the *Cyprea moneta* shells because these are confined to the Indian Ocean. The point to notice is that this activity, like that of stamping grain with pestle and mortar, is restricted to the American Atlantic coast. Similar usages are found on the Atlantic shores of Africa, and one is driven to the conclusion that these usages have migrated from Africa to America."

In the section on exotic plants introduced into Africa by the Arabs, the banana and the orange were conspicuous. Hence it is not strange to find the presence of the banana and the orange in the West Indies before the arrival of Columbus. Peter Martyr, a Papal Nuncio at the Court of Spain, as Miall (1912, 59) points out, had an ". . . official position as Chronicler of Indian Affairs (West Indies) and as a member of the Council for the Indies made him acquainted with every new exploration. He had entertained in his own house Columbus, Sebastian Cabot and other well-known navigators and took a lively interest in their enterprises". In his *Seventh Decade*, which was compiled in the second half of 1524 and the first half of 1525, which is approximately the time when Oviedo published his *Sumario de la natural y general istoria de las Indias* (1526), Peter Martyr says of the banana, according to MacNutt (1912, 11, 306), "I must speak at length concerning a tree which I would rather call

a stalk, since it is not hard, but filled with marrow, like an artichoke; and yet nevertheless grows to a height of a laurel tree. I have already mentioned it briefly in my *First Decade* (begun in 1493 and finished *circa* 1501). . . . In the islands these fruits attain the size of our garden cucumbers and on the continent they are still larger." Note the extent of the territory covered by the banana, not only was it growing throughout the West Indies but it was also growing on the American continent. Peter Martyr continues: "When they are unripe, their colour is green and when they ripen they become white. . . . The Egyptians commonly say this was the apple eaten by Adam. . . . The merchants who visit these countries for the profit of dealing in effeminating spices, useless essences, perfumes of Araby, and unnecessary jewels, call these fruits *musa*. . . . I have seen many of these fruits when on my mission to the Sultan of Egypt. . . . I must now explain from what country this plant migrated, so to speak, to the region occupied by the Spanish colonists. . . . It was originally brought from a part of Ethiopia called Guinea, where it grows wild, as in its native territory."

Here is a contemporary and friend of Columbus stating that the banana had migrated from Guinea to the West Indies without any assistance from the Europeans and his observations are confirmed by Jensen's (1953, 58) remark that: "The Spaniards under Cortez, during their first days (1519) in Mexico City noted . . . oranges, bananas, etc.". As conclusive evidence that these bananas came from Africa may be noted the fact that de Acosta not only also states (according to Markham's (1880, I, 242) translation), that they came from Ethiopia, but he mentions that some of these bananas were red in colour. But the red-skinned banana is a common variety in West Africa.

**The presence of the non-barking dog, the cultivation of the yams in America and the use of the bezoar by American Indians indicates the influence of the Arabs long before the arrival of Columbus there**

Another indication of some early connection with West Africa found in the West Indies is the presence of the non-barking dog. Columbus when he went ashore for the first time on Cuba on his first voyage commented on them, according to Jane (1930, 164, 165), as follows: "The admiral jumped into the boat and went to shore, and he came to two houses . . . in one of them he found a dog that never barked . . ." On page 328 these dogs are described as small curs which were white and black and of all manner of colours. Now this same type of non-barking, variously coloured, cur is common in West Africa. Must we again rely on coincidence to explain its presence on both sides of the Atlantic?

Oviedo, a contemporary of Columbus, was of opinion that the yams cultivated in the West Indies came from Africa. However, more evidence of indisputable Arab influence is required. Here it may be pointed out that the Arab as a Muslim was circumcised, and when Columbus discovered America it was found that tribes, like those on the Arinoco, and also the Nicaraguans and the Yucatecans, practised circumcision.

The use of the bezoar indicates Arab influence. The bezoar stone is a concretion found in the stomachs of ruminants. This calculus is believed to be a panacea for all poisons. As it certainly is not, this belief in the efficacy of the bezoar is not based on knowledge but tradition. Now tradition is learnt from one individual to another. The trade in bezoars in the Old World was in the hands of the Arabs, whence the belief in their efficacy reached Europe in about the thirteenth century. Hence when one discovers that the

same belief was held about these same calculi by the American Indians before the arrival of the Spaniards one is hard put to it in the face of other Arab traits to claim an independent origin for this belief in the Americas. Markham (1880, 293), translating Da Acosta, writes: "They draw the greatest Bezoar stones from the Vicunas. . . . The Indians report and teach by tradition from their fathers and Antientes that in the province of Xauxa, and in other provinces of Peru (the llama produce bezoar stones). . . . This is the opinion and tradition of the Indians, discovered by men of great experience in the kingdom of Peru. . . . The principal virtue of the Bezoar stone is against poison and venomous disease. . . ." Now note these Indians had this belief about the bezoar stone before the Spaniards arrived. Too many quite arbitrary culture traits characteristic of Arab culture are turning up in the Americas distant from the area of the North Carolina carvings and at an earlier date for one not to be but suspicious that there were earlier Arab contacts across the Atlantic. There is further evidence to support this suspicion. The presence of pre-Columbian Negroes in the Americas is one. Their presence would be expected if the Arabs did make early contacts because the Arabs employed Negro slaves in their galleys.

Wiener (1922, II, 137) reports: "Negroes were resident in Darien before 1513, that is before any white men had made permanent settlement there. Peter Martyr writes: 'The Spaniards found Negro slaves in this province. They only live in regions one day's march from Quaregua, and they are fierce and cruel. It is thought that Negro pirates of Ethiopia established themselves after the wreck of their ships in these mountains. The natives of Quaregua carry on incessant war with these Negroes.'" Now the suggestion that the presence of these Negroes in America before the arrival of the Spaniards as being due to the shipwreck of Negro pirates can be summarily dismissed. There is no evidence whatsoever that Negroes have at any time been sailors or navigators of the seas. Consequently their presence in the Americas is due to the fact that other people who were navigators had brought them here. Now there are two possible navigators who before Columbus could have brought Negroes from Africa to the Americas. These two are the Portuguese or the Arabs.

History shows that the maritime activity of Portugal in the twelfth and thirteenth centuries was restricted to France, England and Belgium. These areas were free of Moorish or Arab control. But in none of these areas were the Portuguese or any other Europeans in touch with Africa, and hence with Negroes. As Arab power in the Iberian peninsula waned so did the maritime activity of Portugal wax. Thus Prestage (1933, 3) writes: ". . . the first king, Alfonso Henriques (1128-85), must have had a primitive navy, for tradition says that D. Fuas Roupinho captured a fleet of Moorish galleys off Cape Espichel, seized others at Ceuta and later on in a fight with fifty-four Moorish vessels in the Strait of Gibraltar was defeated and killed". It was thus dangerous for Europeans to enter the seas controlled by the Arabs. At this date the whole of the Mediterranean and Atlantic littorals of Africa were under the suzerainty and rule of the Arabs.

As a result of the Portuguese monarch Alfonso V importing members, according to Prestage (1933, 5), of the "leading Genoese families, the first ocean voyage of which we have a record was probably carried out under his auspices. It took place in 1341 and its destination was the Canaries, which were known to the ancients as the Fortunate Islands." This expedition did not land and returned in November to Portugal. No further ocean voyages by the Portuguese are recorded for the fourteenth century. Then as the Arab

power in the Iberian peninsula declined in the Mediterranean Moorish fleet could no longer operate in the Atlantic and one finds the Portuguese explorers creeping down the coasts of Africa until they reached the Senegal river *circa* 1450, where they first made contact with Negroes. This date is far too late to explain the pre-Columbian presence of Negroes in the Americas. The fact that the local Indians were constantly at war with these Negroes indicates that the Negroes were not recent arrivals.

Donelly (1950, 137) produces other evidence of pre-Columbian Negroes in the Americas. "Beside the sculptures of long-bearded men seen by the explorer at Chichen Itza, there were tall figures of people with narrow heads, thick lips and curly short hair or wool, regarded as Negroes. We always see them as standard or parasol bearers, but never engaged in actual warfare. As the Negroes have never been a seafaring race the presence of these faces among the antiquities of Central America proves two things, either the existence of a land connection between America and Africa . . . or the commercial relations between America and Africa through the ships of the Atlantians or some other civilized race whereby the Negroes were brought to America at a very remote epoch." As these antiquities in America are dated at about 1000 C.E. the idea of any intercourse at a remote epoch is ruled out.

#### The measurements of the buildings of the remains in the Chaco canyon show the presence of the Arabs there

So far one has been concerned with the presence of the Negro and has lost sight of the Arab, but the Arab comes into the picture as soon as measurements are taken of the buildings. Thus Flinders Petrie (1922, IV, 98) writes: "The school of American research at Santa Fé, New Mexico, has been exploring the remains in the Chaco canyon. . . . An account of the work, with many illustrations, is given in *Art and Archaeology* for September 1922. . . . On looking over the measurements that are given it is obvious that they indicate a unit of about 20.7 inches. . . . This accords exactly to the well-known Egyptian cubit, 20.62 in the best early examples, 20.65 in later cubit rods, 20.76 on the Roman Nilometers. . . . This was the standard of Asia Minor, 20.6 to 20.9. . . . How could this reach New Mexico? It was evidently Asiatic." As such it would be used by the Arabs. Flinders Petrie also draws attention to the following similarity found in Southern Mexico and in the Mediterranean when it was an Arab sea. He (1922, IV, 99) writes: "It has already been pointed out . . . how the cross at Palenque (Southern Mexico) was in its detail of ornament derived from Italian crosses of about the eighth century." And so the evidence for Arabs in the Americas is mounting.

I will now close with further and stronger evidence for their presence in America round about 1000 C.E. Professor Hooton (1938, 183) reports that in the valley of the Pecos river which, flowing through Texas and New Mexico, empties itself via the Rio Grande into the Gulf of Mexico, he finds in pre-Columbian burials that: "The Pecos pseudo-Negroid skulls resemble most closely crania of Negro groups coming from those parts of Africa where Negroes commonly have some perceptible influence of white, Hamitic blood. Nevertheless, metrically and indicially the Pecos pseudo-Negroid type is much closer to the type of African Negro than to any of its contemporary types at Pecos." Now, though the Arab language is Semitic the Arabs are somatically Hamites and here are pre-Columbian skeletons in America showing that they are Negro-Hamite crosses. What more conclusive evidence could one require for the presence of Arabs in the

Americas? One is now quite sure that the presence of pre-Columbian Negroes in the Americas is due to Arab navigators and discoverers of the Americas.

Hooton (1930, 14) is able to give a date for these skeletons. He writes: "In the present instance it is improbable that any of the bones are much more than a thousand years old." I have shown that maize reached West Africa round about 1000 C.E.

Now, applying the rule of parsimony to all the evidence marshalled, one can see at a glance that only on the supposition that Arabs with Negro slaves crossed the Atlantic can one explain the presence of both these, as well as that of the banana and non-barking dog, but also the presence of maize in Africa about a thousand years ago is due to some of these Arab adventurers returning from the Americas bringing maize with them. I may add that they also brought the *opuntia* or prickly pear and the manihot or cassava.

There is more evidence in support of the above claim that the Arabs discovered the Americas before Columbus, but sufficient has been given to establish the Arab claim to the prior discovery of the Americas.

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# REFUTATION BY WESTERN WRITERS OF SOME WESTERN ALLEGATIONS AGAINST ISLAM AND THE PROPHET MUHAMMAD

By DR. M. 'ABDUL QADER, B.A. (HONS.), D.LITT.

"It is the characteristic of all religions," says Professor Joseph Hell in his *Arab Civilization*, "to impress their stamp on human history, and founders, prophets and apostles play their parts in the civilization of their age and people. But never in so rapid and direct a manner has any religion achieved such world-affecting changes as Islam has achieved. And never has the setter-forth of a new religion been so complete a master of his time and people as Mohammed was." "The greatest religious empire ever known in history," says J. W. Draper in his *The Intellectual Development of Europe*, "suddenly came into being." "For 500 years," declare Dr. Thatcher and Schwill, "his followers led the world in civilization." These are the views of some European scholars. Yet the fact remains that Muhammad has been subjected to adverse criticism and misrepresentation by the Europeans. We shall try here to refute some of them with the help of Europeans themselves.

## **Hijrah is not Flight but Migration**

1. The first thing that attracts one's notice is the much-advertised flight of the Prophet Muhammad. The very Arabic word *hijrah* means "migration", and never "flight", as usually translated by European writers, which is a sheer misrepresentation. His migration to Yasrib, shortly afterwards called Madinah al-Nabi or the City of the Prophet, is a turning point in his life and work — a great turning point in the history of Islam. It was the Prophet's habit to visit the encampments of the various Arab tribes and discourse with them upon religion at the time of the annual pilgrimage. In 620 C.E. he met some persons of Yasrib who had heard of the promised Messiah, and thinking him to be so, readily embraced Islam. At the time of the next pilgrimage twelve more men of Yasrib saw him and became Muslims. They returned home as missionaries of Islam and so well-prepared was the ground and with such zeal did they prosecute their missions that the new faith spread rapidly from house to house and from tribe to tribe.

In 622 C.E. a deputation of seventy-five men from Yasrib saw the Prophet and agreed to take him and his followers in their midst (cf. Dr. Thomas Arnold, *The Preaching of Islam*). "It was then only that he agreed to accept the invitation. Thus the so-called flight was no flight at all, but a scheme of migration carefully considered for two years, but which could only be secretly given effect to for fear of apprehended violence on the part of the Qoraish." Time has now come when we should correct the mistake hitherto made and translate *hijrah* as "migration".

## **"The Prophet of Mecca and man at Medina are not two different men"**

2. It has been frequently asserted by European writers that "the Prophet of Mecca and the man at Medina seem to be two different men". "The Prophet now retires to the background," says Professor Hell, "and the diplomatist comes forward." "But it is false to suppose," says Professor Arnold, "that Mohammad laid aside the role of a preacher." Copies of his letters exist whereby he invited the chiefs and

members of different Arab tribes and also the potentates living beyond the limits of Arabia to accept Islam. As a matter of fact, only a few hundred people listened to his call at Mecca, but almost all Arabia was converted from Medina. "The only difference," says the late Indian scholar Mr. Khuda Bakhsh, "is that his scope of work was now considerably extended and that he was called upon to solve problems which could not have arisen at Mecca. And Hell himself points out that even at Medina his life was simple and austere, free from pomp and parade of power. He was a ruler with the self-effacement of a saint — a religious chief free from the pretension of a Pope, a man who led and bent all to his will by the sheer force of his magnetic, all-subduing personality (*Arab Civilization*, p. 21, footnote).

## **The idea that Islam is a universal creed is not due to circumstances but to design**

3. Another assertion of Europe is that Islam was not meant by its founder to be a universal religion. "That the heritage of Islam is the world," declares Sir William Muir in his *Life of Mahomet*, "is an afterthought. The idea, in spite of much prophetic tradition, had been conceived dimly, if at all, by Mahomet himself. His world was Arabia and for it the new dispensation was ordained. From first to last the summons was to Arabs and to none other. The seed of universal creed had indeed been sown; but that it ever germinated was due to circumstances rather than design." This declaration is absolutely wrong: "The message of Islam," says Professor Arnold, "was not for Arabia only, but for the whole world. As there was but one God, so there was to be but one religion into which all men were to be invited." "We have not sent thee but as a mercy to all created beings," says the Qur'an. Again we read in the Qur'an, "It is no other than an admonition and a clear Qur'an to warn whoever liveth." These are two of the many verses of the Qur'an supporting the universal character of Islam. This claim to be universal, to hold sway over all men and all nations, found a practical illustration in the letters issued by the Prophet in 628 C.E. to the great potentates of his time — to the Greek Emperor Heraclius, the King of Persia, the Governors of the Yemen, Egypt, and the King of Abyssinia. However absurd this summons may have seemed to those who received it, succeeding years showed that it was dictated by no empty enthusiasm. These letters gave a more open and widespread expression to the universal acceptance which is repeatedly made from Islam in the Qur'an.

## **Islam was not spread by the sword**

4. Another common error is to attribute the spread of Islam entirely to the agency of force. Elphinstone and other historians were often disturbed in their sleep by the sight of the Muslim warrior with Qur'an in one hand and sword in the other. But this is also a pure myth: military success was no doubt a powerful factor in accomplishment of its destiny. "But force alone," says S. P. Scott, "could never have enabled a tumultuous horde of barbarians unaccustomed to concerted action and impatient of restraints of military disci-

pline to overwhelm three great empires in less than a century." The very idea is repugnant to Islam, which discourages conversion by force. "There is no compulsion in religion," declares the Qur'an. "And We have not sent thee," says the Qur'an, "to mankind, but to announce and warn." "But if they turn aside from thee, yet We have not sent thee to be a guardian over them. It is thine only to preach." These injunctions were strictly followed by the Prophet and his followers. Muhammad repeatedly affirmed that he was a man, preacher and reformer. "The spread of this faith," says Professor Arnold, "over so vast a portion of the globe, is due to various causes, social, political and religious: but among these, one of the most powerful factors, in production of this stupendous result, has been the quiet, untiring labour of Muslim preachers and traders." Take, for instance, the case of India, which under six centuries of Muslim domination had but 30 million Muslims, whose number had been almost tripled during 150 years of British rule.

Here a word or two must be said about the part economic factors played in the spread of Islam. Immediately after the death of the Prophet all Arabia rose against Islam. Every city had its own prophet and Arabia had to be reconquered for Islam. When the sanguinary battle was over, "the nomads saw their flocks destroyed, the townsfolk their fields, their commerce. Thus the long-simmering impulse to cross the frontiers and to descend on the surrounding rich countries powerfully asserted itself. Thus under Abu Bakr began the victorious campaigns of Islam, and once set in motion the Arabs unceasingly pressed forward" (Professor J. Hell in his *Arab Civilization*).

"It is clear," continues Professor Hell, "that the real aim of the Arab campaigns was not the diffusion of Islam, but the seizure of the wealth represented by the neighbouring civilized States."

"Not fanaticism," asserts another authority, "but economic necessities drove the Bedouin hordes . . . beyond the confines of their arid homes to the fair lands of the north," as several times before the birth of Islam (Professor Hitti, *The History of the Arabs*). The laborious researches of Baker, Caetani and other scholars have confirmed this view.

The Prophet himself by his treaties granted privileges to the Jews and Christians on payment of the *jizya*, or commutation tax. His successors extended the same privilege to the fire-worshippers of Persia, the Berbers of North Africa and the idol worshippers of India. "In the face of these facts," says Professor Hell, "there is no question of propagation of Islam by the sword."

#### **The *jizya* is not capitation tax**

5. The *jizya* is usually hated by the Indian and a good many European writers. But it was quite the contrary with their forefathers, to whom it came as a great relief from the prevailing religious fanaticism. Every able-bodied Muslim was bound by religion to fight against the enemies of Islam. But the newly-conquered people could not be expected to fight for their conquerors, whose ruin they naturally sought to bring about at every opportunity. But at the same time it was quite reasonable that they should contribute something to the maintenance of those who would save their life and property. Hence the imposition of the *jizya* or commutation tax, wrongly called the capitation tax, upon the able-bodied non-Muslim male population, whose females, minors, sick and priests were exempt from it. In return they were granted complete religious toleration, a very rare commodity in those days. "The Rayas," says Sir Henry Luke, "far from resenting their exemption from military service, regarded it as one

of their greatest privileges. The fact is that for the small sum of four shillings a year they secured exemption from duties and risks which would have distressed the vast majority. So distasteful to the Turks (and other Muslims) is the obligation to serve in the army, that they would be glad to have the option of compounding upon almost any terms for the tax upon their own life and blood. So far, therefore, from being any grievances, this tax must be considered as the only real privilege they enjoyed."

It may be said in passing that this tax already existed in Persia and Greece and the Prophet simply adopted it. Later on the Crusaders imposed it upon the Jews and Muslims of Syria and Palestine.

#### **The Muslim paradise is not licentious**

6. The licentious character alleged to belong to the Muslim paradise has produced much unreasonable vituperation from those who are unfamiliar with the literary peculiarities and highly imaginative temperament of the people of the East. "Their sacred books," says S. P. Scott, "from the Zend-Avesta to the Quran, all abound with the examples of this method of impressing important truths. No educated Mussalman believes, no candid and well-informed Orientalist thinks, the famous Houris are anything more than the shadowy personages of allegorical imagery. Even if we admit the belief in their actual existence, and adopt a literal interpretation, the descriptions of their attraction are not comparable in carnal suggestiveness to the voluptuous inspiration of the Song of Solomon, which no reader, however credulous, will venture to construe otherwise than as an allegory."

#### **Polygamy and veil**

7. The question of polygamy is one which has almost universally been viewed as a great defect in the social system of Islam. Its existence in the East from unknown antiquity demonstrates its practical usefulness. The sacred books of all dominant religions of the world — Hinduism, Buddhism, Judaism and Christianity — either openly sanction it or refrain from denouncing it. The Bible does not utter a single word in its condemnation; patriarchs, prophets and apostles rather practised it themselves. Abraham, David, Moses, Solomon, all were polygamous.

In every country the primitive races have practised polygamy. Polygamy or a sort of concubinage hardly distinguishable from polygamy is found among most peoples of archaic civilizations, the Hindus surpassing all others. The New Testament forbade it only in the case of bishops and deacons. The Merovingian and Carolingian kings, including the great Charlemagne, indulged in polygamy. When it could not be abolished, the only question was how could it be restricted, and that was exactly what Muhammad did. He limited it to four, but made it subject to equal treatment; in other words, he made it permissible only in very exceptional circumstances. By granting woman a share of the property of the father and husband he raised the status of women, which under the Caliphate appears to be at an advantage when compared with that to which she has been restricted by modern legislation.

8. Another blame laid at the door of the Prophet is that he regarded women as unreliable and therefore instituted the custom of the veil, and fixed their place in the harem (Theodore Lent, *The Story of Islam*). Nothing can be further from the truth, for the origin of the veil is really lost in obscurity (cf. *Chambers' Encyclopaedia*, Vol. IX, p. 373). The seclusion of women was in vogue from time immemorial in China, Korea, India, Parthia, Persia, Assyria, Babylonia,

Chaldea, Phoenecia, Egypt, Peru, Mexico, Thrace, Athens, Rome, Gaul, in short, in all civilized countries of the East and the West. Even a special form of architecture developed in Rome and Babylonia for the sake of the veil. The Prophet therefore had nothing to do with the institution. He rather mitigated the rigours of the system by allowing women to go out when necessary. The Qur'an (24: 30-31) says that both men and women should go out and perform their normal duties of life but should also observe a certain decorum.

Neither was the veil or polygamy in any way responsible for the degradation of women, as is wrongly asserted by ignorant critics. "The position of women in medieval Europe (which was mainly monogamous) was highly degrading." Neither did it improve for centuries. Even as late as 1750 C.E. the laws of England permitted women to be treated with a severity almost barbarous. Neither have these humiliating restrictions been entirely removed in our own age. During the reign of Charles II (1668-85) illiteracy was almost universal. Even the princesses of the royal blood were unable to speak or spell grammatically. Eight hundred before, ladies of the Caliphate acquired proficiency in all the arts, sciences and literature. Even recently in the harems of Constantinople it was not unnatural to see fine women musicians, able to express themselves fluently in three or four languages. "Such accomplishments," writes Scott, "are still sufficiently rare to confer distinction upon their possession in London, Paris and New York." They were all members of the polygamous household, a circumstance which effectively

contradicts the prevalent idea that the harem system inevitably leads to intellectual debasement.

### Slavery

9. Though Muhammad could not abolish slavery outright, which is a very old institution and in some form or other exists even now, he did much to mitigate its severity. As a matter of fact Muhammad is only founder of a religious system who has taken thought for the condition of the slaves in his society. Muhammad's social system has no room for slavery. But as slavery could not be abolished without causing an economic disequilibrium, he enjoined the liberation of slaves as a great virtue, and in the hands of his followers it became a benevolent institution. "In the East," says Lane-Poole, "a slave is often held to be better than a son." He could be free as soon as he had embraced Islam. No stigma was attached to his condition. He could aspire to the most noble matrimonial alliance. He was never regarded as a chattel; and in this respect the laws of the Qur'an are immeasurably superior to the provisions of the Roman and Anglo-Saxon jurisprudence. He became great and founded dynasties. The so-called slave dynasties of India and the Ghaznavides are well known. To these may be added the Tulunids, the Ikhshids and the famous Mamluk Sultans of Egypt.

Islam and its Prophet are thus absolved from the charges that have been hurled at them due to ignorance, superstition or malice.

## FLOWERS FROM THE GARDEN

(V)

### The Grace of Giving

The golden summer lifts its fruits  
 On ev'ry gleaming bough;  
 Their glory and magnificence  
 Proclaim th' unseen benevolence  
 Of humble, toiling roots.  
 Silent, unseen, these give with grace  
 The life-sap to the tree.  
 Gliding, they gather but to grant;  
 While for such generosity no trace  
 Of selfish recompense is found;  
 For glowing fruits  
 From deep dark roots  
 Rewardlessly abound  
 And all that beauteous blossoming  
 Springs from the selfless ground.

So, while thou livest  
 On this earth,  
 Think of the Goodly Giver who giveth all.  
 Give, when thou givest,  
 Things of worth.  
 Know that, departing, nothing shalt thou take  
 To that glad Garden of Eternity.  
 So, nothing count thine own.  
 All comes from God alone.



William Bashyr Pickard

Thou art the steward; thy Lord's is the Throne.  
 Where greatest is the need, there send thy gentle gift.  
 That gift shall bless the giver and the lowly shall uplift.

William Bashyr Pickard.

# ARAB UNITY: DILEMMA AND SYNTHESIS

By SA'ID ZULFICAR

**“The Muslim faith is not just a creed, a moral code, or a way of life, but a community of peoples; it is a brotherhood which transcends differences of nationality, race and belief. Thus whereas nationalism tends to separate peoples from a larger entity, the religion of Islam is a cohesive factor. When, therefore, one strives for the realization of an Arab Union, one is inevitably striving for a Muslim union, since each is complementary to the other”**

## Nationalism in Arab countries

The political instability and turbulence of events in the Arab world reflect the extreme nature of contemporary Arab nationalism. Confronted with the rising tide of Oriental awakening, the Western Powers have experienced a series of recessions which were effected by their weakened international position after the Second World War no less than by their lack of a coherent and constructive foreign policy. The alteration in the international balance of powers and short-sighted policies do not in themselves explain, however, the causes of revolt and convulsion in the Middle East and North Africa, but rather provide an opportunity for the expression of forces whose roots stretch back half a century. The intrusion of Britain and France into the Ottoman Empire was accompanied by radical changes in the decadent Islamic civilization which had remained immobile for centuries. Dynamic ideas, which had reached maturity in Europe after a century of experiment and ferment, were brusquely introduced into a static society within a short period of time, thereby disrupting the established order. But as the territories of the Middle East were protectorates and not colonies, the implantation of Western culture and influence was incomplete, and Western ideas were accepted by the intelligentsia without eliminating old opinions and prejudices. The resulting clash of ideas spread mental confusion and accounts for the complexity, uncertainty and frustration of the Arab mind, and consequently of Arab politics as well. Arab nationalism was inevitably influenced by these conflicting loyalties and instead of promoting social and internal reconstruction took the form of a purely political movement against foreign domination. Nationalism was, moreover, impelled along the negative path of opposition to the West partly because contact with it was deficient and partly because the European mentality underrated Arab rights to the advantage of Zionism. Having finally attained independence, the various Arab countries did not settle down and concentrate on internal improvement and social reformation but continued to struggle through the atmosphere of confusion in search of a political, social and religious synthesis; a search that was made all the more difficult owing to the growth of certain vested interests whose future could only be ensured by the retention of the *status quo*.

At first sight it might be assumed that Arab nationalism was destructive in character and that its sole objective was to expel the foreign master. Such a conclusion would falsify the true nature of Arab nationalism, which had originally been a movement with the dual objective of independence and unity. Having obtained a pledge from Britain in 1915 as to the realization of that dual objective, the Arabs revolted and brought about the overthrow of Turkish suzerainty. But instead of abiding by its pledge the British Government proceeded to carve up the Arab nation into several artificial sections, to share the spoils with France, and to permit the invasion of Palestine by foreign immigrants. This betrayal altered the natural course of Arab nationalism and diverted the struggle from a dual to a single contention: thenceforth

the Arabs were primarily concerned with the attainment of independence. Autonomy and independence have already been largely effected, but the Arab world is no nearer unity today than it was in 1918. Present circumstances might show that, in their struggle for independence, the Arabs rejected, or at any rate shelved, the policy of Arab Union and that their emergence as sovereign national States has dispelled their innate sense of homogeneity.

## The causes that militate against the persistent yearning for unity in the Arab Middle East

One is apt to judge the mentality of a people by the results of their actions, but in so doing one is naturally assuming that the present divided condition of the Arab world is a reflection of popular will, which is certainly not the case in the Middle East since few of the Arab Governments are representative. Popular will has never consented to the arbitrary dissection of the Arab nation and is persistently yearning for the realization of unity. Thus if the suitable psychology is manifest in the minds of the politically conscious section of the community some other factor must be produced to explain the continued division of the Arab world and the absence of a constructive social policy. The governing factor can be discovered in the internal evolution of institutions and vested interests of a dynastic, political, feudal and economic nature which have developed during the struggle for independence in the various Arab countries. The isolated independence movements in the different territories, moreover, promoted sectional and dynastic rivalries, which have militated against the natural process of unity. Social and economic reforms have simultaneously been delayed partly as a result of the purely political nature of the nationalist movements and partly because these movements were largely led by those vested interests whose existence would be jeopardized by any social or constitutional change. After the recognition of autonomy the reactionary elements of the community continued to direct the course of nationalism by exploiting public emotions and associated themselves with farcical political institutions of separatist inclination for the maintenance of their privileges. But despite these obstacles the theoretical prospect of unity was attractive to the Arab potentates, who envisaged a loose political confederation in which their respective desires would be confirmed. The Arab League was formed with this end in mind, but this did not mean that popular demand was satisfied and signs of unrest and revulsion against the old order were gradually making their appearance. The *coup d'état* of 1936 in Iraq was the first manifestation of a social awakening; its failure retarded the policy of reconstruction even though it provided an initial example for the future. In the same year Egypt attained independence and turned her attention to the Middle East. Arab nationalism had hitherto been divided into three distinct movements which were geographically and politically separate: the effect of Egypt's intrusion into Levantine politics was to place the Arab nationalist movement under Egyptian guidance and

eventually to link up North African nationalism and Middle Eastern nationalism with Cairo as its geographical and political axis. Conversely, however, it can also be concluded that whereas Egypt superficially unified the Arab nationalist movement, she destroyed the hope of a Fertile Crescent federation which Nuri Pasha al-Sa'id had planned in 1943 and substituted a loose and largely ineffective league of sovereign Arab States.

### **The Arab League**

The Arab League may have been in its initial stages a step towards federation, but in fact it turned out to be little more than an instrument to preserve the divergent interests of the governing bodies in the various Arab countries and to maintain a balance of power between rivals for supremacy, whether dynastic or political. The total lack of cohesion and mutual confidence was exposed by the bankruptcy of the Arab effort in Palestine, and it may be generalized that since then the sole contributory factor towards the survival of the League has been the fear of Israeli aggression. None the less, the shortcomings of the Arab League's charter do not account for its incompetence, nor do they indeed express the opinions of the Arab people. In an effort to apprehend the fundamental cause of weakness one should study the basis upon which the League rests: its whole structure is undermined by the fact that it is the achievement not of combined popular action but of unrepresentative governments, and, what is more important, that these governments in many cases rely upon the violent emotions and confused temper of the politically conscious section of the populace rather than upon the reciprocal support of a Welfare State community. It is always easy to accuse governments and ruling social orders of exploitation, of deliberately misleading popular opinion, and of manipulating constitutional organs for their own advantage; but the blame must be shared equally by the vast numbers who unconsciously assist the reactionary elements by dissipating time and energy over recriminations. It is useless to haggle over just causes which are unlikely to appeal to the apathy of human consciousness. Arab rights in Palestine were incontestable, but this did not mean that the Arabs received a just treatment, similarly the dignity of the struggle for independence in North Africa and elsewhere is self-evident, but in turn does not attract the sympathy of foreign governments. The Arab case has been expounded so defectively anyway that it has little hope of winning adherents in a cynical world, and so the Arabs must realize that the criterion of justice is not who is right but what is right. The Arabs are convinced that they are right, but it is for the impartial tribunal of history to judge; of far greater importance is that instead of losing their time in debate, in the nursing of hatred, or in the craving for revenge, they should resolutely contend for what is right. This does not imply that they should for one instant abandon their faith in the justice of our cause, but on the contrary that they should prove its justice by finding their own solutions and by constructing a new social order. It would be foolish to expect that foreign military or economic aid will solve their inherent problems: the synthesis to their confusion, to the bankruptcy of their efforts, and to the poverty of their masses must emerge from within, it must be grasped by the people themselves, not just by a few enthusiasts or governments. The Arab and Muslim political awakening has already begun, but it is necessarily uncertain and impulsive, first, because of their frustrated hopes and secondly, because they are disunited. So long as the Arab world remains a house artificially divided within itself, the solutions that will be found will have isolated rather than general consequences; and besides no possible

material solution can be worked out under circumstances permit the inequitable distribution of territorial wealth.

### **Arab Union with combined resources and revenues of the Arab world at its disposal can alone undertake an effective social and economic reconstruction**

Social and economic reconstruction can only be effectively undertaken when the combined resources and revenues of the Arab world have been pooled in a common framework under the guidance of a progressive government. At the present time some sovereign territories are excessively wealthy from oil royalties whilst others are desperately poor, and yet despite the outward pretence of Arab League unity little if anything is done in a sincere or practical manner to sustain the poorer States: in fact far from helping their neighbours, fortunes are being dissipated on external political enterprises of an abortive nature rather than concentrate upon internal improvement for the elevation of a blatantly low standard of living. Such governments would naturally oppose any idea of a close-knit Arab Union unless their position within it was supreme. Although it is unfortunately not an easy task to eliminate ignorance by negative condemnation, no Muslim or Arab must despair of finding means of seeing to it that the newly-acquired wealth in Muslim countries is spent on a constructive scheme of social welfare. On the other hand, it might be asking too much to expect a revolutionary change in economic policy by collective popular action, since the ignorance and apathy of the masses in certain areas are not at present conducive towards peaceful reform through popular pressure. It is for this reason that change must be initiated from other parts of the Arab nation by an enlightened government, but before the people can be made to appreciate changes, they must be educated and prepared for the new phase. Iraq and Kuwait have wisely chosen to tackle internal problems, but this fact still does not justify the retention of oil royalties for purely sectional reconstruction. Assuming that a complete Arab union can be achieved with a progressive government at its head, which is purely hypothetical, wealth should be spent where need was greatest irrespective of the priority of the area of production. In other words, the Arab Union must be absolute, present territorial anachronisms must be eradicated, and a sense of sectional equality infused so that national investment might find its natural channels where demand was most pressing without raising accusation of favouritism. Only then can the fear of imperialist domination by the more powerful States be dispelled, and similarly only then can it be proved that the leaders of the new Arab Union will be chosen not because of their sectional affinities but because of their individual capacity. If Sa'udis, Yemenis and Lybians will find themselves at first unable to compete with their more advanced compatriots from other parts of the Arab world, they must not feel a sense of inferiority, but accept that leadership as the inevitable outcome of the diverse stages of civilization in the Middle East. It is simultaneously the duty of the Union government to enlighten and educate the retarded sections of the community so that they may take their just share in shaping their own future.

### **Arab Union and the Muslim World**

The initiative for an Arab Union must be undertaken by those who have discarded the old order, by those who are the embodiment of popular will to form a united power which can command the respect of the world without exclusive attachment to either world *blocs*, and by those who believe that foreign imperialism is not the only enemy of the Arabs and Muslims, but that poverty, social inequity,

ignorance and moral decadence are of equal, if not greater, importance in our struggle for social justice. Egypt, because her recent policy largely fulfils these requirements, has taken the lead and has infused a sense of popular solidarity from Morocco to Iraq. It is the duty of her rulers to eliminate the obstacles in the path of union by placing the paramount interests of the Arab people above those of governmental alliances and political expediency. It is no less necessary for them to dissociate their country from alliance with reaction and pursue a disinterested policy which is designed not to establish the preponderance of Egypt, but the unity of the Arab nation of which she is an integral part.

This Union, which is the outcome of a constructive interpretation of nationalism, must not, and indeed cannot, preclude the idea of a wider Muslim federation, because nationalism is, strictly speaking, alien to Islam. The Muslim faith is not just a creed, a moral code, or a way of life, but a community of peoples; it is a brotherhood which transcends differences of nationality, race and belief. Thus whereas nationalism tends to separate peoples from a larger entity, the religion of Islam is a cohesive factor. When, therefore, one strives for the realization of an Arab Union, one is inevitably striving for a Muslim union, since each is complementary to the other.

The task before Muslims, however, is not just that of political revival, economic and social reconstruction, and social justice. One might well attain these aims with the guidance of an enlightened and progressive government, but it is not much use building a renovated system upon rotten foundations: a nation's strength cannot be measured exclusively by its material power or its degrees of equity, especially when the old mentality and confusion remain unchanged. It is as much by the penetrating and unifying power of its idea that it should be judged. It is admittedly possible to change the actions of men and of nations by arbitrary methods, but so long as the basic character is not reformed the selfishness, greed, dishonesty and prejudices of human nature will militate against and undermine the new order.

**The ethics of Islam provide its peoples with an ideology and a system which transcends the differences of race, class and nation and which simultaneously solves the problem of prejudice, dishonesty and selfishness of human character**

We have mentioned that a solution is needed to the ideological confusion and to the instability of the Arab and Muslim peoples. This solution must be adaptable to its environment, and so any transplantation of Western democratic or of Marxist doctrines can only increase the complexity of the situation. Besides, the West only offers materialist ideologies which are limited to one race, one class, or one nation, and which exploit and manipulate the defects of human nature, in the same manner as does the negative aspect of Arab nationalism which is incidentally a Western phenomenon, for the purpose of transferring political power to an ambitious group of individuals. We can only find satisfaction in an ideology which transcends the differences of race, class and nation, and which simultaneously solves the prejudice, dishonesty and selfishness of the human character. One may possibly be asking too much, it may be superhuman to change human nature, but the inescapable fact remains that if permitted to run a natural course personal interests and passions will predominate and destroy the edifice of social justice. In default of an alternative it is consequently not unnatural that millions resort to arbitrary methods and accept Communism as the only solution to social injustice. Unchecked by a unifying moral purpose, the

benefits of positive nationalism, that is unity, material and social reconstruction, will degenerate into an instrument of aggrandisement; in other words, of national imperialism. Whatever cynics may claim, a synthesis to ideological confusion and moral decadence does exist, and it is fortunately adaptable in the Muslim world to a greater extent than elsewhere. The Egyptian Revolution is attempting to compromise between the extremes of Westernism and Orientalism, but even then it has not struck at the root cause of the trouble, which is the psychology and conduct of the individual. It is naturally absurd to impose purity from above; for this can only be attained by a spontaneous and sincere change in each individual. The ethics of Islam provide its peoples with this moral solution: what is needed is the absolute co-operation of the believers.

Islam, the youngest of the world's great religions, has not yet undergone a reformation, and after thirteen centuries most of its four hundred million adherents venerate it deeply but only superficially comprehend its message. As a result, Islam has been unable to adapt itself effectively to contemporary circumstances and identify itself with reform and progress, a situation which is made all the worse by the moral degeneration of man. Religion is taken for granted, dogmas placed before ethics, belief contradicted by conduct: in fact, the Muslim world has reached a crucial phase when it must either reform from within or be finally submerged by the flood of materialism from without. In order to survive Islam must shake itself free from the traditionalism which expresses itself in ignorance, prejudice and reaction, and restore the purified dynamism of its fundamental principles. To suggest that these principles are incompatible with modernity is erroneous, for the essence of Islam's message has no time limit and in any case does not condemn the inclusion "of anything good that comes from outside". The notion that religion is a private relationship between man and his creator must be dispelled, because Islam also regulates the relationship between man and his fellow-beings, and man and the State. Muslim ethics, therefore, must be the prime concern of the individual and the community, since the conduct of the individual corresponds with conduct of his nation and similarly the conduct of his nation with the condition of the world.

**The Arab and Muslim peoples must change themselves**

It is evident that Islamic regeneration is an essential component of political, economic and social renaissance, for material satisfaction in itself is no answer to Communism, only a superior faith which is appreciated in the heart of every man can offer a wholesome solution. The way out of our present dilemma, therefore, is not to profess Islam but to live it, to interpret its message liberally and apply it positively. This cannot be effected by pressure or compulsion; man's salvation is within his grasp: all he has to do is to understand that the initiative for change must come from his own action, and that to know what is right is no substitute for doing what is right. The Qur'an expressly reiterates this maxim that:

"God does not change the condition of a people unless they themselves change it from within" (13:21).

The Arab and Muslim peoples have been ill-treated by the world powers for too long; it is time they came down to earth and rectified the mistakes of their predecessors and contemporaries. If scant respect has been shown for them, they must realize that the cause of this mentality lies partly in themselves. In general, morals are divorced from politics, and when the West has treated the Orient, it has done so without an inkling of morality or benevolence; this conduct

is not, however, of our own making. But the Muslim, and especially the Arab world, has invited such treatment in the past by its decadent condition, its division and petty jealousies, its apathy, ignorance, and opposition to progress. Even the course of its struggle against imperialism has been negative, and the masses have experienced little benefit of the hard-won privilege of self-government. It is the task of Muslims to unite in order to fulfil the consequences of independence, to elevate the standard of living of their

people, to educate them academically and morally, to give them equality of opportunity, and establish social justice.

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## THE LATE DR. S. M. 'ABDULLAH

The sudden and tragic death in May last of Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, was flashed throughout the world by many a news agency and radio station, and hit newspaper headlines in Britain, Pakistan, India, and most of the Muslim countries. The full story, however yet remains to be recorded and preserved to serve as an inspiration to posterity, especially those to whom it may be given to make the dissemination of the light of Islam their life mission. And no journal better deserves this honour and privilege than this organ of the Woking Muslim Mission and Literary Trust, Woking, which Dr. 'Abdullah served so well and so long, and in whose service he actually laid down his life.

Those who had the opportunity to come into contact with Dr. S. M. 'Abdullah could not miss one outstanding feature of his personality. He was out and out a man of faith. Faith in God was the sheet-anchor of his life, the keynote of his personality. And that made him what he was — a man of deep devotion with an unshakable faith in the destiny of Islam. If his devotion was excelled by any other of his qualities, it was his unassuming humility, transparent candour and human touch in all his dealings. As to his integrity, the difference of a few pence in the Mission accounts gave him sleepless nights, and he knew no peace of mind until the account had been adjusted. Besides scrupulous observance of all the imperative dictates of the *Shari'ah*, he never missed the voluntary devotional practice of Tahajjud prayer in small hours of the night. Indeed, there lay the main source from which he drew aspiration and strength to maintain the high standards of personal conduct associated with the life of a missionary of Islam. He was not the kind of missionary who considers his job done when he has delivered a sermon. He lived what he preached. It was this kind of truly Islamic life which won Dr. 'Abdullah the esteem and respect of a very wide circle, both in Britain and his home country.

Born in a village, Rasoolnagar, in the Province of the former Punjab, in 1898, Dr. S. M. 'Abdullah received his early education in Sialkot. University education brought him to Lahore, the provincial capital, and intellectual and religious nerve-centre of the Muslims of the then Northern India. Here he came into impact with a religious luminary, the Maulana Muhammad 'Ali, and the virile Islamic movement under his leadership which was capturing the minds of the Muslim intelligentsia. A man of his devout cast of mind could not remain unaffected, and he threw in his lot with that movement. This imparted his personality the leaven which in the fullness of time made him renounce his all in the cause of Islam.

After taking his M.Sc. degree from the University of the Punjab, Dr. S. M. 'Abdullah took a government job as an industrial surveyor, but since frequent touring interfered with his religious studies under the tutorship of the Maulana Muhammad 'Ali, he resigned after a year, and joined the staff of the Lahore Islamia College as a Lecturer in Physics, in order to be able to satisfy his passion for religious quest. Even this job he quitted after four years when a call came to him to take charge of the Muslim Mission at Berlin, which

had been set up only a few years earlier. Incidentally, it was during his stay at Berlin that he acquired from the University of Berlin the academical distinction — Ph.D. in chemistry. He worked as the Imam of the Berlin Mosque for full ten years (1928-39) when, owing to the outbreak of World War II, it became impossible for him to stay in Hitler's Germany, India at the time being a British dependency and, as such, supposed to be a country at war with the Axis Powers. On his return home he was entrusted with the duties of the organization's Secretary-General, which office he filled with distinction till 1946, when he was called upon to assume charge of the Woking Muslim Mission and Literary Trust.

He devoted another ten years of his life to the service



*The late Dr. S. M. 'Abdullah*

of this Mission when his life was cut short, and on 19th May 1956 his numerous friends and admirers were shocked to hear that the heart trouble which he had developed owing to over-straining himself in the service of the Mission took a sudden turn for the worse one evening, and within a few hours put out the light that kept burning in the Shah Jehan Mosque for ten long years.

And there in the quiet loneliness of the Brookwood Cemetery, lies buried that indefatigable servant of Islam, thousands of miles away from his hearth and home. Dr. S. M. 'Abdullah is no more, but by the way he faced life and death, in a good and noble cause, he has blazed a path for all those who have faith in Islam as a destiny and hope of mankind, to come forward and keep the torch of Islam burning.

Dr. 'Abdullah leaves a widow, one daughter and three sons.

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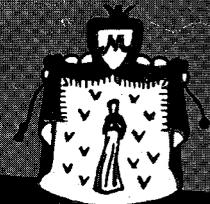
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